

20HS4105

Universal Human Values-2: Understanding Harmony

Course Category:	Humanities and Social Sciences	Credits:	3
Course Type:	Mandatory course (as per AICTE)	Lecture - Tutorial - Practice:	2-1-0
Prerequisites:	None. Universal Human Values 1 desirable.	Continuous Evaluation: Semester end Evaluation: Total Marks:	30 70 100

Course outcomes		Upon successful completion of the course, the students will be able to:														
		CO1	Understand and aware of themselves and their surroundings (family, society and nature).													
		CO2	Handle problems with sustainable solutions, while keeping human relationships and human nature in mind.													
		CO3	Exhibit critical ability and become sensitive to their commitment towards their understanding of human values, human relationship and human society.													
		CO4	Apply what they have learnt to their own self in different day-to-day settings in real life.													
Contribution of Course Outcomes towards achievement of Program Outcomes (L – Low, M -Medium, H – High)		PO 1	PO 2	PO 3	PO 4	PO 5	PO 6	PO 7	PO 8	PO 9	PO 10	PO 11	PO 12	PSO 1	PSO 2	
	CO1						L			M						
	CO2			H												
	CO3						M									
		CO4							H				M			
Course Content		UNIT–I: Course introduction, need, basic guidelines, content and process for value education: Part-1: Purpose and motivation for the course, recapitulation from UHV-I, Self-exploration: what is it?, its content and process, ‘Natural acceptance’ and experiential validation- as the process for self-exploration. Continuous Happiness and Prosperity – A look at basic Human Aspirations. Part-2: Right understanding, Relationship and Physical Facility – the basic requirements for fulfillment of aspirations of every human being with their correct priority, Understanding Happiness and Prosperity correctly – A critical appraisal of the current scenario, Method to fulfill the above human aspirations: understanding and living in harmony at various levels. (Practice sessions are to be included to discuss natural acceptance in human being as the innate acceptance for living with responsibility (living in relationship, harmony and co-existence) rather than as arbitrariness in choice based on liking-disliking).														

	<p>UNIT-II: Understanding Harmony in the Human Being – Harmony in Myself:</p> <p>Part-1: Understanding human being as a co-existence of the sentient ‘I’ and the material ‘Body’. Understanding the needs of Self (‘I’) and ‘Body’ – happiness and physical facility, Understanding the Body as an instrument of ‘I’ (I being the doer, seer and enjoyer).</p> <p>Part-2: Understanding the characteristics and activities of ‘I’ and harmony in ‘I’. Understanding the harmony of I with the Body: Sanyam and Health; correct appraisal of Physical needs, meaning of Prosperity in detail, Programs to ensure Sanyam and Health.</p> <p>(Practice sessions are to be included to discuss the role others have played in making material goods available to me. Identifying from one’s own life. Differentiate between prosperity and accumulation. Discuss program for ensuring health vs. dealing with disease).</p>
	<p>UNIT-III: Understanding Harmony in the Family and Society – Harmony in Human-Human Relationship:</p> <p>Part-1: Understanding values in human-human relationship; meaning of Justice (nine universal values in relationships) and program for its fulfillment to ensure mutual happiness; Trust and Respect as the foundational values of relationship, Understanding the meaning of Trust; Difference between intention and competence, Understanding the meaning of Respect, Difference between respect and differentiation; the other salient values in relationship.</p> <p>Part-2: Understanding the harmony in the society (society being an extension of family); Resolution, Prosperity, fearlessness (trust) and co-existence as comprehensive Human Goals, Visualizing a universal harmonious order in society–Undivided Society, Universal Order–from family to world family.</p> <p>(Practice sessions are to be included to reflect on relationships in family, hostel and institute as extended family, real life examples, teacher-student relationship, goal of education, etc. Gratitude as a universal value in relationships. Discuss with scenarios. Elicit examples from students’ lives).</p>
	<p>UNIT – IV:</p> <p>Part-1: Understanding Harmony in Nature & Existence – Whole existence as Coexistence: Understanding the harmony in the Nature, Inter-connectedness and mutual fulfillment among the four orders of Nature – recyclability and self-regulation in nature, Understanding Existence as Co-existence of mutually interacting units in all-pervasive space, Holistic perception of harmony at all levels of existence.</p> <p>Part-2: 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, c) ability to identify and develop appropriate technologies and management patterns for above production systems, Case studies of typical holistic technologies, management models and production systems, Strategy for transition from the present state to Universal Human Order: a) at the level of individual: as socially and ecologically responsible engineers, technologists and managers, b) at the level of society: as mutually enriching institutions and organizations.</p>

	<p>(Part-1: Practice sessions are to be included to discuss human being as cause of imbalance in nature (film “Home” can be used), pollution, depletion of resources and role of technology, etc. Part-2: Practice exercises and case studies are to be taken up in practice (tutorial) sessions eg. to discuss the conduct as an engineer or scientist, etc.)</p>
Text books and Reference books	<p>Text Books:</p> <ol style="list-style-type: none"> 1. A Foundation Course in Human Values and Professional Ethics, R. R. Gaur, R. Sangal and G. P. Bagaria, Excel Books Private Limited, New Delhi (2010). 2. A Foundation Course in Human Values and Professional Ethics, R. R. Gaur, R. Asthana and G. P. Bagaria, 2nd revised edition Excel Books Private Limited, New Delhi (2019). <p>Reference books:</p> <ol style="list-style-type: none"> 1. Jeevan Vidya: Ek Parichaya, A. Nagaraj, Jeevan Vidya Prakashan, Amarkantak (1999). 2. Human Values, A. N. Tripathi, New Age International Publishers, New Delhi (2004). 3. The Story of Stuff: The impact of overconsumption on the planet, our communities, and our health and how we can make it better, Annie Leonard, Free Press, New York (2010). 4. The story of my experiments with truth: Mahatma Gandhi Autobiography, Mohandas Karamchand Gandhi, B. N. Publishing (2008). 5. Small is beautiful: A study of economics as if people mattered, E. F. Schumacher, Vintage Books, London (1993). 6. Slow is beautiful: New Visions of Community, Cecile Andrews, New Society Publishers, Canada (2006). 7. Economy of Permanence, J. C. Kumarappa, Sarva-Seva-Sangh Prakashan, Varanasi (2017). 8. Bharat Mein Angreji Raj, Pandit Sunderlal, Prabhat Prakashan, Delhi (2018). 9. Rediscovering India, Dharampal, Society for Integrated Development of Himilayas (2003). 10. Hind Swaraj or Indian Home Rule, M. K. Gandhi, Navajivan Publishing House, Ahmedabad (1909). 11. India Wins Freedom: The Complete Version, Maulana Abul Kalam Azad, Orient Blackswan (1988). 12. The Life of Vivekananda and the Universal gospel, Romain Rolland, Advaita Ashrama, India (2010). 13. Mahatma Gandhi: The Man who become one with the Universal Being, Romain Rolland, Srishti Publishers & Distributors, New Delhi (2002).
E-resources and other digital material	<ul style="list-style-type: none"> • Textbook-1: https://dokumen.pub/a-foundation-course-in-human-values-and-professional-ethics-firstnbsped-9788174467812.html • AICTE – SIP Youtube Channel: https://www.youtube.com/channel/UCo8MpJB_aaVwB4LWLAX6AhQ • AICTE – UHV Teaching Learning Material: https://fdp-si.aicte-india.org/download.php#1

MICRO LEVEL SYLLABUS
(Common to all Branches)

Unit No	Content/Topics Covered (mention Sub Topics as found in books)	Text Book	Chapter / Section No.	Page Number
Unit I	Part-1: Purpose and motivation for the course – value education – need and basic guidelines.	[T1]	1	3-7
	Content and process for value education	[T1]	1	8-9
	Self-exploration – what is it?	[T1]	2	11-12
	Content and process of self-exploration	[T1]	2	17-20
	Natural acceptance and experiential validation as the process for self-exploration	[T1]	2	21-25
	Basic human aspirations – continuous happiness and prosperity	[T1]	3	27-31
	Part-2: Basic requirements for fulfillment of Human Aspirations	[T1]	4	35-39
	A critical appraisal of the current scenario	[T1]	4	40-43
	Need for right understanding of Happiness and Prosperity	[T1]	4	44-46
	Method to fulfill the above human aspirations: understanding and living in harmony at various levels	[T1]	4	47-55
Unit II	Part-1: Understanding human being as a co-existence of the sentient ‘I’ and material ‘Body’	[T1]	5	59-61
	Understanding the needs of self (‘I’) and ‘Body’	[T1]	5	61-69
	Understanding the Body as an instrument of ‘I’ (I being the seer, doer and enjoyer)	[T1]	5	83-86
	Part-2: Understanding the characteristics and activities of ‘I’ and harmony in ‘I’	[T1]	5	69-76
		[T2]	6	108-114
	Understanding harmony of I with Body: Sanyam and Health	[T1]	7	117-119
	Programme for self-regulation and health	[T2]	7	128-131
	Correct appraisal of Physical needs	[T1]	7	123-124
	Programs to ensure Sanyam and Health, Meaning of Prosperity in detail	[T2]	7	131-134
Unit III	Part-1: Understanding values in human-human relationship - meaning of Justice	[T1]	8	127-132
		[T2]	8	140-142, 185-187
	Nine universal values in relationships and Program for its fulfillment to ensure mutual happiness	[T1]	8	132-133
		[T2]	8	142-146
	Trust and Respect as the foundational values of relationship, Understanding the meaning of Trust; Difference between intention and competence	[T1]	8	133-142
		[T2]	8	151-161
	Understanding the meaning of Respect, Difference between respect and differentiation	[T1]	8	143-151
		[T2]	8	163-173
	The other salient values in relationship (Affection, Care and Guidance, Reverence, Glory and Gratitude, Love)	[T1]	8	151-156
		[T2]	8	174-185
	Part-2: Understanding the harmony in the society (society being an extension of family); Resolution, Prosperity, fearlessness (trust) and co-existence as comprehensive Human Goals	[T1]	8	156-157, 161-164
		[T2]	9	196-201

	Visualizing a universal harmonious order in society– Undivided Society, Universal Order–from family to world family	[T1]	9	165-176
		[T2]	9	201-220
Unit IV	Part-1: Understanding the harmony in the Nature - The four orders in nature	[T1]	10	179-180
		[T2]	10	226-227
	Interconnectedness and mutual fulfillment among the four orders of Nature	[T1]	10	180-182
		[T2]	10	228-231, 240-243
	Recyclability and self-regulation in nature	[T1]	10	183
		[T2]	10	232
	Understanding four orders- activities, innateness, natural characteristics and inheritance of four orders	[T2]	10	232-238
	Understanding Existence as Co-existence of mutually interacting units in all-pervasive space	[T2]	11	250-255
	Holistic perception of harmony at all levels of existence.	[T2]	11	260-265
	Part-2: Natural acceptance of human values	[T1]	12	218-219
		[T2]	12	274-275
	Definitiveness of ethical human conduct	[T1]	12	220-221
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	Basis for humanistic education, humanistic constitution and humanistic universal order	[T1]	13	227-229
		[T2]	14	294-298
	Competence in professional ethics Profession in the light of comprehensive human goal, ensuring ethical competence	[T1]	14	232-234
	Production systems appropriate technologies and management patterns	[T1]	15	239-242
	Case studies of typical holistic technologies, management models and production systems	[T1]	15	244-246
	Strategy for transition from the present state to Universal Human Order - at the level of individual: as socially and ecologically responsible engineers, technologists and managers	[T1]	16	249-252
	At the level of society: as mutually enriching institutions and organizations	[T1]	16	252-254
Text Books: [T1] A Foundation Course in Human Values and Professional Ethics, R. R. Gaur, R. Sangal and G. P. Bagaria, Excel Books Private Limited, New Delhi (2010). [T2] A Foundation Course in Human Values and Professional Ethics, R. R. Gaur, R. Asthana and G. P. Bagaria, 2 nd revised edition Excel Books Private Limited, New Delhi (2019). Reference Books: [R1] Jeevan Vidya: Ek Parichaya, A. Nagaraj, Jeevan Vidya Prakashan, Amarkantak (1999). [R2] Human Values, A. N. Tripathi, New Age International Publishers, New Delhi (2004). E-resources and other digital material [1] Textbook [T1]: https://dokumen.pub/a-foundation-course-in-human-values-and-professional-ethics-firstnbsped-9788174467812.html [2] AICTE – SIP Youtube Channel: https://www.youtube.com/channel/UCo8MpJB_aaVwB4LWLAX6AhQ [3] AICTE – UHV Teaching Learning Material: https://fdp-si.aicte-india.org/download.php#1				

UNIT – I

VALUE EDUCATION

Value: The value of an entity is its participation in the larger order of which it is a part. For example, the value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which it is present along with a paper and human being. Similarly, the value of a human being is his/her participation in the larger order. The value of a unit is also termed as its role.

Skill: It is ability or a technique by which one can perform an action to get the intended result or materialize the things. For example, learning and being able to execute a computer program.

Education: Education is expected to address the following two questions: 1) What to do? and 2) How to do?

Value education: The domain of education which addresses the issues related to ‘What to do?’ is called value education. It gives us the clarity of our goal, our basic aspiration and the programme to fulfil the basic aspiration.

Skill education: The domain of education which addresses the issues related to ‘How to do?’ is called skill education. It helps us learn skills, methods and techniques to implement the programme.

Complementarity of value education and skill education

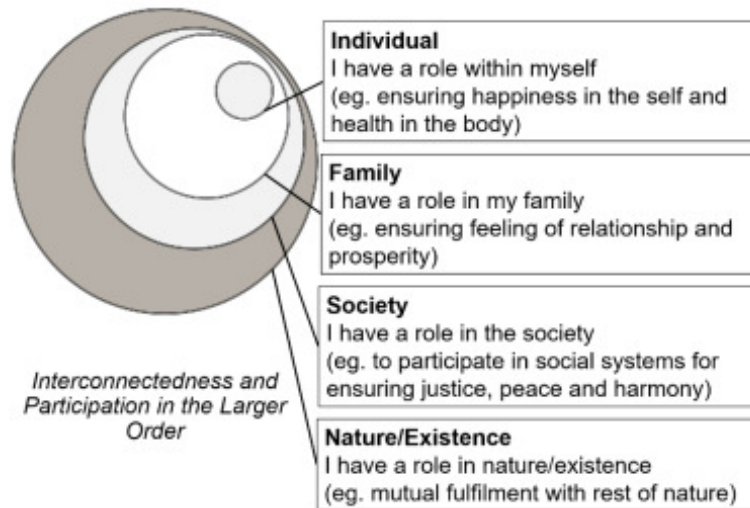
Values and skills have to go hand in hand. There is an essential complementarity between the two for the success of any human endeavour towards the goal of living a fulfilling life. For instance, the technology for harnessing nuclear energy was developed. But, now, how much of it has been used for welfare purpose and how much of it has been used for destructive purposes? Take another example – suppose we get convinced that health of the body is essential. Then, we learn skills to keep the body healthy. It falls under the domain of skills. But, along with it, it is crucial to understand for what purpose, we shall be using our body, and it comes under the value domain.

Values are required to decide “what to do”, while skills are required for “how to do”. When we want to put them in priority order, it is easy to see that “what to do” has to be decided first and then only we can think of “how to do”. However, the current priority in education has become development of skill. We are developing new technologies, but we are unable to decide on ethical use of them.

Need and important implications of value education

Following are the significant implications of value education.

- a) *Correct identification of our Goals:* At present there is a lot of dilemma and confusion in deciding our goals. As a result, deciding our goals with definiteness becomes difficult task. As we go on focusing on various components of value education, we go on understanding our participation, purpose and goal of human life.
- b) *Development of holistic perspective:* The outcome of value education is a holistic perspective with the clarity about human being, about the Nature of which we are integral part, and our participation in this nature/existence. Through value education, we come to know that we are interconnected, interrelated in this existence – from the smallest level to the whole cosmos.
- c) *Clarity of programme to live with holistic perspective:* Value education provides us the vision which will help us to get answers to the questions like: what thoughts are naturally acceptable to me, what food will keep my body healthy, what behaviour with my friends will sustain our relationship, how can I contribute to my family, society and the entire nature, etc. We can see that this clarity of programme is necessary for our own state of happiness.



- d) *Evaluation of our beliefs:* Our conduct depends on what we understand or believe about ourselves, our family, the society and the nature around. Much of our behaviour and working is based on our beliefs. Our beliefs somehow become the guiding factors of the decisions of our life. Value education also helps us become aware of our own beliefs and their correctness.
- e) *Solution for existing problems:* When we have a holistic perspective and the clarity of the programme to live by it, we are able to realize that most of the existing problems are actually the consequences of our wrong beliefs. With right understanding of things, we are able to define our role in different phases of life and work accordingly. Then, we do

not create problems for ourselves or others. We will also be able to resolve the existing problems.

- f) *Development of ethical competence*: The core purpose of value education is to develop ethical competence among human beings. The problem of unethical conduct in various professions present now almost everywhere, can be tackled effectively by focussing on developing ethical competence through human value education.

Basic guidelines for value education

Following are the basic guidelines that will enable the introduction of value education in the present academic system.

- a) *Universal*: Whatever we study as value education, it has to be universally applicable to all human beings and be true at all times and all places. That means, it should not change based on sect, nationality, gender, etc. For example, the feeling of respect in relationship is something universal, so it can be a part of value education.
- b) *Rational*: It has to be amenable to reasoning and not based on blind beliefs. It should be open to address the related questions. It cannot be a set of do's and don'ts.
- c) *Natural and Verifiable*: Being natural means, it has to be acceptable in a natural manner. When we live with such values, it leads to mutual fulfilment, and is enriching for other units in Nature. We also have to verify these values ourselves, and find whether they are true and valid for us. We should not assume something just because it is being stated.
- d) *All Encompassing*: The content of our education has to cover all dimensions of our being (thought, behaviour, work and understanding) as well as all levels of our living (individual, family, society and nature/existence).
- e) *Leading to Harmony*: Value education has to enable us be in harmony within and in harmony with others. Hence, when we live on the basis of these values, we start observing that it leads to harmony in us and harmony in our interactions with other humans and the rest of the nature.

Content of value education

The value of a human being is the participation of human being in the larger existential order. Hence, to understand human values, we need to study human being along with all that is there in the existence. So, the scope of study has to be all encompassing, i.e.,

- a) It covers all dimensions of human being – thought, behaviour, work and realization.
- b) It covers all levels of human being – individual, family, society, nature and existence.

Accordingly, the content of value education has to be to understand human being, human aspirations, happiness; understand the goal of human life comprehensively; understand the other entities in nature, the innate interconnectedness, the harmony in the nature/existence and finally the role of human being in this nature/existence, and learning to live in accordance with this understanding by being aware of one's thought, behaviour and work.

Process of value education

The process of value education is the process of self-discovery, because the values are there inherently in every human being. Through value education, we are just exploring, recognizing them, getting aware of them. There is already a natural acceptance for values in a human being. Value education is never a set of do's and don'ts. For example, if you are asked, what is naturally acceptable to you: the feeling of relationship or feeling of opposition with your family members? When we observe within for answer, the natural response is feeling of relationship. This feeling is a value for us. In this discussion, this feeling was not created in you. You already had the acceptance for it. It was only uncovered by drawing your attention through the question for exploration. Hence, to study human values, the process has to be such that it develops a process of self-exploration in you.

SELF-EXPLORATION

Self-exploration is the process of value education. It is a process of seeing the reality on our own right, by our own investigation, observation and analysis. Whatever is proposed, it is to be taken as a proposal and we have to decide on our own right whether it is naturally acceptable to us or not. If it is naturally acceptable, we have a feeling of relationship and if it is not naturally acceptable, we have a feeling of opposition.

- a) It is a process of dialogue between “what you are” and “what you really want to be”.
- b) It is a process of knowing oneself, and through that, knowing the entire existence.
- c) It is a process of recognizing one's relationship with every unit in existence and fulfilling it.
- d) It is a process of self-evolution through self-investigation.

Content of self-exploration

The content of self-exploration basically has the following two parts:

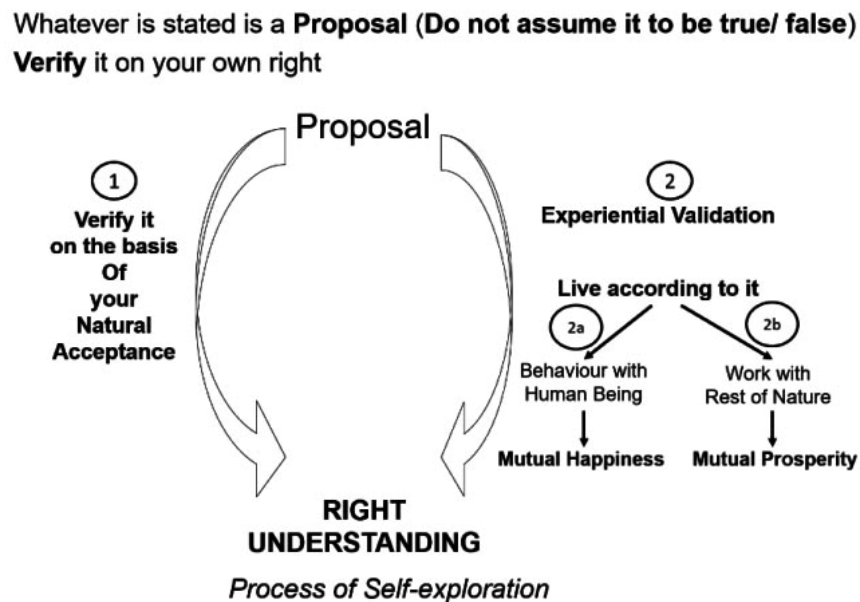
- a) Desire: What is our basic aspiration?
- b) Programme: What is the way to fulfil this basic aspiration?

The desire is the basic aspiration, the aim, the objective, the purpose, what we want to achieve – what is our goal. The programme is the process of achieving the desire, the action to achieve our goal.

If we can get the answers to these two questions, practically all our questions are answered. In fact, most of the questions that we have, are because of lack of clarity of these two. If we get the answers to these two questions, we only have to act.

Process of self-exploration

Self-exploration involves the process of verification of the proposals by two ways, as depicted in the following figure.



1. The first part of self-exploration is to verify the proposal on the basis of our natural acceptance. Once we have verified that a proposal is naturally acceptable to us, we are sure that it is something which we would like to live with.
2. The second part is experiential validation. It implies to try to live according to the proposal. In living, there are two parts.
 - a) The behaviour with other human beings. If behaving with other human beings as per the proposal leads to mutual happiness, the proposal is right.
 - b) Working with rest of the Nature. If working with rest of the nature, on the basis of the proposal leads to mutual prosperity, the proposal is right.

When we are able to verify a proposal, both through natural acceptance and through experiential validation, the outcome is “right understanding”. If we are sure that any proposal is not naturally acceptable, then there is no need of going for the experiential validation.

(Example: Let us explore the proposal, “the feeling respect is natural in relationship”. We can explore whether feeling of respect is naturally acceptable to you or feeling of disrespect is naturally acceptable to you. The second part is living according to the proposal. That is you have the feeling of respect in you, and now, you are expressing this feeling in your behaviour with the

other human being. Let us find out, whether it leads to mutual happiness or not. If it does, the proposal is a right proposal, otherwise it is not.)

Natural Acceptance – The basis for Right Understanding

Natural acceptance is the innate capacity of every human being to see the intrinsic purpose, to see what is natural, what is right and thereby conclude what is not right.

- a) Natural acceptance does not change with place and time.
- b) It does not change with individual and, it is universal.
- c) It is uncorrupted by likes and dislikes or assumptions or beliefs.
- d) It is definite and invariant.
- e) It is part and parcel of every human being.

There is a lot of difference between our acceptance and natural acceptance. Acceptance is something we assume to hold good in a given situation. Sometimes, we accept things forcefully in a given situation, even though we do not want to accept. Acceptance comes from our likes and dislikes, assumptions, preconditionings and beliefs. But, natural acceptance comes from within, not affected by our likes and dislikes, etc. For example, if I want to have a sweet, it may look acceptable to have it based on my acceptance (likes and dislikes), but it is not naturally acceptable, if that sweet does not nurture my body.

BASIC HUMAN ASPIRATIONS

As human beings, we have many aspirations and goals. We go on aspiring for one or the other, once we achieve any goal / aspiration. But, basic aspiration is one which upon fulfilling we do not aspire or desire anything else. There are two basic aspirations as per the natural acceptance for any human being.

- a) Continuous happiness
- b) Continuous prosperity

Every human being wants to be happy continuously and no one wants to be unhappy even for a moment. Similarly, everyone wants to be prosperous continuously.

Happiness: It is the state of being in harmony at all the four levels – individual, family, society and nature/existence. When we are in the state of harmony, we experience no struggle, no contradiction or conflict. 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 and about others, we cannot feel happy as they are the states of conflict and disharmony. We never want to be in such states and try to change them.

Prosperity: It is related to materials things called as ‘physical facility’. Prosperity is the feeling of having more than required physical facility. In order to ascertain prosperity, the most important thing is to quantify the physical facility we require. We can be prosperous only if there is a limit to the need for physical facility. In order to feel prosperous, we need to first decide how much wealth/physical things is needed. Otherwise, it is like trying to fill water in a glass that has no bottom; the glass will never be filled, howsoever, one may try.

PART-2

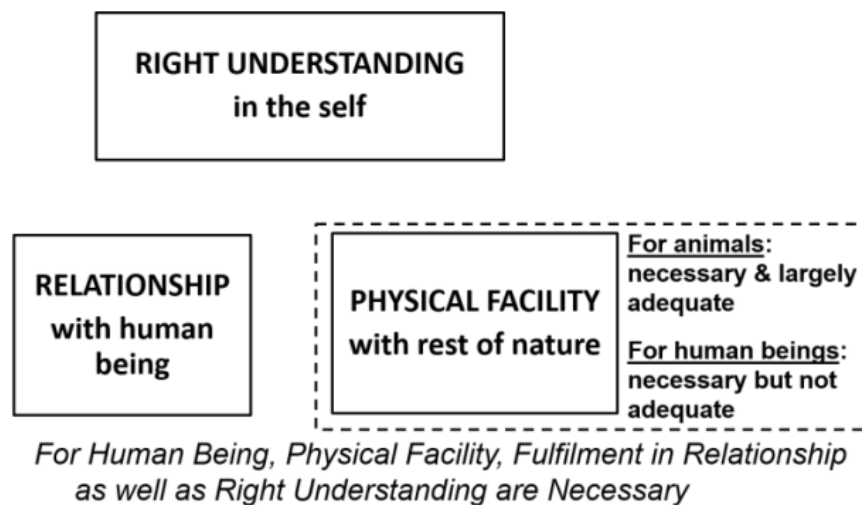
REQUIREMENTS TO FULFIL BASIC ASPIRATIONS

The basic aspirations of any human being are being happy and prosperous continuously.

Prosperity is related to physical facility. Animals require physical facility like food, water, etc. Once they get the required physical facility, they become comfortable. Similarly, human being also requires physical facility which makes human being comfortable.

- For an animal, the comfort through physical facility is necessary and sufficient.
- But, for a human being, physical facility is necessary, but relationship is also necessary.

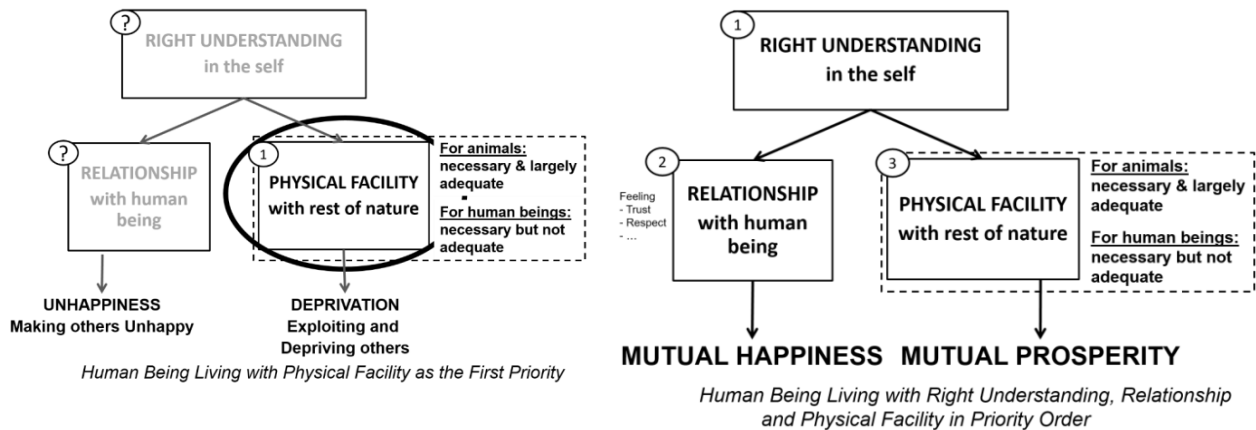
Ensuring required physical facility does not make a human being happy and prosperous. Human beings have a natural acceptance to live in relationship with other human beings. We do not want to live in opposition with others. In spite of our willingness to be in relationship with others, we do have conflicts and contradictions in relationship. In order to live in relationship with others, it is essential to have right understanding about relationship. Further, right understanding about oneself and rest of nature is also necessary in order to correctly assess our need for physical facility and the correct method for making it available.



Based on the above, it may be concluded that, for fulfilment of human being – physical facility, relationship and right understanding – all the three are necessary.

Priority order of the requirements

It is clear that all the three things, i.e., right understanding in the self, relationship with human beings and physical facility, are required for the fulfilment of basic aspirations. One cannot be substituted for the other. However, in the present days, the first priority became the physical facility.



- When there is no right understanding, we are not able to identify our need for physical facility. As a result, we go on accumulating and we never feel that we have enough. This feeling of not having enough is the feeling of deprivation. When we feel deprived, we do not try to nurture others, but we exploit others to get more and more physical facility. Hence, right understanding about physical facility is more important than physical facility itself.
- If we do not have right understanding about the feelings in us, or if we do not ensure right feelings in us, we cannot ensure those feelings in the relationship with others. We cannot share right feelings with others. For example, if we are not happy or harmonious within, we cannot share it in the relationship with others. Hence, right understanding in the self is essential to fulfil relationship with others.

Hence, the right priority order of the requirements for basic human aspirations is: 1) Right understanding in the self, 2) Relationship with human beings and 3) Physical facility with rest of nature.

Right understanding + Relationship = Mutual happiness and

Right understanding + Physical facility = Mutual prosperity

- Through right feelings in relationship, based on right understanding, we can ensure mutual happiness – happiness for ourselves and happiness for others.

- With right understanding, we can identify the need for physical facility. We can also learn how to produce using a mutually enriching production processes. Once we are able to ensure the availability of more than required physical facility, we have a feeling of prosperity.

Human consciousness vs. Animal consciousness

The basic aspirations of a human being are being happy and prosperous continuously. They are fulfilled by right understanding, relationship and physical facility in the correct priority order. Any human being working for all the three can be fulfilled. Hence, a human being working for all the three requirements will be in harmony and is said to be living with 'human consciousness'.

Animals lead their life with required physical facility like food, water, shelter, etc. They are in harmony with rest of nature. They are said to be living with 'animal consciousness'.

However, when human beings try to fulfil themselves on the basis of physical facility alone, they tend to be in disharmony within and in disharmony with others. It results in opposition, struggle, war, etc. This is because physical facility is enough for animals, but for human beings, it is not enough. In such cases, human being is said to be living with animal consciousness.

1. Animals living with animal consciousness	They are in harmony	This is fine
2. Human beings living with human consciousness	They are in harmony	This is fine
3. Human beings living with animal consciousness	They are in disharmony	This is the problem

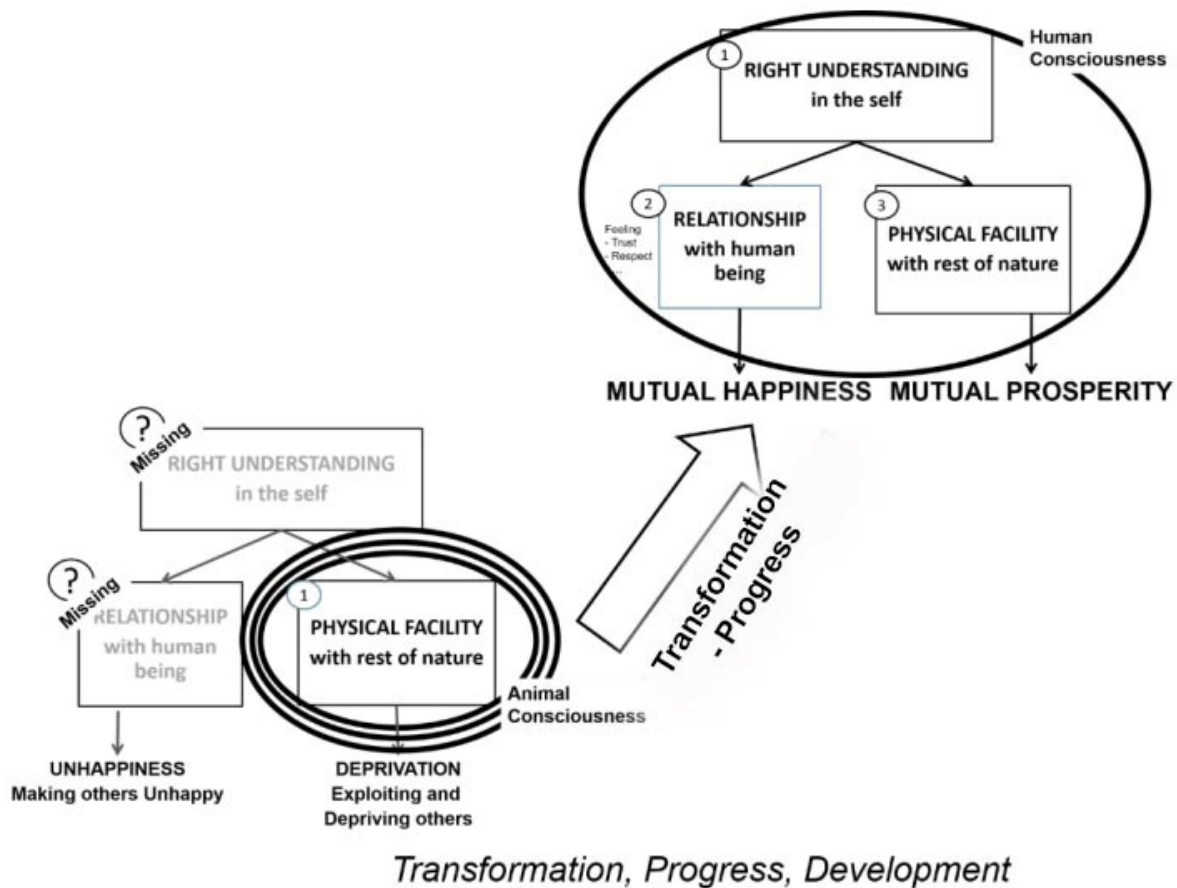
HOLISTIC DEVELOPMENT – ROLE OF EDUCATION

(Transformation from Animal consciousness to human consciousness)

The world at present is largely focused on physical facility as the sole of primary measure of progress and development. Nations measure GDP (Gross Domestic Product) and its growth rate as the key indicators for development. Families and individuals also have a similar notion of their own well-being. They use job position, net-worth, bank balance, house, cars and other physical facility as the indicators of progress, development and success.

However, with right understanding, we can clearly indicate holistic development as the transformation of consciousness – from animal consciousness to human consciousness. For this

transformation, it is essential to work on all the three – right understanding, fulfilment in relationship and physical facility; in that order of priority.



Education-sanskar enables transformation to human consciousness. Education is developing the right understanding (holistic perspective). Sanskar is the commitment, preparation and practice of living with right understanding. This preparation includes learning appropriate skills and technology.

Education provides thought leadership and direction to the society through the preparation of individuals. The long-term potential of human education-sanskar is:

- Right understanding in every child – by facilitating the development of right understanding, that leads to human consciousness.
- The capacity to live in relationship – by facilitating the capacity to live with mutual happiness or justice in relationship with other human being. It will ensure harmony in the family; and that harmony will extend to the larger family, and ultimately go up to the world family, leading to an undivided society.
- The capacity to identify the need for physical facility, developing the skills and practice for sustainable production of more than what is required leading to the feeling of prosperity; it will ensure harmonious family order, extending up to universal human order.

Thus, the role of education is essentially to facilitate holistic development. i.e., individual transformation to human consciousness, and society transformation to universal human order.

Prevailing notions of happiness & prosperity

In the current scenario, we are 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 bodily needs, but as a means of maximizing happiness. We are mistaken our wants for physical facilities. Neither can we hope to achieve continuous happiness through sensory interactions nor can we have prosperity, as it is just trying to fulfil unlimited wants through limited resources.

Some of other confusions/notions are listed:

- a) I will be bored of happiness if I am always happy.
- b) Happiness and unhappiness go together, they cannot be separated.
- c) My happiness depends on others. What can I do about it?
- d) I need to be unhappy to recognize that I am happy. Etc.

Most of such notions are true, if we believe excitement is happiness. Similarly, confusions arise when we try to get happiness from i) bodily sensations and ii) favourable feelings from others.

The most prevailing notion about the prosperity is that: a wealthy person is prosperous. It is assumed that the richer you are, the more prosperous you are; the more you have accumulated, the more prosperous you are. The major focus in the society today is on accumulation of physical facility, particularly accumulation of money.

Due to the wrong notions about the happiness and prosperity we have, our efforts to attain them are causing dangerous consequences at all levels:

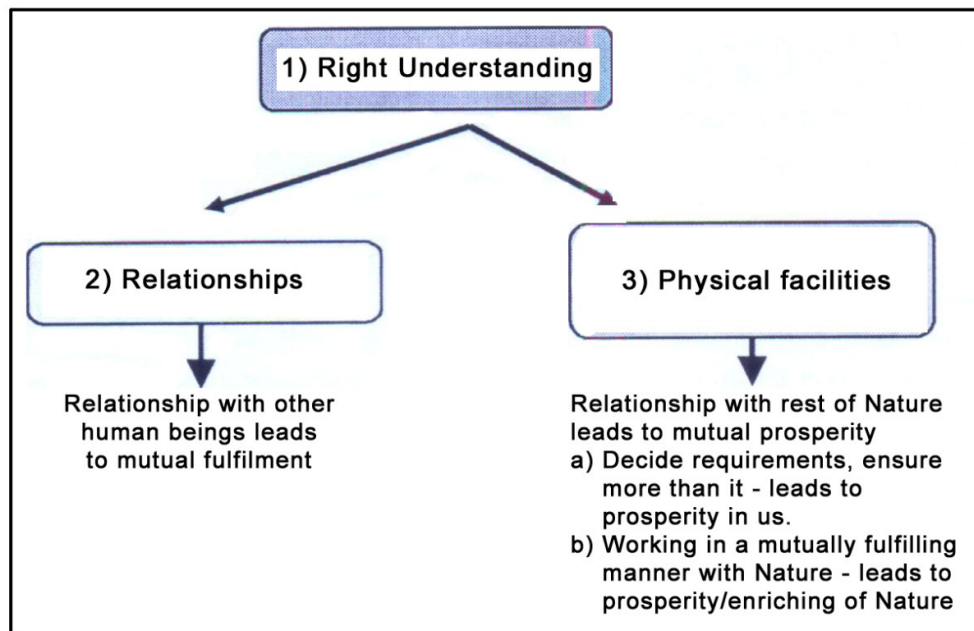
- a) At the level of individual: Rising problems of depression, psychological disorders, suicides, stress, insecurity, psychosomatic diseases, loneliness, etc.
- b) At the level of family: Breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, etc.
- c) At the level of society: Growing incidences of terrorism, naxalism, communalism, spreading casteism, racial struggle, wars between nations, etc.
- d) At the level of Nature: Global warming, pollution of air, water, soil, noise, depletion of resources of minerals, deforestations, loss of soil fertility, etc.

Need for right understanding (of happiness and prosperity)

As long as we live with wrong assumptions, we shall continue to have problems in ourselves, problems in relationship, will exploit nature, and do not feel happy and prosperous. We

can never fulfil our basic aspirations. Hence, it is necessary to explore for the right understanding of happiness and prosperity.

- In order to be happy we need to understand about the relationships and see that there are right feelings in them.
- Similarly, in order to be prosperous we need to understand the requirements of physical facilities and also harmony in nature.
- Basically, we need to have right understanding about ourselves.



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

1. Those that do not have physical facility/wealth and feel unhappy and deprived: They can be said materially deficient, unhappy and deprived.
2. Those that have physical facility/wealth and feel unhappy and deprived: They can be said materially affluent, but unhappy and deprived.

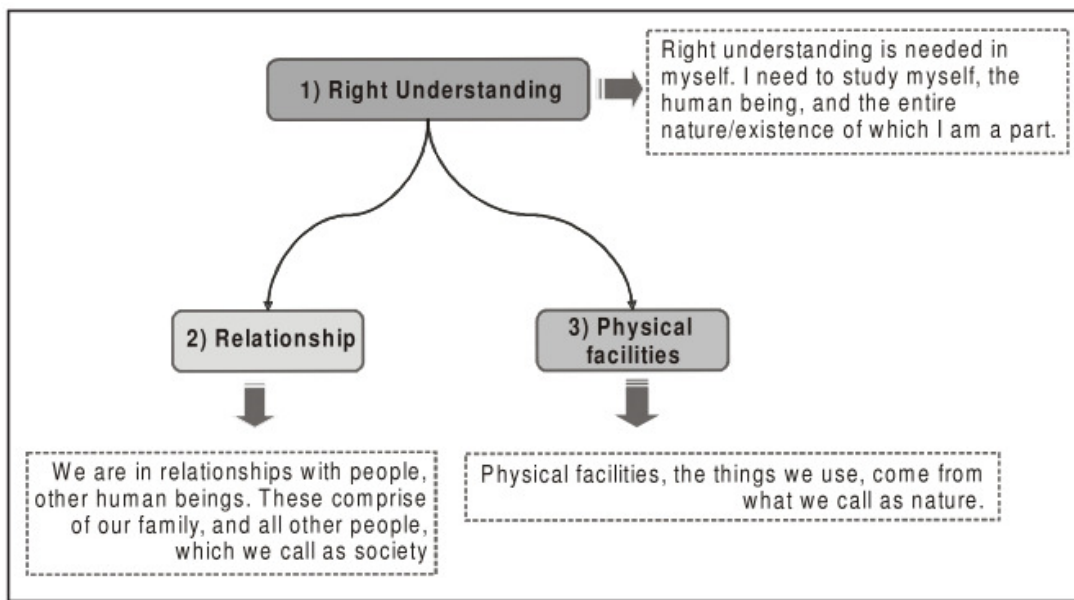
Both these are the states we don't want to be in. We all want to move to the category of:

3. Having physical facility and feeling happy and prosperous: They can be said to be materially affluent, happy and prosperous.

To ensure that we are of the 3rd category, we need the right understanding.

Program to understand and live in Harmony at all levels of living

There are many aspects or levels of living for human beings. 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).



We are aware of some of these levels and not aware of some others. But, regardless of our awareness, we are in this 'totality' and live with this 'totality'. Hence, we can be happy only when we understand and live in harmony at all the levels of our living. There are four levels of living and neither can we ignore any of them nor should we think of anything else other than these levels.

- a) *Living in myself*: We all have desires, thoughts, imaginations, beliefs and choices. This is the first level of our living. Before expressing ourselves in relations, we think, and whatever we receive from others, it again passes through our internal processes. We refer to this as 'Self'. This inner world co-exists with the body and together we refer to this as a human being. So far, we have ended up assuming things without really investigating into ourselves. We were busy to know about 'how to live!'. We have to begin 'knowing' ourselves and test our beliefs by passing them through our own natural acceptance.
- b) *Living in family*: Our family is the first web of relationships for 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 in my relationships. If I can understand myself better and clearer, I am able to see the other clearer and better. This understanding becomes the basis of my relationship with others. In addition, for ensuring harmony in family and society, we need to understand the expectations in human relationships and the process for their fulfilment.
- c) *Living in society*: Family is the building block of society. Our family is part of a large group of people we live with, where there are interdependencies about food, clothing,

services, health, education, justice, etc. This is our society. As we understand ourselves and our relationship with our family members, we also understand the other in society, and are able to fulfil our relationship with them.

- d) *Living in nature/existence*: We are on this Earth, with the plants, 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 including moon, sun and the infinite stars and planetary systems that surround us. Our earth co-exists with all that there in the entire existence. When we understand nature, we are able to engage with it in a relationship that leads to mutual fulfilment.

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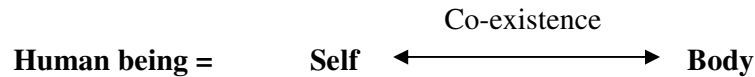
Model Questions from Unit-I

1. Define value. How does it differ from skill? Explain with suitable examples.
2. Differentiate between value education and skill education with suitable examples. How are the values and skills complementary?
3. Describe the content and process of value education.
4. Explain the basic guidelines for value education. Also, discuss the important implications of value education.
5. What is self-exploration? Explain process of self-exploration with a neat diagram. Describe content of self-exploration.
6. What do you mean by natural acceptance? Differentiate between acceptance and natural acceptance.
7. What are the basic human aspirations and what are the requirements to fulfill them? Indicate their correct priority.
8. Distinguish between 'animal consciousness' and 'human consciousness'.
9. "Right understanding in relations and in physical facility leads to mutual happiness and prosperity respectively" – Justify with explanation.
10. When do you say that the development is holistic? What is the role of education in it? Explain.
11. What are the basic requirements to fulfill human aspirations? Explain.
12. "Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans." Comment.
13. Critically examine the prevailing notions of happiness and prosperity in the society. What are the consequences of these notions?
14. Explore the need for right understanding of happiness and prosperity.
15. What is the program to understand and live in harmony at all levels of living. Explain.

UNIT – II

UNDERSTANDING HARMONY IN THE HUMAN BEING – HARMONY IN MYSELF

Human being as co-existence of the Self and the Body: On carefully observing the activities like thinking, feeling happy, enjoying, etc. we can conclude that human being is not just body, but something more than that. The proposal is that human being is the co-existence of the Self and the Body.



We keep saying things like ‘I am happy’, ‘I feel bored’, etc. We can see that it is the Body that is tall or short, fat or thin, healthy or sick, but who is deciding it to be so. It is ‘I’ or ‘Self’, not the Body. It is the self that recognises the relationships, that decides what to do and that feels happy or sad. When we say, “I ate delicious food”, we can see that the food was consumed by the body and I enjoyed the taste of the food.

Needs of the Self and the Body: We can distinguish the Self and the Body based on their needs. The Self requires happiness. If someone respects us, we feel happy. The feeling of respect is one of the needs of the Self. Body requires physical facility. For example, it requires food, water, etc. We can see that both food and respect are required for human being. One cannot be replaced by the other. By providing food only, one cannot ensure respect. Similarly, just by giving respect, food is not ensured. They are different types of needs and both should be fulfilled separately.

In terms of time, the needs of the Body are temporary. Body cannot take food continuously. It wants food only when it is hungry. If we are forced to eat when the stomach is full, we find it uncomfortable and intolerable. But, the needs of the Self are continuous. It wants to be happy continuously. Hence, it requires right feelings, like respect continuously. If there is a break in the feeling of respect for us, we feel uncomfortable.

Human Being	Co-existence	
	Self	Body
Need	Happiness (e.g. Respect)	Physical facility (e.g. Food)
In Time	Continuous	Temporary
In Quantity	Qualitative (It is feeling)	Quantitative (Required in limited quantity)

Further, the needs of the Body are measurable and quantitative. We can have food in limited quantity; we require clothes, shelter, etc. in limited quantity. But, the needs of the Self are not quantitative, rather they are qualitative. They cannot be measured. It is possible to have a

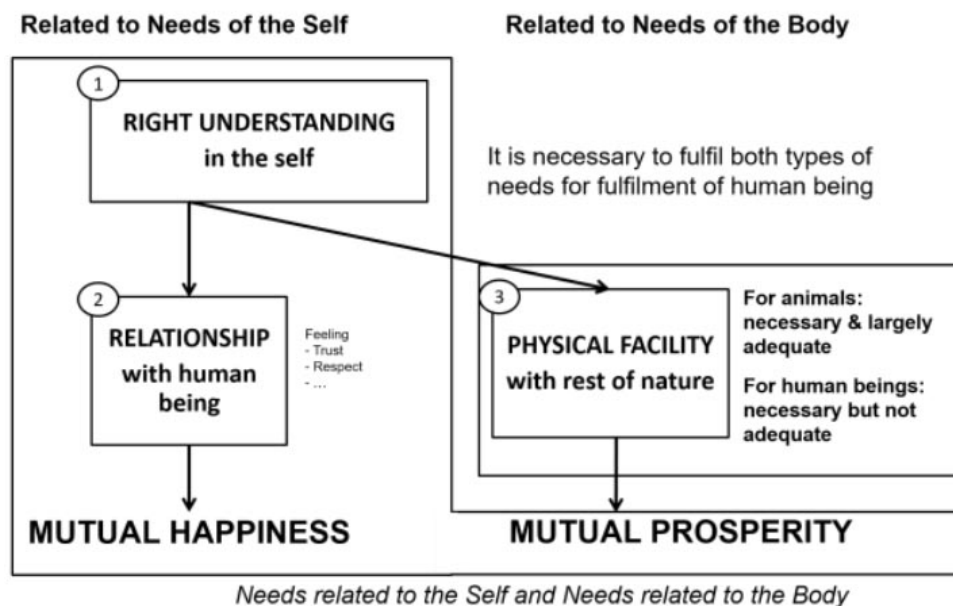
feeling or to not have a feeling. We cannot have more respect or less respect. Either we have respect or we don't.

Fulfilment of the Needs of the Self and the Body

All the needs related to the Body, which are in terms of physical facility, are fulfilled by some physico-chemical things. All the needs related to the Self are in terms of feelings and they are fulfilled by right understanding and right feeling. Body needs cannot be fulfilled by the right feeling and Self needs cannot be fulfilled by material things. Both of them should be fulfilled separately. For example, we cannot feed Body with feelings. It requires materials, like food. Similarly, we cannot make the Self happy by material things like food, water, etc.

Human Being	Co-existence	
	Self	Body
Need	Happiness (e.g. Respect)	Physical facility (e.g. Food)
Fulfilled by	Right understanding & Right feeling	Physico-chemical things

The needs related to the Body depend on age, health condition and size of the Body. For example, an adult may need 1 kg of food in a day, while a child may need only 100 grams. On the other hand, the needs of the Self are definite. A child needs happiness as much as an old person. Thus, right understanding and right feeling is the need of any Self and every Self, irrespective of the state and condition of the Body.



For a human being, the needs of the Self are more significant than the needs of the Body. However, at present, we are largely focussed on Body and neglecting the needs of the Self.

Activities of the Self and the Body

The activities of the Self are desire, thought and expectation. They are continuous in time. For example, the activity of thought takes place continuously. When we are bored of thinking about one thing, we start thinking of something else. On the other hand, any work that we take from the Body, like eating, walking, etc. is temporary in time. After some time, the Body gets tired and we need to give it rest. We cannot make it continuous.

In fact, the activities of the body, like eating and walking are not the activities of the body alone. They involve the Self also. The Self makes the decision to walk and the Body is walking. Similarly, Self makes the decision to eat and the Body is eating. The body is getting the nutrition and Self is getting the taste. However, there are activities of Body alone (without involvement of the Self), like heartbeat, blood circulation, etc.

Human Being	Co-existence	
	Self	Body
	Activity	
	Desire, Thought, Expectation...	Eating, Walking...
In Time	Continuous	Temporary

Response of the Self and the Body

The response of the Body is based on recognizing and fulfilling whereas the response of the Self is based on knowing, assuming, recognizing and fulfilling.

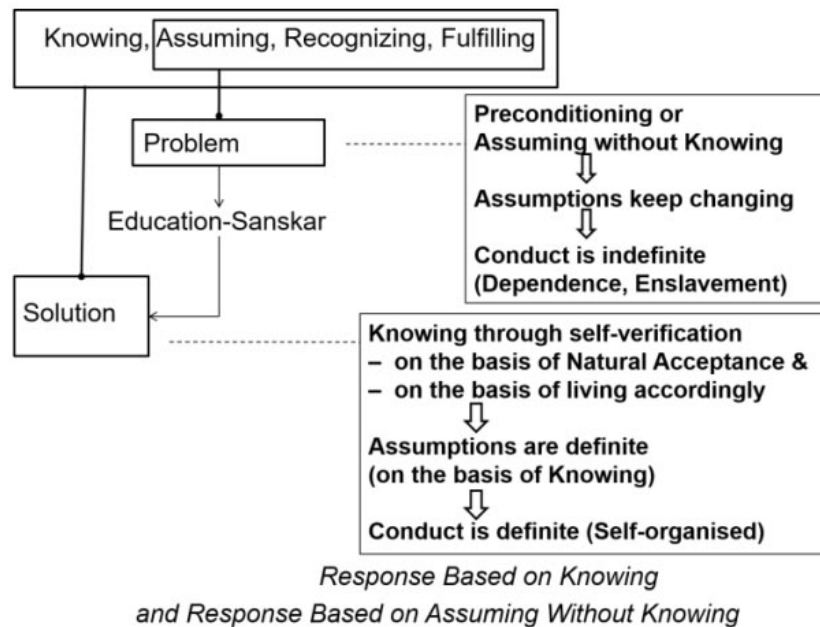
Human Being	Co-existence	
	Self	Body
	Response	
	Knowing, Assuming, Recognising, Fulfilling	Recognising, Fulfilling

Let's consider an example. If someone is piercing a needle in your body, the Body has a definite recognition and fulfilment. If the needle is harder than the skin of the Body, it will go inside. If it is softer than the skin, it will not go inside. This recognition and fulfilment of the Body with the needle is definite. Consider the response of the Self in the above example. We can either allow the needle to go into our skin or deny it. That depends upon the situation and our assumption about that person. If the person piercing the needle is a doctor, we cooperate. If the person is an enemy trying to inject poison in the Body, we oppose him.

It means, the recognition and fulfilment of the Body will be same in both the cases, and hence the response of the body is definite. But, recognition and fulfilment of the Self depends on the assumption in the Self. Since assumptions keep on changing based on the circumstances, peer pressure, society, media, etc.; our recognition and fulfilment, our conduct also keeps varying. This is the source of indefinite conduct of human being.

Most of the human beings exhibit indefinite conduct because of different sets of assumptions they have in them. The same person can exhibit affection one time and full of jealousy another time. These assumptions may bring contradiction in the Self or between two different persons.

As long as we are just operating based on assuming, recognizing and fulfilling, we are in problem. Our conduct is indefinite as our assumptions keep changing. Knowing means understanding the reality as it is, in its completeness. Since reality is definite, knowing is also definite. When assuming (accepting) is based on knowing, the acceptance is set right. Then our recognition of relationship is set right, and therefore, when we make effort to fulfil the relationship, it becomes definite and humane. It is called definite human conduct. The shift from operating only on the basis of ‘assuming without knowing’ to operating on the basis of ‘knowing’ is facilitated by human education-sanskar.



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

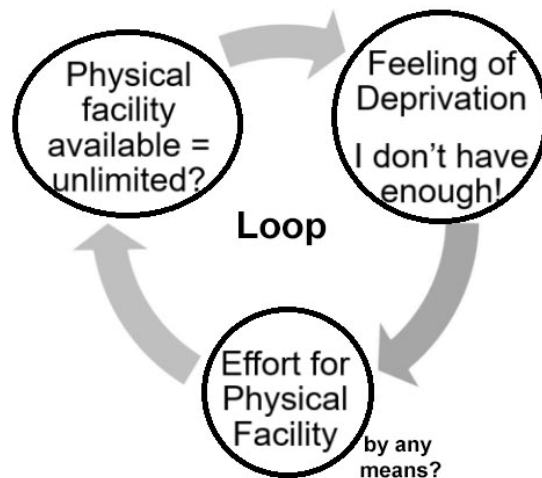
Human Being	Co-existence	
	Self	Body
Need	Happiness (e.g. Respect)	Physical facility (e.g. Food)
In Time	Continuous	Temporary
In Quantity	Qualitative (It is feeling)	Quantitative (Required in limited quantity)
Fulfilled by	Right understanding & Right feeling	Physico-chemical things
Activity	Desire, Thought, Expectation...	Eating, Walking...
In Time	Continuous	Temporary
Response	Knowing, Assuming, Recognising, Fulfilling	Recognising, Fulfilling
	Consciousness entity	Material entity

The need, fulfilment, activity and the response of Self and Body are completely different. They are two different types of reality – self is the domain of consciousness and body is the domain of material. Happiness is the need of the consciousness and it is fulfilled by right understanding and right feeling which are the activities of the consciousness itself. Body is the material entity and its needs are fulfilled by physico-chemical things only. In order to understand human being, both the domains must be understood. Needs of both the domains must be fulfilled separately.

Gross Misunderstanding – Assuming Human Being to be only the Body

The needs of human being are happiness (for the Self) and physical facility (for the Body). But, when we assume that ‘the human being is just the Body’, all the human needs must be fulfilled by physical facility. It means, we are trying to fulfil the continuous need for happiness, like respect, through physical facility like clothes and food. Since the need of happiness is continuous, we have to put our efforts continuously to acquire more and more physical facility so that we can be happy continuously. Hence, the need for clothes, food and any other physical facility appears to be undefined and unlimited in quantity.

For example, we can observe people who are trying to get respect out of clothes. They keep on buying and wearing new clothes just to draw the attention towards themselves, thinking that attention is same as respect. In such a case, what about continuity of respect on this basis? So they have to continue to acquire and accumulate materials. It never leads to either happiness or prosperity.



It is known that all the things related to physical facility are materials and they must be provided by Nature. But, the resources existing in Nature are limited. Hence, it is not possible to fulfil the unlimited physical facilities with limited resources of Nature. It leads to competition and people try to acquire physical facilities by any means. It leads to exploitation of resources of Nature and also exploitation of other human beings. Thus, there is a contradiction or conflict arising due to assumption that human being is only the Body.

Body as an Instrument of 'I'

Human being is the co-existence of Self and the Body. The Self is a unit of consciousness and it is in co-existence with material Body. It is the Self that makes all the decisions and uses the Body to execute them, as and when required. The self sends the instructions to the Body and the Body follows those instructions. All the sensations taking place in the Body are available to the Self and it reads the sensations it considers significant. For example, when we read a line in a book, the eye is able to see the entire page and the table on which the book is placed. But, Self pays attention to that which it wants to read. The same is true for every sense organ. These sensations are provided to the Self by the Body. But, the Self accesses them only as and when it considers it necessary.

For example, when you (Self) want to eat a sweet, the Self instructs the Body to walk to a shop, pay the money to buy the sweet, put the sweet in the mouth, etc. When the sweet comes in contact with the tongue, it creates a sensation at the tongue and the Self reads that sensation as taste. Once the sweet goes down the throat, the sensation of taste is not available to the Self any more, and the sweet is in the process of digestion by the Body. The transactions taking place between the Self and the Body are in the form of information. No material transaction is taking place.

Self (I) Consciousness	Information Instructions → ← Sensations	Body (material)
I am		My body is
I want to live		My body is used as an instrument
I want to live with continuous happiness		Physical facility is required for nurturing, protection and right utilization of the body
To understand and to live in harmony at all levels of being, is my program of action for continuous happiness		Production, protection and right utilization of physical facility is a part of my program (<1/4 th)
I am the: Seer, Doer, Enjoyer (Experiencer)		I use the body as an instrument for fulfilment of my program

Self wants to live with continuous happiness and it is fulfilled by right understanding and right feeling. The program of the Self is to be in harmony at all the four levels. In this process, the Body is used as an instrument. For nurturing, protecting and rightly utilizing this instrument, physical facility is required from time to time. A part of my program is to produce this physical facility, to protect it and to rightly utilize it. This protection, protection and right utilization of physical facility is only a part of my entire program. A rough estimate is that the program related to physical facility is less than one fourth of my entire program. Thus, the need of the Self is the primary need of human being and Self plays major role in in the fulfilment. In the entire program, the Body is a useful tool, a useful instrument.

The Self as the Seer-Doer-Enjoyer

I am the Seer: It is the Self that sees the reality; that understands the reality. You can observe that while reading this book at this moment, you are seeing the words with the help of your eyes. But, understanding the words and associating the meaning to the words is not done by eyes. The eyes (or any other sense organs) are a tool. They do not see, the Body does not see. Rather, it is the Self which sees through the eyes. It is the Self which associates meaning, which understands, with the help of the Body as an instrument.

When you carefully observe within, you don't even need to use the senses. For example, to see your feeling, to see if you are happy or unhappy, you don't require any sense organ. The Self is directly able to see the feelings, desires, thoughts, expectations, etc. without the need of the Body. Thus, the Self is the seer, it is the one which understands, and in the process, the Body may be used as an Instrument, as and when required.

I am the Doer: Self is the doer. Doer means, one who decides, one who takes the decision to do or not to do. For example, you are reading this book right now with the help of your eyes. Now, observe who has taken the decision to read the book – eyes or you (Self)? Since you decide what to do and what not to do – you (Self) are the doer. To execute your decision, you use the Body as and when required.

Further, there are activities of the Self where the Body is not at all involved, like desire, thought and expectation. Suppose a person wants to take revenge on another person. He thinks of taking revenge for some time, say 2 hours. Later he drops that idea of taking revenge. Now, who dropped the idea – Self or the Body? We can see that it is the Self that decides. In this way, I am the Doer.

I am the Enjoyer (Experiencer): It is the Self that feels enthused or depressed, or angry or delighted. The feelings are in the Self and not in the Body. Of course, there is an impact of these feelings on the Body; so if you are enthused, your body is more energetic; if you feel angry, your breathing may become faster and so on. It is the Self that experiences the happiness and unhappiness. In this sense, I am the enjoyer.

PART-2

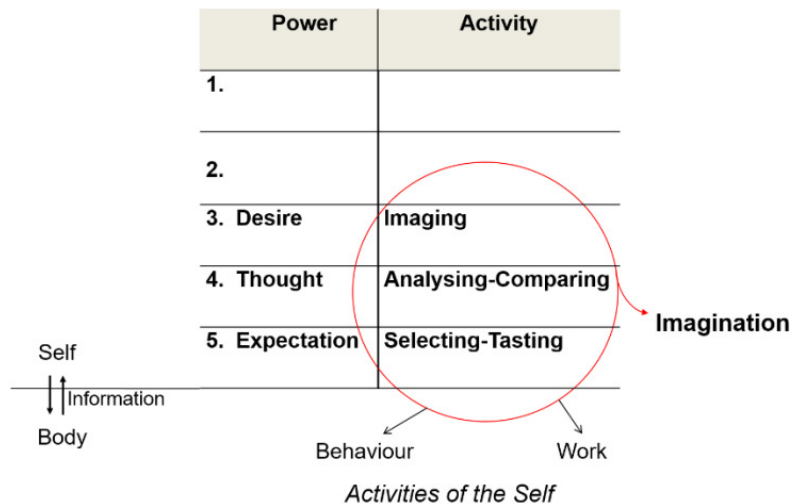
CHARACTERISTICS AND ACTIVITIES OF THE SELF ('I')

There are two categories of attributes of the Self: (i) the Powers of the Self and (ii) the corresponding Activities as the manifest outcome of these powers.

(i) Power means the basic capacity in the Self to involve in an activity. It includes Desire, Thought and Expectation.

(ii) Activities include Imaging, Analysing-Comparing and Selecting-Tasting.

The above two categories (power and activity) can be matched as in the following figure.



(i) Power is ‘*desire*’ and its activity is ‘*imaging*’: Desire is about what to do or what you want to be. It is the name given to the activity of imaging. When we observe ourselves within, we do not see the desire directly, it is seen in the form of activity of imaging. That is, presence of activity of imaging in us indicates the presence of desire. For example, if there is a desire for a big house, you want to become the owner of a big house. So, when you say desire for a big house, it means you have an image of yourself being owner of a big house. The desires are in the form of images and we are constantly trying to fulfil these desires. The image is not just a physical image but an image that also contains some feeling and some purpose.

(ii) Power is ‘*thought*’ and its activity is ‘*analyzing-comparing*’: Thought is the power for the activity of analyzing, trying to work out the details of ‘how to fulfill your desire’ i.e., how to do. When you have a desire of becoming owner of a big house, you start working out the details of the house. For example, how many floors, having a dining room, a bedroom, a verandah- is it open verandah or partially covered one, a kitchen, totally how many rooms and so on. This is called analyzing. You are trying to separate different parts of the image, trying to work out the details of the image. The one that we finally choose depends on your basis for comparison. Thus, thought is the activity of analyzing based on comparing various possibilities to fulfill your desire.

(iii) Power is ‘expectation’ and its activity is ‘selecting-tasting’: Expectation is the power for the activity of selecting based on tasting. For example, when you are desiring for a big house, you have an image of it, you are analyzing that image, trying to work out the details of it. Now you will try to fill the minute details like nature of the walls, the colours on them, etc. This is the activity of selecting, which is based on tasting. If you had visited some house in which the walls are, say cream coloured, and you liked it. It becomes part of your taste. So when you are selecting colours, you may select cream colour. Expectation is the activity of selecting on the basis of tasting. This is the activity through which the Self interacts with the Body. The root of analyzing-comparing and selecting-tasting is the desire.

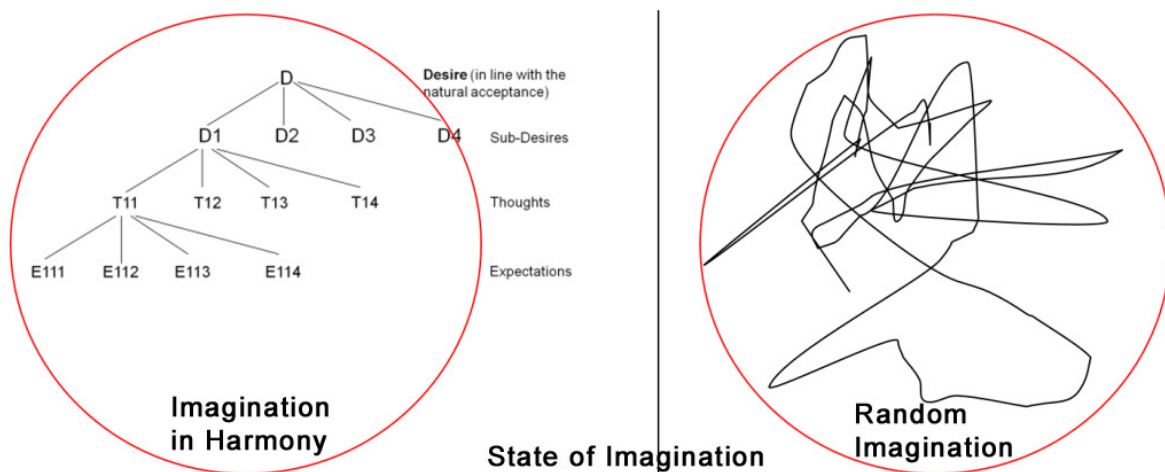
Let’s consider one more example. You may observe that you have a desire to be a person with a good job. That creates an image in you. Now the Self starts the activity of analyzing – how to get a good job, shall I try for campus recruitment, shall I apply directly to the companies related to my specialization, shall I consult my seniors and so on. You may be dropping some of these thoughts when you compare with your criteria. Then, there may be many selections depending on your taste – the set of companies based on the package, and so on.

Activities of the Self are continuous: The activities of the Self are continuous. We all have some desire or the other all the time. For example, the desire to be happy – is that always there. We cannot stop thinking. We have some thought or the other continuously. Also, we have expectation all the time. For example, we always have the expectation to keep the Body comfortable. Sometimes, we may not be able to see them to occur continuously, but they are continuous. We are not aware that they are going on.

Activities together constitute Imagination: You may not immediately be able to observe your desire, thought and expectation distinctly; however, you can easily say that something is going on within. All these activities together is called Imagination. One imagination or the other is going on in us all the time. Even if you observe yourself for five minutes, you will find some 10, 20, 30 imaginations taking place. All the decisions are made in our imagination, and imagination gets expressed in behaviour with other human beings as well as work with rest of the Nature.

It is possible that you may select to express something outside as behaviour or work or you may select not to express anything outside. That decision is also taken at the level of imagination. In behaviour, you may use the Body to share your feeling of respect for your friend by way of words. In work with rest of Nature, you may involve your Body to sow some seeds and so on. Your behaviour or work is simply an expression of your imagination in which the Body is involved.

State of imagination: At the initial level, we may find it difficult to observe our imaginations. If you start looking at yourself, you will find that we have imaginations one after the other all the time. The Self decides the content of imagination. You will find out that your imagination stays on those contents that you consider valuable and that you consider important. You also can find that the imaginations may be in harmony or in contrary with each other. The imagination is significant because all the decisions are made here. Everything we feel, we think and we decide here. If the imagination is well-organized and in harmony, the life will be happy. If the imagination is random and confused, then there will be happiness sometimes and unhappiness some other times.



Possible sources of Imagination

The seed or root of imagination is the desire. A small desire expands in thought and further expands in expectation. If we can be aware of our desire, we can check if it is in line with our natural acceptance or not before expanding it further in our imagination. We can find that there are three possible sources of motivation for imagination.

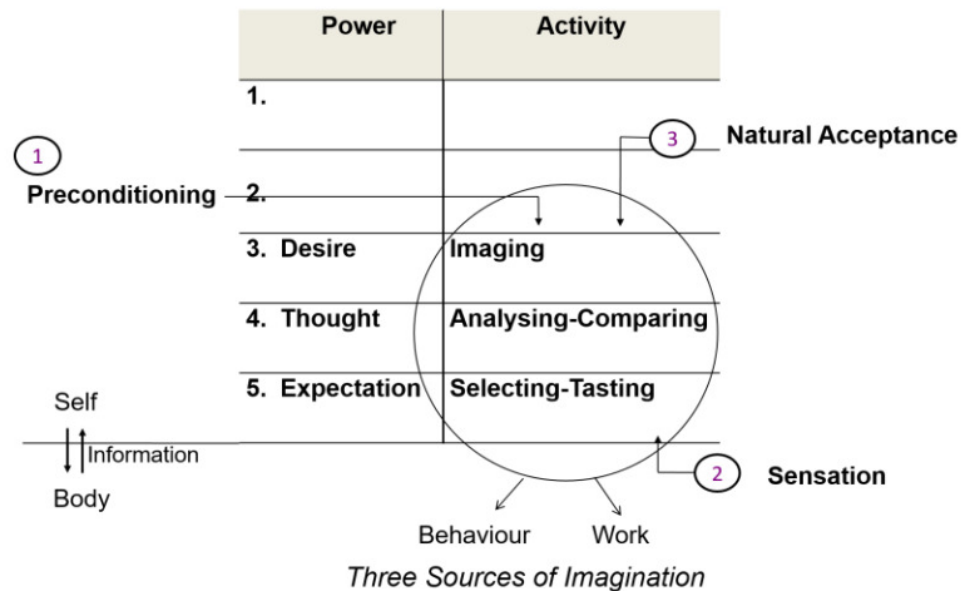
- a) Preconditioning b) Sensation c) Natural acceptance

Preconditioning as a source of motivation for imagination: A dominant source of imagination is preconditioning. Preconditioning means the beliefs, notions, norms, ideas, views, assumptions, etc. picked by oneself, or prevailing in the family, in the society which may influence our imagination. For example, if parents or friends say ten times you have to come first in the class, your desire gets conditioned, and you have the desire to come first in the class. We tend to pick up whatever preconditioning is there around us in society, in family, in school without verifying it for ourselves.

If you ask yourself whether you want to come first in the class or you want to understand what is being taught, you will like to understand what is being taught in the class, provided it relates to your happiness and prosperity – that is your natural acceptance. If your desire is to

come first in the class because of pressure or influence of people around you and related it to your happiness, it may not be your natural acceptance, but you have made it your desire without verifying it for yourself.

A large percentage of your desires are motivated by preconditioning. They are not your natural acceptance, but you have made them your desire under some influence or pressure. Sometimes you may not even be aware of it. A little awareness shows that the way we dress, what we select to eat, the way we talk,... most of these are coming from our preconditioning.



Sensation as a source of motivation for imagination: Another major source of imagination is the sensation. Sensation is the information we get from the Body through the five sense organs. For example, you are going by the road and you see a very shining red car passing by. Now your imagination is dragged by the car. You start desiring for that car now, because you started liking its colour, or shape, or speed. So, now you have a desire for such a car.

Sensation has a important role in our imagination. Many of our desires are governed by the sensation that we get from the sense organs. We feel motivated to fulfil those desires without being able to relate them to the continuity of happiness. Thus, we are accumulating desires just like that, without any verification.

The above two are major sources of motivation for our imagination.

Natural acceptance as the most authentic source of motivation for imagination: The third source of motivation is our natural acceptance, which is also called inner voice or conscience. Self-verification on the basis of natural acceptance can be the third possible source. It is the real source for deciding our desire, our imagination.

If we are aware of our natural acceptance, and we are aware of our imagination, we can make the choices that are in line with our natural acceptance.

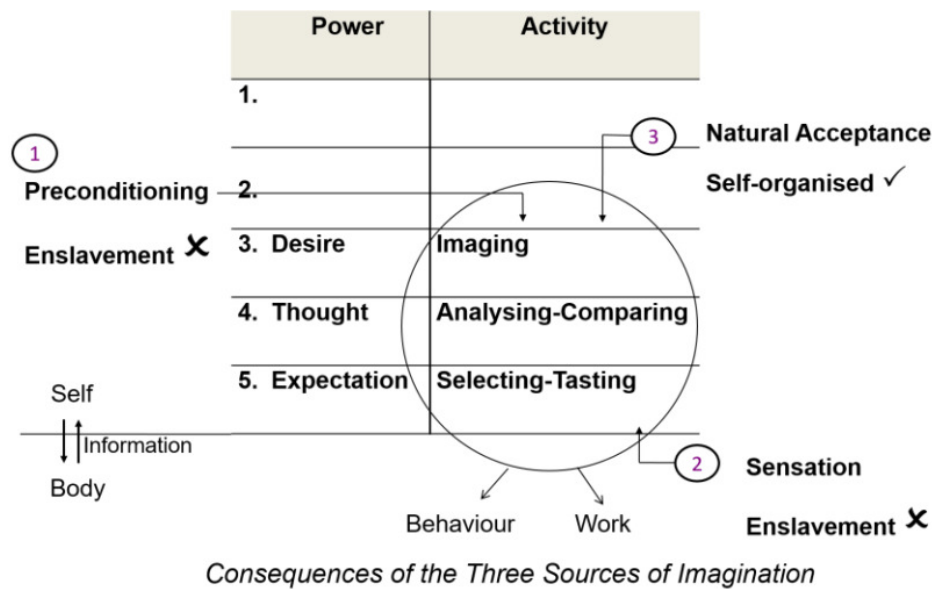
Consequences of Imagination – Self-organization or Enslavement

If we carefully observe the source of motivation for Imagination, each imagination can finally lead us to either self-organization or enslavement.

Desires from Preconditioning: As long as your desires are coming from preconditioning, you cannot be sure whether they are in harmony with your natural acceptance or not. Therefore, you are not sure whether you will be in a state of happiness or unhappiness within. Often, the desires coming from preconditioning may not be yours. They may be borrowed from outside. For example, what is the basis for you to decide to wear the torn clothes (to show others that you are in tune with the latest fashion)? It is based on the preconditioning, rather than natural acceptance. If it is based on natural acceptance, you would have selected clothes that protect the Body, and also that are acceptable in the Society. It means – ‘what you have to wear’ is decided by others, but not you. It indicates that you are dictated by your own preconditioning. It is a state of enslavement.

Desires from Sensation: Desires originated from sensation also may not ensure harmony. When we try to fulfill any desire from sensations of the Body, we get bored and shift to something else, for example, shifting TV channels, shifting from sweets to salty snacks, etc. Similarly, favourable feelings from others also may not ensure harmony within us. Taste of favourable feeling is also short lived. If we decide to eat a food that is tasty but does not nurture the Body, it is the decision taken based on the sensation, but not on our natural acceptance. If we carefully observe, the sensations from the Body are overriding our natural acceptance. In this sense, the decision is dictated by the sensations of the Body, but not natural acceptance. It is a state of enslavement and we are enslaved by our own sensations.

Desires based on natural acceptance: Only when your desires are based on your natural acceptance, you can be in harmony within. In such a case, your imagination (desire, thought and expectation) is in line with your natural acceptance and that will lead to harmony and happiness. Our behaviour and work are now in line with our natural acceptance. This is what we referred to as definite human conduct. In fact, the desires based on our natural acceptance are truly our desires. For example, if you decide to buy shoes in order to protect your feet and you selected shoes of right size and shape of your feet, it is in line with your natural acceptance. Then, the latest fashion, designs, exterior appearances, etc. do not have any influence on your decision. Such desires would be in line with your basic aspiration for mutual happiness and mutual prosperity at the base, so they will be acceptable not only to you, but to others as well. This is the state of being self-organized.



Understanding Harmony in the Self

The activities of the Self have been marked in two blocks, B1 and B2 in the following figure. Activities mentioned in block B2 indicate 'What I am', my imagination. They are governing our harmony or disharmony within and outside in terms of our behaviour, work and participation in the larger order i.e., in the family, society and nature/existence. The activities mentioned in block B1 indicate 'what I really want to be', related to my natural acceptance. They are contemplation, understanding and realization. Contemplation is the activity of seeing my participation in the larger order, Understanding is the activity of seeing the inherent harmony in every unit in nature, and realization is the activity of seeing the co-existence in existence. If I am awakened to these activities, it is my internal guide for all my imagination. They ensure relationship, harmony and co-existence.

At any point of time, our state of being can be articulated as the accumulation of our desire, thought, expectation and 'acceptances' derived out of it. These 'acceptances' put together is called as *Sanskar*.

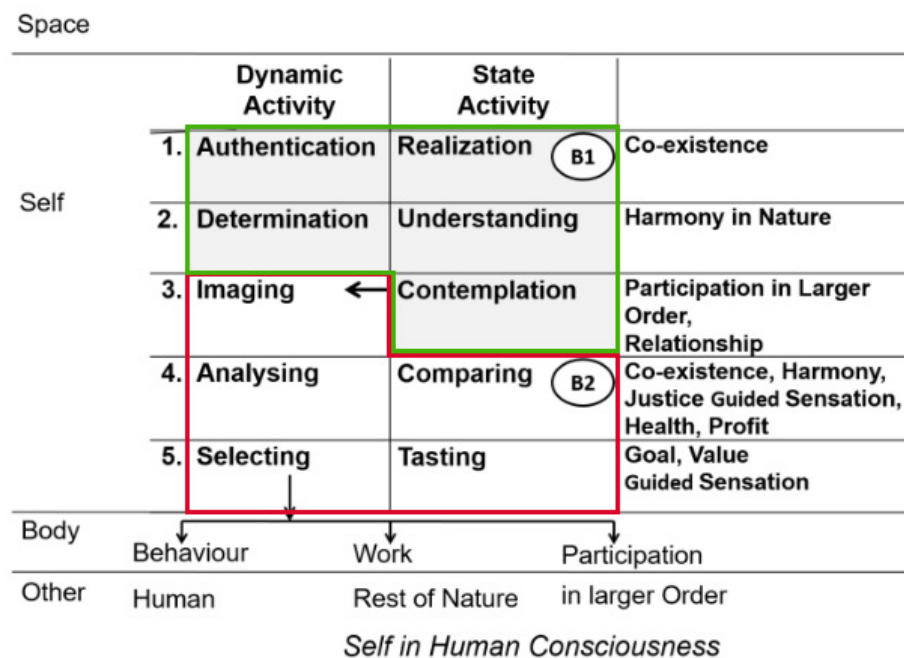
Sanskar = Acceptances derived out of Σ {Desire (from all time) + Thought (from all time) + Expectation (from all time)}

Sanskar is being updated over time. We have some sanskar at one moment 't'. At the next moment (t+1), our sanskar can be mentioned as:

Sanskar (t+1) = Sanskar (t) + Environment (t) + Self-exploration (t)

Our sanskar at the next moment (t+1) is a result of our sanskar at present moment (t), the environment we are in at the present moment and the self-exploration we do at present moment. Sanskar may or may not be in line with our natural acceptance. If we do self-exploration based on natural acceptance, sanskar generated out of it will be harmonious, and our sanskar at the next moment will be more harmonious than that at present. Similarly, if we just assume things without self-verification, even then our sanskar will be updated, but it may or may not be better than our current sanskar. It can be worse if we are assuming things based on wrong preconditioning or sensation.

For example, if we are getting inputs from social environment that ‘*do not trust anyone*’, again and again, it becomes part of our imagination. As a result, at point of time, we may develop the acceptance for it. Now, ‘do not trust anyone’ becomes part of our sanskar and it continues with us. Many of our decisions will be based on this sanskar. If we explore ourselves based on natural acceptance, we find that the feeling of trust is naturally acceptable. We develop the acceptance for the feeling of trust. Hence, our previous sanskar ‘mistrust’ gets updated to the feeling of ‘trust’.



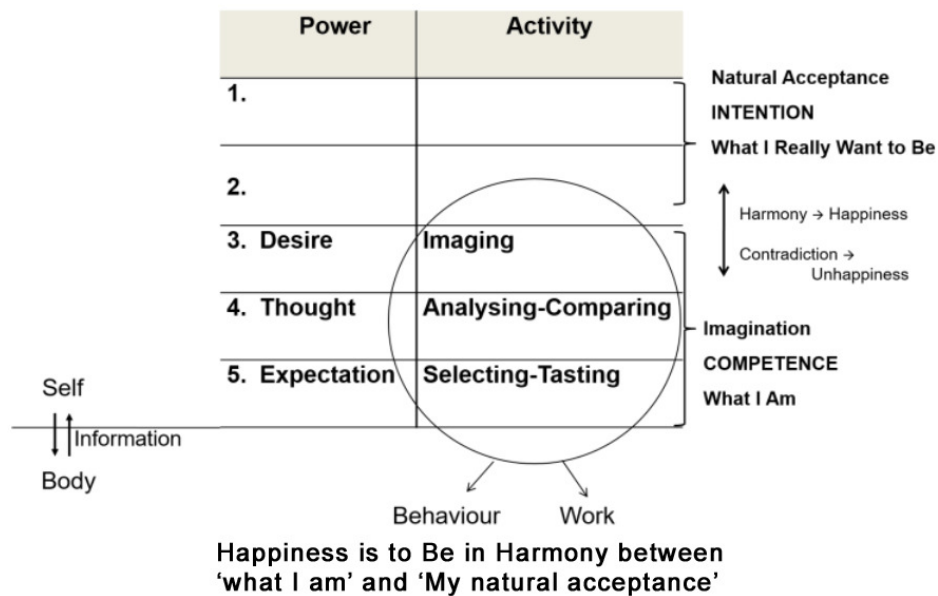
Ensuring Harmony in the Self

In order to ensure harmony in the Self, we need to:

- a) Know our natural acceptance. Our natural acceptance is for relationship, not for opposition; for harmony, not for disharmony; and for co-existence, not for conflict or struggle. We should identify “what I really want to be”, “what is naturally acceptable to me”.

- b) Be aware of our imagination. i.e., our desire, thought and expectation, or the activities of imaging, analyzing-comparing and selecting-tasting.
- c) Find out how much of our accumulated imagination is motivated by preconditioning, sensation and natural acceptance. This is essentially analyzing “what I am”.
- d) Work out a way to sort out our imagination (desire, thought and expectation) till it is fully in line with our natural acceptance. Thus, we move to relationship, harmony and co-existence and make ourselves free of opposition, exploitation and conflict. This is basically working out a way to line up “what I am” with my natural acceptance, through the process of dialogue within, i.e., the process of self-exploration.

Harmony in the Self is achieved by ensuring that all imaginations are in line with our natural acceptance through self-exploration.



Harmony of the Self with Body

Our responsibility towards the Body is in terms of nurturing, protecting and rightly utilizing the Body. Nurturing is by providing the right air, water, food, sunlight, etc. Protection is from unfavourable conditions. Right utilization would mean using the Body for the purpose of the Self. The feeling of responsibility towards the Body is called as the feeling of self-regulation.

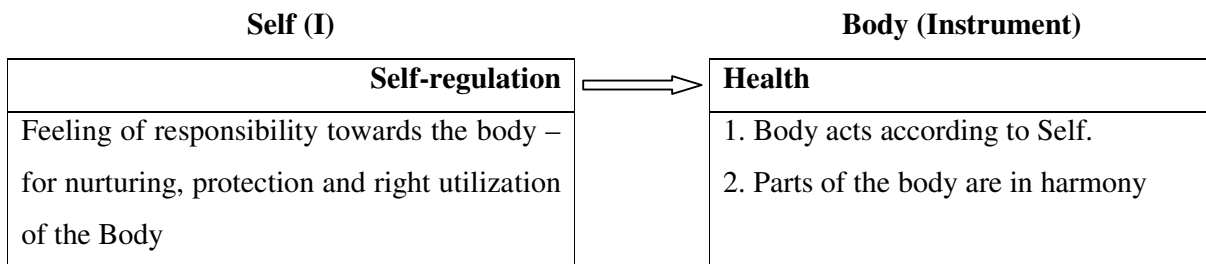
Feeling of self-regulation = Feeling of responsibility towards the Body (for nurturing, protection and right utilization of the Body)

With the feeling of self-regulation in me, I make a programme to nurture, protect and rightly utilize the Body, thus ensure the health of the Body.

Health of the Body = 1. The body acts according to the instructions of the Self

2. The parts of the Body are in harmony (in order)

The body is healthy if it is able to perform the instructions of the Self. For example, when you ask the body to sit erect without back support for four hours, it is able to sit in that manner. This is a healthy body. If the body is not able to run, jump or sit up straight when you ask it to, it is called unhealthy body, or sick body. The second indicator of a healthy body is that different parts of the Body are in harmony amongst each other. Every system in the body is doing something and it is finely balanced with all the other systems of the body.



With the healthy body, it is my responsibility to make right utilization of it. That is, I utilize my body for the purpose of basic aspiration of being happy and prosperous. I will be able to do this only when I have self-regulation (sanyam). When I have self-regulation in the Self, and there is health in the Body, these two together ensure harmony of the Self with the Body. If I do not have self-regulation, I may end up misusing the Body, using it to get excitement through favourable sensation (for example, overeating tasty food), and in the process I make the Body unhealthy.

Programme for Self-regulation (Sanyam) and Health

The feeling of self-regulation in the Self is expressed as the programme involving nurturing, protecting and right utilization of the Body.

1. *Nurturing the Body*: Body is a wonderful self-organized system. Each part co-exists in harmony with every other part. Nurturing means providing the necessary inputs to it. The right inputs nurture the Body, without disturbing its harmony. The programme for nurturing and maintaining health of the Body includes the following:

- | | |
|--|---------------------------------|
| 1a. Intake | 1b. Routine |
| 2a. Physical labour | 2b. Exercise |
| 3a. Balancing internal and external organs of the Body | 3b. Balancing breathing of body |
| 4a. Medicine | 4b. Treatment |

1a) The intake includes the air, water, sunlight, food, etc. The air should contain necessary oxygen, and water should be sufficiently pure and contain necessary minerals. Exposure of the Body to sunlight provides vitamin D. The food should be nutritious, easy to digest and should be tasty for the Self. Taste is a way the Body recognizes the food and secretes appropriate digestive juices.

1b) A regular daily routine is necessary for health of the Body. The activities of the Body like waking up, cleaning the Body, eating, physical work and sleeping should take place at prescribed times. Further, based on the seasonal changes, some modifications are to be done in the routine. For example, when seasonal changes occur, digestion becomes sluggish and traditionally, fasting or intake of light food is suggested.

2a) The Body needs adequate movement and exertion to maintain its health. It also needs physical facility for its upkeep. Labour is the effort a human being does on the rest of nature. There are two categories of labour. One results in production of physical facility. Some 4-6 hours of labour a day provides sufficient body movements to keep the Body in good health. It is interesting to note that with this much labour, more than enough physical facility can also be produced. For example, daily 2 hours of labour in the field is enough to grow vegetables for a family of 10 members. The second category is service in which maintenance and upkeep of a physical facility or body is ensured; even though no physical facility is produced. For example, repair/maintenance of instruments/equipment, etc.

A life style which includes appropriate intake, routine and labour, would be generally sufficient to keep the Body in good health. However, if we are unable to do that, or in spite of this effort, there is some disharmony in the Body, there are some more aspects of the programme for self-regulation and health, below.

2b) Exercise requires exertion or physical effort; and it also ensures movement of the Body. The major difference between labour and exercise is that in exercise no physical facility is produced. Exercise is quite useful in maintaining the health and fitness of the Body. Various means of exercise include walking, jogging, swimming, weight lifting, etc. Most of the outdoor and indoor games also provide exercise.

3a) Due to any reason when internal or external organs get stressed, harmony of the Body is disturbed. For example, due to repetitive nature of your work, inactivity due to lack of work, or any accidental happenings. There is a need for keeping the internal and external organs in harmony by appropriate means like specific postures, etc.

3b) If breathing is disturbed due to any reason, the harmony of the Body gets disturbed. In that case, balancing the breathing is necessary, through appropriate breathing exercises.

In general, health of the Body can be maintained by these three (1a, 1b, 2a, 2b, 3a, 3b). Despite these, if there is some problem in the health of the Body, then we take medicine and ultimately, we also take treatment when all this does not work.

4a) The Body is self-organized and naturally in harmony. It is able to recover itself from many disturbances. For example, if there is cut in the skin, the Body has the capacity to heal it. Medicine is used only to assist the Body to return back to harmony. An antiseptic ointment is medicine for helping the Body to heal a cut, while protecting the Body from potential infections. In some cases, medicinal materials also become a part of our food. For example, turmeric is a natural antiseptic. Such food is not only nurturing for the Body, but also protects the Body from infections.

4b) In case, the Body is not in a state to recover itself back to a state of harmony, there is a need for treatment. For example, dialysis in case of kidney failure. Similarly, in case of an accident, a ventilator may be required to perform the breathing function, while the Body is occupied in self-healing other aspects.

2. *Protecting the Body:* Providing a conducive physical environment includes clothing, shelter, vaccinations, etc. is all a part of protection of the Body. Weather-appropriate clothing is required to protect the Body from excessive heat, cold, rain, etc. Shelter is required while the Body is resting. Vaccinations are necessary for developing antigens to protect the Body from viruses, etc. Thus, various protective measures are required for the Body.
3. *Right Utilization of the Body:* It is well-known that the value of any entity is its purposeful participation in the larger order. In the case of the human body, the larger order is the human being. Hence, right utilization of the Body would mean that it is used in the process of fulfilling human aspiration. The basic human aspiration is to be happy and prosperous, and it is fulfilled by right understanding, right feeling and required physical facility. Hence, Body is said to be rightly utilized only when it is involved in any activity leading to this fulfillment.

Correct appraisal of our physical needs – Meaning or prosperity in detail

The need for physical facility is essentially related to fulfillment of the feeling of responsibility towards the Body. We need physical facility for nurturing the Body, for protecting the Body and for right utilization of the Body. If we carefully observe, we can see that physical facility required to ensure each one of them is in limited quantity. For example, food, water, shelter, clothes, etc. are required in limited quantity. In the process of right utilization of the Body, we require some instruments, equipment, etc. in a limited quantity. For example, when we have to address a large gathering, we need a mike. It is an instrument which we use for the right utilization of the Body.

Similarly, all the means of transportation, telecommunication and television that we use are instruments required for right utilization of the Body, and they are all required in limited quantity.

Unless we are able to identify that our need for physical facility is limited, we will never realize that there is a possibility of prosperity. Prosperity is the feeling of having or producing more than the required physical facility (for nurturing, protecting and right utilization of the Body).

In order to ensure the feeling of having more than required, two things are necessary:

1. Identification of required physical facility, \implies Ensured through right understanding along with the required quantity
2. Ensuring the availability or production of \implies Ensured through right skills more than required physical facility

With the feeling of prosperity, you will think of right utilization, you will think of nurturing others, you will think of production. A prosperous person thinks of nurturing the other and right utilization of physical facility. A deprived person thinks of exploiting others and accumulation of physical facility. Prosperity can truly be understood, only when one is able to see that the human being is the co-existence of the Self and the Body.

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Model Questions from Unit-II

1. Human being is the co-existence of the self and the body. Explain.
2. Distinguish between Self and body with reference to their needs and activities.
3. "Body is an instrument of 'I' – Justify the statement.
4. Self is the seer, doer and enjoyer. Comment on it.
5. How can you say that "the Self is the conscious entity and the body is material entity"?
6. Gross misunderstanding is "assuming human being to be only the body". Justify.
7. Explain characteristics and activities of the 'Self' with a diagram.
8. Describe understanding harmony in the 'Self' with a diagram and an example.
9. List various sources of imagination in the Self. Elaborate with a few examples.
10. Consequences of imagination are self-organization or enslavement. Comment.
11. Justify the statement: "Self-exploration is the way of ensuring harmony in the Self".
12. What do you understand by "Harmony of Self with Body"?
13. What are the three aspects involved in programme for self-regulation and health. Explain in detail.
14. How does the feeling of Self-regulation facilitate the correct appraisal of our physical needs?
15. What role does the feeling of Self-regulation play in understanding Prosperity? Elaborate on the feeling of prosperity with the base of self-regulation.