UNIT:1
Universal Human Values and Professional Ethics
Introduction to Value Education

UNIT 1: Course Introduction - Need, Basic Guidelines, Content and Process for Value Education 1. Understanding the need, basic guidelines, content and process for Value Education 2. Self Exploration–what is it? - 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 with their correct priority 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

Value based education: Character oriented education that instills basic values and ethnic values in one's psyche.

Significance of Value Education: Value education enables us to understand our needs and visualize our goals correctly and also
indicate the direction for their fulfillment. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations.

Need for Value Education:

- 1. Correct identification of our aspirations.
- 2. Understanding universal human values to fulfill our aspirations in continuity.
- 3. Complimentarity of values and skills.
- 4. Evaluation of our beliefs.
- 5. Technology and human values.

Process of Value Education:

- The process of value education is self exploration which includes two things: verification at the
- level of natural acceptance and experiential validation in living.

Basic Guidelines for Value Education:

1. Universal: Needs to be applicable to all the human beings
2. Rational: Amenable to reasoning and not based on dogmas or blind beliefs.
3. Natural and verifiable: Has to be naturally acceptable to the human being
4. All encompassing: To cover all the dimensions (thought, behavior, work and realization) and levels (individual, family, society, nature and existence)
5. Leading to harmony: Ultimately is targeted to promote harmony within the individual, among human beings and with nature.

Content of Value Education:

- It has to encompass understanding of harmony at various levels and finally, learning to live in accordance with this understanding by being vigilant to one's thoughts, behaviour and work.

Purpose of Value Education

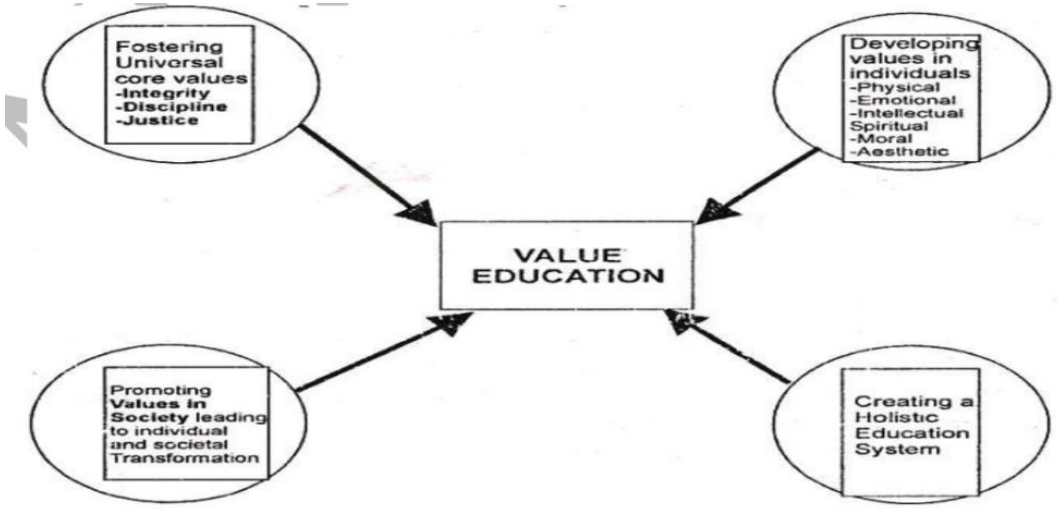


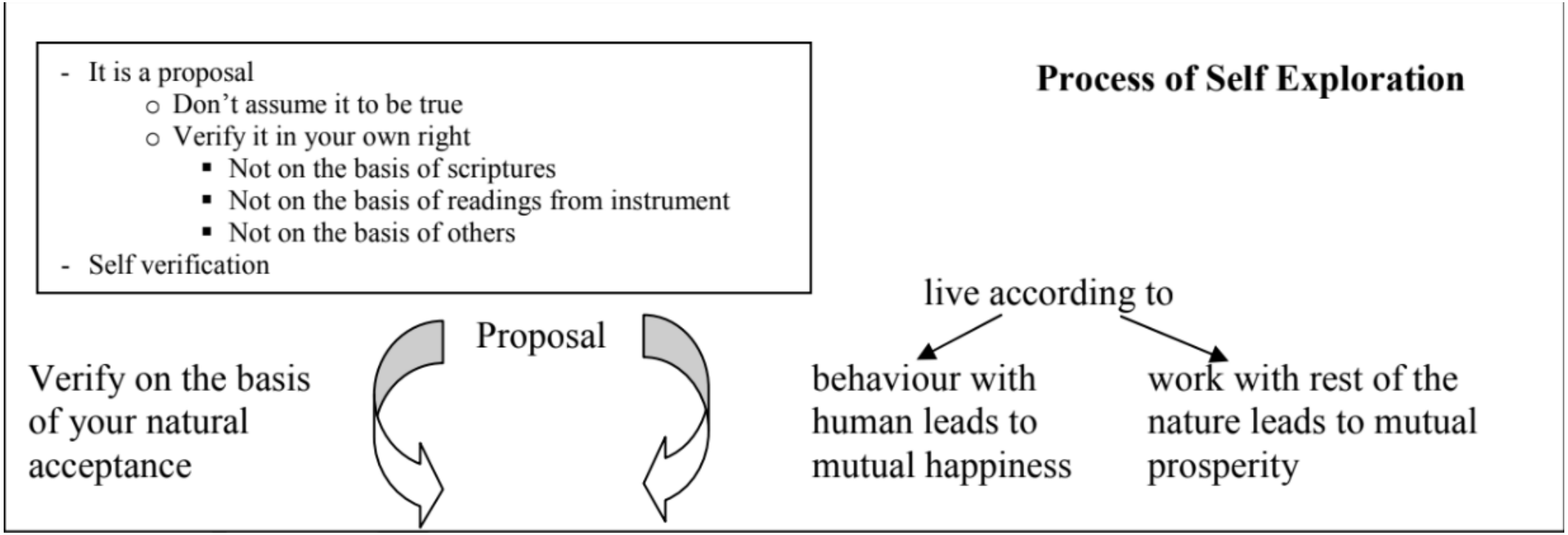
Fig. 1.1. The Purpose Of Value Education

Self exploration: The process to find out what is valuable to me by investigating within myself.

Content of Self Exploration:

Desire/Goal: What is my (human) Desire/ Goal?
Program: What is my (human) program for fulfilling the desire?

Process of Self Exploration:



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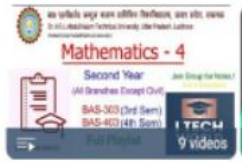

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Natural acceptance:

a. Natural acceptance does not change with time
b. It does not depend on the place
c. It does not depend on our beliefs or past conditionings
d. This natural acceptance is ‘constantly there’, something we can refer to
e. Natural acceptance is the same for all of us: it is part and parcel of every human being, it is part of humanness

The Basic Human Aspirations – Continuous Happiness and Prosperity:

Happiness: A state of mind or feeling characterized by contentment, love, satisfaction, pleasure or joy.

In other words, freedom from want and distress, consciousness of the good order of things,assurance of one’s place in the universe or society, inner peace and so forth.

Prosperity: Prosperity is the state of flourishing, thriving, success or good fortune. Prosperity often encompasses wealth but also includes other factors which are independent of wealth to varying degrees, such as happiness and health.

Difference between Prosperity and Wealth:

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 then required physical facilities.

Prevailing Notions of Happiness and Prosperity:

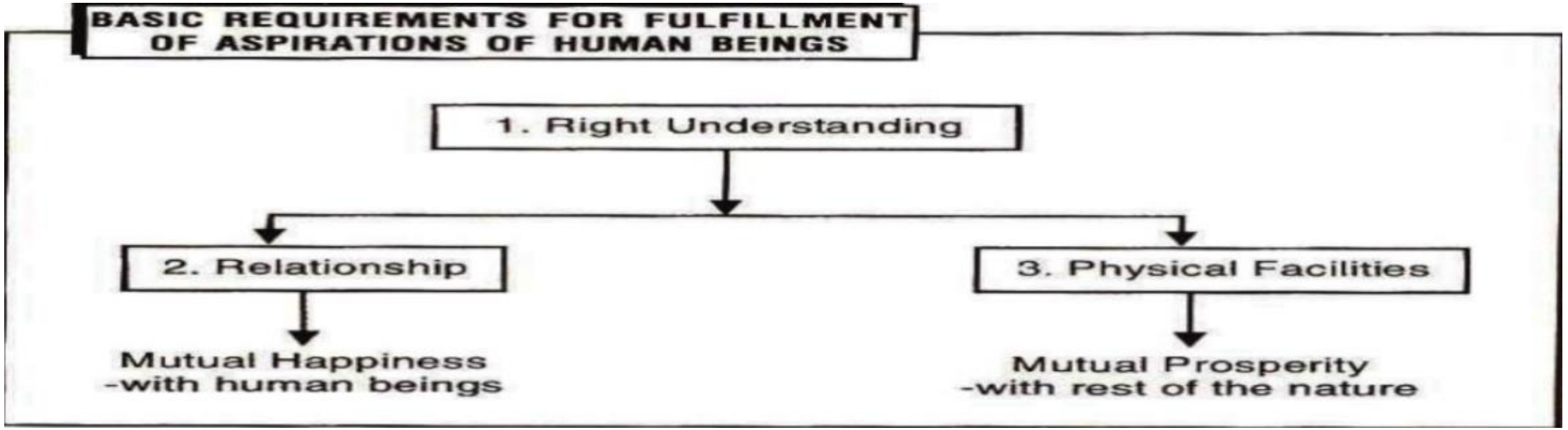
We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself. Some of the consequences of such trend are summarized below:

• At the level of individual – rising problems of depression, psychological disorders, suicides, stress, insecurity, etc.

- At the level of family – breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, etc.
- At the level of society – growing incidence of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, etc.

• At the level of nature – global warming, water, air, soil, noise etc. pollution, resource depletion of minerals and mineral oils, etc.

Basic Requirements for Fulfilling the Aspirations:



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Two categories of persons:

Presently, as we look around, we find most of the people in the following two categories:

SVDD – Sadhan Viheen Dukhi Daridra – Materially deficient Unhappy and deprived.

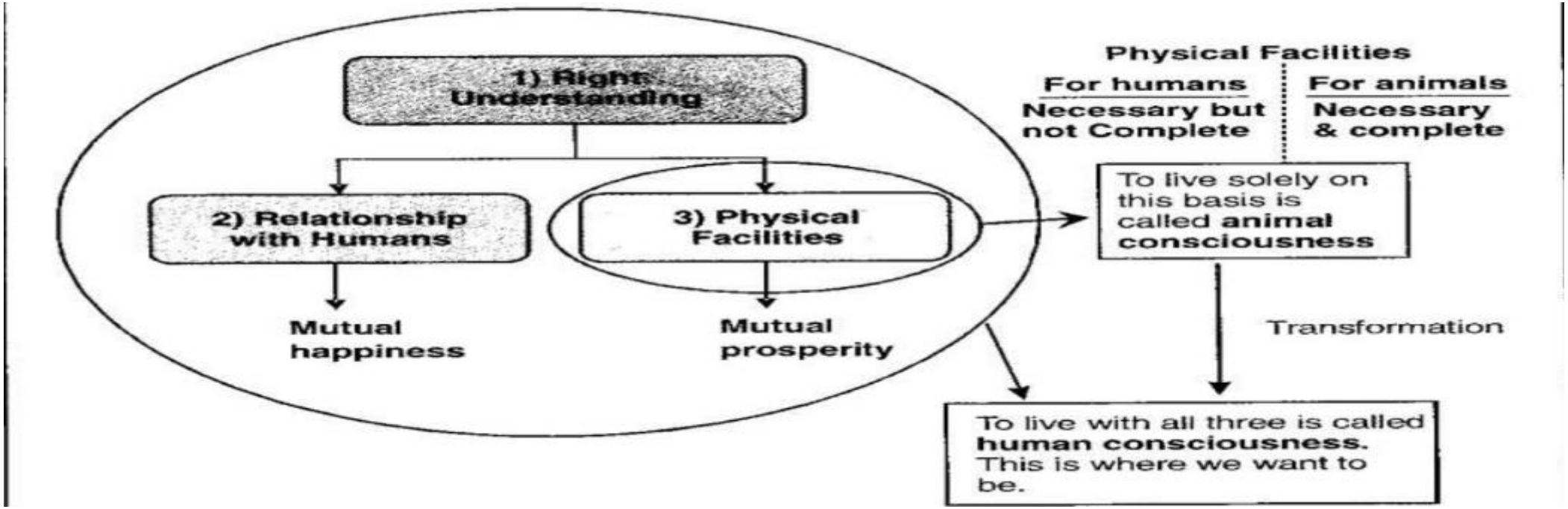
SSDD – Sadhan Sampann Dukhi Daridra – Materially affluent - Unhappy and still deprived (not so prosperous)

While the natural acceptance of all human beings is to be:

SSSS – Sadhan Sampann Sukhi Samriddha – Materially adequate – Happy and prosperous.

Animal Consciousness and Human Consciousness:

• Giving all priorities to physical facilities only, may be termed as ‘Animal consciousness’
• Working only for physical facilities is living with Animal Consciousness.
• Working for right understanding as the first priority followed by relationship and physical facilities implies living with Human Consciousness
• There is a need for transformation from Animal Consciousness to Human Consciousness. It can be accomplished only by working for right understanding as the first priority
• This transformation from Animal Consciousness to Human Consciousness forms the basis for human values and values based living.



Four levels of living:

There are four levels of living :

1. **Living in Myself:**

The first level of our living is living in myself. Our thoughts, desires and choices make each one of us unique. Before we express ourselves, we think and this internal process is the Self.

2. Living in Family :

The next level of our living is living in the family, which includes our parents, siblings, friends, classmates, teachers, etc. This is our first set of relationships and we interact with them on a daily basis.

3. Living in Society :

Living in society is a level that is lined with living in family since family is a sub group of the larger group society. Society is composed of all people that we come into contact directly or indirectly and all people upon whom we depend directly or indirectly.

4. Living in Nature / Existence :

Last, but not the least, we live in nature and this large eco-system is necessary for the survival of the individual, the family and society. We need to understand nature in order to be able to engage with it in a relationship that leads to mutual fulfilment.

UNIT:2
Universal Human Values and Professional Ethics
Harmony in the Human Being

UNIT 2: Understanding Harmony in the Human Being - Harmony in Myself! 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 Suvidha 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 Swasthya; correct appraisal of Physical needs, meaning of Prosperity in detail 12.Programs to ensure Sanyam and Swasthya - Practice Exercises and Case Studies will be taken up in Practice Sessions.

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

Human Being is the coexistence of SELF(I) and BODY

Exchange of information between self and body

Human Being	=	Self ('I')	In Co-existence with ⟶ ⟵ Information	Body

Human being is more than just the body:

Human beings are a complex combination of the sentiment 'I' which relates to all the feelings and the material 'body' which refers to all the physical facilities available to them. This co-existence must be harmonious.

Understanding the Needs of SELF(I) and Body –Sukh and Suvidha:

Suvidha: It implies that it is looking for physical comforts and all the sources of attaining such comforts.

Sukh: It is a holistic and all encompassing state of the mind that creates inner harmony.

Needs of self and body:

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:

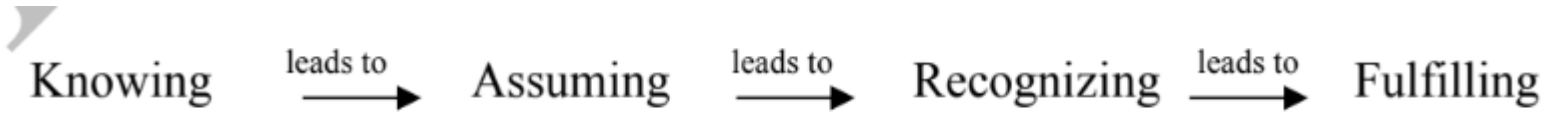
		I	Body
Needs	*Needs are...* →	Trust, Respect...	Food, Clothing...
	Needs are... →	Happiness (*sukh*)	Physical Facilities (*suvidhā*)
	In Time, needs are... →	Continuous	Temporary
	In Quantity, needs are... →	Qualitative (no quantity)	Quantitative (limited in quantity)
	Needs are fulfilled by... →	Right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

Understanding activities in the self and activities in the body:

1. Activities in the self :

Thinking ,Believing, Speaking, Feeling ,Understanding, Desiring ,Dreaming ,Imagining ,Analyzing

These activities take place irrespective of the state of the body.



2. Activities involving both the self (I) and the body:

There are some activities that we do, in which both 'I' and body are involved. The decisions and choices are made in 'I', and these are carried out via the body. These activities are:

Walking, Eating ,Talking, Seeing, Listening

3. Activities in the body – but only with the consent of 'I' :

The body is a set of 'self-organized activities' that are occurring with self ('I"s) consent but without my ('I"s) active participation.

These are functions like:

Digesting ,Blood flow, Heart beat, Breathing, Nourishment

Here knowing and assuming are not there.

Activities of self and body:

Human Being = Self ('I') $\underset{\text{information}}{\overset{\text{Co-existence}}{\rightleftarrows}}$ Body

Self ('I')	Body
The conscious entity that desires, thinks, imagines	The material entity that has physic-chemical activities like heart-beats, digesting etc.
Knowing, assuming, recognizing and fulfilling	Recognizing and fulfilling

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Understanding the body as an instrument of ‘I’ (I being the Seer, Doer and Enjoyer):

• Body is my instrument. I am the one who takes decisions, the body acts accordingly.
• I want to live with continuous happiness. For the body, physical facilities are required in a limited quantity and temporarily. For the nurture of the body, food is required. For protection, clothing is required. For right utilization, instruments are required.

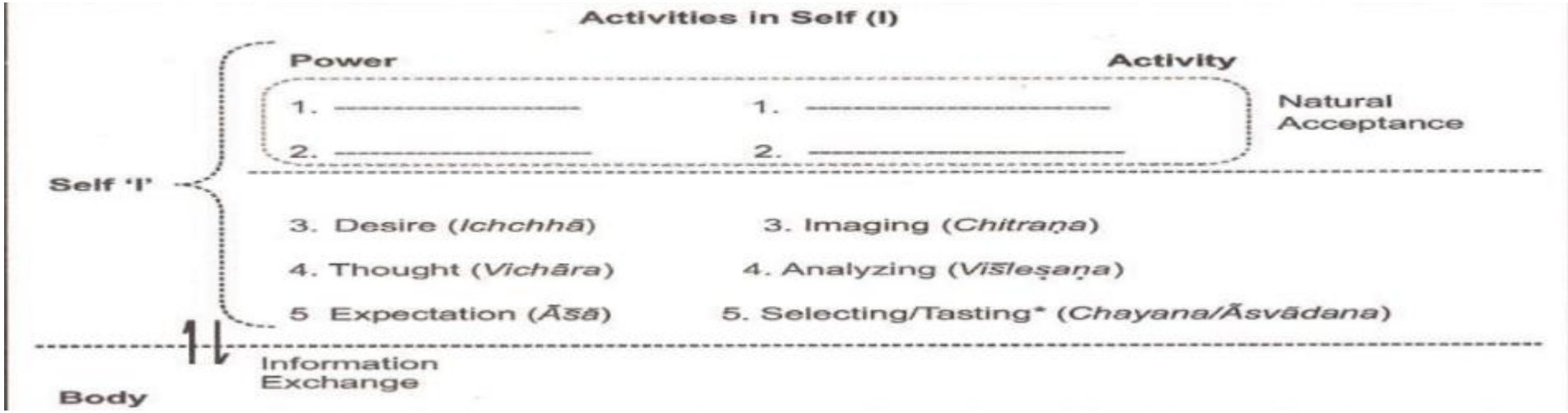
• **I am the seer(DRASTA):** I see through eyes, the eye don’t see, they are just an instrument used by me. In the eyes, different images are formed every time - it is ‘I’ who is able to relate it to its meaning. Seer also means the one that understand.

• **I am the doer(KARTA):** I select to do, and use the hands or feet or other parts of the body to do the things.

Doer means the one that takes decisions .

• **I am the enjoyer(BHOKTA):**When I eat, I get the taste. The body just gets in touch with the food and sends the information to me, it is ‘I’ who enjoys the food.Enjoyer means the one who enjoys.

Harmony in Self (I) – Understanding Myself:



Power: The basic capacity in the self ('I'). They are: Desire, Thought, and Expectation

Activities: Activity of analyzing means breaking down the image into various parts or to open it up.

Selecting/tasting is with the expectation of fulfilling our desires with the expectation of happiness.

The activity of selecting/tasting is the basic level via which the self interacts with the body.

Preconditioning: Preconditioning means we have assumed something about on the basis of prevailing notion.

Sensations: Sensation means a perception associated with stimulation of a sense organ or with a specific body condition: the sensation of heat; a visual sensation.

Harmony of Self (I) with The Body – Sanyama And Swasthya:

The harmony of I with the body is in the form of **Sanyama(Self regulation)** on the part of 'I' and **Swasthya(Health)** on the part of body.

- **Sanyama (self-regulation):** Sanyama means the feeling of responsibility in the self (I) for nurturing, protection and right utilization of the body.

"When I live with Sanyama,there is harmony among the different parts of the body and the body acts accordingly to me as a useful instrument."

- **Swasthya(Health) :** Swasthya is the condition of the body where every part of the body is performing its expected function. The word swasthya literally means being anchored to the self, being in close harmony with the self.

Aspects of Swasthya:

- **Physical Health**: For humans, physical health means a good body health, which is healthy because of regular physical activity (exercise), good nutrition, and adequate rest. Physical health is physical wellbeing.
- **Mental Health**: Mental health refers to people's cognitive and emotional wellbeing.

Understanding and Living with Sanyama:

1. Nurturing the Body:

Proper food, air, water etc.The food needs to be eaten only when we feel hungry.The choice of the food is such that it is easily digestible and the food needs to be taken with proper posture of the body and in right quantity.

2.Protection of the Body:

To ensure the health of the body, we need to take care of the following:

1.Proper upkeep of the body: Need to ensure proper time, posture and ways to work and to rest.

2.Labour: Employing the body physically for production. It helps each part of the body to function properly.

3.Physical Exercises: We can employ all the parts of the body in the desired way.

4.Asan-Pranayam: Asan: We give the body proper posture.

Pranayam: We ensure regulation of breathing.

3.Right utilization of the Body:

Right utilization of the Body as an instrument necessitates understanding the purpose for which this instrument is to be used.I need to ensure that I use my body for right behavior and work.When I do so it has favourable effects on the body.

UNIT:3
Universal Human Values and Professional Ethics
Understanding Harmony in the Family and Society- Harmony in Human-Human Relationship

Unit3:13.Understanding Harmony in the family – the basic unit of human interaction 14.Understanding values in human-human relationship; meaning of Nyaya and program for its fulfillment to ensure Ubhay-tripti; Trust (Vishwas) and Respect (Samman) as the foundational values of relationship 15.Understanding the meaning of Vishwas; Difference between intention and competence 16.Understanding the meaning of Samman, Difference between respect and differentiation; the other salient values in relationship 17.Understanding the harmony in the society (society being an extension of family): Samadhan, Samridhi, Abhay, Sah-astitva as comprehensive Human Goals 18.Visualizing a universal harmonious order in society- Undivided Society (Akhand Samaj), Universal Order (Sarvabhaum Vyawastha)- from family to world family! - Practice Exercises and Case Studies will be taken up in Practice Sessions.

Family as the Basic unit of Human Interaction:

The family is the basic unit of human interaction .It gives us both roots to hold and wings to fly. Family includes father, mother, brothers and sisters .Then there are other relations such as grandparents, aunts, uncles, cousins, nephews, nieces etc.

- **Meaning of Nyaya(Justice):**
- Justice means recognition of values (the definite feelings) in relationship, their fulfillment, the right evaluation of the fulfillment resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society.
- **Elements of justice:** There are four elements:

  1). Recognition of values,

  2). Fulfillment,

  3). Evaluation

  4). Mutual happiness ensured, When all the four are ensured, justice is ensured.

Values in human relationships: 9 values are there:

1.**TRUST(Vishwas):Trust or vishwas is the foundational value in relationship.**
Trust means "To be assured that each human being inherently wants oneself and the other to be happy and prosperous."

1. Intention : (wanting to – our natural acceptance)

2. Competence: (being able to do).

Let's understand both with an example:

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

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.

2.Respect:

Respect means individuality. Respect means right evaluation, to be evaluated as I am.
Over evaluation – to evaluate more than what it is.
Under evaluation – to evaluate less than what it is.
Otherwise evaluation – to evaluate otherwise than what it is.

- Basis for respect – Proposals: If you respect a human being on the basis of 'I', following things are true for every human being –

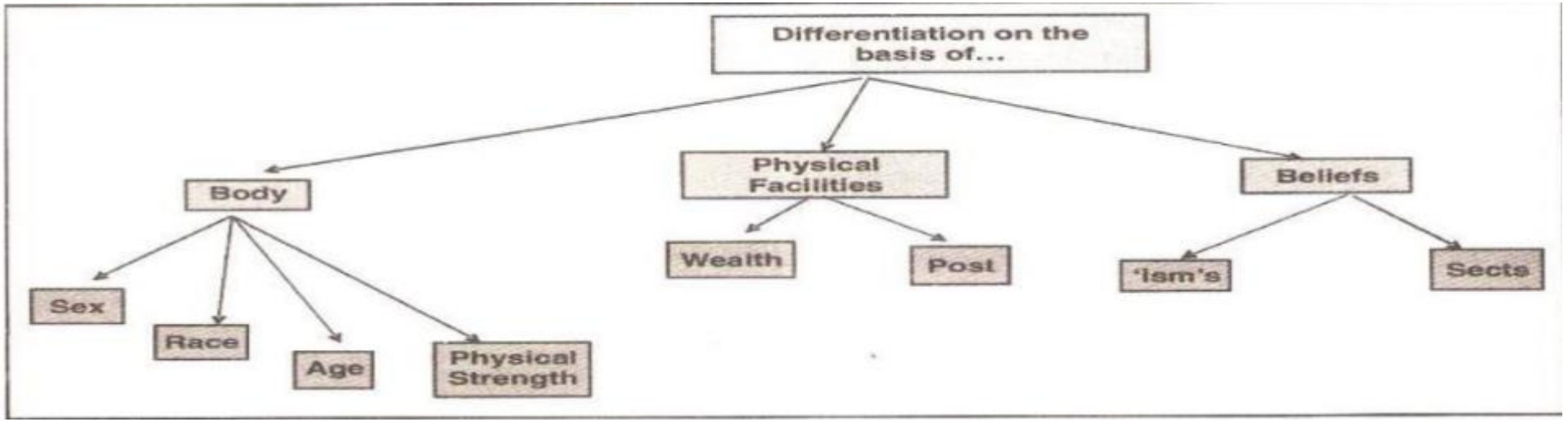
1. I want happiness and prosperity, The other too wants to be continuously happy and prosperous!

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 desires, thoughts and expectations.

- It is the same for the other 'I' as well.
- 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'.**

Assumed bases for respect today:



3.Affection (Sneha): Affection is the feeling of being related to the other.

4. Care (Mamata): The feeling of care is the feeling to nurture and protect the body of our relative.

5. Guidance (Vatsalya): The feeling of ensuring right understanding and feelings in the other (my relative)

6. Reverence (Shraddha): The feeling of acceptance of excellence in the other is called reverence.

7. Glory (Gaurava): Glory is the feeling for someone who has made efforts for excellence.

8.Gratitude (Kritagyata): the feeling of acceptance for those who have made efforts for my excellence.

9.Love (Prema): Love is the emotion of strong affection and personal attachment, or a feeling of warm personal attachment or deep affection, as for a parent, child, or friend.

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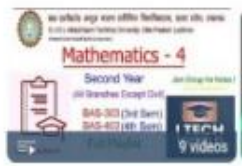

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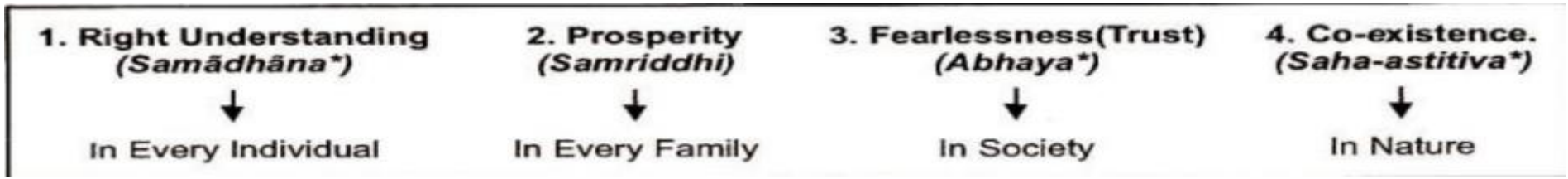
Harmony in Society – From Family Order to World Family Order:

Society: The set of relations among people, including their social status and roles. In other words, society denotes the people of a region or country, sometime even the world, taken as a whole.

Extended relationship from family to society

Family is the first place to understand our relationships, recognizing the feelings in these relationships live according to these feelings and attain mutual happiness. 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. This is the basis of an undivided society (akhand samaja), a feeling of relatedness with all.

Identification of the comprehensive human goal:



1. 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 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.

Programs needed to achieve the comprehensive human goal: The five dimensions of human endeavour:

1. Education – Right Living (Siksha – Sanskar)
2. Health – Self Regulation (Svasthya – Sanyam)
3. Justice – Preservation (Nyaya – Suraksha)
4. Production – Work (Utpadan – Kriya)
5. Exchange – Storage (Vinimaya – Kosh)

1.Education – Right Living:

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.

2. Health – Self Regulation:

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 svasthya.

3. Justice – Preservation:

Justice = 'Human-Human relation' – its recognition, fulfillment, evaluation – leading to mutual Happiness.

Preservation = 'Human- Rest of nature' relation – its recognition, fulfillment, evaluation – leading to mutual Prosperity= Enrichment, Protection, Right Utilization of nature.

4. Production – Work:

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. If only we understand the process in nature, we can design our production systems through application of science and technology in such a way that this mutual fulfillment is better ensured, rather than disturbing it.

5. Exchange – Storage:

Exchange – Exchanging of produce for mutual fulfilment. (With a view of mutual fulfilment, not madness of profit)

Storage – Storing of produce after fullfilment of needs. (With a view of right utilization in future, not hoarding)

How these five dimensions are able to ensure the human goal:

Education – Right living leads to Right understanding

Health – Self-regulation leads to Prosperity

Justice – Preservation leads to Fearlessness and Co-existence

Production – Work leads to Prosperity and Co-existence

Exchange – Storage leads to Prosperity and Fearlessness

Undivided society (Akhanda samaja) –

Feeling of being related to every human being. Akhand samaj is the state of the society where all people of different religion and thought process live together and work towards betterment of the society.

Universal Human Order (Sarvabhauma Vyavastha) —

Feeling of being related to every unit including human beings and other entities of nature.

UNIT:4
Universal Human Values and Professional Ethics
Harmony in the Nature and Existence

UNIT 4: Understanding Harmony in the Nature and Existence - Whole existence as Co-existence 19.Understanding the harmony in the Nature 20.Interconnectedness and mutual fulfillment among the four orders of naturerecyclability 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 - Practice Exercises and Case Studies will be taken up in Practice Sessions

Understanding the Harmony in Nature:

Definition of Nature:

Combination of all that is in solid, liquid or gas state, or the aggregate of all the mutually interacting units – big or small, sentient or insentient together can be called nature. we can categorize all these units into four distinct orders.

- **Material order**
- **Pranic order**
- **Human order**
- **Animal order**

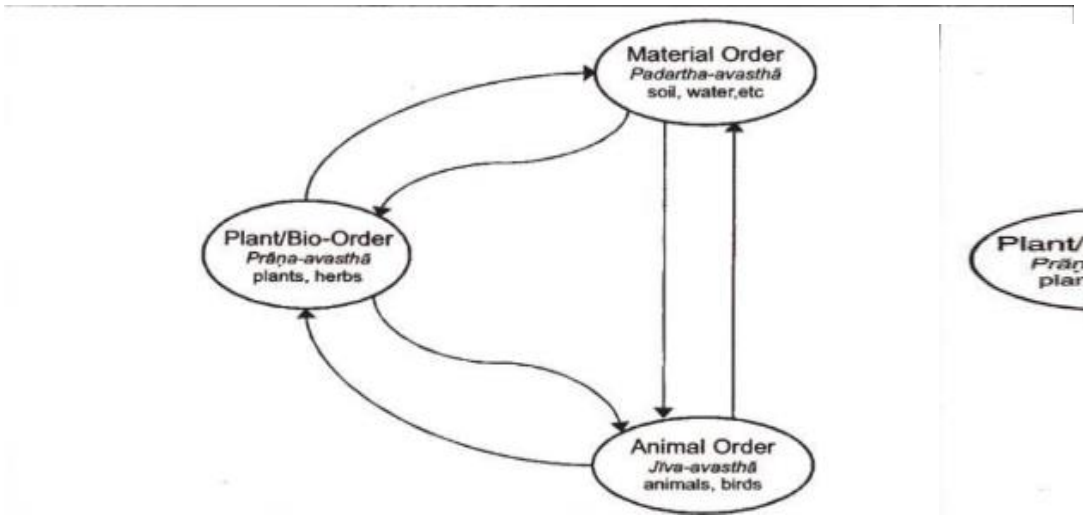
Interconnectedness and mutual fulfillment in nature.

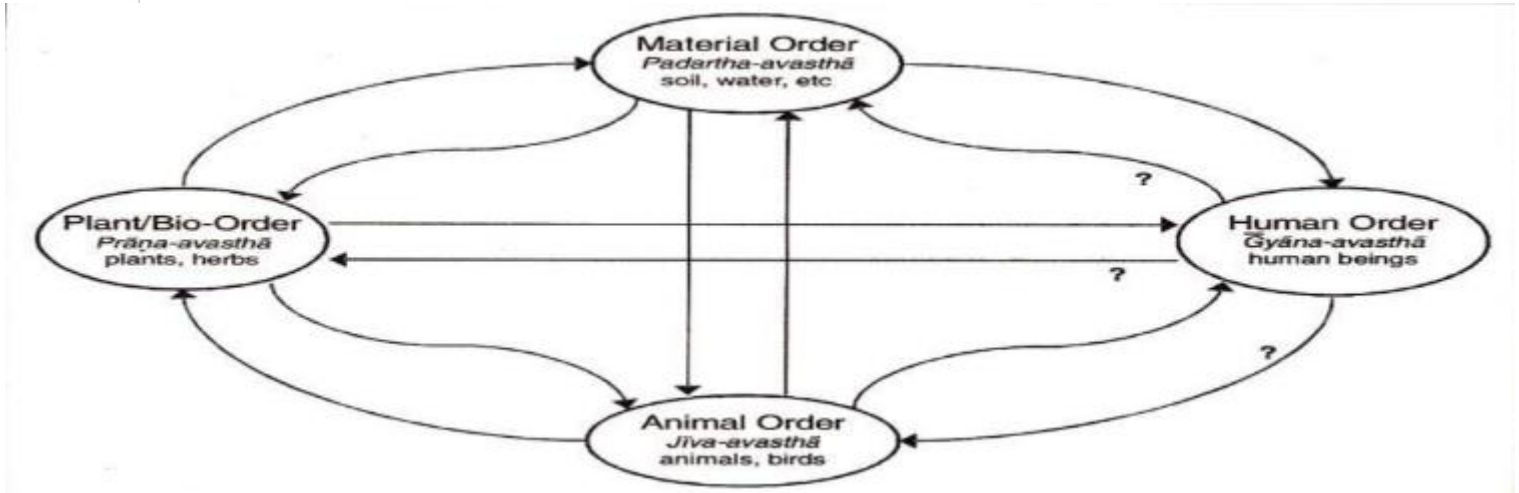
In the nature, all the units are connected to each other and fulfilling each other. Human being is related to all other human beings. On this basis, we have feelings and emotions for everyone.

Material Order and Plant/Bio-Order: material order provides nutrients to plant/bio order in the form of soil, minerals, etc while plant/ bio order decays and forms more nutrient, thus enriching the soil.

Material Order, Plant/Bio- Order and Animal Order: 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. Animal order helps enrich the soil with its excreta and this excreta helps the plants with nutrients.

Material Order, Plant/Bio- Order, Animal Order and Human Order: 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.





Recyclability 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 cycles keep these materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment. 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. These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature.

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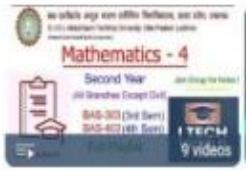

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Understanding the four orders in nature:

Order	Things	Activity	Innate-ness	Natural Characteristic	Basic Activity	Conformance
Material order	Soil, water, metals, etc.	Composition / decomposition	Exisetence	Composition / decomposition	Recognising, fulfillment	Constitution conformance
Pranic order	Plants and trees	Composition / decomposition + respiration	Exisetence + growth	Composition / decomposition + nurture/ worsen	Recognising, fulfillment	Seed conformance
Animal order	Animals and birds	(Composition / decomposition, respiration) in body + selection in 'I'	(Exisetence + growth) in body + will to live in 'I'	(Composition / decomposition, nurture/worsen) in body + (non cruelty, cruelty) in 'I'	(Recognising , fulfillment) in body + (assuming, recognising, fulfillment) in 'I'	Breed conformance
Human order	Human beings	(Composition / decomposition, respiration) in body + (selection, thought, desire) in 'I'	(Exisetence + growth) in body + will to live with happiness in 'I'	(Composition / decomposition, nurture/worsen) in body + (perceverance, bravery, generosity) in 'I'	Recognising, fulfillment in body + (knowing, assuming, recognising, fulfillment) in 'I'	Right values / sanskara conformance

NIYATI

Things (Vastu): Each one of these ‘things’ is also called a ‘unit’.

Activity (Kriya): An activity means something that ‘has motion’ and /or ‘has a result’.

Innateness (dharana): An intrinsic quality that cannot be separated from it.

Natural Characteristics (Svabhava): ‘Value’ or ‘participation’. The ‘characteristic’ the order displays in ‘natural to itself’.

1. **Perseverance (dhirata):** Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence.
2. **Bravery (virata):** I am ready to help the other to have the right understanding.
3. **Generosity (udarata):** I am ready to invest myself, my body and wealth to help the other have the right understanding.

Conformance(Anu-Sangita): :continuity in nature

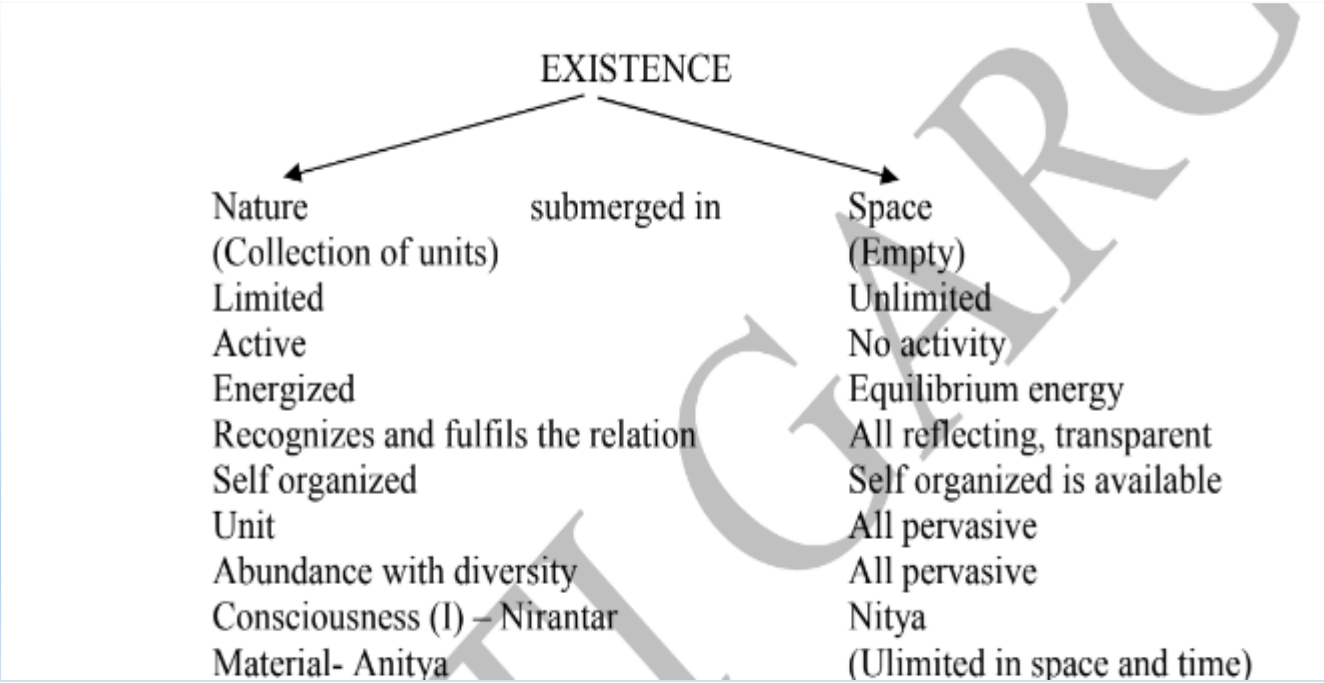
Harmony in Existence:

Existence: All the units together constitute nature. All the units of nature exist in space. Existence is nothing but the nature in space.

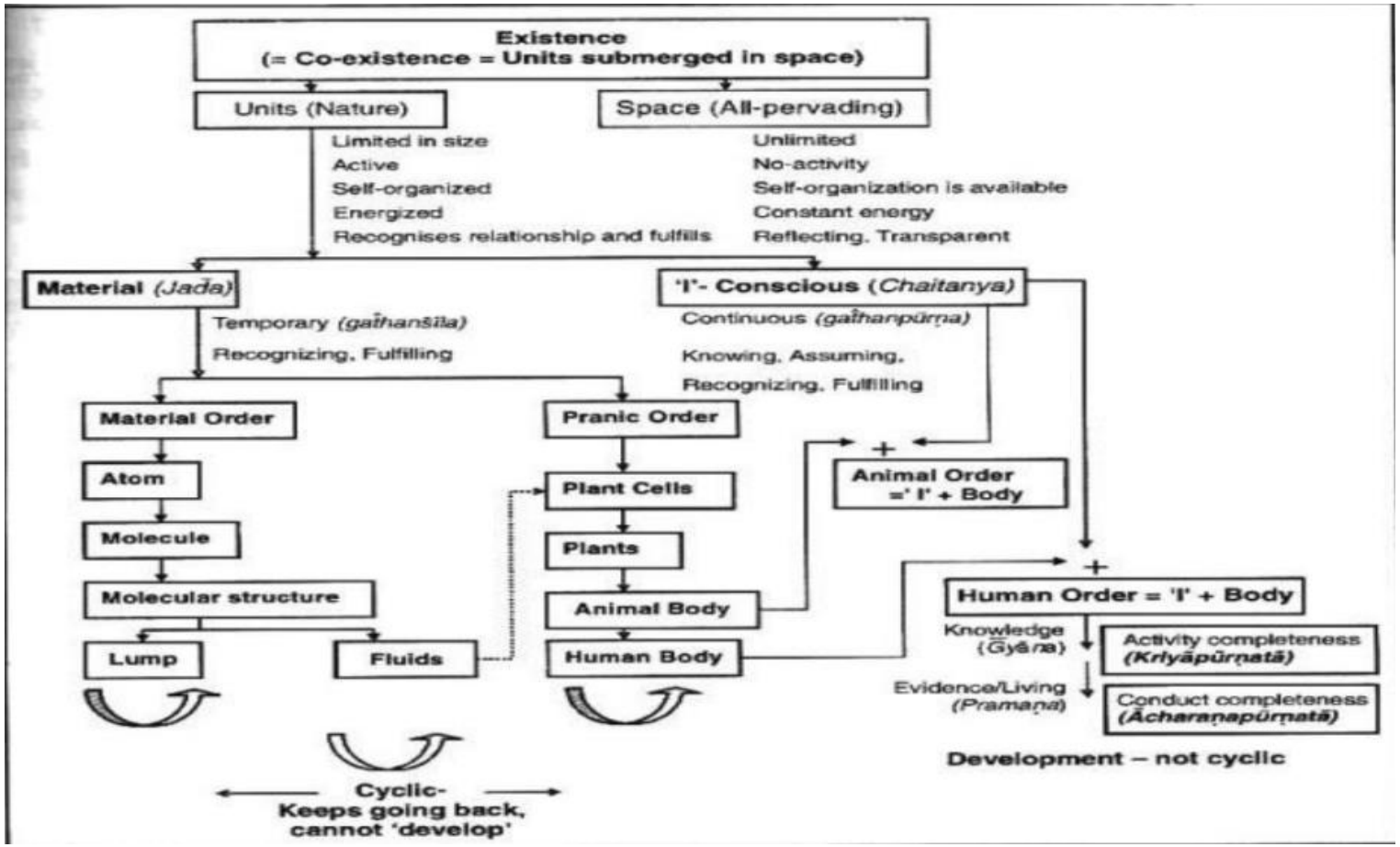
"Existence = Nature submerged in space".

Existence = Exist + Essence, whatever exists.
(To be) (harmony)

Co-existence of Units in Space: Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently.



Existence Is Co-Existence:



The existence is 'units in space'. The units are of two types:

1. Material (insentient) : Transformable, and their composition keeps on changing, hence these are **gathansheel.**

2. Consciousness (the sentient 'I') : Do not transform and are complete in composition, hence **gathanpurna.**

Completion of right understanding in human being is called **kriyapurnata** and ability to live with complete understanding is called **acharanpurnata**

Things (Vastu): Each one of these 'things' is also called a 'unit'.
Material order: Most abundant in nature. Soil, water, metals, etc.
Plant/bio order: Pranic order exists as the smallest seeds to the plentiful grass, the various plants and trees and all the vegetation in the ocean.
Animal order: Various kinds of animals and birds. These entities display both a body (physico-chemical activity) as well as a conscious activity (self or 'I').
Human (knowledge) order: All the human beings. Each human being is co-existence of the self ('I', conscious entity = consciousness) and the body (pranic order).

Activity (Kriya): An activity means something that 'has motion' and /or 'has a result'.

- **Material Order:** An acitivity of 'units' coming together to form a bigger unit - 'composition'. Bigger
- units can also separate from each other to form smaller units - 'decomposition'.
- Plant/bio order: Not only do plants compose (following new plants) and decompose (decaying), they are
- also breathing, or pulsating, - respiration.
- Animal order: We can understand the activities of animal order in two aspects:
- Body In Animals – Physico-Chemical Activities: The body displays the same activities as the plant.
- 'I' In Animals – Conscious Activities: has the ability or capacity of assuming. This consciousness or
- faculty of assuming is not in the body.
- Human (knowledge) order: Similar to that in the animal body as: composition/ decomposition and
- respiration. However, 'I' has the acitvities of desiring, thinking, and selecting/tasting, with a
- possibility or need for understanding and realization.

Innateness (dharana): An intrinsic quality that cannot be seperated from it.
Material order: We cannot destroy matter, we can only convert it from one form to the other.
Plant/bio order: It also has the innateness of ‘existence’. It also exhibits the ‘growth’.
Animal order: Inherits the innateness of the previous order namely ‘existence’ and ‘growth’ in body, In addition, all units in this order have the ‘will to live’ in ‘I’
Human (knowledge) order: ‘Existence’ and ‘growth’ in the body. ‘will to live with happiness’ in ‘I’.

- **Natural Characteristics (Svabhava): ‘Value’ or ‘participation’. The ‘characteristic’ the order displays**
- **in ‘natural to itself’.**
- **Material order: Svabhava’ of ‘composition/decomposition’ enables units or entities to come together and**
- **form a bigger unit. Bigger units transform to smaller units.**
- **Plant/bio order: Nurture or worsen other pranic units. To nurture means to be supportive, to aid other**
- **pranic activities in the growth of pranic units. For ex., vegetable is a pranic unit and our body is**
- **also a pranic unit.**
- **Animal order: ‘Nurture/worsen’ (body). non-cruelty (akrurata) and cruelty (krurata) in self (‘I’)**
- **Human (knowledge) order: It either nurtures or worsens other pranic units. The svabhava/ value of the**
- **self (‘I’) in human beings is perseverance (dhirata), bravery (virata) and generosity (udarata).**
- **1. Perseverance (dhirata): Being assured that the all encompassing solution is to understand and live in**
- **harmony at all levels of existence.**
- **2. Bravery (virata): I am ready to help the other to have the right understanding.**

Basic Activity: In the material and pranic order, there is only recognizing and fulfilment. A plant recognizes 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. When we look at the animals and humans, we find selection taking place.

- Conformance (Anu-Sangita):
- Material order: The continuity of the fundamental nature is preserved through the physical and chemical
- processes.
- Plant/bio order: A neem seed will always sprout a neem plant. This ‘seed conformance’ method is the
- mechanism by means of which the continuity of a plant species is mantained in nature/existence.
- Animal order: According to their lineage or race This breed conformance method is the mechanism by
- means of which the continuity of an animal species is maintained in nature/existence.
- Human (knowledge) order: We are according to our desires, thoughts and selections. Together, we call
- these ‘sanskara’.

UNIT:5
Universal Human Values and Professional Ethics
Implications of the above Holistic Understanding of Harmony on Professional Ethics

UNIT-5 Implications of the above Holistic Understanding of Harmony on Professional Ethics Natural acceptance of human values, Definitiveness of Ethical Human Conduct, Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order, Competence in Professional Ethics: a) Ability to utilize the professional competence for augmenting universal human order, b) Ability to identify the scope and characteristics of people-friendly and eco-friendly production systems, technologies and management models, Case studies of typical holistic technologies, management models and production systems, Strategy for transition from the present state to Universal Human Order: a) At the level of individual: as socially and ecologically responsible engineers, technologists and managers, b) At the level of society: as mutually enriching institutions and organizations.

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

- **Ethics:** The definitiveness of human conduct in terms of values, policies and character. Thus, the ethical conduct is self – satisfying, people friendly, eco-friendly and universal.
- 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.

- **Values (Mulya):** Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava. They are thirty:

Values in self (Jivan Mulya):

- Happiness (Sukha): realization + selection/ tasting
- Peace (Shanti) : realization + analyzing
- Satisfaction (Santosh) : realization + imaging
- Bliss (Ananda) : realization + understanding

Values in Human – Human Relationship (Sambandh Mulya):

	Established – Values	Expressed – Values	
1	Visvasa (Trust)	Saujanyata (Complementariness)	10
2	Sammana (Respect	Sauhardra (Compliance)	11
3	Sneha (Affection)	Nistha (Commitment)	12
4	Mamta (Care)	Udarata (Generosity)	13
5	Vatsalya (Guidance)	Sahajata (Spontaneity)	14
6	Shraddha (Reverence)	Pujyata (Obedience)	15
7	Gaurava (Glory)	Saralata (Ease)	16
8	Kritagyata (Gratitude)	Saumyata (Self-Restraint)	17
9	Prema (Love)	Ananyata (Unanimity)	18

What we need to have is the established value; the expressed value is a natural outcome.

Values of a Human Being in its Participation in Universal Human Order (Manav Mulya):

Perseverance (Dhirata): After understanding the system, patiently participating in it.
Bravery (Veerta): Helping other in understanding and participating in system.
Generosity (Udarta): Using our mind, body and wealth in system.
Kindness (Daya): To give opportunity or thing to a person who have ability
Beneficence (Kripa): To give ability to a person who have opportunity or thing
Compassion (Karuna): Providing both ability and thing to a person.

Values of Human Being in the Interaction with the Rest of the Nature (Vastu Mulya):

Utility Value (Upyogita Mulya): To prepare a physico-chemical object for nourish and protection.

Artistic value (Kala mulya): To ensure the long lasting utility of the object.

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

- Economic Value (Artha Niti): Enrichment of self, body and wealth
- Political Value (Rajya Niti): Protection of self, body and wealth
- Policy for Universal Human Order (Dharma Niti): Right utilization of self, body and wealth

Character (Charitra): The definiteness of my desire, thought and selection gives definiteness to my living.

- Sva nari, sva purush: Chastity in conjugal relationship
- Sva dhana: Rightful production, acquisition and utilization of wealth
- Dayapurna vyavahar and dayapurna karya: Kindness in behaviour (people friendly) and work (eco friendly)

Understanding of harmony - Basis for humanistic education and humanistic constitution

- **Humanistic education:** 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.

- **Humanistic constitution:** 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.

Professional ethics in the light of right understanding

Professional ethics means to develop professional competence with ethical human conduct.
Ethical human conduct means definitiveness of human conduct. Ethical human conduct is the foundation of professional ethics. The only effective way to ensure professional ethics is through correct appraisal and systematic development of ethical competence in the professional (the human being).

- **Competence in professional ethics**
- **Clarity about comprehensive human goal:** Samadhan – samridhi – abhay – sah-astitva, and its fulfillment through universal human order.
- **Confidence in oneself:** Based on the right understanding of oneself and the rest of existence.
- **Mutually fulfilling behaviour:** Clarity and confidence in ethical human conduct and its correlation with sustained personal as well as collective happiness and prosperity.
- **Mutually enriching interaction with nature:** Self-sufficiency in fulfillment of physical needs; ability to assess the needs for physical facilities for the family and their fulfillment through production systems ensuring harmony in the nature.

Issues in professional ethics:

- Corruption in multiple forms and at various levels.
- Tax evasion, misappropriation and misuse of public funds.
- Misleading propaganda, unethical advertisements and sale promotion.
- Cut-throat competition.
- Exploiting the weakness of consumers through various enticements
- Adulteration and spurious production
- Endangering the health and safety of public at large.
- Hoarding and over-charging etc. ..... the list could be much longer.

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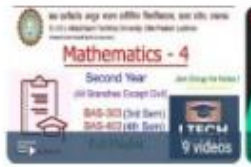

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Holistic Technologies. Prodution System and Management Models:

- Right Understanding helps us to develop a vision for a holistic approach. By holistic approach we means the processes and the technologies adopted by us must be compatible with nature.
- The three broad criteria to guide the development of such technologies and system are-
- In accordance to appropriate needs and lifestyle
- People friendly
- Eco-friendly

Evaluation criteria for technologies –

The technologies adopted must fulfill the following criteria

- compatible with nature
- It must promote the use of renewable sources of energy
- Low cost and energy efficient.
- Safe and people friendly
- Does not harm health

Evaluation Criteria For Production Systems:

In order to decide the type of production system to be adopted, we need to answer few simple questions-
1.What to produce
2.How to produce
How much to produce

- Optimal utilization of local resources and expertise
- Priority to local consumption
- Should be user friendly
- Safe to the health of people involved in production system
- **For management models:**

The management needs to focus at the fulfilment of the people involved in the production system as well as users of the produce and not for profit.

1.The whole unit works as a unit

2.Ensuring correct appraisal of labour

3.Sharing of responsibility

Journey Towards the Holistic Alternative

1.Appreciating the Need for self exploration

2.Facilitating the Understanding of Harmony at Various levels

3.Steps for facilitating at the level of Family, Society and Profession

Transition from present state to universal human order

1.Promoting mass awareness and moving toward humanistic education

2.Developing holistic model of living

3.Implementing Strict policies and social system