

a foundation course in
HUMAN VALUES and
professional ethics

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

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– through self-exploration

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*Dedicated with Gratitude
to
Shri A NAGRAJ
Propounder of
Sah-astitvavād, Madhyasth Darshan,
without whose fundamental work,
this book would not have been possible*

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Detailed Contents

Foreword

I

Preface

The long history of mankind has seen a lot of progress. Science has enabled us to improve our understanding of the physical reality around us, while technology continues to offer conveniences in increasingly newer ways. The human beings are able to see the need for peaceful co-existence at the level of human society and recognize the need for education as a 'fundamental need'. We have traversed a long way from the times of warring tribes and the fear of natural elements. While we have made tremendous advancements and innovations, the question still remains - are we satisfied with the state of affairs today? On looking into this issue, it becomes evident that we are still faced with serious problems at various levels. At the human level, we can see that there continue to be issues in individuals with respect to lack of clarity on life-goals, contradictions and stress, while at the level of human relationships in the family, we see problems in mutual understanding, increasing mistrust, insecurity and generation gap. Further at the level of human relationships in society we see increasing communal conflict, exploitation and strife, terrorism and violence in various forms. The increasing corruption and other unethical practices in various professions is also causing serious concern. At the level of nature, we have increasing problems of environmental degradation in various forms as well as resource depletion threatening the very survival of the human race. In fact, all these problems are a direct outcome of the 'well-planned' human activity carried out in the name of progress and in spite of all the advancements of science and technology. Where then, lies the solution? What exactly is amiss? This is an important question intriguing the human mind today.

The overall purpose of education is to enable a human being to live a fulfilling life, in harmony with oneself and with family, society and nature. Hence, it becomes the responsibility of educators to enable the resolution of these issues, so that human society can achieve the cherished goal. In light of this, it becomes essential to find out what is of *value*, or what is really valuable to a human being? While technology is an important human endeavour, it is only a *means* to achieve what is considered 'valuable' for human beings in an effective and efficient manner. It is thus not within the scope of technology to decide 'what is valuable' to a human being. The subject that deals with 'what *is of value*', or '*what is valuable to a human being*' is called 'value education'. Values thus provide the *basis* for all our actions and there is an essential complementarity between values and skills which needs to be ensured in any education system.

In the present context, our mainstream education system has continued to become lopsided in favour of skill generation and information enrichment and the value dimension

has been languishing. This imbalance has been responsible for the above mentioned problems. Even though, the importance of value education is repeatedly highlighted at various platforms and also has been stressed by various commissions and expert committees on education, the effective methodologies and models for value education have yet to find a rightful place in our education system.

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

In formulating and experimenting with the methodology described in this book, we have been greatly facilitated by the fundamental work of Sh. A. Nagraj of Amarkantak who has propounded *Sah-astivavād* (also called *Madhyasth Darshan*) as the philosophy to understand the human reality *vis-à-vis* the rest of existence with the prime focus on discovering the inherent co-existence (*Sah-astitva*) and harmony (*Vyavasthā*) at all level of existence. This philosophy has provided us a tangible basis to develop a holistic approach to value education.

We have successfully experimented for several years with the course inputs designed on the basis of above mentioned research efforts primarily in two modes – in the form of a seven-day full time residential workshop, and in terms of a normal, one semester classroom interaction course with two lectures and two hours of practice sessions per week (the proposed course syllabus is given in appendix-3). In the form of seven-day workshops, this input has been experimented very extensively with all spectra of people in the society as well as with teachers and students in the institutional framework. The other mode also has been successfully experimented in several institutions. The experiments conducted at IIIT Hyderabad, IIT Delhi, IIT Kanpur, NIT Raipur and Somaiya Vidhyavihar etc. are worth mentioning. Recently, UP technical university has accepted the proposed course syllabus in the form of a compulsory audit course for all its professional institutions. We are thankful to the Heads of these institutions for their kind support and help provided in our efforts.

We have noticed a tangible change in the thinking of students, in terms of their vision about happiness and prosperity, the clarity about life-goals, improvement in human relationships, self-confidence, commitment to learning, feeling more responsible towards the profession etc. The effects of self-exploration are found to be very rewarding. Teachers have benefited by acquiring a better ability to relate to students and evaluating the relevance of various academic inputs, in addition to benefiting in their own personal lives. Institutions

have benefited from being able to have a holistic view of the education being imparted and infusing new energy in both teachers and students alike, in addition to effectively dealing with issues like student discipline, ragging, class absenteeism, etc.

We have generally received the following feedback about this course:

- ***It is holistic and not fragmented*** – i.e. Covers the entire expanse of human living: from self to society, nature and existence and covers all dimensions of human life: thought, behaviour, work and realization.
- ***Addresses the 'Self'*** – Discusses the human being or the Self and does not just focus on external realities. This proves to be self-empowering since each individual is able to make decisions and find out what is of value to them in their own right.
- ***Is closely associated to life and living*** – Establishes relevance in a person's life and does not just deal with information and skills. One can see the results of this understanding in human living in the form of behaviour with people and work with nature
- ***Methodology facilitates understanding and not just rote learning***. The focus is on understanding in one's own right by focusing on reality and its experiential verification and not just on reproduction of information and rote learning.

It may be pointed out that this course is presented in the form of a *dialogue* between the teacher and the students, where in proposals are made and these are to be examined on the basis of reason and whether they are naturally acceptable, are true in reality and experientially verifiable. Both students and teachers benefit from this joint dialogue, which starts in the classroom, but continues beyond it, as a dialogue within the student, for the rest of his/her life.

This book is primarily intended to serve as a text book for the foundation course on value education and the style of presentation is adopted to facilitate self-exploration among the students on the key proposals rather than packing up a lot of information. Frequent repetition is introduced intentionally to make the reader grasp the core concepts. A teacher's manual for facilitating the teaching of this special course input has also been made available. It is our earnest hope that the material presented in this book (along with the teacher's manual) will enable the introduction of this important course input widely in the professional institutions, other colleges and universities. This book is also expected to provide an interesting orientational material and food for thought to the general reader.

Developing the right understanding about oneself and the rest of reality through self-exploration and realization of the inherent co-existence, harmony and self-regulation at various levels in existence is seen to be the real basis for imbibing universal human values and ethical human conduct. This is what will affect transformation towards a holistic worldview (human consciousness) which happens to be the prime purpose of value education.

This is what is really crucial to ensure ethical conduct of profession as well. The identification of values, based on right understanding enables the formation of a vision for humanistic education, humane conduct and humanistic constitution that leads to a universal human order. This opens up a lot of scope for R&D to evolve holistic technologies and systems.

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

We invite you to evaluate the proposals presented herein in your own right and carry out the process of self-exploration. Suggestions to improve the presentation of this book will be welcome.

Acknowledgements

The development of the course material which forms the subject matter of this book has involved long years of learning, contemplation, consultation and experimentation in effectively presenting this input. In this process, we have received inspiration and guidance from a number of stalwarts and experts and it is our pleasant duty to express our sincere gratefulness to all of them. In particular, we wish to express our indebtedness to respected Sh. A. Nagraj Ji who provided us an intensive guidance for a new universal vision for value education which is aimed at bringing about transformation in consciousness through the process of self-exploration and self-study. Intensive guidance and exhortation received from Sh. Nagraj ji are gratefully acknowledged. We are also very grateful to all the colleagues with whom we collaborated in experimenting with various iterations of the course development with different spectra of people both within the institutional framework as well as outside in society.

In synthesizing the contents of this book and in the writing of various chapters, tangible help was provided by our highly motivated young colleagues, namely, Kumar Sambhav from IIT Kanpur, Shriram Narsimhan from Zensar Technologies, Gowri and Anurag Sahay from IIT Delhi. We express our appreciation and thankfulness for their valuable contribution to this book. We are also grateful to Shyam, Abhishek and other volunteers from IIT Kanpur for their help.

We will also like to place on record our hearty appreciation for our wives - Santosh Gaur, Nisha Sangal and Archana Bagaria for their dedicated support and encouragement to carry out this important task.

Lastly, the painstaking effort made by Harsh Sharma in typing the manuscript is duly acknowledged.

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About the Authors

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Prof. R Sangal is an internationally known computer scientist in the field of Artificial Intelligence and Natural Language Processing. Presently, he is the Director of IIIT Hyderabad, where he has carried out pioneering work towards integrating value education in the UG & PG curricula as well as in research, besides also heading India's largest academic centre on computational linguistics. He is an alumnus of IIT Kanpur and the University of Pennsylvania. He has also been the Head of the Deptt. of Computer Science at his Alma mater, IIT Kanpur.

Prof. G P Bagaria is a highly respected teacher both in Electronics and Communication as well as in Value Education. He has carried out extensive research over past the 15 years in evolving a suitable methodology for Value Education and has successfully experimented with it, both within the institutional framework as well as with a variety of people in the community at large. He is accepted as an inspiring role model by his students and peers. For the work carried out by him in the area of Value Education and as social activist, he was awarded the Satyendra K Dubey Memorial Award for the year 2006 by IIT Kanpur for his contributions. He is an alumnus of IIT Kanpur.

Note for Students

Life in School and College

Most of us started very early in school. Perhaps we were four or five years old – when we started with alphabets, then moved on slowly to sentences and then to speaking and writing a language. We were taught how to count, and before long subjects like history, science, geography and many others found their way into our classes and into our lives. Through these subjects, we have explored our world in certain ways and these have opened our eyes to many dimensions of our lives and of the world we live in.

However, we find that somewhere in the process, we have started looking at all this learning to merely be an aid towards finding a job. This we can see, when we observe that excelling in competitive examinations has become the primary focus for most of us. Be it engineering or medical, CAT or GRE – the final goal – is getting through and making a career. Making a career, getting a job, thus seems to summarise the *total purpose* of all our education so far! Is this why we have been studying? Is this the purpose of all the education that one gets at school and college? What do we believe as our goal, our purpose of education we have had and the education that we will be going through spending more than 20 years in the process?

Life with Family and Friends

At the same time, besides spending a lot of time in school, studying and preparing for examinations– we have been living a big part of our lives at our home in relationship with our family and our friends. This network of relationship – with our parents, our siblings and our friends is an important aspect of our lives and brings to us a lot of support and joy. Each one of us values the beauty and joy of growing up. The nurturing and love our parents have given us in our journey to becoming an adult are valuable to us. Indeed, there are very few people in this world who can claim that family and friends have not been important for them in their lives so far!

But, many a time, these relationships turn unpleasant and we find ourselves in conflict with the other person. At that point we become unsure and begin to blame, criticize the other and sometimes even ourselves. In the process both of us suffer. Have you suffered conflicts in your relationship with your family or friends? Sometimes, we are intrigued, baffled and even frustrated at the behaviour of other human beings and even our own

behaviour with others. Many a time, we are at a loss to know how to handle these relationship issues properly and it ends up disturbing us.

Some of us even look at our relationships with family and friends as a burden and avoid them and our education today does little to help us identify and resolve these conflicts. At school or college - we get little guidance about relationships and how to properly live in them – since it is not a part of the syllabus.

Life all around Us

The various incidents around the world unfold, and are captured everyday in the newspaper and on the TV. From what is happening in far away countries to local incidents; the newspaper, and Radio and TV help bring the world to us in the comfort of our homes. From lifestyle programmes that tell us what people in different places are eating, what they are wearing and how they live their lives to programmes that bring forth the political and social issues in different regions of the world, to movies and informative documentaries; the media exposes us to another dimension of our lives that is not covered in the formal learning at the school. But is the purpose of all this programming – to merely inform us? What role do these different programmes play in your personal life?

We see that the media unleashes upon us ideas of what is ‘right’, what is ‘wrong’, what is socially acceptable and what is not and it does so – by stating this, as well as in a silent way through promotional advertisements and through celebrities. As individuals, we consume all of this and become more fragmented in our opinion and become consumers of the media and the products it has to offer. The media thus dramatically begins to influence our tastes, our opinions and in most cases our choices.

We also live in the midst of a wide variety of animals and plants. And there is the soil we walk on, the water we daily use and of course the air we breathe. We may not pay attention to these things around us all the time but they nevertheless form an integral part of our lives, and we are related to, and dependent on them. We keep hearing of issues in the environment and words like pollution, deforestation, global warming etc. now-a-days. How do we interpret these issues? What role do we see for ourselves in helping to resolve these issues?

What this book is about

What is our own understanding of these matters? As individuals and young adults, how do we go about evaluating what is relevant, what is irrelevant for us? How do we feel about the local issues and the global problems that all of us are facing today?

What about our life in the family and with our friends? Are we satisfied and happy in our relationships? How do we understand relationships? Is it even important to understand relationships?

What are my goals? How do I understand what is important for me? How do I use my education? What am I going to do after my education? What is success? What does it mean to be successful? Do I know what I really want? In whatever I have done so far, did I decide these things for myself, or was I merely acting under external influence?

We hardly have the opportunity to explore these questions and to develop clarity and competence in this direction in our present curricula. This new foundation course in human values and professional ethics is being introduced to facilitate us in this direction. This book is an attempt to integrate all the aspects of your life into a single whole and equip you with the capability to find answers to questions which are very important to you. We shall look into issues that shape our lives, our living. We shall look into what we want, and how we can be sure of it. We shall also see why we should be having this course in the first place and how it relates to life and profession.

This book is an aid for self-exploration. It will guide you through a process of self-discovery and enable you to have a more complete understanding of your own Self and of the world around you in a way that is verifiable and enriching.

Moreover, as we go through student life and beyond, we find that managing our time and commitments, deciding our priorities and fulfilling them becomes a challenge. These things can also be a cause of tension in us. In addition, frequently we go through inner contradictions, confusions and dilemmas which we find difficult to resolve. At times, we feel lack of confidence about our own decisions and actions. We will explore into these aspects as well.

Each one of us has been through a long process of studying having put in a lot of hard work and been through a rigorous process of evaluation to reach here. As we look forward to shaping our lives, it is crucial that we get a broader perspective about ourselves, our needs and of the world. It is essential to know what is needed to ensure success, balance, and happiness in life and be responsible human beings and discover our full potential.

As students of technology, we would be carrying responsibilities towards the larger society as well. This requires that we be equipped with the ability to make decisions in our own right. The decisions we make now, the impressions we get, the perspective we develop, will all play a major role in our life ahead. Each one of us has a goal and purpose in life we want to achieve. This book will allow us to explore all relevant areas about ourselves so that we may correctly evaluate and decide them. It will also enable us to see our profession in correct perspective. The book is a set of proposals that each one of us needs to evaluate.

Things to keep in mind while reading this book

The following key distinctions are useful to keep in mind as we read the book.

'Reading' and 'Understanding': Just because we *read* something and *remember*, it does not mean that we *understand* it. 'Understanding' means to get to the *meaning* of the written word – *as intended by the author* – and be able to verify it in our living.

Word & Meaning: There are realities in existence. For example, you exist – that is a reality. You have a name. The name is a word that indicates or points to the reality that is you. Throughout this course, we shall attempt to communicate to you the realities that need to be known. For this, we shall use words. Thus, the words are not that important, it is their *meaning* as intended that is important. Words are used to point to specific meanings in reality. These words have a 'precise' meaning and the book pays special emphasis on their meaning. These 'meanings' are very important for us to understand – because through these meanings we are able to accurately identify and understand what exists in reality.

It might also be possible that we are already familiar with some of the words used in this book and may already have a meaning *associated* with it. It is very important to re-associate the new meaning/definitions to properly understand what is being conveyed in the present context.

This is a very important point, that needs to be kept in mind at all times.

Definitions: The words used in this book have a precise and specific meaning. Many of the words you read, like happiness, trust, relationship, nature, human, self, etc. are words you are already familiar with. You may hence have some interpretation/meaning already associated with these words – which *may not be the sense* in which they have been used here. You need to refer to the definitions provided in the glossary at the end of the book to grasp the precise meaning. This is very important, since otherwise, the intended meaning will be lost – and you may end up providing your own interpretation to this book!

Use of Hindi Words: Hindi words have been provided in the book for the key terms. This is to help you grasp the meaning and be able to relate to the reference material (ref. 1-5 in particular) for further study. The symbols used for hindi alphabets have been listed and provided separately in the book. For pronunciation of the words, you may refer to the list. Some of the words which have been used quite frequently have been simplified in the pages to follow. The reader or presenter of the material may use these simplified words too. For example, *jivana* can also be spelt as *jeevan*.

Life is a Laboratory: The book is an aid to self-discovery. The proposals that are put forward in this book can be verified by you as you go through your life. It is useful to keep the proposals in mind and explore them, and test their validity in all situations of one's life. This will greatly speed up the process of understanding for each one of us.

Ongoing Process: Unlike other lessons, these are not restricted to the classroom! That is to say, the process of analyzing, self-verification and mulling over the proposals takes place after the class as well, in our daily lives and even after these ‘classes’ have stopped. The session in the classroom is to enable a focused discussion on the same and benefit from the different viewpoints put forth by participants – with the objective of better understanding the topic of discussion.

Lastly,

- This course is not about memorizing some information and reproducing it in the exams to get marks, but about understanding issues that are important to our lives! What we are covering in this course is applicable to every human being - we are talking about our own lives, about living – so it is not ‘some theory that you have to memorize’!
- You may find that some statements and concepts have been repeated in the book – this is to bring them to your attention time and again
- The contents of this book are not meant to be disruptive or to bring about in you a criticism for yourself or of others around. It is not intended to give some directive prescriptions or do’s and don’ts. It is merely asking you to explore and investigate within yourself - honestly, gently and perseveringly.
- The classroom lectures covering this course are a space for collective dialogue, where we shall explore a couple of things together. These are things you can self-verify. Only accept it if you find it true, else do not accept it.
- The process that will get started in you during this course will be useful for you not only during your current education program, but also in your life ahead.
- The success of this course would depend on how attentively you listen to what is being stated in the classroom and how sincerely and authentically you evaluate the same within yourself. So, this is not something you have to “learn”. This is something you have to start paying attention to and understand in your own right. As you understand, it comes in your living – and leads to your improvement as a person!

This book has been written in the form of a dialogue between the writer and the reader. And now, the dialogue begins.

Welcome to this course!

Symbols Used for Hindi Alphabets

v	a	/k	dha
vk	ã	u	na
b f	i	i	pa
b h	i	Q	pha
m q	u	c	ba
Å w	ü	Hk	bha
v s	o	e	ma
v S	au	;	ya
d	ka	j	ra
[k	kha	y	la
x	ga	o	va
?k	gha	'k	sa
p	cha	"k	ṣa
N	chha	l	sa
t	ja	g	ha
>	jha	{k	ksha
V	îa	=k	tra
B	îha	K	gya
M	âa	J	shra
<	âha)	ddha
.k	ṇa	ä	ri
r	ta		kta
Fk	tha	}	dya
n	da		dva

Note: The words in hindi have been provided using above symbols. But for simplicity of reading for the reader, alternative words have been provided in the book too. For example, *Jivana* has also been spelt as *Jeevan*, *Sanyama* as *Sanyam*, etc.

An Introductory Overview of the Book

This book draws attention to various fundamental aspects concerning human life and human happiness. This book is about all of us. It presents a set of proposals so that we may start exploring our own Self and our expanse of living in order to better understand our life – so we can understand what is valuable for us, what is our ‘value’ in the larger scheme of things we live in. Understanding our ‘value’ means understanding what our participation, our role is, with other humans, animals, plants...etc. We live in human society, in nature, and we want to find out our role in this expanse!

In order to find out what is valuable to us, we will explore about ourselves, and we will explore about the things around us, the things we live with everyday. When we look into ourselves, it turns out that what we ultimately want is something seemingly obvious: we want happiness, prosperity and its continuity. Given that this is our basic desire, we will find out what needs to be our program to achieve this desire.

If we look at our living, it becomes clear that human living (our own living) can be seen as encompassing the following 4 levels:

- **Myself**
- **Family**
- **Society**
- **Nature/existence**

Each one of us lives at all these levels – whether we are aware of it or not, and each one of us wants to understand all these levels of our being, or living. All these levels of our living need to be investigated into. We will look into ourselves – and identify our various activities – our choices, thoughts and desires. This will help us identify how we think, and what we want. We will identify how and why we get so easily influenced by others, by things we read, etc. and how it is possible for us to truly find out what we want, and how we want to be. We will then look into our relationship with other people (starting from the family) and understand what the expectations in human relationships are, whether these can be identified, and fulfilled. As a result, it becomes possible to identify why we have problems in human relationships today. We will also look into the various dimensions of human society, what the comprehensive human goal is, and how this can be achieved. Finally, we will study nature/existence: and understand the interconnectedness in nature, and our role/participation in the totality that exists.

On self-investigation, we find out that we want to be in harmony at all levels of our living:

- **Harmony in myself** (resulting in happiness and a feeling of prosperity)
- **Harmony in family** (resulting in mutual fulfilment in relationship and prosperity in the family).
- **Harmony in society** (resulting in a trustful, undivided, universal society).
- **Harmony in nature/existence** (resulting in being in harmony with nature, understanding the inherent co-existence)

The above comprises our desired state of being. We shall, through this course, investigate into whether this harmony is possible at each of these levels, and if so, how it can be ensured. We shall discover that this harmony is indeed possible, and that it is part of the basic design in nature/existence. We don't have to 'create' this harmony – it is already there. We only have to understand it to be in it.

Having known this harmony at all levels – i.e. having understood nature/existence, we can then identify our role in it. This role of human being is nothing but his value, i.e. human's value is its participation in nature/existence. We shall see that these human values are natural and universal.

Having identified a definite participation or role for the human being in existence (i.e. human values), we can also understand that the humane conduct or ethical human conduct is definite and universal. The purpose of humanistic education is thus to ensure human values in human beings, i.e. to ensure this right understanding of the harmony – leading to definite conduct. Based on this, it becomes possible to understand the professional ethics also correctly.

How is this book structured?

The book has been divided into three main sections followed by appendices.

Section-I comprising of chapters 1-4, provides 'Introduction to Value Education' by highlighting the need, content, process and basic guidelines for value education. It then elaborates on self-exploration as the process for value education and discusses basic human aspirations and the program to fulfil these. Finally, it pinpoints the importance of right understanding i.e. the understanding of harmony at various levels to ensure happiness and prosperity.

Section-II comprising of chapters 5-11, forms the core section of the book which systematically facilitates the 'Understanding of Harmony at Various Levels' starting from the human being and going over to understanding of harmony in the family, in the society, in the nature and finally in entire existence. Thus, this section presents the crux of right understanding.

Section-III comprising of chapters 12-16, presents the salient 'Implications of the Right Understanding in life and profession'. Here it is explained how the right understanding forms the basis of universal human values, the definitiveness of ethical human conduct, humanistic education, humanistic constitution and provides the vision for the holistic way of living. This section also deals with professional ethics in the light of right understanding.

Finally, the book is concluded with the indication of a few practical steps to facilitate transition from the present state towards the holistic way of living.

SECTION I

INTRODUCTION TO VALUE EDUCATION

This Section Contains:

- Chapter 1:** Understanding Value Education
- Chapter 2:** Self-exploration as the Process for Value Education
- Chapter 3:** The Basic Human Aspirations – Continuous Happiness and Prosperity
- Chapter 4:** The Program to Fulfil Basic Human Aspirations

CHAPTER ONE

Understanding Value Education

Value education may seem a vague term to many of us even though we may be hearing about it frequently. While beginning this foundation course in value education, let us understand what we are talking about and what its need is, particularly in the context of professional education. In this course, we are going to clarify certain fundamental issues which are important to all of us in our life - issues which directly relate to our happiness, our welfare, our aspirations, goals and success in life. In a sense, value education deals with what is universally valuable to all of us, what is conducive to our individual and collective happiness and prosperity in a sustainable way. It enables us to be in harmony within ourselves, with other human beings and with rest of nature at large. Such an understanding will be vital for the successful conduct of our profession as well. Let us appreciate the need for such an input more elaborately in the following section.

Need for Value Education

All of us consider something or the other to be valuable. We set our goals, our aims on this basis, and then set out to work towards achieving them. While the need for determining what is valuable to us may seem evident, let us investigate into this a little more to understand the need for value education. Let us look at the following aspects to appreciate the need for value education.

- ***Correct identification of our aspirations.*** All human beings have aspirations. You may aspire to become a doctor or engineer or a lawyer, or a film star or something else. You must have made various plans for your future, be it immediate or long term. The planning may include your personal life, your family, your profession, your participation in the society and other such domains. But before you invest your energies to actualize your plans, it is important that you find out what you basically aspire for. Thus you

need to identify your basic aspiration. Based on the correct identification of this basic aspiration, you can frame your goals and sub-goals appropriately and working for these, you may hope to fulfil your basic aspiration.

- ***Understanding universal human values to fulfil our aspirations in continuity:*** Just identifying one's aspiration is not enough. We need to know how to fulfil our aspirations, how to go about actualizing our goals. Generally, we tend to pursue our goals in variety of ways as per our appraisal and beliefs. We keep on making experiments, learning from these and accordingly improving our understanding. This is how human beings have been moving on, right from the primitive 'Stone age' to the present day world of modern science and technology. Complete understanding of human values gives us a definite way to fulfil our aspirations.

Basically all of us are aspiring to be happy and whatever appears conducive to our happiness becomes valuable to us. Values form the basis for all our thoughts, behaviour and actions. Once we have known what is valuable to us, these values become the basis, the anchor for our actions. We know what we are doing is right and will lead to the fulfilment of our basic aspirations. Values thus become the source for our happiness, our success, our fulfilment. Without an appropriate value framework, we will not be able to decide whether a chosen action is desirable or undesirable, right or wrong. Hence there is a prime need for correct understanding of the value domain.- Value Education is the input necessary to fulfil this need. When we live with the correct understanding of values, we are happy in continuity, otherwise we feel deprived, frustrated and unhappy. What are the values that you hold worthy in your life? Have you verified them to be conducive to your happiness? It is important to explore the value domain in sufficient detail through value education. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.

- ***Complementarity of values and skills:*** In the endeavour to fulfil our aspirations, two things are essential:
 - (a) First and foremost, one has to know what really is conducive to human happiness - i.e. happiness for one and for all, and happiness at all times. This is what becomes universally valuable to human beings. This is the 'value' domain, the domain of wisdom. This helps us to identify and set the right goals and to proceed in the right direction.
 - (b) Secondly, it becomes essential to learn methods and practices to actualize this goal, to develop the techniques to make this happen in real life, in various dimensions of human endeavour. This is the domain of 'skills'.

Thus values and skills have to go hand in hand. There is an essential complementarity between values and skills for the success of any human endeavour. For example, I want to lead a healthy life. I understand that health is the basic requirement for a human being. I then learn skills to judge what food will keep my body healthy, what physical practices will keep the body functioning properly, what would be the possible ways to do certain kinds of work with the body. All these fall under the domain of skills. Thus, both (values and skills) are important and these are complementary. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy.

- ***Evaluation of our beliefs.*** In absence of a correct understanding of universal human values, we are driven by our 'ad-hoc' values and beliefs. If we look deep into ourselves, we find that each one of us believes in certain things and we base our 'values' on these beliefs, be they false or true which may or may not be true in reality. For example, someone may believe that "A corporate job is the best kind of job", "IIT is the best college to go to", "Metro cities are the best places to live in" and so on. We can also have beliefs such as "I want to become a famous person. Being a world-famous person will make me happy", "Money will make me happy", "Success is the ultimate thing, by hook or by crook", "If I study longer I will have better grades" etc. All of us live with such beliefs. These beliefs come to us from what we read, see, hear, what our parents tell us, our friends talk about, what the magazines talk of, what we see on the TV etc. i.e. there is a whole body of belief-system that we live with at any given time and these together constitute our worldview. These beliefs spread out far and wide into all our realms of living. The interesting thing about beliefs is that they usually change with time and we can trace examples of these by looking at our life in the past. We might have thought at one point of time that getting into a good college is the most important thing and now that may have changed to being able to get a good job. Once we get into a good job, doing well in that job and earning a lot of money may be important. Once we have the money, getting into a good position may become important – i.e. what we believe is to be important, may keep changing with time. Many times, we may even find ourselves trapped in conflicting beliefs.

Another thing about beliefs is that they are usually not the same for everybody. Beliefs could be held by a small group or a large group of people but they are not universal. For example: getting good grades may be important to you, but being able to earn money may be important for your friends. You may think being environmentally - friendly is important, your friend may think that it is okay to pollute the environment. This is not only true for ourselves, but largely true for most people around us: the beliefs keep changing from person to person. What I may believe to be of 'value' to me may not be of 'value' to your belief-system so when we interact, it may lead to conflicts and unhappiness. We face this problem today because the conditioned beliefs and

values we hold today are usually contradictory, conflicting and unstable and not based upon the right understanding of values we are not very sure of their correctness.

Living our lives based only on beliefs can not ensure happiness for us. This is very important for us to understand. Do we want to live with such shaky beliefs? Or do we want to know things for sure, for ourselves? We can either blindly follow our beliefs and *assumed* values, towards making our choices or we can base our choices upon values which are based on understanding of reality and we can ourselves validate them as well. What would you prefer?

- ***Technology and Human Values*** Technology is only a *means* to achieve what is considered “valuable” for a human beings 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 thus becomes primarily important to know correctly what is ‘valuable’. Without this decision, technology can be aimless, directionless and can therefore be put to any use, either constructive or destructive.

It is thus with the understanding of values that we can decide on the appropriateness of technology and its application. Both the structure and use of technology is decided by values. For example: if we value the relationship with the environment, we will work to create environment-friendly technologies (the structure of technology) and also put it to right use (use of technology), say, for the enrichment of environment, replenishment of natural resources etc. Conversely, if the relationship with the environment is something we do not value, things could be the other way round.

As students of technology and management, we will be studying, creating, implementing and managing technologies which will affect the lives of a large number of people. Getting trained on technology without deciding what is valuable, could even prove counter-productive as our technical skills are likely to be misused. Therefore, it is essential that we understand how technology relates to us as individuals and to human society and nature at large before we attempt to put it into practice.

Thus, there is a need to supplement technical education with value education. This will enable a human being to decide and pursue what is really ‘valuable’ i.e. conducive to human happiness, human welfare, what is of ‘value’ to him.

To conclude, Value Education enables us to understand our needs and visualize our goals correctly, and also indicate the direction for their fulfilment. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations.

Value Education is a crucial missing link in the present education system which must be adequately replenished. It must be remembered that to become an excellent professional, the excellence of values along with the excellence of requisite professional skills is required. The present course is an effort in this direction.

*B*asic Guidelines for Value Education

Now that we have identified the need for value education, let us also visualize certain effective and widely acceptable guidelines which will enable the introduction of value education in the present system. Given below are broad guidelines to decide on what would qualify as an appropriate input in value education:

Universal

Whatever we study as value education has to be universally applicable to all human beings and be true at all times and all places. In addition, it need not restrict itself to a certain sect, creed, gender or nationality etc. So it has to deal with universal human values.

Rational

It has to be amenable to reasoning and not based on dogmas or blind beliefs. It cannot be a set of sermons or Do's and Don'ts.

Natural and Verifiable

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

All Encompassing

Value education is not merely an academic exercise. It is aimed at transforming our consciousness and living. Hence, it has to permeate into all dimensions of our living, namely, thought, behaviour, work and understanding/realization; as well as all levels, namely, individual, family, society and nature.

Leading to Harmony

Finally, value education has to enable us to be in harmony within and in harmony with others. Hence, when we live on the basis of these values, we start understanding that it will

lead to harmony in us, and harmony in our interactions with other humans and the rest of nature.

The Content of Value Education

The value of any unit in this existence is its participation in the larger order of which it is a part e. g. value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which pen, paper, human being, all are present. Value of an eye is that it can be used for seeing. Value of a vegetable plant is that it gives nutrition to animals and humans. What is the value of a human being?

This question implies - what is the participation of a human being in the bigger order? That bigger order includes human beings, plants, air, water, soil, animals, birds etc. The value of a human being is the participation of human being in this order. Hence, to understand human values, we need to study the human reality along with all that is there in the existence constituting the larger order, and the role of human being in the relationship with each and every unit in the existence.

Scope of Study

As mentioned above, any course on value education must include

- All dimensions- thought, behaviour, work & and realization, and
- All levels of human living - individual, family, society, nature/existence of human living.

Accordingly, the content of Value Education will be to understand myself, my aspirations, my happiness; understand the goal of human life comprehensively; understand the other entities in nature, the innate inter-connectedness, the co-existence in the nature/existence and finally the role of human being in this nature/existence entirety. Hence, it has to encompass understanding of harmony at various levels, namely, individual, family, society, nature and existence, and finally, learning to live in accordance with this understanding by being vigilant to one's thought, behaviour and work.

The Process of Value Education

The process of value education has to be ascertained before we proceed. Let us now acquaint ourselves with the process of value education which we are going to adopt. In this course, various aspects of reality facilitating the understanding of human values will be presented

as proposals. You need to verify these proposals for yourself and examine your living in this light. Let us see how we can verify these proposals.

- We will verify these proposals through self-exploration. We shall investigate into these proposals and try to verify within us in our own right.
- This self-exploration will be done on the basis of whether the proposals are acceptable to us in a natural manner – i.e. they need to be naturally acceptable to us and not just imposed externally. We shall explore this concept further in the next chapter.
- Self-exploration will also include verifying the proposals through experiential validation, i.e. by living according to them. Experiential validation will ascertain that when we live our life on the basis of this education, our living will be fulfilling to us as well as our surroundings.
- Since the process is of self-exploration, and not of giving sermons or prescribing do's and don'ts, you need not agree to all that is said, but **only be ready to investigate into them sincerely**. We don't want to just theorize and impose stated truths.
- This process of self-exploration has to be in the form of a dialogue, a dialogue between the presenter [teachers] and the receivers [students] to begin with; and slowly to translate into a dialogue within the receiver [students/the reader] himself/herself. Each one of us can conduct this verification within ourselves.
- This process is expected to initiate a transformation in our understanding in our consciousness and our living.

This process of self-verification needs to be applied to all the proposals. In this way, we will proceed forward, one proposal at a time. Life is a laboratory and we will work on the proposals and verify their truthfulness in ourselves and in our living.

Thus to conclude, whatever is being said in this book is to be taken as a proposal to be investigated and verified. This book is not about giving sermons or prescribing do's and don'ts, but input is aimed at facilitating the student to be able to become authentic about himself/herself through self-exploration.

Summary

- Value education is required to correctly identify our basic aspirations, understand the values that enable us to fulfil our basic aspiration, ensure the complementarity of values and skills, and to properly evaluate our beliefs. It also facilitates the development of appropriate technology and its right utilization for human welfare.

- Any course content on value education needs to be universal, rational, natural, verifiable, all- encompassing and leading to harmony.
- The value of any unit in this existence is its participation in the larger order of which it is a part.
- The content of value education is expected to include all dimensions of a human being and all levels of one's living.
- The process of value education adopted here is that of self-exploration which includes two things: verification at the level of natural acceptance and experiential validation in living.

REVIEW QUESTIONS

1. What is the need for value education in technical and other professional institutions?
2. What do you mean by values? How do they differ from skills? How are values and skills complementary?
3. What are the basic guidelines for value education?
4. How do you presently decide what is valuable to you? How do you ensure that your decision is right?
5. What is the difference between 'belief' and 'understanding'?

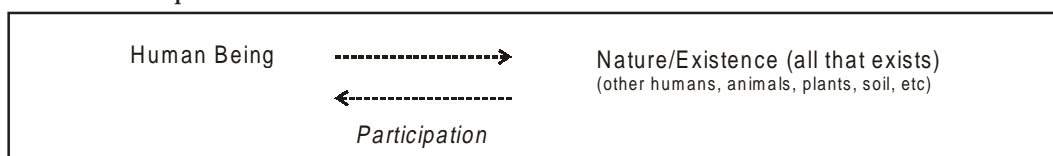
CHAPTER TWO

Self-exploration as the Process for Value Education

We saw in the previous chapter that the process used here for value education is self-exploration. As the name suggests, the process is to find out what is valuable to me by investigating within myself. Since it is me who feels happy or unhappy, successful or unsuccessful, therefore whatever is right for me, true for me, has to be judged within myself.

We discussed previously that the value of an entity is its participation in the larger order. In the case of the human being, to understand what is valuable, we need to study ourselves and the “larger order” around us, which is, everything around us. When we look around, we find other human beings; we find animals, plants, birds, insects etc. and then things like air, water, soil, stones, metals, etc. All these are things we live with and there is a need for us to understand our relationship with all of these things.

This is depicted below:



We live with this entirety – we live with our family, our friends, air, soil, water, trees - the nature around us and we want to understand our relationship with all these. Understanding of all these is to be done by me - the ‘self’. To understand my relationship with all these, I need to start observing inside.

Starting to Observe Inside

Normally, we are used to exploring outside. For example: we keep looking around, we observe trees, animals and other human beings. Seldom do we observe “what is going on in

me while I am observing outside”. Thus, it remains only external observation. When we say we want to self-explore, it means we have to now start observing within ourselves too and not observing just outside.

Let’s take the example that we are seeing a tree. When I see a tree, here is what is happening: the image of the tree is available on my eyes. From there, the information is passed on to me, and then I say: “I can see a big tree, and it is about 100 meters away and so on”. This is an example of observing outside. But when I start to observe what relation I have with the tree or, how does the tree relate to me, it is observing inside.

Now let’s take another example. When I get angry, I ‘know’ I am getting angry. In other words ‘I’, can ‘see’ the anger, in ‘myself’. I am no longer using my ‘eyes’ to see the anger, but I am observing this anger inside my own self.

What is Self-exploration? What is its Purpose?

Let us ponder over the following points to appreciate self-exploration and its purpose.

1. It is a process of dialogue between “what you are” and “what you really want to be”.
2. It is a process of self-evolution through self-investigation.
3. It is a process of knowing oneself and *through that*, knowing the entire existence.
4. It is a process of recognizing one’s relationship with every unit in existence and fulfilling it.
5. It is a process of knowing human conduct, human character and living accordingly.
6. It is a process of being in harmony in oneself and in harmony with entire existence.
7. It is a process of identifying our Innateness (*Swatva*) and moving towards Self-organization (*Swatantratā*) and Self-expression (*Swarājya*).

Now, we will go over the above points in detail.

1. ***It is a process of dialogue between “what you are” and “what you really want to be”.*** We will look into ourselves and find out what we are today, and how this contrasts from what we really want to be. If these two are the same, then there is no problem. If on investigation we find that these two are not the same, then it means we are living with this contradiction (of not being what we really want to be) and hence, we need to resolve this contradiction, this conflict within us.

Ask yourself this question: “Am I what I really want to be?”

When we look into this, we find that mostly we are not what we really want to be. These two are different and each one of us is faced with this contradiction. We are something and we want to be something else. This basic dichotomy, this basic contradiction has to be resolved. This dichotomy creates a conflict in us, which is a continuous cause for our unhappiness. What we are today- is the result of our pre-conditionings, our predispositions, our impressions and our beliefs. What we really want to be- comes from deep within us, that is naturally acceptable to us. This is something intact in us. It needs to be explored and found out.

“What I am” ↔ “What I really want to be”.

This dialogue needs to be started - between what you are and what you really want to be. On investigating into it, you will find that the contradictions are not outside of you. These contradictions are inside you. In fact, the contradictions that you see outside are mostly a reflection of the contradictions within. For example, we end up believing many things that are instilled in us since childhood – like “living is basically a struggle for survival”. And based on this belief, we plan our whole life. But have we even asked ourselves the question of whether this is the way in which I really want to live? We find that most of the time, we don't even care to know whether the things we have assumed are really true. We are defining our entire lives, all our desires, based on such assumptions, without even knowing whether these assumptions are naturally acceptable to us! This is a serious matter worthy of our attention.

All our unhappiness, all our discomfort, all our unease is because of this contradiction within – between what we are and what we really want to be. Each one of us lives with this feeling of discomfort, the unease within that keeps telling us “something is missing”. Each one of us is faced with contradictions and problems in various aspects of life – contradictions within ourselves, in our behaviour with people, in our interactions and thoughts about society, and in our interactions and notions about nature. And irrespective of where you are placed: in a nice school, in a great college, having a good job, having a lot of money etc., this discomfort is continuously present.

On careful self-exploration, we will find that we are being driven by a number of assumptions/ beliefs which are contrary to our natural acceptance and they cause contradiction within us. We have to start looking at these carefully.

Many times, you will find, *we want something, we think something else, we say something else, we do something else, and the results of our actions do not match with the expected outcomes!* This kind of dichotomy continues to exist in us, resulting in a state of unhappiness and as of today we don't seem to be doing anything at all in order to address these contradictions, whereas it is the basic issue that needs to be resolved.

2. ***It is a process of self-evolution through self-investigation:*** By self-investigation, we shall work towards being what we really want to be. Hence, the self-exploration leads

to our own improvement, our own self-evolution – we will become qualitatively better. We can be more in harmony within ourselves.

We saw in the earlier point that it is necessary to find out the contradictions in ourselves, to see that we are in contradiction. Where would we do this? Since the contradictions are in ourselves, it becomes necessary that we investigate into ourselves to find this out! Hence, it is necessary that we do self-exploration. It is not about exploring outside us, but inside us, in us. We have to start exploring ourselves. Through this process of self-exploration we can achieve self-evolution. This process of self-investigation needs to be started. It needs to start in each one of us. Once this dialogue within ourselves has been established, and we start evolving – we become comfortable within ourselves. The very process of being in this dialogue starts facilitating this self-improvement.

3. ***It is a process of knowing oneself and through that, knowing the entire existence:*** Thus, self-exploration leads to us knowing ourselves better. Today, we are largely unaware of our own characteristics, our own assumptions, beliefs and pre-conditionings. We will go beyond these beliefs to know ourselves. Once we have known ourselves, and we are sure of it, we can then also know all the things around us correctly. This way, we can be sure of these things in our own right, we can be authentic about them. We don't have to continue to live merely with assumptions about these things.

Ask yourself: Do I want to know myself? Do I want this self-investigation? Am I satisfied in living my life without having known myself? If I don't know myself, am not sure of myself, how can I be sure of what I want and what I do? – One finds that the need to know ourselves, to understand the self, is an innate need of every human being. This need to know does not have to be instilled from outside, once our attention has been drawn to this fact. Each individual would like to know himself/herself and can carry out this self-exploration and self-evolution.

As we know ourselves correctly, we are also able to relate ourselves correctly to the things around us. We can then understand the people we live with, the family we are born in, the people in society we interact with, in fact all the entities in nature/existence. Ask yourself this question: Are you satisfied with just knowing the immediate things around you, or do you also get curious about the larger reality around you? Each human being wants to know everything. Once we have known ourselves, we can also know the entire existence. This process starts with the self, and once we are sure of ourselves, we can, through that, also know the entire existence.

If we look at the basic fallacy in our current approach of understanding things around us, it is that we try to understand things around us without first being sure of ourselves. Since we don't know ourselves correctly, and it is *we who understand the world*, hence, all the pre-conditionings we have within, the contradictions we have within, reflect in

our perception of the world, and we start interacting with the external world, with the things around us based on these assumptions, based on these pre-conditionings. Therefore, it is important to know myself first, and when I am sure about myself and that there is no 'colouring' there then, I can know about other things properly. Then, I can be sure about the things I know, since I am sure of myself.

4. ***It is a process of recognizing one's relationship with every unit in existence and fulfilling it:*** Once we start knowing ourselves and everything beside us, we shall understand our relationship with them i.e. we shall understand our relationship with other humans, animals, plants and matter etc. We shall then know how we have to live in harmony with all these things.

What are the things we live with today? We live in our families – with our parents, grandparents, brothers, sisters, we live in society – we interact with our teachers, with various people engaged in making available goods and services in the society. We live with nature – with animals, birds, plants, insects, materials, etc, and of course, the larger existence – all that space, and all those planets, stars and other entities that are suspended in it.

Do we know our relationship with each one of these entities? Do we know and understand our relationship with our parents? With our teachers? With the person next door? What happens when we do not understand this relationship? You would find that this lack of understanding leads to problems. For example: if you wrongly assume that animals may breathe away all the air, and hence all animals need to be killed so that there is enough oxygen left for human beings, it would be disastrous! We need to start seeing various interactions in which we face problems: for example, the problem of misunderstanding in relationships, the problem of wars and crime in society, the problem of pollution in nature, etc. Are these not *due to the lack of right understanding of our relationship* at various levels? We find that our problems in our relationship with various entities around us are due to our *assuming* certain things about these relationships which are not really true. For example: if we assume that mistrust is basic to a human relationship, we shall have problems, since all the time we shall mistrust people we come across, and mistrust is not acceptable to us, not acceptable to any human being!

The fact that we are related to all these entities can easily be observed in our day to day life. We don't have to create these relationships. These relationships are already there. We have *assumed something else* about these relationships. What is needed for us is to *correctly understand* our relationship with each of these entities. When we are able to understand this, we are able to fulfil our relationship with them. For example, when we understand that trust is basic to a relationship, that it is trust which is naturally acceptable to every human being, we become at ease and are able to orient ourselves correctly and our relationships become mutually fulfilling. Similarly, once

we see that we want to be in harmony with nature, that nature itself is in harmony, our interactions with nature lead to mutual prosperity. On the other hand, if we continue to assume that human beings and nature are at loggerheads, then we shall continue to have problems in multiple ways.

Thus, we start with understanding ourselves, and then through ourselves, we understand the rest of existence, and also our relationship with all entities in existence and then fulfil this relationship.

5. ***It is a process of knowing human conduct, human character and living accordingly:***
None of us wants to live with uncertainty. If our state of mind, our own behaviour keeps changing, we are not comfortable with ourselves. We all desire for certainty and stability. Once we know our own true nature, we will also understand what is our participation with the other things we live with – this is the ethical human conduct or the humane conduct. This is what characterizes a human being. When we know this true human character, we start moving towards it in a natural manner.

All the entities in the existence are characterised by their innateness, by their specific characteristics which are invariant. We recognize any entity by this innateness. What is then the innateness of a human being? Is a human being expected to exhibit different characteristics at different times and with different people?

If you ask yourself, whether you want a definite character or indefinite character – what is the answer? The answer is, we all want to have a definite character, a definite conduct. We are not satisfied with having an indefinite conduct, though we are living with indefiniteness. Example: We can't be sure of how we are going to be this very evening! We are not sure what our mood will be tomorrow morning. Sometimes, we are not sure about what mindset we are going to have the next moment! Are we comfortable with this state of affairs? Or do we want a definitiveness in our conduct? Explore.

There is a need to understand this definite conduct in a human being and how it can be ensured.

Once we know, through self-exploration, our own true nature and the things around us, we shall also know what our relationship and participation is with the other things we live with, all the things around us – then we will be able to rightly understand ethical human conduct or the humane conduct. Thus, the process of Self-exploration will enable us to identify the definitiveness of human conduct and to live accordingly.

6. ***It is a process of being in harmony in oneself and in harmony with entire existence:***
Through the process of Self-exploration, I establish a dialogue with my natural acceptance. This enables me to be in harmony within myself. Through the same process, I am able to explore into the harmony in the entire existence. We slowly come

to realize (and we will keep talking about this in the entire book) that there is an innate harmony in the existence. I only need to discover this. And once I do this, I can learn to live in harmony with the entire existence. Thus the process of Self-exploration helps me live in harmony within myself and in all my interactions with the world around. Would you desire to be in such a state? Well, we need to work for it.

7. ***It is a process of identifying our Innateness (Swatva) and moving towards Self-organization (Swatantratā) and Self-expression (Swarājya):*** When I identify my innateness, what I really want to be and establish a dialogue with it, it enables me to become Self-organized, i.e. I attain harmony in myself. This is *Swatantratā*. When I start living with this harmony, it starts expressing itself through my harmonious behaviour and work, and it naturally extends to my participation with the surroundings. This is working towards *Swarājya*.

Swatantratā : Being self-organised : Being in harmony in oneself

Swarājya : Self-expression, Self-extension : Living in harmony with others, and thus participation towards harmony in the whole existence

Ask yourself this question: Are you self-organized right now? Are you able to be in harmony with others?

If you are living in contradiction, then it means you are not self-organized. If you are living with pre-conditionings, wherein you have assumed certain things, have accumulated desires without having first evaluated them, then it means you are *partantra* (enslaved). If you ask this question: whether we are *swatantra* or *partantra*, what is the answer? Till there is a difference between what we are and what we really want to be, we are not *swatantra*, because we will always be in conflict. Hence, since we ourselves are not in self-organization, our expression in living: be it in behaviour with other humans or in our interaction in the form of work - the outcome is going to be one of conflict.

So, through this process of Self-exploration I begin by identifying my innateness (*Swatva*), what I really want to be. Then, living accordingly enables me to being in harmony within myself (*Swatantratā*) and finally being in harmony with the whole existence (*Swarājya*)

Content of Self-exploration

In the light of what we have discussed so far, the content of Self-exploration can be visualized in terms of finding answers to the following fundamental questions of all human beings:

1. ***Desire:*** What is my basic aspiration?

2. **Program:** What is the process to fulfil this basic aspiration?

Do you find these two questions relevant?

We will try to find answers to these questions by exploring within. These are very important questions since everything we do is related to some desire or the other we are trying to fulfil.

This is what any human being would like to know and work towards its actualization in life.

And if you have the answers to these two questions, is there any other question that remains to be answered?

We are going to observe and explore ourselves, our lives, what we do, why we do and how we do. We will study what human beings want, we will study what we really want. We also want to know how to fulfil what we want. We want to explore into what is valuable for us. Each one of us can explore this within ourselves.

Process of Self-exploration

In the sections above, we saw the need and content of Self-exploration. We will now move on, and find out how we will carry this out.

Following points are to be kept in mind regarding this process of Self-exploration.

“Whatever is stated is a proposal”.

Don't start by assuming it to be true or false.

Whatever we state here, is a proposal. Don't *accept it as it is*, or *assume* it to be true. We seem to have *assumed* many things to be true till now. If we *assume* what we are discussing here to be true as well, it would only *add to our set of assumptions and beliefs* and instead of being an aid for us, instead of helping us, it will only end *being a burden for us!*

Alright! If we don't assume it, how will we verify it?

“Verify it on your own right”

You need to rigorously verify all the statements and proposals being made here in your own right. No one else can do this for you; you have to do it yourself. It has to be self investigated by you. Verifying in your own right implies the following;

“Don't just accept or reject it-

- *on the basis of scriptures*
- *on the basis of instruments*
- *on the basis of others”*

Note: By the above proposal, we are not trying to undermine the importance of scriptures, instruments or the guidance obtainable from wise persons. Not at all! We are only suggesting that one should take all these as valuable proposals worthy of your own serious exploration and then acceptance.

Let us understand these in more detail:

“Don’t try to verify on the basis of scriptures/ what is written”.

By this we mean, let’s not compare what is being proposed here with what is written in some book, something that you have read or are reading i.e. we think we know certain things, because we have *read* about it somewhere, and *remember* it now. However, we are *not* talking about a *comparative study* between what we have read and what is being proposed here. Rather, we are talking about verification of these proposals *directly within yourself*.

“Not on the basis of instruments”:

Don’t assume these proposals as being true or false based on the conclusions somebody might have given after conducting experiments with physical instruments. The instruments only give information about some physical phenomena, but the conclusions we make are based on our own perception about the phenomena. Such perceptions also need to be subjected to self-verification.

“Not on the basis of others”:

Again, you may have heard something that some great person has said. You may *believe* what this person says to be true, and hence end up *comparing* what is being proposed here with what you *remember as being stated by that personality*. This would not mean verifying in your own right; it would mean *accepting on those great personalities’ right!*

“Firstly, verify the proposal on the basis of your natural acceptance”

Natural acceptance is a faculty that is present in each one of us. It is intact and invariant. We only have to start paying attention to it, to start “seeing” it. For example, ask yourself this question:

‘Is trust naturally acceptable to me in relationship, or is mistrust naturally acceptable?’ What is the answer? It turns out that trust is naturally acceptable to you in relationship.

Similarly, ask yourself another question: “Do I want to live in relationship with others or do I want to live in opposition with others?” The answer is - live in relationship with others.

We find that we get the answers from within ourselves and it is spontaneous. The answers are there in us, naturally. We only need to trace them. We call this faculty the *natural acceptance*.

For every proposal being put forth here, we shall pass it through our own natural acceptance. If it passes through our own natural acceptance, i.e. if it is naturally acceptable to us, it is true for us. If it does not, then it is not true for us and we can drop the proposal. Let's not assume what is being stated here to be true! You need to ensure that you pass every proposal through your own natural acceptance!

Let's ask ourselves another very basic question: Do I want to be happy? The answer is a very quick yes! How did you get this answer? Of course, through your natural acceptance. *This may seem very simple to begin with, but we shall see that this becomes a very powerful way for us to know what is ultimately right!*

Once you start asking the question deep within yourself, you will be able to start accessing these answers yourself. This natural acceptance is there in each one of us, it is what we most spontaneously, most naturally desire. You don't have to *import* this natural acceptance from outside; you don't have to learn it from somewhere! For example, when you asked the question "whether trust is most acceptable to me in relationship", did you *ask anyone else* for the answer? Did you *read or learn the answer* from somewhere? Did you have to *refer to some instrument*? The answer is NO. This answer came from *within* you. Similarly, about the answer to- "Is living in relationship with others is naturally acceptable to me". Did you have to learn this from others? Again NO!

Thus, as first part of the self-verification, every proposal being put forth here, is passed through our own natural acceptance.

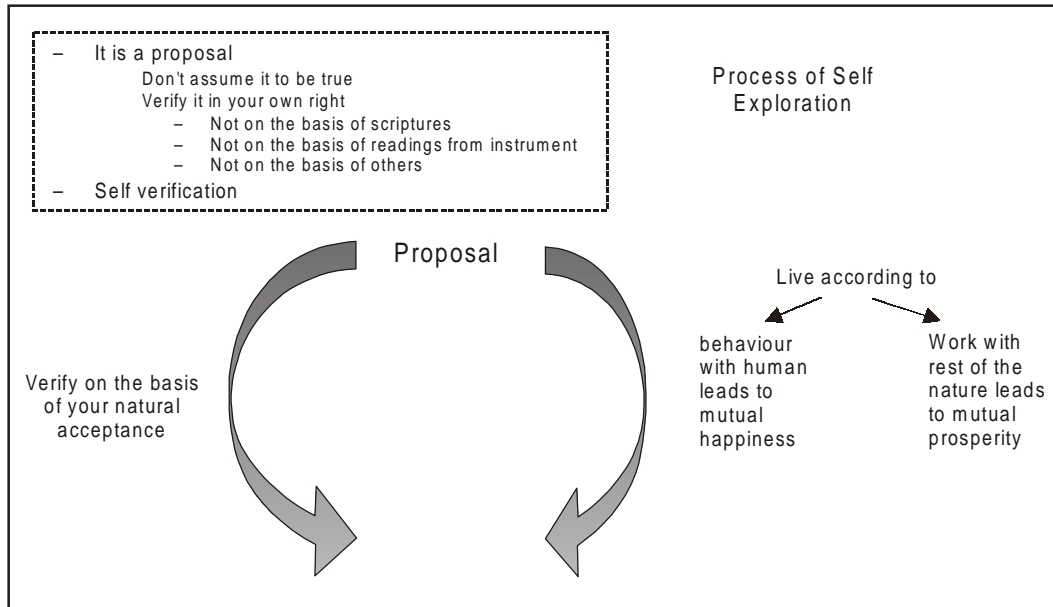
"Secondly, live according to the proposal to validate it experientially."

To verify the proposals, I need to live accordingly in my interactions with the world around. This involves two things: behaviour and work. If the proposal is true,

- (a) In behaviour with other humans,
 - (i) it will lead to mutual fulfilment
- (b) In work with the rest of nature,
 - (ii) it will lead to mutual prosperity.

I desire mutual fulfilment in my relations with other humans and mutual prosperity with the rest of nature. This way, I validate the truthfulness of the proposal.

The whole process of self-exploration can be represented as follows:



Natural Acceptance

At this point, we can make the following observations about natural acceptance:

- (a) ***Natural acceptance does not change with time:*** The natural acceptance does not change with time. It remains invariant with time. This can be easily verified. For example, our acceptance for trust or respect does not change with age. People hundred years ago also had the same natural acceptance. We can try to verify this within our span of observation.
- (b) ***It does not depend on the place:*** Whether we are in New Delhi, New York or Abu Dhabi, if we address our natural acceptance, the answer would still be the same!
- (c) ***It does not depend on our beliefs or past conditionings:*** We may be told frequently not to trust people of other religions or castes, but is it naturally acceptable to us? No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we refer deep within ourselves, the answer will always be the same.
- (d) ***This natural acceptance is 'constantly there', something we can refer to:*** Try this yourself: think of cheating or exploiting someone. The *moment* you think of this, you sense a contradiction within and feel unhappy that *very instant!* It happens very quickly, and we may not notice it, but it does happen! Similarly, the moment we think of

disrespecting someone, we become unhappy. The very thought is enough to cause a conflict, a strain within us. Thus, this natural acceptance is always there, and if we start paying attention to it, if we ask ourselves every time, for every thought and every desire we have, “Is this naturally acceptable to me?”, we will get an answer. Whatever we do, this natural acceptance is within us, it is telling us what is right. Every time we do something not readily acceptable to us. i.e. every time we think or do something not acceptable to us, there is a contradiction in us, because the thought/ deed conflicts with our own natural acceptance! The *moment* we think of cheating, we become unhappy. We don’t even have to carry out the action. It will become clear to us that while we want something else at the level of our natural acceptance, we think or do something else, based on our beliefs and preconditioning, which is contrary, it creates a disharmony in us; this is the cause for our unhappiness. Take for example, one may proceed with the act of cheating under the influence of say, an extraneous pressure but one keeps feeling unhappy about it and may even repent over this act in the course of time. If somebody asks, ‘why do you cheat?’, one starts offering explanations, inventing justifications. This is because it is naturally unacceptable.

- (e) ***Natural acceptance is the same for all of us: it is part and parcel of every human being it is part of human-ness:*** Let’s start exploring into this. We will find that no human being finds disrespect acceptable in relationship. No matter who the person, however bad or good, one always expects respect in relationship. For example, let us say a person ‘A’ disrespects ‘B’. This man ‘B’ may bear a grudge against ‘A’ and set out to “teach him a lesson”. This is because ‘B’ does not find disrespect acceptable and when he does not get respect, it offends him. This may actually end up leading to a large scale conflict!

We can start checking and verifying this for ourselves. All of us have acceptance which are same, at a very deep and basic level. Our assumptions and choices, our likes and dislikes may be different, but on some very basic and common issues like need for happiness, trust, respect, prosperity, we are all the same, all of us have the same basic acceptance.

Thus,

Natural acceptance is there in all of us. It is within us, all the time and we can refer to it, access it to know what is right for us. We only have to start referring to it. Each proposal in this book needs to be evaluated on the basis of your natural acceptance.

What is the State Today?

Today, we are not oriented enough to evaluate our beliefs or assumptions and we treat them as our personal domain. We generally keep them secure in the name of personal life and

freedom. We usually become very sticky about them without really verifying them. When these come in conflict, we try hard to search out justifications and make all efforts to defend our own assumptions. In the process, we cheat ourselves as well as others. But are our assumptions not taxing for us? Are these not costing us our own happiness, the stability and cordiality in our relations? These definitely are, and we need to focus attention on these.

Since we don't verify within ourselves, we continue to live with a set of assumptions and beliefs which may or may not be true. Hence, we are usually not sure of what we 'believe' since we have largely assumed these things and have not verified them for ourselves.

Since we do not verify it in our living with people and with nature, we are not sure of what the results are. In fact, this is quite obvious, since we find today that while sometimes we may have fulfilling relationships with people, may a time we don't; sometimes we contribute to enriching nature but, mostly we end up exploiting it. It shows that today:

- Neither are we verifying our assumptions/ proposals put to us on the basis of our natural acceptance,
- Nor are we verifying what we *think* we know, in our living!

What is the Way Out? What do we Need to Do?

We have to start verifying our assumptions, beliefs on the basis of our natural acceptance and experiential validation. Living on the basis of natural acceptance makes us more authentic. As long as we are living on the basis of assumptions, there is no authenticity in what we are thinking, no authenticity in what we are doing. Since we have not verified for ourselves, in our own right, we don't have the confidence about things. Ultimately, we are the judge of what is right for us, we have to verify and understand it.

Realization and Understanding

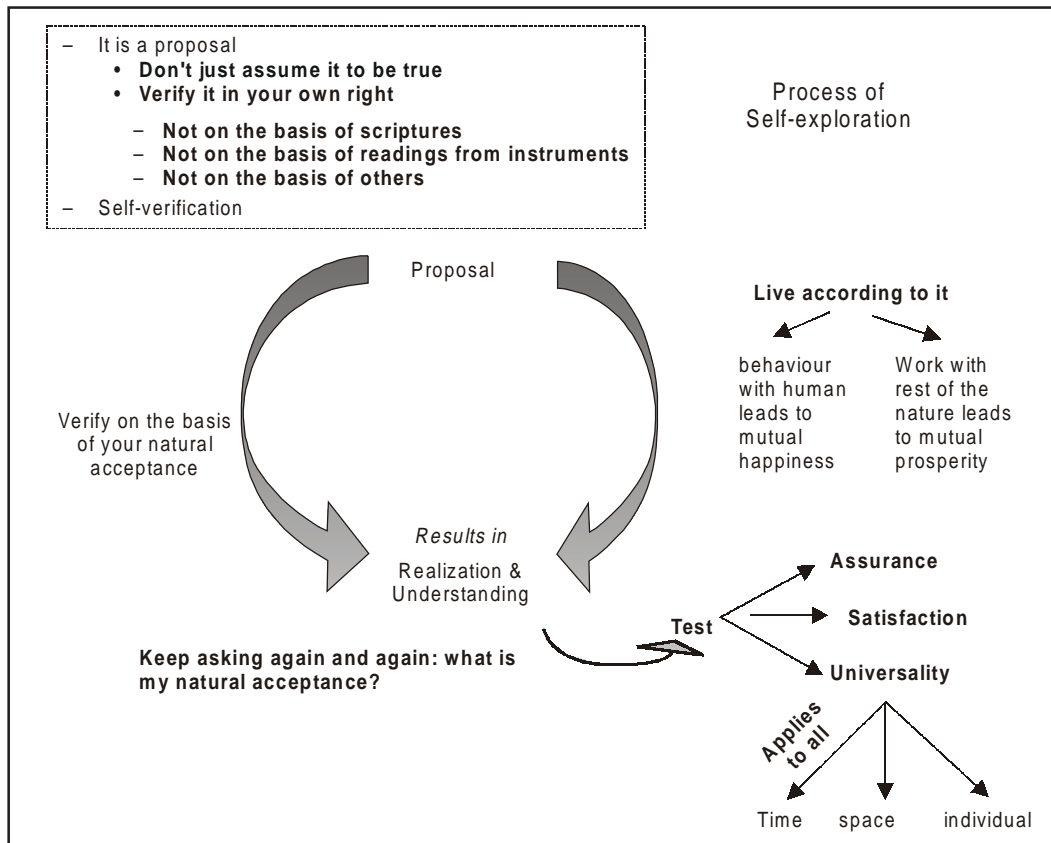
We saw earlier that the process of Self-exploration involves two steps:

1. Verification of the proposals on the basis of our natural acceptance
2. Experiential validation by living according to it.

As we do this, as we continue with this process of verification of the proposals stated here on the basis of our natural acceptance and test it out in our living, it ultimately results in "realization" and "understanding" in us. This means, knowing something to be "true", for sure, within ourselves. We will discuss this in more detail in the Chapter 6.

The realization and understanding is denoted below:

Accordingly, the complete process of self-exploration can be depicted as below.



The answers we get on having realization & understanding are:

- (a) **Assuring:** "I am assured of the answer or understanding in myself"
- (b) **Satisfying:** "I am satisfied that the answers are fulfilling for me."
- (c) **Universal:** "I know or realize that the answers I have got are the same for everyone. They are invariant with respect to:
 - (i) **Time:** These answers are the same at all times: past, present and future
 - (ii) **Space:** These answers are the same at all places or locations
 - (iii) **Individual:** The answers are the same for every human being

If the answers we get do not fulfil any of the criteria of being assuring, satisfying and universal; it means the answer is most likely coming from your past beliefs/conditioning and not from your natural acceptance. Hence, you need to re-verify the answer!

Let us not accept the proposals stated here because they are being repeated all the time! *Far from it! Each one of us* needs to start asking ourselves these questions and see what is acceptable to us! *You* have to start asking these questions yourself!

[This process of repeated self-verification of the proposals on the basis of my own natural acceptance and validating it experientially, and also testing the answers for assurance, satisfaction and universality ultimately results in what is called “Realization” and “Understanding”. When we have this realization and understanding, when we have this knowledge, it remains intact i.e. it stays with us at all times and is not moved or disturbed by external circumstances. In fact, it also starts expressing itself, in the most natural manner and starts impacting the environment and since it is true, it is readily acceptable to others too.]

For the remainder of this book, we will explore into these two basic questions

Desire: What is my basic aspiration?

Program: What is the process of fulfilling this basic aspiration?

Summary

- We need to undergo Self-exploration because we want to find out what is valuable to us, and secondly we want to understand our relationship, our participation with the things around us.
- Self-exploration is
 - ❖ a process of dialogue between “what you are” and “what you really want to be”.
 - ❖ a process of Self-evolution through self-investigation.
 - ❖ a process of knowing oneself and *through that*, knowing the entire existence.
 - ❖ a process of recognizing one’s relationship with every unit in existence and fulfilling it.
 - ❖ a process of knowing human conduct, human character and living accordingly.
 - ❖ a process of being in harmony in oneself and in harmony with entire existence.
 - ❖ a process of identifying our Innateness (*Swatva*) and moving towards Self-organization (*Swatantratā*) and Self-expression (*Swarājya*).
- The content of self-exploration is exploring into two fundamental questions: what our basic aspiration is; and the program to fulfil this basic aspiration.

- Process of self-exploration involves two things, firstly, verifying on the basis of natural acceptance, and secondly, validating experientially by living accordingly. When the proposal is verified on both the bases, it leads to realization and understanding. Understanding is assuring, satisfying and universal with respect to time, space and individual.
- Natural Acceptance does not change with time, individual or place and is not tainted with our pre-conditionings. It is innately present in each one of us and we can always refer to it.

REVIEW QUESTIONS

1. Self-exploration is a process of dialogue between 'what you are' and 'what you really want to be'. Explain and illustrate.
2. "I want to become a doctor"
"I want to do research in astronomy"
"I want to serve the society"
"I want to be a film star"
"I want to earn a lot of money and fame"
In the above cases, what is the basic aspiration? Justify your answer.
3. What is the content of self-exploration?
4. Explain the process of self-exploration with the help of a diagram.
5. What do you mean by your natural acceptance? Illustrate with examples. Is it invariant with time and place?
6. What do you understand by the terms *Swatva*, *Swatantratā* and *Swarājya*?
7. What are pre-conditionings? What is their source?
8. Do you feel that you have some pre-conditionings? How do you evaluate them?

CHAPTER THREE

The Basic Human Aspirations – Continuous Happiness and Prosperity

As mentioned in the previous chapter, our first task is to understand what our basic aspirations are. What is it that all human beings basically want?

*C*ontinuous Happiness and Prosperity – Our Basic Aspirations

Make a list of all that you want in your life and reasons for wanting them. For example, when you start listing, your list may comprise of things such as- to be an engineer or an MBA professional, to get the highest grade, to be the first ranker in the examination, to be the smartest guy in the crowd, to be the master of all trades, to earn more wealth than the wealthiest person in the world, etc. Once you have made the list, see if there is anything basic to all of them? Is there any basic aspiration of yours behind all your wants? This is an exercise worth doing to find out your basic aspiration?”

Let us say, you want to be the first ranker in the class. Now, behind this desire to get the first rank, is there a more basic desire? Why do you want to get the first rank? If you keep asking this question, you will find that there is a basic desire. What is this desire, is it to be happy? Yes, it is! Take any other want or desire and you will find the same thing. You will find that each of your wants emerges from the basic aspiration to be happy. This can be verified by each one of you. This also implies that every human being is continuously trying to do things to make him/her happy, and every human being is capable of feeling this happiness in himself/herself spontaneously. It is intrinsic to all of us. We are all working for it continuously in different ways as per the level of our understanding. Sometimes, we succeed, many times we don't. But we still keep trying throughout our life for happiness. You will also find that we want the continuity of this feeling of happiness as well. We do not want happiness in spurts, in intervals, but we want it continuously. We do not want unhappiness even for a moment. How successful we are today in achieving this, is a matter

for serious exploration. But one thing is clear, that happiness is a basic aspiration of all human beings, and therefore, it becomes our prime purpose to gain the correct understanding about it. Going a little further in our exploration, we can also appreciate that being happy implies being free from contradictions, being in consonance with our natural acceptance, being in harmony.

In addition to happiness, we also aspire for adequate fulfilment of our bodily needs, i.e. the need for physical facilities. Physical facilities are the material things we use to fulfil the needs of the body. When we have enough of physical facilities, it gives us the feeling of prosperity. We want to have a continuity of this feeling too. Nobody wants to feel deprived, even for a single moment.

Thus there are two basic aspirations of every human being: continuous happiness and prosperity. These are at the root of all our aspirations and the efforts that go towards achieving these. We will understand the correct meaning of these two terms now.

Exploring Happiness and Prosperity

Happiness

Let us now explore into the meaning of happiness. Try to recollect situations when you feel happy. You will see that there is a set of feelings which you are able to accept effortlessly and naturally. These are feelings such as trust, respect, being confident about your future etc. These feelings are naturally and effortlessly acceptable to each one of us. We also welcome these feelings and desire them to continue in ourselves. When we observe such feelings, we find that these are the situations when we are in harmony and these feelings are a reflection of that harmony. Take for example: respect. Respect is a state of harmony between two human beings. When I respect the other and the other respects me, I like to be in that situation. It gives me happiness. Similarly, looking within me, when I have harmony in my thoughts, my feelings, I feel relaxed, happy. If this harmony is disturbed, I feel uneasy. Try to look at all the moments when you feel happy, you will find that there is an element of harmony in it, which you like. We will keep exploring about this harmony in the rest of this book.

We can thus understand Happiness as

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

i.e. **“To be in a state of liking is happiness.”**

When we are in such a state of happiness – we experience no struggle, no contradiction or conflict within and we enjoy such a state of being. And we wish to have its continuity.

On the other hand, when we experience feelings such as failure, disrespect, lack of confidence, being doubtful in ourselves or about others, we feel unhappy as they are states of conflict. These are the states when there is lack of harmony, either within us or between us and others. We do not wish for a continuation of these feelings within and want to try and change them – we can call this unhappiness. We can thus state unhappiness as:

“The state/situation in which I live, if there is conflict/contradiction in it, then I do not like to be in that state or situation.”

i.e. “To be in a state of disliking is unhappiness”

Thus, we can define happiness and unhappiness as

“To be in a state of harmony is happiness.”

“To be in a state of disharmony or contradiction is unhappiness”

It is important to point out that we do get an impression of happiness through our sensory interaction also such as while eating tasty food, seeing a beautiful picture, smelling a sweet fragrance, etc. However, these impressions of happiness are always short-lived and their continuity can never be ensured. In fact, all attempts to seek the continuity of happiness through sensory interaction only leads to more and more misery. This point will be elaborated further in Chapter 5.

Prosperity

We have spoken about happiness so far. Let us now look into prosperity and whether it is essential. It is easy to see that prosperity is related to material things or what we call as ‘physical facilities’. Think of all the things we need today. We use a brush to clean our teeth, clothes to wear, food to eat, vessels to cook and eat the food in, a pair of spectacles, a two wheeler or a four wheeler vehicle, a radio set, a mobile phone etc. So we need physical things to take care of our body and these need to be catered to. When we are able to cater to the needs of the body adequately, we feel prosperous.

Therefore,

Prosperity: is the feeling of having or making available more than required physical facilities.

To ascertain prosperity, two things are essential:

- (a) Correct assessment of need for physical facilities, and
- (b) The competence of making available more than required physical facilities (through production).

We need physical facilities as we saw in our earlier discussions. Do you think we can quantify the need for physical facilities? Is there a limit to the need for physical facilities? We will discuss about these issues in the succeeding chapters. At this point, one thing can be clearly stated that we can be prosperous only if there is a limit to the need for physical facilities. If there is no limit, whatsoever be the availability with us, the feeling of prosperity cannot be assured. A little exploration in this direction, which we will carry out more elaborately in chapter 5, will show that physical facilities are the needs of the body and their need is limited in time and quantity. Thus we can identify a limit to these needs and evaluate whether we have enough.

Secondly, just assessing the need is not enough. We need to be able to produce or make available more than the perceived need.

Thus, prosperity can be clearly understood and evaluated. Evaluate it for yourself. See if there is a limit to the need for physical facilities that you have listed for yourself. See whether you feel prosperous at the moment. This is an important thing to understand!

While understanding prosperity, let us also look at another point - the difference between wealth and prosperity. Is there a difference? For example, let's assume I have a lot of wealth; a lot of money. You come to my house, but I get worried that you may stay back longer than expected and I might have to feed you, tea, snacks or even a meal. It is a funny situation, but it may happen. What would we call this state? A person has a lot of money, but does not want to share even a bit of it. The person *has wealth*, but *feels "deprived"*; in other words the person does not have a feeling of being prosperous. If one *felt* prosperous, he/she would have shared what one has, since there is more than enough wealth anyway. On the other hand someone who does not have a lot of wealth may welcome you into his/her house and ask you to stay back for a few days and help you out. This is an indication of feeling prosperous. Thus, we can see that:

Wealth is a *physical* thing. It means having money, or having a lot of physical facilities, or both.

Prosperity is a *feeling* of having more than required. Prosperity is a *feeling* of having more than required physical facilities; it is not just physical facilities.

This is a very important distinction. We mostly fail to make this distinction today. We keep working for wealth, without realizing that the basic desire is for the feeling of prosperity, to have a *feeling* of having enough. Let's ask ourselves, "What is naturally acceptable to me?":

Accumulating more and more wealth while feeling deprived,

OR

Having requisite wealth and feeling prosperous.

We find the latter naturally acceptable. Not only do we want wealth, but we want to feel prosperous too. In other words, our basic desire is to feel prosperous, and wealth is a *means* to that end. In order to feel prosperous, we need to first decide how much wealth/physical things is needed, else it is like trying to fill water in a glass that has no bottom; the glass will never be filled, howsoever, one may try.

We see that today, we are generally unable to do this. We are busy accumulating wealth, but we don't feel prosperous! This is because, we do not identify our needs, and hence, no matter how much we have, it is always less, and we feel deprived!

It is also important to point out that since for all our physical facilities, we are directly or indirectly dependent on nature, the continuity of prosperity can be ensured only if our production systems are in harmony with the nature. This implies that we use natural resources in a renewable manner and utilize appropriate technologies so that the human needs are satisfied and nature is also enriched. For example, we need food for the body. We grow grains in our fields. If the farming method is such that it retains/enhances the fertility of the soil, we can continue growing grains on the same piece of land and keep feeding our body. Otherwise, the land may turn barren after sometime and we may have to go without food.

Look at the Prevailing Notions of Happiness and Prosperity

In the light of the above discussion, let us have a critical look at the prevailing notions of happiness and prosperity. 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. The physical facilities are not seen in terms of fulfilling bodily needs but as a means of maximizing happiness. This has resulted in wrong assessment of wants for physical facilities as being unlimited. But this pursuit is self-defeating. Neither can we hope to achieve continuous happiness through sensory interactions nor can we have prosperity, as it amounts to trying to fulfil unlimited wants through limited resources. This effort is engendering problems at all the levels. It is becoming anti-ecological and anti-people, and threatening the human survival itself. Some of the consequences of such a trend are summarised below:

- At the level of the individual – rising problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.
- At the level of the family – breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditure in family functions etc.

- At the level of the Society – growing incidences of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, attempts of genocide, fear of nuclear and genetic warfare, etc.
- At the level of nature – global warming, water, air, soil, noise, etc. pollution, resource depletion of minerals and mineral oils, sizeable deforestations, loss of fertility of soil.

It therefore, calls for an urgent need for human beings to correctly understand happiness and prosperity as well as the sustainable way to achieve these. This theme will be gradually unfolded in the following chapters.

Some Possible Questions/Confusions

We discussed about happiness and prosperity. Generally when a discussion starts on the issue of happiness, certain kinds of questions or confusions usually emerge, some of which are listed below:

- *I will be bored of happiness if I am always happy.*
- *I will learn and improve only if I am unhappy. If I become happy, my learning will stop.*
- *I need to be unhappy to recognise that I am happy.*
- *We think of others only when we are unhappy. Thus it is important/useful to be unhappy so that one can help others.*
- *Happiness and unhappiness go together, they cannot be separated.*
- *Yes, I want happiness. But my desiring does not guarantee it. So, why talk of desire?*
- *My happiness depends on the others. What can I do about it?*
- *We do not want happiness for ourselves, but we want to make others happy (while we may stay unhappy)*
- *Happiness is a small thing. We have higher aspirations, such as like contentment, peace, bliss etc.*
- *Do not bother me with such abstract notions as happiness. I have to live and deal with other things in my life.*

The above issues are open for the reader to self-explore. We are continuously working to feel happy and prosperous but carry many such confusions and contradictions within us! A little exploration will clarify these points. A few of them are being discussed below to help the reader.

A common saying is that *“Happiness and sadness are the two sides of the same coin”* or *“Happiness and sadness are the two banks of a river and one is doomed to travel back and forth between the two”* and this belief is in many of us. Now just think, do you want to continue with happiness and unhappiness both? Or, you want to choose happiness only?

“I cannot be sure of happiness unless I am unhappy” - is another common thing people may believe in. The simple answer to this question is: the acceptance or recognition of happiness is there in me innately, I do not have to compare with something to identify it. You ask yourself, do you first hate your friend to know how to like him/her; or, do you first disrespect your parents to know what it means to respect them?

Many of us have interesting reactions when we are asked to investigate our views about happiness in the context of our life. A few of us dismiss the effort to try and understand ‘happiness’ as something too simplistic, or too philosophical. A few of us feel that it is an intellectual exercise with little relevance to our life, *“Of course I want to be happy and I will be happy once I have achieved what I have set myself out to achieve”*. *“Do not bother me with all this”* is another common dismissal.

Many of us are unable to differentiate between “wanting” and “being”. We are preoccupied with *wanting* something or the other, without trying to look at what we want “to be” (something to do with our “being”). A few of us also live a very busy work and family life and find little time to relax and reflect about what we really want to be. We are preoccupied with our chores, our studies, our work and our families and find it difficult to give appropriate priority to reflecting on our fundamental needs. Indeed, we are just trying to somehow cope and deal with ‘all the stuff’ that is part of our life. In the process, we seldom try to explore into our own pre-conditionings which are themselves in conflict.

But is it really possible to ignore exploring our understanding of happiness, especially if we can begin to appreciate that its very fulfilment is the motivation behind all our aspirations, pursuits, work and choices? If only we can become more sensitive to this fact, perhaps we will find our current investigation difficult to ignore or even postpone.

Can we be bored of happiness? We can be bored of sensations, but can we be bored of the feeling of harmony? Is it that when we are happy, our activity level goes down, or is it that we work more efficiently, more definitely and thus grow faster. Take one example of your study. Try to make out when you are able to study better, when you are happy, that is to say, at peace within yourself, or when you are annoyed? Of course, when we are at peace. So we naturally improve and learn more when we are happy.

Summary

- Continuous happiness and prosperity are the basic human aspirations. This can be verified to be true by each one of us.

- Happiness may be defined as being in harmony/synergy in the states/situations that I live in. Unhappiness is a lack of this synergy or harmony.
- Prosperity is a *feeling* of having or producing more than required physical facilities. Prosperity is a *feeling*, it is not just physical facility. It is to be distinguished from wealth. In order to be prosperous, we need to (a) identify how much is required (b) have/produce more than the requirement.
- Lack of right understanding of happiness and prosperity has led us into a variety of problems at different levels of our living, be it at the level of individual, or family, or society or nature.
- We need to evaluate various questions and confusions that we are having on the issue of happiness.

REVIEW QUESTIONS

1. "To be in a state of harmony is happiness." Examine this statement and illustrate with two examples from your day-to-day life.
2. What do you understand by prosperity? What is the difference between prosperity and wealth? How are the two related?
3. What is your present vision of a happy and prosperous life?
4. Critically examine the prevailing notions of happiness and prosperity and their consequences.
5. "I will learn and improve only if I am unhappy. If I become happy, my learning will stop"- Explore the validity of this viewpoint.

CHAPTER FOUR

The Program to Fulfil Basic Human Aspirations

We saw in the previous chapter that the basic human aspirations are happiness and prosperity in continuity. In this chapter, we will explore how this happiness and prosperity can be ensured.

Basic Requirements for Fulfilment of Human Aspirations

To find out what our happiness and prosperity are related to, let's start with a very simple exercise. Let's make a list of everything we want today and see what these wants or aspirations in turn depend on.

Below is a sample list. Now, you should go ahead and make your own list! Yours might be longer or shorter, it may have different things than the one we have below:

List of Wants

<ul style="list-style-type: none">• A big Car• Happiness• A great house• Big Bike• Lot of money• Clean city• Peaceful society• Respect• Better mobile	<ul style="list-style-type: none">• Take care of my parents• A good laptop• Get a top MBA• Own a big house• Not get angry• Knowledge• To be a well known person• Become a politician• Roam the world
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Contd...

<ul style="list-style-type: none"> • Good friends • A nice music system • Peaceful life • Be loved • Peace of mind • Be a good person • Do social work • Have respect • Satisfaction 	<ul style="list-style-type: none"> • Have great food • Be healthy • Protect Nature • Get good marks • A digital camera • A good guitar • Read a lot of books • Understand the purpose of life • Peace of mind
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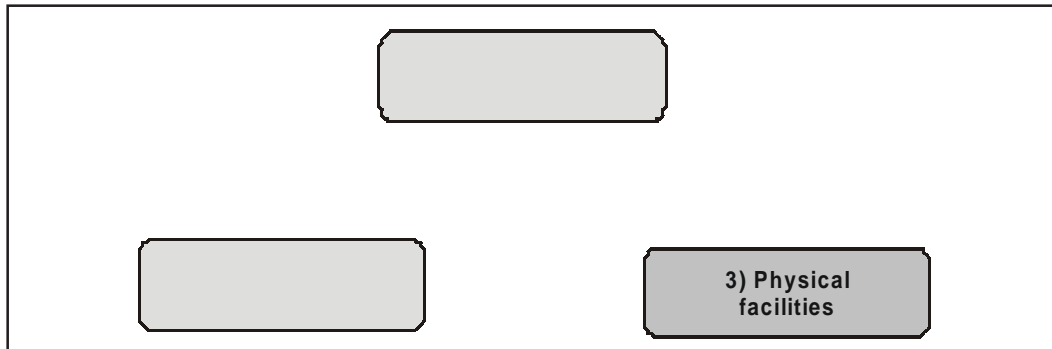
Now let us underline the items that are to do with something physical. For example: a guitar is a physical thing, while happiness is not a physical thing. Similarly, a big house is a physical thing, while the need to do social work is not something physical in nature.

List of Wants

<ul style="list-style-type: none"> • <u>A big Car</u> • Happiness • <u>A great house</u> • <u>Big Bike</u> • <u>Lot of money</u> • Clean city • Peaceful society • Respect • <u>Better mobile</u> • Good friends • <u>A nice music system</u> • Peaceful life • Be loved • Peace of mind • Be a good person • Do social work • Have respect • Satisfaction 	<ul style="list-style-type: none"> • Take care of my parents • <u>A good laptop</u> • Get a top MBA • <u>Own a big house</u> • Not get angry • Knowledge • To be a well known person • Become a politician • Roam the world • <u>Have great food</u> • Be healthy • Protect Nature • Get good marks • <u>A digital camera</u> • <u>A good guitar</u> • Read a lot of books • Understand the purpose of life • Peace of mind
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We see that some of our desires or wants are to do with physical things. We call these 'physical facilities'. We have desires which are other than physical facilities too. We will discuss about them subsequently and put them into other two categories.

Let us look at the following:

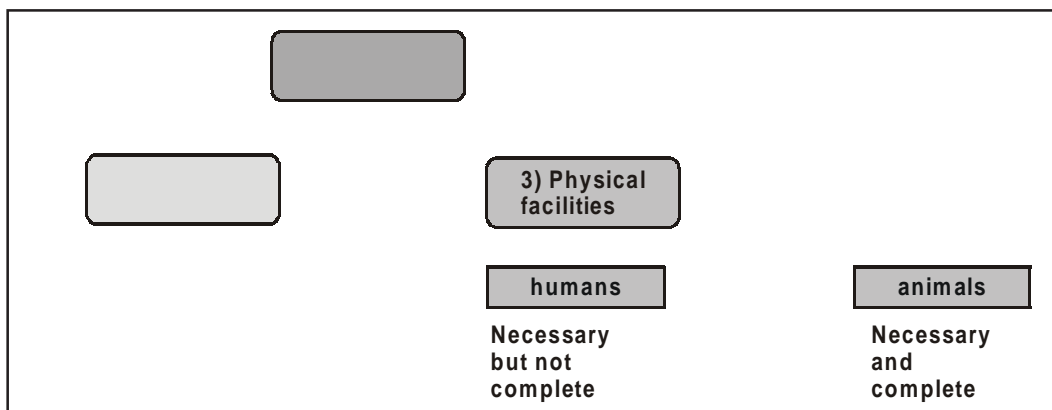


Now, here is a set of proposals:

“Physical facilities are necessary for human beings”

“Physical facilities are necessary for human beings and they are necessary for animals.”

“Physical facilities are necessary and complete for animals, while they are *necessary but not complete* for humans”



It is easy to verify this:

For animals: We see that animals need physical things to survive, mainly to take care of their body. Take a cow for example. A cow will look for food when it is hungry. Once it gets the grass or fodder, it eats it, sits around to chew at leisure. Hence, we can see that as long as animals have physical things, they are largely fine. They don't desire other things like knowledge, or a peaceful animal society or getting a good MBA! This is the case with humans, so let us look into how we humans fare.

For humans: Now let's take the human being. Let's take you. Let's say you are hungry. What do you do? You would look for some food, perhaps, some tasty food. Once you have had your fill, do you just sit around and relax? The answer is an emphatic “No”! We all have

other needs, other plans, perhaps we think of going to a movie, or reading a book, or go to college, or watch some TV, or spend time with family and friends... the list is endless. Thus, it is easy to see that while physical facilities are necessary for us human beings, they are *not complete by themselves* to fulfil our needs. Our needs are more than just physical facilities; we need physical facilities, but the need does not end there.

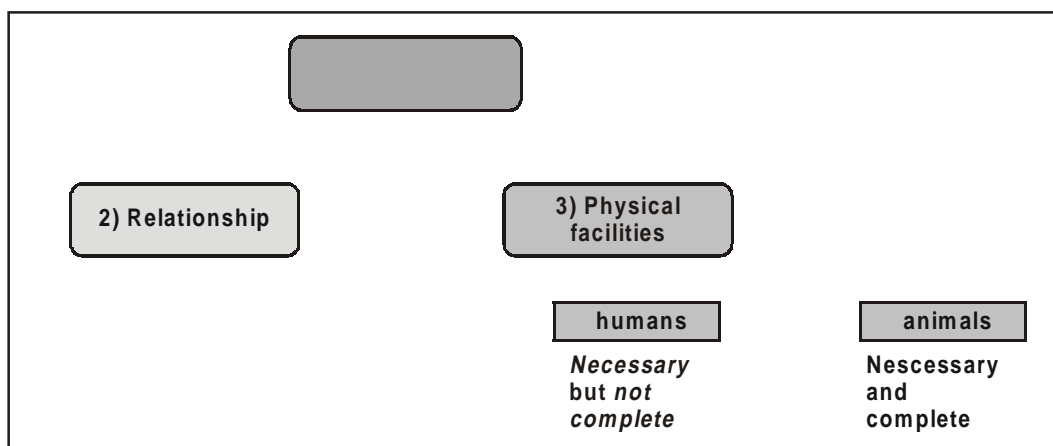
Hence, we can say for animals – “Physical facilities are necessary and complete”;

For humans – “Physical facilities are necessary but not complete”

Here is another proposal:

“Besides physical facilities, we want relationship”.

By relationship, we mean the relationship we have with other people, or human beings: father, mother, brothers and sisters, our friends, our teachers; we desire good relationships with all of them. When we have a problem in these relationships, it troubles us, we are bothered by it. So let's write down relationship as well:



So we have identified two categories of our needs so far:

- **Relationship and**
- **Physical facilities.**

Now let us see how we want to be in relationship and what we want from physical facilities.

In Relationship

Mutual fulfilment: We want to have mutually fulfilling relationships. [You can verify this for yourself]. If there is a problem in relationship, we feel uneasy, it bothers us. Even if we

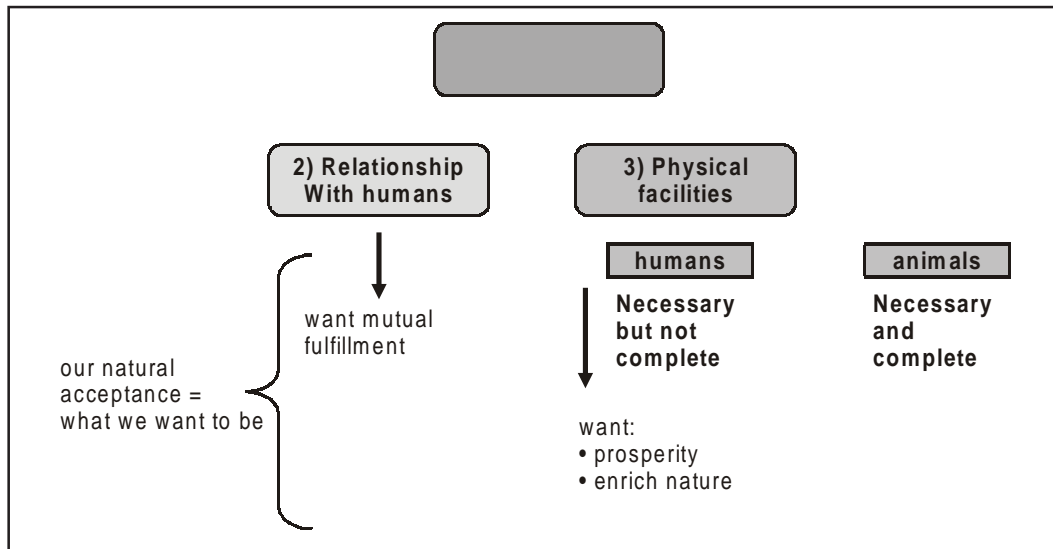
are interacting with someone, and something we said or did offends them, it makes us uneasy; i.e. we want mutual fulfilment in relationship. Both us and the person we interact with, need to feel fulfilled, need to feel satisfied from the interaction. You can check this in your daily life as well. For example, let's say you had an argument with a friend in the morning. You find that the uneasy feeling stays with you for a long time, even after you have stopped speaking to your friend and have physically moved away from him/her. You may keep thinking about it, may get angry or frustrated, perhaps you wonder what may have gone wrong and how it could have been avoided or perhaps you wonder how you should not commit the same mistake the next time, but, it *stays with you*. On the other hand, had there been no such problem with your friend, you are fine, you don't have any issues, and if you had a great time with him, then too it stays with you, as a good feeling or a good memory. Thus, mutual fulfilment in human relationships is something we want, we aspire for.

From Physical Facilities

Prosperity in us, enrichment in nature : Let's ask ourselves, "Do I want to live with a sense of prosperity or with a sense of deprivation?" The answer is, I want to live with a sense of prosperity. We studied prosperity in the previous chapter. Let us have a quick overview again. Prosperity means the feeling of having or being able to have more physical facilities than is needed. (We had drawn a distinction between *prosperity* and *wealth*, wherein we saw that just having wealth is not sufficient for prosperity. For ensuring feeling of prosperity, identification of need for physical facilities is also essential, over and above having wealth. Further, feeling of prosperity will lead to sharing with the other, becoming an aid by enriching the other. Deprivation will lead to exploiting the other. This is a simple test of prosperity).

As we interact with nature for our various physical needs, we can either exploit nature or enrich it. Let us ask ourselves "What is naturally acceptable to me? Do I want to protect and enrich nature, or do I want to exploit it?" The answer is the same for each one of us - we have a spontaneous expectation to enrich nature. We may not know how to go about it, but if we ask ourselves this question, if we ask it deep within, the answer is, given the choice, we want to live in harmony with nature.

Let us put down what we have found out so far:



What is Our State Today?

Now that we have found out how we want to be in relationship, and what we want from physical facilities, let us explore into how we fare on these two fronts today; what is our state today?

In Relationships

Ask yourself this question:

“Am I able to have such fulfilling relationships all the time today?”

What is the answer? Our answer is

“Sometimes I have good relationships, sometimes I don’t. Or perhaps, mostly I have good relationships, and sometimes I don’t,” or vice-versa.

We can see this in our interactions with our family and even outside the family. Sometimes it goes well, sometimes it does not. We can see this at the level of society as well. There are also larger issues like wars, fights and killing, which are extreme forms of problems in human relationships.

Have you wondered why this is so?

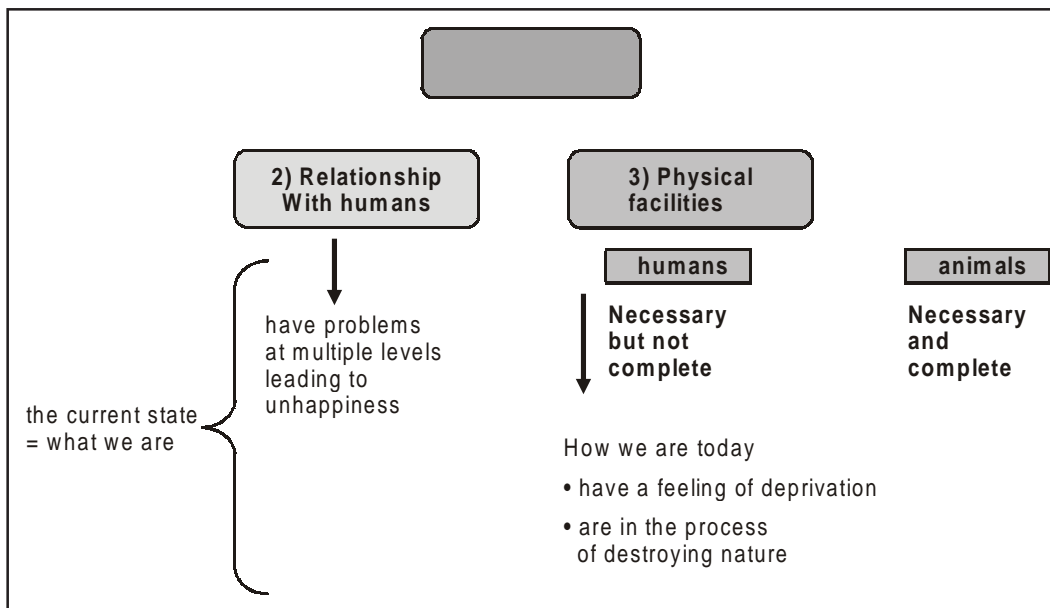
With physical facilities:

Let us ask ourselves these questions:

“Do I feel prosperous? Do I find that I have a feeling to share what I have?

Am I satisfied with my wealth today? Or do I want more? How much is this “more”?

From thinking over these questions and our response to them, it becomes clear, and increasingly so, that while we may have wealth, we are not able to feel prosperous.

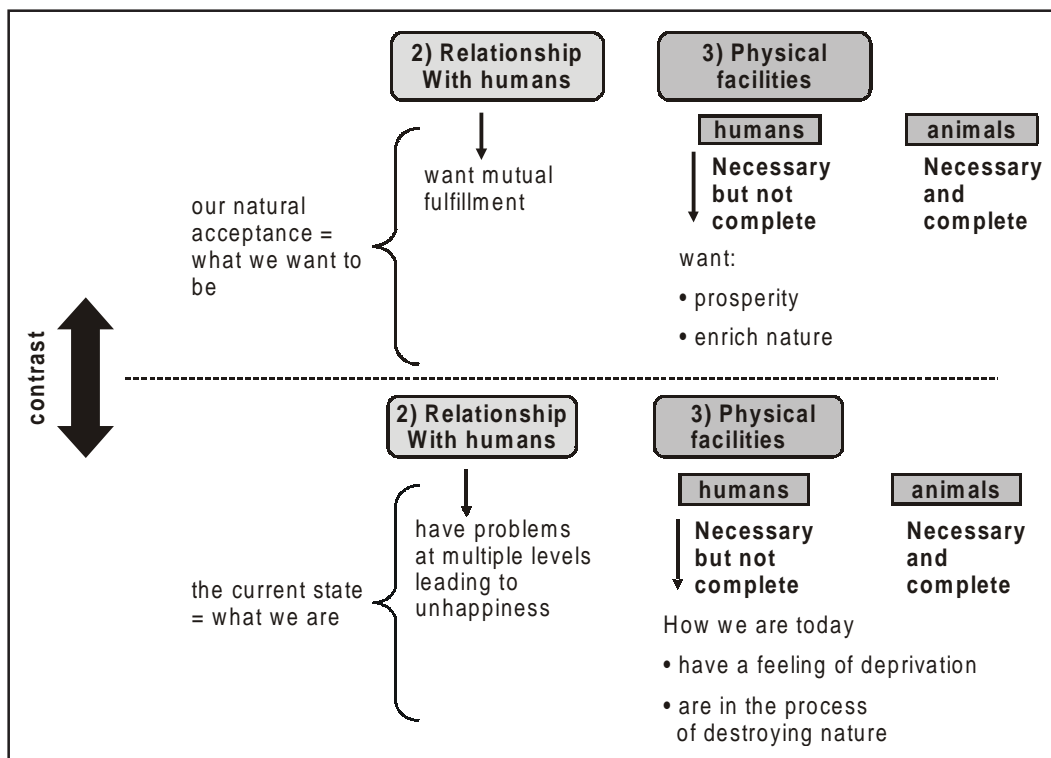


We thus seem to have quite a problem in our hands on both these fronts:

- ***Relationship with humans***
 - ❖ We are unable to have fulfilling relationships all the time: in family, outside family, and as a society – in the world at large
- ***Physical Facilities***
 - ❖ We want to *feel* prosperous, but end up working only for accumulation of wealth.
 - ❖ We want to enrich nature, but are exploiting it, destroying it.

Let us look into the reasons for these problems we seem to have in the next section.

Why Are We in This State? – Living with Wrong Assumptions



Look at the figure above. Can you see the difference between what we really want to be and what we actually are? Isn't it an irony? We want something, but we have ended up having something totally different. Let us investigate into this and see how we can resolve this issue. This is a significant point for us, since our basic desire is happiness and prosperity and its continuity, but on investigation, we find that our current state is quite unlike it! This has to be dealt with utmost seriousness! Let us look into this.

In Relationships

What could be the possible reason for the issues we have in relationships?

Let's ask the question in another way:

"Do I understand human relationships? Do I know what the other person's expectations from me are?"

The answer is,

"I mostly don't", OR

‘I am not sure about this’ OR

“It depends, It changes from time to time,” etc.

This seems to be our problem. We seem to be interacting with a lot of people, we keep getting ourselves into trouble in our relationships, but we don't seem to understand the first thing about relationships- the expectations! It may seem like a trivial thing, but it is very important. Problems in relationships can really disturb a person's state of mind to a very large extent. We live a significant portion of our lives in relationships. For example: If you had a tiff with your father or your brother, it can stay with you and bother you for a very long time, so much so, that till the issue is resolved, you may not be able to do anything else! This issue is basically because we *assume* something about relationships, and then we go on to live them on the basis of this assumption. But if our *assumption* is false, then we end up in problems. For example, we may assume, that we can become close to someone by being authoritative with them or taking decisions for them. While we may try and boss over the person, it is not going to lead to mutual fulfilment.

From Physical Facilities

Again, we can see here that we have *assumed* that accumulation of wealth is the only thing we need and the rest shall be taken care of. As we have seen, this is an incorrect assumption. Having wealth is *necessary*, but not *sufficient* for prosperity.

We have also made numerous assumptions about our interactions with nature, that we can exploit nature, that nature is present solely for our consumption and so on and so forth. It is easy to see today, with the widespread havoc we are causing in nature, that this assumption is incorrect.

We can make some additional observations here:

Question 1: “Is the unhappiness in my family today more due to lack of [3] Physical facilities, or due to lack of [2] Relationship”?

- Each one of us can explore into this. This exercise is worth doing. Find this out. We generally start thinking about physical facilities and assume that if we have physical facilities, life will be completely ok. But just think, that if we have physical facilities but lack relationship, what will happen in the family? And if we have relationship in the family but lack physical facilities, what would be the state of the family? If we have relationship, we can earn together for the family, but if the relationship is not there, we will think of taking away the share of the other. Think, why the families are breaking today- due to lack of physical facilities or fulfilment in relationship?

When you explore on these issues you will get the answer as : [2] Relationship. It is clear that when we are talking of a ‘rich’ person, the problems are certainly more due

to lack of relationship than due to physical facilities. If we ponder over this for some time, it will also become clear that even for a 'poor' person, the problems are more due to lack of relationship than due to physical facilities.

Question 2: "How much time am I spending today working to ensure [2] Relationship, and how much time do I spend working for, or preparing to get [3] Physical facilities"?

- The *likely answer is*: we spend more time for [3] Physical facilities than for [2] Relationship! It becomes clear that we are not spending enough time in trying to ensure relationship, whereas the problems are more due to lack of fulfilment in relationship than due to lack of physical facilities! In other words, most of the problems are elsewhere, and we are trying to work at some other place in the hope that the problem will be solved!

From the above, it is easy to make the following inferences:

- We largely operate on the basis of assumptions today. These assumptions can be right, or they can be wrong, and we are mostly unaware of our own assumptions!
- Since we are not even aware that we have assumptions, we have obviously not verified these assumptions for ourselves. We haven't checked if our own assumptions are naturally acceptable to us. As a result most of our interactions with people and with physical facilities lead to problems.

What is the Solution?- The Need for Right Understanding

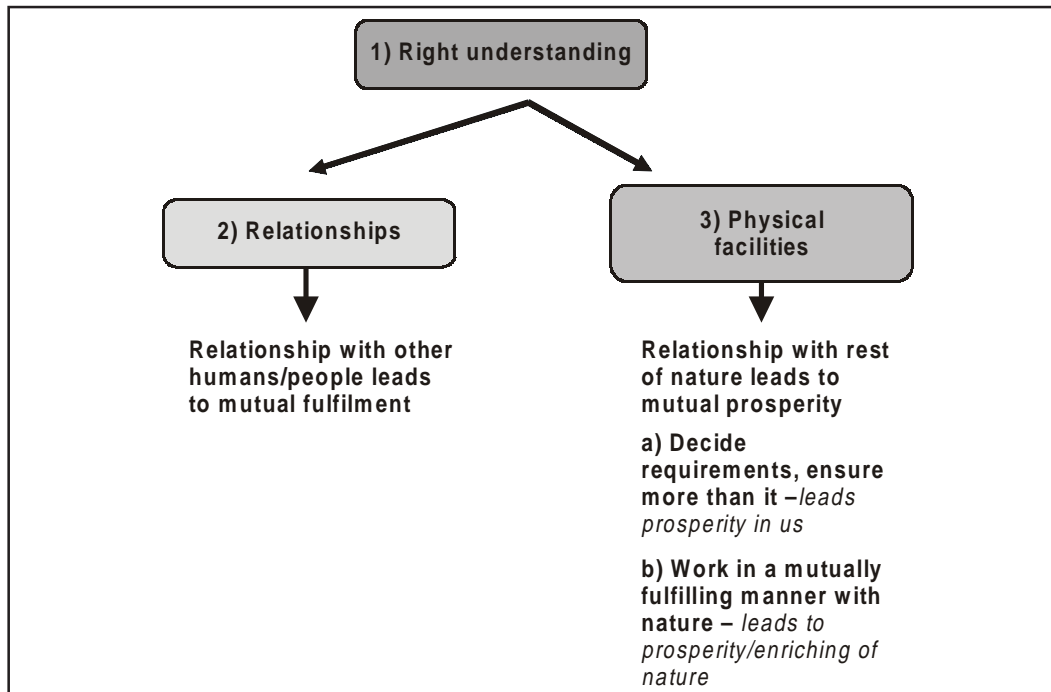
We have made a significant observation in the previous discussion: *"As long as we live with wrong assumptions we shall continue to have the problems in ourselves and have problems in relationship, not feel happy or prosperous and will exploit nature"*.

In order to resolve the issues in human relationships, we need to *understand* them first, and this would come from '*right understanding*' of relationship.

Similarly, in order to be prosperous and to enrich nature, we need to have the '*right understanding*'. The '*right understanding*' will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between *wealth* and *prosperity*. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.

There is need for us to have the 'right understanding' so we can be sure of our own selves, our relationships and our need for physical facilities.

Thus, the three basic requirements to ensure happiness and prosperity for human beings are:



Here are a few questions:

Question 1: Does having [3] Physical facilities ensure [2] Relationship and [1] Right understanding?

Answer: No, (3) does not ensure (2) & (1)!

Question 2: Are all the three: Right Understanding, Relationship and Physical facilities required, or can we do away with one of them?

Answer: All three are needed. We can't do away with anyone of them. We can't say-

- "I need only Right Understanding, and there is no need for Relationships or Physical facilities" & neither can we say
- "Relationships are enough. No need for the other two!" nor can we say something such as "Physical facilities are sufficient. I can do without [1] & [2]"

It becomes clear that as human beings, all three are needed for us!

Question 3: Given that [1] Right Understanding and [2] Relationship are important to us, are we investigating into them?

Likely Answer: We are mostly not paying attention to [1] & [2] and seem to be focusing largely on [3] most of the time.

Question 4: If all three are needed, what is the priority?

Answer: We need to work for [1] Right understanding as the basis on which we can work for [2] Relationships, and then [3] Physical facilities!

Today, we can see that there are two kinds of people in the world:

1. Those that *do not have* physical facilities/wealth and feel unhappy and deprived
 - Thus, such people can be said to be ‘materially deficient, unhappy and deprived’ or ‘*Sāadhan Viheen Dukhi Daridra*’
 - The short form for this can be written as: **SVDD!**
2. Those that *have* physical facilities/wealth and feel unhappy and deprived!
 - Thus, such people can be said to be ‘materially affluent, but unhappy and deprived’ or ‘*Sāadhan Sampann Dukhi Daridra*’
 - The short form for this can be written as: **SSDD!**

Check, where do you stand- at (1) or (2)

Both these are states we don’t want to be in! We want to move from this to (verify this)

3. Having physical facilities and feeling happy and prosperous.
 - Such people can be said to be materially affluent, happy and prosperous or ‘*Sāadhan Sampann Sukhi Samridhi*’
 - The short form for this can be written as: **SSSS!**

To ensure that we are of the 3rd category as described above, we need the right understanding!

Thus, we can conclude the following: We need to work for all three, and this is the order in which we have to work:

1. Right Understanding
2. Relationship
3. Physical facilities

Working with this order, we are able to ensure mutual fulfilment with human beings and mutual prosperity with the rest of nature.

Right understanding + Relationship = Mutual fulfilment

Right understanding + Physical facilities = Mutual prosperity

Our Program: Understand and Live in Harmony at All levels of Living

The need for right understanding has become quite clear to us from the previous discussion. Let us now explore into what this 'right understanding' is. Remember, the need for right understanding is tied to our need for happiness.

In order to find out what this right understanding is, we need to find out the various situations or states we live in, on which our happiness depends. Why is this needed? The answer is simple. If we ignore any of these states or situations, if we have incomplete understanding of any state or situation we live in, then we risk becoming unhappy and uncertain in that state or level. In order to ensure happiness and its continuity, we need to make sure we cover all states and situations we live in.

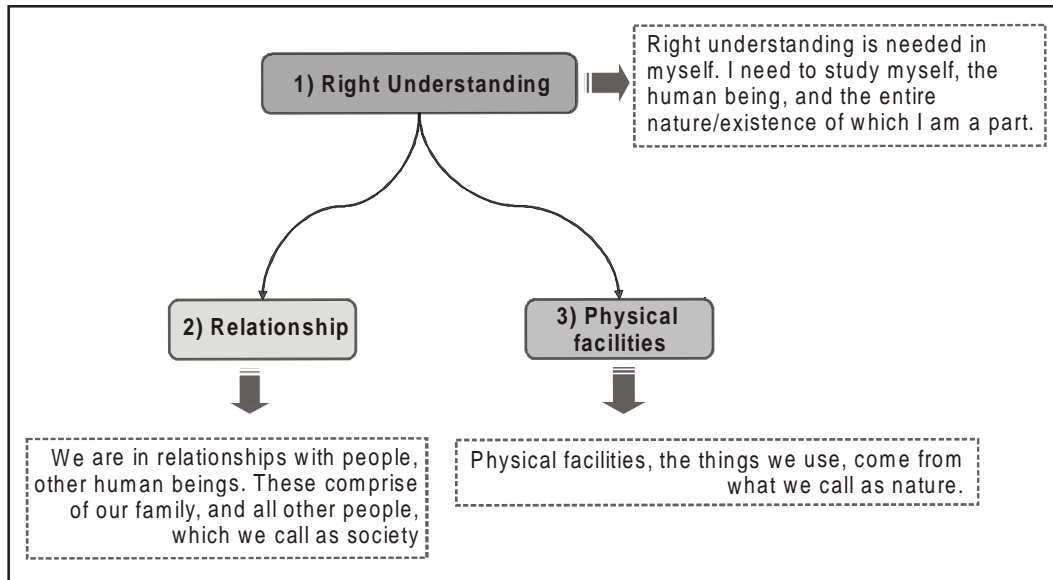
As humans there are several situations we live in. There are many aspects or levels to our living. It is an increasing expanse that starts with ourselves and expands to include things around us; namely, the people we live with on a daily basis i.e. our family, the larger society we live in, the nature we are dependent on, and then everything else, which we can call as 'existence' (existence means all that exists). Some of these we are aware of and of some we are not. Some of these we give significance to and to some we do not. But regardless of our attitude and awareness, we are in this 'totality' and live with this 'totality'.

Let us see if we can find out the expanse of our living from the point we discussed earlier, which is, our need for

1. Right Understanding
2. Relationship
3. Physical Facilities

It becomes clear to us that our state of happiness or unhappiness depends on the above three aspects. If we have the '*right understanding*', then we can be happy in ourselves and work to, have fulfilling relationships with humans and mutual prosperity with nature. If we do not have the right understanding, then we have problems. Thus, our happiness depends on the fulfilment of these three basic requirements.

We can represent this as below:



Thus, we can see from the above that:

1. *Where* do we need the Right Understanding? We need this in ourselves. Hence we have to study ourselves.

Conclusion: We have to study ourselves

2. In order to ensure Relationship, we have to study and understand people and our relationship with them, i.e. we have to understand family and society.

Conclusion: We have to study Family, and we have to study Society

3. In order to ensure right use of physical facilities, we have to study nature, and our relationship with it.

Conclusion: We have to study Nature/Existence

These can be called as the 'levels of our living'. We live in all these 'levels'. Let us list them down and explore them:

1. living in myself
2. living in family
3. living in society
4. living in nature/existence

Thus, we can see that there are four 'levels' in which we live. At this juncture, you can ask yourself this question:

- *“Do I live at all these levels, or can one of them be dismissed or ignored?”*

You can also ask yourself:

- *“Is there anything more than this that I live with?”*

We find that as humans we live at these four levels and none of them can be dismissed or taken away. Also, nothing more can be added to these and together they comprise of everything we live with.

Let us now explore these different levels of our living:

1. ***Living in Myself***: We all have desires, thoughts, beliefs, imaginations and choices. This is the first level of our living. Before expressing ourselves in relations, we think, and whatever we receive from the other, it again passes through our internal processes. We refer to this as (our) Self. This inner world (or 'myself') co-exists with the body and together we refer to this as a 'human being'.

Most of the time, we see that we are busy in ourselves – making some plans, thinking about doing something, etc. We have to start with ourselves and study ourselves. This means to put effort to understand our own desires, our wants, and our behaviour. So far, we have ended up assuming things without really investigating into ourselves. We have read a lot of books, we have gone through years of silent and subtle conditioning about who we are, what we want and how we should behave, what work we should do, in short, 'how to live!' We have to begin 'knowing' ourselves and test our beliefs by passing them through our own natural acceptance.

2. ***Living in Family***: All of us are born to our parents and this is the family we are born to. This is the first web of relationships for each one of us and subsequently we live in more relationships that include our siblings, our friends and classmates, teachers and others. These are the people we live with on a daily basis, and we call this 'family'.

How I see myself, decides how I see the other and my relationship with another human, another person. If I can understand myself better and clearer, I am able to see the other clearer and better. And this understanding becomes the basis of my relationship with the other. When we understand ourselves, we can understand the other and this forms the basis of the relationship, harmony with the other. In order to ensure harmony in family and society, we need to understand the expectations in human relationships and whether they can be fulfilled.

3. ***Living in Society***: Our family is part of a larger group of people we live with where there are interdependencies around food, clothing, housing, services, health, education, justice etc. We live as a part of this human system. This is our society.

As we understand ourselves and our relationship with others in family, we also understand the other in society, and are able to fulfil our relationship with them.

4. ***Living in Nature/Existence.*** We are on this earth: with the grass, plants and trees, birds, animals and other humans surrounding us and we live in this large eco-system that we call nature. Regardless of where we are, our village, town or city, is within this eco-system or natural habitat. Our planet is surrounded by a larger system of planetary bodies and that includes the moon, the sun and the infinite stars and planetary systems that surround us. Our earth is a part of the solar system that co-exists with all that there is in this entire 'existence'. And then there is space between planets, even between you and the book right now! All these things present in space are together called as existence. 'Existence' means all that exists.

When we understand nature, we are able to engage with it in a relationship that leads to mutual fulfilment.

Our State Today

Today, if we look into it, we can see that these levels of living are full of conflicts, opposition and contradictions. We are unable to be at peace with ourselves. Most of the time, we are under stress, unhappy about something or the other, and are worrying about things. We are increasingly having more diseases, are unable to live properly in relationships in the family and are disturbing and destroying the very planet we live on. In short, we are unable to live harmoniously in every aspect of our living!

We can thus see that our state of happiness or unhappiness can be affected by any one of these levels. We may be okay within ourselves, but if the relationships in family are not okay, then we get disturbed. Similarly there may not be problems in ourselves or in family, but if there are problems in society, it disturbs us. We can also see that even if we are fine at the rest of the levels, if there are issues at the level of nature, it bothers us and we are disturbed by it and want to do something about it.

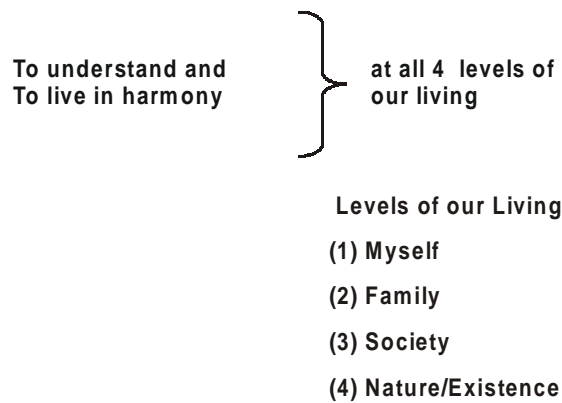
Since there is conflict/contradiction in our thoughts or living at most of these levels of existence, we are unable to naturally accept our own thoughts and living. These problems are basically because of lack of right understanding. We do not even understand ourselves properly! What we need, how much of it do we need, what we value – we have not understood this properly.

Thus, in order to have happiness and ensure its continuity, we need to ensure harmony in all states/situations we live in, which means we need to understand all these four levels of our living! If we ignore any of these levels, the continuity of happiness at that level cannot be ensured!!

Thus, right understanding means understanding the harmony at all these four levels of our living!

We can thus write down our program as:

Our Program:



When we investigate into each of these levels, we shall find that there is a harmony, a synergy that exists between and at each one of these levels. There is a relationship between us and the totality and this needs to be understood – this leads to assurance in us.

We will further see that this harmony already exists; we don't have to create it. We only have to understand it to be in harmony.

We can now complete the information in the content of Self-exploration as mentioned in chapter 2:

Desire: What is my basic aspiration?

- Continuous happiness and prosperity

Program: What is the process of fulfilling this basic aspiration?

- Understanding and being in harmony at all levels of my living

(myself, family, society and nature/existence)

Our Natural Acceptance for Harmony at All Levels of Our Living

In order to understand the harmony at the various levels, we shall take aid of our own natural acceptance. We shall investigate into ourselves. We shall pass the proposals being put forth here through ourselves, and when we look deep within ourselves, without referring

to scriptures, instruments or others. We shall find that our natural acceptance, our spontaneous acceptance is to live in harmony at all these levels of our living. We are not satisfied with anything less than this.

The various levels of living together describe our complete state/situation. Further, each one of us wants to live without conflicts or contradictions at all these levels. Ask yourself the following:

Do I want conflict/contradiction within myself?

Do I want conflict or contradiction in family?

Do I want conflict or contradiction in society?

Do I want conflict or contradiction in nature/existence?

The answer is an easy and instantaneous No!

Each and every one of us naturally accepts only to

be in harmony within ourselves

live with harmony in family

live with harmony in society

live with harmony in nature/existence

Harmony is what we all naturally and most easily accept. It is what we seek, deep within. We can note that in essence there are three choices before us:

1. Do I *desire* conflict/contradiction in any aspect of my life? Or,
2. Do I desire to only *avoid* conflict/contradiction in any aspect of my life? Or,
3. Do I *desire* harmony/synergy in every aspect of my life?

Which option is naturally acceptable to you? Our fundamental nature is to accept 3) harmony/synergy in all aspects of our lives and we will not settle for anything less. Merely *avoiding conflict* is not sufficient for us (option 2 above). It is clear to us that we definitely do not want option 1 above! This is a very important insight into ourselves!

We do not accept conflict/contradiction.

We do not want to merely avoid conflict/contradiction.

We desire harmony/synergy at all levels of our living.

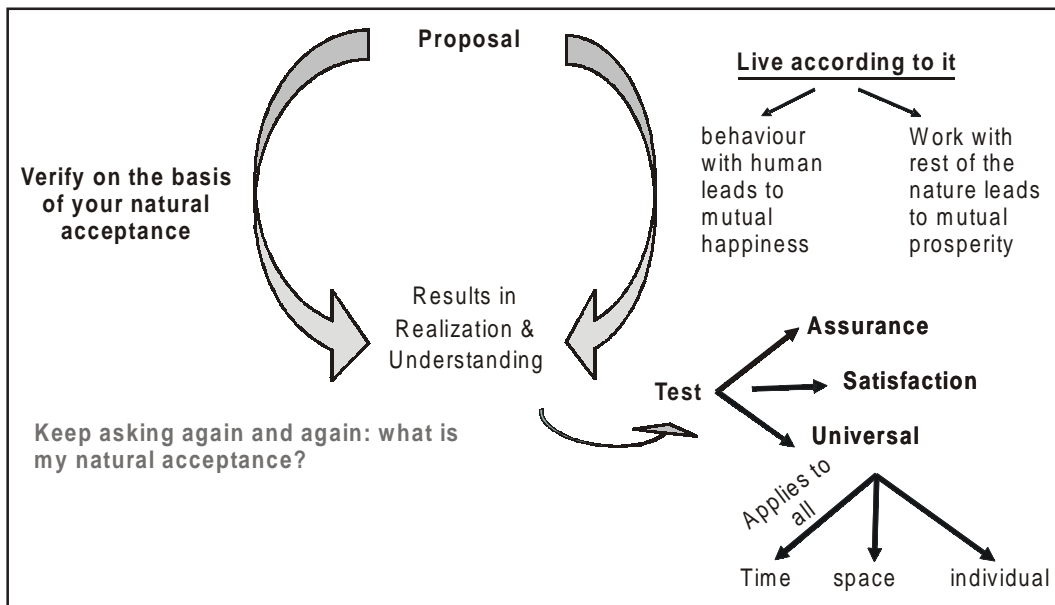
We can start exploring into this harmony in ourselves by seeing what is naturally acceptable to us. Natural Acceptance is a way for us to get in touch with what is *intrinsic* in us, what is *invariant* in us, what is natural to us.

Our natural Acceptance is only for Harmony.

Or, in other words

We only like situations that are harmonious.

Let us revisit the process of verifying on the basis of Natural Acceptance:



This natural acceptance is present in each one of us, regardless of what country or culture we come from, and is regardless of our age or our gender. Natural Acceptance is a human trait and all humans have this. It is intact and invariant in each one of us. It is not disturbed by our pre-conditionings or beliefs, however strong they are – natural acceptance is always the same, unchanging.

Each one of us can thus see that we want to

understand and be in harmony within ourselves

understand and live in harmony in family

understand and live in harmony in society

understand and live in harmony in nature/existence

This is our program; this is what we ultimately want.

If I am able to “see” this harmony for myself, if I am able to understand it, then I am comfortable in myself. When I am able to see that nature/existence is in harmony, every unit in existence is in harmony with every other unit then, I realize that I can also be in harmony with every other unit.

All the contradiction around us today is because at some level or the other, we fail to see the harmony, and end up assuming something otherwise. This leads to problems for us. We mostly tend to think in terms of continuous strife, opposition, violence,... and thus tend to assume unacceptable things.

Thus, on investigation, if we find that there is harmony in existence and we only need to understand it, then we too can be in harmony.

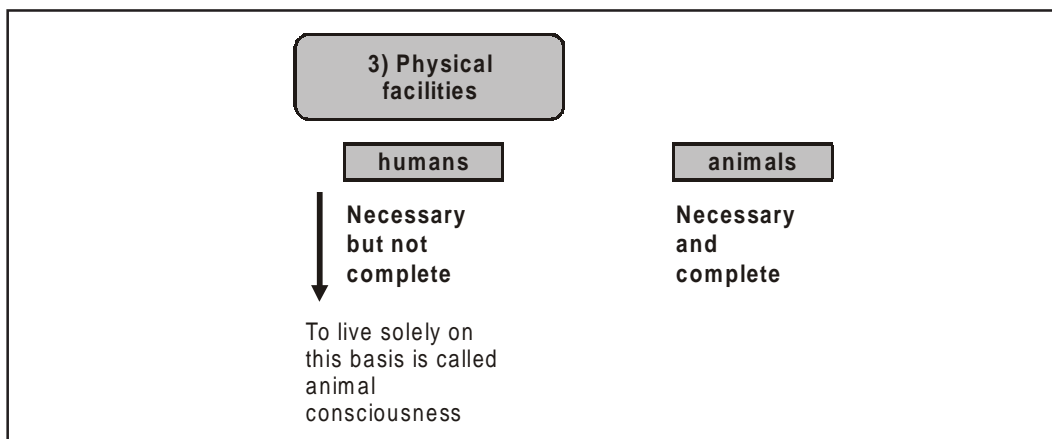
Now that we have observed our program as

“understanding and living in harmony at all levels of our living”

we shall explore the harmony at each of these levels in the forthcoming chapters. This is our journey to ‘right understanding’, our happiness and prosperity! It is going to be a fascinating journey!

Human and Animal Consciousness

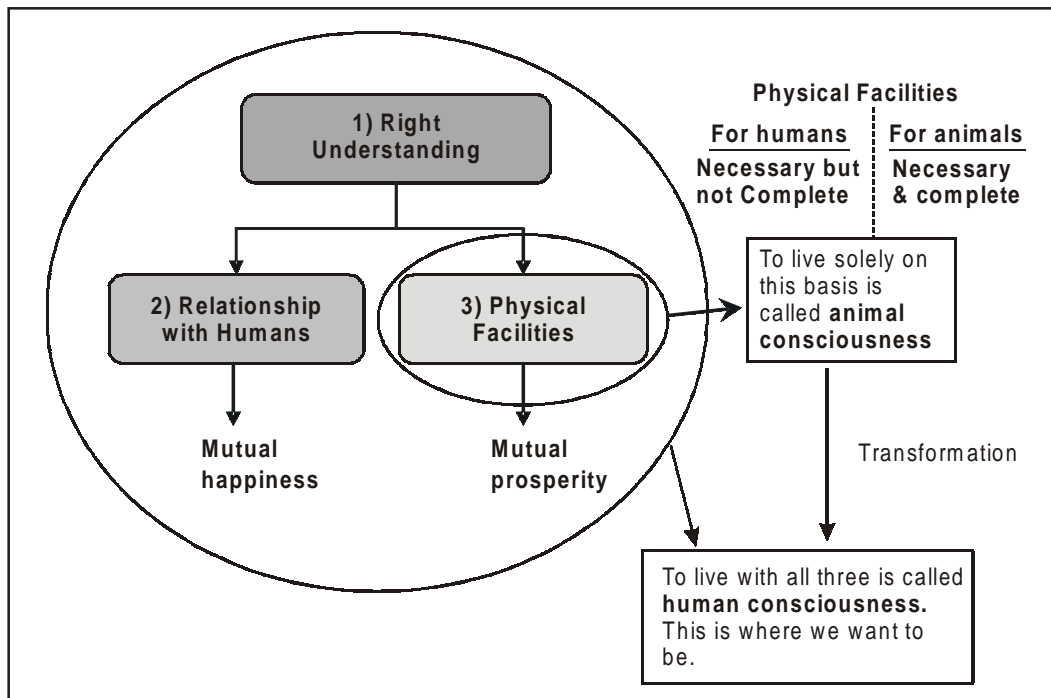
We can make one more observation here. Let us go back to our discussion on physical facilities, relationship and right understanding:



To live solely on the basis of [3] Physical facilities can also be called as living in animal consciousness. We say this because, animals are anyway doing this. If we observe a cow or a goat, they are continuously occupied in getting some physical input from the environment. If we see ourselves today, we are also more or less doing the same thing! The only difference

is, we do it with more sophistication, i.e. we end up packaging our food, or make fancy gadgets but at the end of the day, physical facilities are all that we are working for.

However, we are not satisfied merely by living at this level and hence we need to work towards having the right understanding. Living with all three: [1] Right understanding, [2] Relationship and [3] Physical facilities is called human consciousness.



To develop from animal consciousness to human consciousness is the transformation. It is a qualitative improvement in consciousness. Value education is about enabling this transformation in the human being.

We will explore into right understanding, at each level of our living, in the following chapters.

Summary

- The needs of the human being can be seen to consist of the need for (1) right understanding, (2) relationship and (3) physical facilities in the right order.
- While we desire prosperity for ourselves and prosperity for nature, we are unable to ensure this today. What is happening in actuality is quite the contrary, with nature getting steadily depleted and disturbed – while we continue to feel deprived.

- We desire mutual fulfilment in our relationships today but are unable to have this or are unable to ensure its continuity.
- This is because we are largely operating on the basis of assumptions, which may be right or wrong – leading to uncertainty in ourselves, and in our relationship with people and our interactions with nature.
- Right understanding is essential for the fulfilment of relationship and for right identification of physical facilities. We have to ensure right understanding. Today, we are largely pre-occupied with accumulation of physical facilities and tend to ignore the need for relationship and right understanding.
- We need to have the right understanding; we need to understand the harmony at all levels of our living – ourselves, family, society and nature/existence. This is our program: to fulfil our basic desire of continuous happiness and prosperity.
- Animals are primarily concerned with survival for which they need to consume (physical facilities). The need for right understanding and relationship is what distinguishes a human being from an animal.
- Fulfilment of relationships based on right understanding leads to mutual happiness. Fulfilment of need for physical facilities through nature-fulfilling production activities, (both identified on the basis of right understanding) leads to mutual prosperity.
- To live only for physical facilities is called 'animal consciousness', while to live with all three: right understanding, relationship and physical facilities leading to mutual happiness and mutual prosperity is called 'human consciousness'.

REVIEW QUESTIONS

1. What are the basic requirements to fulfil human aspirations? Indicate their correct priority.
2. "Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans." Comment.
3. Critically examine our state today in terms of fulfilment of relationships and physical facilities. What has gone wrong according to you? What is the solution?
4. What do the abbreviations given as SVDD, SSDD and SSSS signify? Explain the reason for the state SSDD?
5. "Right understanding + Relationship = Mutual fulfilment;
Right understanding + Physical facilities = Mutual prosperity."
Illustrate the above with two examples for each.
6. What is the program to fulfil the basic human aspirations? Name the different levels of human living?
7. What is the difference between 'animal consciousness' and 'human consciousness'? Explain with the help of a diagram.

SECTION II

UNDERSTANDING THE HARMONY AT VARIOUS LEVELS

This Section Contains:

- Chapter 5:** Understanding the Human Being as Co-existence of Self ('I') and Body
- Chapter 6:** Harmony in the Self ('I') – Understanding Myself
- Chapter 7:** Harmony with the Body – Understanding *Sanyam* and *Swāsthya*
- Chapter 8:** Harmony in the Family – Understanding Values in Human Relationships
- Chapter 9:** Harmony in the Society – From Family Order to World Family Order
- Chapter 10:** Harmony in Nature – Understanding the Interconnectedness and Mutual Fulfilment
- Chapter 11:** Harmony in Existence – Understanding Existence as Co-existence

CHAPTER FIVE

Understanding the Human Being as Co-existence of Self ('I') and Body

We have seen that our fundamental motivation, our basic want - is that of continuous happiness and prosperity. We have also seen that the fulfilment of this want depends upon our understanding of the reality, or harmony at every level of our existence. We have also seen that we can understand this harmony through self-exploration.

As human beings, our living extends from the Self to the entire existence. The four levels of our living are -

living in myself

living in family

living in society

living in nature/ existence

In this chapter we will study the human being comprehensively, including the human body, as well as the observer and user of the Body, i.e. the Self. So, we will understand the human being as the co-existence of the Body and the Self (or 'I'). Let us start the journey of understanding.

Human Being is More than Just the Body

What do we visualize when we refer to someone as a Human Being?

There is the familiar shape and structure of a human body that is immediately apparent to us and we imagine someone with similar human body-like features. But in addition to the body, we are also aware of the 'alive-ness' of the person - the entity that keeps the body

‘alive’ and makes it operate in various ways. We perceive this ‘alive-ness’ in the activities demonstrated by the person like their seeing, talking, listening, walking, eating, etc. On a deeper examination of the ‘alive-ness’, we sense the subtler activities of the person – the person’s feelings, thinking, believing, etc. It is impossible to imagine a human being – a person that is alive – without these two aspects namely the Body and the ‘alive-ness’. This ‘alive-ness’ is called *‘Jivana’*¹.

Thus a Human Being is co-existence of the Body and *‘Jivana’*. This *‘Jivana’* refers to itself as ‘I’ (Self). Thus we say - “I am so and so” or ‘I feel tired’ or ‘I am happy’. This ‘I’ or ‘Self’ is also called ‘consciousness’ and is the sentient constituent of the human being. Each one of us can see that he/she has an awareness of ‘I’ (*Jivana*) and an awareness of the Body.

We are busy through the day performing different activities. From brushing our teeth or taking a bath to studying or playing – we consciously choose, decide and perform an activity with the knowledge that it is ‘I’ who is performing these activities. It is not the body that chooses, decides and performs these activities – without *our* consent or participation. We *use* our bodies to perform such activities – and the choice, the decision and the manner in which to perform these activities – are all done by *‘Jivana’* identifying itself as ‘I’. For example, we don’t say my legs started walking by themselves! We say, “I decided to walk” i.e. the decision to walk is taken by ‘I’, and not the legs!

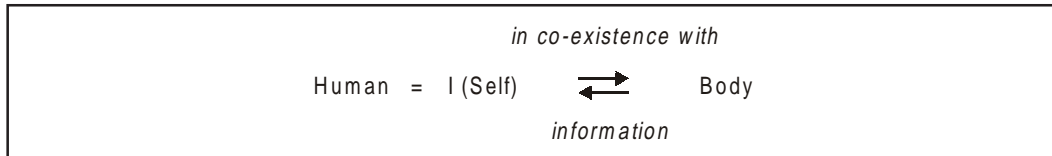
When we savour delicious food, the latest music or a thrilling action movie, is it – each time –our body or is it the ‘I’ that is enjoying or getting excited?. Again, you would say that it is ‘I’ that is enjoying or rejecting the food, the music or the movie – whichever it is. Here as well, it is ‘I’ that chooses to watch the movie and I watch the movie with the help of the eyes and ears. Similarly, we feel pleasure, pain, happiness (*Sukha*) and sadness. We all have experienced these feelings in ourselves. Sometimes when we meet someone we are thrilled and excited to be with this person. Is it the body that feels the happiness of meeting someone or, do I feel happy? The entity that experiences such feelings is ‘I’.

So, the Human Being is co-existence of both these entities – the Self (‘I’) and the Body. In order to understand the implications of this co-existence, it will first be necessary to focus attention on the distinct characteristics of the Self (*Jivana*) and the Body. Needless to emphasize that the terms ‘Self’ or ‘I’ or *‘Jivana’* are referring to the same entity on which special attention will be focused.

¹ *Jivana* can be spelt as *Jeevan*, *Sukha* as *Sukh* too.

Understanding Myself as Co-existence of the Self and the Body

Here is a proposal:



The Human Being is the co-existence of 'I' and the Body, and there is exchange of information between the two. We can make this distinction between the Self and the Body in three ways in terms of the needs, activities and the types of these two entities, as shown in the table below:

		I	Body
Needs	Needs are... →	Trust, Respect...	Food, Clothing...
		Happiness (<i>sukh</i>)	Physical Facilities (<i>suvidhā</i>)
	In Time, needs are... →	Continuous	Temporary
	In Quantity, needs are... →	Qualitative (no quantity)	Quantitative (limited in quantity)
	Needs are fulfilled by... →	Right understanding and right feelings	Food, clothing, etc
Activities	Activities are... →	Desiring, Thinking, etc	Breathing, heart-beat, etc
		Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	It is of type... →	Conscious (non-material)	Physico-Chemical (material)

Understanding needs of the Self and needs of the Body

In the process of identifying the distinct characteristics of the Self and the Body, we will first focus towards their distinct needs:

Needs are...

All of us feel hungry! This happens because the body has a need for nourishment. In order to have nourishment, the body needs food and water. The body needs food for its functioning

and each cell uses the energy from the digested food for its sustenance. This forms the basic need of the Body. Besides food, the body also needs protection from changing weather conditions and the ruggedness of the outdoors. The body can be damaged by continuous exposure to cold, rain or the sun. Hence, there is a need for some physical facilities to protect the body. Clothes and shelter are thus needed to keep our body protected and sheltered from the extremities of weather. We may also need “instruments” like a car to travel, or a mike to speak to a large audience. Else, we would have to walk distances, or perhaps shout at the top of our voice to a large audience, and that would only strain the body! Hence, instruments are needed for the right utilization of the body. This may seem like very obvious facts and all of us seem to know them, but you will very soon see the significance of these points we are discussing!

Now ask yourself this question: “Who takes care of the body?”

The answer is: “I do” or, “I take care of the Body”.

We can now ask, given that these are the needs of the Body; ‘what do ‘I’ want’ or ‘what is my need’? We have already identified a few such needs so far, so let us list them down: respect, trust, happiness....are some of the needs of ‘I’, or *my* need. Hence, we say “*the need of the Self (‘I’) is: trust, respect, happiness, etc.*”. Now ask yourself a couple of more questions to be sure of what these needs belong to I, or to the Body:

- Who needs trust? Do I need trust, or is it the need of the Body?
- Who needs respect? Do I need respect, or is it the need of the Body?
- Who needs happiness? Do I need happiness, or is it a need of the Body?

The answers are: “*I need trust, respect, happiness, etc.*”. Similarly, we can see that the earlier set of needs: like nourishment, clothing, etc are clearly the needs of the Body and not of ‘I’. I *ensure* these for the body - but I can clearly identify that these needs of nourishment, clothing, etc. are of the Body and not of ‘I’.

If we club them together, we see that the needs of the Body like food for nourishment, clothes for protection, and instruments to ensure right utilization can be categorized as being ‘physical’ in nature, or also called ‘*physical facilities*’ (*suvidhā*); whereas the need of I is essentially to live in a state of continuous happiness (*sukha*).

Thus, this is one ***fundamental*** difference between the needs of ‘I’ and the needs of the Body. The needs of the body are physical in nature, whereas the needs of the self (‘I’) are not physical in nature – like trust, respect, happiness, etc. This is one primary distinction we can make, between the Self (‘I’) and the Body, in terms of their needs: ***these are fundamentally different.***

Hence, it becomes clear that we need to work for both: to ensure happiness, respect, trust in 'I', and for physical facilities of the Body.

In time, needs are...

Let's take the following situation. You meet a friend, and it's his birthday. He invites you to the canteen for a treat, so you follow him – expectantly. You have your fill. You meet him after one hour again, and he again invites you to join him at the canteen! You politely refuse, but he still takes you along...and starts giving you food, insisting that you eat and never stops. Your treat, has now turned into a punishment! It becomes quite clear to us, that the body needs food – but only periodically. We can take numerous such examples, and carry out experiments on ourselves, and we will find, and can conclude that food for the body is a *temporary* need.

Similarly, we need warm clothes during winter and lighter clothes during summer. Just because I have a good sweater, it does not mean that I will continue wearing it even in summer! Hence, it's apparent that we do not need clothes continuously! We tend to change our clothing based on the weather, i.e., the need for clothing for the body is *temporary* in nature. Similarly, I want to be in the house for only a limited time in a day. If I am retained in a room throughout my life, so as to be 'protected', it will be life imprisonment for me! The need for a house as well, turns out to be temporary.

If we take the example of instruments for the body, the same thing applies. We want a vehicle to go from one place to the other. But think of what would happen if once you get into the vehicle, you are not allowed to get down ever!

We can hence see that be it food, clothing, shelter, or instruments, these are needed only for some amount of time, or we can say that the need for physical facilities of the Body is **temporary** in time – it is *not continuous*.

So, the needs of the Body are temporary in time.

What about the needs of 'I'? Ask yourself these questions:

Do I want to be happy only sometimes, or all the time?

Do I want respect in relationship only sometimes, or all the time?

Do I want acceptance in relationship all the time, or only sometimes?

We find that we want happiness continuously. We also want the feeling of respect continuously and so also acceptance in relationship. You do not want to be unhappy even for a single moment, or lose the feeling of respect for yourself for a single moment. It's quite clear then, that the needs of 'I' are *continuous* in time, unlike the need of the Body, which is *temporary* in time.

When we explore the needs of the body, we find out there is *no need* of the body that is continuous. Not even the need for air! You breathe but not continuously. We inhale once and the next moment, we exhale. It is interrupted. On the other hand, there is no break in the need for happiness and feelings in 'I'. We do not want respect one moment, and give it up to be disrespected the other moment! Rather, we want happiness and the feeling of respect ensured in us continuously.

Summarizing the points we have made so far, we can see that:

- The need of the Body is Food, Clothing, Shelter, or *physical facilities*, and these are *temporary* in time.
- The need of 'I' is happiness, trust, respect, etc. or *happiness* and it is *not physical* in nature, and is *continuous* in time.

In quantity, needs are...

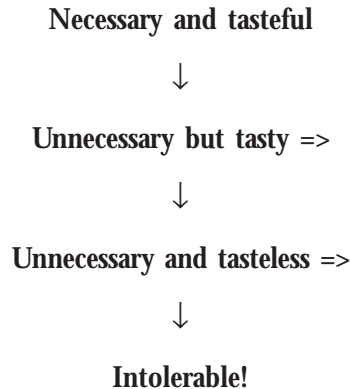
For the Body: Quantitative

The needs of the Body are also *quantitative*. You can quantify your requirements for food, clothes, books, shoes, slippers, rooms, bikes... The numbers may be large or small. But they are *limited* in quantity. For example, you may need to take only four chapattis a day, while your friend may need ten chapattis a day! I may need a bicycle to travel, you may need a car. But the number of bicycles or cars that we are going to use is going to be limited again. It's not like we need unlimited quantity of bicycles or cars! Whatever physical facility we need is going to be *limited in quantity*. To verify this, you can make a list of things you use and see if there is anything that is needed for the body and that is unlimited in quantity. It is easy to verify this point, each one of us can do this.

Fair enough. So physical facilities are required in limited quantity. What happens if we try to keep consuming physical facilities limitlessly? Let's take eating for example:

You go to a party and find that you can eat as many *rasgullas* as you want. You are hungry, and you like this sweet very much. So, you start eating it with a lot of energy. In the beginning, it satisfies your hunger and you find it delicious. You have had four of them so far. It is "necessary and tasty" as of now. You continue counting five, six, seven...ten.. By the time you are at the tenth sweet, your stomach is full – you find it difficult to eat, but you still enjoy the taste. It has now turned "unnecessary but still tasty". You, however, continue to eat - eleven, twelve...and now. you start losing the taste.... it has turned "unnecessary and tasteless". You still persist on...and continue to eat- thirteen, fourteen...and if you still go on, it very soon becomes "intolerable" and you cant stand the sight of the *rasgullas* anymore! This is also something you can verify for yourself!

We can hence conclude that: "When we try to perpetuate physical facilities, the following pattern results. With time it successively changes from



It thus becomes clear that as far as physical facilities go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only *think* of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us! You can try imagining this: You like apples, that does not mean you end up having tons and tons of apples! You may like a specific type of car, but if I gift you a hundred such cars, it will only be a trouble for you!

We can thus conclude that physical facilities are needed for the Body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after some time.

For the Self: Qualitative

On the other hand, the needs of the Self ('I') are *qualitative*, not quantitative. We cannot talk of one kg of respect, half a meter of love or two litres of affection! It even sounds simply ridiculous! Happiness is *qualitative*. Either we are feeling happy or we are not.

Our feelings are *qualitative*. Either they are there or they are not.

This is easy for us to verify, and is a very important point for reflection for each one of us – the fact that needs of the Self ('I') are *qualitative* in nature – they are *not quantitative*.

We can further see that if a feeling is *not* naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously. We have already seen this with the example of respect. We don't want the feeling of disrespect even for a single instant, since it is not naturally acceptable to us; on the other hand, respect is naturally acceptable and we want it continuously.

Thus, to every need in the category of 'I', the following applies:

If it is naturally acceptable, I want it continuously.

If not acceptable, I do not want it at any moment.

Thus, not only are the needs of 'I' are qualitative (they are not quantifiable), but we also want them continuously.

On the other hand, when it comes to the Body, the needs are quantitative, and we can't have them continuously, or do not need them continuously!

Needs are fulfilled by...

The need of the Self ('I'), for happiness (*sukha*), is ensured by Right Understanding and Right Feelings, while the need of the Body, for physical facilities (*suvīdhā*), is ensured by appropriate physico-chemical things.

The way to ensure the two kinds of needs is completely different. I may have lots of physical facilities, but if I lack the right understanding, I will not be happy. Similarly, we may be living together amidst lots of wealth but if we do not have right feelings for each other, the happiness in living together is not ensured.

Let's take an example here. Say, you are sitting in a nicely air-conditioned room on a big comfortable sofa with a person for whom you have a feeling of opposition. The Body is very comfortable and well taken care of, but how do **you** feel? – happy or unhappy? Surely, you will be under stress, you will be unhappy. There are enough physical facilities (*suvīdhā*) here, but not the right feeling in 'I'. Hence happiness (*sukha*) is not ensured. Now imagine that you are seated alone in an air-conditioned room, the Body again, is very comfortable, but **you** are having contradictory thoughts or you are confused. How do you feel? –happy or unhappy? Again, you feel unhappy. You have again enough *suvīdhā* here, but not the right understanding. Hence *sukha* is not ensured. You can test this out yourself. You may be having the best of food available, but if you are not in a good mood, you are still unhappy. You might be sitting in a nice comfortable car, but if you are worried about something, **you** are still unhappy – although your **body** is fully fine and comfortable. This is an easy thing for each one of us to verify – all we need to do is start paying attention to it!

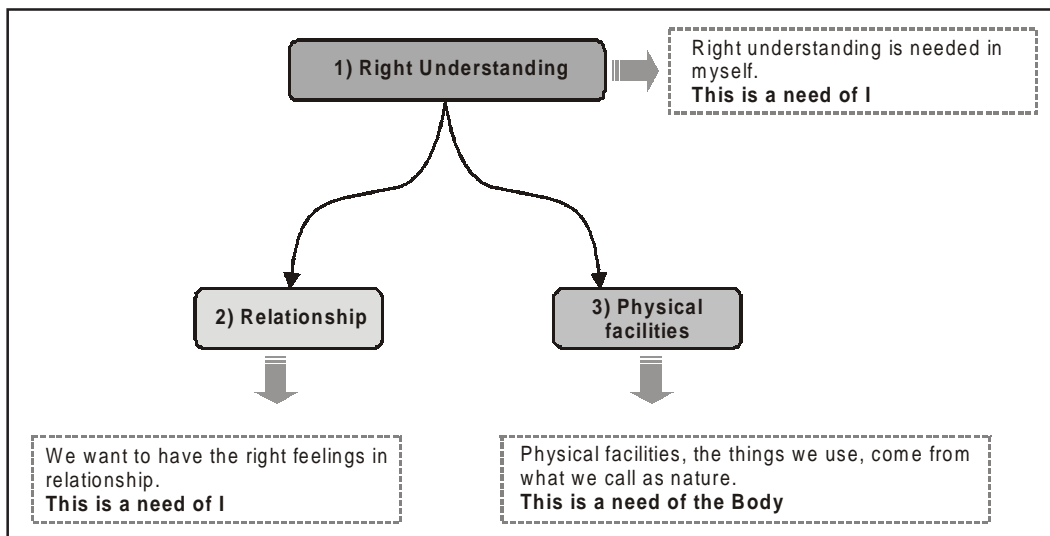
We can thus see that:

- The need of the Self ('I') for happiness is fulfilled by *right understanding and right feelings*, while the need of the Body is fulfilled by *physical facilities*
- The need of the Self ('I') is *qualitative, and continuous* in nature, while the need of the Body is *quantitative and temporary* in nature.

The 'confusion' we are in today...

Now that we have studied different needs of the human being: in terms of Self ('I') and of Body; do you think, one can replace the other? Let us explore this point a bit more here.

You will recollect that we discussed about 1) right understanding, 2) relationship and 3) physical facilities in the previous chapter. We had seen that physical facilities are necessary and complete for animals; but when it comes to human beings, physical facilities are necessary but, they are not complete:



We are studying the same issue now, only more closely. Based on the discussion in the previous sections, we are able to better see why physical facilities do not suffice for a human being. It is because a human being is the co-existence of the Self ('I') and the Body, and physical facilities are needed for the Body. Having physical facilities *ensures the fulfilment of the need of the Body* – it *does not address the need of 'I'* – of happiness, trust, respect, etc. It thus becomes clear, once again, that we need to ensure all three: 1) Right Understanding; 2) Relationship and 3) Physical facilities for the human being.

Hence, for human beings, we need to fulfil the need of both: of 'I' and of Body – happiness (*sukha*) and physical facilities (*suvīdhā*). ***One cannot replace the other.***

Let's take some examples to explore this point further. Let's say you visit a friend's house, and you are hungry. When you get there, your desire is that he treats you with respect as well as provides food/water for your hungry/thirsty body. Now imagine this – your friend provides you with lots of delicious food but treats you with contempt. How would you feel? Now suppose there is another friend who treats you with utmost warmth but does not even ask you for food or water. How would you feel in these situations? We can see that we require both: respect for 'I' and food or nourishment for the body. If just one of them is available, it is not enough for us.

A common mistake today is that we mix these two sets of needs: happiness (*sukha*) for 'I' and physical facilities (*suvidhā*) for the Body. We **assume** that

“All we need is physical facilities (*suvidhā*), and that it will automatically ensure happiness (*sukha*)”

While the reality is that we need *both*: since one is the need of the Body, and the other is the need of 'I'.

We hence need to work for both-happiness (*sukha*) in 'I' and physical facilities (*suvidhā*) for the Body. **The programs for the two are also different.** Working for one will not ensure the other, i.e. only working for happiness in 'I' cannot ensure physical facilities for the Body, and only working for physical facilities cannot ensure happiness in 'I'.

As humans, we need both – continuous happiness in the Self ('I') as well as limited physical facilities for the Body. *We need to fulfil both of these and both are important.* Also, just having one does not ensure the other, i.e. only eating food does not ensure respect or happiness, and only respectfulness does not ensure food! We need both. With right understanding, we become responsible to ourselves - i.e., to 'Jivana' as well as to our Body.

Presently, due to lack of right understanding, we are mixing up *Sukha* and *Suvidha*. As a result, despite putting in most of our efforts for physical facilities we *are not even able to fulfil the needs of the Body correctly*. This is because if we try to fulfil the continuous need for happiness (*sukha*) in 'I' by continuously consuming physical facilities (*suvidhā*) at the **level of the Body**, not only will we be unsuccessful in being happy, but the Body also suffers, since we are now abusing the body in this process. Instead of giving the body what is needed to ensure health, we keep trying to do something to the Body in the vain hope that it will make us happy – this only gives us some pleasant sensations temporarily from the body, but it *does not ensure continuity of happiness in 'I'*. The needs of 'I' and the needs of Body have to be addressed separately. Needs of 'I' are *qualitative and continuous* in nature, needs of Body are *quantitative and temporary* in nature. It is thus quite obvious that one cannot replace the other. Any attempt to do this, as we are doing today, will only lead to problems in 'I' and in the Body and also problems in the outside world.

Today, assuming that they will fetch continuous happiness, we attempt to accumulate 'unlimited facilities'; and in the process, get into contradictions, ultimately leading to a self-defeating process. We assume that we need 'unlimited' wealth to ensure continuous happiness. We have just seen that this is not possible. To add to this, there are some more inherent contradictions in this desire for 'unlimited wealth':

Ask yourself: Can wealth ever be unlimited? Whatsoever be the amount of physical facilities you may accumulate, it always has a limit! You can talk of 1 car, or 10 cars, or 100,000 cars, but it still has a limit!

Another issue we have today is that we have assumed that physical facilities will fetch appreciation from others, which in turn will fetch happiness for 'I'. This too is only an assumption. The same physical facility (let us say, an expensive car) may fetch appreciation from somebody, and contempt or even jealousy from somebody else. It cannot *ensure* respect for you, thus it is not true.

We can summarize these gross misunderstandings we have today as below:

Body = 'I'	×
Clothes = Respect	×
Facilities = Happiness	×

Now try to reflect back on yourself, do you purchase clothes for respect, or for the protection of the body? What governs your choice when you are at the shop? If you are purchasing clothes for respect, you are subject to the same misunderstanding as listed above – respect is a *need of 'I'*, it cannot be ensured by *putting clothes on the Body*. The *continuous* need for respect cannot be fulfilled by *temporary and limited* clothes.

There is thus an urgent need for us to understand ourselves as a co-existence of 'I' and body, and be able to see that their needs are different. If we have this clarity, we shall have different programs for the fulfilment of both. Today, on the contrary, since we assume ourselves to be primarily the body, we are running around – all the while *trying to fulfil the need of 'I' by doing something to the Body* – because the basic misunderstanding today is that 'I' = Body, which is incorrect.

Understanding the Activities in the Self and the Activities in the Body

Having discussed the *needs* of the Self and the Body, we can now explore the *activities* in the Self and the Body. This gives us further insight into the difference in the nature of the Self ('I') from that of the Body.

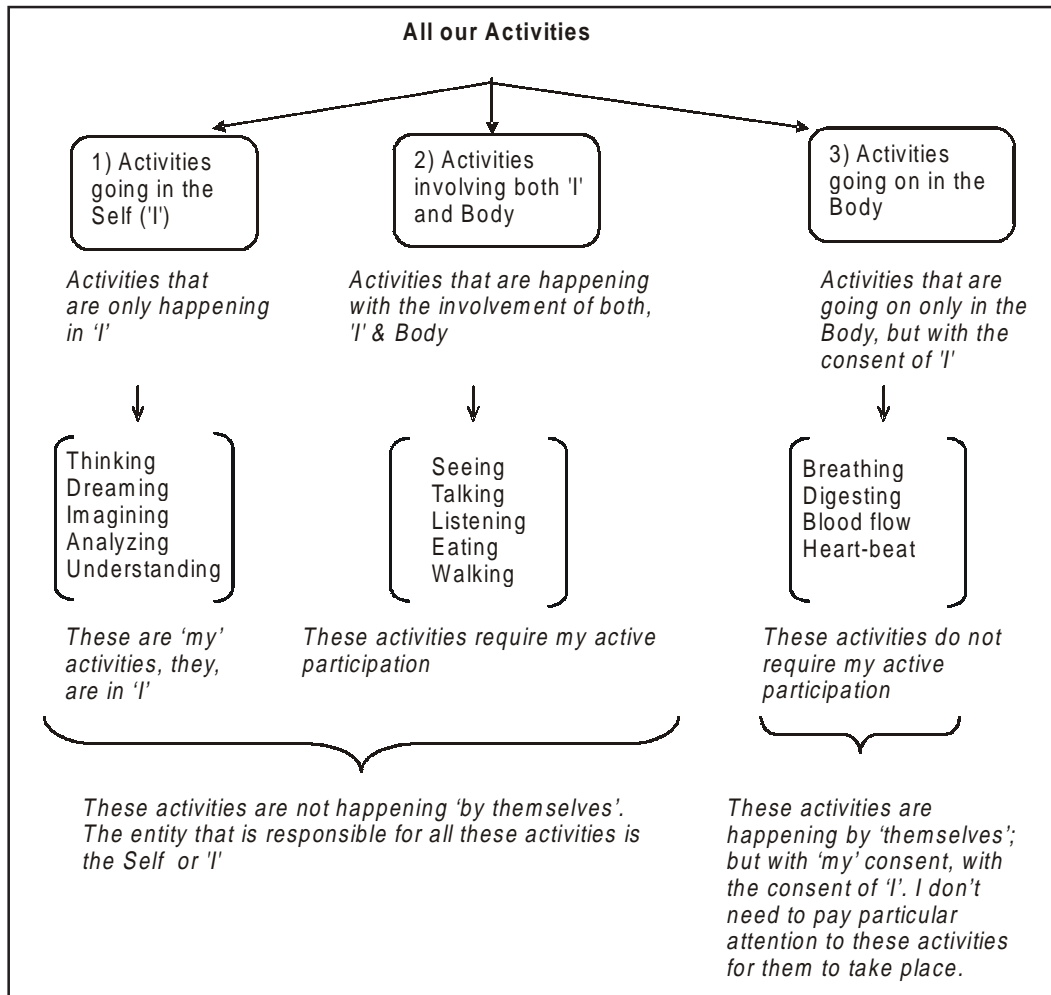
Let us revisit the table we initially started with. We have already explored the needs of the 'I' and Body, we will now explore into the activities in the 'I' and Body.

			'I'	Body
Needs	Needs are...	→	Trust, Respect...	Food, Clothing...
		→	Happiness (<i>sukh</i>)	Physical Facilities (<i>suvidhā</i>)
	In Time, needs are...	→	Continuous	Temporary
	In Quantity, needs are...	→	Qualitative (no quantity)	Quantitative (limited in quantity)
	Needs are fulfilled by...	→	Right understanding and right feelings	Food, clothing, etc
Activities	Activities are...	→	Desiring, Thinking, etc	Breathing, heart -beat, etc
		→	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	It is of type...	→	Conscious (non-material)	Physico-Chemical (material)

Desiring, Thinking... in 'I' and Breathing, heart beats... in Body

Let us look at some of our common daily activities and see how we understand them in the context of the Self (or 'I') and the Body. This will help us understand and distinguish the Body from the Self or 'I'. If we look at the variety of activities that we are engaged in commonly - we see that we can put them in three categories:

- Activities that are going on in the Self
- Activities that are going on in the Body
- Activities involving both the Self and the Body



Activities that are going on in the Self ('I')

All of us think. This is something each one of us can verify. We also imagine, and this is very evident from the following example: you are sitting in the classroom, and there is a lecture going on. As you listen, you hear something and are suddenly reminded of an incident that took place years ago. Your attention is drawn to that incident, and you start thinking about it, and spend a few minutes there. After sometime, your attention shifts back into the classroom and the teacher is standing at your desk, and asks, "where were you?" – your body is here, but you were not 'mentally here'. This happens with many of us – in the classroom, and outside it. We may be sitting at home, and our mother may be calling us to eat. The words fall on our ears, but we are so engrossed in reading a book, or in front of the computer, that she has to repeat herself a couple of times before we respond! What is happening in these examples? – we are fully engaged in activities in ourselves, in 'I'. We are so lost in the thinking, or imagining that we don't hear the inputs from the Body.

If you now start observing yourself, you will see that most of the time, you are engrossed in yourself; quite oblivious to what is happening outside. This also usually happens when we are driving, or riding a bike for example. We may have driven for 30 minutes through heavy traffic, but we may have been lost in some thought, some imagination, some analysis most of the time – with the result that when we reach our destination, we are surprised that we are already there! These are activities that take place in ‘I’. Understanding, desiring, analyzing, imagining, choosing – are activities that take place in the Self (‘I’).

These activities are going on in us all the time, and we are usually unaware of them. If we start paying attention to them, we can become aware of them. We can also see that these activities take place irrespective of the state of the body. This is also something you can verify yourself – even when you are sick, the activity of thinking does not stop. You don’t think less or more based on whether you are hungry. Your capacity to imagine, does not change even when you are lying in a hospital bed – in fact, if you are sick and on a hospital bed, or at home at that time, you will see that you think and imagine a lot more, since there is nothing much to do! This tells us that these activities are going on in the Self, in ‘I’ and *are not dependent on the state of the Body.*

Activities involving both the Self (‘I’) and the Body

In the many activities we perform on a daily basis, we will discover a distinction between the Self and the Body. We saw above that there are some activities that only take place in ‘I’. There are some activities that we do, in which both ‘I’ and Body are involved.

Take the example of eating. Here, I first decide which food to eat, then make the choice to take the food inside the body, use my hands to carry the food to the mouth, use the mouth to chew the food and then swallow it. Thus, eating is an activity which involves both the Self (‘I’), where the choice is being made, and the Body, with which the activity is carried out. Now, who do you think is enjoying the tasty food that is being eaten? The enjoyment that one gets out of eating tasty food – who do you think enjoys it? Me, the Self (‘I’) or the Body? The answer is obviously: “I (my Self) am the one who is getting the taste of the food and enjoying it!” It is ‘I’ that gets the taste of the food, enjoys the food.

Similarly, in walking, running, studying, doing my household chores, etc., both ‘I’ and the Body are involved. *The decisions, and choices are made in ‘I’, and these are carried out via the Body.*

What about listening? When I listen, what is involved, ‘I’ or the Body or both? Think about it for a while... say, your father asks you to get him a glass of water. But you are busy solving your maths problem. What happens then? The words fall on your ears, but you are unable to ‘listen’. The Body has received the words, but *you* (‘I’) have not attended to it. So, you do not respond. The participation of the body in this activity is to receive the words,

and *your* ('I's) participation is to receive information from the Body, and get the meaning of those words. Thus, listening involves both- 'I' and Body.

Similarly the activities of tasting, seeing or smelling involve both –'I' and Body. To conclude, we can say that whenever there is involvement of the sense organs in the Body, then 'I' is also involved. You can now notice that tasting, listening, smelling, seeing – that use the body's five sense organs also have an involvement of 'I'. It is 'I' that receives information from the sense inputs, and provides direction to the five sense organs in the Body.

Similarly, whenever the “work-organs” are involved, like hands or mouth or legs etc. then again you are involved as it is you who selects to use them. For example – walking does not happen by itself – but only when I choose to walk, how much I decide to walk, how fast I walk and when I decide to stop; is all decided in 'I' and then it is instructed to the Body. You can yourself observe this, when you are walking. If you start paying attention, you will see that all the time, it is *you* ('I') that is taking the decision to walk, regulate the speed of walking, etc.

Thus, it all depends upon paying attention! As we pay attention to our daily activities with the distinction of 'I' and Body in mind, it becomes possible to distinguish that many of these activities like seeing, walking, smelling listening, etc involve both I and the Body.

Activities that are going on in the Body

The Body is a set of 'self-organised activities' that are occurring with my ('I's) consent but without my ('I's) active participation. These are functions like breathing, various organ functions, digestion, etc. and we will call this category of functions as 'bodily functions' or simply the activity of the 'Body'. An activity like breathing happens by itself and there is no active participation of 'I' in the performance of the activity. However, this breathing continues with my consent, i.e. I can choose to stop breathing when I want to, but do not have to pay any special attention to keep breathing. Each one of us can easily verify this – all we have to do is start paying attention to it!

Knowing, Assuming, Recognizing & Fulfilling in 'I' and Recognizing & Fulfilling in Body

In the previous section, we saw that the activities in 'I' and those in the Body can be clearly distinguished. We will now look at the activities in 'I' and Body from a different perspective.

Activities of 'Recognizing and Fulfilling' In the Body

We saw that breathing, heart-beats, digestion, etc. were activities in the body. The activities of the Body can also be understood as 'recognition and fulfilment'. In fact, the mutual

interaction between any two material entities can be understood as ‘recognition and fulfilment’ of their relationship. Any two material entities thus interact with each other in a definite way.

Let us take an example to understand this: when you are thirsty and drink water, the body absorbs the water to the extent needed and uses for the nourishment of the various organs. We see here that the water has a *definite* relation with the Body. We thus say that the Body ‘recognises’ its relation with water, and ‘fulfils’ it. As a result, the need of the Body in terms of water is fulfilled. We are using the terms ‘recognition and fulfilment’ in this sense here. All material entities interact with each other in a definite manner, in a well defined manner – so we can say that all the material entities recognize and fulfil their relation with each other.

Activities of ‘Knowing, Assuming, Recognizing & Fulfilling’ in the Self (‘I’)

When it comes to the Self (*Jivana* or ‘I’), which is a sentient entity; a conscious entity; we will see that in addition to ‘recognizing and fulfilling’, there is also the activity of ‘assuming’ and that of ‘knowing’. In fact, recognizing and fulfilling in case of human beings will depend upon knowing and/or assuming. Let us take an example to understand the activity of ‘assuming’ first.

Let’s say a needle is pricked into your body. What will happen? If the needle is sharp, it will go inside. If it is blunt, it will not. The Body has a definite relation to the needle, which it recognises and fulfils. This is recognizing and fulfilling at the level of the body, and this is *definite*. What about ‘I’? If somebody tells you that the needle is a syringe, and the person with the syringe is a doctor, and he is here to cure you, you will cooperate with him and allow him to prick the needle in. But if you are told that the person with the needle is there to harm you, you will object to the action fully, to the extent that you will do anything to avoid the needle from going into the Body. If he/she manages to overpower you and poke the needle in the Body, it will still pierce the body.

What happened here? The recognition of the *Body* was definite, but *your* recognition about the needle depends on your *assumption*. When you *assumed* that the person with the needle is a doctor and is here to help you, you allow him/her to prick it in (your ‘*recognition*’ and ‘*fulfilment*’) whereas, if you assumed that the person is here to harm you, you resisted him/her (your ‘*recognition*’ and ‘*fulfilment*’ has now changed).

Thus, we can see that in the case of ‘I’, the *recognizing and fulfilling changes based on the assumption*. There is no such faculty of ‘assuming’ or ‘knowing’ in the Body. Irrespective of whether a doctor or a person wanting to do harm is pricking the needle, if the needle is sharper than the body, *it will still pierce the body (recognition and fulfilment between material entities is always definite)*– however, as the *assumption in ‘I’ changes*, the *recognition and*

fulfilment in 'I' changes – either I will assist, or resist. This is a crucial distinction in the activities in 'I' and in the Body.

- In the Body, recognizing and fulfilling are definite; there is no 'assuming'.
- In 'I', recognizing and fulfilling *depends on assuming*. As the assumption changes, recognizing and fulfilling changes.

Let us now write down what we have learnt so far about the activities in 'I':

- We *assume* – we all make assumptions. We say "I *assumed* this was true, but I was wrong". Example: if I see a snake and assume it to be a rope, I shall respond differently to it (recognition and fulfilment), than if I take it to be a snake itself. We call this activity '*assuming*' or '*mānanā*'.
- We *recognize* – we all recognize things today, we recognize a variety of things. Like, we recognize water, our parents, friends, etc. We call this activity '*recognizing*' or '*pahachānanā*'. *The recognizing in 'I' depends on assuming*.
- We *fulfil* – once we recognize water, we take it, when we recognize a friend, we greet him/her, when we see a wounded dog, we try and help it. This response that follows recognition is called the activity of '*fulfilling*' or '*nirvāha-karanā*'. *The fulfilment depends on the recognition*.

Taken together, we can write this as (in 'I'):

Assuming → Recognizing → Fulfilling

leads to leads to

Or,

mānanā → *pahachānanā* → *nirvāha-karanā*

leads to leads to

Assuming, recognizing and fulfilling are activities that we all do, irrespective of whether we are aware of it or not. There is another activity that exists in us (in 'I') that we are largely unaware of or have not explored properly. We tried to explore this activity, get a glimpse of it, via our natural acceptance. We said this activity tells us what is true, it lets us explore into what is true for us, what is harmonious for us, what is true in reality. This activity is called '*knowing*'. Knowing means we have the right understanding – the understanding of harmony at all levels of our living. As a result of knowing, we understand reality, as it is. This activity is called "*knowing*" or '*jānanā*'.

When we have the right understanding, or when we *know*, the *assuming becomes on the basis of knowing*. Until then, our '*faculty of knowing*' is *dormant*; and we only operate on the basis of assumptions. Hence, today, since our assumptions are only beliefs (we have not verified them on the basis of knowing); our recognizing and fulfilling keeps changing.

If we list these down in order, we can write (in 'I'):

leads to

leads to leads to

Thus there are two added activities in the Self (which is a sentient entity) as compared to the Body (which is a material entity) – these are Knowing and Assuming.

Now that we have looked into the needs and activities of 'I' and Body, let us point out the distinction between the types of these two entities (given in the last part of the table).

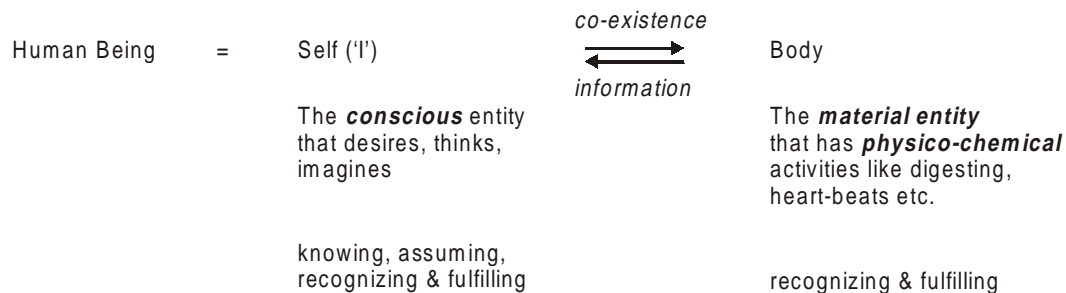
		'I'	Body
Needs	Needs are... →	Trust, Respect...	Food, Clothing...
		Happiness (<i>sukha</i>)	Physical Facilities (<i>suvīdhā</i>)
	In Time, needs are... →	Continuous	Temporary
	In Quantity, needs are... →	Qualitative (no quantity)	Quantitative (limited in quantity)
	Needs are fulfilled by... →	Right understanding and right feelings	Food, clothing, etc
Activities	Activities are... →	Desiring, Thinking, etc	Breathing, heart-beat, etc
		Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	It is of type... →	Conscious (non-material)	Physico-Chemical (material)

Suppose we ask a question now: 'Who is talking, seeing, thinking, recognizing, assuming, etc?' The natural answer you will give is 'I'. It is this 'I' (*Jivana*) which has the characteristic of being aware or being conscious. Thus, it is also called consciousness. It is always aware that 'I am'. This feeling that 'I am' is the beginning - our gateway to understand this consciousness.

We also saw in the previous section that there are the activities of assuming, recognizing and fulfilling, with the *capacity* for knowing in 'I'. Thus, we can conclude that consciousness or a conscious entity has the activities of *Knowing, Assuming, Recognizing & Fulfilling*.

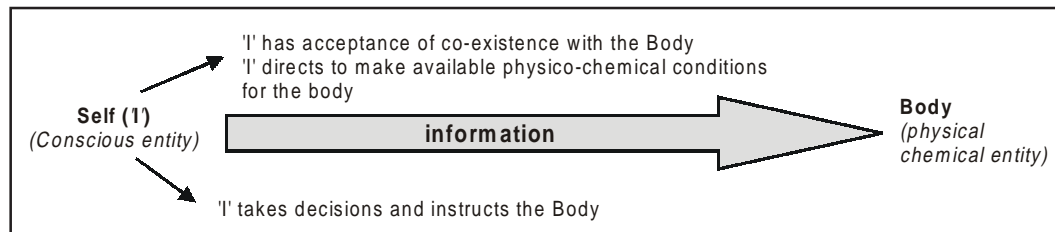
Conversely, we can say that any entity that has the *capacity* of knowing, assuming, recognizing and fulfilling can be called as a conscious entity, or consciousness, or 'I' or *Jeevan*. Hence, we can now say that any entity that does not have the activity of knowing and assuming is not a '*conscious entity*'. Similarly, any entity that has the activity of recognizing and fulfilling only can be called a '*material entity*'. As we have already seen the activities of 'I' and body, we can say that while the **Self ('I') is a conscious entity**, the **Body is a material entity, or physico-chemical in nature**. The conscious entity (*Jivana*) desires, thinks, selects, while the material entity just performs material activities, about which we have already studied. The conscious entity has knowing, assuming, recognizing and fulfilling, while the material entity only has recognizing and fulfilling activities.

Thus, we can write:

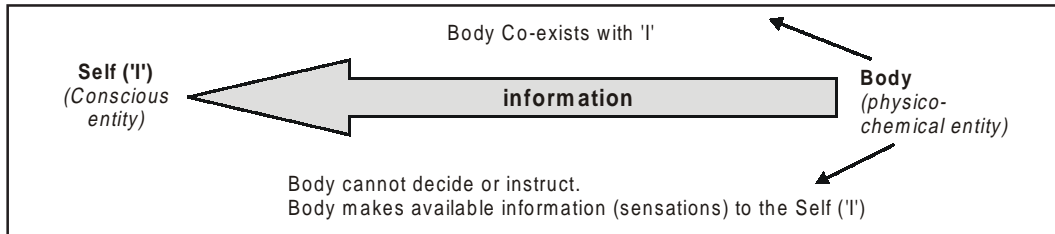


The human being is thus a co-existence of a conscious Self ('I') and the material body.

To make it more explicit, we can write:



I co-exist with the Body. 'I' and my Body keep exchanging information.



Exercise on Distinguishing Needs of the Self ('I') and Body

We will now take up some exercises to distinguish the needs of the Self ('I') and the Body.

1. Firstly, fill in the answers in the table below. Do not see the right answers until you have completed yours!
2. Next, make your own list of needs, and find out which ones are related to the Self ('I') and which ones are related to the Body.
3. One thing to be noted here is that we are making a list of our wants here, which may or may not be a need (we have assumed it to be a need). That's why the two columns read as 'Related to Body?', and not of the body; and 'Related to 'I'? , and not of the 'I'.

Exercise: Needs of 'I' & Body

Need	Related to Body?	Related to 'I'?
Ex: Nice looking Car		
Ex: Car for transport		
Ex: Food		
Ex: Tasty Food		
Ex: Trust		
Ex: Happiness		
Ex: Knowledge		
Ex: 50 Lac Rupees		
Ex: Love		
Ex: Good Health		
Ex: Prosperity		
Ex: MBA		

The answers are given on the next page:

Need	Related to Body?	Related to 'I'?
Ex: Nice looking Car		✓
Ex: Car for transport	✓	
Ex: Food	✓	
Ex: Tasty Food		✓
Ex: Trust		✓
Ex: Happiness		✓
Ex: Knowledge		✓
Ex: 50 Lac Rupees	✓	✓
Ex: Love		✓
Ex: Good Health	✓	
Ex: Prosperity		✓
Ex: MBA	✓	✓

We can make some additional observations on this table as shown below:

Need	Related to Body?	Related to 'I'?
Ex: Nice looking Car	What the body needs is protection. The nice part of the car is a need of 'I'	
Ex: Car for transport	Transport, is for right utilization of the Body & related to Body	
Ex: Food	Food, that nourishes the Body is related to Body only	
Ex: Tasty Food	Nourishment is for body, taste is for 'I'. Nourishing food can also be tasty	
Ex: Trust	Trust is a need of the 'I'. It can be expressed through the body	
Ex: Happiness	Happiness is basically a need of 'I'. We currently try for this via the body sensations	
Ex: Knowledge	Need to know is a need of 'I'. The body is used as an instrument	
Ex: 50 Lac Rupees	The amount 50 lacs is I's assumption. It could be for respect or sense of security. This money could also be used for nurturing & protecting the body	
Ex: Love	Love is a need of 'I'. It can be expressed through the body	
Ex: Good Health	Good health, is a need related to body	
Ex: Prosperity	The feeling of prosperity is for 'I'	
Ex: MBA	MBA could be for learning, respect, etc. Then it is for 'I'. If it is ensure physical facilities, it is for Body.	

Regarding prosperity, it is to be noted that if we are talking about the feeling of prosperity, it is the need of 'I'. If we are talking about the physical facilities, they are the need of the Body.

Based on the above exercise, the following conclusions can be made:

1. The needs of the Self ('I'), and needs of the Body can be clearly identified by each one of us. It is not a difficult thing to do. Once we are aware of this distinction, it becomes possible for us to classify our needs as shown above.

2. The need of 'I' is happiness, trust, knowledge, respect, taste, etc. while the need of the body is things like food, shelter, etc. – basically physical facilities.
3. We are usually made to believe that the need for physical facilities is unlimited. But when we go about listing them, we see that their need is limited. And that we can actually list them down! If you have not done so, you can do it right now. Make a list of all the physical facilities you need and you will see that they are actually limited in quantity.
4. Many of our needs are related to 'I', and others to the body. Today, since we are unaware of how to fulfil the needs of 'I', i.e. continuous happiness, we tend to think that unlimited physical facilities will secure continuous happiness for us – and when we go to do it, we are not successful.
5. The most you can do with physical facilities is to cater to the needs of the body and to facilitate its right utilization.
6. Money is just a representation of physical facilities, and this representation is based on our notions and conventions. Today, we focus on money with the notions 'just have money, the rest of it will come', 'happiness, health, everything can be bought', 'eat, drink and be merry!'... As a matter of fact,
 - (a) When we think in terms of physical facilities, the needs turn out to be definite. When we think in terms of money, need for money turns out to be undefined.
 - (b) The way to work out the need for money is to thus first identify the need for prosperity, and in order to feel prosperous, find out what the need for physical facilities is, and then to find out how much money is needed to acquire the required quantity of physical facilities.

We can see from the previous exercise that each one of us can identify our needs and find out if they are related to 'I', or related to the Body. We can also see that what we have been talking about all this while is *related to our everyday living* – this is not just a theoretical discussion. These needs are in each one of us, all the day, every day. If only we start paying attention to them, we start becoming aware of them. As we become aware of this, we can better understand our own needs, as human beings: the needs of 'I' and needs of body, and can *hence make a program to ensure the fulfilment of both sets of needs – need of 'I' and needs of Body*.

Exercise on Distinguishing Activities of the Self ('I') and Body

We will now do some exercises on the activities of 'I' and body, this will help us better distinguish these entities as being distinct: 'I' being conscious in nature and Body being

material or physico-chemical in nature. Below is a table. As we discussed previously, there are three categories of activities as listed below. Look at the activity on the left and put a tick mark in the appropriate column for the activity. Do not look at the answer before you complete yours!

Activity	Going on in 'I'	'I' & Body both are involved	Going on in Body with consent of 'I'
Eating			
Walking			
Thinking			
Dreaming			
Breathing			
Heart-beat			
Dancing			
Chewing			
Scratching			
Batting eyelids			
Getting angry			
Shouting			

The answers are given below:

Activity	Going on in 'I'	'I' & Body both are involved	Going on in Body, with consent of 'I'
Eating		✓	
Walking		✓	
Thinking	✓		
Dreaming	✓		
Breathing			✓
Heart-beat			✓
Dancing		✓	
Chewing		✓	
Scratching		✓	
Batting eyelids			✓
Getting angry	✓		
Shouting		✓	

We can add some more observations to the table above:

Activity	Going on in 'I'	'I' & Body both are involved	Going on in Body, with consent of 'I'
Eating	If we are only <u>thinking</u> about eating, only I is involved		
Walking		✓	
Thinking	✓	When we think <u>and do something</u> , both are involved	
Dreaming	✓	If we dream and sleep-walk, both are involved	
Breathing			✓
Heart-beat			✓
Dancing		✓	
Chewing		✓	
Scratching		✓	
Batting eyelids			✓
Getting Angry	✓	In getting angry <u>and expressing</u> it, both are involved	
Shouting		✓	

Based on the above exercise, the following conclusions can be made:

1. Activities of the human being can be distinctly understood.
2. Activities involving only the Self are sentient activities, such as selecting, thinking, desiring, etc. You can start looking at these activities and see if they are periodic or continuous.
3. Activities involving only the Body are the 'material' activities, and they are completely different from the 'conscious' activities in 'I'. You can see if the activities in the body are continuous or temporary. Look at all the activities in the body and find this out.
4. Activities involving both 'I' and the Body are those where a conscious effort from I and an activity in the Body, both are involved. Such activities generally involve our sense organs; or our work organs which are conducted by 'I' on the Body.
 - (a) Listening is an example where 'I' and a sense organ – the ears are involved,
 - (b) Walking is an example where 'I' and a work-organ – the legs are involved.

- (c) Blowing your cheeks out is an example where 'I' is conducting some action on the body.
5. It is possible for each one of us to observe ourselves, investigate into ourselves and find out which activities are of 'I', are of body, and are those involving both 'I' and body.
 6. This exercise cannot be done by anyone else for you; you have to do it yourself! How you are, can only be found out by yourself! This is a simple thing all of us can understand.

Understanding the Body as an Instrument of 'I' ('I' being the Seer, Doer and Enjoyer)

With the previous discussion in the background, we can now make a few more observations about I and Body. Let us explore the following proposals:

	I	Body
1	I am	My body is
2	I Want to live	Body is used as an instrument (of 'I')
3	I want to live in continuous happiness	For nurture of body → food For protection of body → clothing, shelter etc. For right utilization of body → instruments/ equipments etc. are needed as physical facilities.
4	To understand & to live in harmony at all 4 levels (see section 4.5) is the program for my continuous happiness.	Production, protection and right utilization of physical facilities is just a part of my program.
5	I am the seer, doer and enjoyer.	Body is an instrument.

Read the following carefully. Pay attention to yourself as you read, and see if you can relate to what has been written. If you don't get it in the first reading, read it again, and again, till you are able to identify with what has been written!

1. I *am*. I exist. The body *is*. I am the one that 'knows' I exist. It is not the body that knows. I am the conscious entity; the body is the material entity. The awareness of being, of being alive, is in *me*, in 'I'.
2. We all want to live. I want to live. I am the one that wants to live (that is why 'I' is called *Jivana*). The Body is my instrument. Not only am I in co-existence with the Body, but the Body also works like my instrument. I am the one who takes decisions and the body acts accordingly. Let's take an example. When eating, we can see that it involves both, you as well as your body. You decide to eat and pass on the information

to body. Thus the food is picked, chewed and then swallowed. Note that it is the self ('I') that chooses to eat and makes a choice of what to eat and how much to eat. Every moment in chewing, you are choosing how to chew, how to move the food around, how much more food to pick, etc. All this is taking place in 'I' and it is being done by you. The body is used as an instrument in the process of eating.

3. It's not just that I want to live. Just surviving, alone is not enough for me. I want to live, and live with *continuous happiness*. This is my need. What more can I need! It is not the body that needs happiness; I am the one that wants to be happy, and all the time. Physical facilities are a need of the Body only.
 - (a) Listing all the needs of the Body, we can see that for the nurture of the Body, food is required. For protection of the Body from the natural climate, clothing and shelter are required.
 - (b) But this is not all. We do not just need food, clothing and shelter. Human beings want to travel, they want to interact, they want to be aware of everything that is going on around them, and they want to move from one place to the other. In your class, you use multiple facilities, such as a board, board-marker, projector, chairs and tables, stationery, etc. To talk to your parents and friends, you may require phones, or; to be aware of the world you may need a TV or internet; to move in a given time from one place to the other, you may need some means of conveyance. All these are meant for the right utilisation of the Body. They are all in the category of instruments. These instruments allow us to see distant things, listen to distant voices and move to distant places.
 - (c) Thus there are three requirements related to the Body, nutrition, protection and right utilisation. The needs of the body are limited in time, and limited in quantity. My need for happiness is continuous.
4. Well, having said all this, let us see now what my program is, and what part of my program is to do with the physical facilities? What do I need to do?
 - (a) The proposal here is that my complete program is to understand and live in harmony at all the four levels of my living. These four levels are: myself, family, society and nature/existence. Continuous happiness entails understanding the harmony at all these levels and living accordingly. If I ignore any of these levels of my living, then there may be unhappiness or contradiction at that level. I am not satisfied with anything less, to know the harmony at all these levels of my living is my need. We have explored this in detail in Chapter 4 .
 - (b) It is clear that the *basic program* of 'I' is to have the right understanding and feeling, the understanding and feeling of harmony at all four levels of living. Ensuring physical facilities for the body is only a *small part of the program*. Ensuring physical facilities consists of production, protection and right utilization. (Right utilisation

of physical facilities is especially something we are generally unaware of today.) To understand these three words - production, protection & right utilization; let us take an example. If I grow wheat, it is production. I preserve it so that it is not consumed by insects, or destroyed by rain or wind or the scorching sun - this is protection. And I eat it for the nourishment of the body; I do not burn it, or simply leave it piled up in my house - this is right utilization. All these activities to do with physical facilities form a small part of my complete program. My complete program includes understanding myself and the relationship with the body, understanding human relationship, understanding the harmony in society, understanding nature/existence and living in harmony with all this: with the body, in family, in society and in nature/existence. Ensuring physical facilities, is thus a part of my overall program: it is needed for the body.

- (c) We can clearly see that today we have ignored the understanding of 'T', and hence we are quite unaware of the needs of 'T'. Since we are unaware of its needs, we have no program for 'T'. All we are aware of is the existence of the Body, and hence all our program is aimed at having more and more physical facilities – but as we have already explored, merely accumulating physical facilities does not ensure the need for happiness in 'T'; physical facilities do not ensure right understanding in 'T'. In fact, physical facilities alone cannot even ensure health in the body – unless we have right understanding in 'T'. Hence, there is a need for us to expand our attention and our efforts to also include the program for 'T'. This is an urgent need.

5. Another thing to understand is that I am the seer, I am the doer and I am the enjoyer.

- (a) *I am the 'seer'*: When we are reading a book or listening, when someone, is explaining something to us, when we are watching a scenery or when we are thinking or contemplating, – we are engaged in the activities of 'seeing' or understanding. Each one of us is constantly active in such activities pretty much the whole day.

Now, if someone asks us, – “Who is understanding all this?”, or, “Who believes all this?” - we might find the questions a little strange. After all it is 'T' who understands, 'T' who believes. We refer to ourselves as 'I' and this feeling of 'T'-ness is what we identify ourselves with. When you see some nice scenery and I ask, who is seeing, what will be your answer? You will say 'I am seeing'. We can see that: 'T' see via the eyes, the *eyes don't see*, they are just instruments – that enable me to see something *outside*. Different images are formed in the eyes every time; but it is *I who is able to relate it to the meaning of that image every time*. Just like I see outside, I can also see 'in me' - without the eyes. For example, I can 'see' that I am getting angry, I am feeling happy, etc. In this case, I understand, or know, or am aware that I am getting angry, am feeling happy etc. I didn't have to use my eyes to 'see' this, i.e. I 'see' or 'understand', sometimes with the help of body, sometimes even without

the help of Body. When I 'see' with the eyes, the Body works as an instrument. We can each investigate into this seemingly simple act of seeing. If you are given something in your hand and you conclude that it is a pen, it is not your eyes that conclude this. It is you that concluded this.

Similarly, as you read this line in the book, it is not your eyes that are seeing or understanding these lines, *you* are the one that understands these lines – it is 'I'. It is not our eyes or ears that understand the meaning of the words – even though they convey the information. Understanding or believing happens in the 'I'. *Every time you are the seer*. 'Seer' also means 'the one that understands'. It is also called '*draṣṭā*'

- (b) *I am the 'doer'*: Once I have seen/understood something, I am the one who decides what to do or not to do. I am the doer. For example, I am the seer of the nice scenery. Then, I am the one that chooses to take a picture of the scenery. I take my hands into my pocket, and take out the camera and click a picture. In order to do so, I *use* the hands - the hands in the Body are thus used as an instrument. In this way, I work with my hands and legs. I use the Body as an instrument to do work. I am the 'doer' every time. I 'do' even without the aid of the Body. I make choices in myself, I decide, and it is only then that the Body comes into the picture. For example, I may choose to call my friend at this moment, and may suddenly remember that he is in a class and choose not to call him. In this case, I have 'done' or 'acted' – I made the choice in me, but this choice was not carried out via the body – I did not press the buttons on the phone. Thus, *I am the doer* – and sometimes I express these actions via the body. The 'doing' thus always starts within me. 'Doer' means 'the one that does', who takes decisions to do. It is also called '*kartā*'
- (c) *I am the 'enjoyer'*: I 'saw' the scenery, and I 'took' the picture. I was the seer and doer so far. When I see the picture, I like it. I am the one that enjoys it. Thus, there is a continuity of being the seer, doer and enjoyer. Similarly, when I eat, I am the one that gets the taste – from the tongue. As the food enters the tongue/ the body, the information is passed on to me and it is *I who enjoys the food*. I am the one that feels enthused or depressed. I am the one that feels angry or delighted. All the time, I am the enjoyer, the Body is used only as an instrument. 'Enjoyer' means 'the one who enjoys'. It is also called '*bhoktā*'.

Summary

- The human being can be seen as a co-existence of the Self (*Jivana*) and the body.
 - ❖ The 'I' is conscious in nature while the body is material in nature.

- ❖ There is exchange of information between 'I' and the Body.
- The basic need of 'I' is happiness (*sukha*), and the needs of body are physical facilities (*savidhā*).
 - ❖ Needs of the 'I' such as happiness, trust, respect, etc are: Qualitative (not quantitative) and continuous in time.
 - ❖ Needs of the body like food, clothing, shelter – physical facilities, are quantifiable and temporary in time.
 - ❖ The need of the 'I' for happiness is fulfilled by right understanding and right feelings, while the need of the Body is fulfilled by food, clothing, etc.
- The activities in 'I' are desiring, thinking, imagining, etc. while activities in the body are digesting, breathing, heart-beats, etc.
 - ❖ All our activities can be seen as:
 - (a) going on in 'I',
 - (b) those involving 'I' and Body, both; and
 - (c) those going on in the Body
- Activities in 'I' can also be understood as knowing, assuming, recognizing and fulfilling.
 - ❖ The recognition and fulfilment in 'I' depends on assuming.
 - ❖ Assuming depends on knowing. without knowing correctly, we only assume, or operate on the basis of beliefs.
 - ❖ Activities in the Body are recognizing and fulfilling. The body does not have the capacity to assume. Thus, the recognition and fulfilment in the Body is always definite.
- We can list out our needs and identify which needs are related to 'I', and which needs are related to the Body.
 - ❖ We see that many of our needs are related to 'I'; while some others are related to body.
 - ❖ We see that the need for physical facilities for the body is limited and quantitative. It is not endless.
 - ❖ When we think in terms of physical facilities, the needs turn out to be definite. When we think in terms of money, need for money turns out to be undefined.
 - ❖ The way to work out the need for money is to thus first identify the need for prosperity, and in order to feel prosperous, find out what the need for physical

facilities is, and then to find out how much money is needed to acquire the required quantity of physical facilities.

- Taking this further, we can see that
 - ❖ I am, the Body is. The awareness of being is in 'I'.
 - ❖ I want to live, and the Body is used by me as an instrument.
 - ❖ Just living is not sufficient for me, I want to live with continuous happiness. The body needs nourishment and protection, for which food, clothing, etc. are required. Right utilization of the body needs instruments or equipments.
 - ❖ My program is to understand and live in harmony at all four levels of living. Production, protection and right utilization of physical facilities is only a part of my program.
 - ◆ Today, we are largely unaware of our Self ('I') and the needs of 'I'. As a result, we are not paying attention to the needs and program of 'I' at all. Instead, all our attention today is on accumulation of physical facilities, using which, we can at the most ensure the health of the body.
 - ❖ There is hence a need for us to focus on the needs and program of 'I', else, we will remain unfulfilled.
- I am the seer, doer & enjoyer. Body is an instrument.
 - ❖ I am the Seer. I am the one that sees, and understands. I sometimes use the body as an aid to see. 'Seeing' here means 'understanding'. Seer is also called *draṣṭā*
 - ❖ I am the doer. I am the one that decides for doing things. Decisions, choices are continuously being made in me. Sometimes, I may express these decisions via the body. Doer is also called *kartā*.
 - ❖ I am the enjoyer of all that is done. Enjoyer is also called *bhoktā*.

REVIEW QUESTIONS

1. "Human being is more than just the Body"- explain.
2. Distinguish between the needs of the Self and the needs of the Body.
3. What is the qualitative difference between the activities of the Self and those of the Body? Illustrate with one example.
4. What are the consequences of confusing between Sukh and Suvidha?
5. 'I' is a conscious unit while the Body is a material unit. Examine this statement.
6. Why are physical facilities required? What do you mean by right utilization of the Body?
7. "I am the seer, doer and enjoyer. The body is my instrument"- explain.

CHAPTER SIX

Harmony in the Self ('I') – Understanding Myself

We saw in the previous chapter that the human being is co-existence of the Self ('I') and Body. We studied about the needs and activities of the Self and the Body. We also saw that the Body is my instrument and I am the seer, doer and enjoyer. I am continuously active to fulfil my need for happiness. Now, we will study more closely about the activities in the Self (*Jivana*) and the state of harmony in the Self (*Jivana*).

Why should I study myself?

This question may come to your mind at this juncture. Let us explore into this: In our search for harmony in all the spheres of our life, the first entity we come across is ourselves. We are human beings and so it becomes our need to understand – What is the human being? What/who am 'I'? We spend the maximum of our time in ourselves, 'with' ourselves – we keep having thoughts and feelings and plans but we are mostly lost or preoccupied in thinking about other things rather than ourselves most of the time.

Have you ever attempted to know about yourself? Here are some questions you could ask yourself:

- What am 'I' like?
- What are the activities in 'me'?
- What is my ultimate goal in life?
- How can I achieve it?
- Why do I have problems- whatever they are? How can I resolve them?
- Why do I get angry, frustrated or depressed? Why do I get scared?

- What is happiness and unhappiness and how is it caused?

Would you like to find out the answers to these questions, and many more such questions? Would you like to know these answers in your own right? If the answer is yes, then we can journey into an exciting domain i.e. ourselves! Knowing ourselves better helps us in the following ways:

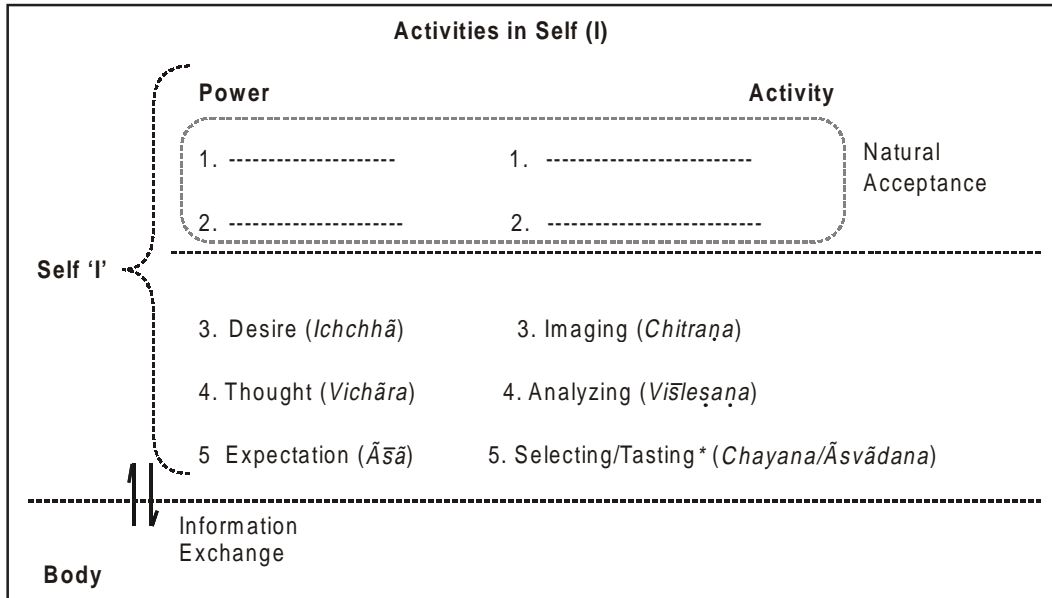
- The Self ('I') is the basis of everything we do. All the desires and expectations we have:-be it to be famous, get marks, get a great job, become a politician, having good relationships in our family, or wanting *rasgulla*, it is all there in 'I'. Hence, it becomes important to understand these desires, thoughts and activities in 'I', so that we know whether they are right!
- Happiness and unhappiness are states in the Self ('I'). Hence, we need to study ourselves to understand happiness better, and the causes for unhappiness.
- Studying ourselves helps us have more clarity about how we are within. As we gain clarity about ourselves, it helps us become self-confident. It also helps in establishing proper synergy between the Self and the Body.
- Since we are in relationship with other people, the more we understand ourselves, the more we understand the other person as well, and our relationship with them.
- Lastly, it allows us to better understand our Program, i.e. what is valuable to us, or what do we ultimately want and how do we fulfil them; What is our program?

We shall learn more about ourselves in this chapter, so pay special attention. This is one of the most important and interesting things you will get to know! Since all the learning we are going to do in this chapter is about ourselves, we shall start '*watching within*'- we shall start *observing ourselves*!

Let us begin this journey.....within...!

Getting to know the Activities in the Self ('I')

All of us are engaged in a variety of activities through the day. While we may recount these activities as studying, playing, eating, sleeping, etc, if we were asked to precisely answer the question 'what are the activities taking place in you?' – we may feel a bit lost. Perhaps you have not paid attention to it, or perhaps, you have tried to, but have not been able to make much progress. We may broadly say, that thinking is something I do, I can imagine, I can taste and select (make my choices) in the expectation of happiness. However, just guessing about the activities in 'I' is not good enough for us, we need to understand them more clearly... let us now look into the activities in 'I' and understand each one of them in detail!



** Please note that 'tasting' in all our discussion will be used in the general sense of distinguishing the pleasantness or unpleasantness of any thought or interaction and not restricted to the taste of the tongue, as is conventionally referred.*

We shall be initially studying the three activities of the Self ('I') shown above. Activities '1' and '2' have been left blank; this is the source of the natural acceptance we have been discussing so far, and we shall discuss these activities later in this chapter.

At this point, we need to remember that the Self ('I') is conscious in nature while the body is physico-chemical in nature. The interaction between 'I' and the Body is in the form of exchange of information.

Let us look at the figure above:

- You can clearly see the Self ('I') and the Body, and that the interaction between the two is in the form of exchange of information.
- We will focus attention on two categories of attributes of the Self, namely, the powers (*Śakti*) of the Self and the corresponding activities (*Kriyā*) as the manifest outcome of these powers. Looking in more detail:
 - ❖ *Power*: This means the basic capacity in the Self ('I'). They are:
 - ◆ Desire (*Ichchhā*) (can be spelt as 'Ichchha' for simplicity)
 - ◆ Thought (*Vichāra*) (can be spelt as 'Vichar' for simplicity)
 - ◆ Expectation (*Āśā*) (can be spelt as 'Asha' for simplicity)

- ❖ *Activity:* The activities listed above are:
 - ◆ Imaging (*Chitrana*) (*can be spelt as 'Chitran' for simplicity*)
 - ◆ Analyzing (*Viśleşaṇa*) (*can be spelt as 'Vishleshan' for simplicity*)
 - ◆ Selecting/Tasting (*Chayana/Asvādana*) (*can be spelt as 'Chayan/Asvadan' for simplicity*)

We are referring to the term 'power' with reference to the self as the *capacity* for a certain activity of the self, e.g. the *capacity for the activity of 'imaging' is 'desire'* (which is listed as a power of the self). What does this mean? For example: our desires are in the form of images. Every desire you have, e.g. to have respect, to have knowledge, to do something useful with your life, is in the form of an image. From the image (the activity), you conclude that you have desires (the power). Hence, when we study the activity, we understand the power behind it. *The power is the basic capacity for that activity.*

Now let us try to understand these activities and powers. When we do so, we will look at each pair of Power and Activity. i.e. we will look at Desire and Imaging together (Desire is a power, i.e. it is the *capacity of imaging*) and we will then look at Thought and Analyzing together and then Expectation and Selecting/Tasting together.

A simple example to understand these activities is as follows:

- We may have a desire to have respect by being the owner of a big house. This is in the form of imaging – we have an “image” in us of ‘fulfilment of this need for respect via a house’.
 - ❖ Here, the *power* is ‘desire’, and the *activity* is ‘imaging’.
- Based on this desire, this image, we start working out the details of the house. The house will have rooms and a verandah, it will have a porch in the front, there will be a kitchen garden on the backside, it will have storeys and you will stay on the topmost storey and keep renters on the ground floor, etc. Here the image of ‘wanting respect from the house’ is split into many parts - this is called analysing. When I have an image in me of myself being a house-owner, it is a single image, but after analysing, we can see its different parts. The activity of analyzing thus means breaking down the image into various parts, or, “to open it up”
 - ❖ Here, the *power* is ‘thought’, and the *activity* is ‘analyzing’.
- Now that we have worked out the details of the house, we go about choosing the size, colour etc, of the rooms: what the dimensions and layout of the rooms will be – will it be rectangular, oval or, square, what will the colour of the house will be- will it be

yellow, white or creamy colour, etc.– this is called selecting/tasting. The selecting/tasting is with the expectation of fulfilling our desire, with the expectation of happiness.

❖ Here, the *power* is 'expectation', and the *activity* is 'selecting/ tasting'.

It is important to note here that when it comes to understanding the power and corresponding activity, it is the activity which we are able to see within ourselves and hence understand it. Therefore, as we go ahead, we may focus on activity only (we may relate it to power sometime).

Let us now explore into these activities in greater detail:

Power of "Expectation" or Activity of "Selecting/Tasting" in 'I'

We do this all the time! We are expecting some 'taste', we are making some 'selection' from our environment all the time. We '*select*' whether to eat a samosa or kachori. On what basis did we make this selection? Ans: we had the '*taste*' of both items in us from before, and on that basis made a 'selection'.

Similarly to take another example of Selecting/Tasting: you planned your career. You could have selected engineering or medicine or accounts or management. When you selected engineering, you again selected whether it would be computer science or electrical or mechanical or some other stream. Within that stream, you selected what specialization you will have after the completion of your program and you started selecting your electives accordingly! In this example as well, with every selection made, you had a 'taste' associated with it. You wanted to lead a good life, and the 'taste of a good life' got associated with engineering as a career!

We can thus each see that this selecting and tasting is going on in us continuously, through the day, all the time.

- A Selection is always made *in order to fulfil a Taste* we already have in us about something being favourable or unfavourable.
- The *activity* here is "selecting/tasting" (*Chayana / asvādāna*), and the capacity for that activity, or its *power*, is called "expectation" (*Āśā*).

We can take numerous more examples from daily life to understand this activity of Selecting/Tasting. For example, we decide (Selecting) which motorcycle to buy based on an earlier assumption (Taste) of which motorcycle looks better. We decide which movie to watch (Selecting) based on our prior experience of the hero (Taste). We have been sitting on a sofa for a long time, and we then change our position (Selecting) based on the comfort (Taste). All the time, throughout the day, every day, we are constantly engaged in the activity of selecting and tasting, i.e. we are constantly "expecting". We may not always be aware of it, but it is happening, all the time, and it is happening in us, in 'I', all the time!

We can also see that Selecting and Tasting are complimentary. For example, based on a Selection, our taste changes, then the next selection we make is with this changed taste, which may again change our taste i.e. you have the taste for a certain design of cellphone and you like it. Then one day, you go to a shop and taste another design, and you like this better. The 'Taste' in you has now changed from say, a 'Samsung' mobile to a 'Nokia' mobile. Based on the new taste, your selection also changes and hence the next time you go to the shop, you select in order to fulfil this *new* taste.

You can start observing yourself now, and you will see that you are doing this all the time. You only have to pay attention to it to see it. Once you start paying attention to it you will start seeing that you get the feeling of happiness/unhappiness from the taste, i.e. sometimes we like the taste, sometimes, we do not. Selection/Taste thus has an impact on our happiness. It is important to note that Selecting/Tasting happens in the Self ('I'), or in your Self ('I'), and not in the Body!

The activity of Selecting/Tasting is the basic level via which the Self ('I') interacts with the Body. All the inputs/information from the Body are passed on to 'I' via Tasting, while all directives to the Body from 'I' (like lifting the hand) are from the activity of Selecting. You will see that this activity happens very quickly, it may be hard to 'catch' it. For example: decide to lift your hand and you will see your hand moves. Try to notice the decision in you to lift the hand and then try to notice the relation between the decision and the hand moving. This will give you a better idea of the co-existence between you ('I') and the body!

Power of "Thought" or Activity of "Analyzing"

We all think throughout the day. For example, you keep thinking of how to solve a problem, or what the design for your house should be like, how to secure a good life, how to get a good grade, how to make good relations with your friends, some old incident that happened with you, some numerical that you are not able to solve, etc. When we look at it carefully, it turns out that what we call as "thought" today is actually "analyzing". In analyzing, we split the image we have in desire into smaller details – or, detailing out is called 'analyzing', and the *power* is called thought.

We can each check this for ourselves – we only have to start observing ourselves, start becoming aware of ourselves and our activities, and we can observe this activity of analyzing. If you explore into yourself, you will find that your desires are in the form of images, and these are constantly 'being expanded' and you slowly start observing them part by part. This expansion, or 'making into parts' is nothing but thought or analysis. This expansion, this activity of analysis is the basic way in which we plan, we schedule, manage things, we explain a phenomena, we work out the bits and pieces of our responsibilities, etc. This activity of analyzing (*Vīśeṣaṇa*) takes place in us all the time.

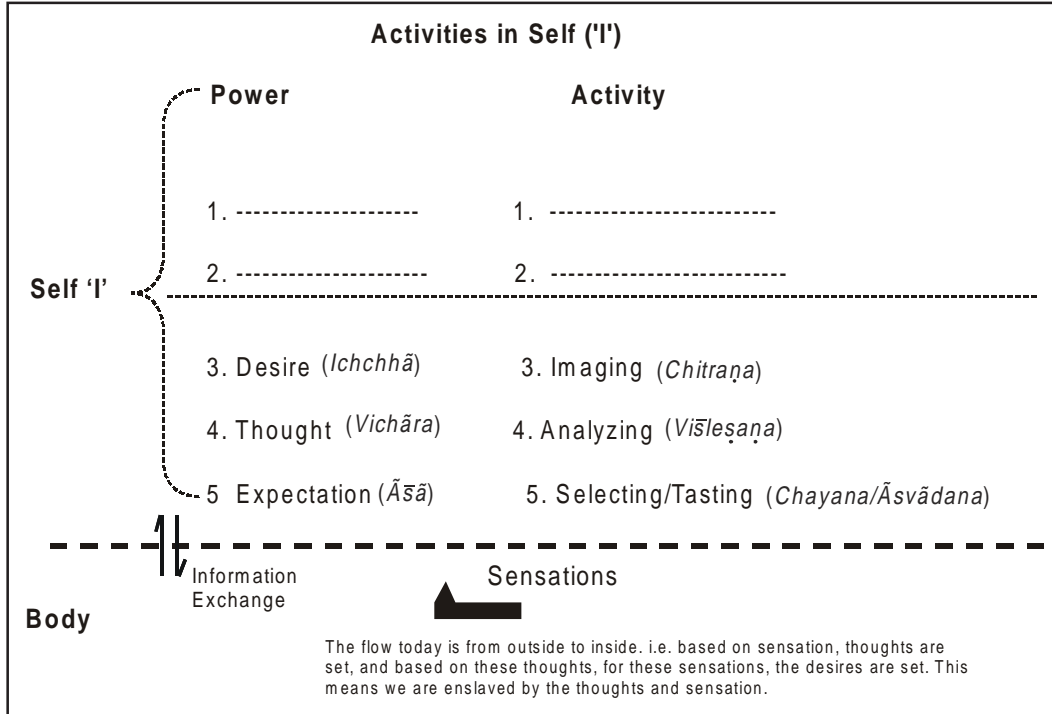
Power of “Desire” or Activity of “Imaging”

There is no human that does not desire. All of us have desires. Right from childhood to old age, each one of us desires. Desires are in the *form* of images. Hence, the *activity is imaging, while the power is desire*. For example, you can have the desire to “feel respectable by owning a large house”; the desire to “do well in life”; to “become knowledgeable”, to “be successful” - each one of us can start listing down our desires and we shall see that we have a lot of these desires or images in us.

When we study desires, we see that they are in the form of “images”. In the examples listed above: of wanting respect, success, become knowledgeable, etc., each of these desires is in the form of images. Each one of us has these images, these desires, and we are constantly trying to fulfil these desires.

How are the Activities in ‘I’ Related?

We had a brief overview of the activities in ‘I’ in the previous section. We will now see how these activities are inter-related.



There are two possible flows of the activities, and both keep taking place:

From outside (the body) to inside (in 'I')

- 'I' receives sensations from the Body and this is tasted in 'I' (*activity #5*).
- Based on this taste, thoughts could be triggered (*activity #4*), and
- Based on these thoughts, desires may be set (*activity #3*).

A desire may be set in me through the above process.

For example,

- we may see a car (Taste in 'I' from information obtained via 'eyes' in the Body); this is Selecting/Tasting or (*activity #5*),
- Based on this we start Thinking about the car (*activity #4*), and
- It slowly forms an image in us as we "leading a good life" by using a car, and in this way, "a good life by having a car" becomes a desire in us (*activity #3*).

From inside (in 'I') to outside (the body)

In the scenario above, we saw that selecting/tasting can lead to thoughts, and thoughts could lead to desires. The flow is also possible the other way round: i.e. based on desires, thoughts are formed, and we then make selections/taste to fulfil these thoughts.

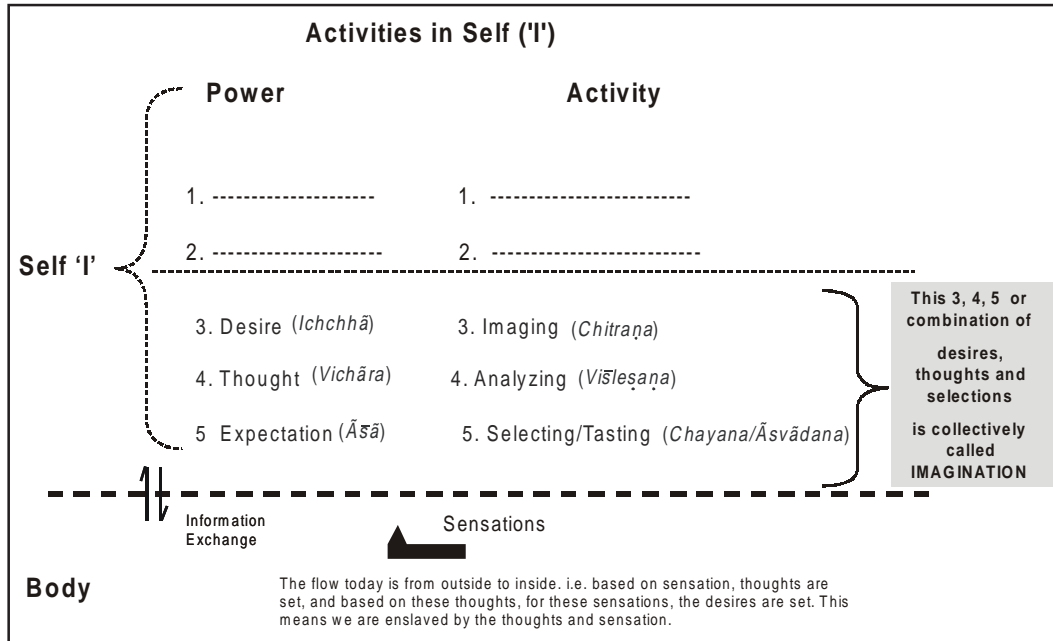
Going back to the example of the car:

- we now have the desire of "a good life via the car" in us (*activity #3*) and
- we go about fulfilling this desire for a good life, which means we start thinking about how to get the car, how much money it would take, how we can have that money, etc. (*activity #4*), and
- based on that we make selections (*activity #5*), and actually choose the car, its shape, colour etc. and then end up buying it.

This flow is from inside to outside.

In this way, our flow of operation is largely: outside – setting inside – in turn going outside; and this keeps happening.

These activities of desire, thought, expecting (selecting) are *discernable* i.e. we can make out they are happening. Together, we call these activities *imagination*. We all imagine, and most of our activities (in the Self) today can be mostly clubbed into imagination.



We make choices with the external world, based on our imagination today.

Imagination = Desires + Thoughts + Expectations.

The Activities in 'I' are Continuous

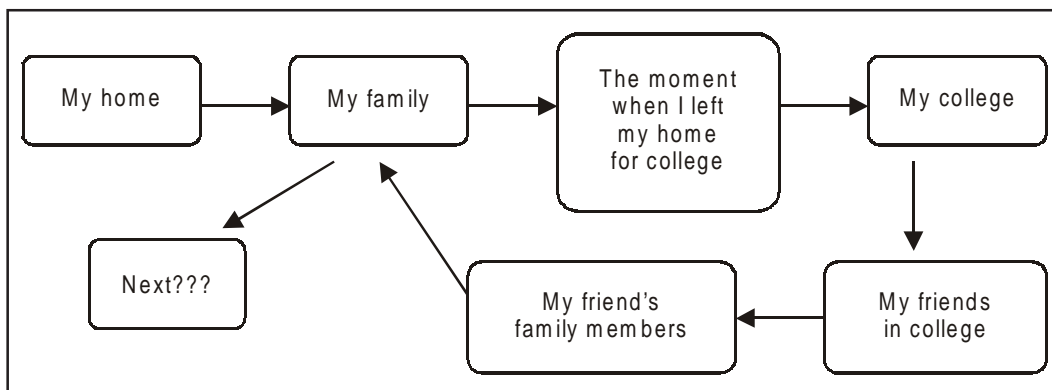
We saw that there are various activities in 'I'. Now let us find out whether these activities in 'I' are continuous or temporary. Let us take the case of 'imaging' (*activity #3*). Start observing yourself, ponder over it and ask this question: "Is imaging a continuous activity; or does it go on and off with time?" You will find that imaging continues with time – it is taking place all the time. You are imaging throughout the day, even at night. During the day, we keep having desires, and these desires don't stop even at night (we will explore this later, when we talk of imagination)

The activity of Selecting/Tasting is also continuous. We are 'expecting' something all the time. In this, we see that while the object of *taste* may change (taste of *rasgulla*, taste of engineering, taste of nice looking bike, etc.), the *selection* that you make may focus on different items (the *rasgulla*, engineering, or bike) at different times – but the activity of selecting/tasting is continuous.

The activity of analyzing, takes place all the time as well. For example, I may be analyzing my personal life at one moment, then, my attention may shift to the surroundings and I may start some other analysis or thought, and then after sometime I may start thinking

about my relationship with people. In this way, while *what we analyze* may keep changing, *the activity of analyzing* is continuous.

Let us carry out a fun exercise now. Take a pen and put 'content of imagination in 'I' on the paper. Write down what is going on in you. As your attention keeps shifting, as you keep changing your expectation and your thoughts, keep writing them down, and connect them with lines. I have done this below for myself: see how our imagination keeps shifting from one object to the other!



Do this exercise. It is worth doing it. You will become aware that you keep on doing this all the time. You are continuously active. In other words, the activities and powers in me are ongoing and continuous. I can become aware of them just by paying attention to them. So it's not like these activities suddenly started in you after you started with this book! These activities were anyway going on in you, and in all of us. It may be that you were not aware of them, that you had not paid attention to them in this sense. When we start paying attention to them, when we start observing ourselves, we become aware of them.

We also find that we do not have to 'start' these activities of analyzing, or selecting/ tasting or imaging. Neither can we "stop" them. *These activities keep going on in us, irrespective of whether we want them or not!* This is what happens when we say 'I didn't mean to do this, or; I keep thinking about this, and I wish it would stop!' Or, 'I was going to the exam, and that song kept repeating itself in me, it was so distracting!' – These situations happen in all of us ! – There is 'something' going on in us, and it is continuous. These activities affect us. We shall now see what effect these activities have on our state of being and how we can resolve this issue, in the coming sections.

What is the Problem Today?

Desires, thoughts and expectations are largely being set by pre-conditionings or sensations.

In the previous section, we explored into the activities in 'I'. We shall now look into what the problem today is – the problem of unhappiness, of stress, of discomfort we feel – and what its possible causes are.

Let us take two scenarios:

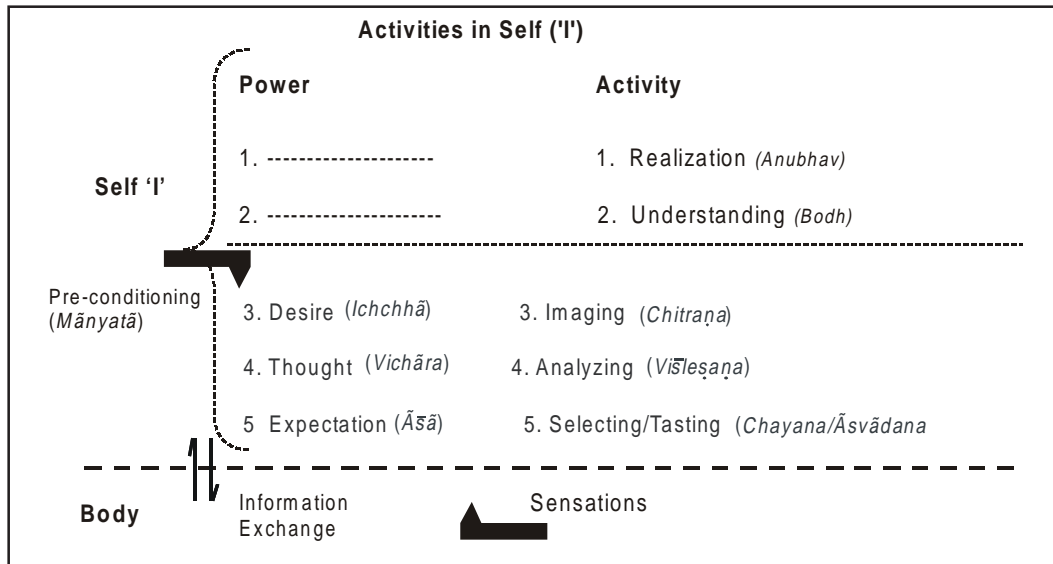
Scenario 1: Desires set on the basis of pre-conditioning: When you see an advertisement for a big bike, what happens? You pay attention to the advertisement, and then you think about it. As you think, you start warming up to the idea, it plays on you, and slowly, you decide that you 'want' this bike because having this bike means you will be seen as a 'bike-walla'. Thus, you have associated the bike with some notion of greatness, speciality of your being, i.e. it has become your Desire (Activity #3 in 'I'). This is the meaning of a pre-conditioned desire. Pre-conditioned means, we have *assumed* something about it on the basis of prevailing notion about it. We have not self-verified the desire in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. In fact, we may not even be aware that such a desire exists in us!

What is the problem with that, you may ask? Well, the simple answer is, unless you verify your desires, you may not even know whether they are yours! You may end up spending an entire lifetime accumulating desires that are not yours, and in running about trying to fulfil them! Which means, your entire lifetime's goals and activities may be 'borrowed'...with the result that you would never know whether you did the right thing. There are more problems to this, and we shall discuss these further in this chapter.

Scenario 2: Expectations set on the basis of sensation: In the example of the bike in the earlier section, suppose you had seen the bike, and not associated it with "greatness"; rather, you only liked the way it 'looked' – then this is based on the sensation. That is, the looks alone of the bike, the 'taste' of the bike is what is appealing, and there is no notion of greatness associated with it as in the previous case. This is an example of 'expectation being set on the basis of sensations'.

This is largely the case with us today: either we are operating on the basis of pre-conditioned desires (set from outside), or on the basis of sensation (coming from the body). As long as we are operating on the basis of pre-conditioning or on the basis of sensation, we cannot be sure of ourselves, and it may also lead to contradictions in us. This is explored in further detail later in this chapter.

We can see below how the desires in 'I' are set by pre-conditionings and the sensations:



Effects of the Problem...

We saw in the previous section that today our desires, thoughts and selections are largely driven by pre-conditioning/beliefs/assumptions prevailing around or by sensations from the body. This leads to problems in the Self ('I'), and we shall explore this further in this section:

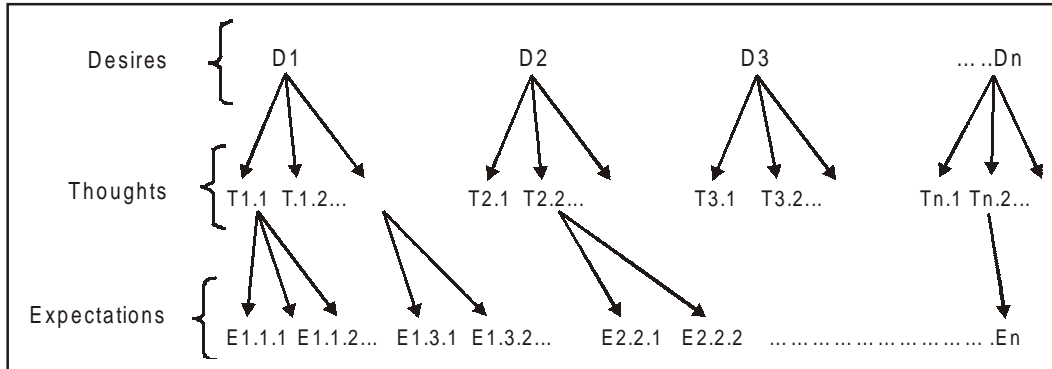
Conflicts or Contradictions in 'I' as a Result of Pre-conditioned Desire

We have desires, thoughts and expectations largely set by pre-conditionings or sensations. Very nice! What then is the problem today? Think of your state of mind about a month before your examinations. You have to study, but you feel lethargic about it. You would rather go watch a movie with your friends. Even as you sit down and try to study, you start thinking about the movie and keep getting disturbed. On the contrary, had you gone to the movie, you would have been thinking about your studies all the time, and hence felt guilty.

What is happening? We are undecided, unsure – we call this 'conflict', or us having 'conflicting tendencies' within. This happens to us most of the time. Each one of us is faced with such conflicts; and we face them through the day: it is conflicts that lead to stress and unhappiness in us. This is because:

We are largely even unaware of the activities of imaging, analyzing and selecting/tasting taking place in us.

We have not verified the desires, thoughts and expectations in us on the basis of our own natural acceptance. As a result, we don't even know whether they are ours, there is always some conflict within us, as we have conflicting desires, thoughts and expectations, as shown below:



In the diagram above, prefix D is for Desires, prefix T is for Thoughts and prefix E is for Expectations. We have multiple desires. Each desire gives rise to multiple thoughts. Each thought gives rise to multiple expectations (expectation is a power in 'T', the activity is selection/taste). Hence, we can also say that each thought gives rise to multiple selections.

We can see that we have conflicts at multiple levels –

Desires are in conflict

- ***Example:*** You want to become a great man, but have both desires: to be great by having a very large, fashionable house, for which you might have to use the wrong means, and at the same time, be great by having the trust of the people with you, by not cheating them.

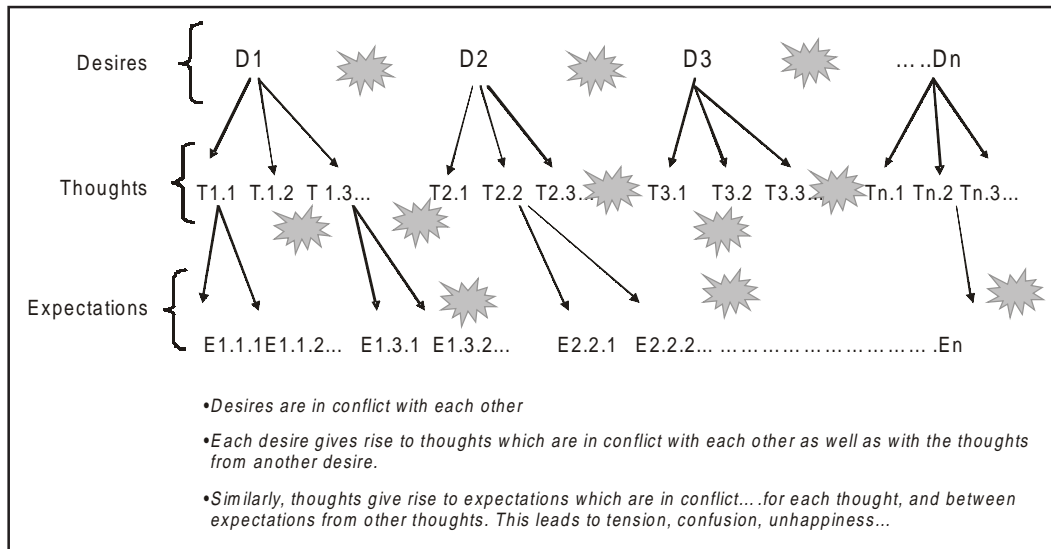
Thoughts are in conflict

- ***Example:*** You are designing the rooms in your house and feel on the one hand that it must look better than your neighbour's house, and on the other hand, it should be like a house you saw in some magazine.

Expectations are in conflict

- ***Example:*** You are not able to decide the colours of the walls in the house – whether it should be bright, or whether it should be dull.

These desires, thoughts and selections are in conflict. Since the desires are in conflict, the thoughts they give rise to are also in conflict and in turn, the selections from the thoughts are also in conflict:



* Prefix *D* is for *Desires*, prefix *T* is for *Thoughts* and prefix *E* is for *Expectations*.

During this process, do we ever refer to our natural acceptance to find out what is right for us? Seldom do we do this today...we hardly ever ask ourselves, what do I really want to be? Since this question is never asked, since we hardly ever investigate into it, we keep on desiring, thinking and selecting, but with conflicts and contradictions!

Thus, it becomes clear that since our desires, thoughts and expectations are based on pre-conditionings or sensations and not on our natural acceptance, they are in conflict and this becomes the cause for our unhappiness.

Let us summarize the problems we face today due to these pre-conditioned desires, thoughts and selections:

Wavering aspirations: Since our desires are being set on the basis of pre-conditionings and are inputs from the outside (*they are borrowed, or from external influence, they are not our own*), our goals keep shifting as the inputs from the outside also keep changing (*the influence from the TV may be different from the influence from the magazine; different magazines may say different things*).

Our desires thus keep shifting, because their source is 'outside' and these pre-conditioned desires may come from what we read, see, hear, from media, friends, society, etc. Hence, we are always wavering in what we want; we are not able to be certain about it. For example, at one moment, we are told that gentlemen put on well-creased garments, finely knit and weaved, and we hence aspire to be a gentleman of that kind. We come to college, and watch friends wearing faded or even torn jeans, which are termed to be the 'look of the season', and we rush to the shop to get a pair of similar jeans. We join engineering, and aspire to go for higher studies. Suddenly, we read in a newspaper that a student of management gets

paid in seven figures per annum in his first job, and our goal changes. No longer do we want higher studies, we only want management now! *And thus it is, that our aspirations, what we really think we want to do, may be nothing but some influence we picked up from outside, with the result that it keeps wavering.*

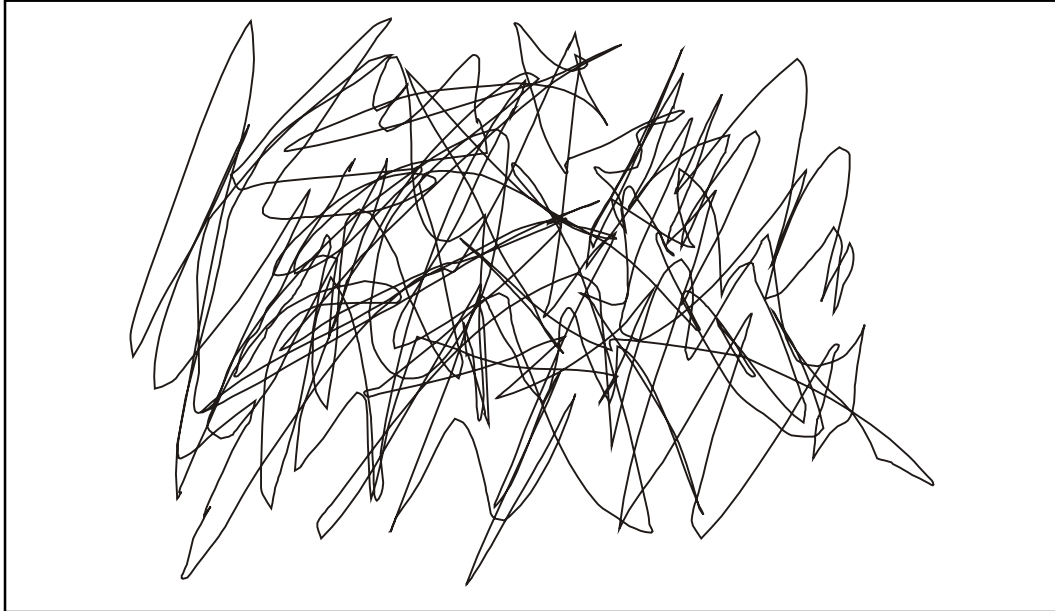
Lack of confidence. Since our desires are shaky, we are not sure about them, and don't know what it is that we ultimately want. As a result, we lack self-confidence, in the true sense. Our confidence seems relative i.e. *we keep comparing ourselves with others in order to feel confident.* For example, I feel confident of my torn jeans when I feel others appreciate it or I feel confident of myself if I can speak English as well as the others. My source of self-confidence is not in myself (i.e. it is not absolute). Rather, my source of self-confidence is outside, as long as others feel I am fine, I feel good (i.e. it is relative).

Unhappiness/ Conflict: since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Moreover, such desires will also be in conflict with our natural acceptance, thus guaranteeing our own unhappiness. For example: we may strongly believe that the only way to succeed is by cheating the other person – and thus, have a program of cheating for our entire life. But when we try to cheat, when we try to exploit, it creates conflict in us at that very instant – since exploiting the other is not naturally acceptable to us, thus leading to conflict and unhappiness in us.

Lack of qualitative improvement in us: this is because, we get conditioned to ignore the need of the 'I' and focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfilment. We are doing many things, accumulating a lot, progressing on paper, but we don't feel that *we have improved*, that *we have become better*. It seems that only the things around us are changing! For example, I now have a great job, a good title, a doctorate degree, many research papers to my credit, a big house, plenty of money, **but I am still the same** i.e. there is little or no **QUALITATIVE** improvement in me, only **QUANTITATIVE** changes in the external world.

State of resignation: Many of us try to understand the meaning of life, and our place and purpose in the scheme of things, as we seek solutions to the problems that concern us, be it social problems, or environmental problems, or regarding the purpose of life. However, because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned. We feel that there are no solutions to these issues, and end up in a state of resignation.

To sum up, if our desires, thoughts and expectations are based on pre-conditionings, we are generally in a state of great confusion. Given below is a representation of the way our desires, thoughts and expectations may look today!



Living with pre-conditionings:

- Desires, thoughts and expectations keep changing as new inputs keep coming and the activities in 'I' take a zig-zag path as shown above.
- This leads to confusion, unhappiness, conflict and stress.
- We have lack of clarity about the self, relationships, society, nature and existence.
- We have a lack of self-confidence.
- We have a feeling of being unfulfilled, unsettled.
- We operate largely on the basis of the environment, driven from the 'outside' – either from sensations, or based on pre-conditionings!
- This is just an illustration. You can make the same diagram for yourself: Close your eyes, right now, and become aware of the thoughts in you – as you trace your desires, thoughts and expectations, you can see what pattern comes out!

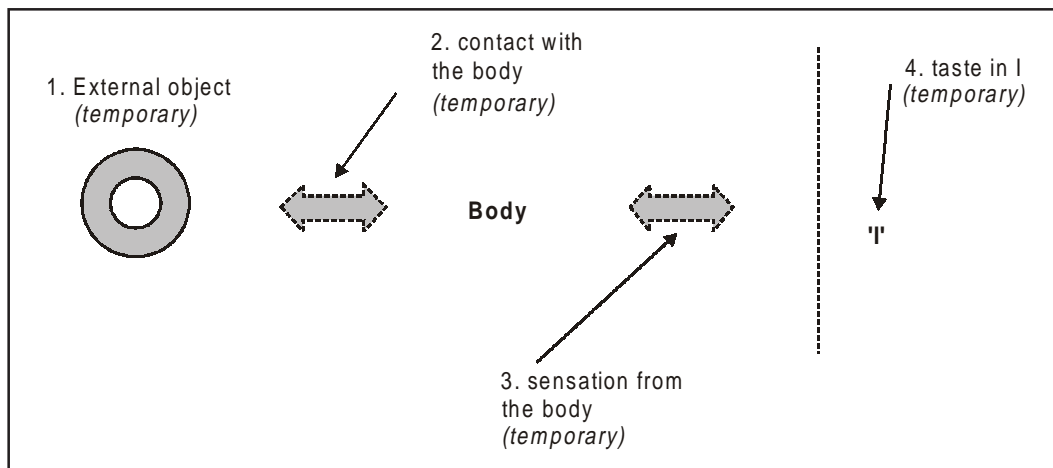
Short lived Nature of Pleasure from Sensations

The pleasure obtained from sensations is short-lived. Let us take an example to clarify this point:

Your friend takes you to a sweet shop one day. You eat some sweets. You like it so much, that you keep coming back for it. So much so, that you now need the sweets everyday, else

you feel something is wrong, and you finally fall sick because of this. This is the sensation from the body and we have ended up being conditioned by it. Note that eating the sweet, by itself is not so much the issue; the issue is that we have become so much dependent on it, that instead of giving us some sensory pleasure, it becomes the source for our unhappiness!

There are numerous such examples from daily life. While the example we took of the sweet is somewhat extreme where someone falls sick, we are all driven by the sensations from the body – from the five senses in the body (sound from the ears, touch from the skin, sight through the eyes, taste from the mouth and smell from the nose). We are driven by these five sensations and most of the time we are busy trying to get pleasure from sensations, from the senses. Here again, you may wonder what the issue with this is. This can be understood as follows:



In the figure above, there is an external object, the sweet, there is the body and there is the Self ('I'). The sweet comes in contact with the Body. There is sensation from the Body to 'I' and then there is tasting in 'I'. We can note that

- [1] The sweet is *temporary* in nature, it does not last for ever
- [2] The *contact* of the sweet with the body is *temporary* in nature (you can't keep the sweet in your mouth for ever!)
- [3] The *sensation* from the Body to 'I' is *temporary* in nature
- [4] The *taste* of the sensation from the Body in 'I' is also *temporary*

Hence, this whole sequence of events in taste from the body is temporary.

The need of the 'I' is *continuous*, i.e. we want to have happiness, and its continuity. Therefore, if the *source for our happiness is temporary by definition*, then our *need for continuous happiness* will never be fulfilled! Hence, any sensation we have from the body can't be the source for our lasting happiness.

You can observe this in yourself; through the day. You will find that no matter how much you try to become happy via the senses, or via bodily sensations, it does not last. This does not mean that we stop these sensations from the body, or that we stop tasting from the senses! It only means that we need to understand the *limitations of happiness or pleasure got from the sensations* from the body and need to understand what is their use or purpose. If we confuse this purpose with happiness, we are in trouble, since something that is *temporary* can't be the source for our *continuous* happiness.

The role that sensation plays is that it tells whether the object in the external world (in this case, the taste of the sweets) is suitable for the body or not. If something is rotten, the sensation of smell gives us the information of it not being suitable to eat. As we become more aware of 'I', we are better able to judge the suitability of physical facilities for the health of the Body.

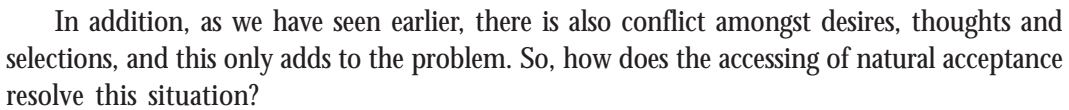
We can thus see that living on the basis of pre-conditioning ("*good life means having a nice car*") or sensation (*happiness out of taste from the Body*) means being in a state of being decided by the other or outside, i.e. enslaved (*partantrata*). We are at the mercy of the pre-conditioning and the sensation. Whereas, we want to be in the state of self-organization, of being decided by our own self, in our own right (*'svantratā'*).

Let us now look at how we can resolve this situation!

What then is the Solution?

The solution is to start verifying our desires, thoughts and expectations on the basis of our natural acceptance. We have already seen that this natural acceptance there in each one of us, and it is invariant and unchanging. It is the basis for us to verify what we really want to be. As we start verifying our desires, thoughts and expectations, if we find that they come from pre-conditioning or from sensation and they are something we don't really want, they get dropped by themselves. On the other hand, if we find them naturally acceptable, then we know they are right for us.

Let us take the same example that we took earlier. Ask yourself this question. Is trust acceptable to me in relationship, or mistrust? Now observe yourself in daily life. You shall see that very often, we end up having a feeling of mistrust for people, and since this is not in alignment with our natural acceptance, *at that very instant*, we become unhappy. Similarly, we can find numerous such examples where our desires, thoughts and expectations are not in alignment with our natural acceptance, and cause us unhappiness.



- ## Realization and Understanding

There are two activities in the Self ('I') [placed at point 1 & 2 in the figure above], that we have not discussed so far. These are:

- 'Operating on the basis of our natural acceptance' thus *leads to* 'operating on the basis of our 'Realization' and 'Understanding'. So long as activities (1) and (2) are not activated, we have conflicting desires, thoughts and expectations and they are in conflict with our natural acceptance, and this results in what is called unhappiness.

Activities in Self ('I')

Power

Activity

1.

2.

Self 'I'

Pre-conditioning (*Mānyatā*)

3. Desire (*Ichchhā*)

4. Thought (*Vichāra*)

5. Expectation (*Āśā*)

Natural Acceptance

1. Realization (*Anubhav*)

2. Understanding (*Bodh*)

3. Imaging (*Chitraṇa*)

4. Analyzing (*Viśleṣaṇa*)

5. Selecting/Tasting (*Chayana/Āsvādana*)

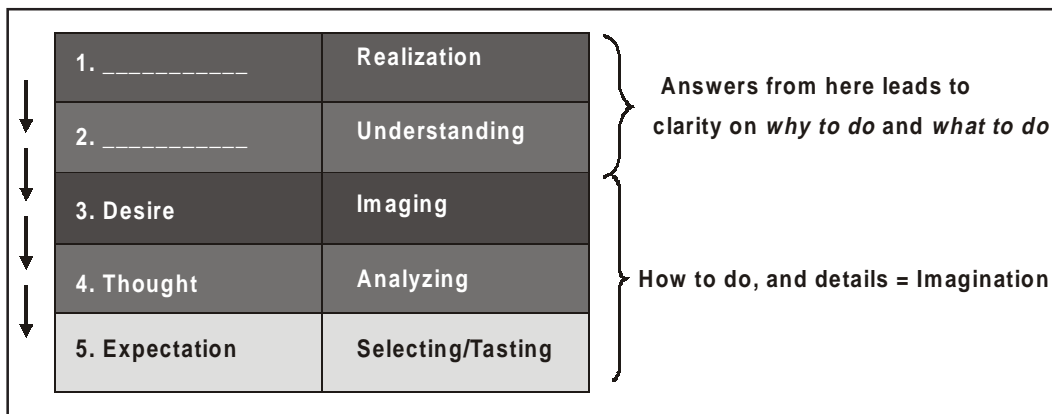
Body

Information Exchange

Sensations

In Realization and Understanding, we get the answer to “What is the reality?”, which is essentially the innate harmony in the existence, and our participation in this innate

harmony. This, for each one of us, translates into the answers to “What to do?” and “Why to do?”. Then, what remains to find out is, “How to do?”, which comes from imagination [activities 3, 4 & 5]. If we see today, we are focusing on “How to do?”, without trying to first verify “What to do?” and “Why to do?”! It is just like travelling in a comfortable AC vehicle on a smooth road without knowing where we have to go! This may seem humorous, but we need to verify whether we try to evaluate our efforts and plans in terms of our basic aspirations or not.



The ‘natural acceptance’ we have been discussing so far may initially seem to be somewhat vague. But, as we continue to observe ourselves and keep asking ourselves the question of “whether this is naturally acceptable to me?”, we are able to access our natural acceptance. This process of accessing our natural acceptance ultimately leads to realization and understanding.

The proposals being put forth in this book are in order to aid this process. We need to take each one of these proposals and evaluate them, and understand the meanings; or the harmony that these proposals are pointing to in our own right. These proposals essentially point to ‘meanings’ or ‘realities’ in existence. When we are able to ‘see’ or understand these ‘realities’ and ‘meanings’ in our own right, then we understand ourselves, we understand what the rest of nature is like, and what our role and purpose in all this we are living with is – we understand our value, what is valuable to us. We then understand what the true source for our happiness is. Our desires, thoughts and expectations, thus get set according to this understanding, and this results in happiness.

The problem today is that our activities of [1] Realization and [2] Understanding are inactive, we are unaware of them. As a result, we are not able to operate on our own right and keep operating on the basis of pre-conditioning and sensations. i.e. we are operating only at the levels of [3] Desire, [4] Thought and [5] Expectation today. This is not sufficient for us, as human beings. We thus need to operate at the levels [1] Realization and [2] Understanding as the basis on which [3], [4] and [5] get definite. We will study this in the next section.

*R*esult of Realization and Understanding - Living with Definiteness...

We saw in the previous section that the solution to resolve the conflict, the contradictions in us, is to start paying attention to our natural acceptance, and verifying our desires, thoughts and expectations (selections and taste) on the basis of our natural acceptance. This process ultimately leads to realization and understanding – two activities that are in us, but that have not been ‘activated’ so far. We need to ‘activate’ them, and this process of self-exploration is the starting point. In this section, we will see that the result of living with realization and understanding is living with definiteness, living with happiness.

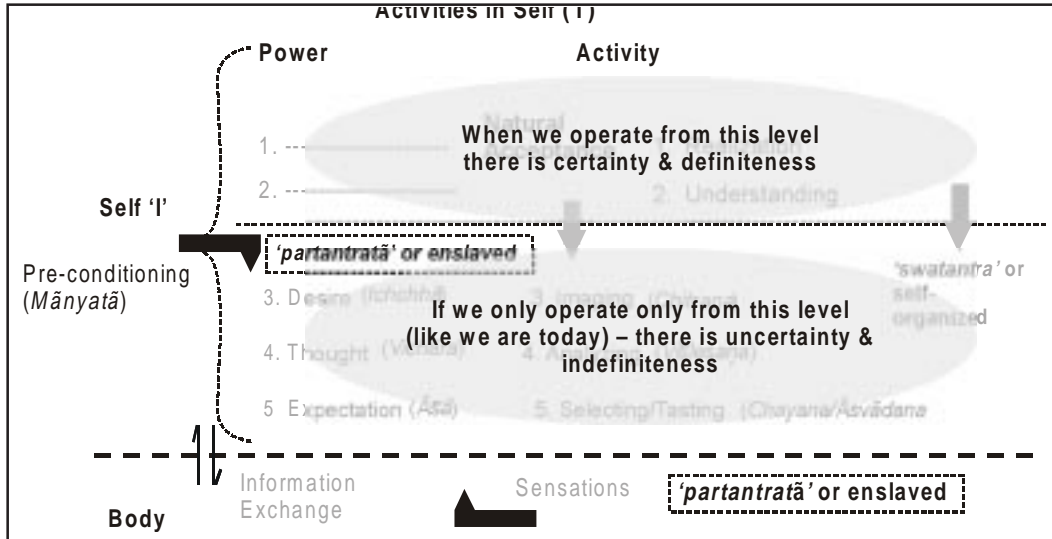
We see today that our behaviour is highly unpredictable and changes with who we are interacting, our state of mind and many other factors. We often do things that we ourselves feel embarrassed about! We have thoughts that we don’t want to have. We end up doing things we don’t want to do! It is a reasonably confused state of affairs, of conflict and contradiction, of unhappiness. This is called as having an ‘indefinite conduct’.

However, if we ask ourselves, we see that we all desire definiteness in our conduct. For example, whenever I meet you, you expect that I treat you with a feeling of respect. Disrespect is something you don’t find acceptable. However, if I treat you with respect sometimes and with disrespect on other occasions, then you would consider my behaviour to be unpredictable and would be wary of me!

Similarly, if I greet you by saying a warm ‘hello’ sometimes, and then completely ignore you on other occasions, you would not find it acceptable. The same applies for me, in that I have the same expectation of you. All of us have this expectation from each other. This is our desire for definiteness. We don’t find unpredictability acceptable – in ourselves, and in others. How then, do we have definiteness?

When we operate with realization and understanding, there is *certainty* in our behaviour and our conduct. If we continue to operate only on the basis of our pre-conditioned desires, thoughts and expectations (activities 3, 4, 5 in Self (‘I’)), there is uncertainty in our behaviour and conduct, i.e. we are one person in the morning, and have changed into another person by the evening!

When we do not have the right understanding, our desires keep shifting, and this indefiniteness is reflected in our thoughts, and selections we make, and finally in our behaviour and work. Thus, while on the one hand, we talk of protecting nature, and on the other, we have a way of life that depletes natural resources and pollutes nature. While on one hand, we talk of world peace, on the other we keep preparing for war. You can take numerous such examples to see the problems we are facing on account of this indefiniteness in human conduct or behaviour. Such examples of contradicting desires, thoughts and actions can be seen at the level of Self (‘I’), in our relationships in family, general issues in society and in our interaction with nature.



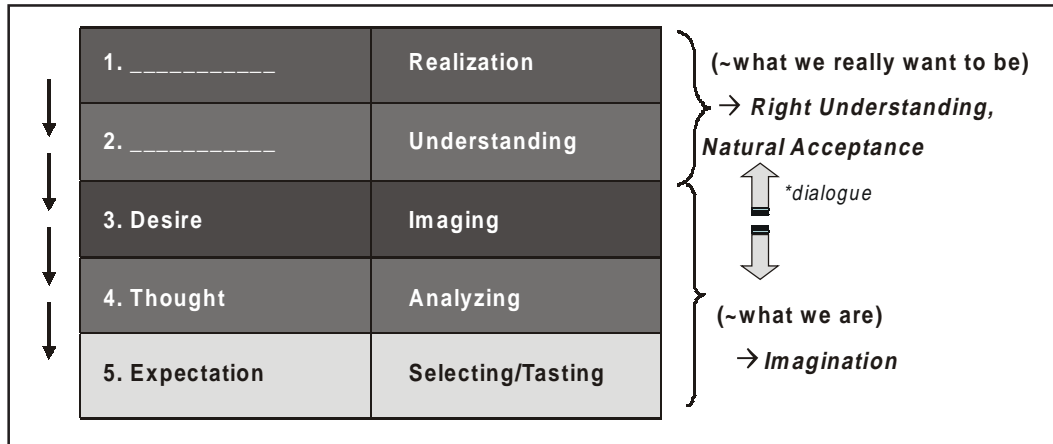
Note: There is a difference between having **definite** behaviour and **same** behaviour. We are talking about the former and not of making everyone express the feelings in the same way! For example, two people may understand that trust is acceptable in relationship and always behave with a feeling of trust, but that does not mean they say the same things, or express the feeling in the same way!

Similarly, some people with 'definite conduct' might want to enrich nature by planting trees and others may want to do this by practicing natural farming. It does not mean that all of them will only do one activity, plant trees, and they would plant the same trees and in the same way!

The underlying intention or feeling is definite, its expression and its details could be different. This is what we mean by definiteness, i.e. when we have the right understanding and definite desires there is room for creativity in thoughts and selections and finally in its expression in behaviour and work. For example: we know that our technologies have to be environment friendly. There are numerous creative ways to go about this. Similarly, having known that trust is acceptable in relationship, there are numerous ways to express this feeling of trust.

Going back to where we started from, we started by self-exploring. We started a dialogue between 'What I am' and 'What I really want to be'. We found that what we really want to be is our natural acceptance. 'What we are' is living with pre-conditioned desires, thoughts and expectations.

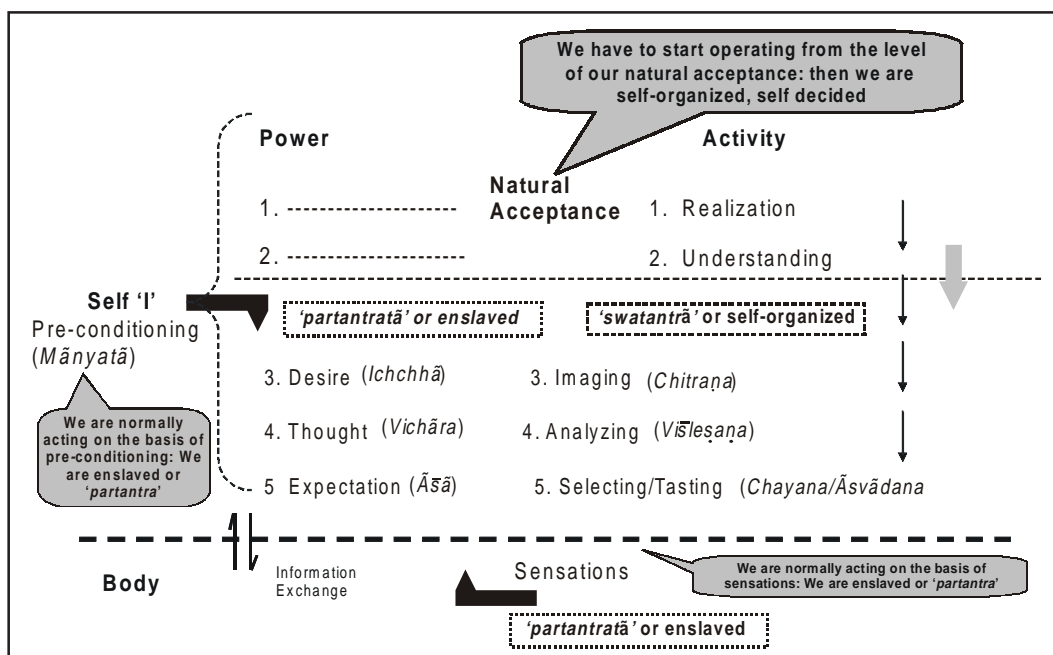
We then found out that there is the faculty of realization and understanding present as a potential in each one of us, on accessing which (through process of self-exploration), we can have the right understanding. Having the realization and understanding leads to harmony in the activities of the Self, as a result of which, they get self-aligned. This is shown below:



As we understand the reality for ourselves, without pre-conditionings, our basic goal becomes to live with that understanding. Subsequently, our desires get set to fulfil this goal. Since the understanding is invariant, the desires are also definite, and the thoughts and selections arising out of such desires are also definite. Hence, our behaviour and expression are also in harmony.

Each one of us has to do this by himself/herself. No one else can do this for us!

We can summarize these points in the figure below. Additionally, we can see that when we operate on the basis of our Realization and Understanding, we are 'self-organized' and when we operate only on the basis of our pre-conditioned imagination or our pre-conditioned Desires, Thoughts and Selections, we are not self organized.



Today we largely operate on the basis of

- Sensations from the Body, or
- Pre-conditioning (*Mānyatā*)

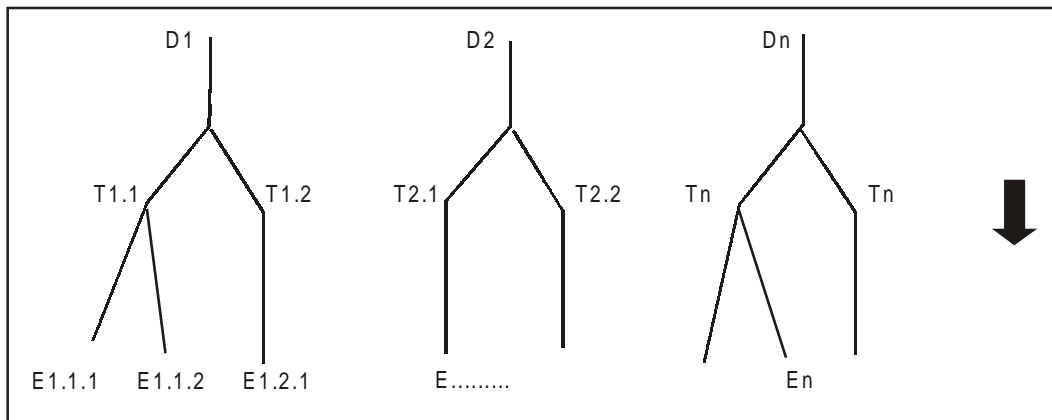
This is the cause for our conflicts and contradictions, i.e. our being enslaved or '*partantra*' – is because we operate solely at the level of 3, 4, 5 (Desires, Thoughts & Expectations) which are based on sensations or pre-conditionings (*Mānyatā*).

We have to start referring to our Natural Acceptance, i.e. we have to start operating on the basis of Realization & Understanding at levels 1 & 2. Then we get self-organized, or become '*svatantra*', which is what we basically aspire to be.

The way to ensure Harmony in the Self ('I') therefore is a four step process given below:

1. Becoming aware that human is the co-existence of 'I' and the Body.
2. Becoming aware that the Body is only an instrument of 'I'. 'I' is the seer, doer and enjoyer.
3. Becoming aware of the activities of Desire, Thoughts and Expectation and pass each of these desires, thoughts and expectations, through your natural acceptance.
4. Understand the harmony at all levels of our existence – by verifying the proposals being placed at the level of our natural acceptance. This leads to realization and understanding, which in turn becomes the basis for Desire, Thoughts and Expectation – this leads to harmony in 'I' in continuity.

When we have the right understanding i.e. when we operate on the basis of our natural acceptance, our desires, thoughts and expectations are streamlined (as depicted below) and not confused, or in a zig zag fashion (as we saw in the previous diagram).



The outcome of this process is thus:

- Desires, thoughts and expectations are definite, and have a clear flow, and thus there is no contradiction.
- We have clarity about ourselves, our basic aspiration and the way to fulfil the basic aspiration.
- We have understanding about all the levels of our living and we live accordingly.
- We live in a state of *svatantratā*, we are self-organized in our imagination, behaviour and work. This results in continuous happiness and prosperity.

Some important points to keep in mind:

- As we start observing ourselves and start becoming aware of our desires, thoughts and expectations, we may not 'like' or find acceptable what we see within. It is important that we do not try to 'fight' with these contradictory desires, thoughts and expectations. We need to keep being aware of them and passing them through our natural acceptance. As we do this and have the right understanding, these contradictory desires, thoughts and selections would start dropping off by themselves, since one can see that they are no longer meaningful, purposeful, no longer important.
- We have to start paying attention to the various aspects of the reality around us including ourselves – at all 4 levels of our living (in ourselves, in the family, in society and in nature/existence) - as put forth by the proposals. As we do so, we begin to equip ourselves with the ability to understand this reality, verify it in our own right and live accordingly.

Note:

There are in all, 10 activities, in the Self ('I'). For ease of understanding, we only discussed 5 of these. For more details on powers and activities of the self please refer to appendix-1.

Summary

- The basic human aspiration is to have continuous happiness and prosperity. Happiness is a state/situation in which there is synergy, there is harmony. We are unhappy when there is a state of conflict in us.
- We see that this conflict is primarily inside us. To understand why these conflicts arise and how we can get rid of them, we need to understand ourselves, the activities in our Self ('I').

- Activities of imaging (desire), analysing (thought) and selecting/tasting (expectation), are constantly taking place in 'I'.
- These activities are related. They are together called Imagination. We are largely unaware of these activities in 'I' today. (*This is because we are not paying attention to 'I' at all, leave alone the activities in 'I', since we are operating on the assumption that 'I' = Body!*)
- Today, our desires, thoughts and expectations are being set either on the basis of some pre-conditioning or on the basis of sensation – i.e. from the 'outside' – these are not self verified by us on the basis of our natural acceptance.
- As long as our desires are being set by the outside (from a sensation or a pre-conditioning), there is a chance that we may be in conflict. If our desires are being set either by a pre-conditioning (*manyatā*), or by some sensation from the body, we are enslaved (*partantra*).
- In this state, not only are our desires, thoughts and expectations in conflict amongst themselves, they are also in conflict with our *own* natural acceptance and this creates unhappiness in us. This is the basic issue. The basic issue is that our imaginations are in conflict with our natural acceptance:
- Through the process of self-exploration, the activities of realization and understanding get activated. Once we start operating at the level of [1] and [2], our desires, thoughts and expectations get aligned with [1] and [2] (our *own* natural acceptance), and we are *svatantra* (self-organized). There is self-organization in my activities, leading to continuity of happiness. This is harmony in the self ('I').
- It is possible to have this Realization and Understanding by starting this process of self-exploration on the basis of our natural acceptance and exploring into the proposals being put forth so that we are able to see the reality, see the harmony at all levels of our living. This Realization and Understanding of the harmony at all levels of our being and living accordingly becomes the basis of continuous happiness - the basic human aspiration.

REVIEW QUESTIONS

1. Why is it important to study yourself? How does it help in your day-to-day life?
2. Explain the activities of imaging, analyzing and selecting/tasting with a diagram. With the help of an example, show how are they related.
3. Are the activities in 'I' continuous or temporary? Justify your answer.
4. "The problem today is that the desires, thoughts and expectations are largely set by pre-conditionings or sensations" - examine this statement.

Contd..

5. How do we go into conflicts when our activities are not guided by our natural acceptance?
6. What are the problems that we are facing today because of operating on the basis of pre-conditioned desires?
7. "The pleasures that we derive from sensations are short lived and the efforts to extend them lead to misery" -examine and illustrate this statement with an example.
8. What is the difference between *Svatantratā* and *Partantratā*? What is the program to become *Svatantra*? Relate this with your own experience.
9. Explain the activities of realization and understanding. How do they lead to harmony in the activities of 'I'? Illustrate with an example.
10. How does realization and understanding lead to definiteness of human conduct?

CHAPTER SEVEN

Harmony with the Body – Understanding *Sanyama* and *Svāsthya*

In chapter 5, we have seen how a human being is co-existence of the Self ('I') and the Body. The Self (*Jivana*¹) is the conscious part or the sentient entity and the Body is the material or the insentient entity. We had also noticed that the human body is an essential instrument of 'I'. It is with the help of the Body that the Self explores and interacts with the rest of nature.

*O*ur Body - A Self-organized Unit

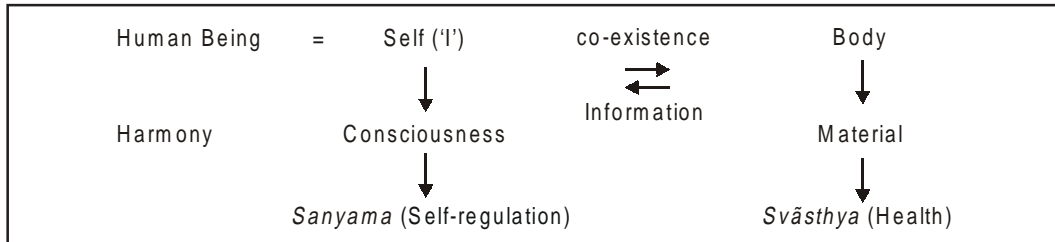
The human body is a self-organized and highly sophisticated mechanism. We observe that the Body is made up of several organs and glands and the different parts of the Body keep working in a close coordination. The heart keeps pumping blood throughout, the lungs keep contracting and expanding, the blood keeps flowing. Various parts of the Body keep on performing their functions in a coordinated manner and that is why we are able to use our body in multiple ways with so much versatility. The body is made up of cells and each cell of the body is performing so many functions every moment. And the cells are so well organized that all humans have a definite shape and look. Each cell has a role to play in the overall working of the body. Close observation of the body reveals that each cell is self-organized and participating in the self-organization of the body as a whole.

All this activity keeps the Body fit for the use of 'I' (*Jivana*) so that 'I' (*Jivana*) and the Body may work in synergy as human being. Let us understand the salient aspects of this harmony between 'I' and the Body.

¹ *Jivana* can be spelt as *Jeevan* too.

Harmony of 'I' with the Body: *Sanyama** and *Svāsthya**

The harmony of 'I' with the Body is in the form of *Sanyama* on the part of 'I' and *Svāsthya* on the part of the Body.



***Sanyama* (Self-regulation):** The feeling of responsibility in the Self ('I') for nurturing, protection and right utilization of the Body.

As I come to realize that the Body is my instrument, and that the Body needs to be given nutrition, protected from the environment and utilized to work as an efficient and effective tool for the right purpose, I become responsible to the Body. This sense of responsibility flows naturally and does not have to be imposed. Thus, there is no feeling of control or imposition, but a feeling of responsibility that is regulating the way we take care of and use our Body.

When I live with *Sanyama*, there is harmony among the different parts of the Body and the Body acts according to me as a useful instrument. Thus, we define *Svāsthya* as having two elements:

***Svāsthya* (Health) =**

1. The Body acts according to the needs of 'I',
2. There is harmony among the parts of the Body.

So, *Svāsthya* is the condition of the Body where every part of the Body is performing its expected function. There is harmony within the Body and it is fit for use by the Self.

On the part of the Body, its being in harmony with 'I' is conducive to *Svāsthya*- its fitness and readiness to serve 'I'. In fact, the word '*Svāstha*' literally means being anchored to the Self, being in close harmony with the Self.

You will observe that there is a strong coupling between 'I' and the Body. If I am in disharmony, say in anger or stress or despair, it immediately starts affecting the Body adversely. It is now well established that there are many diseases of the Body that are caused or

* *Sanyama* and *Svāsthya* can be spelt as *Sanyam* and *Svāstha* respectively too.

accentuated due to disharmony in 'I'. These are called psychosomatic diseases, such as asthma, allergies, migraine, diabetes, hypertension etc. On the other hand, when there is a strong disturbance in the Body manifesting in the form of severe pain, it distracts 'I' from its normal functions.

Now, one more thing can be observed. If there is *Sanyama*, health can be ensured and if *Sanyama* is not there, a good health can also be lost. So, *Sanyama* is vital for the *Svāsthya* and needs to be given due priority. We plan to earn and save a lot of money so that we get well treated in a good quality hospital when we fall sick. But are we equally serious in ensuring *Sanyama*? We will discuss in detail about these in the following sections.

What is Our State Today?

Lack of Responsibility Towards the Body

We find that our lifestyles have become very busy and unnatural. We usually do not give priority to take proper care of the body. We have increasingly started eating at odd hours, eating junk food, and are largely ignorant about the state of our body. We tend to look with contempt on any kind of physical work or labour. Usually we try to fulfil the continuous needs of the Self ('I'), namely happiness, by trying to extend pleasant body sensations which proves contrary to the health of the body. For example, in an attempt to keep enjoying tasty food, we ignore the fact that we are eating for the nourishment of the Body and not to perpetuate the happiness of 'I'. As a result, the Body is abused repeatedly and falls sick. One can easily see that so many ailments are prevailing and increasing in modern society due to our indulgence and addictions primarily for lack of *Sanyama*.

Tendency for Medication to Suppress the Ailment

Whenever there is pain in any part of the Body, it is a signal of some disorder which needs to be properly attended to. However, our common tendency has become to suppress this pain by immediate medication and then forget about it. Our focus today seems to be more on "fighting germs in the body" than on helping the body restore itself to its natural state of harmony. We end up consuming a lot of harmful substances in the name of medicines. In fact, today we are focusing a lot more on what to do if we fall ill rather than learning to live healthy. We are building hospitals and inventing sophisticated equipment for diagnosis and external intervention on the Body rather than focusing on ensuring health of the body so that we do not fall sick or become unhealthy in the first place! It thus becomes important for each one of us to become aware of our own body and its needs and how common, simple medication can be used to facilitate the body to come back to health in case of ailments.

Polluted Air, Water, Food...

We have polluted our environment today and it is directly or indirectly harming us. There is contamination in the air, water, soil, plants, and we are responsible for it. Our food has become impure. Due to heavy use of chemical fertilizers, pesticides and a lot of pollution, our food has all kinds of toxic contents in it. The air we breathe in, is polluted by various chemicals released from industries and vehicles, while our water is also polluted due to industrial effluents, sewage etc. All this, surely, is not conducive to the health of people. Increase of hospitals or medical grants etc. is no substitute to *Sanyama*.

What is the Way Out?

You may find out that our present life style and conditionings are not very conducive to keep the body fit and therefore it is important to understand *Sanyama* and *Swāsthya* correctly and maintain proper harmony with the body. We would not like to continue with this state and that means we need to find the way out. As a proposal, we need to work for the following two things:

- (a) To understand and live with *Sanyama*
- (b) To understand the self-organisation of the Body and ensure health of the body..

Understanding and Living with Sanyama

As indicated earlier *Sanyama* implies that the Self takes the responsibility for proper nurturing, protection and right utilization of the Body. For this it is essential to understand the functioning of the body instrument. It is also essential to understand that this instrument has a limited life span and undergoes a pattern of growth and decay. Further, it is most crucial to understand the right purpose for which this instrument has to be used. The interaction of the Self with the Body has to be in consonance with the above objectives which are achieved through *Sanyama*.

Nurturing of the Body (*Posāṇa**)

Proper Food, Air, Water etc. (Āhār)*

While selecting food for the body, I need to make out the elements which make a complete food so that it gives required nutrients and energy to the body. The process of taking food,

* Can be spelt as *Poshan* and *Ahar* respectively too.

digesting it and throwing out the unnecessary part are all important. Thus the following also become a part of our program:

- ***Ingestion:*** The first thing we do after taking the food in the mouth is that we chew it. There are certain elements in food that get digested only after it is chewed well. This also helps to simplify the work of the organs further down in the digestive system.
- ***Digestion:*** Once swallowed, the digestion of the food starts. For this, proper rest and the exercise of the Body is also essential. On the basis of understanding of the harmony of the Self with the Body, we can see that the food needs to be eaten only when we feel hungry. The choice of food has to be such that it is easily digestible and the food needs to be taken with proper posture of the body and in the right quantity.
- ***Excretion:*** Once the food is taken and the nutrients are absorbed, the unnecessary or undigested part needs to be thrown out. This is also very important. If not done properly, it starts to adversely affect the body and causes multiple problems in the Body.

Protection of the Body (*Sanrakshaṇa**)

The second issue is the protection of the Body. The clothes and shelter we choose for protection need to be such that they ensure proper interaction of the body with the environment. The right amount of exposure of the body to the air, water and sun is required to ensure its proper functioning.

To ensure the health of the Body, we need to take care of the following- (i) *Āhāra** - *Vihāra**, (ii) *Shrama** - *Vyāyāma**, (iii) *Asana** - *Pranāyāma** and (iv) *Auśadhi*-*Chikitsā**. We have already discussed about *Āhāra* (Food), let us now discuss about others.

- ***Proper upkeep (Vihāra) of the Body:*** When we work, the Body gets tired. When we take rest, the Body becomes fit to work. But again, there is a limit to the amount of work and rest we need. We also need to ensure proper time, posture and ways to work and to rest. We need to provide hygienic conditions for proper functioning of the Body. These issues are included in the upkeep of the Body.
- ***Physical Labour (Shrama) and Exercise (Vyāyāma):*** Requisite amount of physical labour and exercise are essential to keep the body healthy. Labour means employing the body physically for production and maintenance of physical facilities.
- ***Asan-Pranāyām:*** *Yogāsana** and *Pranāyāma* are well-designed exercises to keep the body healthy and to ensure the synergy between Self and the Body. These are exercises involving specific postures and regulation of breathing.

* Can be spelt as *Sanrakshan*, *Shran*, *Vyayam*, *Asan*, *Pranayam*, *Chikitsa*, *Vihar*, *Yogasan*, *Ahar* respectively too.

- ***Treatment of the body (Auśadhi-Chikitsā):*** When the Body gets hurt, or is in disorder by either misuse or because of the adversities of the environment etc., there is a natural tendency of the Body to heal and come back to its desired state of health. We are required to facilitate this process, and not suppress it. Thus, when unpleasant sensations come from the Body indicating disorder, they are to be properly interpreted and attended to.

With all the care we take, the body may require treatment at times. There are several approaches to ensure this. It may be that just by going without food for some time, the Body gets cured. Right choice for food may also help. The treatment of the Body can be done by proper exposures of the Body to air, water or sun too. In certain situations, it becomes necessary to take proper medicine to aid this process of healing; however, the treatments needs to be in consonance with the harmony within the body as well as between the Self and the Body. Here one thing to understand is that, the system of the body works in a self-organized way and I only need to facilitate the self-organization of the body by arranging for material things. One thing to take care about is that while curing the Body of one problem, we need to choose ways which do not give rise to other problems. Thus, appropriate systems of treatment need to be adopted in specific situations.

Sometimes, I may need to go for surgery of the body too.

Right Utilization of the Body (*Sadupayoga)**

Right utilization of the Body as an instrument necessitates understanding the purpose for which this instrument is to be used. Normally we tend to believe that the Body is an instrument for sensory enjoyment, which is not correct. We also happen to use our Body to exploit other human beings or rest of the nature which is also not right utilization. It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life.

This is an important issue. I need to ensure that I use my Body for right behaviour and work. When I do so, there is harmony in the Self and it has favourable effects on the Body. On the other hand, if I use it for acting in opposition with other human beings or nature, like quarrelling, fighting, stealing etc., there is disharmony in the Self which has adverse effects on the Body.

I also need to arrange for appropriate equipments/instruments for right utilization of the body. They increase the efficiency and capacity of the body and also help to avoid drudgery.

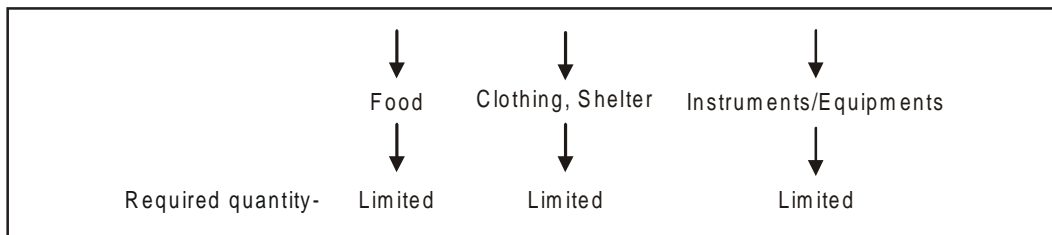
* *Sadupayoga* can be spelt as *Sadupayog* too.

Correct Appraisal of Our Physical needs

We discussed about prosperity in chapter 3. There it was proposed that prosperity is the feeling of having more than required physical facilities. Having discussed about *Sanyama* and *Svāsthya*, we now understand that physical facilities are meant only for the nurturing, protection and right utilization of the Body. Understanding the harmony between the Self and the Body also enables us to adopt an appropriate lifestyle. The quantity of physical facilities required to fulfil these needs can be determined appropriately in the light of *Sanyama* and *Svāsthya*. The correct appraisal of needs constitutes the first step towards ensuring prosperity.

We can see that:

Physical Facilities required for nurturing, protection & right utilization of Body are-



It can be seen that required quantity of Physical Facilities for the above purpose are limited and can be assessed. Then, ensuring the availability in excess of the required quantity leads to the feeling of prosperity.

With the understanding of the need for physical facilities under the above three heads (as given in the diagram), you can evaluate whether you have more than required. It is quite likely that most of you already have the physical facilities, more than required.

Do this exercise for yourself. Do you feel prosperous now?

You will note that just by understanding the need for physical facilities for your body, you can be prosperous in a moment, if you already have more than the limit you have assessed. On the other hand, if one doesn't explore the need for physical facilities, he/she can never be prosperous, whatsoever be the amount of the possessions! Try to internalize this and understand its implications.

The way to ensure availability of physical facilities is production, about which we will talk later in this book.

Thus, when we look at the needs of the body, it becomes clear that the need for food, clothing and shelter is limited. We have a common misconception today that our “needs are unlimited”. However, on considering the needs of the body in order to maintain health

and right utilization, it turns out to be limited. If you look around in nature, it turns out that in nature, the availability of facilities is more than our needs! As long as we are looking at the real needs of the Body, there is enough in nature already for all of us! Example: there is more wheat grown in the world than we can eat, more oxygen/air than we can breathe and more water than we can drink! Its only when we see that the availability is more in nature than the limited needs of the body and this can easily be fulfilled, there emerges a possibility of prosperity.

Today, we have assumed our needs to be unlimited (by confusing 'I' with the Body) and hence keep running after "unlimited amounts". We even fail to see that the word "unlimited" means "having no end", and hence, try accumulating endlessly! Thus, this becomes a mad race. If we are able to see the simple point that there is a difference between the needs of the self and the needs of the Body, and the needs of the body are limited, then there is the possibility of prosperity for each one of us. Else, if the needs are unlimited then there is not enough even for any ONE of us!

Summary

- Human being is co-existence of the Self ('I') and the Body. There is exchange of information between 'I' and the Body. 'I' is sentient entity while the Body is material entity.
- I have the feeling of *Sanyama* for the Body and the Body has *Svāsthya*. *Sanyama* is basic to *Svāsthya*.
- *Sanyama* is the feeling of responsibility in the Self to ensure the nurturing, protection and right utilization of the Body. *Svāsthya* has two elements, one that the Body acts according to the Self, and secondly, there is harmony between the parts of the Body.
- The need for physical facilities for nurture, protection and right utilization of the Body is limited.
- When we evaluate our state today, we find that we are not quite responsible towards taking care of the Body today. We tend to go for medication in place of ensuring the health of the Body. Even the air, water, food, etc. that we consume are no more fully suited to health.
- We need to understand and live with *Sanyama* to ensure health.
- Clarity of the needs of the Body, paves way towards ensuring prosperity.

REVIEW QUESTIONS

1. In what way can we say that the human body is a self-organized unit?
2. Define *Sanyama* and *Svāsthya*. How are the two related?
3. What is our present attitude towards the Body? What are its consequences?
4. What are the programs to take care of the body? Explain.
5. “The state of harmony or lack of it in the Self has a strong influence on the health of the Body” - comment on this statement and illustrate with an example.
6. How does the feeling of *Sanyama* facilitate the correct appraisal of our physical needs?
7. Suggest any two programs that you can undertake to improve the health of your body.

CHAPTER EIGHT

Harmony in the Family – Understanding Values in Human Relationships

In the previous chapters, we studied about harmony in the human being. The next level of living is the family. We will now explore into harmony at the level of family.

*F*amily as the Basic Unit of Human Interaction

Each one of us is naturally a part of a family that includes father, mother, brothers and sisters. Then there are other relations such as grand parents, aunts, uncles, cousins, nephews, nieces etc. These relationships are a reality of our life for each one of us. We are born in these relationships. Then we also have friends and colleagues with whom we frequently interact. Be it in our school, our neighbourhood or our college – friends are a significant part of our lives for all of us. We have teachers who enables us to learn and understand various things in life. We have recognised and identified these individuals, that we feel, understand us, have similar interests or tastes and we have an affinity for them.

Besides our home, schools or colleges, we live in a bigger social order, where a whole range of relationships support the existence of our family. The corner grocery shopkeeper, the milkman, the washer man, the maid or the helper in the house, each one of them brings a certain value to our living. We can look further into this chain of social dependency and find that there is still a bigger web of interdependency. Such relationships are abundant and again a reality in each of our lives.

So, starting from our family and including our teachers, friends and all the different social relationships, each one of us is born and lives in such relationships. This is an indivisible part of our living.

Let us look deeper into the subject of relationships and the values characterizing them.

Harmony in the Family

Here is a set of proposals for you to verify:

1. Relationship **IS** and it exists between the Self ('I') and the other Self ('I').
2. The Self ('I') has **feelings** in a relationship. These feelings are between 'I' and 'I'.
3. These feelings in the Self ('I') are **definite**. i.e. they can be identified with definiteness.
4. **Recognizing** and **fulfilling** these feelings leads to **mutual happiness** in relationship.

Now, we will explore into each of the above in detail.

Relationship IS, and it Exists between Self ('I') & Self ('I')

Have you *created* the relationships in your family, or were you *born* into them? It is not possible to create the relationships that are existent in a family. We are naturally born into this. In a similar way, the family has not invented the social dependencies in which it exists. The family exists naturally as a part of this social web of interdependency. So, we are embedded in relationships, they are there and all that we need to do is to recognise them and understand them.

Relationship is between 'I' & 'I'

We saw that we inherently are in relationship with each other. Little exploration will reveal that it is the person's self which is primarily related to the other person's self. The Body is only a means to express or receive our relationship. As we discussed earlier, the human being is co-existence of the Self ('I') and the Body. From our previous discussion, we can make out that it is the Self ('I') that understands and has feelings. The Body is incapable of understanding as well as having feelings. It is the Self ('I') that recognizes the relationship. Thus a relationship exists between the Self ('I') and the other Self ('I'). The relation to the Body is through the Self ('I'). For example, a mother feels related to the child she has given birth to. The body of the child has its source in the body of the mother. But neither mother's body nor the child's has feelings. It is the Self of the mother and the child who feel connected.

The Self ('I') has Feelings in a Relationship. These Feelings are between 'I' and 'I'

There are feelings in relations naturally. They do not have to be created, nor can we remove them. In the examples we took earlier, we can see that in each case, feelings are involved. We may try to suppress them, or argue against them, or undermine them, but they are very much there. These feelings are fundamental to the relationship and can be recognized. Now let's ask some questions:

Question : Who has these feelings? 'I' or Body?

Answer : 'I'.

Question : With whom does 'I' have these feelings? With the other 'I' or the other Body?

Answer : With the other 'I'.

Here's another question: Who wants trust in relationship? You or the Body?

The answer is, I want trust.

Again, from whom do you want this trust? The other 'I' or Body?

Answer is, from the other I.

This is something you can easily verify yourself, that it is 'I' that wants trust. There is no part of the body that wants trust, no part of the body that wants respect. When you respect someone, you respect the person, 'I', and not their body organs! When you 'trust' someone, it is the person, and not the body. Trust is something to do with the person, the Self ('I').

That is to say, the feelings in relationship are between 'I' and 'I'.

These Feelings in the Self ('I') are Definite. They can be Identified with Definiteness

We have already seen that relationship is naturally there between humans, that this relationship is between 'I' and 'I' and that there are feelings in the relationship. The feelings in relationship are to be identified with clarity.

With little exploration, we can see that feelings in relationships are actually definite, and not vague. These are the values characterizing relationships – e.g. Trust, Respect, Affection, etc. – We shall explore them in the next section. Living with these values, we are able to participate in the right way with other human beings.

Recognizing and Fulfilling these Feelings Leads to Mutual Happiness in a Relationship

Once we have recognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to fulfilment of both sides in the relationship, i.e. it leads to mutual fulfilment. Evaluation is a natural process when we live in relationships and we are constantly evaluating ours' and the other's feelings in the relationship. For example, trust is wanted in a relationship and if there is a mutual feeling of trust, then it leads to mutual fulfilment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing.

To summarize – relationships in a family or in a society are not created, they just are. We can understand these relationships and based upon this understanding, it will be natural to have right feelings (values) in these relationships. These feelings are definite and can be recognized with certainty. We have also seen that recognizing the relationship and having the feelings in relationship is an activity of the Self ('I') and not of the Body. It becomes clear that relationship is between the Self ('I') and the other Self ('I') and the feelings are also between 'I' and 'I'. Mutual fulfilment is the natural outcome of a relation correctly recognized and lived.

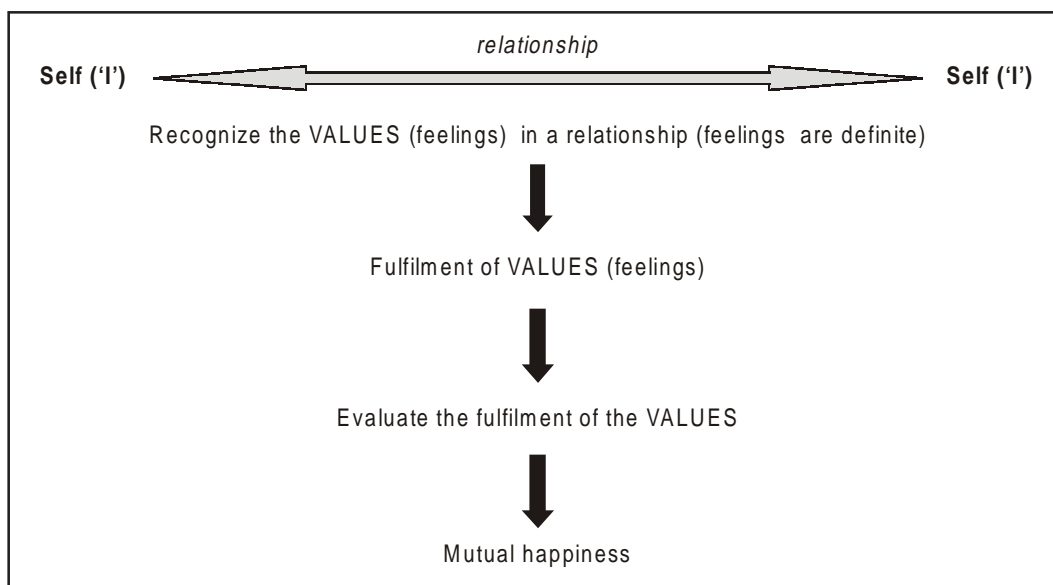
Justice (Nyāya)

In the light of the discussion above, we can understand 'justice'.

Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness (*Ubhay-tripti*).

Thus there are four elements of justice: recognition of values, fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships, be it with the small kid in your house, your old grandpa, the maid in the house, your fast friends or your distant relations. We need to grow up in relationships to ensure continuity of justice in all our relationships.

The process of ensuring justice has been outlined in the diagram below:



What is the State Today?

We need to evaluate for ourselves whether we are able to ensure justice in relationships. Let us answer a few questions listed below:

- Do we want justice only on few occasions or every moment?
- Will the justice get ensured in the family or in courts of law?
- In how many relationships and on how many occasions, are we presently able to ensure justice?

These are quite relevant questions in our daily life. We tend to feel that we are being subjected to injustice. But, we seldom evaluate how just we are in our interactions. We see partition of houses, family feuds, enmity in relations so often... All these are the outcome of the injustice that starts in the relations at some point of time.

Recognizing Relationships with others based only on the Body

We are unable to see ourselves as co-existence of the Self ('I') and the Body. As a result, we see ourselves as a body and we also see the other as a body and we *subsequently reduce our relationships and the feelings in the relationship to the level of our body*. We tend to assume that we have relationship with our blood-related family members only. However, this wrong evaluation does not mean that the relationship with others is no more there. Consequently, when we are faced with stranger, it makes us uncomfortable. However, if we are able to see the relationship, then it puts us at ease. *Struggling against relationships only increases the problem for us, it increases the contradiction in us. We are at ease only when we are in accordance with our natural acceptance, which is to recognize and fulfil our relationship with one, many and in fact, every human being.* When we see the relationship, we accept it. When we are not able to see it, we have a sense of opposition or lack of belongingness. We can see evidence of this today in our families and neighbourhoods. Try to observe how you see the relationship when a fresh student enters your institute, or a newly-wed bride enters the in-laws' house. Our ability to see relationships with other human beings depends on whether we are able to see the relationship at the level of 'I'. At this level, slowly you will find that nobody is a stranger. The feelings in relationship are the same with every human being, only that we are not aware of them. This is something we are going to explore in detail as we proceed further.

Relationships largely based on the Exchange of Physical Goods

As a result of mistaken assumption of us being only the body and the relationship with others being only at the level of body, we have reduced our expectations in relationships to

the mere fulfilment of physical facilities. We evaluate all our relationships in terms of material things like money, property etc. In short, the purpose of relationship has been reduced to physical and material needs and its exchange. Hence, we feel that working for physical facilities alone is enough or, we assume that as long as we are accumulating physical facilities and providing the same to the other, the relationship is automatically fulfilled. Let's take an example of this: suppose your father earns enough money and ensures that your physical needs are being taken care of, but does not spend time with you, does not care for you, or instead, behaves badly with you, would you feel satisfied? The answer is NO. This is something we can easily verify in our daily lives. Nowadays, we also get to hear of youngsters earning a lot of money. Instead of taking care of their parents, and fulfilling their needs of feelings at the level of 'I' (such as, trust, respect, affection, etc), they just put their parents in some old age home. The parents have plenty to eat, good clothes, a big TV, a servants, etc. Do you think this is fulfilling for the parents? The answer is 'NO', since the needs of the 'I', the feelings in 'I' have been totally ignored, and we are working only at the level of the body, or at the level of physical facilities.

The fact is, what we need first is the right understanding and this right understanding is not ensured by having money. Secondly, we need the feelings in relationships to be fulfilled, which is also not ensured by having money!

We had seen this earlier in this book as well.

Values in Human Relationships

The proposal above outlines very clearly that relationship is between the Self ('I') and the other Self ('I'). It is a need of the Self ('I') to be in relationship with the other. Being in relationship, we have feelings for the other. These feelings cannot be replaced by any material or physical things. These feelings are definite and these feelings are the 'values' in a relationship. Feelings of one Self ('I') with the other ('I') are definite, can be identified, understood and fulfilled. If we do not understand them, then we have problems, we feel we are never able to satisfy the other and this leaves us with a grudge, even in our closest relations.

Let us list the salient values in relationships and try to verify the acceptance for them within us. As mentioned earlier, we need to verify them at the level of our natural acceptance and then try to live accordingly to realize mutual fulfillment.

Feelings (Values) in Relationships :

- (1) Trust (*Viśvāsa*) (can be spelt as 'Vishvas' too)
- (2) Respect (*Sammāna*) (can be spelt as 'Samman' too)

- (3) Affection (Sneha)
- (4) Care (Mamatā) (can be spelt as 'Mamata' too)
- (5) Guidance (Vātsalya) (can be spelt as 'Vatsalya' too)
- (6) Reverence (Shraddhā) (can be spelt as 'Shraddha' too)
- (7) Glory (Guarava)
- (8) Gratitude (Kritagyatā) (can be spelt as 'Kritagyata' too)
- (9) Love (Prema) (can be spelt as 'Prem' too)

Now we will elaborate on each of these.

Trust (Viśvāsa)

Trust or *viśhwās* is the foundational value in relationship.

The feeling of Trust (Viśvāsa) in relationship is defined as:

“To be assured that each human being inherently wants oneself and the other to be happy and prosperous.

To understand this, let us examine the following proposals:

1. I want to make myself happy
2. I want to make the other happy
3. The other wants to be happy
4. The other wants to make me happy

Is this true for you?

Ask yourself this question: “*When do you feel afraid of somebody, and when do you feel assured?*”

The Answer is:

- We feel assured of the other person when we are sure that the other wants to work for my happiness and prosperity.
- Whenever I feel the other will deny my happiness and/or prosperity, I am afraid of the person.

When we are assured that the other is for my happiness and prosperity, I have trust in the other. When this is doubted, I lack the trust and it becomes the source of fear.

Let us explore further the following:

1. Do I want to make myself happy?
2. Do I want to make the other happy?
3. Does the other want to make himself happy?
4. Does the other want to make me happy?

You may give an easy 'Yes' to the first question. In the third question, you give a small thought and say 'Yes' again. In the second question, you hesitate to answer first, then you become choosy and tend to say that there are a few whom I want to make happy, and I am not concerned about the rest. Or, you may also say that I want to make some people unhappy, or, you may say that I want to make only those happy from whom I derive happiness, and other such things. But you are not able to give an easy 'Yes' in the beginning.

Now re-explore question 2. You will feel like saying 'Yes' for all. This may take some time for you to explore, but certainly since you do not want to make anybody unhappy, you are able to answer this question in the affirmative.

What about question 4? A big problem posed to you all of a sudden! For some people in your relations, you feel like saying 'no', for some you have a doubt, and for a selected few, you tend to say 'Yes'. But explore into it further. Is it that the other wants to make you unhappy? Or it is only that he/she is not able to make you happy every time (as you also do) though he/she intends to make you happy.

Answering question 4 with deep exploration is the basis of gaining trust in the other. When you are able to answer this question in the affirmative, you have trust in the other, otherwise doubt continues. Nevertheless, it is not being said that you have to say 'Yes' to this question. The elaboration given here is only meant to help you out, to let you have a dialogue with your natural acceptance a little more. What is being said here is only a proposal for you to verify, and not assume it to be true.

When you examine, you find that there are two parts in this exploration:

1. Intention (*wanting to-our natural acceptance*) &
2. Competence (*being able to do*)

Intention is what one aspires for (*our natural acceptance*), competence is the ability to fulfil the aspiration.

Let us extend the exercise a little further. In the table below, ask yourself the questions that are given to the left, under 'Intention', and if your answer is 'Yes', put a tick mark next to it. Then, repeat the same thing for the questions to the right side, under 'Competence'. Wherever your answer is no, or you have a doubt and are not sure of your answer, put a question mark.

Intention (Natural acceptance)	Competence (Ability to fulfill)
1a) I want to be happy	1b) I am always happy
2a) I want to make the other happy	2b) I make the other always happy
3a) The other wants to be happy	3b) The other is always happy
4a) The other wants to make me happy	4b) The other makes me always happy
What we really want to be	What we are

We have populated the questions with answers below with tentative answers.

Intention (Natural acceptance)	Competence (Ability to fulfill)
<input checked="" type="checkbox"/> 1a) I want to be happy	<input type="checkbox"/> 1b) I am always happy
<input checked="" type="checkbox"/> 2a) I want to make the other happy	<input type="checkbox"/> 2b) I always make the other happy
<input checked="" type="checkbox"/> 3a) The other wants to be happy	<input type="checkbox"/> 3b) The other is always happy
<input type="checkbox"/> 4a) The other wants to make me happy	<input type="checkbox"/> 4b) The other always makes me happy
What we really want to be	What we are

You may not be able to answer in the affirmative to any question under the column of Competence. Under the column of Intention, you are able to answer the first three questions in the affirmative, but you have doubt in the fourth question. This is very interesting:

If you see this carefully you will realize that when you are judging *yourself* you are judging on the basis of your *intention*, whereas, when you are judging *the other* you are judging him on the basis of his *competence*. You are sure in point 2 a) that you want to make the other happy, but in point 4 a) you are not sure that the other wants to make you happy. We find that while we look at our *intention*, we are sure of it, we are not sure of the other's intention. We are actually seeing their competence, and making a conclusion on their intention. We say "*I wanted to do well, but I could not*". But for the other, we say "*He did not want to do well*". "Wanting to", is the intention, "could not", is the lack of competence!

- We *trust our own intention* while we are *not ready to trust the other's intention*. It is the same for the other as well! They would also have the same answers as you to the table above! While the other trusts his/her own intentions, he/she does not trust mine. Hence, mistrust is born and we deny the relationship.
- We also see that we are not able to fulfill our intentions in terms of our competence at all times. It is the same for the other as well.
- We *want* to be related to the other, and we want the other to be related to us, irrespective of who this other is. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to become a help to the other. Intention is always correct; it is only the competence that is lacking, which can be improved by right understanding.

When we are assured of the intention of the other and find that the competence is lacking, we become a help to the other. When we doubt the intention of the other, we get into opposition.

You may ask, "*how do we know what the other person's intentions are?*"

Ans: I can judge myself properly, and find out about myself. If I am sure of the answers to 1 and 2 above, then 3 & 4 are just a reflection of 1 & 2. (Other person is a reflection of me)

- The mistake takes place because when I am looking at myself, I see my intention but, when I am looking at the other, I see his competence. As a result I conclude about the intention of the other person based on his competence.
- Intention wise, all of us want to make ourselves happy and the other person happy. Whereas competence-wise, we all are unable to do this.

Thus, we can see that our *competence* and the *other's competence* is usually lacking and it is because of this that sometimes we fail to make the other happy, and sometimes the other fails to make us happy. We can be aware of our intention, at the level of our natural acceptance. We find that our *intention, our natural acceptance, is always to make the other happy*. However, because we are unable to be aware of the other's intention, because we don't understand it, we begin to doubt the other's *intention* and fail to see that it is actually their *competence* that is lacking. If we start making assumptions and doubting the other's intentions, the relationship crumbles at that point. We end up assuming that the other wishes ill of me. This feeling that the other is not for my happiness and prosperity is a blow to the feeling of relationship. As a result, it is very important that we understand the point about intention and competence and be aware of it all the time, which is possible by self-exploration only.

You can verify this yourself: you cannot have a problem in relationship, unless you have ended up doubting the intention of the other person, no matter how close you are to them. For example, assume you are walking in your college campus and your close friend walks by from the other direction. You look at him and smile, but he barely notices you, and keeps walking, with his head down. You feel angry and disappointed that he did not acknowledge your presence. You tend to assume that he wants to ignore you. Later on, you find out that he was disturbed since he had lost his wallet. You immediately feel alright and you are not angry anymore. What happened here? You doubted your friend's *intention*. It is not that he *intended* to or wanted to ignore you, only that he was *preoccupied with something else*. However, you *doubted his intention*, and for that instant, you felt a sense of *opposition* for him, not a feeling of *relationship*. When you found out later on that he had lost his wallet, you immediately realized that it was *not his intention to ignore you*, only *his competence was lacking at that moment*. In this example, we can clearly see a problem arising in you due to doubt on intention, and disappearing when the doubt on intention is gone. This problem in you creates a conflict with your own natural acceptance, and at that very instant, you are unhappy. If only you had known from before that at the level of *intention*, your friends, and all others wish only well for you, whereas, their *competence* to fulfil the intention was lacking, you could have been saved from this unhappiness and conflict in yourself! You can verify this for yourself in numerous examples at home, outside the home, and in society.

When we explore our natural acceptance we find that we want to make the other happy and ourselves happy. This is our intention. This can be verified by each one of us. This is also true of the other. The other also always wants to make me happy and him/her happy. This is also his/her intention. My natural acceptance is the same as the natural acceptance of the other. i.e. in relationship, the other's intention, the other's natural acceptance is the same as mine. This *unwavering* confidence in ourselves about our own intention and the other's intention is manifested as the feeling of trust (*vishwāṣ*). Having trust means we are assured at all times about the other person in relationship, no matter what the other's competence is. Trust comes from having this right understanding of the Intention of every human being. When I have the right understanding, I end up becoming an aid to the other. I help them improve their competence and help them also to have the right understanding. Thus, with the right understanding, not only am I fine at all times, I am also working to help others also be like me.

We can see that just as our competence is lacking and we fail to *always* make the other happy, the other's competence is also lacking, which is why they fail to *always* make us happy in relationship. But when the other fails, we very quickly doubt their 'intention', which is what causes the problems in relationship.

Thus the above questionnaire can be answered in the following way:

Intention (Natura acceptance)	Competence (Ability to fulfill)
<input checked="" type="checkbox"/> 1a) I want to be happy	<input type="checkbox"/> 1b) I am always happy
<input checked="" type="checkbox"/> 2a) I want to make the other happy	<input type="checkbox"/> 2b) I always make the other happy
<input checked="" type="checkbox"/> 3a) The other wants to be happy	<input type="checkbox"/> 3b) The other is always happy
<input checked="" type="checkbox"/> 4a) The other wants to make me happy	<input type="checkbox"/> 4b) The other always makes me happy
What we really want to be	What we are

We need to work towards developing our competence so that we can answer (1b) and (2b) in the affirmative.

Based on whether the person is able to make himself happy and make me happy, we decide how to make a program with them.

At this point, you could have a doubt 'Wouldn't I be fooled/taken advantage of, if I end up trusting others based on their intention?' Well, it is not that one can be fooled by trusting the intention of others. By trusting the intention of others, you are yourself assured. You are established in what you know as right, and then on the basis of this, you can see that the relationship exists. Then, on the one hand, you can make a program with him on the basis of your competence and his competence and on the other hand you can work on improving your competence and the competence of the other, rather than doubting the intention and feeling troubled yourself and denying the other, which will lead you nowhere. Thus, we end up becoming a lot more capable of dealing with people by having the right understanding and having the trust on intention, than by merely doubting them.

The problem today is that even in families, we doubt each other with the result that we behave like enemies, we try to put the other person down and there is a breakdown of relationship. If trust-the foundational value, (the *'ādhāra mūlyā'*) is shaken then the whole relationship is disturbed.

To clarify, this 'Intention' is not something we are inculcating in you! Far from it, we are only trying to draw your attention to what is already there within you. To repeat, don't accept what is being stated here. You need to, and also, can verify the proposals being put forth here and the answers within you. We are not supplying knowledge to you. You already have the capacity and the need to know. You only need to start referring to it. This book is only trying to help you start looking into yourself to have that knowledge.

Do we have Trust Today?

In your family, when there is a problem with someone, check whether you doubt the other's intention, or doubt the competence. Also check, when you get hurt by the other, it is not when you think he/she doesn't have the *competence*, *but it is when you* think he/she does not have the *intention*. When you think that the other's *intentions are wrong*, it is only then that you feel hurt. When you see that his/her intentions are fine but for some reason or the other he/she does not have the competence, then you become a help to the other. Check how many people there are, whose intention you trust at all times. For most of us, the answer is none! This is true even within families, among those whom we think we are very close to. **This is the most serious matter in all our interpersonal relationships-between husband and wife, father and son, between friends-this basic lack of trust, at the level of intention, is the basic issue. And we seem to be doing nothing to address this issue, to resolve this issue.**

“Why do people have poor competence?” You may ask. It is because hardly anyone is paying attention to understanding the relationships. People are largely unaware. We can see that people keep doing things they *don't mean to*. *Even each one of us*. We don't want to get angry (*intention*), but end up getting angry (lack of *competence*). Hence, it means that when we feel hurt by someone, the other does not *mean* to hurt us at the level of the intention (deep within), but is *'just doing it'*. He/she is helpless, doing it, but not happy to do it. When we are unable to notice this simple fact, we keep mixing up the intention and competence. You can see that you cannot get hurt if you don't doubt the intention of the other. Observe and find out in your day to day relationships – with friends, father, teachers, brother, etc – whether you are evaluating both intention and competence, or only evaluating intention when evaluating yourself and evaluating competence when you evaluate the other. Unless you have a doubt at the level of intention, you can't fight. You can only be a help to each other.

What we mean by trust today?/How do we use this term 'trust' today?

Now, you may say,

1. 'How can I trust a stranger?' Or,
2. 'How can I trust someone who has bad intentions?' Or,
3. 'I know someone's character is not good. How can I trust someone like that?' Or,
4. 'If I trust everyone, wouldn't people take undue advantage of me?' Or
5. 'This person can never be trusted. Be careful of that person' Or,
6. 'Never trust anyone blindly'

We use the word 'trust' in a slightly different sense today, to do with the lack of *competence* of the person, and not their *intention*. Today, we don't make a distinction between *intention* and *competence* (or lack of it), and hence, we are not paying attention to the *intention* at all, due to which the word trust gets used only at the level of *competence* (or lack of it). Hence, we are not saying you should 'trust someone unknowingly'. All we are saying is, you need to first understand the other person at the level of their intention. When you do, you will have trust, you will have the *assurance* in the other. Then, at the minimum, the person, or the relationship cannot be the cause of your unhappiness. Having this trust on *intention*, you can then interact with people, evaluate their *competence* and make the program accordingly. Hence, if you come across someone that you feel may harm you (*is lacking in competence to actualize his/her own intention, which is to make you happy*), you can take a decision accordingly, which could be towards managing the situation by defending yourself, etc. In this process, *you don't end up feeling any opposition to the person*, since you don't doubt their intention. You can also work to improve the other's competence at a later time, if possible.

Let us take each of 6 statements above and clarify the point we are trying to make:

1. **'How can I trust a stranger?':** If you are able to see the relationship with the person at the *level of 'I'*, you will see that the other person also is like you. The other person has natural acceptance for the same things as you. He/she too wants to make himself/herself happy, and wants to make you happy at the level of his intention, just as you. But he/she is unaware of this fact, just as you are or have been. Hence, he/she may be interacting with you based on your competence. If we interact with or evaluate the other person at the level of competence only, then there cannot be continuity of trust. In this case, we end up doubting the other person, and this causes a sense of opposition in us. Since opposition is not naturally acceptable to us, it creates a contradiction in us. Hence, the way out is to relate to the other person, to be able to see that at the level of natural acceptance, we are the same. We can then interact with the person based on their competence, and also help them improve their competence.
2. **'How can I trust someone who has bad intentions?':** We are using the word 'intentions' in a different sense here. When we normally use the word 'intention' today, we are only considering the 'competence' (or rather lack of it), and not the real intention. For example: someone may be plotting to rob a house. We may say 'he *wants* to rob my house'. Actually, the person has *assumed* that robbing your house will make him fulfil his physical needs and be prosperous, at the level of his desires, thoughts and expectations (selections). If the robber checks his own natural acceptance, if he sees what it is he truly wants – it is to make himself happy and prosperous. But he ends up doing something else because:
 - (a) He has not paid attention to his own natural acceptance at all (no one, even in education, pointed this out to him)

- (b) Due to the unfavourable circumstances that he has grown up in, or lives in, he has assumed that robbing is right or the only way. So he goes ahead and does it.

But this is still at the level of his desires, thoughts and selection and hence his competence (or lack of it), and not his intention or at the level of his natural acceptance. If the robber looks deep within himself, he will find that he actually wants to make himself and yourself happy, but is instead, doing something else. When we say that the robber ‘wants’ to rob your house, he is actually “*desiring, thinking and selecting this in absence of realization and understanding*”. His intention is intact, the same as his natural acceptance. His competence is not according to his intention.

If we are able to see this distinction clearly, not only would we be at ease, and be assured, we would also be able to deal with someone who robs in a more effective way! Secondly, in this way, we are not throwing our house open to be robbed, rather working in the direction of ensuring that there is nobody around us who even thinks to rob.

3. ***‘I know someone’s character is not good. How can I trust someone like that?’***: Let’s see if we can understand what we mean when we say ‘character’, when we evaluate someone today. We look at someone’s behaviour, what one thinks, what one does, and end up concluding on the other’s ‘character’. Whereas, this is actually the lack of competence, it is at the level of desires, thoughts and selections in ‘I’. Anything that is solely on the basis of this desire, thought and selection in ‘I’ keeps changing. Hence, people are unpredictable and we end up doubting their character. However, if we start looking at the level of the person’s natural acceptance, we find that we are all the same. So, when a person behaves badly, it is not that he/she truly wants to have a bad character; rather, he/she is just operating at the level of assumptions and beliefs – which is the competence or rather lack of it. Character at the level of one’s competence, is different from intention/natural acceptance. The former is unstable, and unpredictable, the latter is definite. We have to start seeing the latter, since the former is not acceptable to us, and only leads to problems.
4. ***‘If I trust everyone, wouldn’t people take undue advantage of me?’***: On the contrary, it gives us inner strength and we become far more effective in interacting with and “dealing with different people”. This is simply because, we already are sitting with the knowledge of what the person truly wants, truly intends, even though the person may not know this himself/herself! Hence, our ability to interact with people becomes far more effective and in the process, *we don’t get hurt, we don’t get disturbed, we end up becoming an aid to the other. No one can take undue advantage of you if you have the right understanding. People can take advantage of you only if you do not have the right understanding, which is the state you are in today!* In other words, becoming aware, having the right understanding, living with trust, living with the assurance in relationship does not mean becoming “stupid”! It only makes you, more competent. Further, what is being said here is that we have trust on the intention of everyone,

but, when it comes to making a program with someone, I evaluate my competence, I evaluate his competence and make the program accordingly. This makes me more effective than if I do it otherwise i.e. by doubting his intention.

5. ***'This person can never be trusted. Be careful of that person':*** This only means that the person we are talking about is someone that is under wrong assumptions, all the time! It means their competence is really lacking. The other is not aware of one's own natural acceptance at all, and hence has assumed things that only make one unhappy, but also make everyone else around unhappy as well! Such people need a lot of help, to be able to see the truth, to be able to access their own natural acceptance and it thus becomes our responsibility to help them, for which, we need to have the right understanding ourselves!
6. ***'Never trust anyone blindly':*** Well, to be blind, means not to have the right understanding. It means we are not aware of our own natural acceptance. It means, we are living solely on the basis of our imagination, or our desires, thoughts and selections. Not to be blind means to be aware, to know the truth, to have the right understanding. For this, we have to start this dialogue within ourselves, between what we are, and what we really want to be. When you do this, you find that the fact about the intention holds good for everybody.

So, you can trust anyone (for the intention part)! But don't assume that his/her desires, thoughts and expectations are going to be right (he/she may lack competence)!

The competence is to be evaluated before you make a program with the other.

To Summarize

To be assured of the other at all times is the feeling of trust in relationship (we saw that it is possible to ensure this for everyone with right understanding of intention). This is the foundation of relationship. It is important to be able to differentiate between the intention (wanting to) and the competence (the ability to do so). The intention of the other is always to make us happy, just like we always have the intention of wanting the happiness of the other. But ours', as well as the other's competence is lacking, for which we have to accept responsibility to improve and work towards having the right understanding for this improvement.

In all our relationships, trust is the foundation. A relationship without trust results in opposition, the relationship itself gets shaken up. Lack of trust is what ultimately leads to extreme situations like war.

Trust is thus called the foundation value or '*ādhāra mūlya*'. Our natural acceptance is to live with a feeling of relatedness to all and this means that we have the assurance in us at all times that each and every human being wants my happiness, just like we want the

happiness of other human beings. However, since we are not competent and similarly the other is also not competent, we need to work towards improving our competence and help the other improve theirs.

Respect (*Sammāna*)

Verify the following on the basis of your natural acceptance:

1. What is naturally acceptable to you-feeling of respect or disrespect for yourself?
2. What is naturally acceptable to you-feeling of respect or disrespect for the other?

You will find that each one of us has an acceptance for feeling of respect. Just as we desire this, the other also expects the same. Every human being wants to respect and be respected.

Respect means “Right Evaluation”

Respect means “Right Evaluation”, to be evaluated as I am. Usually however, we make mistakes in our evaluation in the following three ways.

- **Over Evaluation** (*adhi-mūlyana*) – To evaluate more than what it is.
 - ❖ e.g if you are wrongly flattered you feel uncomfortable.
- **Under Evaluation** (*ava-mūlyana*) – To evaluate less than what it is.
 - ❖ e.g if you are condemned, you feel uncomfortable.
- **Otherwise Evaluation** (*a-mūlyana*) – To evaluate otherwise than what it is.
 - ❖ e.g if you are evaluated as something else , you feel uncomfortable.

Example of over evaluation: You are sitting at home and there are guests around. Your father says ‘my son is the greatest scholar in India!’ Check for yourself: do you feel comfortable, or do you feel uncomfortable?

Example of under evaluation: You are still at home, but this time your father says ‘My son is a good for nothing. He must be the laziest person in all of India!’ You obviously feel uncomfortable, you don’t find this acceptable.

Example of ‘otherwise’ evaluation: You are at home, and there are guests around, and your father says, ‘You donkey! Can’t you even understand this much?’ You feel offended by this This is evaluating you otherwise, as you are a human being and not something else.

What is happening in the above examples? We can see that any kind of over, under or other-wise evaluation makes us uncomfortable, we find it unacceptable. We feel 'disrespected'. We say we have been disrespected, when we are *wrongly evaluated*.

Thus, respect means to rightly evaluate. Can you think of the number of instances when you feel you have been wrongly evaluated, and the number of times you may have done the same to others? You would be surprised to find, this happens very often, and we are insensitive about this aspect in relationship. Even though it is the cause of many problems for us in relationship, we ignore the point about respect. We also have many different notions about respect that we currently hold as individuals and as a society. For example, saluting someone is called respecting someone today, we even fire guns in the air after people are dead, as a mark of 'respect', we put red bulbs on our cars for respect, we build big houses in the thirst for respect, we take care of our clothing, we dress up, we have different hair cuts, we buy fancy cell phones, we boast about the bike we have, a whole lot of things are going on in the world or in search for respect. Let us understand what respect is all about, and whether all the things we do in the hope of getting some respect can ensure respect or not:

The Basis for Respect

We have seen that human being is a co-existence of Self ('I') and Body. "Right evaluation" of a human being is on the basis of acceptance of this co-existence, and can be understood as follows:

When it comes to respect a human being, will you respect a human being on the basis of 'I' or Body? What is your natural acceptance? If you respect a human being on the basis of 'I', following things are true for every human being-

1. I want continuous happiness and prosperity.
 - ❖ The other too wants to be continuously happy and prosperous!
2. To be happy, I need to understand and live in harmony at all four levels of my living.
 - ❖ The other also needs to understand and live in harmony at all four levels of his/her living!
3. The activities in me ('I') are continuous, we can check this for our desire, thought and expectation.
 - ❖ It is the same for the other 'I' as well. The activities are continuous there as well, and the other too has continuous desires, thoughts and expectations.

When we see the above, what can we conclude? The other person also feels quite like me! There are so many similarities! Let us put down these similarities, in order:

1. We both want to have continuous happiness and prosperity
 - ❖ **Our basic aspiration is the same.**
2. We both need to have the right understanding: which is to understand and live in harmony at all four levels of our living.
 - ❖ **Our program of action is the same.**
3. The Activities and Powers of the self are continuous and the same in both of us – at the level of 'I'.
 - ❖ **Our potential is the same.**

Based on these three evaluations we can conclude that

- ❖ **The other is similar to me**

When we are able to see that the other is similar to me, we are able to recognize the feeling of respect in the relationship. If not, we either hold ourselves, more or less than the other and this only leads to differentiation.

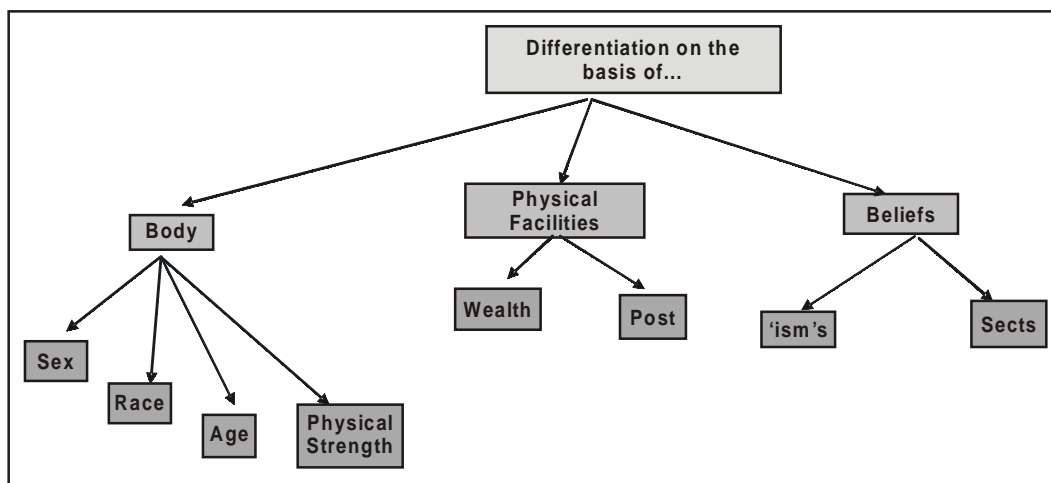
Thus, respect is possible when, at the level of 'I', we can see that the other is similar to me. We both want to be happy, our program of action is the same, and our potential at the level of 'I' is the same. (At the level of 'I', the activities and potential are the same, there may be differences in how attentive we are in these activities, but all of us have the same capacity to think, desire and understand). So, it is not that someone has the activity of thought missing, or the activity of desiring missing, or that someone has no natural acceptance, or has the activity of understanding missing! These activities are there in all of us, and we each have the same potential – *our levels of understanding may, of course, be different*. So, we are all same in being able to understand harmony, we all have a need to understand it, we all have a need to be in harmony. We all have the capacity to explore our natural acceptance, we all have the capacity to understand reality as it is. We only differ in how much of this ability/capacity we have been able to activate.

Note: It is important that you do not accept what is being stated here "as it is". You need to verify this in your own right, and this is only possible when you start this dialogue within, when you start this self exploration yourself. So, these are not some 'morals' or 'good habits' we are talking of, and want you to learn or inculcate! These are realities each one can see, understand, verify and live in, for ourselves in our own right. You have to start exercising your will to know, your ability and capacity to know. No one else can do this for you.

Assumed Bases for Respect Today

Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of *similarity or one of right evaluation*, we have made it into something on the basis of which we *differentiate* i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special! Let's us explore this a bit more.

So, today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of *relationship*, only one of *differentiation*.



These are the different ways we differentiate between people today! Let us look at them one by one:

On the basis of Body

- **Sex/Gender:** We have such notions as, respect males more than females, or even the other way round in some societies! We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round!
- **Race:** If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour – white, brown, black, etc. or on the basis of whether the person is of Mongolian race, Aryan race, Dravidian race, etc.,

or on the basis of caste, taking some caste to be high, the other to be low. Again here, we don't do the evaluation on the basis of 'I', but on the basis of Body-the colour of the skin or the race or caste of the body, i.e. by the features, long noses, short noses, height, etc!

- **Age:** We have notions such as 'one must respect elders'. What about youngsters? Should we insult them? Should we not respect them as well? Here, we see that we are again evaluating at the level of the body – age is related to the body, and not to 'I'.
- **Physical strength:** If someone is stronger, we again treat him/her differently! This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed. But this is quite prevalent: there are so many programmes, awards and titles in the world based on physical strength! This has nothing to do with how the person is at the level of 'I'.

On the basis of Physical Facilities

- **Wealth:** We differentiate people because some have more wealth than others. What we term as a "rich person" gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth? Are they happy, or just have wealth? – this is evaluation on the basis of physical facilities. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the Body, and then on this basis, we are wrongly identifying our relationship.
- **Post:** This is a very common phenomenon. We try to respect on the basis of a person's position. Is this post directly related to the right understanding and feelings in the Self?-we seldom verify. The post is wrongly evaluated as the mark of a person's excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are *assumed* to be important! In our education, we are trained directly or indirectly to earn posts for us to fetch respect. In due course of time, we tend to believe that respect can be availed only if we reach a certain post. Thus, the respect that could be naturally available to us becomes a rare commodity.

On the basis of Beliefs

- **'Isms':** what does this mean? 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on! We only have to look into this today, and we shall find countless such belief systems...and the people that have adopted them, or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen, are at the level of desires, thoughts and expectations (selections) in 'I' (activities 3, 4, 5). As we have

already seen, there is no definiteness at this level, and hence, this becomes a cause for differentiation.

- **Sects:** If you sit down to list out the number of sects, you may take a very long time. And this is quite prevalent all over the world today. Sects are identified as having a set of beliefs which reflects itself largely in terms of certain traditions and practices. People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

The Problems due to Differentiation

In the previous sections, we saw that today, instead of respect meaning *right evaluation* and *similarity*, we have made it into a form of differentiation in relationships. We saw that the differentiation today is based on a number of extraneous factors. We will now see that most of the problems in relationships manifest/have manifested due to this kind of differentiation. We know that these problems have led to mass demonstrations and protests and social/other kinds of 'movements' by people around the world, since this kind of differentiation, discrimination is not acceptable to them.

Differentiation based on Sex/Gender: There are many movements in the world around this. For example, we have the issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. Growing feminine movement is an example of this. As discussed earlier, this problem is acute in some areas, with people not wanting a girl child and preferring male children instead, while in some other societies, it could be the other way round! At the level of the individual, people are insecure and afraid of one another based on their gender.

Differentiation based on Race: There are many movements and protests against racial discrimination, and demands for equality. We hear of racial attacks, which are basically to do with this issue of respect. The movements against caste discrimination has been growing in India for over decades. Such discrimination leads to people living in fear of such racism, racist attacks, casteism and discrimination.

Differentiation based on Age: We hear of protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other. The problem of generation gap is talked about quite often. One generation talks about being ignored by the other generation, and this has become the source of tension in many families.

Differentiation based on Wealth: This is an area that is increasingly becoming a very big area of differentiation and is leading to all kinds of large scale problems. We are all aware of the whole debate around rich countries and poor countries. Not understanding the need

for physical facilities, and working for wealth to fetch respect has led to class struggle and movements to do away with class-differentiation. If the need for physical facilities is understood properly, we do not identify it with happiness. Otherwise we find a large problem at the level of individuals, with many people suffering from a lack of self-esteem and some even committing suicide, when they feel they cannot accumulate enough wealth so as to get the respect that is due to them!

Differentiation based on Post: We see protests against high handed government officials, because people feel they are being taken advantage of. This is due to the tremendous differentiation we make on the basis of position. At the level of the individual, it also leads to depression, etc. since if someone does not get or qualify for a post, they end up feeling that they will not get the respect in the society!

Differentiation based on 'isms': We are all quite aware of this differentiation on the basis of different thought-systems. Communism for example always seems to be at war with Capitalism and Feudalism. We hear of fights, turmoil, terrorism and war, most of them to do with these Isms. We even hear of people converting from one Ism to another in order to be able to get more respect!

Differentiation based on Sects: We are all well aware of this. We have ended up making countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief! There are demands for special provisions in jobs and in education based on religions and sects. Some of these protests and clashes between people of different beliefs even turn violent.

*D*ifference between 'Attention' and 'Respect'

There is a whole lot of surplus activity that people are engaged in today, for the sake of respect. It can be actually funny if you start observing: people are climbing up mountains for the sake of fame, eating hot chillies and worms to be on TV, putting on all kinds of clothes, shaving their heads, letting their hair grow long, letting their finger nails grow long, earning a lot of money (even trying to become the richest person on the earth), working very hard to be on the magazine cover, this list is simply endless! If one understood the simple fact that what you can get from all this is only 'attention' and that you cannot ensure the feeling of being in relationship, the feeling of right evaluation and respect in the other (ask yourself-when you wear an exclusive dress, does it create a feeling of respect in the other or a feeling of jealousy?), then all these people will feel very much at ease! Just think about it: all the while, people are uncomfortable inside, since they are struggling for the sake of respect. If I see my relationship with you, I shall *anyway* respect you. I accept you for what you are, a human being like me. You don't have to do something *special* to earn this respect from me. The fact that you are human is enough for me to respect you.

This makes me happy and makes you happy. *It makes both of us comfortable; it puts both of us at ease.*

What is the Way Out?

To move beyond differentiation, we have to begin to understand the human being as the co-existence of Self ('I') and the Body and then base our evaluation on the basis of the Self ('I'), where we will find that we are similar to the other (in terms of our natural acceptance, program of action and potential). This becomes the basis of the feeling of respect in our relationships with other human beings. We differ from the other only in terms of competence, and there we either learn from the other or take responsibility of helping the other improve their competency. So, we need to start this process of self-exploration and begin to see that human being is actually co-existence of Self ('I') and Body, and the two have different needs. When we are able to see that we are a co-existence of 'I' and Body, we can clearly see that the basis of 'respect' is similarity at the level of Self ('I') whereas what we are doing today in the name of respect, is actually differentiation.

For example, you go to a party, and someone says, "what a nice shirt, you are looking nice!" You immediately may get pleased. Then, after sometime, he/she may say "actually, I have been lying since morning", and we immediately get deflated! i.e. our sense of self, has become dependent on recognition of our presence by the other. We fail to see that the person is praising our shirt and our body and not praising us, not evaluating at the level of 'I', but at the level of body and physical facilities. Similarly, assume you are driving by in a car and the person manning the colony gate salutes you. It immediately pleases you. Now consider this for a moment. Do you think he really had a feeling of relationship, a feeling of respect for you? Or was he just performing a mechanical action? On close examination, you will realize that it was just a mechanical action. Hence, we need to start looking at whether respect as a feeling in relationship really exists in us and others or not.

It is important to remember that respect (or right evaluation) is a **value** (feeling) in a relationship. Once, we have this feeling of respect out of understanding of relationship, it remains there all the time, continuously. It is the way we participate with other humans. It is the state of harmony between one human and the other.

In what way then can the person be different than me?

We have seen so far that while we may be different at the level of:

- The Body
 - ❖ (different height, gender, race, age, size, colour, and varying degrees of physical strength)

- Physical facilities
 - ❖ (varying amounts of wealth, in different posts or positions)
- Beliefs
 - ❖ (different thought-systems, religions and sects)
- **At the level of 'I', we are all similar, in terms of**
 - ❖ Our basic purpose (need and natural acceptance for happiness)
 - ❖ Our program of action – which is to understand and live in harmony at all four levels of our being
 - ❖ Our capability/potential in terms of the activities in 'I'.

We are all similar at the level of 'I'. 'In what way can we be different than the other at the level of 'I'? – you may ask.

Seen in this way, the difference between me and the other can only be *at the level of understanding (not information)*. It is important to differentiate between 'understanding' and 'information'. This difference manifests as a *meaningful responsibility* and is not a criterion to hold superiority or inferiority:

- If the other has better understanding than me
 - ❖ *I want to understand from the other. This is my responsibility.*
- If the other has less understanding than me
 - ❖ *I live with a sense of responsibility with the other, ensuring mutual fulfilment and I accept the responsibility to improve the understanding of the other. This again is my responsibility since I am related to the other. (Would I not work on developing the understanding of my relative?)*

Affection (Sneha)

Affection is the feeling of being related to the other.

Affection comes when I recognize that we both want to make each other happy and both of us are similar. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection.

Question: Do you want to be related to the other or be against the other? What is your natural acceptance?

When I have affection, it means I have come to realize that I am related to you and you are related to me.

“This feeling of acceptance of the other, as one’s relative is the feeling of affection or *sneha* in relationship”

This feeling of affection comes only if Trust and Respect are already ensured. Without Trust and Respect, you feel the other is trying to make you unhappy, does not wish well for you and hence you can never feel Affection for him/her. You always see the other as being in opposition. And that is why today in the family, you find that people have been living together for years and years and still don’t feel related to each other, because that basic Trust and Respect are missing. Today, there is a crisis in the state of our relationships. We are unable to accept the other as our relative, even members of our family. When we examine this deeply, we find that we have started to doubt their intentions. We wrongly feel that they are not for my happiness and prosperity. As a result of this lack of trust on intention, we are unable to rightly evaluate ours’ and the other’s competence and are hence not able to work towards improving competence in ourselves and in our family. Instead we bring an attitude of blame and try and rest the responsibility on the other. When our relationships suffer, we suffer and the other suffers. No one feels happy when he/she has to struggle, to fight or live with a feeling of opposition. You can verify this for yourself.

Question: Do you have the continuity of the feeling of being related to the other? With how many do you feel continuously related to?

Answer: If we have doubted the intention of someone if we have had a fight, a feeling of opposition with the person, it means we did not have trust and hence, there can be no affection. We can see that the way we are today, we don’t even have this affection continuously, because, we don’t have trust continuously. We tend to have a feeling of opposition for the other at times, be it somebody with whom we have been living for years (it can be verified that if you have trust on intention of someone, you can’t get irritated, angry or have a feeling of opposition with him, let alone having a fight). And this is a serious issue, since I want to be related to others. By looking at someone’s competence, I have come to decide that the person’s intentions are wrong. So trust is not there, respect is not there, and hence affection is not there. This makes me unhappy, because it is not what I want. And not having affection makes me feel frustrated, depressed, I feel alone and alienated – you can check this for yourself. For example after a fight, we don’t feel good, we feel alone.

Competition

There is a lot of talk of competition today. You will find that competition results when there is lack of affection. When there is affection, I help the other grow. When I miss this feeling, I try to beat the other, act as an opponent.

It has been assumed by us generally, that in certain spheres of life, we do need to compete with the other, treating the other as an opponent. Is this true? Answer it to yourself. When you explore, you find that, if you are able to see the relationship with me, you will fulfil this relationship with me. If you are not able to see this relationship with me (because you have a wrong assumption, of wanting to oppose me), you end up denying me by competing with me. Each one of us can verify this. In competition, is there a feeling of opposition or one of being related to the other? Does this lead to you being comfortable or being uncomfortable? You will see that we have ended up assuming many such things that guarantee our very own unhappiness! No one needs to trouble us from the outside; we have guaranteed our own troubles!

When I study myself and am able to see myself as co-existence of 'I' and Body, then I find that at the level of 'I', you and me are the same. In terms of nature of 'I', need of 'I', right understanding and right feelings, in terms of potential of 'I', activities of 'I', need for happiness and prosperity, we are similar. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to become an aid to the other. Today, we are told a 100 times, "if you have to survive in this world, you must compete". Hence, we start competing. And we are also told that, to grow, competition is a must. And it gets ingrained in us. What is the fact? The fact is that what is naturally acceptable to me is Excellence-which means to understand and to live in harmony at all levels of my being ensuring continuity of happiness. Competition is not acceptable to me naturally. For achieving Excellence, I need to be ready to understand from the other if the other has better understanding than me. The other also has similar acceptance. When we compete, we miss the vital fact that our basic aspiration is to be happy continuously. And it is for this feeling that we are working. How can a feeling of opposition give me happiness?

We want **excellence**, not competition. We have tended to assume that by competing, our abilities grow. The fact is that we humans can grow only in relationships. Pursuing Excellence, makes this possible.

As we have seen in the previous sections, the family is the starting point where we understand our relationships and recognize our feelings in these relationships. This slowly expands to include the entire world family and we are able to see each and everyone as our relative. This feeling of being related to everyone is called Love, which we will discuss later.

Affection or *sneha* is the recognition of the feeling that the other is related to me. It comes naturally once trust and respect are recognized in relationship.

The basic crisis today is that of Trust and Respect.

Once we have these, affection naturally follows.

Care (*Mamatā*)

The feeling of Care (*mamatā*) is the feeling to nurture and protect the body of our relative.

We understand a human being as a co-existence of the Self ('I') and the Body, and the Body is an instrument of 'I'. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relative.

Guidance (*Vātsalya*)

The feeling of ensuring right understanding and feelings in the other (my relative) is called Guidance or *vātsalya*.

We understand the need of our Self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels. The other is also similar to me in the potential of Desire, Thought and Expectation.

Right Understanding and feelings is also a need of the other and the other is related to me. As a result I have the responsibility to help the other. Based upon this, I am able to recognize this feeling of ensuring Right Understanding and feelings in my relative. This is called Guidance.

Reverence (*Shraddhā*)

The feeling of acceptance of excellence in the other is called reverence (*shraddhā*)

We understand that we aspire for continuous happiness and to realize it, we have to understand harmony at all the levels of our living, and live accordingly. When we see that the other has achieved this Excellence-which means to understand and to live in harmony at all levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

This feeling of accepting the excellence in the other is called reverence or *shraddhā*.

Glory (*Gaurava*)

Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this.

Glory (*gaurav*) is the feeling for someone who has made efforts for Excellence.

We find that there have been people in the history, or even around us, who are investing their time, energy and their belongings to achieve excellence (to understand and to live in harmony at all levels of living ensuring continuity of happiness), to make others excellent. This gives us a feeling of glory for them.

Gratitude (*Kritagātā*)

We understand that each one of us has the same goal of continuous happiness and prosperity. Each one of us has to work towards increasing our competence to realize our intention and in this process, we are helped and guided by others that have the right understanding. When we understand this and begin to recognize the feeling in ourselves, we feel gratitude in our relationship.

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

Today, we find that generally what we call as 'gratitude' is a feeling coming out of assistance at the level of physical facilities. This feeling is short lived since the physical facility and the sensation we get from it, is also short lived. But gratitude coming out of someone doing something for my right understanding is permanent since the happiness we get from the right understanding is permanent.

We see a common complaint today that people are not having gratitude. It is incorrect to say this. Since we are not able to give them something permanent, something lasting to the other, the feeling of gratitude for our help does not continue. When we have the right understanding ourselves and are able to enable others also to have it, then this gratitude is natural, it just comes by itself, since we have helped the person make a qualitative improvement in themselves, which is lasting. Whenever you see any help extended to you for your excellence, gratitude is a natural outcome.

Love (*Prema*)

The feeling of being related to all is love (or *prema*).

This feeling or value is also called the complete value (*Pūrṇa mūlya*), since this is the feeling of relatedness to all human beings.

It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The feeling of love leads to an Undivided Society, it starts from a family and slowly expands to the world family. Every human being has natural acceptance for relatedness up to the world family in the form of love.

We start with trust, which becomes foundation for being related to one (Affection), and we reach the state of being related to everyone – Love.

It is this feeling of Love, which lays down the basis of an Undivided Society. Let us explore into some details of this.

*H*armony from Family to World Family: Undivided Society

Justice (recognition of feelings in relationship, its fulfilment, evaluation leading to mutual happiness) starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people. All of us are children at some point of time and grow into adults. If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. In the family, we learn to recognize relationship, the definite feelings or the values and learn how to fulfil them. The evaluation that takes place mutually in close relationships leading to mutual happiness instills a confidence in us that we can live the right way with human beings. This confidence unless ensured, we remain shaky in relationships. If we do not understand the values in relationship, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body. We may treat somebody lowly as he/she belongs to a particular caste or sex or race or tribe, not understanding that these are the differentiations based on the body and are a grave mistake in the recognition of relationships. Similarly, we may differentiate on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to a fragmented society while our natural acceptance is for an undivided society and universal human order.

Undivided Society (*Akhandā Samāja*)-feeling of being related to every human being.

Having explored the harmony in the human being, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings. And certainly, this is what we want basically.

The feeling of being related to every human being leads to our participation in an undivided society (*Akhandā Samāja*). With the understanding of values in human relationships, we are able to recognize the connectedness with every individual correctly, and fulfil it. When we understand the values in relationship with other units in nature too,

we are able to recognize our connectedness with them too, and fulfil it. This enables us to participate in the universal human order (*Sarvabhaum Vyawasthā*). We will discuss about the harmony in nature/existence and human's participation in it in the next chapters.

We can now conclude that there are definite values in human-to-human relationships which need to be understood and fulfilled accordingly.


These values are

1. Trust
2. Respect
3. Affection
4. Care
5. Guidance
6. Reverence
7. Glory
8. Gratitude
9. Love

By living in relationships in the family, we get the occasion to gain the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we *live our understanding and relationships*. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being – thus laying the foundation for an undivided human race – from family order to world family order.

Response and Reaction

If we look at our living today, it is largely in what we can call as 'reaction' mode, and not in 'response' mode. For want of proper understanding of relationships we keep 'reacting' to the behaviour of the other person, we are at the mercy of the situation. Only when we recognize the relationships in terms of appropriate values, we will be 'responding' to every situation and to every person in the right way.

Reaction	Response
 <ul style="list-style-type: none"> - Doubt on intention - Irritation - Getting Angry - Fights 	<ul style="list-style-type: none"> - We are able to see that relationship IS at the level of 'I' - We feel the relatedness with the other – at the level of 'I' - We don't doubt the intention of the other 'I' - We feel a sense of responsibility to improve our own competence and the other's competence - We work for mutual fulfilment

Summary

In this chapter we have tried to focus attention on the harmony in the family, the harmony in human-to-human relationships through a correct appraisal of values inherent in these relationships. The main points are summarized below:

- Family is the basic unit of human interaction.
- Human beings live in relationships. We are related to other human beings.
- It is essential to understand these human relationships we have, starting from the people we live with in our family, to our friends and the people in society.
- The relationships exists between one self ('I') and the other self ('I').
- We in have feelings for other human beings (for other 'I's).
- This relationship is already there, it does not have to be created. It only needs to be understood and fulfilled accordingly.
- These feelings can be recognized. Their recognition, fulfilment and evaluation leads to mutual happiness.
- There are nine feelings (values) in human relationships. These are Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude and Love.
- Living with these feelings (values) is our innate need. Problems arise in relationships as we are unable to ensure the continuity of these feelings.

- Trust (*viśvāsa*) is called the basic or foundation value. Trust means the assurance that at the level of *intention*, the other means well for me at all times, that the other wants my happiness.
- There is a difference between a person's *intention* and their *competence* to fulfil that intention.
- We are all similar at the level of our *intention*, but differ in our *competence* to fulfil that intention.
- Respect (*sammāna*) means right evaluation, that we correctly evaluate the other person: without over-evaluating, under-evaluating or evaluating the person otherwise.
- Respect for a human being is based on the evaluation on the basis of 'I' and it includes acceptance of the other as being similar to me.
- When we do not understand respect, we tend to differentiate on the basis of body, physical facilities or beliefs.
- The feeling of Care (*mamatā*) is the feeling of wanting to nurture and protect the body of our relative.
- The feeling of ensuring right understanding and feelings in the other is called Guidance (*vātsalya*).
- The feeling of acceptance of excellence in the other is called reverence (*shraddhā*).
- Glory (*gaurava*) is the feeling for someone that has made efforts for excellence, to have the right understanding and feelings.
- The feeling of acceptance for those who have made effort for my excellence is the feeling of gratitude (*kṛitāḡyatā*).
- The feeling of being related to all, to every unit in existence, the entire existence is the feeling of love (*prema*). This feeling or value is also called the *Pūrṇa mūlya* or complete value/feeling, since this is the feeling of relatedness to all humans.
- The basic values or expectations to be understood in relationship are trust and respect. If we have these, then the remaining of the values flow quite naturally.
- Only care (*mamatā*) requires physical facilities. For other feelings, what we need essentially is their proper understanding.
- When we understand relationship, we respond, otherwise we react.

By living in relationship at all times in the family, we get the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we

live our understanding. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being, thus laying the foundation for an undivided human race, from family order to world family order.

REVIEW QUESTIONS

1. "Family is a natural laboratory to understand human relationships" – elaborate.
2. "Relationship IS, and it exists between one 'jeevan' & the other 'jeevan'." Examine this statement.
3. What is 'justice'? What are its four elements? Is it a continuous or a temporary need?
4. What is the outcome when we try to identify relationships based on the exchange of physical facilities?
5. List down the values in human relationship.
6. Define trust. Illustrate the feeling of trust with one example.
7. Differentiate between intention and competence. How do we come to confuse between the two?
8. "When we are assured of the intention of the other and find that the competence is lacking, we become a help to the other. When we doubt the intention of the other, we get into opposition." Explain.
9. "If I trust everyone, people would take undue advantage of me." Do you agree? Explain.
10. How is 'trust' the foundation value of relationships?
11. What is the basis of 'respect' for a human being? Do you see that the other human being is also similar to you? Explain.
12. How do we differentiate in relationships on the basis of body, physical facilities or beliefs? What problems do we face because of such differentiation?
13. Define 'affection'. How does affection lead to harmony in the family? What is the role of physical facilities in the fulfilment of this feeling?
14. Differentiate between competition and acquiring excellence with the help of one example.
15. Explain the feelings of 'care' and 'guidance', 'glory', 'reverence' and 'gratitude'.
16. Define 'love'. How can you say that the love is the complete value?
17. What can be the basis of an undivided society - the 'world family'?

CHAPTER NINE

Harmony in the Society – From Family Order to World Family Order

We studied the harmony at the first two levels of existence, i.e. the individual and the family. In this chapter we will study about harmony in the society.

Extending Relationship from Family to Society

As we begin to understand our relationships in the family and live harmoniously in these relationships, we become aware of our relatedness to all human beings. Family is the first place to understand our relationships, recognize the feelings in these relationships, live according to these feelings and attain mutual happiness. As we begin to understand that relationship exists between my Self ('I') and the other's Self ('I'), we begin to see that relationships are not limited in the family but extend to include all human beings.

Ask yourself the following-

“Do I want to live in harmony only within a limited set of people or with everyone?”

Our natural acceptance is to feel related to everyone. We can easily explore this within ourselves. We find that in reality we not only want ourselves to be happy but also want to make others happy, even beyond the confines of our family. We see this with our friends, our colleagues, our co-workers, our teachers, people in the social web that we live in and even the stranger on the road! Whoever we come in contact with, our natural acceptance is to be in harmony, to co-exist with them. Our *competence* might be limited at the moment and we might feel we are unable to do so but we *spontaneously* accept that we wish for their happiness as well, along with ours; this is our *intention*. We expect the same from the other. We feel relaxed when we are with people who we feel related to us and we enjoy a feeling of assurance and trust when we live in this social web. Do we not want this satisfaction, trust and fearlessness to exist at all times and at all places on this planet?

Harmony in the family is the building block for harmony in the Society. Harmony in society leads to an undivided society when we feel related with each and every human being. Today our feelings for our society have become very limited and each one of us lives in a very small web of relationships. Even these simple relationships in a family may appear burdensome to a lot of us, not to talk of the world family! Our natural acceptance, however, is for relatedness with all and we can very naturally expand into the world family. This is the basis of an undivided society (*Akhandā Samāja*^{*}), a feeling of relatedness with all. As we begin to understand and become aware of the harmony at this level in our living, we begin to see our responsibility and participation in it.

Identification of the Comprehensive Human Goal

In order to facilitate the fulfilment of the basic aspirations of all human beings in the society, the following comprehensive human goal needs to be understood. This is what will be conducive to the fulfilment at the individual level as well as sustainable prosperity, peace and harmony in the society:

1. Right Understanding (<i>Samādhāna</i> [*])	2. Prosperity (<i>Samriddhi</i>)	3. Fearlessness(Trust) (<i>Abhaya</i> [*])	4. Co-existence. (<i>Saha-astitva</i> [*])
↓	↓	↓	↓
In Every Individual	In Every Family	In Society	In Nature

1. Right understanding is necessary for the human being, for all human beings. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature.
2. Prosperity is needed in every family. Prosperity in the family means that the family is able to identify its needs and is able to produce/achieve more than its requirements.
3. Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.
4. Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings.

This is the **Comprehensive Human Goal**. Now ask yourself the following questions:

Are all the four constituents required, or can we do away with any one of them?

If the above is ensured, what else would we need in the society? What else do you desire living in a society?

^{*} Can be spelt as *Akhand Samaj*, *Samadhan*, *Abhay*, *Sah-astitva* respectively too.

With little exploration, we find that all four are required for human society. We are not satisfied with anything less than this. This is the basic minimum requirement to ensure sustainable happiness and prosperity. We can't cut down any of them. This is the *minimum* level that each one of us wants, and also the *maximum* we can think of. We can't think of anything more than this. This is the target for each one of us, the whole human race and the human tradition. The moment we leave anyone of them out, there will be loss of continuity, and the goal cannot be achieved.

We will find that the above mentioned goal is not only comprehensive but also universal i.e. equally applicable to all human beings and for all times. It includes all our aspirations and this is the goal for each one of us. As our understanding and awareness deepens (our competence increases), we begin to take responsibility that spreads beyond the confines of ourselves and our family and begin to include the entire human society in working towards the above goal.

Let us revisit the above to verify them. Ask yourself these questions and you will be able to explore each of the above goals in detail:

1. Do I want right understanding for every human being or do I want that some should have this right understanding and others may follow them?
2. Do I want every family to be prosperous or do I want only some families, or only my family to be prosperous and the rest to live in a state of deprivation?
3. Do I want to work for a society in which I can be assured, in which there is trust or fearlessness or am I okay with a society in which we have mistrust, suspicion and fear all around? Am I comfortable living with a sense of fear?
4. Do I want to live in co-existence with all of nature or do I want to be in opposition with nature? Do I want to exploit nature or do I want to enrich it? Do I want prosperity for both myself and nature?

These are quite relevant questions pertaining to our well-being. We need to explore and answer these to ourselves, before we go to make any program for the society.

Thus, this becomes the goal of human society, or the basic need of human civilization.

Now, how are these related?

You will find the following when you look for the relation in the above:

1. The harmony in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society.
2. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required, the family can be prosperous.

3. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.
4. When human beings with right understanding interact with nature, it will be in consonance with the co-existence and will be mutually enriching.

We may also understand it in the following sequence.

1. Right Understanding → 2. Prosperity → 3. Fearlessness (trust) → 4. Co-existence

Where are we Today?

Now let us evaluate the current situation in this context. Where are we with respect to the above goal? How do we fare presently?

Right understanding in individuals? - Are we really working for this? You will find that we are talking so much about information and skills, but we are ignoring the need for right understanding, we are ignoring the need to understand happiness correctly. We are ignoring the need to understand and be in relationship.

Prosperity in families? - We are not able to see that the need for physical facilities is limited and that, we can have more than what we need! We are only talking about how to generate more wealth. All our economy, education, market is luring individuals to generate as much wealth as possible. We feel proud in declaring the number of billionaires and trillionaires in our society, without ever evaluating whether this is taking us to the state of prosperity! We seem to have forgotten that the need to have wealth is connected with the need to keep the body healthy and use it for the right purpose and not for maximizing accumulation for the purpose of sensory enjoyment.

Fearlessness (trust) in society? - In place of working for fearlessness, we are working for strategic powers. In the name of defence, we are misusing the valuable resources of nature to make weapons and ammunitions. We are becoming increasingly more fearful of each other, paranoid that the other human being is out to get me, finish me. So, most of the countries in the world are busy preparing for war, in the hope that more and more competence for war will lead to peace! We have organizations like United Nations, but here too, we do not have programs to ensure mutual trust among people, which is the basis of fearlessness, peace and harmony.

Co-existence with nature? - Instead of co-existing, we are busy figuring out better ways to exploit nature. The results are there for all of us to see today. We have tended to assume

that the goal of our technological development is to get victory over nature, to subjugate the entities in nature and to disrupt nature's cycles, in pursuance of our whims and fancies. We even have disregarded the obvious truth that nature is our basic support system and disturbing its balance will result in our own destruction.

Thus, we have missed out on the core things, and there is need for us to re-align our focus towards ensuring the right understanding and relationship. For this, we have to understand the harmony at all levels of our living. We have to move from living with assumptions to living with right understanding. Each one of us needs to start this journey within to be able to contribute towards rectification of this dangerous situation.

The problem with us today is that the program to ensure the first step, i.e. right understanding in the individual, is missing. The route to prosperity and social harmony is through right understanding only.

*P*rograms Needed to Achieve the Comprehensive Human Goal: The Five Dimensions of Human Endeavour

In the light of the comprehensive human goal, let us visualize how the following five salient dimensions of human endeavour are to be shaped and implemented in society. It will be necessary to develop appropriate systems and programs to cater to the above goal in order to ensure human welfare.

The five dimensions of human endeavour are:

1. Education – Right Living (*Śikshā - Sanskāra*) (or 'Shiksha-Sanskar' for simplicity)
2. Health – Self-regulation (*Svāsthya-Sanyama*) (or 'Svasthya-Sanyam' for simplicity)
3. Justice – Preservation (*Nyāya-Surakshā*) (or 'Nyaya-Suraksha' for simplicity)
4. Production – Work (*Utpādana-Kārya*) (or 'Utpadan-Karya' for simplicity)
5. Exchange – Storage (*Vinimaya - Koṣa*) (or 'Vinimaya-Kosh' for simplicity)

These five dimensions broadly cover all the activities that are necessary and fundamental to the harmonious existence of human society. Let us look at each of these in the light of comprehensive human goal:

*E*ducation-Right Living (*Śikshā-Sanskāra*)

'Education – Right Living' is made up of two words – Education & Right Living.

The content of education is the understanding of harmony at all the four levels of our existence – from myself to the entire existence.

Right Living or *Sanskāra* refers to the ability to live in harmony at all the four levels of living.

Thus,

Education = To understand harmony at all four levels of living.

Right Living = Commitment and preparedness to live in harmony at all four levels of living.

It is important to realize that understanding of harmony is accompanied by learning to live in harmony at all the levels and doing things that ensure harmony at all the levels. The competence gained from understanding enables us to live in harmony.

We have to ensure the availability and continuity of Education-Right Living in our society. This dimension of society works to ensure 'Right Understanding' and 'Right Feelings' or 'All-encompassing Solution' called *samādhāna* in every individual and ensures that our succeeding generations have both the content and the environment available to work towards achieving their goal of continuous happiness and prosperity. This is the goal and objective of education.

Health-Self-regulation (Svāsthya-Sanyama)

We have already discussed about *sanyama* and health in chapter 7. We will just recall a few points.

Sanyama refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body.

When the body is fit to act according to the needs of the Self ('I'), and, there is harmony among the parts of the Body, it is referred to as health or *Svāsthya*.

Sanyama (or self-regulation) is the basis of *Svāsthya*.

Justice-Preservation (Nyāya-Surakshā)

We had discussed about justice in the previous chapter.

Justice (*Nyāya*) refers to harmony in the relationship between human beings, while Preservation (*Surakshā*) refers to harmony in the relationship between human being and the rest of nature.

- Justice** = 'Human-Human relation' – its recognition, fulfilment, evaluation – leading to mutual Happiness.
- Preservation** = 'Human – Rest of nature' relation - its recognition, fulfilment, evaluation - leading to mutual Prosperity.
- = Enrichment, Protection, Right Utilization of nature.

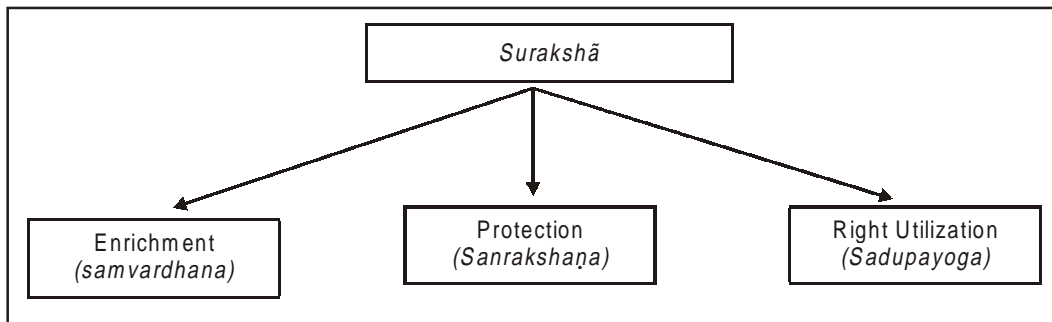
Justice

We say there is justice in a relationship when there is mutual fulfilment i.e. both individuals are satisfied: which means the values are rightly recognized, fulfilled, rightly evaluated and mutual happiness is ensured. Mutual happiness is the goal in relationship and each one of us has a responsibility in ensuring a continuity of justice or *Nyāya* in our society.

Preservation

Besides human-human relationships, we also have to work to ensure that our relationship with the rest of nature is mutually enriching for humanity as well as for nature. This dimension of our society works to ensure '*Surakshā*'. This involves ensuring the following three aspects –

1. Enrichment (I cultivate wheat; this enriches wheat as the quantity grows)
2. Protection (I protect it so that it is fit to eat)
3. Right Utilization (I use it for nurturing of the body and do not let it get wasted).



*P*roduction-Work (*Utpādana-Kārya*)

Work refers to the physical efforts made by humans on the rest of nature, while production refers to the output/physical produce that is obtained through these efforts.

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

Production - Things obtained out of work.

There are two important questions that come to mind when we talk of production-work:

1. **What to produce?**
2. **How to produce?**

What to produce

The decision of what to produce depends on the right identification of needs. For this, we have to identify the physical needs of the body, i.e. what is needed for the nourishment, protection and right utilization of the body. When we look into this, we can see that there is a need for: food, clothing, shelter, and various kinds of instruments (ex: means of transport, communication, remote viewing of images, etc.) for the right utilization of the body.

How to produce

When we come to the question of how to produce, we are referring to the technology or systems we use for production. On understanding of the harmony at all the levels of our living, it becomes evident that there is an inherent balance, a harmony in nature. So, it is only natural that any production system we design or implement is within the framework that is present in nature, i.e. it does not violate the framework/harmony in nature. When we look at the way in which nature is organized, the following becomes apparent:

1. The systems in nature are cyclic i.e. they are not open ended.
2. The systems in nature are mutually fulfilling or mutually enriching.

Thus the way to produce is:

Through Cyclical (*Āvartanś īla*) Process, in harmony with nature.

1. It has to be Cyclic
2. It has to ensure that every unit is enriched

Example of cyclic and enriching process in nature: When a seed is planted in soil and water is added, it grows to be a tree and in turn, bears leaves, flowers and fruits. The fruits ripen, leaves mature and fall to the ground and enrich the soil forming manure by decaying. Seeds are scattered from the fruit into the soil and once again these fruits form a plant and bear fruit. This way the soil gets enriched, seeds are multiplied and tree grows. Everything is regenerated. This is nature's way of enriching the soil. We can see mutual enrichment in

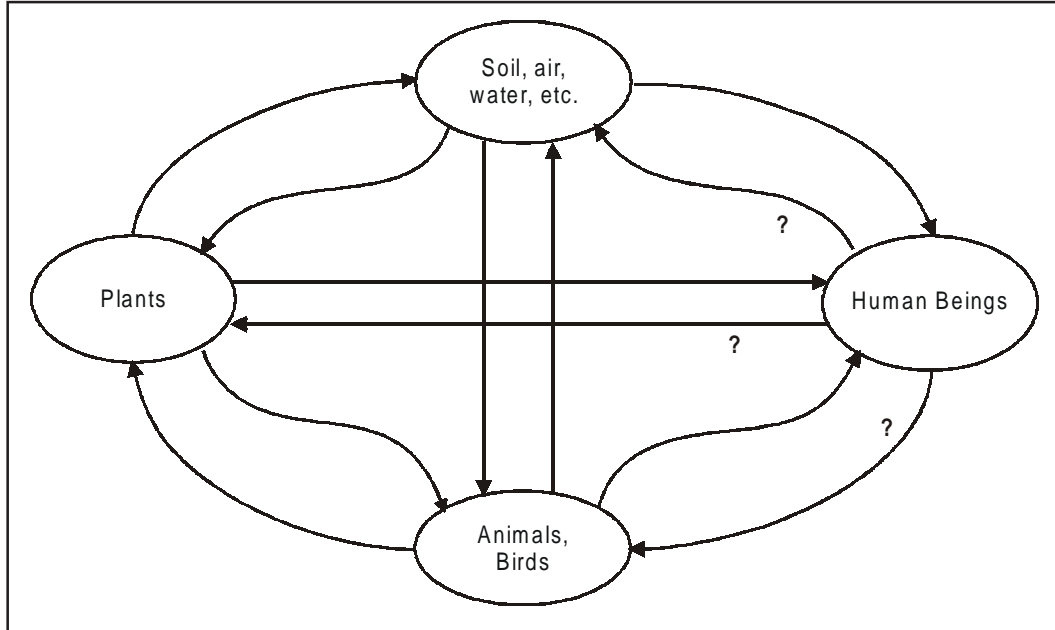
nature in this way. This process is also cyclic. It is not that the seed grows once, and then the whole process is over. This process continues. We can thus see that the processes in nature are both cyclic and enriching. Numerous such examples can be taken, between plants and soil, within plants, between plants and birds, and animals, etc. There is an inherent balance, in the species, in the entire cycle.

We don't notice this enough today and appreciate it. When we do start noticing, we will be highly delighted. We are so lost in our imagination, in our own make-believe worlds of aims and misconstrued notions of existence, that we don't pay attention to the very system that supports all of us. You only need to start paying attention to this yourself, and you can see the incredibly different ways in which nature is organized. We can start noticing this ourselves, paying attention to this, when we either walk on the road, or in the park. You will find that even as you begin to see this balance in nature, as you see and understand its processes, you will feel more comfortable and more assured.

Examples of enrichment in nature: There is another interesting fact that comes up when we start paying attention to nature. Production is already taking place in it! Once a plant starts to grow in nature, it manages its own fertilizer, its own water. We don't have to "manage" anything for it, it is not that we 'grow' trees today. Trees and plants grow of their own accord. We can only facilitate that process, by first understanding it, and then learning the skills. The basic requirements for human and animal survival are already occurring in nature. So, when we talk of production [with respect to human beings], it is not that we are going to produce something in nature for the first time! In a sense, we are only extending the process. Rice and wheat anyway grow in nature, we only work out how we can have more of it, or only certain varieties in a given land mass – we call this agriculture. Even today, most of the work in basic production is being done by nature: for example, in agriculture, most of our effort is in sowing, collecting and storing the food. Rest of the work is being done by nature.

Hence, when we are talking of production, it is desirable to extend this production system that is already inherently present in nature, which is cyclic and mutually enriching. For example, guavas are grown in nature, we eat them and finally it goes back to soil through human excreta. We can extend this process by making jam or jelly out of guava and eat the jam or jelly. This making of jam or jelly is production, which is essentially an extension of the cyclic production process already taking place in nature. If we start paying attention, it is very much possible for human being to ensure production process which is cyclic and enriching for nature. Let's take an example. The tress and plants are anyway growing in nature. The amount of wood one person would require in his life time can be obtained from four full grown trees. How many trees can a person plant in his life time? Certainly more than four, it can even be ten, twenty or hundred. So, if aware, a human being can be enriching for nature in a much more effective manner than an animal can do.

Let us study a little about nature here. We will do this study further in the next chapter in detail.



In nature, there are four different kinds of entities. One kind of entity includes materials such as air, water, soil, metals & non-metals, etc. The other kind has plants, herbs, etc. The third kind has animals & birds, and the fourth kind includes human beings. When you look at their interrelationship, you find that the materials, plants and animals are enriching for the other entities including human beings. We saw some examples above about the interwoven cycles and enrichment in nature. Based on these cycles and mutual enrichment only, the production is naturally taking place in the nature. Humans only have to understand this feature of nature. The purpose of science and technology is to facilitate the cyclic processes in nature and make human beings more and more fulfilling to the other entities. But you will find that human beings are neither enriching (fulfilling) for humans nor for the other three kinds of entities. If only we understand the processes in nature, we can design our production systems through application of science and technology in such a way that this mutual fulfilment is better ensured, rather than disturbing it.

Exchange-Storage (*Vinimaya-Koṣa*)

Exchange (*vinimaya*) refers to the exchange of physical facilities between the members of the society, while storage (*koṣa*) refers to the storage of physical facilities that is left after fulfilling the needs of the family.

It is important to note that exchange and storage is done for mutual fulfilment and not for madness of profit or exploitation or hoarding.

Exchange- Exchanging of produce for mutual fulfilment.

(With a view of mutual fulfilment, not MADNESS of profit)

Storage – Storing of produce after fulfilment of needs.

(With a view of right utilization in future, not HOARDING)

Each family has the capacity to produce more than what it needs for itself. Say, if a family produces wheat, it can produce for ten families together. The other family can similarly produce cotton for all its neighbourhood. Summing up all the needs in the society, the families are capable to produce more than the need. And then we can exchange things. This exchange can take place in the form of commodities themselves, or through currency, wherever required.

When we produce more than required, we exchange for our current needs and store for future needs. This storage is to be used when the production is not taking place, or some relative of ours needs it.

One thing to observe in the two activities is that we are exchanging so that all of us are able to fulfil our needs together. It is meant for mutual fulfilment, and not to exploit the other, not with a madness of profit. This is what is naturally acceptable to us, though we may be living far from it. Similarly, we are storing for proper utilization of the physical facility in the future. We are not doing it with a view to hoard. As soon as we are able to recognize the relationship with the other human being or the rest of nature, we cannot think of exploiting anything. This is what our natural acceptance is, what our basic aspiration is.

We can now see how these five dimensions of humanistic society are able to ensure the human goal:

Education – Right living ——— leads to ————— > Right understanding

** Having the process of education and right living leads to right understanding in the individual*

Health – Self-regulation ——— leads to —————> Prosperity

** Having the program for health and sanyam leads to well being of the body, and identification of need for physical facilities which along with production ensures feeling of prosperity in the family.*

**Justice – Preservation ——— leads to —————> Fearlessness and Co-existence
(respectively)**

** Ensuring justice in relationship, or mutual fulfilment in relationship on the basis of values like Trust, Respect, etc leads to fearlessness in society, while Surakshā of nature – via enrichment, protection and right utilization leads to co-existence in nature.*

Production – Work ————— leads to —————> **Prosperity and Co-existence**

** Production and work are for physical facilities, and this leads to a feeling of prosperity in the family. Production is done in harmony with nature, and hence, this also leads to co-existence with nature.*

Exchange – Storage ————— leads to —————> **Prosperity and Fearlessness**

** When we store and exchange for mutual fulfilment and not for exploitation, then it leads to fearlessness (trust) in society.*

We can summarize it as follows:

<i>Śikshā - Sanskāra</i>	—————>	<i>samadhāna</i>
<i>Svāsthya-sanyama</i>	—————>	<i>samriddhi</i>
<i>Nyāya-Surakshā</i>	—————>	<i>abhaya & saha-astitva</i>
<i>Utpādana-Kārya</i>	—————>	<i>samriddhi & saha-astitva</i>
<i>Vinimaya-koṣa</i>	—————>	<i>samriddhi & abhaya</i>

What is our State Today?

Let us observe our programs today in these five dimensions and evaluate whether they are leading to the fulfilment of human goal.

Education-Right Living

On this account, we have progressed in terms of taking literacy to all corners of the society. Information which was limited to a selected few has got spread to the masses. We have developed means of communication to reach out to every human being. Girls and boys, both are able to attain education. But, we need to relook at the content of education and the effect of this content on the living of human beings.

Certainly, we have progressed in terms of making education within reach to all, but the programs of education have become mere programs of literacy, training and information transfer. The real mark of an educated human being, as we saw above, is that he/ she is able to lead a happy and prosperous life in oneself, and be mutually fulfilling all around. But do

we see this today? We find that the educational programs of today are making the individuals feel more dissatisfied and deprived. In the whole process, we just learn how to multiply physical facilities, without ever trying to make out how much is needed. Training and information transfer programs, including literacy programs are of course required. But they are a small part of the whole education process; they are not the complete education. This needs to be understood by all of us.

As mentioned above, human education ensures understanding and living in harmony at all levels of human existence, from self to entire existence. We are missing in the very first level. Do we study about our own self in twenty years of our education and training?

Health-Self-regulation

We had discussed on this in chapter 7.

In this dimension, we have made progress in terms of reducing infant death, increasing the life expectancy through medication, removal of epidemics, implanting artificial parts in the body to support the functioning of the body and so on.

These facilities are of course an asset. But as we learnt, *Sanyama* is basic to *Svāsthya*. Lack of understanding of the Body as an instrument of the Self ('I') coupled with the technological progress has led us to go for newer sources of sensual pleasures, irresponsible practices in living, etc. In place of being responsible to the Body, we are relying more on medication. We are developing micro- and nano- technologies to cure smallest parts of the body, but we are producing new diseases day by day through irresponsible living.

Justice-Preservation

In terms of justice, we have progressed on account of bringing every act of crime to the court of law. Every issue related to relationship can now be debated in the court of law. But is the court of law the place to get justice? If we look at the situation today, we find that we have thousands of courts and lawyers and they are all trying to settle injustice in relations. Judgements are passed and punishments are given. This does not ensure justice! In justice, there is mutual fulfilment for both parties.

The fulfilment of relationship at the level of individual and family is deteriorating. TV serials depict in great detail the bad state of our affairs and are creating large viewership for such things. At the level of nations, we have rising fears of destructive wars with growing innovations in science and technology. The competition and enmity between nations or communities is on the hike, the feeling of mistrust and fear in villages and cities is slowly growing. The number of legal suits is increasing exponentially, families are breaking for trivial gains, communal violence and conflicts between factions of society are multiplying.

Regarding *Surakshā*, we can see from history how we humans have fared well in developing new technologies which have high degree of utilization for the mankind. We have explored new dimensions of science to get information about every corner of nature. But due to lack of understanding, we have misused them more than rightly using. We can see that in terms of:

1. ***Enrichment***: We have largely disturbed nature via chemicals and depletion of resources rather than enrich it. Urgent steps are needed to rectify this trend.
2. ***Protection***: The natural resources have been depleted to a large extent, birds and animals are fast getting extinct, the forested areas are on the wane, pollution is on the rise, be it air pollution, water pollution, soil pollution, plastic pollution, and so on. We have produced bombs to destroy the earth multiple times, while destroying even once is not desirable!
3. ***Right utilization***: Again, we have fared very poorly. Today is an era of consumerism and wastage! We produce many times more clothes, electronics, cars, watches, cell-phones, etc. than we need! Managing all this production has become a major problem for us today! All we are interested in is having more and more of it (accumulation). Hence, instead of right utilization, we have ended up exploiting and disposing off vast amounts of natural resources.

Mentioned above are certain things that need attention in our living too. Check for yourself, in your house. How many pairs of footwear do you need? How many do you have? Repeat this for towels, for clothes, shirts, pants, etc. Are you utilizing all these things properly? Are you even paying attention to it? When we rightly utilize something, it gives us fulfilment. It also ensures there is no wastage at the level of nature. Whereas today, we hear of companies overproducing chocolates and butter, and dumping thousands of tons of this into the sea! We hear of people having hundreds of pairs of footwear! While these can be extreme examples, each one of us can check and see what we are doing today to ensure right utilization: of water, of clothes, of food and of vehicles. Right utilization is the most important part of *Surakshā*. Nature already has such things of use in abundance that we need not produce, only utilize rightly. But we are destroying even them.

Production-work

We have seen that nature is cyclic and enriching. How do we, as human beings, fare when it comes to interacting with nature? On this account, we have done very well in terms of making our production systems efficient and automated, reducing the time, material and energy requirement in production, ability to produce variety of complicated parts and mechanisms, reducing the dependence on natural processes, and so on.

But all of us know how we have multiplied the environmental problems in the process and how we have increased consumerism today. We have disturbed the ecological balance and our production activities have upset the cycles in the nature.

Let us take into account some more facts here:

Cyclic – Acyclic: While nature's processes are all cyclic (close ended) our processes are acyclic (open ended). If nature functions in such a way that all resources are continuously renewed and replenished (like water, manure in the soil, etc), man's processes deplete them.

For example, when we burn coal, it is a non-renewable resource. We can never again produce the coal we are burning today. This is what we mean when we say 'open ended'. This is true for all fossil fuels: petrol, diesel, coal. All these are being pulled out from the bottom of the earth and being consumed by us. There are two problems with doing this:

- The utility of all these fossil fuels at the bottom of the earth is to keep the temperature on the earth's surface in a steady state – from the heat in its own core, and the heat from the sun. By depleting fossil fuels, we are tampering with the ability of the earth to maintain its temperature. This is an *irreparable* damage we are doing.
- When we burn the fossil fuels in enormous quantities, it pollutes the atmosphere, and poisons the air we breathe. And our basic need, to keep the body healthy, is affected.

We can take many such examples (plastics, foams, etc), where the production systems designed by man, violate the cyclic principle inherent in nature thus causing an imbalance in nature. This in turn effectively causes trouble for man himself.

Enriching-not enriching: Are we enriching nature, or are we not? Largely the answer is NO. Take the example of pesticides and fertilizers. It is common knowledge today that the land that has seen heavy use of chemical fertilizers becomes unfit for agriculture. And the pesticides are poisoning our own bodies and the animals and birds as well. In the process of moving towards a global economy, we have increased our technological capabilities and increased the production capacities of our industries and factories. In this process, we have managed to make extinct thousands of plant, animal and insect species. The statistics on this is quite terrifying. We seem to be hurtling towards problems of great magnitude as we continue down the path of environment destruction.

Exchange – Storage

In terms of exchange and storage, we have developed efficient ways of selling and buying, sending or receiving money and investing them to multiply faster than nature could ever do. Sitting with the laptop, we can purchase commodities across the world and invest our capital in distant markets. Profits can multiply overnight, and we can enter the list of trillionaires without any physical work. We can also store hoards of currency within a digital map.

But with these rising modes of exchange and storage, the exploitation of mankind and nature has shot up. The disparities in wealth have increased, and the madness for profit has become the general motivation.

Liquidity of money has of course helped us by providing a smooth mode of exchange. But it has created more problems than solutions. These problems are the outcome of our mis-perception in visualizing money which is a notional entity to be the same as physical facilities which are tangible and are our real needs. It needs to be remembered that money is not a need in itself but only a mechanism to facilitate exchange of physical facilities.

Harmony from Family Order to World Family Order: Universal Human Order

Having understood the comprehensive human goal, we are able to be in harmony not only with human beings, but also with the rest of nature. We are able to see that we are related to every unit in the nature and ensure mutual fulfilment in that relationship. Working on the five dimensions of human endeavour in the light of right understanding, we are able to work for an orderly living of the human society, whose foundational unit is the family and the final destination is the world family. Thus, a number of family units in the form of a village and a number of villages integrate to larger clusters of human society – expanding in this sequence finally to a universal human order on this planet. Living in this order, we are able to plan for the need of physical facilities, the availability of natural resources and the role of human beings in ensuring the need at the level of planet. We are able to work for inculcation of universally acceptable human values through education, plan systems to ensure justice for all human beings, make policies for the well-being of all.

Undivided Society (*Akhandā Samājā*)- feeling of being related to every human being.

Universal Human Order (*Sārvabhauma Vyavasthā*) - feeling of being related to every unit including human beings and other entities of nature.

Summary

- Society is our third level of living. Understanding of values in relationship helps us to extend our harmonious living with people in the society.
- The comprehensive human goal is (1) right understanding in every individual, (2) prosperity in every family, (3) fearlessness (trust) in the society, and (4) co-existence in nature.

- Lack of understanding of harmony has led astray our programs and we are not able to work for the fulfilment of comprehensive human goal today.
- The programs to fulfil the human goal are included in the five dimensions of the society:
 - (a) Education – Right Living (*Śikshā - Sanskāra*)
 - (b) Health – Self-regulation (*Svāsthya-Sanyama*)
 - (c) Justice – Preservation (*Nyāya-Surakshā*)
 - (d) Production – Work (*Utpādana-Kārya*)
 - (e) Exchange – Storage (*Vinimaya - Kṣa*)
- Education is to understand harmony at all four levels of existence.
Right Living is the commitment and preparedness to live in harmony at all levels.
- Self-regulation (*Sanyama*) is the feeling of responsibility for nurturing, protecting and rightly utilizing the body.
Health (*Svāsthya*) is the state of body when it is fit to act according to the needs of the Self or 'I', i.e. there is harmony among the parts of the Body.
- Justice (*Nyāya*) is the recognition, fulfilment and evaluation of values in 'Human-Human relation leading to mutual Happiness.
Preservation is the recognition, fulfilment and evaluation of values in 'Human – Rest of nature' relation leading to mutual Prosperity.
= Enrichment, Protection, Right Utilization of nature.
- Work is the labour that human does on the rest of nature.
Production is the physical facility obtained out of work.
Here two issues are important:
 1. What to produce ?
 - Physical facilities for nurturing, protecting and rightly utilizing the body.
 2. How to produce?
 - Through Cyclical (*Āvartanīya*) Process, in harmony with nature
 1. It has to be Cyclic.

2. It has to ensure that every unit is enriched.

- Exchange- Exchanging of produce for mutual fulfilment, not MADNESS of profit.
Storage – Storing of produce after fulfilment of needs, with a view of right utilization in future, not HOARDING.
- Our state today is that we have worked hard in all the five dimensions of human endeavour but the lack of right understanding has created a variety of problems today.
- The way out is to understand and to live in harmony at all the levels of living, right from oneself to the whole existence.
- This paves way for moving towards a universal human order on earth.

REVIEW QUESTIONS

1. Right understanding in the individuals is the basis for harmony in the family, which is the building block for harmony in the society. Give your comments.
2. What is the comprehensive human goal? Explain how this is conducive to sustainable happiness and prosperity for all.
3. Critically examine the state of the society today in context with the fulfilment of comprehensive human goal.
4. What are the five dimensions of human endeavour in society conducive to '*mānaviya vyavasthā*'? Explain.
5. What is the meaning of education and *sanskāra*? How does *sanskāra* follow education?
6. Write a short note on the concept of '*surakshā*'.
7. What is *Āvartanśīla* process of production? Explain with two examples.
8. Explain, giving examples, how pollution and resource depletion are both the direct outcomes of ignoring *Āvartanśīlatā*?
9. How can exchange of physical goods be mutually fulfilling? Evaluate the motivation of exchange in today's scenario.
10. Why is storage required in a society? Suggest any two ways in which you can store the produce for right utilization in the future.
11. What in your opinion, is an effecting way of ensuring prosperity in the family? What programs can you undertake in this respect?
12. Indicate a few feasible steps to promote harmony in the society and co-existence with nature.
13. What do you mean by 'universal human order'? What could be your role in moving towards it?

CHAPTER TEN

Harmony in Nature – Understanding the Interconnectedness and Mutual Fulfilment

We started by saying that the basic human aspiration of every human being is continuous happiness and prosperity. Exploring the meaning of happiness, we found that happiness is to understand and live in harmony at all levels of living. So far, we discussed the harmony at the level of the human being, the family and the society. While discussing the harmony at the level of society, we came across the relationship of human being with the rest of nature. In this chapter, we will discuss the harmony in the nature and see how the entities in nature are interconnected and mutually fulfilling.

The Four Orders in Nature

If we look around, everything that we see can be put into one of the following four 'orders'.

- a. Material Order (*padārtha avasthā**) – e.g. soil, water, air, etc.
- b. Plant/Bio Order (*prāṇa avasthā**) – e.g. grass, plants, trees, flowers, fruits, etc.
- c. Animal Order (*jīva avasthā**) – e.g. Animals and Birds.
- d. Human (Knowledge) Order (*gyāna avasthā**) – Human Beings.

The big land mass of the continents, gigantic water bodies like ocean and seas, mountains and rivers, the atmosphere above, the heaps of metals and mineral below, the dense gases & fossil fuels deep below the surface of the earth – all fall into the Material Order or *padārtha avasthā*. In fact, if we look around beyond the earth, the material order is visible even in the form of stars, planets, moons and several astronomical bodies.

* Can be spelt as *padarth avastha*, *pran avastha*, *jiva avastha*, *gyan avastha*, respectively too.

Our land mass is covered with grass and small shrubs and they form the lining on the entire soil. Shrubs, plants, and trees form huge forests along with the flora in the ocean. All of this is the plant/bio order or *prāṇa avasthā* and it is the next big order on our planet. (The material order is far greater in quantity compared to the plant/bio order)

Animals and birds form the third largest order and we call them the Animal Order or *jīva avasthā*. Here again, we see that the plant/bio-order is far greater in quantity than the animal order.

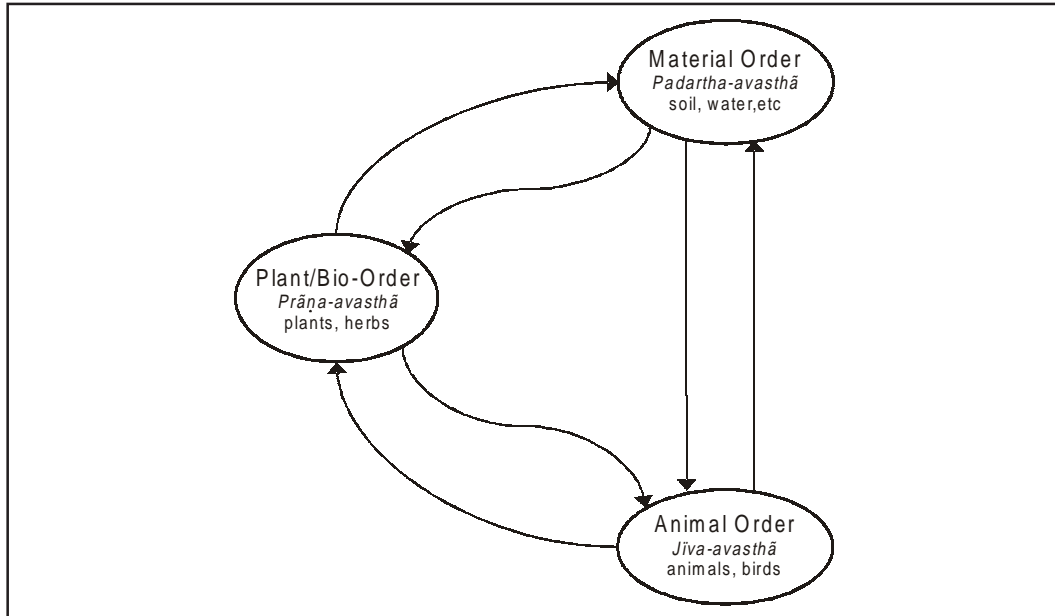
Humans are the smallest order and they are referred to as Human Order or *gyāna avasthā*. Animals are far greater in quantity as compared to the human order.

Each one of us can recognize all these four orders around ourselves and see that together these four orders comprise of all the units that we see and understand around us.

Interconnectedness and Mutual Fulfilment (*Paraspartā aur Paraspara Pūrakatā*)

* “*paraspartā*” means ‘interconnectedness’. “*paraspara pūraka*” means ‘mutually fulfilling’

Let us look at the first three orders namely the Material, Plant/Bio (*pranic*) and Animal Order. We can easily see that they are interconnected. Each order is connected to each other order. And the relationship between these orders is in such a way that they all fulfil each other and coexist with each other.



Material Order and Plant/Bio-Order

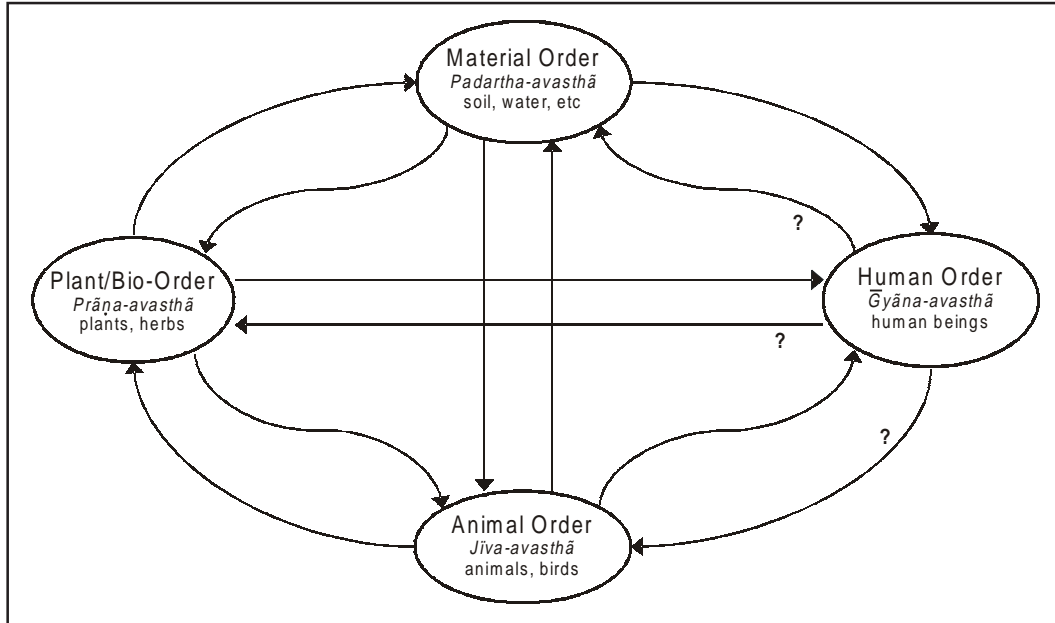
The Material Order provides the nutrients to the Plant/Bio-Order in the form of soil, minerals, etc while the Plant/Bio-Order decays and forms more nutrient, thus enriching the soil. The Plant/Bio-Order also decays to substances like oil and coal, which are stored deep within the earth as protection against the heat from the molten core inside the earth as well as the heat from the sun (*today, this is the material we are removing and using as fuel!*). Plants help move the nutrients through the various layers of the soil. The roots of the plants hold the soil together and prevent the soil from erosion. Plants produce oxygen/ carbon dioxide and thus help in the movement of the Material Order. Thus *Pranic* order and Material Order, naturally exist in a relationship of mutual fulfilment with each other. They also co-exist, they don't deny the other. There is a mutual interdependency and co-existence we can see here.

Material Order, Plant/Bio Order and Animal Order

The Material Order provides the basis for movement of all animals, birds and fishes. Water, Oxygen and other gases are necessities for both plants and animals. At the same time, the Animal Order helps enrich the soil with its excreta and this excreta helps the plants with nutrients. The Plant/Bio Order provides food for animals, birds and fishes. The Animal Order helps in pollination of the flowers of the *Pranic* order. The relationship across all three orders is – naturally one of mutual fulfilment. None of these orders denies the other.

Material Order, Pranic Order, Animal Order and Human Order

It is clear that the above mentioned three orders are fulfilling to each other. When we look at the connectedness with human beings, we find that each of these orders is fulfilling to the human order. This we can verify looking at the multiple uses we are drawing out of these entities. We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, we are not able to ensure this mutual fulfilment. We are dependent on the material order for soil and minerals and metals, but only end up polluting the soil and depleting the fossil fuels; we are dependent on plants for our food and holding together the larger ecosystem, but we have destroyed forests and destroyed multiple species of plants and herbs; we are dependent on animals to carry out our production and transportation activities, but have made many species of animals extinct, and are today known for our cruelty towards animals.



We thus see that the three orders besides the Human Order are in harmony and are fulfilling to the human order. However, we as humans have not yet understood and learnt to live in relationship of mutual fulfilment with these three other orders. This is because we have not understood the harmony that exists between these orders. We have not even understood our own needs properly, nor have we understood harmonious ways to fulfil our needs. Consequently, we have disturbed ourselves and also the balance amongst the other three orders. This is evident when we see that we have pretty much plundered the body of the earth of all the heat absorbing materials like coal and oil and burnt these fossil fuels in our atmosphere causing a significant deterioration in the temperature regulation of our planet. We have significantly deforested huge forest masses and through it, altered the weather system of our planet. Our burgeoning cities and industries have spilled huge amounts of industrial and human waste into the water bodies and even drinking water has to be now chemically treated before it can be consumed by humans. The air we breathe has become polluted; the food we grow has become chemically affected. The effect of this disharmony is now affecting our lives in the form of diseases and maladies.

On the other hand, if we explore our natural acceptance, we find that we want to live harmoniously with nature. This is important for our own happiness. This is an undeniable and a very significant relationship for each one of us. This is a relationship we need to properly understand.

*R*ecyclability and Self-regulation in Nature

There are several cyclical processes that we can see in nature. For example the cycle of water, evaporating, condensing and precipitating back to water giving the weather phenomena. The quantity of water on the surface of earth remains conserved by itself, no need for human intervention. You have studied cycles of carbon, oxygen and nitrogen in nature in your school. The cycles keep these materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment. In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved. It never happens that the number of trees shoots up and there is lack of soil for the trees! The appropriateness of conditions for growth of both plants and animals are self-regulated in nature keeping the population proportions naturally maintained. You will find that the population of grass, deers and tigers remains such that all can continue. This phenomenon is termed as self-regulation. You will appreciate that in a single breed of animals, the number of males and females generated through procreation is such that the continuity of species is ensured by itself. This happens with humans too, but inhuman practices have led to disproportionate numbers of men and women. Nature exhibits self-regulation in various ways across the plant/bio, animal and human orders, but we humans have disturbed it due to lack of understanding. We seldom see a problem of over-population of a species in nature (*some of what we see is man created!*), nor do we see any instance of some by-product from nature not being absorbed and becoming a source for pollution (*ex: nature does not produce plastic and foam*).

These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature. These are visible signs we can see with our eyes, and understand. But, there is also more to nature than meets the 'eye'. This is something we shall explore next.

*U*nderstanding the Four Orders

** As we navigate through this chapter, we need to keep in view that the aspects we are trying to understand here are not always seen through the senses or the 'eye'. We 'understand' these things in 'T' – so just 'seeing' through the senses is not enough.*

Let us look at the four orders in more detail.

Order	Material	Plant/Bio	Animal	Human
Things (<i>vastu</i>)	Soil, Air, Water	Plants, Animal Body, Human Body	Animal Body + 'I'	Human Body + 'I'
Activity (<i>kriyā</i>)	Composition/ Decomposition	Composition/ Decomposition + Respiration	(Composition/ Decomposition, Respiration) in Body + Selection in 'I'	(Composition/ Decomposition, Respiration) in Body + (Selection, Thought, Desire) in 'I' & need for Realization & Understanding
Innateness (<i>dhāraṇā</i>)	Existence	Existence + Growth	(Existence, Growth) in Body + Will to live in 'I'	(Existence + Growth) in Body + Will to live with happiness in 'I'
Natural Characteristic (<i>svabhāva</i>)	Composition/ Decomposition	Composition/ Decomposition + Nurture/ Worsen	(Composition/ Decomposition, Nurture/Worsen) in Body, + (Non- cruelty, Cruelty) in 'I'	(Composition/ Decomposition, Nurture/Worsen) in Body + (Perseverance, Bravery, Generosity) in 'I'
Basic Activity (<i>kriyā</i>)	Recognising, Fulfillment	Recognising Fulfillment	(Recognising Fulfillment) in body + Assuming, Recognising, Fulfillment in 'I'	(Recognising Fulfillment) in body + Knowing, Assuming, Recognising, Fulfillment in 'I'
Conformance (<i>anu-sangitā</i>)	Constitution conformance(<i>pariṇāma anu sangitā</i>)	Seed conformance (<i>bija anu- sangitā</i>)	Breed conformance (<i>vanśa anu- sangitā</i>)	Right values/ <i>sanskāra</i> conformance (<i>sanskāra anu- sangitā</i>)

The table above outlines the four orders and we will study the salient aspects in each of these orders:

Things (*Vastu*)

Activity (*Kriyā)**

Innateness (*Dhāraṇā)**

Natural Characteristic (*Svabhāva)**

Basic Activity

Conformance (*Anu-sangitā)**

* Can be spelt as *Kriya*, *Dharana*, *Svabhava*, *Anu-sangita*, respectively too.

Things (*Vastu*)

Each order is composed of a number of 'things'. Each one of these 'things' is also called a 'unit'.

Material Order: It is clear to us that the material order is the most abundant in nature and exists in the form of all the soil mixtures, metal and compounds, various gases, water and other liquids etc.

Plant/Bio Order: *Pranic* order exists as the smallest seeds to the plentiful grass, the various plants and trees and the all the vegetation in the ocean. When we consider humans and animals, we can understand that they are as a coexistence of the Self ('I') and the Body. If we look at the body, we find that in its fundamental unit, there is a cell. The cell belongs to the *pranic* order. Thus, the body of both animals and humans is essentially made up of cells and this belongs to the *pranic* order.

Animal Order: The Animal order is made of various kinds of animals and birds. These entities display both a body (physico-chemical activity) as well as a conscious activity (Self or 'I'). The Animal Order thus is the coexistence of the Animal Body (*Pranic* Order) and the Self (or 'I' = consciousness)

Human (Knowledge) Order: The Human order is constituted of all the human beings. Each human being is co-existence of the Self ('I', conscious entity = consciousness) and the Body (*Pranic* Order).

Activity (*Kriyā*)

Each unit in the order can be understood as an 'activity' (or *kriyā*). We will try and understand the activities (*kriyā*) that distinguish one order from the other.

An activity means something that 'has motion' and/or 'has a result'. The material order is active in multiple ways, and the same with the plant order or animal order or human order. You are sitting in a room. But you are active. You are thinking, desiring, the body has breath running, heart throbbing. The air in the room is blowing. The walls standing constantly also have activity. Isn't it? Yes, it is! The chair in your room is also active. It may not be very visible to our *eyes* but the chair is still active. We can understand this in the following ways

1. Let's say the chair is made of wood. If you leave the chair at rest, for let's say, 70 years, what would happen? You will say, the wood may *decay*. It means, the chair has been *interacting* with the environment. Or, the wood in the chair has been *interacting* with the environment. If it is interacting with the environment, it means the chair, or the

wood is actually active, even though we could not *immediately see it with our naked eye*. This is one way to understand ‘activity’ in a chair that is not *visibly* moving when seen by the naked eye. So, even if something is not *visibly moving* when seen through our eyes, it does not mean it is not “active”.

2. Now, if you take the wood in the chair and place it under a microscope, what would you see? You will see that the wood is actually made up of thousands of smaller particles. If you have a very powerful microscope (also called an electron microscope) you will see that there are many thousands of minute particles in the wood that are all ‘active’ i.e. they will even be visibly moving, when seen through the microscope.

Thus, we can see that:

- Things that we see are “visibly moving”, through the naked eye, such as a spinning top, a moving bus, a running man, are active, and
- All things that are “visibly stationery”, or not moving, are *also active*: like a stationary chair, and the walls and roof in the house, bus at the stand, etc.

All units around us, including ourselves, are active, all the time. They are interacting with the environment. In the activity, there is a state or configuration and motion simultaneously. This remains all the time.

We often look at units around us as a fixed and a solid ‘thing’. We can now see that these things are actually active...each unit is made of hundreds of smaller units...and all these units are active. So, when you walk on the road, its not that the road is stationary! The road is active, very active...made of thousands and thousands of particles that are all throbbing, all active.

Activity in the Material Order

All material things (i.e. units in the material order) can be understood as an activity of ‘units’ coming together to form a bigger unit. We call this ‘Composition’. For example, the chair is made of smaller pieces of wood. Bigger units can also separate from each other to form smaller units and we call this ‘Decomposition’. Like a wooden chair can decay after a few years. Thus any unit in the material order can be understood as an ‘activity of Composition/Decomposition’.

Activity in the Plant/Bio Order

The plant order is basically structurally made up of the material order. However, an additional activity of ‘respiration’ is exhibited by the plant order. For example: we all know that plants ‘breathe’. Plants are made up of smaller cells that also ‘breathe’ or ‘pulsate’. So, when we

look at all the units that make up the plant/bio order we will find that they can be understood in terms of Composition/Decomposition and Respiration. Not only do plants compose (forming new plants) and decompose (decaying), they are also breathing, or pulsating, which we call Respiration.

Activity in the Animal Order

When we explore the Animal Order, we find two fundamentally different set of activities. One set of activities is the 'physico-chemical' or activity of the body and the other is the 'conscious' activity of the Self.

Body in animals— Physico-chemical activities

The body displays the same activities that we see in the plant. The body displays respiration, or breathing, or pulsating, as we call it. We can verify this ourselves quite easily and we can see that the body indeed breathes and also decays. The body is also formed at one point in time and keeps building cells as well, i.e. there is composition in the body. Hence, the activities in the body are the same as that in the plant/bio order, which are: composition/decomposition and respiration. Hence, we say that the body belongs to the plant/bio order.

'I' in animals – conscious activities

The activities in 'I' are fundamentally different from those in the Body. We have already seen for ourselves that 'I' is a unit that has the *ability* or *capacity* of assuming. Animals make assumptions. If you have a dog, and some stranger comes into the house, the dog may start barking at him. If this person stays at your house for a few months, then the dog stops barking at him, but will continue to bark at other strangers. What has happened here is that the dog's 'assumption' about this person has changed, due to which, *the way in which it responds* to the person has changed. We call this assuming. Only conscious entities or only 'consciousness' has this faculty of assuming. Plants and stones do not have it. This ability to assume is not present in the plant/bio and material orders.

It is important to note that this consciousness or faculty of assuming is not in the Body. The Body belongs to the plant/bio order, and is physico-chemical in nature. It just responds to physico-chemical inputs. The Body does not 'assume' things. The faculty of assuming exists in distinct entity we have been referring to as 'I' and we also call this 'consciousness'. In animals, we can predominantly see the activity of selection/taste in 'I', the activity at number 5 in the discussion in chapter 6. If a cow is given fodder to eat, it is enough for the cow. The cow does not question how the fodder is grown, and why it grows that way only? If a dog is given food from time to time, it does not bother how the house owner earns? So, we can see that in animals, only the activity of Selection/Taste is predominant. There is

hardly any thinking and desiring in animals. Also, animals do not have this need to know (natural acceptance) as we humans.

Activity in the Human Order

We have already seen that human beings are co-existence of a physico-chemical body and a conscious Self, or 'I'. The activities in the human body are similar to that in the animal body; and we have seen this in detail as: composition/decomposition and respiration.

When it comes to consciousness or 'I', however, the human displays more than just an ability to 'select' or make choices as animals do. As humans, each one of us also has desires that we pursue, an ability to think and the ability to make choices. In this Desire, Thought and Selection, we exhibit more activities than any unit in the animal order. As a result, humans are in a separate order than animals. We make assumptions, but also have a need to know, or a will to know. Animals just *assume*, humans can also '*know*' or have the *need to know*.

Thus, in human beings, 'I' has the activities of Desiring, Thinking, and Selecting/Tasting, with a *possibility or need for Understanding and Realization*. Only humans have the this need to now and that is why it is called *Īyāna Avasthā* the Knowledge Order.

Thus, underlying every entity/unit, there are activities like physical activity, chemical activity or conscious activity ('I') and all units/entities can be understood as one of these activities or co-existence of these activities.

Innateness (*Dhāraṇā*)

Each unit in existence exhibits an innateness, an intrinsic quality that cannot be separated from it. We refer to this principle as 'Innateness' also called '*Dhāraṇā*' of that unit. This is *intrinsic* to the unit. What exactly do we mean by this?

Innateness of the Material Order

Look at all the material order. It is possible to convert material things from one 'form or a way of being' to another 'form or a way of being'. However, it is not possible to *annihilate* it. We cannot make it *cease to exist*. The particles that make up that unit continue to exist. For example, when you burn coal and it has finished burning and only some ash is left and smokes have gone out, it is not that the basic material, the fundamental particles in coal, have '*ceased to exist*' or '*disappeared*' from existence! They may not be *visible to the eye* at that moment, but they *continue to exist*, they still are in the form of other matter or in the form

of gases, etc. We can see this for any material unit. This is there with all material units. *You cannot destroy matter; you can only convert it from one form to the other.* Thus, “to exist”, or ‘existence’ is intrinsic to all material, it is innate to it. We cannot separate the ‘existence’ of a thing from the thing itself!

Innateness of the Plant/Bio or *Pranic* Order

Because the *pranic* order is a development of the material order, it also has the innateness of ‘existence’. In addition, it also exhibits the ‘growth’. This principle of ‘growth’ cannot be separated from any units of this order. If it is of *pranic* order, it will grow. For example, if you have a plant, you cannot stop it from growing. It will continue to respire and keep changing in this way. The only way you can stop it from growing is by cutting it, but when you do that, it ceases to belong to the *pranic* order, instead decays and then belongs to the material order! So, as long as you have a plant, it will grow. Further, just like in the case of coal; you cannot destroy the fundamental particles that make up the plant. You can only convert it from one form to the other. Thus ‘existence’ and ‘growth’ together are the innateness of the *pranic* order.

Innateness of the Animal Order

The Animal Body is a development of the *pranic* order and therefore this order inherits the innateness of the previous order namely ‘existence’ and ‘growth’. This is at the level of the body, which is physico-chemical in nature.

In addition, all units in this order have the ‘will to live’ in ‘I’. Indeed no unit in this order can be separated from this ‘will to live’. It is intrinsic to every unit in this order. For example, you cannot separate this will to live from a dog. This “will to live” in the dog is in ‘I’ (consciousness) and not in the Body. Thus, on the one hand, the fundamental particles the body is made up of cannot cease to exist (existence) and the ‘live body’ cannot stop pulsating (growth); on the other hand, the will to live cannot be separated from ‘I’. Thus the animal order imbibes ‘existence’ & ‘growth’ in the body and a ‘will to live’ in ‘I’ as its innateness. The will to live is also called as *‘jīne kī āśā’*.

Innateness of the Human Order

When we look at the human being, we find that ‘existence’ and ‘growth’ are fundamentally present in the body, just as in the animal body. At the level of ‘I’ however, in addition to the will to live, a human being’s innateness is the ‘will to live with happiness’. We can all see this and verify this for ourselves. We can verify in ourselves and we can verify this in others. As long as it is a human being you cannot separate him/her from the will to live and the need for happiness. Each one of us not only wants to live but also wants to ‘live with

happiness'. This is the innateness of the human order and it characterises the human order. We also say '*mānav sukha dharmī hai*', i.e. *the will to live happily cannot be removed from a human being*.

This is what we have been discussing in this course! All along, we have been exploring into ourselves and when we do, we find that just surviving is not enough for us; we also desire happiness and its continuity! We don't desire to *not be happy*, even for an instant. It is our basic need. So, we have been looking into the causes of unhappiness, and when we did, we discovered that the basic cause for our unhappiness is that we are living only with assumptions, only at the level of desiring, thinking and selecting/tasting in 'I'. This is insufficient for us, since it leads to conflict and is driven by beliefs/preconditionings. Hence, we have to exercise our need to know, which is what we started with. We said that we need to have the right understanding, which is the knowledge or understanding of the harmony at all 4 levels of our being [Realization and Understanding in 'I']. We have been trying to ensure this through self-exploration, i.e. by establishing a dialogue between, 'what we are' and 'what we really want to be' which is essentially the verification on the basis of our natural acceptance.

Natural Characteristic (*Svabhāva*)

When we look at the different orders, we find that each order has a certain *value*. In a fundamental way, this is the 'usefulness' or 'participation' of the order in existence. This 'value' or 'participation' is also referred to as "natural characteristic". The 'characteristic' the order displays is 'natural to itself'. This is the same as the *value* of the entity, or its participation also called '*svabhāva*'.

Svabhāva of Material Order

The fundamental characteristic or '*svabhāva*' of 'Composition/Decomposition' enables units or entities to come together and form a bigger unit. Bigger units transform to smaller units. Particles of soil combine to form a brick. Bricks combine to form towers. This is a case of composition. When the tower falls, it breaks down to small particles of soil. This is decomposition. This is the way material entities participate with other material units. It is on this account that we are able to construct buildings, roads, vehicles etc. And the good thing is that they go back cyclically to the original state based on their characteristic.

Svabhāva of Plant/Bio Order

We can see in this order that *pranic* units nurture or worsen other *pranic* units. To nurture means to be supportive, to aid other *pranic* activities in the growth of pranic units. For

example, vegetable is a pranic unit and our body is also a pranic unit. If I eat vegetable, it helps my body grow. Similarly, if I eat datura, the thorn apple, another pranic unit, it will worsen my body. If I eat the same vegetable in larger quantity than required, it will work to worsen my body. To *worsen* means to be a deterrent, repressive to the other *pranic* activity. Hence, we say that the *svabhāva* or ‘value’ or ‘natural characteristic’ of the plant/bio order is to ‘Nurture/Worsen’. This is the ‘value’ of the *pranic* in existence for all the orders.

Svabhāva of Animal order

When we look at the animal order, the body of the animal belongs to the plant/bio or *pranic* order, and hence has the same ‘usefulness’ or ‘value’ as the *pranic* order. Thus ‘nurture/worsen’ is the *svabhāva* of the animal body.

The *svabhāva* of the Self (‘I’) of the animal order is non-cruelty (*akrūrātā**) and cruelty (*krūrātā**). We can understand these values with the following definitions:

Cruelty (*krūrātā*) – The feeling that it can fulfil its needs through violence and forcefulness.

We can observe the above in animals and may find more-or-less predominance of one of the above in certain kinds of animals. For example, cows may largely be living with a feeling of non-cruelty(*akrūrātā*); while animals like tigers and lions may exhibit cruelty (*krūrātā*).

Svabhāva of human order

Similar as to the case in animals, the human body also belongs to the plant/bio order and hence has the same *Svabhāva* or value/natural characteristic as the *pranic* order. It either nurtures or worsens other *pranic* units. As in the example above, when I digest the vegetable, I absorb the plant and it worsens, while my body is nurtured.

The *svabhāva*/value of the Self (‘I’) in human beings is ‘Perseverance (*dhīratā**), Bravery (*Viratā**) and Generosity (*Udāratā**).

Perseverance (*dhīratā*) – Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation.

Bravery (*vīratā*) – Being assured that the all-encompassing solution is to understand and live in harmony at all levels and *I am ready to help the other to have the right understanding*. This is the commitment to help the other have the right understanding of the harmony and living at all levels of existence.

* Can be spelt as *akrurata*, *krurata*, *dheerata*, *veerata*, *udarata* respectively too.

Generosity (*udāratā*) – Being assured that the all-encompassing solution is to understand and live in harmony at all the four levels and I am ready to invest myself, my body and wealth to help the other have the right understanding.

As human beings we participate in the innate order of things with our ‘values’ of Perseverance, Bravery and Generosity. This is also our ‘participation’. *This is our natural characteristic.* This is what is natural to us. This is *naturally acceptable* to us. This is what we have been talking of, in this course! However, we find that human beings are not living as per this natural characteristic; even though we have a *svabhāva*, we are not living according to this. This is the basic reason for the contradiction and conflict that we see in human being. This is what leads to a state of unhappiness. Only when we live according to our basic human characteristic as mentioned above, we have a definite character, Otherwise, it is *not definite, it is uncertain, unlike* other three orders as discussed above.

*B*asic Activity

As an extension to the discussion we had about the activities in all the four orders, let us understand here how the activity in the different orders is different at the basic level. In the material and *pranic* order, there is only recognising and fulfilment. Such units do not have the activities of assuming and knowing. Take for example, hydrogen and oxygen recognise the relation to each other, and combine to form water. A brick and the other brick have a definite relation, recognise it and get arranged to form a building. A plant recognises the relation with sun and water, and fulfils it by acting accordingly. Such activities take place in a similar way all the time, there is no selection involved here. A plant does not choose to turn or not to turn to sun, absorb or not to absorb water. Similarly, the fan in your room does not choose to rotate clockwise or anti-clockwise. It turns as per the winding in the motor! No choice.

When we look at animals and humans, we find selection taking place. We do select, no need to take any examples here. Animals also select. We saw one example above. We can see several such examples in nature. You get a puppy in your house and start calling it ‘Tommy’. The same voice falls in its ears repetitively, but the response changes with time. After some time, it assumes that when you utter that word, it has to come to you. And the recognition thus changes as per the assumption, followed by fulfilment. Do humans behave the same way? Well in a more sophisticated way. This is because the assumption in animals is related predominantly to the body. Like if you give your puppy to eat after uttering its name, it will assume faster the relation to that word. But it is not the same with you. If the same person calls you also Tommy, you will feel offended and may turn hostile to him. Your behaviour is more sophisticated as the assuming not only involves selecting/ tasting but desire and thought too. At the same time, human beings have the faculty to know and not only assume. The

animal does get to know. We do get to know. We ask 'why?', 'how?', 'what?'. Human beings have all the four activities, knowing, assuming, recognising and fulfilment.

Conformance (*Anu-sangitā*)

Each unit 'conforms' through the principle of conformance or *anu-sangitā*. This is better understood via examples from the four orders:

Material order: The continuity of the fundamental nature of the material unit is preserved through the physical and chemical processes. Take iron for example. Each atom of iron conforms to the constitutional structure of 'Iron'. There is no atom of iron that will be unlike the other atom of iron, if it were, we would not call it iron. We call this 'constitution conformance'. The material order exhibits constitution conformance. We can verify this for all things in the material order. For example: oxygen, nitrogen, other gases, gold, silver, aluminium....all of them *conform to* and are *always according to* the *constitution* of their kind. *Hence, we say that any matter conforms to its constitution or has 'constitution conformance'.* We also say '*padārtha avasthā parinām anusangī hai*'. This constitution conformance method is the mechanism by means of which the continuity of a species in the material order is maintained in nature/existence.

Plant/Bio or pranic order: A neem seed will always sprout a neem plant. All of us know this. Even if you never went to school, you know this. Everything in the neem plant, its flowers, its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information, this basic information of every neem plant is stored in the seed. Thus, we say the plant is always as the seed, or we can say, 'as the seed, thus the plant'. We can take numerous such examples, and we shall always find that plants exhibit this – as the seed, thus the plant. *Hence, we say that a plant conforms to the seed, or has 'seed conformance'.* We also say '*prāṇa avasthā bij anusangī hai*'. This 'seed conformance' method is the mechanism by means of which the continuity of a plant species is maintained in nature/existence.

Animal order: Have you ever seen a cow chase a rabbit, kill it and eat it up raw? Have you ever seen a dog only eating grass and nothing else? We see that a cow is always like a cow, and a dog is always like a dog. Animals, we can see conform to their lineage. How animals are, their behaviour, is according to the lineage they belong to, the lineage they come from. As the lineage, so the animal. *Hence, we say that an animal conforms to its breed, or has 'breed conformance'.* We also say, '*Jeeva avasthā vāṣh anu-sangī hai*'. Cows, dogs, lions, elephants, are all according to their lineage or breed. This breed conformance method is the mechanism by means of which the continuity of an animal species is maintained in nature/existence.

Human Order: In humans, we see a distinct shift from how animals are, as far as *conformance* is concerned. A cow's offspring is always like a cow. A lion's offspring is always like a lion. Is a barber's offspring necessarily a barber? Is a mathematician's son always a mathematician? If your mother likes music, is it necessary that you also like music? The answer is no! We can clearly see that we humans are not according to our lineage or race, as in animals. We may pick up something from our parents as we grow up, but we are usually very different in many ways from them. We humans are according to our *imagination*; according to our desires, thoughts and selections in 'I'. The desires, thoughts and selections we have in 'I' can come from anywhere. It can come from past memories, it can come from our parents, the environment, the media, anywhere. In the case of humans, we can say 'as the education, so the human'. We are according to our desires, thoughts and selections. Together, we call these '*sanskāra*'. Hence, we say that a human being conforms to his or her *sanskāra*, or has *sanskāra conformance*. Or, we also say *gyāna avasthā sanskāra anu-sangi hai*. Today, we can see that there is a difference in our *sanskārs* - it keeps changing, and hence, we demonstrate indefinite behaviour. It is only with right understanding, with knowledge that we have definite *sanskāra* and can thus exhibit definite behavior.

We have thus been able to study the different aspects of each of the four orders that constitute nature. In fact, based upon this study we can now identify the different orders in nature.

Human Beings - Our State Today

Order	Animal	Human
Things (<i>vastu</i>)	Animal Body + 'I'	Human Body + 'I'
Innateness (<i>dhāraṇa</i>)	Existence+Growth in Body + Will to live in 'I'	Existence + Growth in Body + Will to live with happiness in 'I'
Natural Characteristic (<i>svabhāva</i>)	Composition/ Decomposition, Nurture /Worsen in Body, + Cruelty, Non-Cruelty in 'I'	Composition/ Decomposition, Nurture/Worsen in Body + Perseverance, Bravery, Generosity in 'I'
Mode	Reaction	Response
Needs	Physical facilities	Physical facilities + Relationship + Right Understanding/ Knowledge

Ask yourself this question:

“Do I want to live as in the left side column, or in the right side column? What is naturally acceptable to me?”

Now ask yourself another question:

“Am I living more like in the left side column, or as in the right side column?”

We can make the following observations based on the table above:

- What is written for 'I' on the right side makes the basic needs for us as human beings. Without these, there is no definiteness in our conduct; without this, we don't have satisfaction, we don't have a continuity of happiness.
- We can't do away with our need for continuous happiness, because it is our innateness, it is intrinsic to us, it is our *Dhāraṇā* – it is inseparable from us. So, surviving alone is not enough for us, we want to live with happiness and its continuity, and this is not possible without having the right understanding/knowledge.
- We can't live with cruelty or just avoiding to be cruel, and *still be happy*, because, that is not our natural characteristic, it not our *svabhāva*, it is not our natural acceptance, it is not naturally acceptable to us. Our natural acceptance is for perseverance, bravery and generosity, and this is our *svabhāva*, this is our natural acceptance. Unless we are according to our natural characteristic, we are not according to our natural acceptance, we cannot be happy. We can *try* many things, but it is not possible for us to be happy.
- Our basic need is not just physical facilities, but relationship and right understanding/knowledge as well.
- To live as in the left is called living in animal consciousness and to live as in the right is called living in human consciousness.
- Unless we exercise our need and capacity to know, we shall continue to create problems for ourselves and the rest of the orders in nature, since we have far greater faculties and the ability to have a large impact on our environment.
- This is the difference between "*what we are*" and "*what we really want to be*".

If we as human beings do not exercise our capacity to know, then we end up being more like animals, and hence we get defined as social animals! We become worse than animals since we have more faculties and greater impact over everything. No lion in his lifetime can kill 60,00,000 people, but there have been some human beings in history that have done exactly that! Just living is not enough for human beings. We want to know, and live with happiness. We can see in human beings that this will-to-be-happy is related to this will-to-know, this is why human being is said to be in Knowledge Order- *Ġyāna Avasthā*. This Knowledge, this right understanding is what we have been discussing all along. We need to start the process of self-verification in us, we have to start becoming more aware, and start exploring into the proposals at all four levels of our living.

Today, we don't know *what we are*, we don't know *what we want*, hence we don't know *what to do*, we largely only learn *how to do*. We don't know 'what to do' and are busy working out 'how to do'. Irrespective of how much you know of 'how to do', as long as you don't know 'what to do', you end up getting dissatisfied. Thus, before producing something, we don't see if it is really needed, and what use it is for us, and what impact it will have on the environment ("*what to do, why to do*"). Instead, we end up producing more and more of it, in different varieties, shapes, sizes and packages! (All this being "*how to do*").

Technology deals with the latter part – 'how to do'. It's to do with *technique*. Technology does not give us the answers of *why to do*, and *what to do*...this answer comes from right understanding and the *values* we understand on this basis. Thus, it is only with right understanding that we identify and understand what is *valuable* to us, what is of *value* to us, and we can then use technology as a means to ensure what is valuable to us.

What is the Way Out?

The way out would be largely clear to you now. We need to work in the direction of development of mankind from animal consciousness to human consciousness. And this entails working for the right understanding. We have been talking about it throughout the book. We saw how due to lack of right understanding, the human order, though it wants to be fulfilling to one and all, fails to fulfil the human order itself. It fails to take care of its own body, what to talk of other units in nature. Knowledge is the basic need of the human order, and it needs to get on to the focus of its every thought and action.

Summary

- There are four orders in nature: material order, plant/bio (*pranic*) order, animal order and human order.
- There is interconnectedness among all the orders. The first three orders are mutually fulfilling to the rest three orders, only human order is not able to be fulfilling to the other orders.
- There is recyclability and self-regulation in nature.
- We can understand the four orders in terms of the things under the group, their activities, the innateness, the natural characteristic, the basic activity and the *conformance*. The table provided in the chapter gives a comprehensive look at each of these aspects.

- A critical appraisal of where we stand today shows that humans are largely living like animals.
- The way out is consciousness development of mankind.

REVIEW QUESTIONS

1. What exactly is implied by the term - 'nature'? Explain.
2. What are the four orders in nature? Briefly explain them.
3. What do you mean by mutual fulfilment in nature? Cite a few examples.
4. "Other than human order, the three orders are mutually fulfilling to each other." Explain with examples. Why does human order fail to be mutually fulfilling to itself and to the other orders?
5. Write a short note on the recyclability and self-regulation in nature.
6. What do you mean by 'innateness'? What is the innateness in the four orders?
7. What is the *Svabhāva* (natural characteristic) of a unit? Elaborate on the *Svabhāva* of a human order.
8. Explain the activities in the four orders of nature. How are the activities in the human order qualitatively different from those of other three orders?
9. What do you mean by '*conformance*'? Explain the *conformance* in the four orders.
10. Suggest ways to enhance the fulfilment of human order with the other three orders. Mention any two programs you can undertake in light of the above.

CHAPTER ELEVEN

Harmony in Existence – Understanding Existence as Co-existence

So far we have been talking about units, be it a human being or animal or plant or any material entity. All the units together constitute nature. All the units of nature exist in space which is an important reality to understand. Existence is nothing but the nature in space. In this chapter, we will explore the harmony in existence in the form of co-existence of all the units in space.

An Introduction to 'Space' (*Sūnya*)

We had started our exploration at our innermost level of being – with (our) Self ('I'). Our natural acceptance has been a key mechanism for us to explore the harmony of (our) Self and the harmony with the Body. Exploring further, we discovered that we feel related with others and we experience the feelings (or values) in our relationship. We then saw that this feeling of relationship starts from our family, and then slowly extends to the world family. Beyond humans, we explored the harmony in nature and we discovered that every 'thing' that we can see around us can be understood as a part of one of the four orders of nature namely the material order, plant/bio or *pranic* order, animal order and the human order.

These four orders are interrelated, in harmony, and our natural acceptance is to live in harmony with these orders. So far, we have been discussing what are called 'units'. We define a unit as something that is limited in size. Like a small blade of human hair to the biggest planets we know of, they are all limited in size, i.e. bounded on six sides. So, all the 'things' we have been studying so far: the human beings, animals, lumps of matter as well as various atoms and molecules, are all 'units'. We can recognize them as such, they are 'countable'. But there is another 'reality' we have not yet studied or explored. This is the space (*sūnya*, or spelt as *shoonya* for simplicity). Let us try to understand the significance of this reality in order to complete our study of the whole Existence.

If I ask you a question ‘What is between you and the book you are reading right now?’ Your answer may be “Nothing”. If I now ask you what is between the earth and the sun, you answer may still be ‘nothing’, or, some of you may say ‘empty space’ or ‘space’. If I ask you where is the earth? Where is the sun? What is the answer? That’s space.

Yes, we are talking about space! We normally don’t pay attention to this ‘reality’, because it’s not a ‘unit’. You can’t touch it, smell it. We normally just ‘see through it’. But the fact is, because you can’t ‘touch it’ or ‘see it’ as you would see a unit like your body, your friend, or a piece of rock, doesn’t mean it does not exist! Space exists everywhere. Note that space does not just exist between the earth and the sun, but is all around you. It is between you and the book you are reading right now, it is inside you, it’s around you. When we start paying attention to it, we can each see that what we call as space or emptiness, is actually everywhere! We don’t really generally bother about it (except perhaps in an academic sense in subjects like physics or astronomy), because, space does not seem to play any role in our daily life.

So why are we talking about it here then? Well, we want to understand all levels of our living, and when we go to explore that, it turns out that what we call as ‘existence’ or ‘all that exists’, includes space as well. We may think that space has no role in our life, but let us ascertain this impression of ours. Let’s find out.

Co-existence of Units in Space

‘Units in Space’

When we look at the existence around, the first thing we see is space. You may not note it, but it is there. And then you see the units in space. Between every two units, there is space. As we saw in the example of book and the reader, the same holds true for every other unit, be it material, or plant, or animal or some human being. The units exist in space. If we were to define this, we would say that there are two kinds of realities in existence and these are: Space and Units (in Space).

So, we say, Existence = Space + Units (in Space).

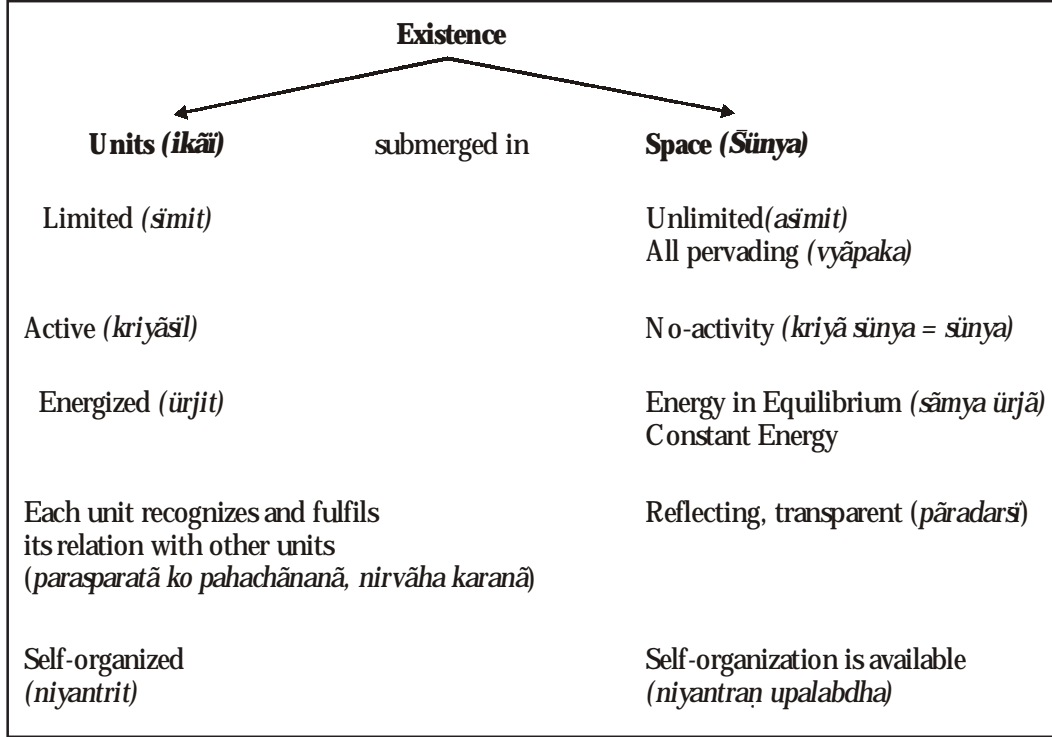
Each unit of every order viz., material, plant/bio or *pranic*, animal and human order, ‘exist in space’ or they ‘are in space’. We also say they are ‘submerged in space’.

Since nature consists of the four orders we have been discussing, we can say ,

“Existence = Nature submerged in space”.

Nature = Four orders (Material, Plant/Bio or *Pranic*, Animal and Human Order)

We can understand this reality from the smallest particle to the largest galaxies. Let's explore this further:



All nature is submerged in space. Space is not a 'unit' but it exists, as a reality. Let us look into the various attributes of units and space:

'Limited' and 'Unlimited'

Nature has four orders and there are units in each order. Each unit is limited in size. The size ranges from being really small (atom) to really big (galaxies). Each and every unit is finite and limited in size, be it the smallest particle or the biggest galaxies. **Space, on the other hand is Unlimited.** Space has no 'size' as, unlike units, it is not bounded. Space is not bounded on any side! So, there is no beginning or end to space, as there is to units! For example, when you take a book, you know that it starts and finishes. We say the book is 'limited' in size. When we take space, there is no such thing. For example, there is space behind you, inside you, between you and the book, between the book and the earth, in the book, in every page of it, inside the page, and beyond the earth....*all the way till you can imagine*. Even if you say space ends <here> and there is "nothing" after that, that "nothing" is still space or empty space as we call it! We find that space pervades; It is all-pervading. Units, on the other hand are not all-pervading. That is how we recognize them as units!

‘Active’ and ‘No-activity’

We can understand each unit as something that is dynamic and active. Be it a physical activity, physico-chemical activity or a sentient activity. Each unit or entity of all the four orders is active. We already explored this in the previous chapter, “harmony with nature” where we explored activities in the four orders like: composition/decomposition, selection/taste, etc. For example: you can yourself see that ‘thinking’ is an activity you do, and so is ‘desiring’.

Space on the other hand has no activity. Only units are active or in other words, when ‘something’ is active or has activity, we call it a ‘unit’! There is empty space between you and the book right now and it does not have any activity. *The particles of gases and dust in between are active, but space is no-activity. That’s how we come to know of it.*

‘Energized’ and ‘Energy in Equilibrium’

What we normally call or consider as energy today, is the ‘transfer of energy’. For example: when you place water in a vessel on the stove, we say the ‘heat energy from the flame was transferred to the water in the vessel’. What about the water before we put it on the stove? Was it energized? What about the stove before we lit it, was it energized? We may normally think ‘no, it was not’, but the fact is, it is! Anything that is a unit, has activity. Anything that has activity, is energized. All the particles in the water and the metal stove are active, very active, and energized. We can’t see this very easily or we don’t see the ‘physical effects’ of the unheated water or unlit metal stove, but they are still energized! Space, on the other hand, is not a unit, it has no activity. Hence, we don’t say space is energized but we say ‘Space is energy in equilibrium’ or it is ‘constant energy’. All units are energized in space. *This energy is available to all units. In other words, space is equilibrium energy; all units are in space; all units are energized and active being in space.*

‘Each Unit Recognizes.....Space is Reflecting & Transparent’

When you pour water into the soil, the soil soaks it up. We call this as, ‘the water is recognizing its relationship with the soil and fulfilling it’. (When we use the term ‘recognizing and fulfilling’ for ourselves, humans, we use it also in the sense that we are ‘aware’ of the ‘recognition’ & ‘fulfilment’. Since the activity is basically the same, except awareness, we use or extend the same words for things like soil, plants, etc.) When we look around, we see that even in the physical world, there is a relationship between all things around us. The air recognizes its relationship with the soil, the soil with the water, the water and soil with the tree, etc. There is relationship and we see all around us. This is the meaning of each unit

recognizing its relationship and fulfilling it. As humans, we have seen that we too want to recognize our relationship with the four orders and fulfil it. We called this 'living in harmony with all the four orders'. We can easily see this, understand ourselves if we pay a bit of attention that each unit recognizes and fulfils its relationship with the other unit.

What about space? Well, space is not a unit. *Space is reflecting*. What that means is, every unit is reflected in the other units in space. It is due to this reflection that there is a relationship, and this is why all units are related to each other. This is why, we as humans also feel or are related to one another and this is the basis for our relationship with the four orders. All the units are related to each other being in space.

Space is transparent. It is the same as saying reflecting. What this means is that in space there is no obstruction. Hence, all these objects or units are able to recognize each other in space, are related to each other being in space, since space is transparent.

'Self-organized', and 'Self-organization is Available'

Every unit is an organization. A unit recognizes other units and combines to form a bigger organization. Starting from the atom, to the big galaxy, this organization goes on, as a self-organization. At every level, we get a self-organization. Sub atomic particles recognize each other and come together to form atoms. Cells recognize each other and form organizations like organs and a body. Planetary bodies, solar systems, galaxies are still bigger organizations.

We can see for ourselves, very easily. Take for example, a stone. It is self-organized. The stone maintains its own organization. Or take a piece of iron, it is self-organized.

We are not organizing it. We are not supplying it organization from outside.

Think of a cow. It is self-organized. The body of the cow is self-organized; and so is the '*Jivana*' of cow. It does not create havoc for others around it. It has a definite behaviour.

Now take humans. When we look at it, we see that we are self-organized at the level of the body. We are not organizing the body. We *are not doing anything for the coordination* between the heart, kidneys, lungs, eyes, brain, hands, legs, etc. All these are functioning together. Our input is needed only to provide the required nutrition, and to assist the body when we fall sick/get injured. At the level of 'I', we are not self-organized, but being in space, self-organization is available to the Self ('I'). That's why we are in pursuit of happiness, which is essentially being in harmony. Whenever we are not in harmony, we are unhappy. This prompts us to explore the real meaning of happiness, and we keep striving for being in harmony.

We can clearly see, via countless examples from the four orders that all these units are self-organized. *No one is organizing them from outside. No one is supplying this organization.*

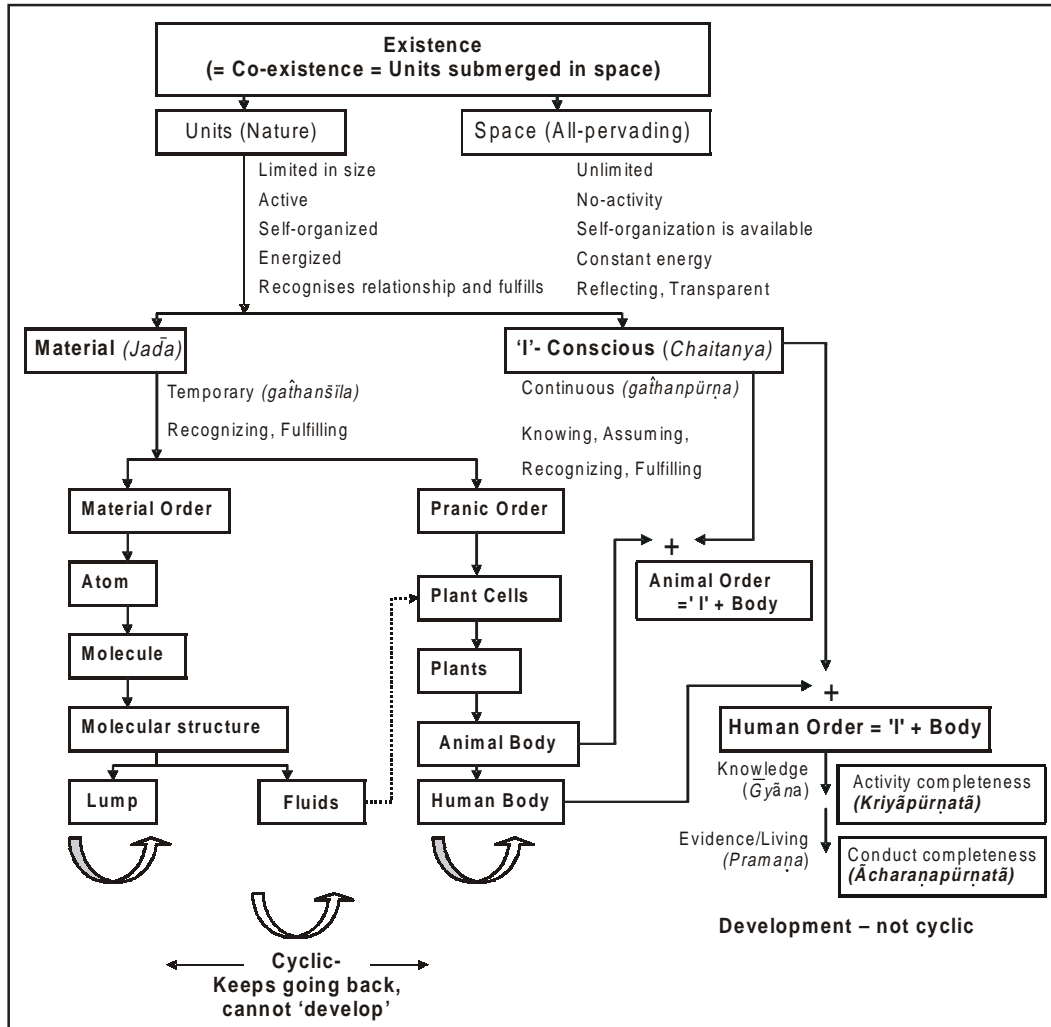
This self-organization is available to units being in space. **Hence, for space, we say 'self organization is available'.**

To sum up

- There are two kinds of realities in existence: space and units in space.
- These units are in co-existence with space and in co-existence amongst themselves .
- We can thus understand the whole of existence as Nature submerged in Space. We can understand this harmony.
- Each unit is
 - ❖ **energised and active in space**
 - ❖ **self-organized in space**
 - ❖ **recognizing and fulfilling its relationship with other units in space**
- Space is in continuum. It is all-pervading and is no-activity.
- We are also units in space and there is acceptance in us (in 'I') for self-organization.

*E*xistence is Co-existence'

Now that we have studied ourselves, our family, society, nature and space, let us see the interconnectedness between all these units and space. We find that being in space, the units are mutually fulfilling to other units. This is being in co-existence.



The figure above depicts all the four orders (material, plant/bio, animal and human) and their co-existence with space. We have already covered the relationship between units and space in the previous section. We saw that units co-exist in space or units are submerged in space. In this section, we shall explore into units and see how they are inter-related in existence.

** You keep referring to the figure above as you read through the rest of this section.*

Material and conscious units

You will see in the figure above that we have categorized units into two types:

- Material or *jada*
- Conscious or *chaitanya*

What does this mean? We have already been discussing this, so let's go over it:

Material units are those that are only *recognizing* and *fulfilling*. There is no *assuming* in them. There is no potential in them to *know or assume*. Everything in the material order: stones, minerals, soil, petrol, etc; everything in the plant/bio order: plants, shrubs, grass, animal body and human body fall into this category of 'Material' or *jāda* kind of units. It is interesting. If we consider the animal and human body, we find that there is only recognition and fulfilment. There is no assuming in the animal and human body.

We had discussed about this in chapter five. Let us recapitulate it. Taking an example, suppose you take a blade and cut your finger. If the blade is sharper than your skin then the skin gets cut and will bleed. No matter how many times you try this. If you ask a friend to do this, the result is the same. The skin does not respond in different ways depending on who is cutting it. But what happens at the level of the Self, where *assumption* is involved. Let's say you have gone to the doctor's clinic and the doctor takes a blade to make a cut in your skin. Since you know that you have gone to the doctor to be treated, you cooperate with the doctor and allow him/her to make a cut on your skin. Now, if you assume that the person is not a doctor, you are sitting in a bus and someone takes a knife and tries to cut your skin, what would you do? You would be alarmed and resist the person. Of course, if he succeeds in putting a knife to your skin, your skin will still bleed!

It becomes clear, that

At the level of the body there is only recognizing and fulfilment,

At the level of 'I', there is assuming and knowing, in addition to recognizing and fulfilment..

As indicated earlier, we call 'I' (*Jivana*) a conscious entity or *chaitanya* or consciousness. We call the body material or *jāda*. Each one of us can distinguish the units around us based on this categorization. Why are we doing this? Simple: to better understand the things we live with, including ourselves!

If we understood which units assume and which don't, then we would know how to interact with them. In our interactions with the material order, such as a stone, we know that there is no assumption involved, and we can be assured of its behaviour. While interacting with animals or humans, we know that there is assumption involved, and hence keeping this in consideration, we can improve our interaction and relationship.

Thus, Material or 'jāda' units:

- Have the activities of recognizing & fulfilment.
- Are *temporary* in nature, they undergo *structural* changes. We also call them *gāṭhanṣila*.

Conscious or chaitanya units

- Have the activities of knowing, assuming, recognizing & fulfilment. Currently, assuming, recognizing and fulfilment are predominant in humans. We have the *capacity* to know, and we explored this via our natural acceptance. ‘Knowing’ means having the ‘right understanding’, understanding the harmony at all four levels of our being.
- Are *continuous*, there is *no structural change in them*. There can only be a qualitative change in them. We also call them *gāṭhanpurnā*.

Material units: from atoms to the human body

Now that we have explored that basic classification in units, let us explore into the material (*jāda*) units. Material Units are the basis for all material things – soil, metal, rocks, liquids, gases to the basic cells and all the way to animal and human bodies. The material units undergo changes through physical and physico-chemical processes. In the material order, an atom combines with another atom to form molecular structure. The molecular structures can exist either as lumps (*pinda*), or fluids (*rasa*). Fluids are the basis of a plant cell (*pranic* order) and such cells combine to form plants, the animal body and the human body. Thus, we can see that in the material units, starting from the smallest fundamental particle that is stable, the atom, a sequence of natural events takes place, and solids (like stones, minerals, etc.), fluids (like water, fossil oil, etc.), plant cells (that go on to form the innumerable variety of plants we know of), animal bodies (of various species) and finally the human body, (in which we find a lot of variety in physical appearance) – all these are formed. All these processes are taking place in a self-organized, natural manner. *There is nothing controlling these processes*, these processes occur naturally in co-existence.

These events, these processes starting from the atom all the way to the highly complex human body are all happening in a *self-organized manner*. We humans are not *creating these processes or units*, *neither are we responsible for controlling* this entire process. When we understand this self-organisation, we are also able to understand our relationship with them and its fulfilment.

Conscious (sentient) units, the animal order and the human order

We have been talking about the material units so far, up to the animal and human bodies. What of animals and human beings? What else is left to have an animal and human being, the way we know them? The answer is: conscious/ sentient units! We also referred to these units as the Self or (‘I’). We have already discussed that animals and human beings are as co-existence of the conscious/sentient (‘I’) unit and the material body. We have been exploring this in the chapters so far.

Animals or Animal Order = 'I' + Animal Body

Humans or Human Order = 'I' + Human Body

What is my role in existence?

Let us do the following: Take a look at the picture of existence we have a few pages earlier. Now answer these questions for yourself:

What have I done for any of these to exist?

What have I done for space to exist?

What have I done for material and conscious units to exist?

What have I done for atoms, molecules, lumps, fluids, and plants to exist?

What have I done for animals and humans to exist?

What have I done for the existence of my own body? My teeth, hands, eyes, feet, etc?

What I have done for my own existence?

Have I created any of this at all?

Am I controlling or directing any of this at all?

Am I the one directing the formation of molecules, the growth of plants, or the beating of my own heart?

We are not doing any of these. We are not creating any of these!

What is my role in this existence then, if I have not created, or am not controlling any of these?

All I can do is learn to live with all this! And how would this learning be possible? This is what we have been discussing from the beginning of this book: understanding the harmony at all four levels of our living. This is happiness; this ensures the continuity of happiness in us. When we are able to have the right understanding, we live with the understanding and are hence able to fulfil our relationship with the four orders.

We have been discussing the need to have the understanding of harmony at all four levels of existence so far. The detail of this is as follows:

Existence is Co-existence. Co-existence is in the form of:

Every unit is submerged in space (Harmony in Existence)

Every unit is related and mutually fulfilling to every other unit (Harmony in Nature)

Human being is related and wants to be mutually fulfilling to every other unit (Harmony in Society)

'I' is related and wants to be mutually fulfilling to every 'I' (Harmony in family)

'I' is related and wants to be mutually fulfilling to Body (Harmony with Body)

Different activities in 'I' are also interrelated and active to be in harmony (Harmony in 'I')

(realisation and understanding ensure harmony in desires, thoughts, expectations)

Understanding the self ('I'), the activities in 'I', and their interrelation, understanding the reality of 'I' as being distinct from the body is called **knowledge of Self ('I')**.

The knowledge of Self ('I') or *Jivana* is called *jivana gyāna*.

Understanding the harmony at all the levels above means we have understood existence.

This is called knowledge of Existence or we also call it *astitva darshana gyāna*.

Having understood 'I' (*jivana*) and the entire existence, we understand our relationship with every unit in existence and fulfil it, leading to mutual happiness and prosperity.

This is called knowledge of human(e) conduct, also called *mānavīyatā pūrṇa acharaṇa gyāna*.

The knowledge of these three put together is called right understanding: understanding of existence, understanding of the Self, and understanding human(e) conduct. This is the same as understanding the harmony at all four levels of our existence.

When we have this right understanding, the activities of 1) Realization and 2) Understanding – which are currently dormant in 'I' also get expressed, ***hence we also call this 'activity completeness' or 'kriyāpurnatā'***. All the activities in 'I' are now expressed, not only desiring, thinking and selection, as is the case now.

When there is completeness in the ability of 'I' to live with right understanding at all the four levels, leading to mutual fulfilment, ***it is called 'conduct completeness' or 'ācharanpurnatā'***.

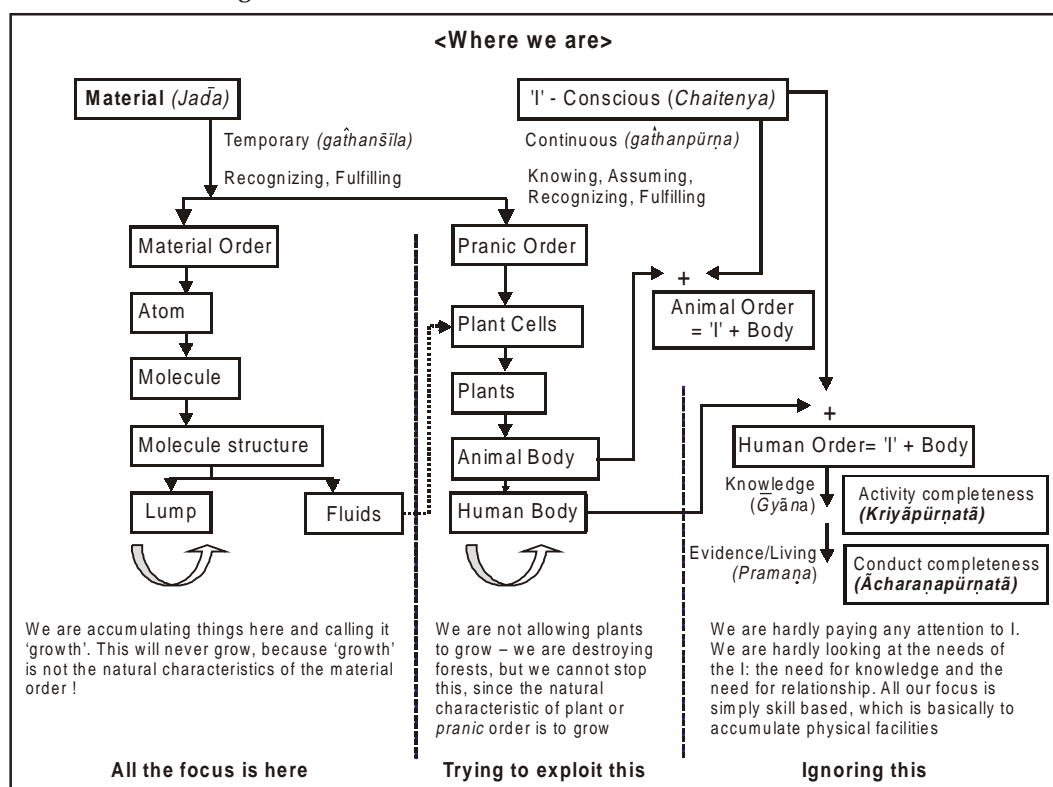
Thus, we can see that each material and conscious unit is submerged in space and being in space, each unit is energised, self-organized and recognizes and fulfils its relationships with other entities. This is the entirety of existence and it is harmonious.

So, Existence is in the form of Co-existence. It is in Harmony. We don't have to *create* this harmony, it already exists. We only have to *understand* it to be in it. This means that having the knowledge of existence and knowledge of self ('I') gives me the knowledge of humane conduct (*how to live in existence, with the four orders*). With this knowledge, I can live with humane conduct. This is the pending task we have to complete!

What are we Doing Today?

"Growing what does not grow", "stopping what anyway grows"!

Look at the diagram below:



* We are trying to grow in the left side (material order) and somehow trying to stop growth on the right side (plant order) –which does not.

We can understand the basic nature of all units. We can understand the natural characteristic of an order, and then know what to do with it. For example:

Material Order – is characterized by composition-decomposition. This is its natural characteristic, its participation. It does not ‘grow’. i.e. stones do not ‘grow’, gold does not ‘grow’, money; the paper it is printed on does not ‘grow’.

Plant/*Pranic* Order - is characterized by growth and maintaining the form of growth. Ex: a plant grows, a shrub grows.

Now, if you want ‘growth’, would you focus on material order, or on the plant order? The answer seems obvious: if we wanted growth, we would look towards the order that has growth as its ‘natural characteristic’ and work on it. We find that this is in the plant order as in existence, naturally, without us having to do anything about it, plants or the plant order anyway grows.

Now, if you look at the diagram we have above, you will find that today we are putting all efforts into the material order. All the ‘growth’ we talk of is here: by making more cars, eating more chocolate, building more roads, making bigger buildings and robots, we think we are ‘growing’. *But this is not possible, since by its natural characteristic itself, the material order does not grow!* Howsoever, we try for growth here, we *cannot* be satisfied, because at the end of the day, it is only **accumulation**. *Hence, we can accumulate money, but we cannot grow money!* On the other hand, that which naturally grows i.e. plants, we are trying to stop! We seem to be trying very hard to stop the growth in plants today!

Thus, our attempts at growth are quite mixed up today. There is an inherent problem in the kind of ‘growth’ we are talking about. We are focusing on the material order or *padārtha avasthā* which does not grow and not paying attention to the plant order or *prāṇa avasthā*, which anyways grows. We don’t have to do anything for it! This is because we do not have the right understanding. We do not understand the natural characteristic of these orders and *our actions are not aligned according to the natural characteristics of these orders*. Thus, when we talk about growth now, we are not really ‘growing’, we are only ‘accumulating’. And that is the reason for the problem. Today, we think, we all have to struggle to survive; that if I have to have growth, or what I am trying to grow does not grow by natural design, I have to snatch it away from the other. Thus, we only end up having a lot of competition, and no growth in the real sense. Now, if you wanted growth you would plant trees, say, a banana tree. In a few years it would have grown so much that you will have more than you can manage. There is growth taking place in existence anyway, even if we don’t initiate it, there is no need to compete for it.

It is also clear that we are ignoring the needs of the Self (‘I’) and mainly focusing on physical facilities, which are in the material order.

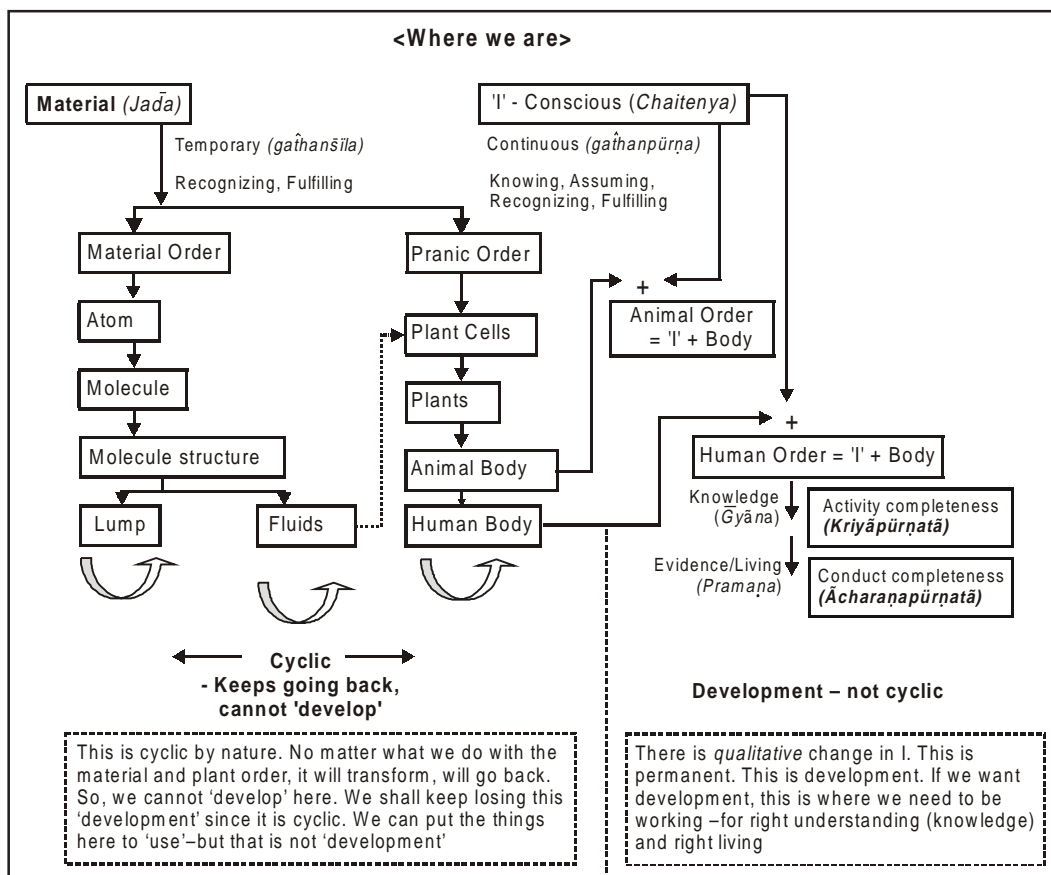
Accumulation in the material order cannot be a substitute for the needs of knowledge/ understanding and relationship in ‘I’. Work on the material order needs to be done in the *light* of understanding in ‘I’ and the needs of ‘I’.

“Developing where it cycles back”, “not developing where it does not”

Let's start with a question:

If you had 'development', would you want it to be reversible or irreversible? Whatever you gained out of development, would you want it to stay, or go away/back to where you started from?

The answer, one can guess, is we want development to be irreversible, to stay with us, to be permanent. So, if something we do is in a cycle, i.e. if we go back to where we started from, we would not call it 'development'. Take a look at the figure below:

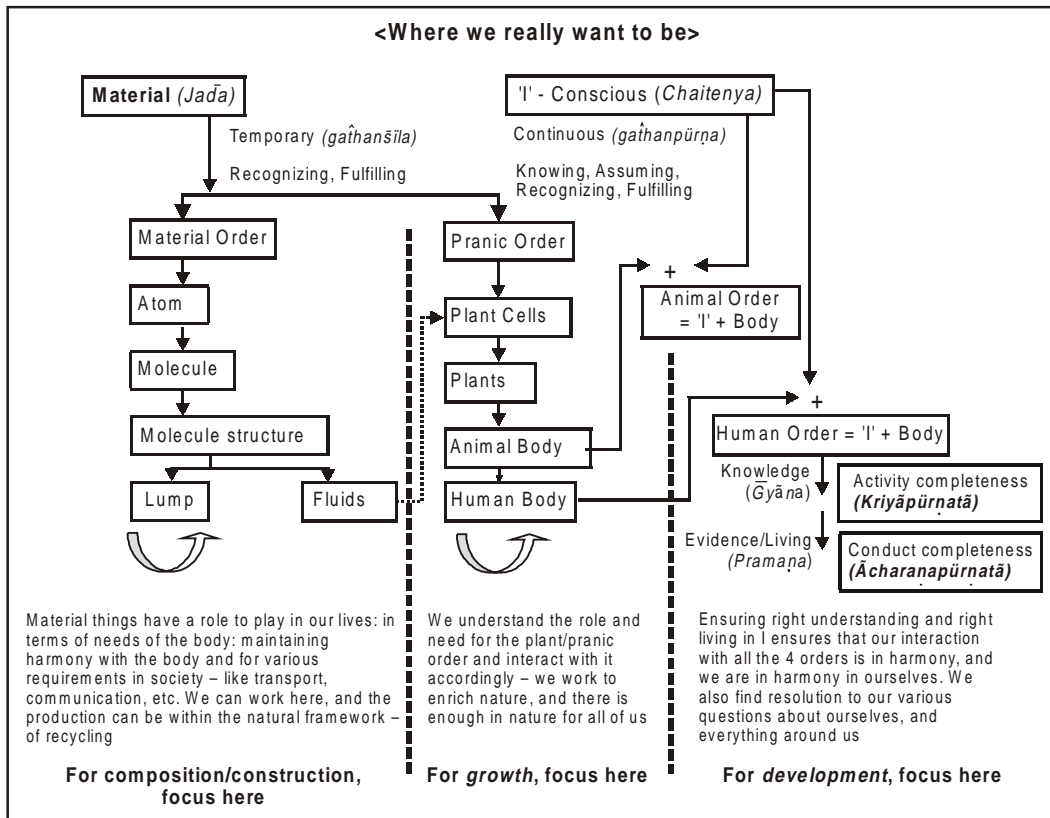


What we are doing today in the name of 'development' is to focus on the material order and the plant order. Now, by nature, these are cyclic. They undergo composition/decomposition. Hence, if we work on this order, it is in a cycle, it is not 'development', each time going back to where we started from!

Where does 'development' take place then? Development has to take place in the human being – in 'I', by knowing the reality, knowing the entire existence and living in accordance with it.

Where do we want to be?

We want to interact with the material order with a view to make things that remain as constructed, like our houses, implements. We want to use them for composition. We want to use plant order where growth is required. And for ourselves, we want to develop as responsible human beings. This is depicted in the diagram below:



Summary

- There are two kinds of realities in existence: units, and space. Space is a reality and can be understood.
- The units are in co-existence being in space.
- We can thus understand the whole of existence as *Nature submerged in Space*.
- The units are limited, active, energised, recognize and fulfil the relationship with other units, and self-organized. Space is all-pervading, no-activity, equilibrium energy, reflecting (transparent), and, self-organization is available in space.

- Existence is co-existence. Being in space, the units are in harmony, and fulfil the relationship with each other. This can be understood for all the four orders.
- My role in existence is only to understand the co-existence to reach the state of *kriyāpūrṇatā* * and live accordingly to attain *ācharanpūrṇatā* *.
- With lack of right understanding, we are investing ourselves to grow things that do not grow, develop things where it cycles back.
- We need to work on the material order for composition or construction, on plant order for growth and for development, we need to work for right understanding.

REVIEW QUESTIONS

1. “Existence = Nature submerged in space” - Elaborate this point.
2. Differentiate between units and space. How are units self-organized in space?
3. What do you mean by co-existence? How are units in co-existence being in space?
4. Draw the chart showing in detail, the different categories of units of nature in co-existence in space. What is your role in Existence?
5. Where is the scope of development in nature? How have we come to wrongly place our developmental programs?
6. What is the role of material order and bio-order in the fulfilment of human needs? How does understanding of existence help in right identification of the above?
7. How will the understanding of harmony in Existence influence the R&D programs in science and technology?

* Can be spelt as *Kriyapoornata* and *Acharanpoornata* respectively too.

SECTION III

IMPLICATIONS OF THE RIGHT UNDERSTANDING

This Section Contains:

- Chapter 12:** Providing the Basis for Universal Human Values and Ethical Human Conduct
- Chapter 13:** Basis for the Holistic Alternative towards Universal Human Order
- Chapter 14:** Professional Ethics in the Light of Right Understanding
- Chapter 15:** Vision for Holistic Technologies, Production Systems and Management Models
- Chapter 16:** Journey towards the Holistic Alternative: The Road Ahead

CHAPTER TWELVE

Providing the Basis for Universal Human Values and Ethical Human Conduct

In section-II, we explored the content of right understanding, discovering the innate harmony at various levels of existence right from the human being to the whole of existence. This included a correct appraisal of the needs, characteristics and activities of the self ('I') and the Body and also the salient aspects of synergy between these. Then we also understood human-to-human relationships and the values characterising these relationships leading to harmony in family and society. We went further to explore the inherent interconnectedness, cyclability, self-regulation and mutual fulfilment existing in Nature. Finally, we concluded this study by identifying co-existence in the entire existence. This manifests in the form harmonious interaction of units (both sentient and insentient i.e consciousness and material) with each other being in co-existence with the all-pervading space. This reality- 'space' is no-activity, transparent, equilibrium energy and the units of nature are 'submerged' in space. Being in space, they are energized, self-organized and fulfil the definite relationship with each other, leading to the complete existential order-'*samagra vyavasthā*'.

All the above investigations were carried out through a process of self-exploration and studying the things around us. While the process of self-exploration has to continue to enable realization and understanding, we can start looking at the significant implications of such an understanding in our life and profession. This forms the subject matter of the five chapters of this section.

Here we can also visualize how such an understanding of the truth of existence and our ability to live in accordance with it, can pave way towards collective and sustainable human happiness and prosperity. Such an understanding enables the human being to achieve harmony in oneself, harmony with other human beings and harmony with rest of nature. This unfolding of truth through the process of self-exploration seems to be the direction of evolution of the entire mankind. This also is the purpose of human life. It is for us to get adequately convinced through our own exploration, that this is the only effective way of establishing peace within as well as peace outside.

In this section, we will also be able to visualize how the right understanding provides us the vision for carving out the 'Holistic Alternative' and perpetuate it in the human tradition in contrast to the present indefinite and highly unsustainable model of human living. It also provides the basis for ethical conduct of profession in a natural way and the development of appropriate technologies, production systems and management models to facilitate the holistic way of life. So let us start appreciating these implications and also visualize how we could undertake the journey towards the 'Holistic Alternative'.

Values in Different Dimensions of Human Living

We studied the harmony at the four levels of human living in section-II. Based on this understanding of harmony, when we participate in the larger order, this participation at different level is our value. The identification of values starts from the participation of the activities of the Self ('I') in the form of definite conduct of the human being based on realization and understanding. Further, the participation of the human being is seen in two forms: behaviour and work. We studied about the values pertaining to behaviour as the nine values in relationship, - viz., trust, respect, affection, care, guidance, reverence, glory and love. Since we discussed them in detail in chapter 8, we will not discuss them here.

Likewise, working with material things, we have two values:

Utility-value: The participation of a human being in ensuring the role of physical facility in nurture, protection and providing means for the body.

Artistic-value: 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. Thus we provide buttons in the front, the size of the shirt is as per the size of the body and so on. Similarly, with food, we find that the utility of the food is that it helps nurture the body. But cooking the food in such a way, that it can be easily chewed and swallowed, served in the dish, etc. is the artistic value. Taking the example of a book, when we are printing a book, it adds utility to the paper. The content that is printed helps us store it for a longer time so that we could refer to it from time to time. If you have to memorise everything, it is going to be a huge engagement for you. But printing it on paper saves our energy and time. This is utility value. Now keeping the font size so that the book is legible, designing its size so that it is easy to carry it, etc. is adding artistic value to the book.

One important point to be noted here is that artistic value is there only when utility value is there. When there is no utility, it has no scope for art too.

In appendix II, we have listed some more values for you to familiarize. You will see that all these values are nothing but the participation of the human being in different dimensions of living.

*U*niversal Values Naturally Emerging from the Right Understanding

Let us now understand how the inculcation of universal values is a natural outcome of the right understanding. From the discussions of section-II, we can easily infer that there is an innate harmony and orderliness in the existence. The human beings only need to understand it (and not to create it). The universal human urge for happiness and prosperity is actually the quest for understanding this harmony and being in tune with it. The universal human values are the parameters which designate this harmony at various levels and highlight the universal purpose in terms of understanding this harmony. Thus, the universal human values are nothing but manifestation of the truth of existence (harmony, co-existence) in various dimensions of human interaction in terms of the participation in the universal order. These are naturally acceptable to all human beings and conducive to human happiness. Only our ignorance, our wrong pre-conditionings, our illusion about ourselves, about the existence, about the nature of sensory interactions and about our relationships with things around us, leads to all the difficulties and confusions in appreciating and inculcating these universal values. Continuous self-observation and self-exploration into entire existence enables us to realize this truth. We are able to appreciate the universality and the innateness of human being. On our own right, we can experience how such a realization leads to fulfilment at all levels. Once we are able to get rid of our false pre-conditioning and anchor ourselves to our natural acceptance, the inculcation of human values becomes spontaneous. And this is true for all human beings and for all times. This is what all of us really cherish and as human beings we also have the requisite potential and wherewithal to realize it. This understanding is thus a source of great solace, great relief and great confidence to the whole human race.

The universal values are the truths of existence and are always there. It is for us to discover these through self exploration and learn to live in accordance with these in order to be happy. You will also find that these values cannot be enforced through fear or greed or false beliefs.

- The values are not to be enforced through fear (*bhaya*)
- The values are not to be enforced through greed (*pralobhana*)
- The values are not to be enforced through blind faith/ belief (*āsthā*)

The values are naturally acceptable as we have seen, and hence there is no need for imposition or enforcement. Only right understanding through the process of self-exploration will lead to harmony in the society or organization.

This gives a very strong base to ensure value based living among human beings. Any attempt to inculcate values through fear, greed or a false belief will not be conducive to sustainable harmony in the society or organization. Only the process of understanding through self-exploration will work in the long run.

Definitiveness of Ethical Human Conduct

What is innateness of human beings? What is our humaneness in reality?

As we identify a *neem* tree or a mango tree by its well defined specific characteristics which always remain the same; as we identify water or air or iron or a cow by their respective characteristics - their innateness, similarly let us also try to identify the innateness of a human being. So as a mango tree has a definite 'mango-ness', iron has a definite 'iron-ness', cow has a definite 'cow-ness'; similarly let us understand our humane-ness.

The right understanding gained through self-exploration also enables us to identify the definitiveness of human conduct which may also be called the ethical human conduct. It is the same for all human beings. So we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. Accordingly, all debates and confusions about what is ethical for one may not be ethical for others etc. also lose their base. Let us now understand the salient features of this definite human conduct i.e. the ethical human conduct.

As we have already explored in this book, each one of us wants to have a definite conduct but presently we may not be able to ensure that. This is because we are presently living on the basis of our pre-conditionings or assumptions which are not in consonance with the truth or the right understanding. But, this situation neither gives satisfaction to us nor to others. We do see the human beings struggling to find out what the right conduct is and in the process, exhibiting a wide variety of attributes. We also see people debating endlessly about what they consider to be ethical. But unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct. It can be understood in terms of the following: (See appendix II for more details)

1. **Values (*Mūlya*):** Values are a part of our ethical conduct. They are the outcome of realization and understanding, which are always definite. As already mentioned, when I understand the reality correctly, and the underlying harmony at all levels of existence and my participation in it, I am able to perceive the universal human values as a part and parcel of this reality. My imaginations are now always in terms of the definite

participation of mine in this existence in terms of fulfilment of these universal human values.

2. **Policy (Nīti):** Having been convinced about the values and about the inherent harmony in the existence, I am able to develop an ethical sense in all my pursuits. I always think, behave and work towards nurturing this harmony. It leads us to adopt policies conducive to human welfare – conducive to enrichment, protection and right utilization of mind, body and wealth. This is an outcome of the definiteness of my desire, thought and expectation (selection) as guided by right understanding.
3. **Character (Charitra):** The definiteness of my desire, thought and selection gives definiteness to my living. Definiteness of character is the outcome of the definiteness of my behaviour and work. This can be mainly characterised in terms of the following:
 - ❖ Chastity in conjugal relationship i.e. chastity in husband-wife relationship- (*sva-narī, sva - puruṣa*)
 - ❖ Rightful production acquisition and utilization of wealth (*sva-dhana*)
 - ❖ Humane behaviour and work with kindness (*dayāpūrṇa kārya-vyavahāra*)

This definiteness of human conduct in terms of values, policies and character is termed as Ethics.

On this basis, we get a definite notion of ethics. We get a definite criterion to judge whether an act of human being is ethical or unethical, and a definite way to work for ethics in life and profession. We can see that the ethics in the living of an individual can be imbibed only through inculcation of values, policies and character, and this is possible through the process of ensuring right understanding through self-exploration.

At the same time, we can see that a human being with ethical human conduct coupled with requisite professional skills only can be a good professional, namely, a good engineer, a good manager, a good teacher and researcher, a good technocrat, etc.

We can further qualify the ethical human conduct on the basis of the following:

- 'Ethical conduct' implies that it is naturally acceptable to me and does not give rise to conflict within.
- 'Ethical conduct' implies that it is in consonance with the right understanding of the reality – the underlying harmony at all levels.
- 'Ethical conduct' implies that it leads to mutual fulfilment with other people and mutual enrichment with rest of nature.

Thus, the 'ethical conduct' is self-satisfying, people-friendly, eco-friendly and universal.

Identification of *Svatva* Leading to *Svatantratā* and *Svarājya*

We discussed about these three terms in chapter two. We had said that we will be exploring our *Svatva*; and in the process of Self-verification and living accordingly, we will be attaining *Svatantratā* and *Svarājya*. 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 *Svarājya*. You will note that this is a natural process. It leads by itself, without any external force. The more we are in dialogue with our innateness, the more organized we become.

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.

Development of Human Consciousness

As explained earlier, the journey towards right understanding in fact brings a transformation in the human being from 'animal consciousness' to 'human consciousness'. We talked about this in chapter two. Having gone through the self-exploration, we can see how it helps us to initiate the development process of our consciousness. Accordingly it affects a change in one's goals, priorities and selection criteria. In 'animal consciousness' we give all the weightage to physical facilities, to the maximization of sensory pleasures, to accumulation of wealth. Our criteria of evolution are primarily body-centric, targeted towards maximization of comforts and sensory pleasures. As indicated earlier, this propensity proves to be a misery trap for human beings causing multifarious problems within us as well as in outside world as we are experiencing now a days. As we transform to the human consciousness, we are able to base our thoughts and activities on right understanding, give relationship a higher priority than physical facilities, identifying our physical needs and ensure it through *āvartanś īla* production, enriching rest of the nature as well.

Implications of Value-based Living

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

1. ***At the level of individual:*** Transition towards happiness and prosperity will take place at the individual level. The individual will slowly start getting rid of the contradictions and conflicts within, and attain a state where one is able to answer his/her questions by exploring within the self. This will help the individual get rid of the tension, frustration, depression, one-upmanship and other such situations that he/she doesn't want to be in and will facilitate definite and predictable human conduct in him/her. The feeling of *Sanyama* will enable a proper care and use of the Body. It will instill self confidence and spontaneous joyfulness in the individual. This will in turn help the individual reduce the feeling of financial insecurity caused due to ill-health.
2. ***At the level of family:*** The value-based living will facilitate peace and harmony in the family, with just and fulfilling behaviour. People will feel prosperous and the feeling to nurture others will grow in the families. This will help raise the feeling of togetherness in the families, and reduce the family feuds. The prevalent problems of families will be on the wane once human living is more based on human consciousness than animal consciousness. Such harmonious living will also help reduce the competitive and consumeristic behaviour in family celebrations like marriages, parties and other social occasions.
3. ***At the level of society:*** When relationship gets higher priority over physical facilities, fearlessness and mutual trust start emerging in the society. Differentiations on the bases of body (in terms of gender, age or race), physical facilities (in terms of wealth or posts) and beliefs (in terms of isms, sects, etc.) will be reduced. The conflicts between communities, nations, races, factions and problems like naxalism, terrorism, consumerism can be solved to a large extent without any coercion or war. The feeling of undividedness will surface in the society. Fulfilment of human goal will start getting to the fore in our plans and projects at the levels of societies and nations and a universal human order based on trustful relationships can slowly emerge.
4. ***At the level of nature:*** Human beings will be in a better position to place themselves in relation with other units in nature. The problems of pollution and resource depletion can be solved as people are able to judge their needs for physical facilities correctly and fulfill these in a recyclable manner matching with the process of nature. Better methods of farming and production (avartansheel-cyclic) will help cut down problems of greenhouse gases, ozone depletion, ecological imbalance. The population of animals and birds can be saved from extinction and forests can be replenished.

One important point to be noted here is that, to validate the above, the qualitative shift in our participation in harmony at the four levels is a significant indication. The above mentioned implications will take place and start showing in the the world outside slowly.

Summary

To conclude, we have tried to highlight the following implications of right understanding in this chapter.

1. The right understanding enables us to discover that values are a natural outcome of the right understanding. They need not be imposed through fear, greed or blind belief.
2. The definitiveness of ethical human conduct is understood in terms of definiteness of values, policies and character and it is universal.
3. Identification of the innateness of human being, *Svatva*, leads to *Swatantratā* and *Svarājya*.
4. Right understanding helps the human being to transform from animal consciousness to human consciousness.
5. This will help show positive signs of improvement in living of human beings at the level of individual, family, society and nature.

REVIEW QUESTIONS

1. How does right understanding provide the basis for ethical human conduct? Give two examples.
2. What are the values in interaction of human beings with the material things? Give one example of each.
3. "Human values are universal and naturally acceptable, hence these are to be explored and realized, not be enforced" - comment.
4. What do you understand by definitiveness of ethical human conduct? Why is this definitiveness desirable?
5. What is ethical human conduct? Explain it in terms of values, policies and character.
6. You were introduced to the words *Svatva*, *Swatantratā* and *Svarājya* in chapter 2. How does the self-exploration in the following chapters help you to identify *swatva* and transition to *Swatantratā* and *Swarājya*?
7. What would be the pragmatic implications of value-based living at the four levels? Briefly explain.

CHAPTER THIRTEEN

Basis for the Holistic Alternative towards Universal Human Order

In the last chapter, we have seen how right understanding provides the foundation for the identification of universal human values in all the dimensions of life. It also facilitates the recognition of the definitiveness of ethical human conduct. It helps us to perceive the close correlation between universal human values and happiness and to realize that the ethical human conduct is our intrinsicness. This helps the mankind transform to living with human consciousness. In this chapter, we will see further how right understanding enables us to visualize universal human goal in a comprehensive way and also provides a holistic view of human welfare. It may be pointed out that such a vision is in stark contrast to the prevailing notion of human welfare which is primarily perceived in terms of proliferation of physical facilities.

*I*dentification of Comprehensive Human Goal

So, an important implication of the right understanding is the visualization of comprehensive human goal which is conducive to human welfare in a holistic and sustainable manner. Presently, human welfare is primarily perceived in economic terms only. We have already seen how such a narrow objective leads to problems in various spheres of life and is not sustainable. Further, in the light of the right understanding, it is possible to visualize the pattern of 'Holistic Alternative' to cater to the comprehensive human goal, a model of human living which is people friendly and eco-friendly and therefore mutually fulfilling as well as sustainable. In this process, it will be possible to visualize an alternative set of criteria to evaluate the education, healthcare systems, technologies, production systems and the models for commercial activity and management. As we have seen in chapter nine, the comprehensive human goal consists of the following:

1. Right Understanding and freedom from contradictions at the individual level
(*Samādhāna*)- *In every individual*

2. Prosperity and its continuity at the level of family (*Samriddhi*)- *In every family*
3. Fearlessness and mutual trust (*Abhaya*)- *In the society*
4. Co-existence (*Sah-astitva*) - *In the nature*

Such a comprehensive objective will be conducive to the welfare of all (*abhyudaya*) for all times. This will apply to all the human beings on earth. We can also understand that facilitating and empowering human beings towards the fulfilment of the above mentioned comprehensive human goal is real human welfare.

Now, on this basis, we can identify the goals of any organization, system or society, either working for production, justice, exchange... etc. We can evaluate whether the goals set by the system are humane or not, whether these are comprehensive or having a limited vision. Once we are able to identify the comprehensive human goal, it becomes clear to us that in all our programs, this is going to be the primary motivation. And if any program is not subservient to these, it is not going to be fit for the society and human welfare.

In terms of these goals, we can evaluate the inadequacies in the prevalent education system, judiciary system, administration and governance, market policies and other such systems. Are we working to achieve the human goal which is naturally acceptable to us, or moving away from it? We had a brief review of our present systems in chapter nine. It revealed how our society and societal systems have deviated from human welfare. But there is no need to blame an existing system or trend. We only need to focus on the development of right understanding. We have seen that nobody accepts naturally to do wrong, we just have to provide the right direction to facilitate this.

*V*ision for the Holistic Alternative

A correct appraisal of the comprehensive human goal and human welfare and the realization of co-existence at all levels enable us to visualize and gradually evolve a viable alternative to the prevailing pattern of human living. Thus the right understanding prepares us for moving towards the 'holistic alternative' (universal human order, *svarājya*) which will be sustainable as well as conducive to fulfil the basic human aspirations for all human beings. It will be a mode of living which is self satisfying, people-friendly and eco-friendly. Then, all human ingenuity and creativity, all the knowledge and skills available can be harnessed to actualize such a model of living. There is an urgent need to initiate research and development in this direction as our present model of living is proving to be more and more problematic and unsustainable.

Right understanding also provides us the basis to evolve a humanistic education system, holistic health care systems, appropriate technologies, production systems and management

models, and an economic order based on recyclability and compatibility with nature. Also with the help of right understanding, it will be possible to visualize a humanistic constitution which will facilitate the development of a harmonious world family and a universal human order (*Mānavīya Vyavasthā*). The five dimensions of such a universal human order (*Mānavīya Vyavasthā*) can be worked out in detail in tune with the above mentioned objectives to usher in the holistic alternative.

*B*asis for Humanistic Education and Humanistic Constitution

The primary step to move towards the holistic alternative is to develop the right understanding among human beings and the commitment to live accordingly and then to develop the requisite skills and know-how to implement the right understanding in real life. In the first place, it calls for a change in the education system towards humanistic education. The right understanding provides us with the vision of such a humanistic education. As we discussed earlier, education means to imbibe the understanding of harmony at all the levels of living. It is not just reading, writing and arithmetic, but rather a process to enable the human being to live in accordance to the natural acceptance. It calls for a major shift in vision and emphasis as comparison to the existing system.

Humanistic Education

Inculcation of the right understanding at all 4 levels(from self to entire existence) and development of the competence to live in accordance with it forms the core of humanistic education. One should be able to evaluate all the endeavours in the light of right understanding. Humanistic education will incorporate appropriate integration of values and skills so that human beings are able to understand their physical needs correctly and adopt suitable techniques and production systems to cater to these needs in an eco-friendly and people friendly manner.

The humanistic education will facilitate the process of self exploration which will lead to continuous self evolution of human beings. It will also enable the realization of one's innateness (*svatva*) as well as the universality and definitiveness of ethical human conduct. It will also develop the conviction that only value based living can be conducive to continuous happiness and prosperity for one and all.

Adequate research effort is needed to evolve and implement the models of such an education. To begin with, the education of a child starts at home. The child learns and understands things living in close relations at home. So every model will entail the right kind of environment at home for the child to develop. When the child needs more exposure to skills and knowledge, he/she will need a formal system, in the form of some collective effort in the society. To start with it is necessary to introduce the required inputs of value

education. But in the longer run, the whole education system will need to be re-designed in the light of right understanding. It is a useful exercise for us to learn how a child can be facilitated to have the right understanding since childhood, how it will learn languages, reading, writing and arithmetic skills, and skills that form a part of higher education.

Humanistic Constitution

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, the human society is divided into various castes, creeds, religions and nationalities whose objectives and interests are proving contrary to those of others. Accordingly, a major part of human endeavour is used in handling these conflicts and contradictions. Paradoxically, the human beings are spending a substantial part of their energies and resources in preparing themselves for war, only to ensure peace! As we can now understand, when the parameters of human welfare are universal, i.e. commonly applicable to all human beings, why should the human endeavour in pursuit of these common objectives be conflicting to the interests of each other? This can only be there because of our ignorance, because of our incorrect assumptions/beliefs about happiness and about reality. Presently, our effort is directed towards trying to stop a wrong behaviour by means of an equally or more wrong behaviour - a crime by executing a bigger crime, a violence by greater violence. This can never be successful in the long run and only gives rise to a vicious circle to perpetuate the wrong doings. Things can only be set right by developing human consciousness, by developing 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.

Here again, it may be an educative exercise for the reader to visualize a model of humanistic constitution. In the light of the right understanding, what will the fundamental rights and duties be, what will the way be to ensure justice and protection in the society, what will the format be of working for a universal human order, how will people connect to the world family, how will the representation of people be ensured in maintaining order in the society, these all issues are to be addressed. To begin with, the family will be smallest unit of order in the society. Moving from family to the world family, the humanistic constitution will provide the basis of harmonious living. These are relevant issues in terms of visualizing the holistic alternative to the present scenario.

Universal Human Order and its Implications

So finally, it may be concluded that it is possible to move towards a universal human order with the help of suitable systems and policies evolved in the light of right understanding. Such a development will be naturally acceptable to all human beings. The whole existence except the human beings is already operating in harmony. It is for us, the human beings, to understand, to appreciate this harmony and to play our role in this total order.

On the basis of the understanding of harmony, we get the notion of an undivided society and universal human order. The universal human order will 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 integrate in the following way:

family \Rightarrow family cluster \Rightarrow village/community \Rightarrow village cluster $\Rightarrow \Rightarrow \Rightarrow$ world family

We had listed the five dimensions in chapter nine. In each of the five dimensions, we can visualise a humane system, be it education, health, production, exchange or justice and conceptualize a harmoniously functioning society. The social organization can proceed from family to world family with representative bodies of persons endowed with the right understanding at each level.

In contrast, one can also study the functioning of nations and states today, and evaluate their working in the light of a universal human order. We definitely need to avail from the tremendous store house of know-how and skills available at present times and use these in the above mentioned humane way.

Summary

1. The right understanding helps us identify the comprehensive human goal in terms of *Samādhāna*, *Samriddhi*, *Abhaya*, *Sah-astitva* and set all our sub-goals based on these.
2. This gives us the vision of the 'holistic alternative' in all the dimensions of human living.
3. The understanding of harmony gives the basis and framework of humanistic education and humanistic constitution.
4. The universal human order in terms of five dimensions of society and steps of organization from family to world family can be visualised on this basis.

REVIEW QUESTIONS

1. What do you mean by the 'holistic alternative'? What is the vision for the holistic alternative?
2. Visualize a framework for humanistic education for children. Suggest a few ways to modify present day school education.
3. How does right understanding provide the basis for humanistic constitution? Suggest some aspects of such a constitution to promote holistic living.
4. What do you mean by Universal Human Order? What are its implications on the different dimensions of a society?
5. Choose any one dimension (education, health, production, justice, exchange) of human endeavour in a society. Suggest what role can you play in the chosen dimension through the orientation you are going to have through your professional education.

CHAPTER FOURTEEN

Professional Ethics in the Light of Right Understanding

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. Of this, one important domain happens to be in the form of production and production related activities. It also makes available the necessary physical facilities (livelihood) for oneself and one's family. Here, one has to interact with other human beings as well as the living and non-living entities of rest of nature. Through professional education, one acquires the specific skills and knowledge in order to make this contribution in the larger order. Ethical conduct of profession implies the right utilization of one's professional skills towards the fulfilment of comprehensive human goal and thus, meaningfully participate in the larger order. Therefore, it is expected from a competent professional to carry out one's profession with right understanding, dexterity and commitment so that the effort is conducive to human welfare i.e. conducive to the happiness and prosperity of all and also to the enrichment of rest of nature. However, to be able to achieve this, it is essential to develop the value competence or the ethical competence in the human beings along with the requisite skills. Presently, there is an increasing thrust on sophistication of professional skills and most of the effort in education is directed towards this objective. There is hardly any emphasis on developing the ethical competence which is acquired through appropriate Value Education. It may be easily appreciated that a significant implication of the right understanding is to develop this ethical competence and thereby facilitate professional ethics.

The issues pertaining to the unethical conduct of profession are presently becoming a matter of widespread concern. With increase in skills and know-how and with the availability of sophisticated technologies and systems for large scale networking to harness these skills, the human beings have acquired tremendous power to influence the lives of their fellow beings as well as the state of nature on this planet. In such a situation, it becomes crucial to

ensure the ethical utilization of the professional capabilities. And such competence can only be acquired through right understanding and the orientation to live in accordance with it i.e. ethical human conduct (discussed in detail in chapter 12).

If we look at the driving ethos in the present times, it is noticed that the main thrust all around is towards the so called economic development which in practice essentially reduces to widespread tendencies towards wealth accumulation or profit maximization and proliferation of physical facilities which are imagined to be the means to achieve happiness and prosperity. As a result, all the skills, know-how, technologies and resources get harnessed in this direction only. This is creating multiple global maladies as well as contradictions and dilemmas at various levels. The globalization of this trend is already resulting in hazardous consequences. Hence, it is becoming increasingly urgent to rectify this situation and this can be done effectively only through the development of right understanding.

In this chapter, we shall first try to understand the profession in right perspective and then visualize how the real competence in professional ethics can be ensured. Further, we will also have a glance at the current scenario in regard to professional ethics – resulting in widespread proliferation of unethical practices in a variety of ways. We will also draw attention to the inadequacy of various methods being used to curb this trend. We will try to understand how the inherent dichotomy of the prevailing worldview vis-à-vis the expectation of professional ethics is generating multiple contradictions and dilemmas which can not be resolved unless there is a change in human consciousness through right understanding.

*P*rofession – In the Light of Comprehensive Human Goal

As mentioned earlier, 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 we interact with other human beings and with rest of nature in a mutually fulfilling manner. Thus, profession is a 'service'.

Having understood the above notion of profession, let us pause a while to investigate how we are presently looking at the profession. What is in our mind when we try to choose a professional career? What do we consider as a good profession? What is the general view of the parents in regard to an appropriate profession for their children? In what way do the people in society give value to various professions? This is very important for us to find out. The general perception in which the professions are presently looked at, is in terms of being able to earn more and more money, getting more power, getting more perks or comforts etc. Isn't it? Vary this yourself.

Such a view which is widely prevailing inherently comes in conflict with the expectations of professional ethics to ensure the sustained welfare of all. These aspects will be discussed subsequently when we will have a look at the current scenario in detail. Here, it may suffice to sum up that the real way to ensure ethical conduct of profession is to have a correct understanding of profession, a correct understanding of happiness and prosperity and then to develop the competence to fulfil this notion. The whole purpose of value education is to enable the development of this understanding and competence which is essential to ensure professional ethics.

Ensuring Competence in Professional Ethics

Having understood the profession in right perspective, let us clearly demarcate what we mean by developing ethical competence or the value competence of an individual which is the only effective way to ensure professional ethics. In absence of such a competence, administering oaths and prescribing codes of conduct etc. become mere formalities. Before proceeding further, let us also try to visualize as to why a person acts unethically. It is primarily because of lack of correct understanding about happiness and prosperity. If a person views happiness in terms of maximization of sensory enjoyment and prosperity in terms of accumulation of physical facilities, then the motivation naturally becomes that of wealth maximization. In this pursuit, all other considerations become secondary. Therefore, it leads to more and more unethical practices as these seem to cater well to the above misconceived notion of happiness. Immediate attractiveness of the outcome of such pursuits tends to make people adhere to this wrong notion firmly. As many other people seem to be following the same path and apparently 'gaining' from it, this is believed to be the only pragmatic way of living. In this context, the ethical considerations are considered to be too idealistic to follow in real life.

As already mentioned, the development of ethical competence is a long-term process to be achieved through appropriate value education. As profession is only a subset of the life activities, the competence in profession will only be the manifestation of one's right understanding.

The salient features characterizing this competence can be summarized as follows:

Competence in Professional Ethics

1. Clarity about the comprehensive human goal: *Samādhāna-Samriddhi- Abhaya- Sah-astitva* and its fulfilment through universal human order from family to world family.
2. Confidence in oneself as well as confidence in the harmony, co-existence and self-regulation prevailing in entire existence based on the right understanding of oneself and the rest of existence.
3. Competence of mutually fulfilling behaviour, clarity and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity.
4. Competence of mutually enriching interaction with nature, ability to assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature.
5. Competence of actualizing one's understanding in real life.

Issues in Professional Ethics – The Current Scenario

The issues in professional ethics are becoming very complex in the current scenario. The unethical practices are rapidly increasing and their impact is also becoming far-reaching. Corruption in multifarious manifestations is afflicting all the professions like a virus. Similarly, other unethical practices are also proliferating and getting out of control. It appears as if human ingenuity is being increasingly harnessed to devise newer and subtler ways to thwart the ethical conduct of profession, to twist the laws and to beat the system. A good number of people have started nurturing the feeling that with money, everything can be accomplished, any person can be 'purchased', and any system can be bent to one's advantage. As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offences and kickbacks in large scale purchases. These are also manifesting in the form of *hawālā* and *benāmi* transactions, in fact, leading to a parallel black market economy. Lapses on the part of big organizations in ethical conduct of profession have led to large scale disasters, such as Bhopal Gas Tragedy, the Chernobyl Disaster, etc., endangering public life and property, and causing serious degradation to environment.

This menace becomes even more serious as unethical policies are adopted collectively by large industries, cartels, multinational corporations and even national governments. As a result, there is a sort of 'legitimization' of these unethical policies by projecting them to be in the interest of large groups of people. We also observe strong influences being exercised

by various such groups which are frequently referred to as drug-mafia, builder-mafia and arms-mafia etc. by the media. Such vested interest groups lobby together and destabilize the economies and even governments of different nations. The strong influence exerted by, say oil companies and oil-producing countries, on international politics is well-known.

We are also quite familiar how misleading propaganda, advertisements using sex-appeal, the influence of show-business and celebrities are being employed to influence the public mind for promoting all types of products which are not quite conducive to human welfare. There is no need to elaborate too much on all these forms of deteriorating professional ethics, as all of us are not only victims of this degradation, but at many occasions feel compelled to even contribute to it directly or indirectly or remain helpless onlookers. We may enlist some salient categories of these unethical practices as follows:

- Corruption in multiple forms and at various levels
- Tax evasion, misappropriation and misuse of public funds
- Misleading propaganda, unethical advertisements and sales 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.

...the list could be much longer.

Why is all this happening? Who is contributing to the aggravation of this situation? What is its impact on our happiness and prosperity? These are important points for us to ponder and explore.

In this context, it will also be educative to look at the various methods and mechanisms which are being presently employed to check these trends and their effectiveness.

It is true that the adverse impact of this malaise is being widely felt, and the concern for rectifying the situation is increasing in the society. Many agencies such as the government bodies, professional societies, NGO's, media and professional educators etc. are all trying to devise ways and means to control the situation. However, all the methods being adopted are either of symptomatic nature or punitive measures or crisis management techniques rather than real solutions to the whole problem. For example, the following methods are being increasingly proposed and implemented:

- Promoting awareness about professional ethics by introducing new courses, refresher

programs and case studies

- Administering oaths and prescribing codes of ethical conduct for specific professional disciplines
- Setting up mechanisms for intensive audit inspection and monitoring the activities
- Framing more stringent laws and devising harder punishments for offences
- Promoting transparency in working systems through mechanisms like RTI (right to information act), etc.
- Carrying out 'sting operations' and widely publicising serious lapses in ethical conduct of profession through media
- Encouraging whistle blowing by individuals or groups
- Setting up vigilance commissions, ethics committees, tribunals, consumer protection forums etc.
- Filing public interest litigations etc.

While there is no denying the fact that all the above methods are with earnest intention to tackle the present situation, however, these have a temporary utility and prove deterrent to a limited degree only. The focus in these methods is primarily towards curbing the ill-effects rather than rectifying the root cause, namely the faulty world-view, which continues to remain dominant. The real way out is to work towards developing the ethical competence by transforming the consciousness of the people through right understanding. Unless the inherent dichotomy between the wrongly perceived notion of happiness through wealth maximization and the expectations of human welfare, the expectations of common good is resolved, no breakthrough is possible.

Inherent Contradictions and Dilemmas and their Resolution

We can understand more clearly through examples how the contradictions and dilemmas are inherently generated by the prevailing worldview in which wealth maximization is perceived to be the prime objective. In such a paradigm, 'your loss is my gain'. Thus the other person's happiness seems to be in conflict with my happiness. In that case, the other people have to be exploited for one to gain affluence and there is no possibility of mutual fulfilment in a sustainable way. In the same way, exploitation of nature also becomes acceptable as it helps a person to accumulate wealth easily and there is no limit to this.

Let us analyse how such a world view affects the propensity of people in different professions. Take the example of business circles, whenever there is a scarcity of commodity due to say –

monsoon failure or other natural disturbances or wars etc, the people in general are in distress and need 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, unethical practices like adulteration and spurious production etc. are also adopted in an attempt to increase profits-*albeit* at the cost of greatly endangering public health and safety.

An interesting example of the prevailing dichotomy is evident in the advertisements that we daily come across, particularly in case of various evidently harmful products like cigarettes, *pan masala* etc. Where on one hand, the use of these products is highly glamorized to attract the consumers and in the end there is an inconspicuous statutory warning indicating that the use of these products is injurious to health. Thus there is clear tendency of making profits by promoting the sale of the products which are injurious to public health. In such a situation the dilemma as to how much importance is to be given to one's profit and how much to the welfare always remains unresolved.

Similarly, let us highlight the dilemma in any profession which arises when the prime motivation is towards profit maximization. Take the example of practising medicos with the urge of profit maximization. Supposing there is an epidemic and a large number of people become sick, the doctors endowed with materialistic world view will feel excited as it would give them an opportunity to earn a lot of money. Thus, the degradation in the health of society becomes a welcome opportunity for those whose expected role in the society is to facilitate the health of people. Here again the dilemma always persists whether to give importance to one's profit or to the welfare of people needing help. Driven by the profit mania one can adopt methods of extreme exploitation of the patients who are already in serious trouble.

We can make similar visualizations for each profession whereby the motivations of profit maximization eventually lead to unethical practices of various dimensions and thwart the very objective of these professions in contributing towards the common good, towards the larger order. With all this, a continuous contradiction persists in the mind of such people as these unethical processes are not naturally acceptable to anyone. They create tension and anxiety at the personal level and one is tempted to adopt dual personality in terms of trying to appear to be ethical and in reality acting differently. There is a need to hit the nail on the head. The resolution of all these contradictions and dilemmas can only come through right understanding. Thus, the crux of all this discussion is that sincere effort towards building up the ethical competence of human beings in general and professionals in particular through proper value education is the only effective way to safeguard professional ethics.

Summary

1. Profession implies meaningful participation in the larger order including society and nature in pursuance of comprehensive human goal and in the process also making available the necessary physical facilities for one's family.
2. Developing ethical competence in the individuals (professionals) is the only effective way to ensure professional ethics.
3. The competence in professional ethics manifest as follows:
 - a. Clarity about the comprehensive human goal: *Samadhan-Samriddhi- Abhay- Sahastitva*.
 - b. Confidence in oneself as well as confidence in the harmony and co-existence prevailing in entire existence based on the right understanding of oneself and the rest of existence
 - c. Competence of mutually fulfilling behaviour, clarity and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity.
 - d. Competence of mutually enriching interaction with Nature, ability to assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature.
 - e. Competence of actualizing one's understanding.
4. The increase of unethical practices in various professions, the contradictions and dilemmas are primarily due to the prevailing worldview focussing on profit maximization. These can only be resolved through right understanding.

REVIEW QUESTIONS

1. What do you mean by 'profession'? Why is it required to acquire ethical competence in profession?
2. What do you understand by competence in professional ethics? Elaborate.
3. Critically examine the issues in professional ethics in the current scenario. List any five unethical practices in profession today and the methods being tried to curb them. Comment on the long term effectiveness of these methods.
4. What are the inherent contradictions and dilemmas of professional ethics in the prevailing world view? How does right understanding resolve these issues?
5. Imagine that you have joined at middle management level in an organization where you find unethical practices prevalent. How will you proceed to promote ethics among your colleagues? Mention a few steps you may take to improve the situation without creating an atmosphere of opposition.

CHAPTER FIFTEEN

Vision for Holistic Technologies, Production Systems and Management Models

As discussed in Chapter-13, the right understanding provides us the vision for a holistic alternative. It provides the vision for *mānavīya vyavasthā* – a model of living which is inherently conducive to the needs of all human beings and also compatible with nature; a model which is conducive to the development of harmonious human society at a global level; a model which paves way for a sustainable, universal human order leading to happiness, peace and prosperity. Of course, such a model will necessitate the visualization and development of appropriate technologies, production systems and management models which cater to the comprehensive human goal of ‘*samādhāna, smṛiddhi, abhaya* and *sahastitva*’. It will be necessary to develop and popularize technologies and systems conducive to human welfare – to *abhyudaya* or *sarvodaya* and not merely focus attention on economic growth.

The development of such systems and devices requires right understanding and a close scrutiny of the systems and processes of nature, as these are all basically holistic, time tested and self regulated. Of course, there is an ample scope for creative processing on the part of human beings to make them more conducive to human use. Further, it will also require a careful learning from some of the traditional practices, critically examining them so that we are able to identify their strengths and desirable features and retain them while evolving technologies and systems for our present needs. Only then we can appropriately harness the store house of traditional wisdom along with the present day knowledge of science and technology. In this chapter, we will try to identify the salient criteria for assessing and developing appropriate technologies, production systems and management models. Thereafter a glimpse of such systems will also be presented through typical examples.

The Holistic Criteria for Evaluation

The modern technologies and systems are all human inventions in response to the needs visualized under the influence of the prevailing worldview. Accordingly, they have been designed and optimized to the objective functions best suited to this world view. In order to facilitate the development of holistic technologies and systems, it will be necessary to visualize alternative objective functions and to formulate appropriate criteria for evaluation compatible with comprehensive human goal.

Generally speaking, there are three broad criteria to guide the development of such technologies and systems, viz.,

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

In addition, these have to promote local self-sufficiency and optimal utilization of local resources and expertise.

In accordance to the above general considerations, the specific criteria for judging the appropriateness of technologies, production systems and management models may be identified as follows:

Criteria for Technologies

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

- Catering to real human needs
- Compatible with natural systems and cycles
- Facilitating effective utilization of human body, animals, plants and materials
- Safe, user-friendly and conducive to health
- Producibile with local resources and expertise as far as possible
- Promoting the use of renewable energy resources
- Low cost and energy efficient
- Enhancing human interaction and cooperation

- Promoting decentralisation
- Durability and life cycle recyclability of products

For Production Systems

In determining the type of production systems, the key questions to be answered are:

- What to produce?
- How to produce?
- For whom to produce?
- And how much to produce?

All these will be decided in the context of availability of local natural resources and the needs of the people for any given community. Of course, the needs are to be characterised in consonance with the comprehensive human goal. The specific criteria to judge the appropriateness of the production systems may include the following:

- Optimal utilization of local resources and expertise
- Economic viability and sustainability
- Priority for local consumption
- Matching the pattern of production with the availability/ producibility in the local environment and the pattern of consumption
- Decentralized systems capable of meaningful employment of people in the community
- Facilitating production by masses and not mass production in a centralized mode
- Promoting individual creativity and sense of accomplishment
- Using people-friendly and eco-friendly technologies
- Ensuring requisite quality of production
- Safe and conducive to the health of persons involved in production as well as others

For Management Models

The management needs to focus at the fulfilment of the people involved in the production system as well the users of the produce and not to profit-mania. The following criteria can be chosen for a humanistic management model:

- The whole unit working as a well-knit family
- Cooperative and motivational
- Ensuring correct appraisal of human labour
- Targeting employer-employee as well as consumer satisfaction and not profit maximisation
- Sharing of responsibility and participative mode of management
- Continuous value addition of the persons involved
- Effectively integrating individual competencies and complementarity

Critical Appraisal of the Prevailing Systems

It will be educative to critically examine the characteristics of the present models which have been developed under the influence of the materialistic worldview. It is important to point out that the structure as well as the use of all human innovations is strongly influenced by the worldview and values. Therefore, the present day technologies and systems are designs best suited to serve the prevailing worldview. This way, we can easily appreciate how the present day systems, even though they employ the best of human ingenuity, latest scientific knowledge and sophisticated technologies, are largely proving to be incompatible with ecology and also not conducive to sustainable human welfare.

The most concerning feature of the present day systems is their heavy dependence on non-renewable sources of energy/materials rendering them unsustainable. The modern development primarily dwells upon fossil fuels which are being consumed at exponential rates. This has caused menace of resource depletion on one hand and environmental degradation manifesting in the form of pollution and global warming etc. on the other. There is no compatibility with the rate of consumption and the rate of production in Nature. The other undesirable characteristics of modern technologies and systems include their centralized configurations, promotion of wastefulness, excessive transporation and substitution of human, animal and other natural resources.

These systems are becoming more and more complex and large in size, and they are highly capital and energy intensive. Increased automation and mechanization is being used for promoting mass production which is not conducive to large scale employment of people. Such systems also lead to exploitation, alienation and conflict between the so-called working class and management. In spite of a high degree of sophistication, quality consciousness, standardization, miniaturization and user-friendliness, these technologies and systems are not proving conducive to general human welfare. It is an irony that with all the technological

advances, we have come to a *passé* where the whole planet is under a serious threat.

*L*earning 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, 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.

Holistic Technologies and Systems – Typical Case Studies

Visualizing a Holistic Model of Living in Harmony at All the Levels

In the light of understanding gained so far, it will be a very educative exercise for us to visualize broadly how a typical community, say, of one thousand people will live in a holistic way in harmony with each other and the rest of nature, being largely self-sufficient in fulfilment of its needs and setting up systems which are conducive to comprehensive human goal. It may be easily appreciated that such a planning in detail is a project worthy of serious research and experimentation to evolve a viable alternative model. We may call this as a model for *Grāma-svarajya*. About hundred years ago, a vision of self-sufficient village republic was presented by Gandhiji in his famous book *Hind Swarajya*. It is high time we start working for actualization of the model of *Grāma-svarajya* in the light of right understanding. We may carry out a techno-economic feasibility study and the design for such a model keeping the comprehensive human goal as our objective function. Since it will be necessary in this model to rely on the local resources as far as possible, such a model will also need attention to augment these resources as well which includes promotion of bio-diversity, cattle, water harvesting, effective utilization of biomass, solar, wind and hydel energy sources etc. This would also involve careful planning of the agriculture, artisanal and agro-industrial activity. The matching of resources and needs will also need to be accomplished. This visualization will enable us to identify, select or develop appropriate technologies, production systems and the methods to organize these activities in a harmonious way. It is left to the reader to exercise his/her creativity and try to broadly visualize the scenarios for making *Grāma-svarajya* possible. Several groups of people have started working in this direction seriously. And as a result, many technologies and systems have been evolved even though the full scale demonstration of such alternative ways of living are yet to emerge.

In the face of the environmental and other problems aggravating because of the widespread use of fossil fuels and other non-renewable resources, there is an increasing interest throughout the world to evolve alternative renewable technologies and modes of production. However, this is only possible in the light of right understanding, with adoption of appropriate life-styles and with proper assessment of needs. It will be desirable to get acquainted with these developments by conducting case studies on the salient renewable and eco-friendly technologies and systems. There needs to be an increasing and wide spread thrust to evolve holistic technologies and systems through dedicated R&D efforts working within the framework of right understanding. Some salient topics for case studies are given below:

Topics for Case Studies

- **Renewable and Decentralized Energy Technologies**

- (a) Biomass based Energy Conversion systems such as;
 - ◆ Systems for generation and utilization of Biogas obtainable from anaerobic digestion of all kinds of moist biomass such as animal and human excreta, kitchen waste, moist agro-waste, sewage effluents etc. This bio-conversion also results in production of valuable bio-manure in the form of slurry. Therefore, a study of slurry handling systems is also relevant.
 - ◆ Systems for generation and utilization of Producer gas obtainable from partial combustion of all kinds of dry biomass such as wood, charcoal, rice-husk, sawdust, dry agro-waste etc.
 - ◆ Systems for decentralized production of Biodiesel obtainable from esterification of various vegetable oils.
 - ◆ Decentralized systems for production of ethanol as a liquid fuel for engines obtainable from agro-waste
 - ◆ Technologies for Briquetting to obtain a compact/smokeless solid fuel from all kinds of loose biomass.
 - ◆ Technologies for smokeless and energy efficient cook stoves
- (b) Gadgets and Implements to facilitate efficient utilization of Human muscle power and Animal draught power such as:
 - ◆ Human operated agricultural tools and domestic appliances
 - ◆ Animal (bullock) operated irrigation pumps, tractors and other agricultural equipments
 - ◆ Improvised designs of animal driven carts
- (c) Devices for efficient utilization of Solar energy such as:
 - ◆ Solar water heaters, solar cookers, solar driers etc.
 - ◆ Solar Photo-voltaic systems
 - ◆ Decentralized Solar power generation and refrigeration systems
- (d) Decentralized Wind power devices for water pumping, electricity generation etc.

- (e) Microhydel 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 (*panchgavya*) products
 - ◆ Systems for facilitating multiple crafts and artisanal work
- **Humanistic organizational/management models**

The work on the above technologies and systems is being carried out in several technical institutions, agricultural universities, government agencies and a large number of NGO's and socio-spiritual organizations as well as by some motivated individuals. It will be quite fruitful to familiarize with some of these through the above case studies.

Summary

1. The holistic criteria of evaluation basically emerge from correct appraisal of the comprehensive human goal.

2. The main guidelines are;
 - (a) The capacity to cater to appropriate needs and lifestyles.
 - (b) People-friendliness and eco-friendliness.
 - (c) Effective utilization of local resources, local expertise and manpower and priority for local consumption.
 - (d) Decentralized structure.
3. Most of the prevailing systems are human innovations in consonance with the prevailing world view. Hence, inspite of utilization of the advanced knowledge of science and technology, these are not quite conducive to sustainable human welfare.
4. A careful study and evaluation of the systems of nature and the holistic traditional practices will be helpful in the development of suitable systems as per the current needs.
5. Understanding the status and characteristics of various renewable and eco-friendly technologies and systems being developed in recent times through case studies will be helpful in motivating R&D effort in this direction.

REVIEW QUESTIONS

1. What is the vision for *Mānaviya Vyawasthā*? Explain.
2. What are the broad holistic criteria for evaluation of technologies, production systems and management models? How do they map with the comprehensive human goal?
3. List some of the specific criteria for holistic evaluation of technologies. Elaborate on any two of them.
4. Mention some of the specific criteria to judge the appropriateness of production systems. Critically examine the present day systems on any two criteria.
5. What do you mean by holistic management model? List down a few specific characteristics of such a model.
6. In what way, is the learning from the systems of nature and traditional practices useful in the development of holistic systems?

CHAPTER SIXTEEN

Journey towards the Holistic Alternative – The Road Ahead

We are now approaching the end of this course which was intended to orient you towards right understanding and its implications in life and profession. At this concluding stage, it is appropriate to recapitulate how clearly you have been able to grasp the core message of this course and its relevance in day-to-day life. Also, it is important to ascertain whether the whole discussion has only been an academic exercise which may have been interesting but cannot be of much practical use unless, we can identify some tangible steps to move in the cherished direction. Hence, in this concluding chapter let us briefly recapitulate the core message of this course and then visualize the steps that each one of us can take for transition from our present state towards a holistic way of life.

The core message of this course may be summarized as follows:

To be able to fulfil the basic human aspirations viz. happiness and prosperity in continuity, it is essential to gain the right understanding – the understanding about oneself vis-a-vis the rest of existence, the understanding about human conduct and how it ensures continuous happiness and prosperity. This involves the realization that there is an innate harmony at all levels of existence. In fact, the whole existence is co-existence. It is the purpose of human beings to understand this harmony and co-existence and learn to live in accordance with it and be fulfilled. This truth has been grossly ignored in our present worldview whereby happiness and prosperity are perceived primarily in terms of maximization of sensory enjoyments, maximization of wealth and accumulation of more and more physical facilities. This misperception is leading to serious problems in all walks of life and is not conducive to sustainable happiness and prosperity. Hence, it becomes imperative to change this worldview, to change from 'animal consciousness' to 'human consciousness'. Guided by the right understanding, the values in relationships can also be properly understood and fulfilled. Also, in the light of right understanding, the life-styles can be appropriately designed and the need for physical facilities can be properly assessed. Further, guided by the right understanding, suitable methods of production can be adopted to fulfil these needs in a

people-friendly and eco-friendly manner. Appropriate Value Education inputs are essential to initiate this transformation towards human consciousness at a mass scale.

In this course, a preliminary outline of the framework of right understanding has been presented. An attempt has also been made to initiate the process of self-exploration to move towards right understanding.

Having obtained a brief exposure to the universal basis of values and ethical human conduct and its implications in life and profession, let us now conclude this course by indicating a few practical steps that we may take to begin this important journey towards the holistic alternative.

*A*ppreciating the Need for Self-Exploration

The first and foremost step to begin this journey is to be adequately convinced about the need for carrying out self-exploration. The need for seriously analyzing ‘what we presently are’ and ‘what we really want to be’, the need to verify our beliefs and pre-conditionings, the need to understand what is motivating our actions presently and what its consequences are – has to be duly appreciated so that we may be able to put in the required effort and give due priority to make the transition possible.

When, through self-exploration we are able to see a big chasm between what we really want and what we are presently pursuing, then the urgency of taking the corrective steps becomes clear. Getting ready for self-exploration is, thus, the first vital step towards transition to the holistic way of life. Today, we are mostly motivated by what other people around us seem to be doing and by the attractive consequences of such actions in the immediate future. Whatever seems to be pleasant to our sensory experience appeals to us as worth pursuing. Thus, in spite of increasing problems all around we do not get motivated enough to seek a viable alternative because of our strong pre-conditioning and sensory attractions. In fact, we tend to find superficial justifications to defend our present worldview and thereby carry on with the status-quo. The whole orientation towards right understanding has been grossly missing from our present education system. Thus, the appreciation of the need for right understanding is the first trigger to transition.

*F*acilitating the Understanding of Harmony at Various Levels

Having realized the need adequately, the next important step is to have access to the ways and means to facilitate the process of self-exploration towards right understanding. This implies that we need to have a proper framework of understanding so that we can discover

the harmony at various levels starting from our own-self and spanning up to the entire nature/existence as discussed in this course. So, in order to facilitate this journey, it is important to make available appropriate methodology and the necessary wherewithal for Value Education which can effectively enable the process of transformation. Appropriate inputs in Value Education need to be made an integral part of all our education– both formal as well as informal. This needs a large scale effort to develop a rational and universally acceptable methodology for value education, preparation of appropriate resource material and adequate orientation of teachers to carry out this task effectively and at a large scale. Giving due priority to value education will be essential to make available the required space for this essential input in the present curricula and also devoting sufficient effort and resources to implement it successfully. The present foundation course is a step in this direction. In fact, the whole education pattern will eventually need to be revamped in the light of right understanding with due emphasis on self-exploration, value inculcation and right living (*Śikshā - Sanskāra*). Accordingly, all the disciplines of study will have to be redesigned in the light of right understanding. The efficacy of value education will be judged on the basis of the transformation achieved in the ethos, i.e. on the basis on the clarity gained in discovering the harmony and co-existence at various levels and the competence to live in accordance with this understanding in our day-to-day life. This change of ethos among human beings will be the real harbinger of transition towards the holistic way of life leading to happiness and prosperity in a sustainable way and therefore all efforts need to be focused towards this objective.

Steps for Evolution at the Individual Level

The change of ethos involves a long drawn effort for evolution at a personal level among human beings. This begins with an exposure to the framework of right understanding as provided in this course to facilitate the process of self-exploration. Going through such a course once provides only an introductory outline, at best, a broad framework and perhaps a conviction that it is worthwhile to seek the holistic alternative seriously. A number of iterations and recapitulations through careful self-study, self-analysis, contemplation on the key proposals and guidance from competent persons will be necessary to get a clear grasp of the domain of right understanding. In this process, it will be necessary and beneficial to interact with persons who have consolidated this understanding and are sincerely trying to implement it in their day-to-day life. This has to be carried out with perseverance and commitment till we ourselves become confident to carry out the process of self-exploration and self-evolution in all our endeavours. It is also helpful to have a networking and close interaction with other people who are also convinced about this need and are trying to make efforts in this direction. Such networking will definitely expedite the individual efforts to implement the right understanding.

The framework presented in this course with the help of systematically presented proposals will help us self-evolve through the process of continuous self-observation and self-exploration. It will also facilitate the correct evaluation of our present beliefs and pre-conditionings. By focussing attention more frequently on the activities of the self and the body, it will be possible for us to clearly observe the distinction between these and correctly correlate our happiness to our natural acceptance. In the process, we will gradually move to make our behaviour more mutually fulfilling and our work with rest of nature more mutually enriching. In other words we shall move towards being more people-friendly and eco-friendly. Realizing the needs of the 'self' correctly and attempting to be in tune with the co-existence at various levels we shall also be more in harmony within, more confident of ourselves. So we understand that the major thrust of the effort towards transition is through personal evolution only, anchoring ourselves firmly and clearly in the right understanding and translating this understanding in thought, behaviour and work. The outcome of this effort will of course be highly rewarding with affirmation resulting from our own realization, our own experiential validation. Simultaneously, it will also be fulfilling to others. Once such a breakthrough is achieved, we become our own guide, we become *svatantra* – the rest will follow rather spontaneously. Once a critical mass of human beings goes through such a transformation, it will become a self-sustaining process in the society. The results of such efforts made so far with various spectra of people in the society have been very encouraging.

Steps for Transition at the Level of Family, Society and Profession

We can now appreciate that there is a strong interconnectedness and co-existence among human beings as well as in human being and rest of nature. The efforts towards self-evolution by the individuals will always be through appropriate interaction at the level of family, society and nature at large. In the paradigm of right understanding, there is an essential complementarity among all the entities including the human beings. So the steps for personal evolution are not in alienation but in proper collaboration with family, society and nature. In fact, the extent of mutual fulfilment in such interactions will be an evidence of the maturity of one's understanding. Mutual fulfilment is the guiding principle which finally ensures personal happiness as well as collective happiness and harmonious co-existence with nature. So it will be an integral part of one's evolutionary effort to participate in the larger order. The participation in this respect on the part of individuals will follow the following sequence:

1. ***Right Understanding (Samajhadāri)***- Effort to gain right understanding.
2. ***Honesty (Īmānadāri)***- Sincerity to acknowledge what one has understood and be ready to work for complete understanding. This is followed by spontaneous reflection in one's thought, behaviour and work.

3. **Accountability (*Jimmedāri*)**- Feeling one's responsibility to participate in the larger order in the light of right understanding.
4. **Participation (*Bhāgīdāri*)**- Effort to actually participate in the larger order including the family, the society and the nature around according to one's competence, capacity and aptitude.

This will generate the process of mutual complementarity towards evolution of all – '*sarvodaya*.' The person with better understanding and/or physical facilities will be keen to facilitate others as this is the proof of one's own level of evolution and understanding. This is how a person having obtained right understanding will become a nucleus of change for the family and people around, a spontaneous promoter of the revolution of the right understanding. And this effort is not seen as an obligation or a sacrifice but only as a means of one's evolution. Such a transition will be comforting for everyone. It will also be helpful in dissolving the contradictions and dilemmas which arise only out of ignorance. The real effort required is only in the process of getting rid of one's false pre-conditionings in the light of the truth of Existence. The families will provide the natural training grounds for the evolution of its members, so will be a society. Such individuals and families will then be instrumental in collectively working towards *svarājya* – working towards *akhandā samāja* and *sārvabhauma vyavasthā*. The ethos in the society will gradually change from the present untenable sensuality-mania (*Kāma-unmāda*), consumerism-mania (*bhoga-unmāda*) and the profit-mania (*lābha-unmāda*) to that of working for comprehensive human goal- '*samādhāna, samriddhi, abhaya* and *sah-astitva*'. This is what is conveyed by the concept of *Saha-astitvavāda*.

Major transition steps at the level of society will consist of the following

- (a) Promoting Mass Awareness and Moving towards Humanistic Education
- (b) Evolving Holistic Models of Living
- (c) Amending Policies, Programs and Social Systems in tune with Comprehensive Human Goal

These steps are elaborated below:

*P*romoting Mass Awareness and Moving towards Humanistic Education

As already mentioned, the most crucial step to affect transition in the society is by way of creating mass awareness and motivating people for self-exploration, drawing attention towards 'what we really want' and what we are presently embarking on and the consequences thereof. This awareness can be through personal interaction, through popular literature, through

formal course inputs, through workshops and seminars and utilizing the powerful network of media. This has to be followed by wide spread introduction of value education at appropriate levels including schools, colleges, professional institutions etc. In the longer run, it will be necessary to revamp the education system towards humanistic education to enable the coming generation to move towards the holistic alternative. A serious effort to carry out research, experimentation and planning to facilitate this development is essential.

*E*volving Holistic Models of Living

Another important step for bringing about the requisite transition is to provide adequate thrust for carrying out R&D towards evolving holistic models of living which include development of holistic technologies, production systems and management models to actualize the holistic way of life. Presently, the trend in our institutions and research laboratories is largely towards working on various fashionable research areas advocated by those who have pioneered the modern development and whom we have accepted as our 'role model'. However, after being amply clear that the present model and the present worldview are not sustainable and not conducive to comprehensive human goal, it will be essential to work out new models in the light of right understanding. Once the need is appropriately identified, there is no reason why, with all the human ingenuity and creativity and the vast storehouse of knowledge and available infrastructure, appropriate models cannot be developed.

*A*mending Policies, Programs and Social Systems in Tune with Comprehensive Human Goal

Presently, all our policies, programs, technologies and professions, as well as the economic, political and social systems have evolved to best cater to the prevailing worldview – which is seriously in error. Therefore, all these will need to be gradually modified to suit the holistic worldview, to suit right understanding and comprehensive human goal. This may be a gradual process and will depend on the extent to which the society is able to imbibe the new ethos.

*I*s the Transition too Difficult?

Many a time, when the vision for the holistic alternative is discussed, apprehensions are expressed that since the ongoing trends are quite in a different direction throughout the globe, will it at all be possible to bring about the proposed changes which may appear to be idealistic! This is a point for serious exploration for all of us. We only wish to point out that

human beings have accomplished what they thought was right for them. Now, if we become clear that our worldview had been in error, nothing prevents us from understanding and adopting a worldview which is more compatible with reality and work out our way of living in consonance with it. It may be pointed out that as the consequences of the prevailing world view are becoming more and more distressing and unaffordable, the movement towards the holistic alternative is becoming imminent. It has been amply demonstrated through the experiments conducted so far that even small steps towards right understanding are very soothing, mutually fulfilling and confidence/giving and therefore these will be welcome by individuals.

Concluding Remarks

To conclude, let us see whether we are sufficiently clear about the following proposal:

To ensure happiness and prosperity and their continuity to all human beings, the transition to human consciousness is essential. This requires a dedicated effort to implement at a mass scale, the humanistic education focusing on right understanding. It can be initiated by introduction of appropriate value education inputs in the present curricula. The urgency of this task has to be adequately realized and accordingly efforts are to be made commensurate with the need. The evolution at the personal level has to be given priority. Further, efforts are also to be directed towards evolving the new models for the holistic alternative and appropriate policies, programs and systems. Let us join hands to make the cherished transition possible!

Summary

1. Adequate realization of the need for self-exploration is the first necessary step towards transition.
2. Development of effective methodologies to facilitate self-exploration among individuals is the next essential step.
3. Major work needs to be accomplished towards evolution at the personal level, getting rid of our false pre-conditionings and clearly grasping the right understanding, identifying the harmony at various levels and actualizing such an understanding in real life.
4. The meaningful participation in the larger order is the practical way to facilitate our evolution.
5. To expedite transition towards holistic alternative, it will be necessary to create mass awareness and facilitate wide spread humanistic education. Further, extensive research thrust has to be put to evolve and implement holistic technologies and systems.

Accordingly, it will also be necessary to make appropriate amendments in the policies, programs and social systems to facilitate the transition.

REVIEW QUESTIONS

1. What have been your achievements through this course? List the achievements in your thought, behaviour and work.
2. What are the steps for evolution at the level of family, society and profession in transition to the holistic alternative? Explain.
3. Imagine you are given a chance to represent the people. What changes in policies for the public will you make to facilitate holistic living of the people in a given time-frame?
4. List some suggestions to make value education more effective in the present scenario.

APPENDICES

APPENDIX-1

Activities of the Self ('I', *Jivana*)

The activities, powers and potential of the Self ('I', *Jivana*) are presented below:

<i>Śakti</i>	<i>Kriyā</i>		<i>Bala</i>
(Power)	(Activities)		(Potential)
<i>Gati</i>	<i>Gati</i>	<i>Sthiti</i>	<i>Sthiti</i>
(Manifestation)	(Manifestation)	(State)	(State)
<i>Pramāṇa</i>	<i>Pramāṇikatā</i>	<i>Anubhava</i>	<i>Ātmā</i>
(Authenticity)	(Authentication)	(Realization)	(Soul)
<i>Ritambharā</i>	<i>Samkalpa</i>	<i>Bodha</i>	<i>Buddhi</i>
(Resoluteness)	(Resolution)	(Understanding)	(Wisdom)
<i>Ichchhā</i>	<i>Chitraṇa</i>	<i>Chintana</i>	<i>Chitta</i>
(Desire)	(Imaging)	(Contemplating)	(Contemplation)
<i>Vichāra</i>	<i>Viśleṣaṇa</i>	<i>Tulana</i>	<i>Vritti</i>
(Thought)	(Analysing)	(Discriminating)	(Cognition)
<i>Āsā</i>	<i>Chayana</i>	<i>Āsvādana</i>	<i>Mana</i>
(Expectation)	(Selecting)	(Tasting)	(Mind)

We discussed about some of the activities of the Self in chapter six. Here we mention some more activities and powers. The above chart can be referred to *Vyavahārvādī. Samājshāstra* (Ref.-2).

The *Jivana* (Self, 'I') is continuously active. Thus, it has activities (*Kriyā*). The capacity for the activity is termed as power (*Śakti*). The state of the Self to be active is the potential (*Bala*). We understand the Potential and Power from the Activity.

The activities are of two kinds: activities of *Sthiti* (state) and activities of *Gati* (manifestation). Let us understand with an example. I eat *rasgullā*. The taste of *rasgullā* gets placed in me as *Āsvādana*. When I want to get the same taste, I select the sweet taste that I get from *rasgullā*. This is *Chayana*. Thus *Chayana* is expression which shows as action, while *Āsvādana* is the state. The state and manifestation go together.

Existence is co-existence. This is the subject of realization (*Anubhava*) by the Self. The same gets authenticated as *Pramāṇikatā* in the Self as the activities in the Self get into order based on the realization. The potential to realize is the Soul (*Ātmā*) and the power is the Authenticity (*Pramāṇa*).

On the basis of realization, the *Self* understands the innateness of units in every order of the existence. This is Understanding (*Bodha*). The same gets reflected as Resolution (*Samkalpa*). This potential is called as Wisdom (*Buddhi*) and the power is Resoluteness (*Ritambharā*).

Based on right understanding, the *Self* is able to see the natural characteristic, i.e. the participation of every unit in the larger order around it. This is Contemplating (*Chintana*). Imaging (*Chitraṇa*) is the activity to visualize what one wants to be (which essentially means

Contd...

being according to the natural characteristics i.e. *svabhāva*). The power of *Chitraṇa* is Desire and the potential for *Chintana* is Contemplation (*Chitta*).

The *Jīvana* is always active analyzing (*Vīśleṣaṇa*) and discriminating (*Tulana*). The analyzing involves splitting an image into sub-parts. Discriminating involves accepting or rejecting on the basis of the Perception (*Dṛiṣṭi*). The power to analyze is Thought (*Vichāra*) and the potential is cognition (*Vritti*).

There are six ways of perception (*Dṛiṣṭi*)- *Priya* (being pleasant to senses), *Hita* (being conducive to body), *Labha* (being profit-oriented), *Nyāya* (being just, in human-human relations), *Dharma* (fulfilling the comprehensive human goal, the innateness of human being), *Satya* (being true, as co-existence in existence).

Based on right understanding, which the *Jīvan* gets through realization, the activity of *Tulan* has the priority set as *Satya* → *Dharma* → *Nyāya* and the perceptions of *Lābha*, *Hita* and *Priya* get redefined in terms of fulfillment of the comprehensive human goal. With lack of right understanding, one gives higher priority to sensations, physical conduciveness or profit and the activity of *Tulan* remains limited to *Priya*, *Hita* or *Lābha*.

The activity of selecting (*Chayana*) and tasting (*Āsvādana*) is there in *Jīvana* at the fifth level. We have talked extensively about these two activities in earlier chapters. The power to select is Expectation (*Āśā*) and the potential for taste is Mind (*Mana*).

Note:

1. The words in English have been chosen to best fit with the meaning of the words in Hindi.
2. The listed words can also be spelt as *Jeevan*, *Shakti*, *Kriya*, *Bal*, *Praman*, *Pramanikata*, *Anubhav*, *Atma*, *Ritambhara*, *Samkalp*, *Bodh*, *Ichchha*, *Chitran*, *Chintan*, *Vichar*, *Vishleshan*, *Tulan*, *Asha*, *Chayan*, *Asvadan*, *Man*, *Hit*, *Labh*, *Nyaya*, *Dharm* respectively by reader for simplicity.

APPENDIX-2

Ethical Human Conduct or the Humane Conduct

Humane Conduct (*Mānaviṃśā Ācharaṇa*) - The conduct that is naturally acceptable to human being, the conduct of a human being living with human consciousness.

There are three aspects of it-

1. Value (*Mūlya*)- The participation of a unit in the larger order- its natural characteristic or *svabhāva*.
2. Policy (*Nīti*)- 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*).
3. Character (*Charitra*)- The definiteness of behaviour and work of human being.

Value (*Mūlya*)

The values of a human being can be enumerated as thirty, which are listed below:

(a) Values in the Self (*Jīvan*, 'I'): *Jīvan Mūlya*

The values in 'I' are:

1. *Sukha* (Happiness)
2. *Śānti* (Peace)
3. *Santoṣa* (Satisfaction)
4. *Ānanda* (Bliss)

You may refer to the figure on activities in 'I' for this:

Understanding based on Realization manifests as Bliss.

Definiteness of Desire based on Understanding manifests as Satisfaction.

Definiteness of Thought based on definiteness of Desire manifests as Peace.

Definiteness of Expectation (Selecting/Tasting) based on definiteness of Thought manifests as Happiness.

(b) Values of a human being in its participation in universal human order: *Mānav Mūlya*

When we look at the human being with regard to its participation in universal human order, the values are:

1. Perseverance (*Dhīratā*)
2. Bravery (*Viratā*)
3. Generosity (*Udāratā*)
4. Kindness (*Dayā*)
5. Beneficence (*Kripā*)
6. Compassion (*Karuṇā*)

Contd...

Out of these, we have already studied the first three: i.e. perseverance, bravery and generosity in the chapter ten, when we looked at the natural characteristic or *svabhāva* of a human being. The next three: i.e. kindness, benevolence and compassion are also natural characteristics of the human being. These values are *naturally acceptable* to us, and we want to live with them.

Perseverance (*Dhīratā*)– Being assured that the all-encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation.

Bravery (*Vīratā*) — Being assured that the all-encompassing solution is to understand and live in harmony at all levels and *I am ready to help the other to have the right understanding*. This is the commitment to help the other have the right understanding of the harmony and living at all levels of existence.

Generosity (*Udāratā*) - Being assured that the all encompassing solution is to understand and live in harmony at all the four levels and I am ready to invest myself, my body and wealth to help the other have the right understanding.

Kindness (*Dayā*) – If a person has the ability (*pātratā*) but does not have the means (*vastu*) to fulfil his/ her needs, the participation in relation to make available the means to fulfil the needs is kindness.

Beneficence (*Kripā*) - If a person has the means to fulfil his/ her needs but does not have the ability (competence) to utilise it, the participation in relation to imbibe the ability in him/ her is beneficence.

Compassion (*Karuṇā*) - If a person neither has the ability nor has the means to fulfil his/ her needs, the participation in relation to make available the both is compassion.

(c) Values in human-human relationship: ***Sthāpita* and *Śiṣṭa Mūlya***

In Human relationships, in family and in society, we had identified nine values: Trust, Respect,.....Love. These values are called *Sthāpita* (established) values. There are also nine *Shisht* (expressed) values. The expressed values are easy to understand: the established values are in **Self or 'I'** and manifest as expressed values in behaviour with other humans. For example: If we have the feeling of trust established in us, it gets expressed as complementariness in behaviour with others. If we have the feeling of reverence established in us, it gets expressed as us being obedient with someone we revere. If we have the feeling of affection in us, it gets expressed as commitment in the relationship. What we need to have is the established value; the expressed value is a natural outcome. In this way, we can see that there are $9 \times 2 = 18$ values in human relationships.

	Established-Values	Expressed-Values	
1	<i>Vīśvāsa</i> (Trust)	<i>Saujanya</i> (Complementariness)	10
2	<i>Sammāna</i> (Respect)	<i>Sauhardra</i> (Compliance)	11
3	<i>Sneha</i> (Affection)	<i>Niṣṭhā</i> (Commitment)	12
4	<i>Mamātā</i> (Care)	<i>Udāratā</i> (Generosity)	13
5	<i>Vātsalya</i> (Guidance)	<i>Sahajātā</i> (Spontaneity)	14
6	<i>Shraddhā</i> (Reverence)	<i>Pūjyātā</i> (Obedience)	15
7	<i>Gaurava</i> (Glory)	<i>Saralātā</i> (Ease)	16
8	<i>Kṛitāgyātā</i> (Gratitude)	<i>Saumyātā</i> (Self-restraint)	17
9	<i>Prema</i> (Love)	<i>Ananyātā</i> (Unanimity)	18

Contd...

We defined the established values in chapter eight. The reader may kindly refer to the definitions given therein. The expressed values can be understood as the expression in relationship of the feelings that go with the established values.

(d) Values of human being in the interaction with the rest of nature: **Vastu Mūlya**

So far, we have seen the values in 'I', the values as a human being and the values in human relationship, with other I. We can now see the values in relation with rest of nature. The *Vastu Moolya* (physical entity- value) is the participation of the human being with the rest of nature. It is further categorised as-

1. *Upayogita mūlya* (Utility Value)
2. *Kalā mūlya* (Artistic value)

We talked about these values in chapter 12. Let us summarise them here:

Utility-value: The participation of a human being in ensuring the role of physical facility in nurture, protection and providing means for the body.

Artistic-value: The participation of a human being in ensuring the role of physical facility to help and preserve its utility.

If we add these values up, we can see that there are 30 values in all, for the human being. This is what is valuable to us:

- ❖ Within the self: in 'I' (4 values)
- ❖ As a Human being (6 values)
- ❖ In Human relationships, with other human beings (18 values)
- ❖ With Nature (2 values)

Policy (*Nīti*)

Policy is the manifestation of right understanding in deciding upon the enrichment, protection and right utilization of the resources. The resources are the *Mana* (Mind), *Tana* (Body) and *Dhana* (Wealth).

The policy has three parts:

1. Economic Policy (*Artha Nīti*)
2. Political Policy (*Rājya Nīti*)
3. Policy for universal human order (*Dharma Nīti*)
 - ❖ *Artha Nīti* is the policy for enrichment of wealth.
 - ❖ *Rajya Nīti* is the policy for protection of body and wealth.
 - ❖ *Dharma Nīti* is the policy for right utilization of mind, body and wealth.

Character (*Charitra*)

Humane character means living with one's own wealth (produced by work on nature), conjugality in marital relationship and kindness in behavior and work.

It comprises of the following:

- Chastity in conjugal relationship i.e. chastity in husband-wife relationship- (*sva-narī*, *sva - puruṣa*)

Contd...

- Rightful production, acquisition and utilization of wealth (*sva-dhana*)
- Kindness in behaviour and work (*dayāpūrṇa kārya-vyavahāra*)

Note:

1. The words in english have been chosen to best fit with the meaning of the words in Hindi.
2. The listed words can also be spelt as *Manaveeya Acharan, Moolya, Neeti, Sukh, Shanti, Santosh, Anand, Dheerata, Veerata, Udarata, Daya, Kripa, Karuna, Sthapit, Shisht, Vishvas, Samman, Mamata, Vatsalya, Shraddha, Gaurav, Kritagyata, Prem, Saujanya, Sauhardra, Nishtha, Sahajata, Poojyata, Saralata, Saumyata, Ananyata, Upayogita, Kala, Man, Tan, Dhan, Arth, Rajya, Dharm Sva-nari, Sva-purush, Sva-dhan, Dayapoorna, Karya-vyavahar* respectively by reader for simplicity.

APPENDIX-3

Typical Course Syllabus

Module 1: Introduction to Value Education

No of Lectures [6]

1. Understanding the need, basic guidelines, content and process for Value Education
2. Self-exploration – its content and process; 'Natural Acceptance' and Experiential Validation – as the mechanism for self exploration
3. Continuous Happiness and Prosperity – A look at basic human aspirations
4. Right understanding, Relationship and Physical Facilities – The basic requirements for fulfillment of aspirations of every human being
5. Understanding Happiness and Prosperity correctly – A critical appraisal of the current scenario
6. Method to fulfill the above human aspirations: Understanding and living in harmony at various levels

Module 2: Harmony in the Human Being

No of Lectures [6]

7. Understanding human being as a co-existence of the sentient 'I' and the material 'Body'
8. Understanding the needs of Self ('I') and 'Body' - *Sukh* and *Suvidhā*
9. Understanding the Body as an instrument of 'I' (I being the doer, seer and enjoyer)
10. Understanding the characteristics and activities of 'I' and harmony in 'I'
11. Understanding the harmony of 'I' with the Body: *Sanyam* and *Svāsthya*; correct appraisal of physical needs, meaning of prosperity in detail
12. Programs to ensure *Sanyam* and *Svāsthya*

Module 3: Harmony in the Family and Society

No of Lectures [6]

13. Understanding harmony in the Family – the basic unit of human interaction
14. Understanding values in human-human relationship; meaning of *Nyāya* and program for its fulfillment to ensure *Ubhaya –tripti*; Trust (*Viśvāsa*) and Respect (*Sammāna*) as the foundational values of relationship
15. Understanding the meaning of *Viśvāsa*; Difference between intention and competence
16. Understanding the meaning of *Sammāna*, Difference between respect and differentiation; the other salient values in relationship
17. Understanding the harmony in the society (society being an extension of family): *Samādhāna*, *Samriddhi*, *Abhaya*, *Sah-astitva* as comprehensive Human Goals
18. Visualizing a universal harmonious order in society – Undivided Society (*Akhand Samāḥ*), Universal Order (*Sārvabhauma Vyavasthā*)- from family to world family.

Module 4: Harmony in the Nature (Existence)

No of Lectures [4]

19. Understanding the harmony in the Nature

Contd...

20. Interconnectedness and mutual fulfillment among the four orders of nature – recyclability and self-regulation in nature
21. Understanding existence as co-existence (*Sah-astitva*) of mutually interacting units in all-pervasive space
22. Holistic perception of harmony at all levels of existence

Module 5: Implications of the Holistic Understanding – A Look at Professional Ethics

No of Lectures [6]

23. Natural acceptance of human values
24. Definitiveness of Ethical Human Conduct
25. Basis for Humanistic Education, Humanistic Constitution and Universal Human Order
26. 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, technologies and management models
27. Case studies of typical holistic technologies, management models and production systems
28. 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

Note: After every two lectures, there will be a two-hour practice session. Typical exercises for practice sessions are given below:

EXERCISES FOR PRACTICE SESSIONS

Module 1: Introduction to Value Education

PS 1: Introduce yourself in detail. What are the goals in your life? How do you set your goals in your life? How do you differentiate between right and wrong? What have been your salient achievements and shortcomings in your life? Observe and analyze them.

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

PS 2: Now-a-days, there is a lot of talk about many techno-genic maladies such as energy and material resource depletion, environmental pollution, global warming, ozone depletion, deforestation, soil degradation, etc. – all these seem to be man-made problems, threatening the survival of life on Earth – What is the root cause of these maladies & what is the way out in your opinion?

On the other hand, there is rapidly growing danger because of nuclear proliferation, arms race, terrorism, criminalization of politics, large scale corruption, scams, breakdown of

Contd...

relationships, generation gap, depression & suicidal attempts etc. – what do you think, is the root cause of these threats to human happiness and peace – what could be the way out in your opinion?

Expected outcome: the students start finding that technical education without inculcation of human values can generate more problems than solutions. They also start feeling that lack of understanding of human values is the root cause of all problems and the sustained solution could emerge only through understanding of human values and value-based living.

PS 3:

1. Observe that each one of us has the faculty of 'Natural Acceptance', based on which one can verify what is right or not right for him. (As such we are not properly trained to listen to our 'Natural Acceptance' and many a time it is also clouded by our strong pre-conditionings and sensory attractions).

Explore the following:

- (i) What is 'Naturally Acceptable' to you in relationship—the feeling of respect or disrespect for yourself and for others?
- (ii) What is 'Naturally Acceptable' to you – to nurture or to exploit others?

Is your living in accordance with your natural acceptance or different from it?

2. Out of the three basic requirements for fulfillment of your aspirations- right understanding, relationship and physical facilities- observe how the problems in your family are related to each. Also observe how much time & effort you devote for each in your daily routine.

Expected outcome:

1. The students are able to see that verification on the basis of natural acceptance and experiential validation through living is the only way to verify what is right or wrong. Referring to any external source like a particular text or instrument or any person cannot enable them to verify with authenticity; it may only help develop assumptions.
2. The students are able to see that in many cases, their actual living is not in harmony with their natural acceptance, and the first thing they need to do is to refer to their natural acceptance, to remove this disharmony.
3. The students are able to see that lack of right understanding leading to lack of relationship, is the major cause of problems in their family and with friends - not the lack of physical facilities in most of the cases. However, most persons give higher priority to acquiring physical facilities in their life, ignoring relationships. They are so far not aware that right understanding is the most important requirement for any human being!

Module 2: Harmony in the Human Being

PS 4: List down all your important desires. Observe whether the desire is related to Self ('I') or the Body. If it appears to be related to both, visualize which part of it is related to Self ('I') and which part is related to Body.

Expected outcome: the students are able to see that they can enlist their desires and the desires are not vague. Also they are able to relate their desires to 'I' and 'Body' distinctly. If any desire appears related to both, they are able to see that the feeling is related to 'I' while the physical facility is related to the body. They are also able to see that 'I' and 'Body' are two distinct realities, and a large part of their desires are related to 'I' and not the body, while their

Contd...

efforts are mostly centered on the fulfillment of the needs pertaining to the body, in the hope that it will meet the needs of 'I' too.

PS 5:

1. a. Observe that any physical facility you use, follows the given sequence with time:
Necessary and tasteful → unnecessary but still tasteful → unnecessary and tasteless → intolerable
 - b. In contrast, observe that any feeling in you is either naturally acceptable or not acceptable at all. If naturally acceptable, you want it continuously and if not acceptable, you do not want it any moment!
2. List down all your important activities. Observe whether the activity is of 'I' or of Body or with the participation of both 'I' and Body.
3. Observe the activities within 'I'. Identify the object of your attention for different moments (over a period of say 5 to 10 minutes) and draw a line diagram connecting these points. Try to observe the link between any two nodes.

Expected outcome:

1. The students are able to see that all physical facilities they use are required for a limited time in a limited quantity. Also they are able to see that in case of feelings, they want continuity of the naturally acceptable feelings and they do not want feelings which are not naturally acceptable even for a single moment.
2. The students are able to see that activities like understanding, desire, thought and selection are the activities of 'I' only, the activities like breathing, palpitation, blood circulation etc. are fully the activities of the body with the acceptance of 'I' while the activities they do with their sense organs like hearing through ears, seeing through eyes, sensing through touch, tasting through tongue and smelling through nose or the activities they do with their work organs like hands, legs etc. are such activities that require the participation of both 'I' and body.
3. The students become aware of the activities of 'I' and start finding their focus of attention at different moments. Also they are able to see that many of their desires are coming from outside (through preconditioning or sensations) and are not based on their natural acceptance.

PS 6:

1. Chalk out some programs towards ensuring your harmony with the body - in terms of nurturing, protection and right utilisation of the body.
2. Find out the plants and shrubs growing in and around your campus, which can be useful in curing common diseases.

Expected outcome: The students are able to list down activities related to proper upkeep of the body and practice them in their daily routine. They are also able to appreciate the plants wildly growing in and around the campus which can be beneficial in curing different diseases.

Module 3: Harmony in the Family and Society

PS 7: Form small groups in the class and make them carry out a dialogue focusing on the following eight questions related to 'TRUST';

- 1a. Do I want to make myself happy?

Contd...

2a. Do I want to make the other happy?

3a. Does the other want to make himself/herself happy?

4a. Does the other want to make me happy?

What is the answer?

Intention (Natural Acceptance)

1b. Am I able to always make myself happy?

2b. Am I able to always make the other happy?

3b. Is the other able to always make himself/herself happy?

4b. Is the other able to always make me happy?

What is the answer?

Competence

Let each student answer the questions for himself and everyone else. Discuss the difference between intention and competence. Observe whether you evaluate yourself and others on the basis of intention/ competence.

Expected outcome: The students are able to see that the first four questions are related to our Natural Acceptance i.e. Intention and the next four to our Competence. They are able to note that the intention is always correct, only competence is lacking! We generally evaluate ourselves on the basis of our intention and others on the basis of their competence! We seldom look at our competence and others' intention as a result we conclude that I am a good person and other is a bad person!

PS 8:

1. Observe, on how many occasions, you are able to respect your related ones (by doing the right evaluation) and on how many occasions you are disrespecting by way of under-evaluation, over-evaluation or otherwise evaluation.
2. Also, observe whether your feeling of respect is based on treating the other as you would treat yourself or on differentiations based on body, physical facilities or beliefs.

Expected outcome: The students are able to see that respect is actually the right evaluation, and only right evaluation leads to fulfillment in relationship. Many present problems in the society are an outcome of differentiations (lack of correct understanding of respect), like gender bias, generation gap, caste conflicts, class struggle, domination through power, communal violence, clash of interests, and so on. All these problems can be solved by realizing that the other is like me. The other also has the same natural acceptance, potential and program to ensure a happy and prosperous life for him and for others though he may have differences in body, physical facilities or beliefs.

PS 9:

1. Write a narration in the form of a story, poem, skit or essay to clarify a salient Human Value to the children.
2. Recollect and narrate an incident in your life where you were able to exhibit willful adherence to values in a difficult situation.

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Expected outcome: The students are able to use their creativity for clarifying about Human Values in a simple manner and communicating with children in this respect. Also they are encouraged to introspect on their own behaviour in context with Human Values.

Module 4: Harmony in the Nature (Existence)

PS 10: List down some common units (things) of Nature which you come across in your daily life and classify them in the four orders of Nature. Analysis and explain the aspect of mutual fulfillment of each unit with other orders.

Expected outcome: The students are able to differentiate between the characteristics and activities of different orders existing in Nature and study the mutual fulfillment among them. Their attention is also drawn towards the expected role of human beings in mutual fulfillment with all the orders of Nature.

PS 11: Make a chart to show the whole existence as co-existence. With the help of this chart try to identify the role and the scope of some of the courses of your study. Also indicate the areas which are being either over-emphasized or ignored in the present context.

Expected outcome: The students are able to obtain a Holistic vision about existence and in the light of this understanding they are able to place various educational inputs appropriately.

Module 5: Implications of the Holistic Understanding – a Look at Professional Ethics

PS 12: Identify any two important problems being faced by the society today and analyze the root cause of these problems. Can these be solved on the basis of natural acceptance of human values. If so, how should one proceed in this direction from the present situation?

Expected outcome: The students are able to clearly visualize the co-relation between lack of Human Values and the prevailing problems. They are also able to visualize tangible steps and a roadmap for moving in the cherished direction.

PS 13:

1. Suggest ways in which you can use your knowledge of Science/Technology/Management etc. for moving towards a universal human order.
2. Propose a broad outline for Humanistic Constitution at the level of Nation.

Expected outcome: The students are able to visualize an appropriate utilization of the knowledge in their respective streams to ensure mutually enriching and sustainable systems.

PS 14: The course is going to be over now. It is time to evaluate what difference in your thinking has it made. Summarize the core message of this course grasped by you. How has this affected you in terms of;

- a. Thought
- b. Behavior
- c. Work and
- d. Realization

What practical steps are you able to visualize for the transition of the society from its present state.

Expected outcome: The students are able to sincerely evaluate the course and the transformation achieved in this process. They are also able to make use of this understanding for moving towards a happy and prosperous life including an ethical conduct of their profession.

Glossary

Note:

1. The words used in this book have a definite meaning which is the reality in the existence. Some of the words and the associated meanings are given below. It is important to refer to these meanings (realities) while reading/using these words.
2. The words and meanings provided below are translations from the original Hindi (provided in italics in the table below). These words have been taken from the reference books listed (ref. 1 to 5).

Word	Meaning	Hindi equivalent
Activity	(1) Units are active, they have activity. (2) Activities can be: physical-activity, chemical-activity & conscious (<i>jivana</i>)-activity.	<i>Kriyā</i>
Activity Completeness	– All ten activities in the Self (<i>jivana</i> , 'I') expressing themselves upon having the realization (<i>anubhava</i>).	<i>Kriyā pūrṇatā</i>
Affection	(1) The feeling of being related to the other in relationship – the feeling that the other is my relative. (2) Spontaneity in behavior, for mutual fulfillment.	<i>Sneha</i>
Animal Consciousness	(1) Living of human being only on the basis of physical facilities, and <i>not</i> with right understanding and relationship. (2) Living with assumption for oneself as body.	<i>Jñā chetanā</i>
Animal Order	– Animals and birds, having will to live.	<i>Jīva avasthā</i>
Art	– Human-abilities for helping and preserving utility of a physical entity	<i>Kalā</i>

Contd...

Assuming	– Activity of the Self (<i>jīvana</i> , 'I') as in 'knowing, assuming, recognizing & fulfilling'. One can know and assume, or only live on the basis of assumptions, without knowing	<i>Mānanā</i>
Behavior	– Acceptance of relationship with human beings and its fulfillment ensuring justice.	<i>Vyavahāra</i>
Bliss	(1) Realization (<i>anubhava</i>) followed by understanding (<i>bodha</i>) (2) Living with realization and authenticity.	<i>Ānanda</i>
Bravery	(1) Being assured that the all encompassing solution is to understand and live in harmony at all levels and I am ready to help the other have the right understanding. (2) This is the commitment to help the other have the right understanding of and live in harmony at all levels of existence.	<i>Vīratā</i>
Character	– Living with one's own wealth (produced by efforts on nature), conjugality in marital relationship and kindness in behavior and work.	<i>Charitra</i>
Contemplation	– Activity in Self (<i>jīvana</i> , 'I') that expresses the faculty of desiring.	<i>Chitta</i>
Co-existence	(1) Existence is in the form of co-existence which is nature (all material entities and conscious entities) submerged in space. (2) To be related, to be in harmony.	<i>Sah-astitva</i>
Consciousness	(1) Self ('I') or <i>jīvana</i> . (2) Ability for knowing, assuming, recognizing and fulfilling.	<i>Chaitanya</i>
Consciousness Development	– Qualitative change in consciousness from one plane to the other: from animal consciousness to human consciousness	<i>Chetanā vikās</i>
Conduct Completeness	(1) Living with humane conduct and its continuity. (2) Activity completeness (realization & understanding) followed by authenticity in behaviour and work.	<i>Ācharaṇ pūrṇatā</i>
Cruelty	– The feeling that I cannot take care of my body and hence I resort to forcefulness and violence.	<i>Krūrātā</i>
Cyclic production	(1) Actualizing prosperity by production ensuring sustenance of resources required for it. (2) Production systems which are cyclic and close ended as present in nature.	<i>Āvartanśīla utpādana</i>

Contd...

Desire	– Activity of Self (<i>jīvana</i> , 'I') of imaging.	<i>Ichchhā</i>
Education	(1) Imparting right understanding and skill. (2) Imparting knowledge required for humane-behavior and humane-occupation.	<i>Śikshā</i>
Ethics	(1) Living with right understanding, with knowledge. (2) Behavior based on humane conduct, only possible when living with human consciousness, with the right understanding.	<i>Naitikatā</i>
Established Values (in relationship)	– Values in human-human relationship: Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude, Love.	<i>Sthāphita mūlya</i>
Existence	(1) All that exists. (2) To be. (3) Nature submerged in all-pervading space.	<i>Astitva</i>
Realization	(1) Realizing existence as co-existence, as units submerged in space. (2) Knowing by a human being of existence in its entirety.	<i>Anubhava</i>
Expectation	(1) Wanting to live with happiness (2) Power in Self (<i>jeevan</i> , 'I') for selection/taste	<i>Āsā</i>
Family	– Group of individuals living in relationship of mutual fulfillment ensuring right understanding and prosperity.	<i>Parivāra</i>
Fearlessness	– Mutual Trust and Complementariness.	<i>Abhaya</i>
Generosity	– Readiness to invest oneself, one's body and wealth to help the other have the right understanding and live accordingly.	<i>Udāratā</i>
Glory	– The feeling for someone who has made efforts for excellence and its emulation.	<i>Gaurava</i>
Gratitude	(1) The feeling for someone who has made efforts for my excellence. (2) Acceptance of help received from anyone for ensuring right understanding and living in me.	<i>Kritāgyatā</i>
Guidance	– The feeling of ensuring right understanding and feelings in the other (my relative).	<i>Vātsalya</i>
Happiness	(1) The state/situation I am in , if there is harmony/synergy in it, I like being in that state. To continue to be in a state of liking is happiness. To be in harmony is happiness.	<i>Sukha</i>

Contd...

	(2) Living with all-encompassing solution. (3) Harmony in expectation and thought.	
Health	(1) The Body acts according to the Self. (2) There is harmony between the parts of the Body.	<i>Svāsthya</i>
Human Consciousness	(1) Living with all three:- right understanding, relationship and physical facilities. (2) Living with views of justice, resolution, and truth. (3) Understanding human being as co-existence of Self (<i>jīvana</i> , 'I') and Body.	<i>Mānava chetanā</i>
Human Goal	– Right understanding, prosperity, fearlessness, and co-existence.	<i>Mānava lakshya</i>
Human Being	– Coexistence of Self (<i>jīvana</i> , 'I') and human body.	<i>Mānava</i>
Humane conduct	– Combined expression of human-values, humane policy and humane-character.	<i>Mānaviṃśa ācharaṇa</i>
Humane Society	– Tradition of fulfillment of comprehensive human goal in society through five dimensions of universal human order from family to world family.	<i>Mānaviṃśa samāja</i>
Humane Tradition	(1) Human beings living with fulfillment of comprehensive human goal. (2) Humane conduct, education, constitution and universal human order, its continuity.	<i>Mānaviṃśa paramparā</i>
Human Values	– Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion.	<i>Mānava mūlya</i>
Innateness	(1) The innateness of a unit. (2) That which is inseparable from a unit.	<i>Dhāraṇā , dharma</i>
Knowing	(1) Having the right understanding from Self (<i>jīvana</i> , 'I') to entire existence. (2) Having knowledge of Self (<i>jīvana</i> , 'I'), knowledge of existence and knowledge of humane conduct.	<i>Jānanā</i>
Knowledge	(1) Having the right understanding of reality. (2) Knowledge of Self (<i>jīvana</i> , 'I'), knowledge of existence and knowledge of humane conduct.	<i>Gyāna</i>
Love	(1) The feeling of being related to every unit in existence. (2) Complete value in human-human relationship	<i>Prema</i>

Contd...

	(4) Combined expression of kindness, beneficence, and compassion.	
Material Order	– Physico-chemical units – i.e. soil, stone, gems, and metals in the form of solid, liquid, and gaseous matter.	<i>Padārtha avasthā</i>
Care	– The feeling of responsibility for nurture and protection of the body of the other.	<i>Mamatā</i>
Mutual Fulfillment	– To be related in a mutual complementarity, not to be in conflict.	<i>Paraspara pūrakatā</i>
Mutual	– Togetherness of more than one entity.	<i>Parasparatā</i>
Natural Acceptance	(1) That which is innate to the human being. (2) Reflection of co-existence in the Self (<i>jeevan</i> , 'I').	<i>Sahaja svikriti</i>
Natural Characteristic	– Participation in the larger order – that is natural to the entity.	<i>Svabhāva</i>
Nature	(1) Innumerable set of material units and conscious units. (2) Collection of units – in four orders : material-order, pranic/bio- order, animal-order and human-order.	<i>Prakriti</i>
Peace	(1) Definiteness of Thought based on definiteness of Desire of Self (<i>jīvana</i> , 'I'). (2) Harmonious thought.	<i>Śānti</i>
Space	(1) All-pervading reality. (2) Equilibrium energy in which every material and conscious unit is submerged.	<i>Vyāpaka</i>
Perseverance	– Being assured that the all-encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation.	<i>Dhīratā</i>
Profession	(1) Participation in the larger order, in the form of behavior and work. (2) To profess what one knows – in human consciousness with the right understanding.	<i>Vyavasthā mein bhāgīdārī</i>
Plant order	(1) Composition of respiring-cells as vegetations and its kinds. (2) Vegetation. (3) Traditions of seed-inheritance.	<i>Prāṇa avasthā</i>
Prosperity	(1) The feeling of having or producing more than required physical facilities.	<i>Samriddhi</i>

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	<ul style="list-style-type: none"> (2) Absence of feelings of not-having the required resources for living. (3) Efforts by a family resulting in more production than its needs for the nurture, protection and right utilization of the body, and for its participation in human-organization. 	
Reality	<ul style="list-style-type: none"> (1) All that exists. (2) Unit with its aspects of appearance, qualities, natural-characteristics, and innateness in space. 	<i>Vastu</i>
Right Utilization	<ul style="list-style-type: none"> (1) The utilization of a physical facility in fulfilling the comprehensive human goal. (2) Activities of extending and offering one's resources (body, mind, and wealth) in fulfilling human values. 	<i>Sadupayoga</i>
All-encompassing solution	<ul style="list-style-type: none"> (1) Right understanding. (2) Absence of problems in the Self. (3) Completion of activities of Knowing, Assuming, Recognizing, and Fulfilling (4) Answer for why and how. (5) All-encompassing solution = Human innateness (<i>dharma</i>) = Happiness. 	<i>Samādhāna</i>
Respect	<ul style="list-style-type: none"> (1) Right Evaluation of the other in relationship. (2) Continuous acceptance of talent and personality in other human being. 	<i>Sammāna</i>
Right Understanding	<ul style="list-style-type: none"> – Understanding of harmony at four levels of living from Self to entire existence. 	<i>Samajhadārī, Samādhāna</i>
Reverence	<ul style="list-style-type: none"> – The feeling of acceptance of excellence in the other and spontaneous effort towards it. 	<i>Shraddhā</i>
Satisfaction	<ul style="list-style-type: none"> (1) Desire being in harmony with the understanding in Self (<i>jivana</i>, 'I'). (2) Definiteness of desire based on understanding in the Self and assurance of its fulfillment. 	<i>Santoṣa</i>
Self ('I')	<ul style="list-style-type: none"> (1) Conscious entity. Human being is co-existence of the Self (<i>jivana</i>, 'I') and Body. (2) Exhibits knowing, assuming, recognizing & fulfilling. 	<i>Jivana</i>
Self-regulation	<ul style="list-style-type: none"> (1) Self regulation – concerning the body. (2) The feeling of being responsible to the Body for its nurture, protection and right utilization. 	<i>Sanyama</i>

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Skills	Techniques to work with the rest of nature and to express feelings through behavior.	<i>Dakshatā</i>
Trust	(1) Having assurance on the intention of the other – that the other wants to make me happy at all times. (2) Acceptance of values innate in a relationship.	<i>Viśvāsa</i>
Values	(1) Self-Values, Human-Values, Established-Values, Expressed-Values, Utility-Values, and Artistic-Values. (2) Participation in the larger order.	<i>Mūlya</i>
Values in Self (I)	Happiness, Peace, Satisfaction, and Bliss.	<i>Jīvana mūlya</i>
Work	(1) Interaction of human being with the rest of nature. (2) Production for ensuring prosperity.	<i>Kārya</i>
Wisdom	– Potential in Self (<i>jīvana</i> , 'I') for understanding (<i>bodha</i>).	<i>Buddhi</i>

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(Note: The Teacher's Manual for this course is also available with M/s Excel Books, New Delhi.)