

**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

	<p><b>UNIT-II: Understanding Harmony in the Human Being – Harmony in Myself:</b></p> <p><b>Part-1:</b> 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 ‘T’ (I being the doer, seer and enjoyer).</p> <p><b>Part-2:</b> Understanding the characteristics and activities of ‘I’ and harmony in ‘T’. 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><b>UNIT-III: Understanding Harmony in the Family and Society – Harmony in Human-Human Relationship:</b></p> <p><b>Part-1:</b> 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><b>Part-2:</b> 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><b>UNIT – IV:</b></p> <p><b>Part-1: Understanding Harmony in Nature &amp; Existence – Whole existence as Coexistence:</b> 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><b>Part-2: Implications of the above Holistic Understanding of Harmony on Professional Ethics:</b> 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>

	(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.)
<b>Text books and Reference books</b>	<p><b>Text Books:</b></p> <ol style="list-style-type: none"> <li>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).</li> <li>2. A Foundation Course in Human Values and Professional Ethics, R. R. Gaur, R. Asthana and G. P. Bagaria, 2<sup>nd</sup> revised edition Excel Books Private Limited, New Delhi (2019).</li> </ol> <p><b>Reference books:</b></p> <ol style="list-style-type: none"> <li>1. Jeevan Vidya: Ek Parichaya, A. Nagaraj, Jeevan Vidya Prakashan, Amarkantak (1999).</li> <li>2. Human Values, A. N. Tripathi, New Age International Publishers, New Delhi (2004).</li> <li>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).</li> <li>4. The story of my experiments with truth: Mahatma Gandhi Autobiography, Mohandas Karamchand Gandhi, B. N. Publishing (2008).</li> <li>5. Small is beautiful: A study of economics as if people mattered, E. F. Schumacher, Vintage Books, London (1993).</li> <li>6. Slow is beautiful: New Visions of Community, Cecile Andrews, New Society Publishers, Canada (2006).</li> <li>7. Economy of Permanence, J. C. Kumarappa, Sarva-Seva-Sangh Prakashan, Varanasi (2017).</li> <li>8. Bharat Mein Angreji Raj, Pandit Sunderlal, Prabhath Prakashan, Delhi (2018).</li> <li>9. Rediscovering India, Dharampal, Society for Integrated Development of Himilayas (2003).</li> <li>10. Hind Swaraj or Indian Home Rule, M. K. Gandhi, Navajivan Publishing House, Ahmedabad (1909).</li> <li>11. India Wins Freedom: The Complete Version, Maulana Abul Kalam Azad, Orient Blackswan (1988).</li> <li>12. The Life of Vivekananda and the Universal gospel, Romain Rolland, Advaitha Ashrama, India (2010).</li> <li>13. Mahatma Gandhi: The Man who became one with the Universal Being, Romain Rolland, Srishti Publishers &amp; Distributors, New Delhi (2002).</li> </ol>
<b>E-resources and other digital material</b>	<ul style="list-style-type: none"> <li>• Textbook-1: <a href="https://dokumen.pub/a-foundation-course-in-human-values-and-professional-ethics-firstnbsped-9788174467812.html">https://dokumen.pub/a-foundation-course-in-human-values-and-professional-ethics-firstnbsped-9788174467812.html</a></li> <li>• AICTE – SIP Youtube Channel: <a href="https://www.youtube.com/channel/UCo8MpJB_aaVwB4LWLAX6AhQ">https://www.youtube.com/channel/UCo8MpJB_aaVwB4LWLAX6AhQ</a></li> <li>• AICTE – UHV Teaching Learning Material: <a href="https://fdp-si.aicte-india.org/download.php#1">https://fdp-si.aicte-india.org/download.php#1</a></li> </ul>

**MICRO LEVEL SYLLABUS**  
*(Common to all Branches)*

<b>Unit No</b>	<b>Content/Topics Covered (mention Sub Topics as found in books)</b>	<b>Text Book</b>	<b>Chapter / Section No.</b>	<b>Page Number</b>
<b>Unit I</b>	<b>Part-1:</b> 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
	<b>Part-2:</b>			
	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
<b>Unit II</b>	<b>Part-1:</b> 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
	<b>Part-2:</b>	[T1]	5	69-76
	Understanding the characteristics and activities of 'I' and harmony in 'I'	[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
<b>Unit III</b>	<b>Part-1:</b> 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
	<b>Part-2:</b> 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,
			9	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
<b>Unit IV</b>	<b>Part-1:</b> 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
	<b>Part-2:</b>	[T1]	12	218-219
	Natural acceptance of human values	[T2]	12	274-275
	Definitiveness of ethical human conduct	[T1]	12	220-221
		[T2]	12	275-278
	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<sup>nd</sup> 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](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**

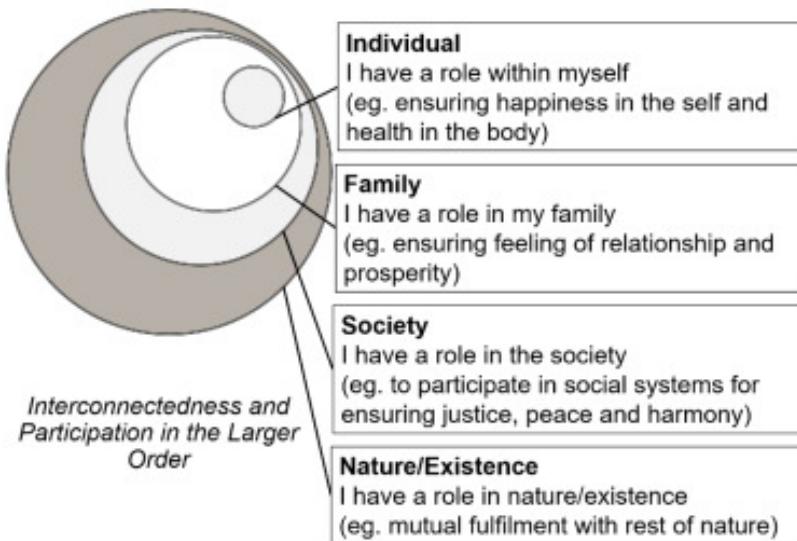
Values and skills have to go hand in hand. There is an essential complementarity between the two for the success of any human endeavour towards the goal of living a fulfilling life. For instance, the technology for harnessing nuclear energy was developed. But, now, how much of it has been used for welfare 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?

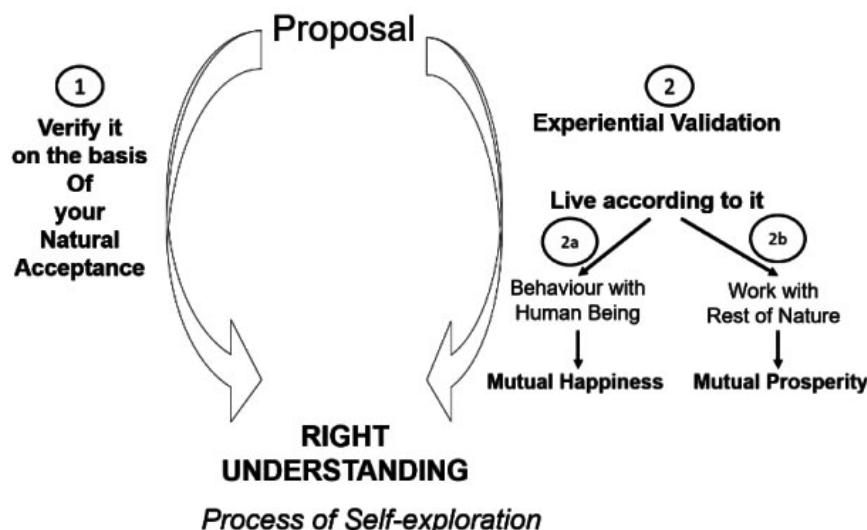
The desire is the basic aspiration, the aim, the objective, the purpose, what we want to achieve – what is our goal. The programme is the process of achieving the desire, the action to achieve our goal.

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.

**Whatever is stated is a Proposal (Do not assume it to be true/ false)**  
**Verify it on your own right**



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.

#### RIGHT UNDERSTANDING in the self

**RELATIONSHIP  
with human  
being**

**PHYSICAL FACILITY  
with rest of nature**

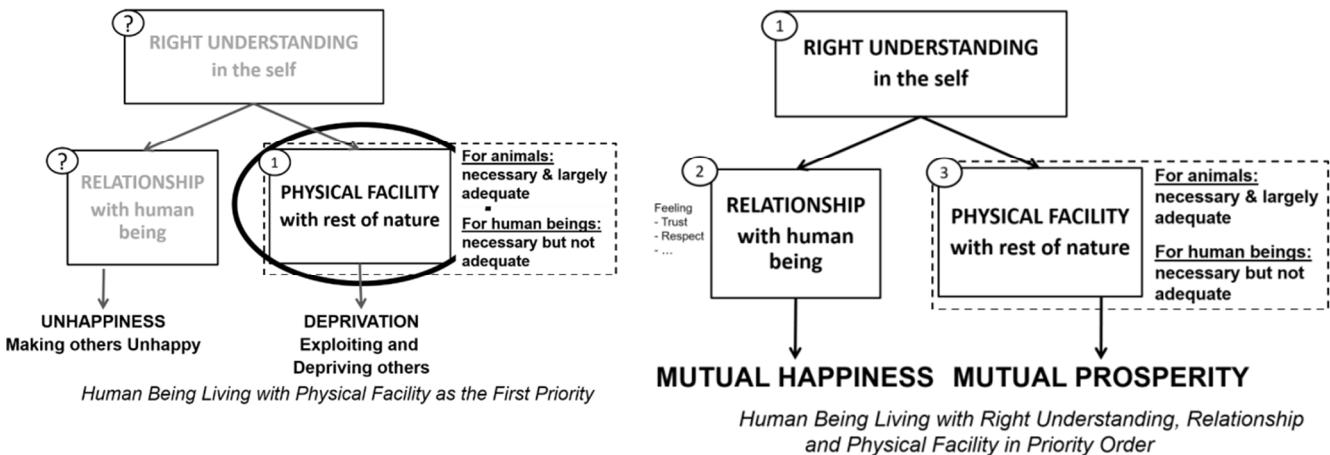
For animals:  
necessary & largely  
adequate  
  
For human beings:  
necessary but not  
adequate

*For Human Being, Physical Facility, Fulfilment in Relationship  
as well as Right Understanding are Necessary*

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.

$$\text{Right understanding} + \text{Relationship} = \text{Mutual happiness and}$$

$$\text{Right understanding} + \text{Physical facility} = \text{Mutual prosperity}$$

- 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

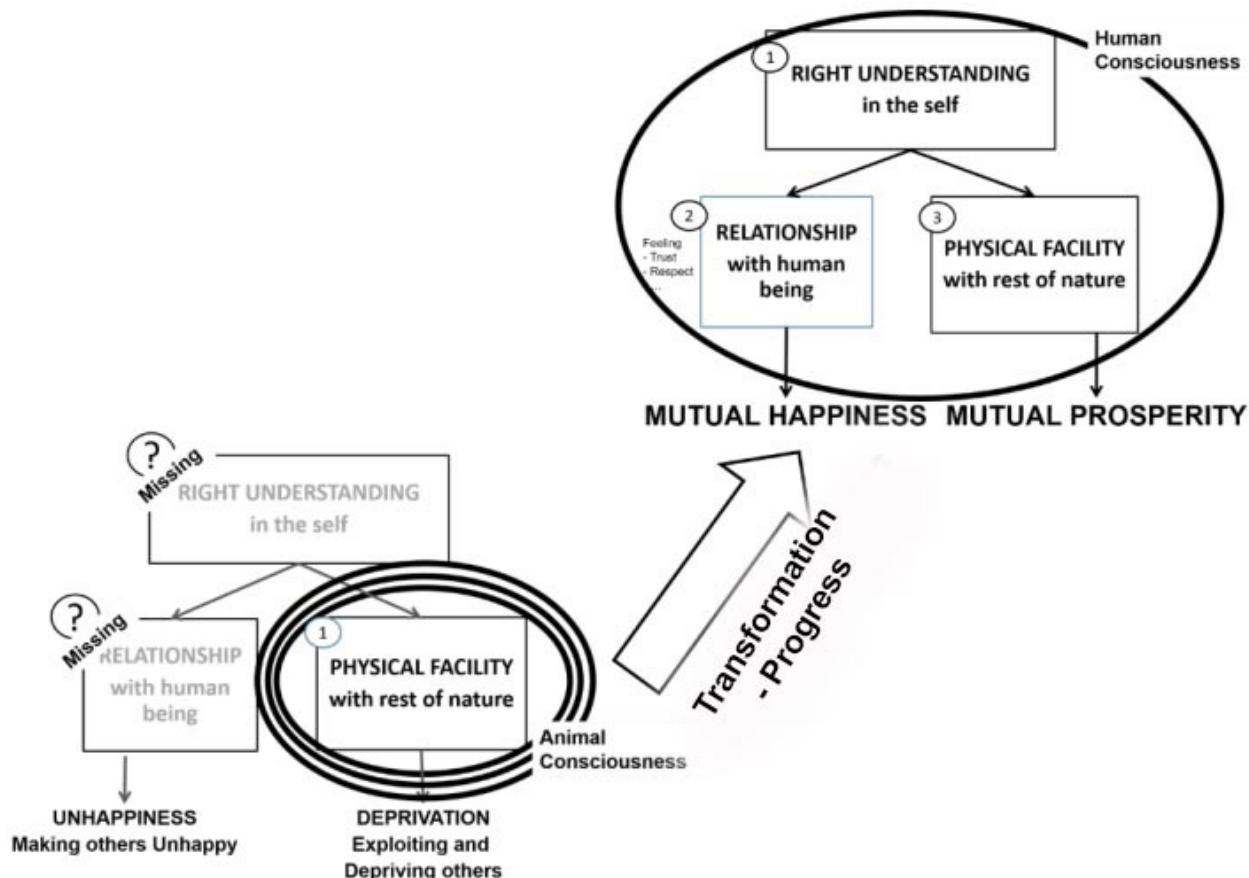
### **HOLISTIC DEVELOPMENT – ROLE OF EDUCATION**

(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.



### *Transformation, Progress, Development*

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:

- a) Right understanding in every child – by facilitating the development of right understanding, that leads to human consciousness.
- b) 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.
- c) 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:

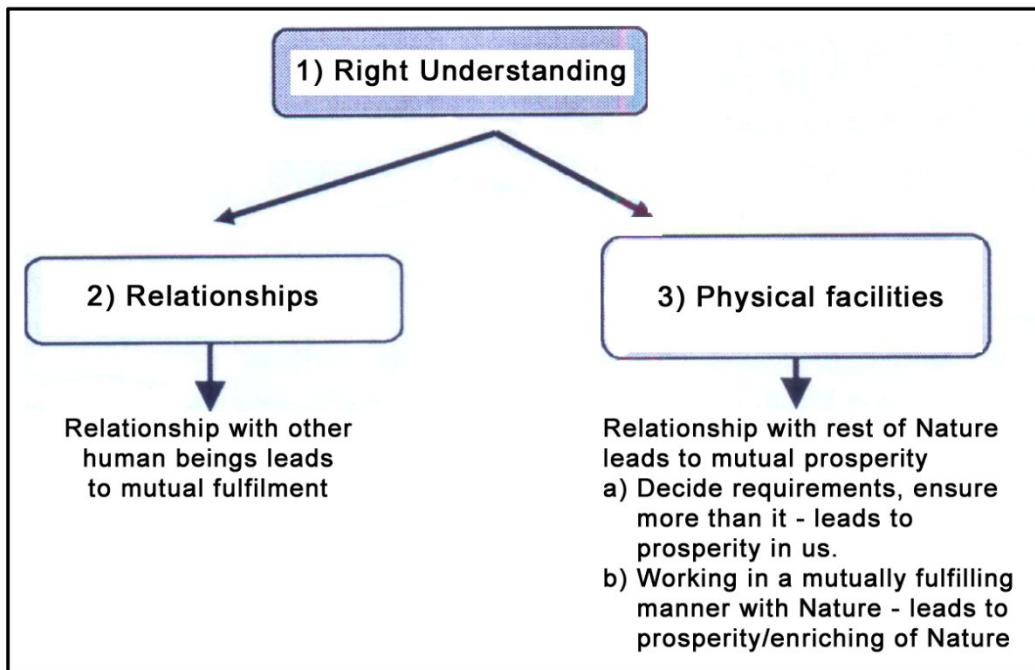
- a) At the level of individual: Rising problems of depression, psychological disorders, suicides, stress, insecurity, psychosomatic diseases, loneliness, etc.
- b) At the level of family: Breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, 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.

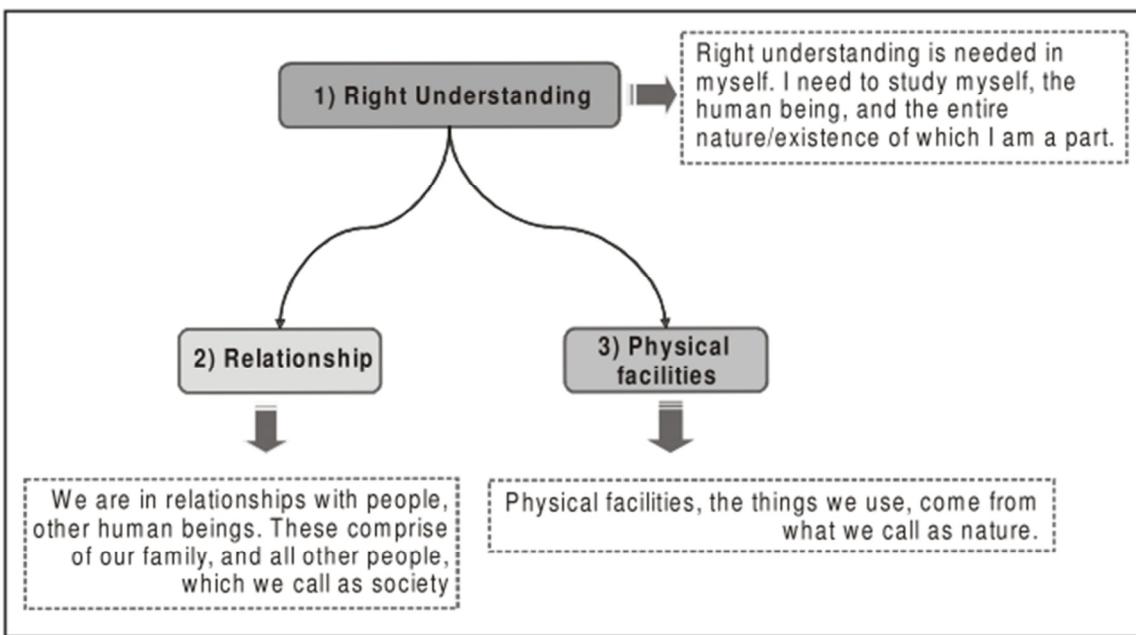
Both these are the states we don't want to be in. We all want to move to the category of:

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 3<sup>rd</sup> 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.

- 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.
- 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.
- 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 is in the entire existence. When we understand nature, we are able to engage with it in a relationship that leads to mutual fulfilment.

\* \* \* \* \*

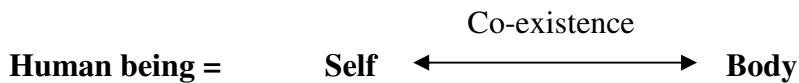
### **Model Questions from Unit-I**

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.

Co-existence		
Human Being	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

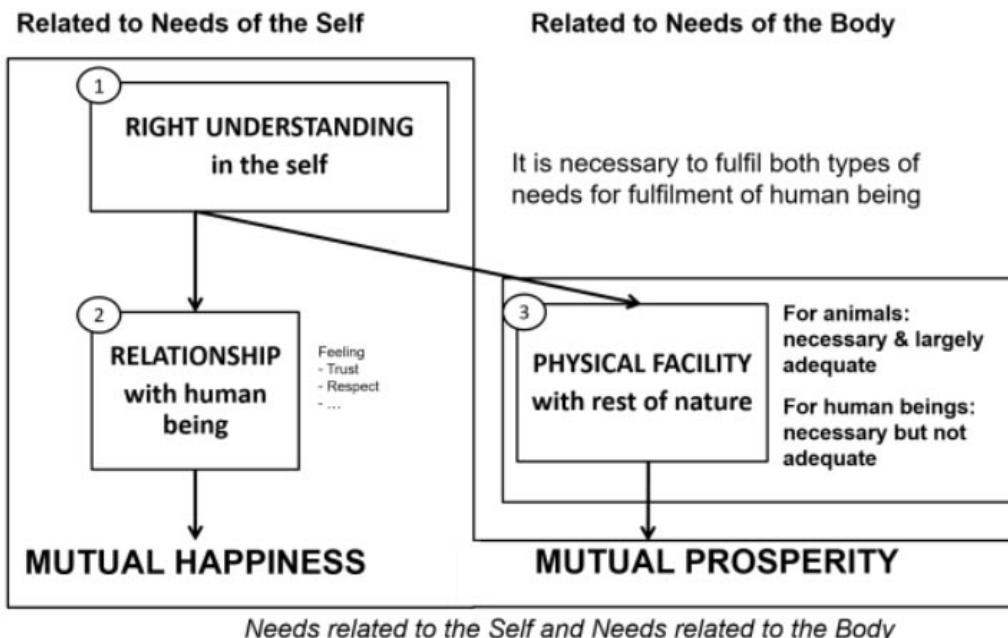
feeling or to not have a feeling. We cannot have more respect or less respect. Either we have respect or we don't.

### 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.

<b>Human Being</b>	<b>Co-existence</b>	
	<b>Self</b>	<b>Body</b>
<b>Need</b>	Happiness (e.g. Respect)	Physical facility (e.g. Food)
<b>Fulfilled by</b>	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.

		Co-existence		
		Self ← → Body		
Human Being				
<b>Activity</b>	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.

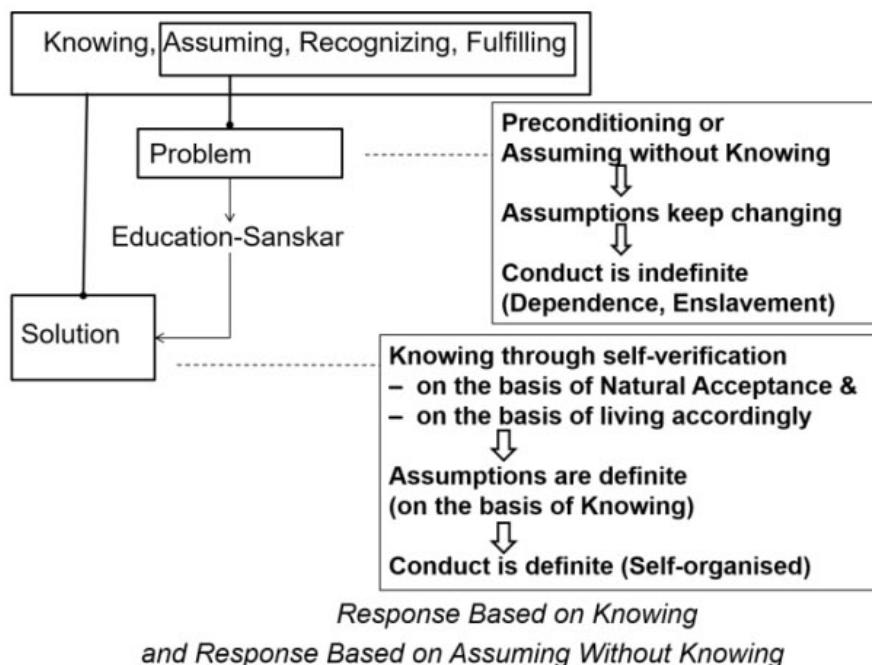
		Co-existence		
		Self ← → Body		
Human Being				
<b>Response</b>	Knowing, Assuming, Recognising, Fulfilling		Recognising, Fulfilling	

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

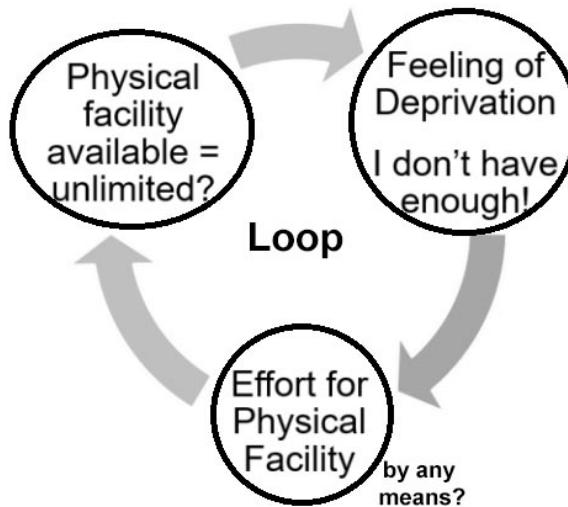
<b>Human Being</b>	<b>Co-existence</b>	
	<b>Self</b>	<b>Body</b>
<b>Need</b>	Happiness (e.g. Respect)	Physical facility (e.g. Food)
In Time	Continuous	Temporary
In Quantity	Qualitative (It is feeling)	Quantitative (Required in limited quantity)
Fulfilled by	Right understanding & Right feeling	Physico-chemical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

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.

<b>Self (I) Consciousness</b>	<b>Information</b> <u>Instructions</u> → ← <u>Sensations</u>	<b>Body (material)</b>
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 <sup>th</sup> )
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 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.

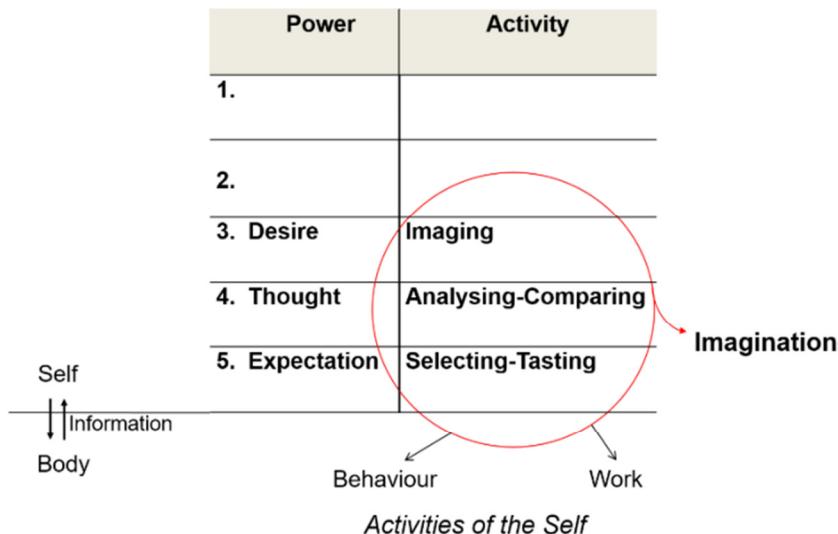
## PART-2

### 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.

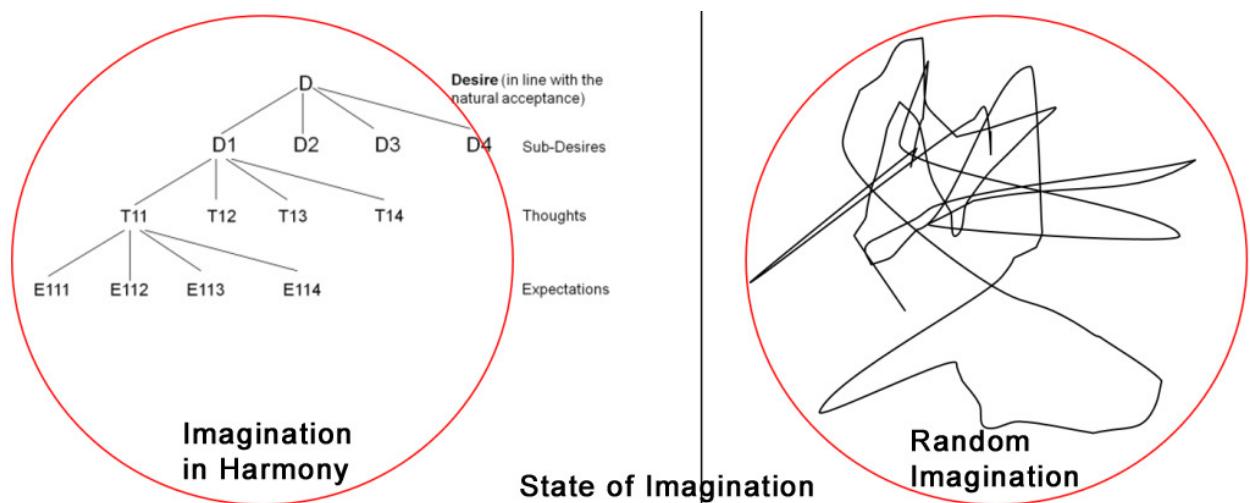
Let's consider one more example. You may observe that you have a desire to be a person with a good job. That creates an image in you. Now the Self starts the activity of analyzing – how to get a good job, shall I try for campus recruitment, shall I apply directly to the companies related to my specialization, 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.

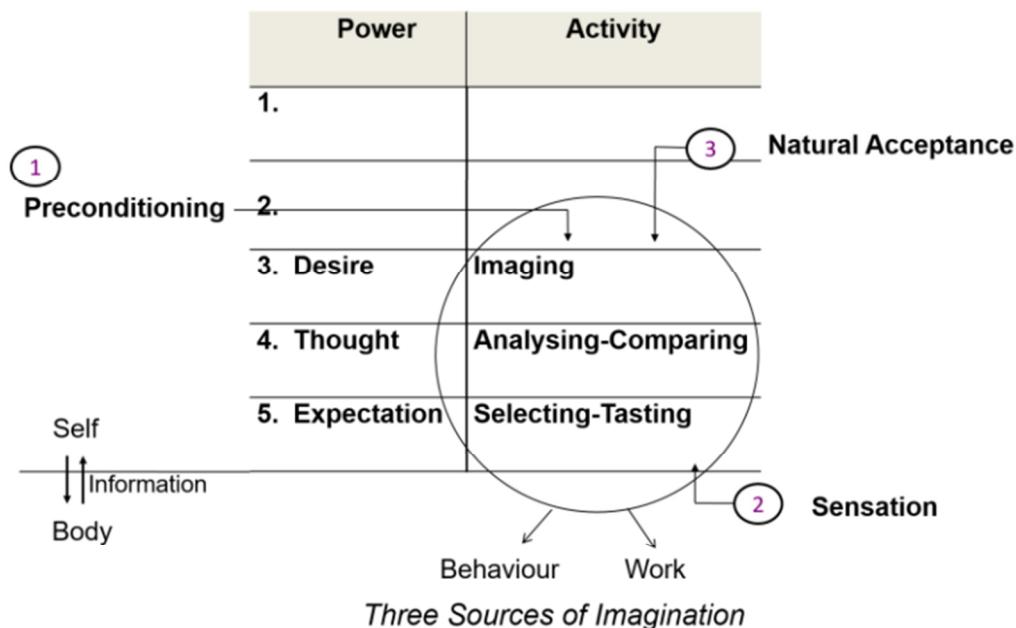
- a) Preconditioning
- b) Sensation
- c) Natural acceptance

*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 an 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.

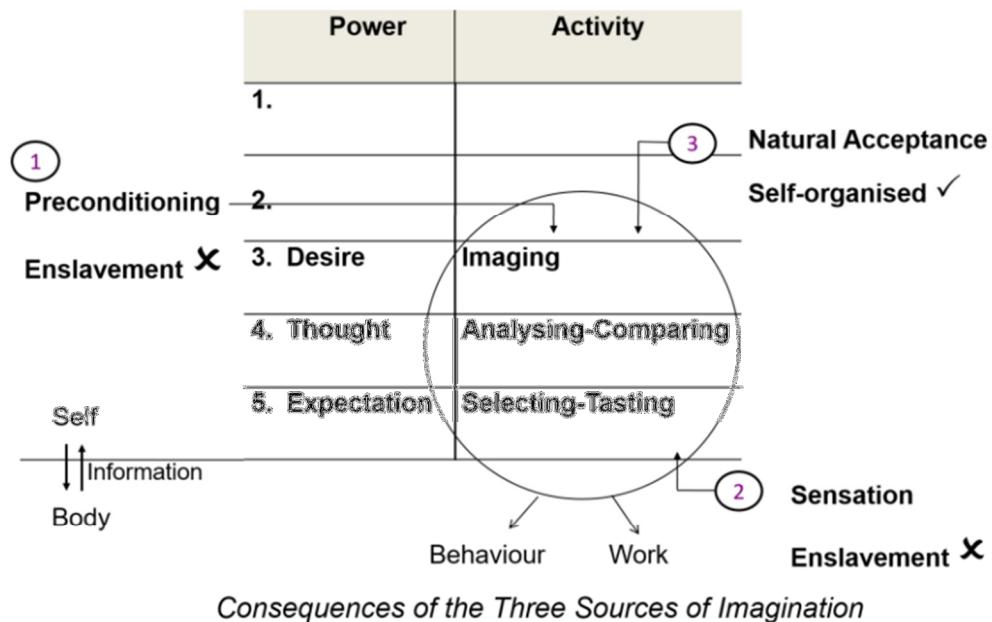
## **Consequences of Imagination – Self-organization or Enslavement**

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.

*Consequences of the Three Sources of Imagination*

## 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  $\Sigma$  {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*'.

Space			
	Dynamic Activity	State Activity	
Self	1. Authentication	Realization <span style="border: 1px solid black; border-radius: 50%; padding: 2px;">B1</span>	Co-existence
	2. Determination	Understanding	Harmony in Nature
	3. Imaging	Contemplation ←	Participation in Larger Order, Relationship
	4. Analysing	Comparing <span style="border: 1px solid black; border-radius: 50%; padding: 2px;">B2</span>	Co-existence, Harmony, Justice Guided Sensation, Health, Profit
	5. Selecting	Tasting	Goal, Value Guided Sensation
Body	Behaviour	Work	Participation
Other	Human	Rest of Nature	in larger Order
<i>Self in Human Consciousness</i>			

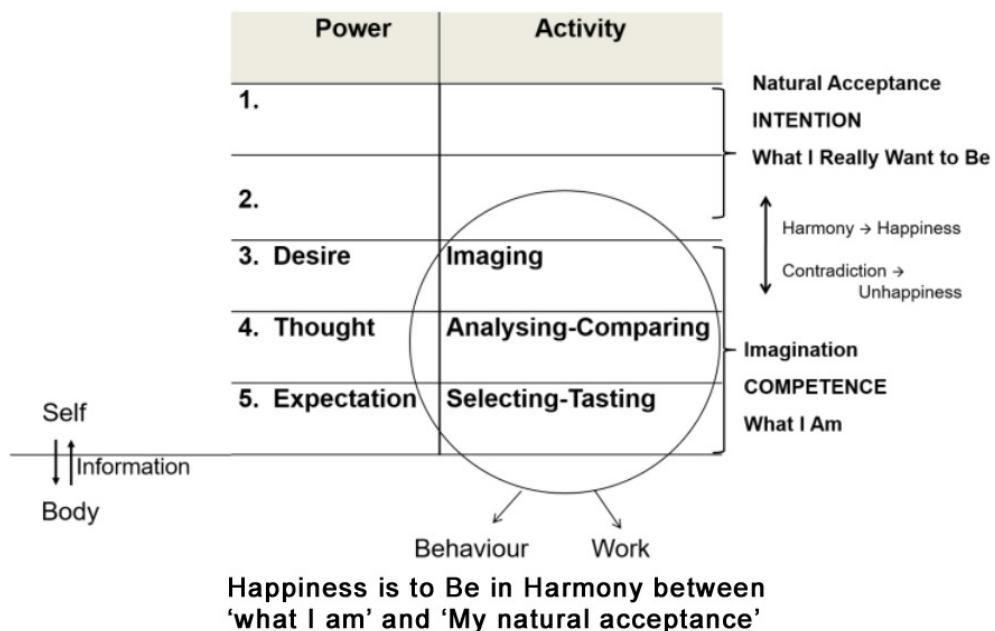
## Ensuring Harmony in the Self

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

- 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.

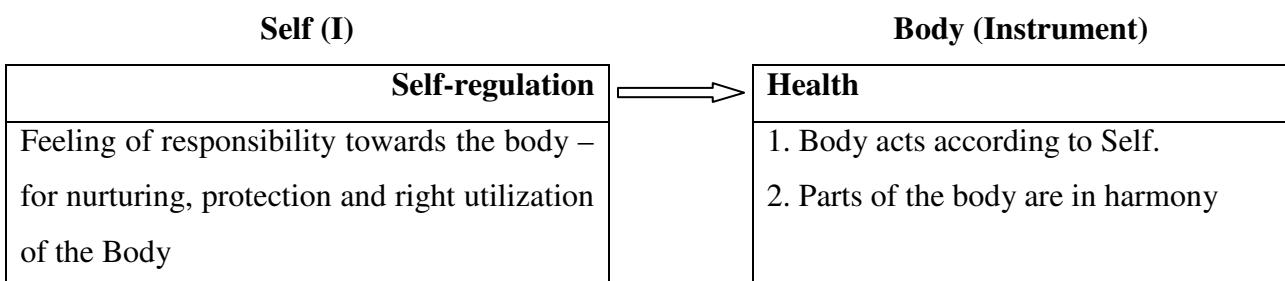
**Feeling of self-regulation = Feeling of responsibility towards the Body (for nurturing, protection and right utilization of the Body)**

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<br>2a. Physical labour<br>3a. Balancing internal and external organs of the Body<br>4a. Medicine | 1b. Routine<br>2b. Exercise<br>3b. Balancing breathing of body<br>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 of 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,  $\longrightarrow$  Ensured through right understanding along with the required quantity
2. Ensuring the availability or production of  $\longrightarrow$  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.

\* \* \* \* \*

### **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.

## **UNIT – III**

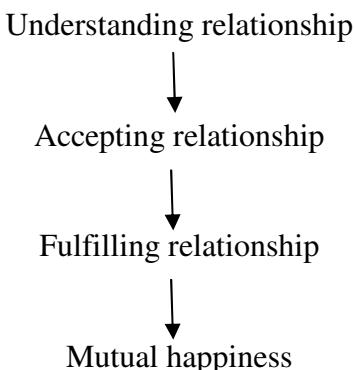
### **UNDERSTANDING HARMONY IN THE FAMILY AND SOCIETY – HARMONY IN HUMAN-HUMAN RELATIONSHIP**

#### **PART-I: UNDERSTANDING HARMONY IN THE FAMILY**

**Family as the basic unit of interaction:** Family is the basic unit or building block of human organization. It is a practice ground for living in relationship and harmony. Every human being starts becoming aware of relationship in a family. It is in the family where we pick up a very significant part of our sanskar.

#### **Understanding relationship – four aspects of relationship**

1. *Relationship is – between one Self ( $I_1$ ) and another Self ( $I_2$ ):* The relationship between human beings is already there. We all are related to each other – whether we recognize it or not. We need not construct or create any relationship. All we need to do is to understand relationship. When we understand relationship, it is naturally acceptable to accept it and live in it. Then, we work to fulfil the relationship. Even if we don't understand the relationship, it is still there. But, we cannot fulfil it as we have not understood it.



We know the relationship is between one human being and another human being. Upon having the right understanding that human being is co-existence of self and body, we can easily see that the relationship is between one self and another self. It is the self which recognizes the feelings in relationship, but not the body. It is the self that understands, accepts and fulfils relationship. The body may be used as an instrument in the process of fulfilling relationship as and when required.

2. *There are feelings in relationship – in one Self ( $I_1$ ) for the other Self ( $I_2$ ):* The important issue in relationship is that of feelings. We can see that there are feelings in the Self, and Self can recognize the feelings. In order to understand relationship, it is necessary to understand the Self and the feelings in the Self.

The major crisis we are facing today in relationship is because of failure to understand the Self. We are trying to assume relationship on the basis of body, trying to fulfil relationship on the basis of body, and it does not work. When we don't understand the Self, it is not possible to ensure fulfilment of feelings in relationships. We cannot ensure feelings through physical facility. Feelings are central to human relationship.

*3. Feelings can be recognized – they are definite:* There are nine right feelings in human-human relationship. We can understand them, ensure them within ourselves, share them with others and thus ensure mutual fulfilment in relationship. They are the feelings naturally acceptable to us, and also to others. To have these feelings in me makes me comfortable, harmonious and happy. Similarly, to have these feelings in others makes them comfortable, harmonious and happy. For example, the feeling of respect in me is naturally acceptable to me and makes me comfortable. Similarly, the feeling of respect in me towards others makes them comfortable. But, when I have disrespect for other, it is not naturally acceptable to me. It causes contradiction within me, it leads to unhappiness within me. This is true even if I do not express or share that disrespect to the other.

The nine right feelings are:

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

*4. Fulfilment and evaluation of feelings leads to mutual happiness:* When we have naturally acceptable feelings in the Self, we share them with the other, and when we are both able to evaluate the feelings rightly, it leads to mutual happiness. Evaluation is required to verify whether we have these feelings or not, whether we have expressed these feelings to the other or not, whether the same feeling has reached to the other or not and ultimately evaluation is required to see if the result is mutual happiness or not.

The problems in relationship today are due to lack of understanding of one or more of the right feelings in us. Consequently, we try to make up this gap by physical facility or by trying to demand these feelings from others, rather than ensuring these feelings in ourselves and sharing them with others. The larger issues of domination, exploitation, adultery, divorce, breakdown of the family system, etc. can also be seen as symptoms of lack of understanding of relationship and of lack of feelings in relationship.

### **Trust – The foundation value**

This is the fundamental and foundation feeling in any human-human relationship. *Trust is to have the clarity that the other wants to make me happy and prosperous.* If we are clear that the other

person wants to make us happy and prosperous, we feel assured of him. On the other hand, if we have even a small doubt that the other person wants to make us unhappy or deprived, we will have the feeling of mistrust for him. Consider the following statements in order to evaluate trust between two individuals.

<b>About your Natural Acceptance</b>		<b>About your Ability</b>	
1a I want to make myself happy	√	1b. I am able to make myself always happy	?
.	.	2b. I am able to make the other always happy	?
2a I want to make the other happy	√	3b. The other is able to make himself/herself always happy	?
.	.	4b. The other is able to make me always happy	??
3a The other wants to make himself/herself happy	√		
4a The other wants to make me happy	?		
.	.		
<b>Intention – Natural Acceptance</b>		<b>Competence</b>	
What is Naturally Acceptable to You		What You Are ( $\Sigma D, T, E$ )	

Upon self exploration based on our natural acceptance, we can see that our answers for the statements 1a, 2a and 3a are *Yes*. However, in case of the statement 4a, we are not sure. When we explore the statements 1b to 4b, which are related to the ability (competence) to be happy / to make others happy, we come to know that it is not happening always – sometimes it is happening and sometimes it is not. We are not sure about their continuity.

### Distinguishing between intention and competence

The common mistake in relationship is due to confusion between intention and competence. It can be clarified based on a simple example of breaking a glass. If I break the glass, even for many times, I never doubt my intention (natural acceptance). I say that the glass was broken accidentally. I think that I am a good person as my intentions are good. But, when the other person breaks the glass, I start doubting his competence. This doubt does not remain limited to the competence, rather I start concluding about his intention, and I conclude that the other person is bad.

This doubt on intention of the other has been a major source of problem in relationships. It leads to feeling of opposition, irritation or anger. We might have lost so many friends and relatives based on the confusion between lack of competence and doubt on intention.

Unconditional, continuous trust on intention based on natural acceptance	Try to improve his/her competence	Response
Doubt on intention	Get irritated, Get angry, or Have a feeling of opposition	Reaction

Another common mistake that we keep making today is to have feelings and relationships based on incidents. It does not work because these incidents depend on my competence and the competence of the other, and these competences with change with time. Hence, it may lead to lack of continuity in the fulfilment in relationship. On the other hand, if we are able to understand the feelings and relationships based on natural acceptances, there can be continuity in the fulfilment of the relationships.

### **Respect as Right Evaluation**

This is the second most fundamental feeling in a human-human relationship. *Respect can be defined as Right Evaluation.* When we are rightly evaluated, we feel respected. When we are not rightly evaluated, we feel disrespected. In present days, we are mostly disrespecting in the name of respect. It is mostly:

- i) Over evaluation – evaluating for more than what it is.
  - ii) Under evaluation – evaluating for less than what it is.
  - iii) Otherwise evaluation – evaluating for other than what it is.
- } Disrespect

Let's try to understand the above types of evaluations by an example. A family consists of parents and three children. When a guest would come home, the parents would introduce their children.

<b>Child</b>	<b>Studying</b>	<b>Introduced as</b>	<b>Type of evaluation</b>
Elder daughter	B.Sc. final year	Parents did not wish to introduce her as she was studying a normal degree course	Under evaluation
Younger daughter	B.Pharm. first year	She is pride, the shining star of our family	Over evaluation
Youngest son	7 <sup>th</sup> class	He is a donkey, very poor in school studies	Otherwise evaluation

The wrong evaluation (disrespect) will lead to either depression or ego, whereas the right evaluation (respect) will lead to self-confidence. To do the right evaluation, we have to do it on the basis of Self. If we don't understand the Self, the right evaluation is not possible.

The minimum content of respect is: *The other is similar to me.* The right evaluation is possible only when we have the clarity of human being to be co-existence of Self and Body, and evaluation should be on the basis of Self and not the Body. Based on the Self, we have three things:

- a) *Our purpose is the same:* On the basis of natural acceptance, we have the same purpose of living with continuous happiness and prosperity.

- b) *Our program is same:* The purpose can be achieved when we understand the harmony and live in harmony at all the levels. This is true in case of me and also others.
- c) *Our potential is same:* I am endowed with natural acceptance and the activities of desire, thought and expectation are going on continuously in me. This is my basic potential. The other is also endowed with the same. So our potential is also same.

The complete content of Respect is: *We are complementary to each other.* Based on the above three things, we can see that we are all similar, the other is similar to me. However, there is one factor that is differentiating one from the other, and it is competence. Competence means how much of the potential has been realised. One Self may have realised more of its potential, while another may have realised less of its potential. So, in terms of competence we are not the same. When we understand this, we tend to help each other in further developing our competence. So we are complementary to each other. This is the complete content of respect.

- i) If the other has more understanding, is more responsible than me, I am committed to understand from the other.
- ii) If I have more understanding than the other, I am more responsible than the other, I live with the responsibility with the other, unconditionally, unperturbed by the behaviour of the other. I am committed to facilitate the understanding in the other, once the other is assured in relationship and not before that.

Right Evaluation	Over Evaluation	Under / Otherwise Evaluation
<b>Self-confidence</b>	<b>Ego</b>	<b>Depression</b>
I am self referential (self organized)	The other is my reference (enslaved)	The other is my reference (enslaved)
Definite Conduct	Indefinite Conduct	Indefinite Conduct

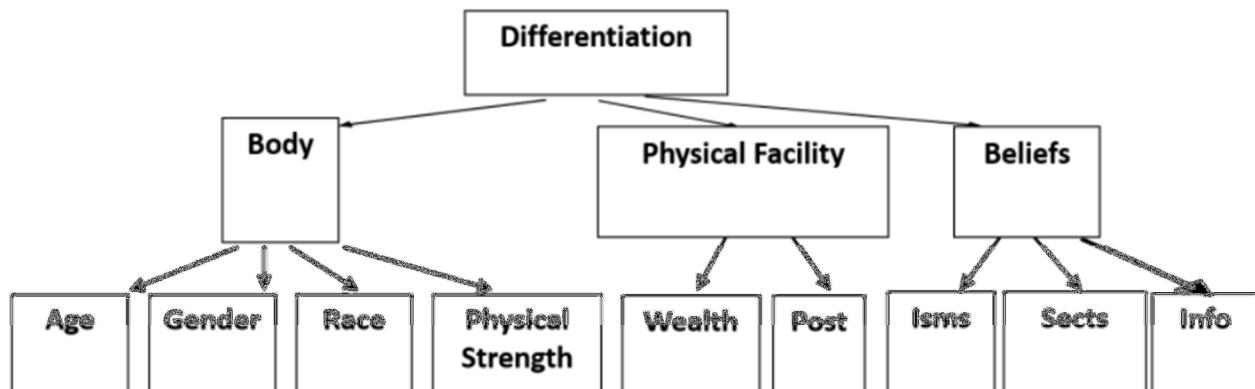


*Self-confidence, Ego and Depression*

### Disrespect arising out of Differentiation

Instead of trying to see both the similarities and differences, we most of the times focus on the differences and we try to discriminate on the basis of these differences, which is disrespect.

Interestingly, this differentiation and discrimination is going on in the relationships in the name of respect. The following flow chart indicates some of the factors based on which differentiation is being done.



### *Differentiation = Disrespect*

**1. Based on Body:** It is because of gross misunderstanding that human being is only Body, whereas human being is co-existence of Self and Body.

- a) *Age:* We keep saying, “respect elders”. What about younger people? What about children? They also need respect.
- b) *Gender:* Many societies give higher priority to the male as compared to female or vice-versa.
- c) *Race:* Giving priority to white as compared to brown or black.
- d) *Physical strength:* Giving respect to the people who are physically strong.

**2. Based on Physical Facility:** It is because of gross misunderstanding that physical facility is happiness, whereas happiness is to be in a state of harmony, relationship and co-existence.

- a) *Wealth:* One who has more wealth is given respect over the one who is not wealthy.
- b) *Post:* One with higher post is given respect over the one who does not have higher post.

Again, this leads to discrimination which is disrespect. So, there is always a fight between rich and poor.

**3. Based on Beliefs:** It is because of gross misunderstanding that if the preconditioning of the other matches with mine then the other is like me, otherwise he is not like me, while the reality is every human being is like me.

- a) *Isms:* There are different isms (thought systems like socialism, capitalism, etc.). For example, if I belong to communism, then I will respect people who belong to communism and not respect people who belong to capitalism, and so on.
- b) *Sect:* If I belong to one sect, I respect people who belong to the same sect and not respect the people who do not belong to the same sect.
- c) *Information:* If I have one set of information, say as an engineer, I will be respecting engineers and not, for example, doctors and vice-versa.

This leads to discrimination, which is disrespect.

In fact, a majority of the problems that we are facing in the society today have to do with the issue of disrespect in the name of respect, but not respect and disrespect. Majority of movements, revolts, etc. are due to the lack of understanding of the feeling of respect. Simple incidents of discrimination (in the name of respect) cause so much of fight, disagreement, opposition and troubles. If we are able to do the right evaluation on the basis of Self and see that other is similar to me, many of these issues can be resolved.

<b>Differentiation</b>	<b>Respect on the basis of Self</b>
I evaluate on the basis of body, physical facility or belief (preconditioning).	I evaluate based on my natural acceptance.
I compare, compete and differentiate.	Our purpose, program and potential are same.
I am different or superior to the other.	The other is similar to me.
We are in competition.	We are complementary to each other.
I make effort to accentuate the difference, to manipulate and exploit the other.	If the other has more understanding, I learn from him, or if I have more understanding, I facilitate understanding in other.

**3. Affection:** *It is the feeling of being related to the other.* When there are the feelings of trust on intention and right evaluation of competence in a relationship, I am able to define my complementarity with the other. In this way, I am able to accept the other as my relative.

- Affection is the feeling of acceptance for the other as one's relative. For example, parents generally have a feeling of affection for their children. Similarly, children also feel related to their parents.
- It is a naturally acceptable feeling and it is desirable in every relationship.
- This feeling can be in continuity only when the relation already has the feelings of trust and respect.
- The feeling of affection naturally bring responsibility and commitment for mutual fulfilment – at the level of both Self and Body.
- Lack of affection can be seen in the form of opposition or jealousy.

**4. Care:** The feeling of affection naturally bring the responsibility and commitment for mutual fulfilment. It starts reflecting in terms of the feeling of care and guidance. They are natural outcomes of the feeling of affection. *Care can be defined as the feeling of responsibility and commitment towards (nurturing and protecting) the Body of my relative.*

If I have this feeling of responsibility, I would think in terms of nurturing the Body and protecting the Body. For example, parents having the feeling of affection towards their child, naturally take care of the child's Body. Parents do not worry about their inconveniences while taking care of the child's Body. They nurture the child regardless of whether the child is able to reciprocate or not, in terms of feeling and fulfilment. It is unconditional. Care is equally important for elderly and sick family members who need assistance to take care of their bodies.

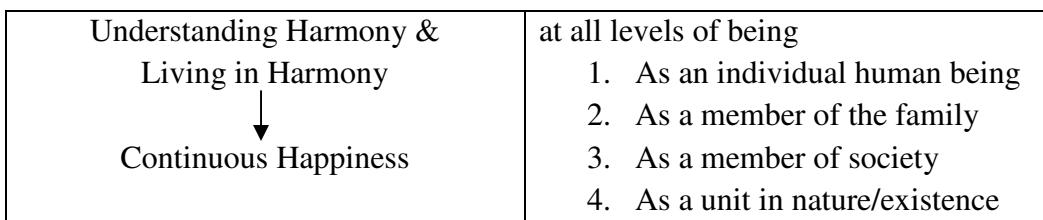
Care is the feeling of the Self, associated with the Body and physical facility. In order to nurture and protect the Body, we require physical facility, like food, water, shelter, etc. The actions out of care are done with responsibility and happiness. For example, mother cooks food with a feeling of care for her family members. The work is joyous. However, when a hotel employee is cooking the food, perhaps with a focus on his salary, the work may not be joyous.

**5. Guidance:** Guidance is one of the natural outcomes of the feeling of affection. *Guidance can be defined as the feeling of responsibility and commitment for ensuring the right understanding and right feeling in the Self of my relative.*

In families, we do try to guide the children to the best of our ability. Parents and other family members pass on what they know or assume to the children. If parents have understanding of harmony, and they are living in harmony, they are able to provide guidance to the children in the true sense. Through it, the children also understand harmony and live in harmony. On the other hand, if the parents themselves are not very clear about harmony, about the co-existence of Self and Body, about right understanding and right feeling, etc., then in place of providing guidance, the parents' preconditioning gets passed on to the children. Guidance is the need of every human being, not just the children in the family.

If we come to know the difference between care and guidance, we see that our focus is mostly on care at present, because we generally assume that human being is Body. We should have equal responsibility and commitment towards our Self. For example, many times, mother tends to over-feed child or even force-feed the child. The child may cry and complain, as the force-feed make the Self of child unhappy. But mother keeps on frighten the child, or give lucrative incentives like chocolates to succeed in her action. This is surely neglecting their Self as well as it does not nurture the Body of child.

**6. Reverence:** *Reverence is the feeling of acceptance for excellence. Here excellence is to be in a state of continuous happiness.* This calls for understanding harmony and living in harmony at all the four levels. Once we achieve excellence, it continues. Excellence is definite and absolute.



We all aspire for continuous happiness. In that sense, we all aspire for excellence. The revered person has realised harmony within and also outside world. Hence, we would naturally accept him/her and take inspiration from the person. When we put effort for excellence, it is called worship. A person who has achieved excellence has nothing to do further for himself. Such a person naturally likes to help others to achieve excellence. This process is a joyous effort for the revered person.

**7. Glory:** *Glory is the feeling of acceptance for those who have made effort for excellence.* We have a feeling of glory for people who have made effort or making effort for excellence. We call all those people great because they invested themselves to achieve excellence. When we can accept the effort made by them, to whatever extent they are able to achieve it, we naturally have a feeling of glory for them. We want to have this feeling for our family elders and teachers too. We have a natural expectation that they would make sincere efforts for right understanding and right feeling.

**8. Gratitude:** *Gratitude is the feeling of acceptance for those who have made the effort for my excellence.* It is the feeling for those who have helped me, in any way, in my own effort to achieve excellence. It is a significant feeling in development of relationship. We can see such people particularly in family. Parents and others have affectionately brought us up, provided us with necessary physical facility to nurture and protect our body. Some of them might have helped or are helping in the process of my understanding harmony and living in harmony. There will be so many people outside the family too who have been helping us for our development. We have a feeling of gratitude for them too.

In terms of continuity of the feeling of gratitude, it is naturally possible in case of help received for improving my understanding and feelings, that is at the level of Self. On the other hand, if the help is received in the form of physical facility for nurturing and protecting our body, the feeling of gratitude is not generally continuous. But it is possible to make it continuous only when we develop right understanding. We generally have this feeling for those who helped us for our excellence, however, there will be people who could not do anything for us in spite of having the intention to help us. We should not have remorse for what they could not do.

**9. Love – the Complete Value:** *Love is the feeling of being related to all.* Verifying on the basis of natural acceptance, we come to conclude that we want to be related to one or many, but ultimately to all. The feeling of being related to one or many is called affection, and the full possibility of feeling of being related to everyone is called Love. It is not confined only to human beings, but extends to all other units of Nature. We start with the feeling of Affection and we complete it with the feeling of Love. Hence, it is called complete value. If there is feeling of love in a relationship, it implies that all other eight feelings are already there in that relationship.

Love is born out of understanding (and not based on sensation) that I am related to each and every human being and every unit of Nature. The feeling of love is expressed in the form of – kindness, beneficence and compassion. Although the feeling of love is for all but it is expressed for those who come in contact. It is the feeling of love which paves the way for an undivided society. Till then, we have divided society.

The basic difference between love and infatuation is that love is born out of understanding and infatuation is born out of sensation. Love is continuous and unconditional, while infatuation is temporary and conditional. Sooner or later, when the effect of infatuation wears off, the long-term issues of feelings become prominent. But, when you have the feeling of love on the basis of understanding, you are rising in love, you are no longer falling in love.

### Response and Reaction in Behaviour

Reaction	Response
You decide how to behave based on the behaviour of the other.	You decide how to behave on your own right.
It depends on whether you like or dislike the behaviour of the other. If the other behaves properly, you also behave properly. If the other misbehaves, you also may misbehave.	It is based on right understanding and right feeling in yourself which are definite. Your behaviour is always for mutual happiness.
Your behaviour is decided by other (i.e., remote control is with others).	You decide your own behaviour.
You are enslaved.	You are self-organized.
You have doubt on the intention of the other.	You are clear about the intention of the other.
You get excited or hurt by their behaviour.	You are neither hurt nor excited by the behaviour of the other.
Your priority is not mutual happiness.	Your priority is mutual happiness.
Your conduct is indefinite.	Your conduct is definite.

**Understanding Justice:** *Justice is the recognition, fulfilment and evaluation of human-human relationship, leading to mutual happiness.*

*Recognition:*

- Accepting the relationship unconditionally.
- Accepting the other with their full possibility (potential) and with their current level of competence.

*Fulfilment:*

- Ensuring the naturally acceptable feeling in oneself and sharing it with the other.
- Living with responsibility with the other unconditionally, due to which the other is comfortable and assured.
- Making effort for mutual development, i.e., developing one's own competence and helping the other in developing their competence.

*Evaluation:*

- Verifying that the right feeling has reached to the other and the other is able to see that it is the right feeling.

One has to gain competence to live with justice in the relationships in continuity. Developing competence sometimes may be instantaneous and sometimes it takes time. If neither of the two is competent, justice will not take place. If one is preconditioned or is trying to draw happiness through sensation, neither will be able to ensure happiness for himself in continuity nor will the other.

Many times, justice is not possible due to our wrong recognition of feelings. For example, if we assume “there is struggle for survival”, we start with a feeling of opposition (jealousy). With this wrong feeling, howsoever hard we try for fulfilment in relationship, it will lead to competition, opposition, fights and war. There could be many such wrong assumptions leading to wrong feelings in us that retard the possibility of justice.

Deep within, our natural acceptance is for justice from family to world family – justice in the family as well as justice with every human being. We have a natural acceptance for an undivided human family, i.e., an undivided society.

## PART-2

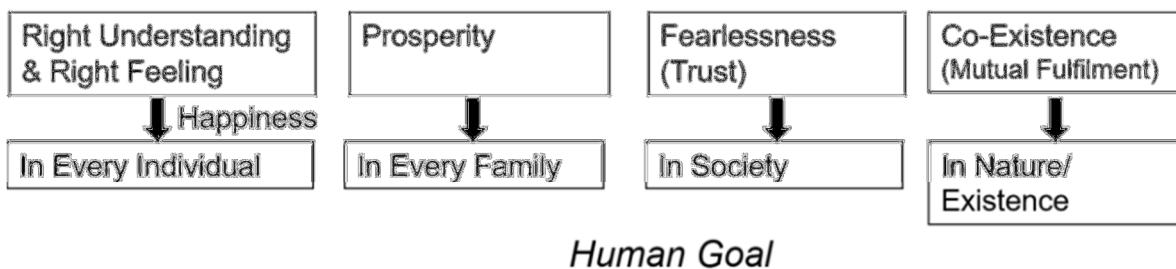
### HARMONY IN THE SOCIETY – Understanding Universal Human Order

The third level of living is Society, after the two levels – Self and Family. It is known that human families do not exist in isolation but are always in mutual co-existence with other families in a family cluster. The family relations naturally get extended far and wide. Also, we usually need to frequently interact with human beings and this forms our immediate society. The base of harmony in Society is the harmony in the Family for which the base is harmony in the Self. Only people who have harmony within will be able to ensure a harmonious family. Families which have harmony within can give rise to a harmonious society. Thus, the building block for harmony in society is the harmony in Family. There are three aspects to be focused on for understanding harmony in society.

1. The goal of human being living in society (Human goal)
2. The system required to achieve human goal
3. Scope of this system

#### Understanding Human Goal

The goals of human being living in a society are presented in the following figure.



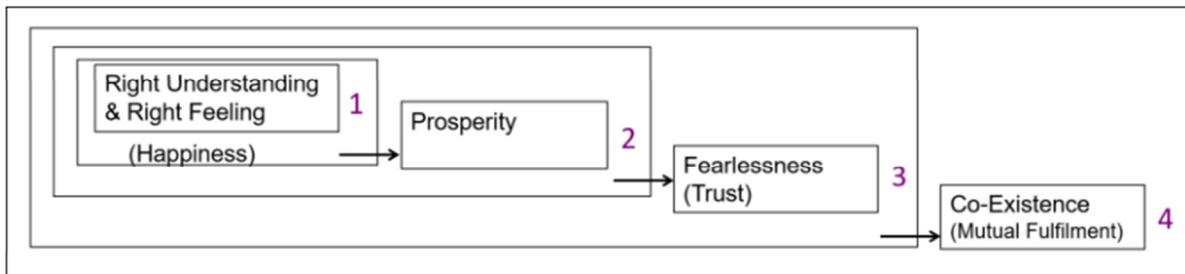
We can understand the human goals by exploring the following questions.

- Right understanding in every human being or only a few to have right understanding and others to follow them?
- Prosperity in every family or few families to have accumulation, and others to be deprived and dependent on the few?
- Fearlessness, based on trust and affection, in the society or a state of fear, based on mistrust and jealousy in the society?
- Co-existence (mutual fulfillment) in nature or exploitation and domination of nature?

A little exploration will show that all four goals are desirable and required. Hence, we can recognize a definite human goal and it can be common to everyone living in society.

- Since individual human being is a basic building block for the family which is the building block of society, ensuring right understanding and right feeling in every individual is the first and foremost thing to do. It is the base for the other three.

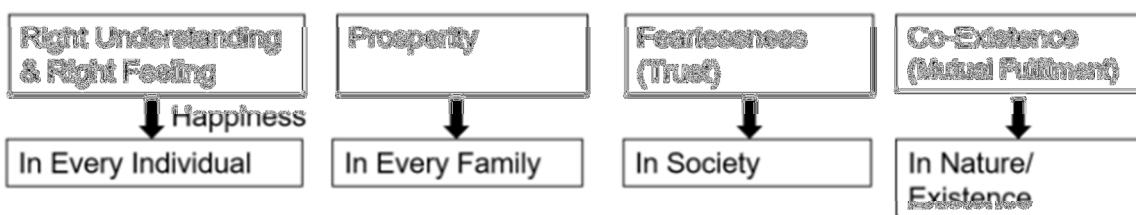
- Families of such individuals (with right understanding and right feeling) only can identify their need for physical facility, produce more than that and ensure prosperity in the family.
- Prosperous families living together in a relationship of mutual fulfillment can ensure fearlessness based on trust amongst themselves.
- Such a society can ensure mutual enrichment with the rest of the nature and it can lead to co-existence in nature. This fourth goal is the natural outcome of the first three.

*Sequence and Priority Order of Human Goals*

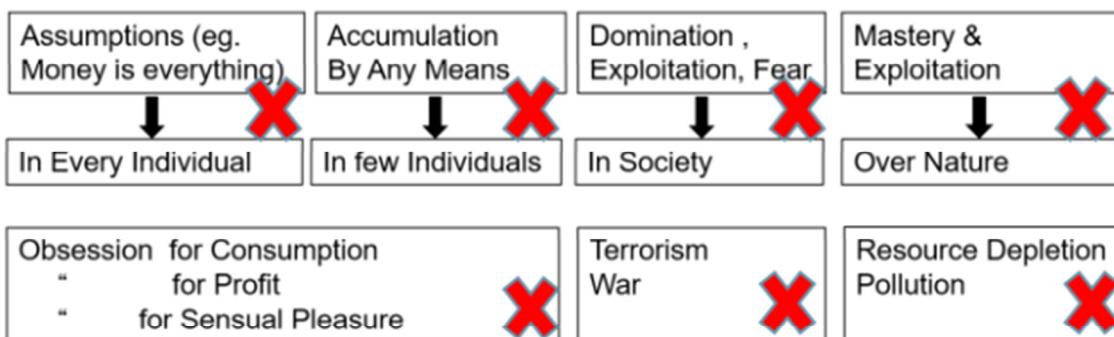
### **Appraisal of the Current Status**

We can see that the root cause of the problems we are facing at the level of society, like global warming, climate change, terrorism, etc. is the wrong assumptions we have about ourselves, about the nature, about our purpose, about goal of society and so on. With these assumptions, the efforts are often leading to contradictions. They are only the indicators or symptoms of our wrong assumptions. In the following figure, the comprehensive human goal is mentioned on the top, and the predominant prevailing notions of societal objectives are mentioned in the bottom.

#### **Human Goal**



#### **Gross Misunderstanding**

*Human Goal vs Gross Misunderstanding*

- a) The first goal is to ensure right understanding and right feeling (leading to happiness) in every human being. But, the prevailing notion is that accumulation of physical facility (money) by any means, and getting feeling from others, leads to happiness. These false assumptions are being propagated knowingly or unknowingly through parents, teachers, friends and even through education.
- b) The second goal of prosperity is similarly replaced by accumulating more and more, without having the clarity of how much is really needed. It is because, we are not able to identify our need for physical facility due to lack of right understanding. It is assumed that one who has more money is prosperous. Due to these assumptions, people are living with three kinds of obsessions:
  - i) Obsession for consumption: To consume more and more food, clothes, house, gadgets, etc. for happiness.
  - ii) Obsession for profit: To take as much as possible from others and give as less as possible to others, with an assumption that more profit means more happiness and prosperity.
  - iii) Obsession for sensual pleasure: Trying to get happiness from sensation through the body. For example, obesity is largely due to an obsession for taste.

Most of the crimes in society (corruption, rapes, murders, etc.) today are due to these obsessions. We are trying to deal them with at the level of society, while their roots are in the family and individual assumptions.

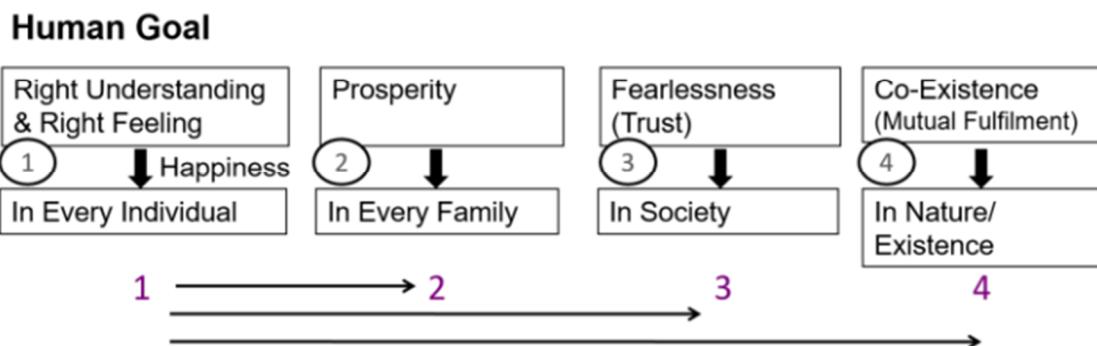
- c) The third goal of fearlessness (trust) is replaced by domination, exploitation and fear in society. This is due to lack of understanding that the other is like me with same purpose. In the name of business and economy (profit and growth), we are trying to dominate, which is not naturally acceptable. Expansion and growth can be possible in two ways – either domination and exploitation or with right feeling in relationship. If domination is involved, the other person resists and it ultimately results in opposition and mutual unhappiness. It is the reason for today's problems like struggle, terrorism and war. If right feeling is involved, the other persons accept you and trust you. It becomes mutually fulfilling existence.
- d) The fourth goal is co-existence in nature and existence. But what we are mostly trying to do today is mastery over nature and its exploitation. It results into resource depletion and environmental pollution. We are using the resources at a much faster rate than what nature can produce. We are generating so much of waste and pollution that it is beyond nature's capacity to absorb it. As a consequence, there is a crisis of global warming and climate change.

Some of the challenges we are facing today at different levels are 1) use of lot of resources in healthcare for combating obesity, frustration, depression, lifestyle disorders, suicides, 2) lot of resources spent for defence, law enforcement and legal system to deal with problems in relationships, 3) global warming and climate changes, 4) divorce and isolation. Even with all the power and money, happiness seems to be elusive.

We are trying to address these challenges in bits and pieces. These efforts result into more controls, more surveillance, more rules and regulations, more courts, police, defence and jails, etc. We need to identify that these challenges are coming from individuals without right understanding, people with wrong assumptions and living on the basis of gross misunderstanding. The proposal is that only a holistic solution that takes care of all aspects and for all people as well as rest of nature will work – Human Order.

### **Dimensions (systems) of Human Order**

The programme to fulfill the human goal that lead to universal human order is proposed as the following dimensions. There are five interconnected, complementary dimensions of human order for fulfilling all human goals.



1. Education-Sanskar (leads to Right understanding and right feeling) [1]
2. Health-Self regulation (leads to health of the Body)
3. Production-Work (leads to Prosperity)
4. Justice-Preservation (leads to Fearlessness and Co-existence respectively) [3] and [4]
5. Exchange-Storage (leads to Prosperity and Fearlessness) [2] and [3]

Each dimension of human order is explained in detail.

#### **1. Education-Sanskar**

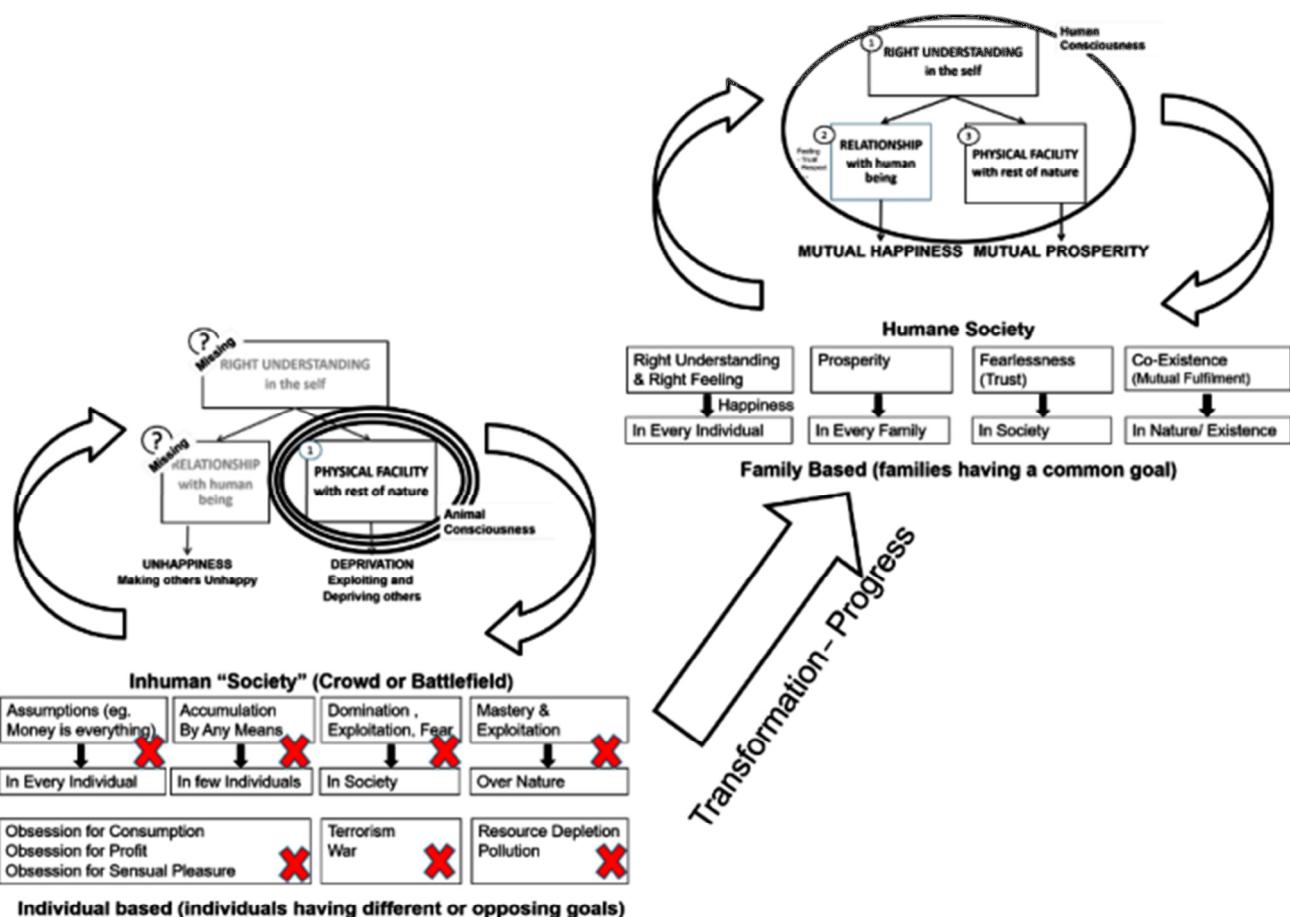
*Education is to develop the right understanding of the harmony at all levels of being – from self to the entire existence (individual, family, society, and nature/existence). Sanskar is to develop the basic acceptance of the harmony at various levels.*

These acceptances give rise to commitment to live with them. Our living is an expression of our sanskar. Our world-view, attitude, tendency, etc. are all part of the expressions of our sanskar.

The role of education and sanskar is to facilitate the development of the competence to live with definite human conduct by ensuring all three:

- Right understanding*: understanding harmony at all the four levels, and thus understanding what to do as a human being at all the four levels.
- Right feeling*: the capacity to live in relationship with the other human beings – in family and in society.
- Right skills for prosperity*: capacity to identify the need for physical facility, skills and practice for sustainable production of more than what is required, and the feeling of prosperity.

The current education mainly talks about skills, not really paying attention to values. Instead of the right feeling, competition (feeling of opposition) is getting promoted. Instead of skills for prosperity, skills for exploitation are getting promoted. The major focus seems to be on accumulation of money, almost by any means. This is living with animal consciousness. People living with this assumption give rise to an inhuman society.



## Role of Human Education-Sanskar - Transformation

The education system has a major responsibility for preparing the people and developing the society into a living model of human society. This is an ongoing process. However, on a day-to-day basis, the following things factors contribute to the making of an individual's sanskar – behaviour and systems in the family, messages through newspapers and media, various festivals, functions, celebrations, significant events like birth, marriage, death, etc.

## **2. Health and Self-regulation**

*Self-regulation is the feeling of responsibility towards the Body for nurturing, protection and right utilization of the Body.*

*Health of the Body is indicated by the fact that it is able to act according to the instruction of the Self and the different parts of the Body are in harmony.*

At the level of society, the societal systems required to support, protect and enrich this dimension are:

- a) *Education system:* It is necessary to prepare the child in all dimensions of health, so that he/she develops the feeling of self-regulation and has appropriate practice to keep the Body healthy.
- b) *Family system:* A system of appropriate intake, routine and labour/exercise, etc. is a natural part of the family system. It will also have the skills and means to deal with minor ailments with home remedies.
- c) *Health system at the societal level:* This societal system will focus on ensuring health and on prevention of diseases, rather than on treatment of disease alone. It also promotes labour, exercise and various means to keep the Body and breathing in balance.
- d) *Medicine and treatment system at the societal level:* An evolved holistic system of medicine and treatment which is based on the essence of different systems prevailing today. It would be run as a service with a feeling of mutual fulfillment, rather than as a for-profit business.

About 80% of health issues which are related to lifestyle could be prevented at the level of individuals, families, schools and colleges. About 10% of the remaining could be handled by home remedies leaving a very small percentage of communicable illnesses, accidents and genetic disorders that would require medicine and treatment. With this understanding, a significant portion of burden on the present health systems can be reduced. One essential outcome of all this exploration on health and self-regulation is that we are able to identify the definite need of physical facility. It also provides the necessary inputs for designing the production systems required for generating physical facility.

### 3. Production-Work

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

For example, in the production of wheat, a field with fertile soil, water, air and wheat seeds are required. All these are the units in the rest of the Nature. In addition to these, human effort is required to till the soil, to sow the seeds, to water the field, to remove the weeds, to harvest the wheat, and so on. All this is the work required. Thus, for any production to take place, two things are required – Rest of the Nature (Natural Resources) and Human Effort.

There are two important issues related production-work:

1. What to produce?
2. How to produce?

Answering to the first one, we have to produce physical facility required to nurturing, protection and right utilization of the Body.

There are two criteria to know how to produce:

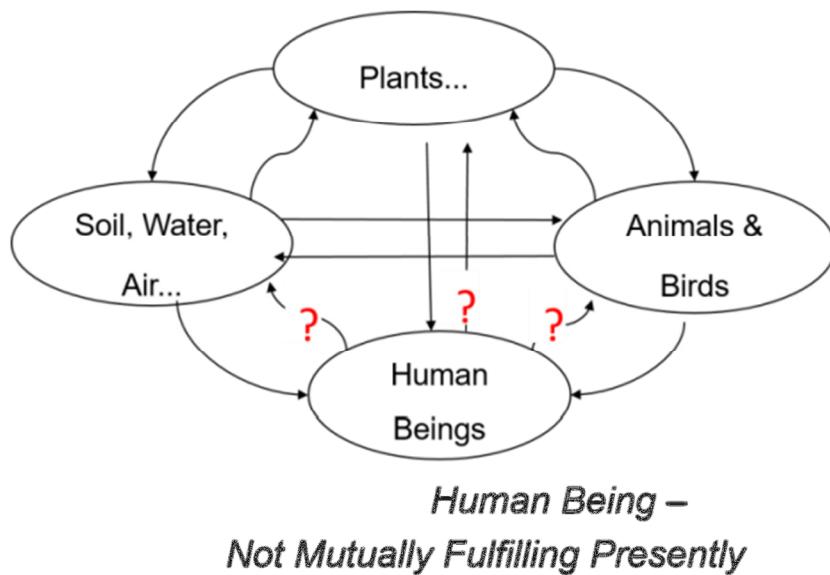
- 1) The process must be cyclic and mutually enriching – it must be eco-friendly;
- 2) Justice must be ensured in relationship with human being – it must be people-friendly.

A process is cyclic when it is in accordance with the cycle in nature. In such a process, the resources utilized can return to their original state in due course of their lifecycle. In such a process, there is no waste – everything produced is either in the form of finished product, a by-product or co-product which is used in some or other process.

For example, when you sow wheat, it germinates, grows into a plant, produces multiple grains of wheat and goes back to the soil. Such cyclic processes are already taking place in nature. We need to understand the existing cycles in nature and utilize them to fulfill our needs.

When it comes to production, we can add some activity in between to fulfill our needs without disturbing the overall cycle. For example, the production of jaggery is a cyclic process. Sugarcane is pressed to extract the juice. The leftover husk is dried and used as fuel to heat the sugarcane juice. The juice reduces to thick sweet syrup and then dries to form jaggery. The emitted carbon dioxide is absorbed by the leaves of the trees around. The released water vapour mixes with air. The ash from the fired husk fertilizes the soil of the surrounding fields. A process is mutually enriching when every unit that is participating in the process is being enriched.

Natural processes already have the two characteristics – *cyclic* and *mutually enriching*. For example, cyclic and mutually enriching processes among (Plants), (Soil, water, air, etc.) and (animals, birds). All these units of nature are enriching for a human being. But, we have to explore if human being is enriching all these units.



Various *production activities* can be categorized as follows:

- a) *Primary production*: Production of physical facility used for nurturing, protection and right utilization of body, e.g. food, clothes, shelter, etc.
- b) *Secondary production*: Production of physical facility used to facilitate primary production, e.g. production of tractors, weaving machinery, etc.
- c) *Tertiary production*: Production of physical facility used to facilitate production, services and human interaction, e.g. train, TV, mobile, etc.
- d) *Services*: To facilitate any of the above activities, e.g. maintenance of tractors, mobiles, software development, so on.

We can observe that the priority order of production is (a, b, c, d). Primary production is of the first priority as it is necessary for the basic survival of human being. Secondary production gets the second priority as it facilitates the primary production, and so on. However, in the present society, the importance given to these is just in the reverse order.

*Pollution and Depletion of Resources*: Resource depletion is the symptom of using a natural resource at a faster rate than the rate at which it is produced in nature. For example, if we use petroleum at a rate greater than the rate at which it is produced in nature, there will be a shortage of petroleum. Similarly, pollution indicates that we are producing something which does not return to the cycle in nature or it is produced at a faster rate than the rate at which it can return to the cycle in nature. Thus, these issues of nature are the outcomes of not understanding the nature as it is. For example, plastic does not degrade, it does not return to the cycle of nature for many years. Carbon dioxide today is produced at a rate much higher than the rate at which nature can absorb, and therefore, there is rise in the percentage of carbon dioxide, resulting into global warming.

#### **4. Justice-Preservation**

*Justice is recognition of human-human relationship, its fulfillment and evaluation leading to mutual happiness.*

Expressing right feeling to the other human being leads to happiness in the other. This achievement of mutual happiness is called justice. For instance, if we are serving young children, the sick/disabled or old people, with a feeling of care, both are happy. It serves the people in need; at the same time gives satisfaction to those involved in the serving processes. If there is justice in the society, it will lead to fearlessness (trust). In order to ensure justice in society, we need to:

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

In the present days, we mostly focus and restrict to the first one, and do not do the second one. Hence, the vicious cycle of injustice continues in society, despite various laws, rules, regulations, etc. With right understanding, we can see that all human beings are one family making effort for a common human goal. Justice ensures fearlessness (trust) in society.

*Preservation is the recognition of relationship of human being with the rest of nature, its fulfillment and evaluation leading to mutual fulfillment.*

The feeling of having or producing more than required physical facility is called prosperity. This physical facility is produced by human effort on rest of nature. If it is produced in a manner in which the rest of nature is also enriched, the preservation part is also ensured.

Precisely, preservation would mean *enrichment, protection and right utilization* of entire nature.

*Enrichment:* It means increasing quantity and quality of physical facility. For example, one grain of rice gives rise to many grains of rice. Hence, cultivating rice and consuming rice as food – ensures prosperity in human being along with enrichment of rest of nature.

*Protection:* It means ensuring the value of a physical facility for an extended period of time. In the simplest way, protection is varnishing a wooden chair to keep it in usable state for a longer time. Similarly, maintenance of physical order, mineral availability, consistency of the seasons, weather, air quality, rainfall, and groundwater reserves, etc. come under protection of nature.

*Right utilization:* It is the use of physical facility for the purpose of the larger order. For example, the right utilization of food grain is its use for nurturing the Body, not letting it spoil. Of these three, the first priority is right utilization. Preservation ensures the co-existence in nature.

## 5. Exchange-Storage

*Exchange means sharing or exchanging of physical facility with a view of mutual fulfillment.* It is sharing within the family, or to the extent one has been able to accept relationship. Beyond that, it is exchange. Through sharing and exchange of physical facility, each family can have all that it needs. When we are exchanging physical facility with a family or a community, the important aspect is the feeling or view with which the exchange is done.

*Storage is keeping physical facility with a view of mutual fulfillment and not with the obsession for profit or for accumulation or exploitation.* It is for protecting physical facility, so that it is available, when required, for the purpose of mutual fulfillment.

*Example:*

Suppose there are two persons and they have two pieces of bread, which is not sufficient for both of them. There are three possibilities:

- 1) Both try to take both the pieces of bread. They struggle and fight. Eventually, they decide to take one each. Each decides separately that henceforth, they will make more effort to grab more of the available food. This is the economics of “take-take”. Both are trying to maximize their returns. Both are unhappy.
- 2) They logically work out that they can get only one piece each, so they divide it equally, but neither is fully satisfied. This is the economics of “give-take”.
- 3) Both have a feeling of relationship, like a mother and child. They know that two pieces of bread are not sufficient even for one person. Each offers both pieces to the other. They discuss and eventually decide to take one piece of bread each. They also decide to work together to make more pieces of bread in future, so that they can both fulfil their needs. This is the economics of “give-give”.

When there is acceptance of the other, it is always the give-give mode. We can see that this mode is naturally acceptable. Only in such a case, mutual fulfillment is possible, and there will be fearlessness in the society. But, when there is lack of acceptance of the other, or opposition with the other, we think about the take-more-give-less (or give-nothing) mode. Here the view is profit or obsession of profit or exploitation. It will cause deprivation and it is also a cause of fear in the society.

## Harmony from Family Order to World Family Order – Universal Human Order

A society is composed of families living together with a common goal. At each level, the harmony contributes to harmony at the next higher level. Human beings individually in harmony contribute to a family order that is in harmony. Families in harmony contribute to a harmonious societal order; and all the way to a world family order. This is called Universal Human Order.

Upon exploration, we can see that it starts with the family order as it is the smallest unit where all the dimensions of human goal start taking shape. We all have certain responsibilities at home, for example, sharing views on various topics, production of food grains, shopping for food, cooking food, etc. There is also some effort for development of life related skills – how to interact with others, how to take care of others, how to live with the neighbours and so on. This is all to do with sanskar. Health related aspects are also learnt while living in a family. Thus, there is some effort in the family for each of the dimensions. This is called family order.

The scope is from this family order to world family order. After the family, we have family clusters, the village, village clusters... the nation and ultimately the world family. We move from family to the world family in ensuring all dimensions of human order and fulfill all the human goals. Family order refers to the system in a family of responsible people living together for the common human goal. In particular, family is making effort for:

- Mutual development of right understanding and right feelings in every family member, including next generation, leading to mutual happiness.
- Participation in production of required physical facility in the form of labour, leading to prosperity.
- Contributing to a human society by way of participating at the next higher-level order.

The next level is family cluster order. Consider a simplest example of a marriage in a home. The associated families join in to make arrangements, take care of the guests and ensure that the function is organized smoothly. We can see that there is synergy in the goals of these families – all are making effort for the common human goal. At the base there is the feeling of relationship. There is complimentarity at the level of skills and a natural division of responsibility in each of the dimensions. It leads to fulfillment of human goal at the family cluster order. Such qualities are operated in case of larger orders for achieving the human goal.

Family Order  $\Rightarrow$  Family Cluster Order  $\Rightarrow$  Village Order  $\Rightarrow$  Village Cluster Order  $\Rightarrow$  City Order ...  $\Rightarrow$  Nation Order ...  $\Rightarrow$  World Family Order.

Thus, every human being has a voice and a role in one or more of the social systems, all contributing meaningfully to the family order to world family order through the other orders stated above. This is the scope of the systems in a human society.

\* \* \* \* \*

### **Model Questions from Unit-III**

1. What are the four important aspects of relationship? Explain.
2. What is Justice? Explain its elements?
3. Explain the nine values in human-human relationship. How their fulfillment in relationship ensures mutual happiness?

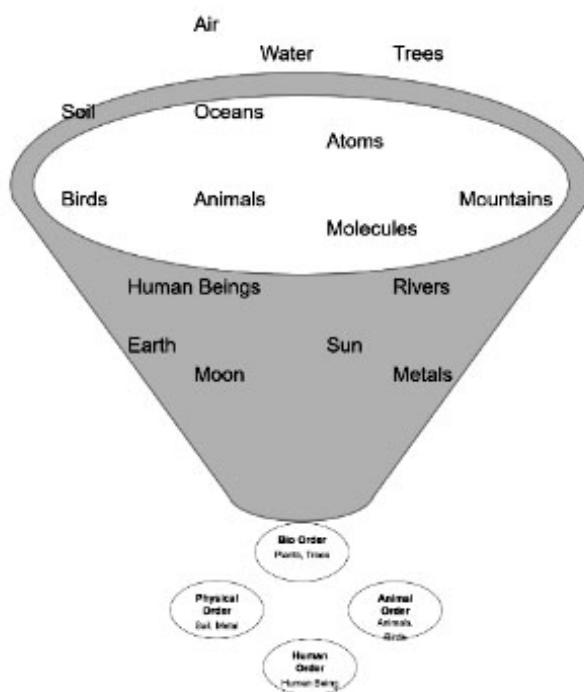
4. What do you mean by Trust? Explain with an example. Also, differentiate between intention and competence.
5. Define respect. Distinguish between over evaluation, under evaluation and otherwise evaluation with an example each. What problems do we face because of these wrong evaluations?
6. Differentiate between respect and differentiation. How do we differentiate in relationships on the basis of body, physical facility and beliefs? What problems do we face because of such differentiation?
7. Distinguish the following pairs of values in relationship. a) Glory and Gratitude, b) Care and Guidance.
8. What is the building block for harmony in the society? Explain.
9. Describe the human goal. Explain how this is conducive to sustainable happiness and prosperity for all. What is the priority order of the human goals in which they can be fulfilled?
10. Critically examine the goals of the present-day society with respect to human goals. What is the outcome?
11. List the dimensions (systems) that comprise a human order. Explain how each dimension contributes to the fulfillment of the human goal.
12. What are the two important issues to be addressed in the dimension of production? Explain with examples.
13. Explain, giving examples, how pollution and resource depletion are both the direct outcomes of not understanding nature the way it is.
14. Write a short note on the three aspects of preservation. Why is storage required in a society? Suggest any two ways in which you can store the produce for right utilization in the future.
15. What is the meaning of ‘universal human order’? What is its scope? How is the family order related to universal human order?

## **UNIT – IV**

### **PART-1: UNDERSTANDING HARMONY IN NATURE AND EXISTENCE**

#### **The four order of Nature**

Nature is the collection of all the units – air, soil, water plants, trees, animals, birds, human beings, etc. Some units like atoms and molecules are very small in size – so small that we cannot see them with our eyes. On the other hand, some units are very large like earth, sun, other planets, etc. Each unit exists as an individual entity. It occupies a certain volume and has a definite shape and size.



**Nature = Collection of Units, Four Orders**

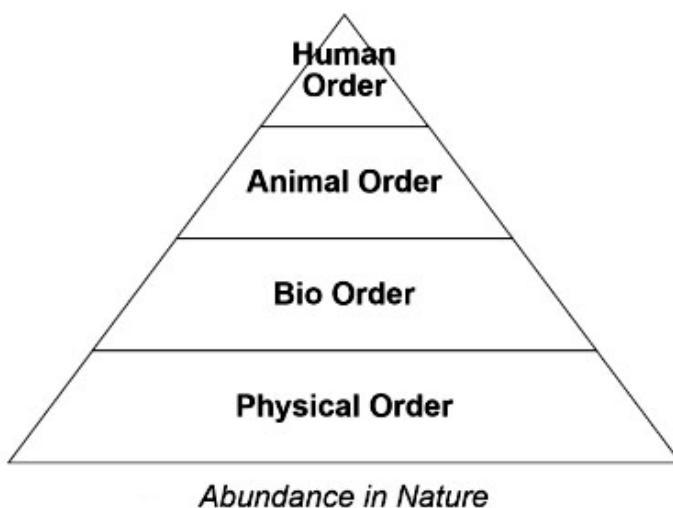
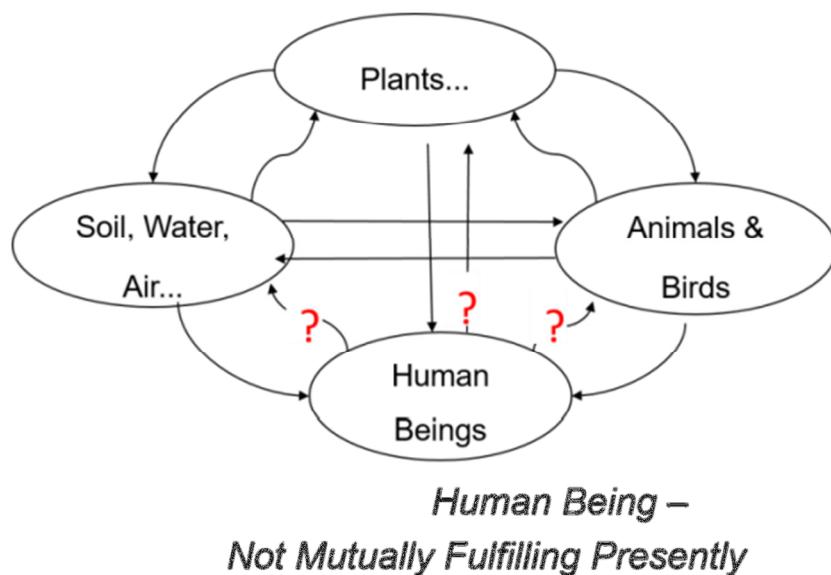
These units are innumerable, and they can be classified based on their common intrinsic properties into four groups called four orders. If we can understand the interaction between few units of each order, we can understand the interconnectedness amongst all the units.

1. Physical Order: This includes units like air, water, metal and so on.
2. Bio Order : This includes grass, plants, trees, etc.
3. Animal Order : This includes animals and birds.
4. Human Order : This includes human being.

#### **Interconnectedness and mutual fulfilment among the four orders**

- The units of physical order, like soil, water and air provide the basic materials for plants to develop, survive and grow. Thus, the physical order nourishes the bio order. Similarly, when leaves, flowers and fruits of plants fall and degenerate, they get converted back into soil, making the soil fertile. Thus, the process is cyclic and mutually fulfilling.

- The interconnectedness can also be observed in case of animal order. The animals and birds depend on plants for their food, and also on physical order for water and air. For example, a cow eats grass as its food and the cow is also fulfilling for plants as well as their dung acts as very good manure which makes the soil fertile.
- It is interesting to note that these processes are going on in the forest without any human involvement. For enriching these three orders, we need not do anything from outside.
- It is clear that these three orders are enriching for human order also. Now, the question is, is the human being fulfilling for the other three orders? Human being is not only unfulfilling for the other three orders, rather human being is dominating and exploiting them, to the extent of global warming and climate change.
- When we refer to our natural acceptance, we realize that we want to fulfil all the four orders. The feeling of exploitation is not naturally acceptable to us. But, the lack of fulfilment is due to lack of right understanding. When we have right understanding, we too naturally work with rest of nature for mutual fulfilment. Right understanding can be acquired through Education-Sanskar.



## Recyclability and Self-Regulation in Nature

There is self-regulation in nature. It does not need to be regulated by human being to be in harmony. With right understanding, human being will also be self-organized, in harmony within and participate in the harmony in the larger order.

There are several cyclic processes in nature.

*Example-1* water cycle: evaporation of water from surface, formation of clouds, rain, streams, over-ground and underground water. Similarly, there are carbon, nitrogen, oxygen cycles in nature.

*Example-2:* In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved and self-regulated. It never happens that the lions eat up all the deer or the deer eat up all the grasses or that the plants grow to the extent that there is no space for deer or that there is lack of soil for new plants.

*Example-3:* The temperature of human body remains at around 37 °C even though people may live in an atmosphere with temperatures as much as +45 °C to -10 °C. It is by way of the self-regulation in nature.

With right understanding of nature as it is and of how the nature is operated, human beings can be the most fulfilling units in nature. They can fulfil all the other three orders. For example, we can use solar power and plant-based fuels in place of petroleum and coal. By maintaining adequate forest and grassland, we can ensure conducive environment for the birds and animals also.

## Understanding the Four Orders

**i) Activity in the four orders:** Each order is characterised by certain activities.

**a)** The activity of *physical order* is formation-deformation. For example when hydrogen and oxygen are combined, we get water. Here water is formed and hydrogen and oxygen are deformed. Through the activity of formation and deformation, one unit of physical order gets converted into another unit of physical order.

**b)** In *bio order*, in addition to formation and deformation, the activity of respiration also takes place. In plants, we can observe several reactions taking place, which involve formation and deformation – new molecules and cells are formed. Apart from this, exhalation and inhalation also takes place.

**c)** In case of *animal order*, we can see that the units of this order have both body and self. Body exhibits the activities of formation-deformation and respiration, just as the plants. In addition, presence of self is evident from the response of *assuming*. Hence, animals have the activity of selecting and tasting for their healthy body and comfort. For example, a cow eats only those

varieties of grasses which are nurturing for its body. The recognition of what to eat is based on taste and these selections are to keep the body in good health.

d) *Human order*: Human being is the co-existence of Self and Body. Human body is also a unit of bio order. Hence the activities of formation-deformation and respiration occur in human body. The activities of self are imaging, comparing, analysing, tasting and selecting.

*ii) Innateness of the Four Orders*: Innateness is the definite self-organization of a unit. Through this self-organization, the unit exhibits definite conduct/property. A unit and its innateness are inseparable.

a) Physical order: The innateness of this order is existence. Every unit exists. It may convert to another form or unit. But, it cannot be destroyed. It exists in a definite order with a definite conduct.

b) Bio order: It has both existence and also growth. Any unit of bio order, like a plant, a tree, an animal body and a human body, all of them exhibit their innateness to exist and to grow.

c) Animal order: The body of animal has the innateness of existence and growth just like plants. The self of the animal order has a will to live – it wants to live.

d) Human order: Human being is co-existence of body and self. The body is similar to any animal body or plant and its innateness is existence and growth. The innateness of the Self is will to live with continuous happiness.

*iii) Natural characteristic of the Four Orders*: Natural characteristic of a unit refers to its natural participation in the larger order (larger unit).

a) Physical order: Composition-decomposition is the natural characteristic of physical order. They involve formation and deformation.

b) Bio order: It participates with the bio order in terms of nurturing or worsening the other. For example, an apple fruit nurtures the human body. The belladonna plant worsens the human body, but it nurtures the body of a goat.

c) Animal order: The body of the animal belongs to the bio order and its natural characteristic is nurturing or worsening. The self of the animal participates by way of cruelty or non-cruelty with other units of animal order.

d) Human order: The body of human being belongs to bio order and hence it has the natural characteristic of bio order. The natural characteristic of self of human being is perseverance,

bravery, generosity, kindness, beneficence and compassion. A human being in harmony can exhibit this natural characteristic.

**iv) Inheritance of the Four Orders:** Inheritance refers to the method by which the units ensure the continuity of their definite conduct, generation after generation.

**a) Physical order:** As long as the constitution of a unit is preserved, it has a definite conduct. Once the constitution of the unit is changed, the conduct will change. For example, iron exhibits a definite conduct. But, when elements like carbon, nickel and chromium are added to it, the constitution will be different and hence the resulting unit (steel) exhibits a different conduct.

**b) Bio order:** In bio order, continuity of the conduct is maintained by way of see. As long as the seed is preserved, the conduct of the plant is preserved. Thus, the inheritance of the bio order is seed based.

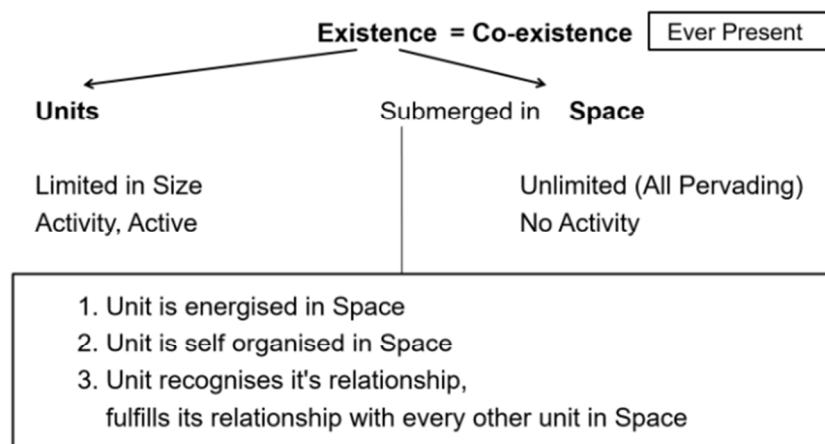
**c) Animal order:** The continuity of the conduct of a unit in animal order is ensured by its breed. As long as the breed of an animal is preserved, its conduct is maintained. The calf of a cow is bound to be a cow and its conduct will be like that of a cow.

**d) Human order:** As far as the body of human being is concerned, it is based on the breed, but the conduct is not breed based. It is based on education and sanskar. The definite conduct of human being is based on education and sanskar.

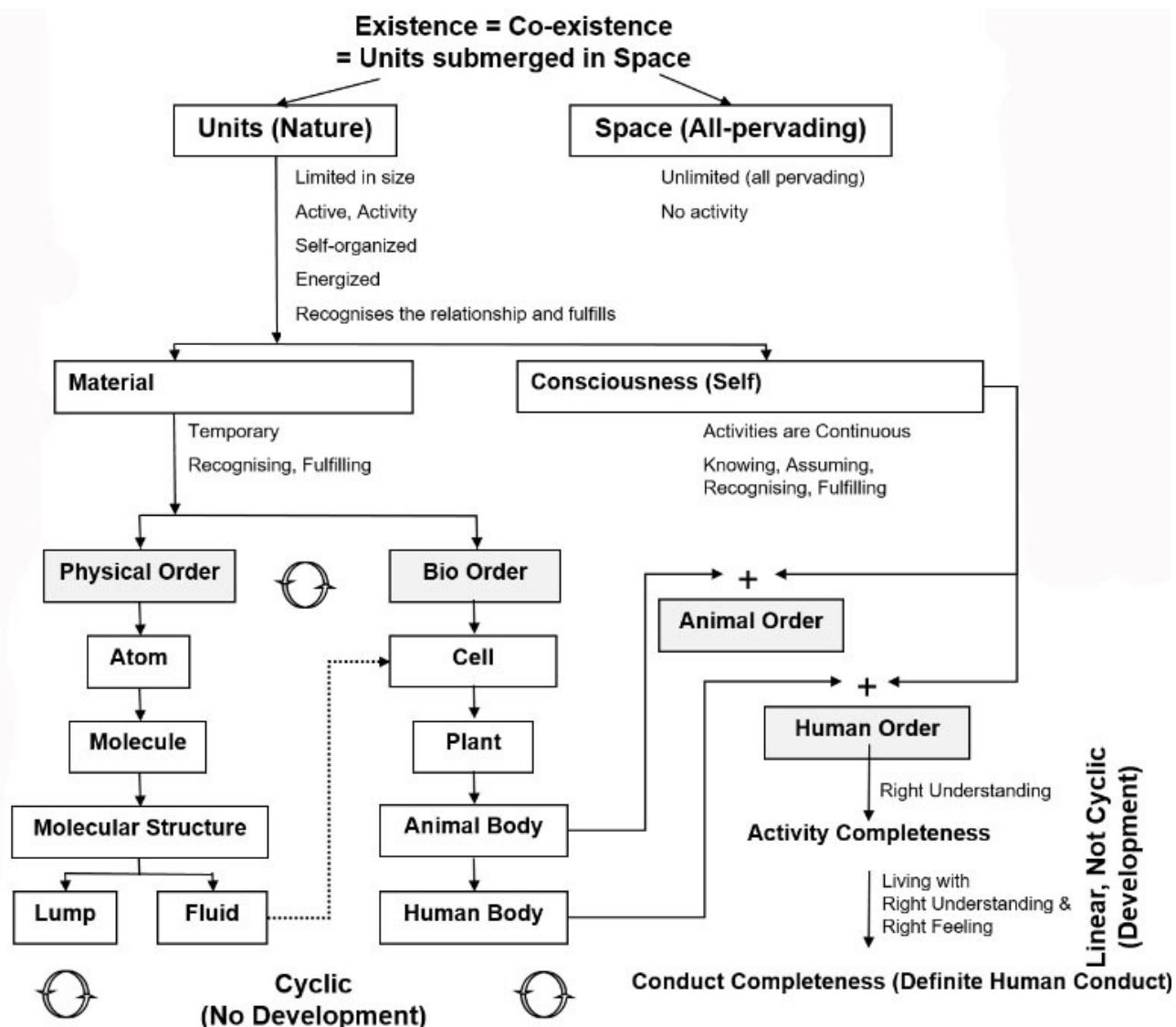
Order	Units	Activity	Innateness	Natural characteristic	Inheritance
Physical order	Soil, metals, minerals...	Formation - Deformation	Existence	Composition- Decomposition	Constitution based
Bio order	Plants, trees, etc.	Formation – Deformation, and respiration	Existence, growth	Composition- Decomposition, Nurture-Worsen	Seed based
Animal order	Animals, birds, etc.	Formation – Deformation, and respiration in Body and Selecting and Tasting in Self	Existence and growth in body, Will to live in Self	Composition- Decomposition, Nurture-Worsen in the Body, Cruelty, Non-cruelty in Self	Breed based
Human order	Human beings	Formation – Deformation, and respiration in Body and Imaging, Analysing-comparing, Selecting-tasting in Self	Existence and growth in body, Will to live with continuous happiness in Self	Composition- Decomposition, Nurture-Worsen in the Body, Perseverence, brevity, etc. in Self.	Education- Sanskar based

## Existence as Co-existence of mutually interacting units

Existence is whatever exists. Existence (= Exist + Essence) is ‘to be in harmony’. Existence is in the form of co-existence which is in the form of units submerged in space. Thus, the units are not in isolation. They are connected through the space. The characteristics of the units and space can be summarised as follows:



The overall picture of existence as co-existence is summarized in the form of a flow chart below.



## Holistic perception of Harmony at all levels of existence

At the level of nature, co-existence is expressed in the form of mutual fulfilment among all the units. All the units put together are bound to be in harmony, i.e., nature as a whole is in harmony. Harmony at each level can be detailed as below:

Level	Relationship	Details
4b. Existence	Co-existence	Units submerged in space
4a. Nature	Mutual fulfilment	Four orders
3. Society	Right understanding and right feeling, Prosperity, Fearlessness, Co-existence	Human-Nature relationship Natural laws Universal Human Order Human Tradition
2. Family	Feeling of co-existence Trust, Respect... Love	Human-Human relationship, Justice, Undivided society
1b. Individual Human Being	Co-existence of Self and Body	Self-Body relationship
1a. Self	Continuous happiness (happiness, peace, bliss)	Realisation of co-existence, understanding of harmony in nature, participation in larger order

All that human beings need to do is

- i) understanding co-existence: It involves both understanding (knowledge) and feeling (resolution) of co-existence.
- ii) living in co-existence: It involves both living in co-existence with human beings (family to world family) leading to undivided society and living in co-existence with nature (family order to world family order) leading to universal human order.

When these two are ensured by human beings, harmony and peace are very natural outcomes.

## **PART-2: IMPLICATIONS OF HOLISTIC UNDERSTANDING OF HARMONY ON PROFESSIONAL ETHICS**

### **Universal Values naturally emerging from the Right Understanding:**

There is innate harmony and orderliness in existence. Human beings need to understand it and they need not to create harmony. The universal human urge for happiness and prosperity is actually the quest for understanding this harmony and being in tune with it. Thus, the universal human values are manifestations of the truth of co-existence.

Only our ignorance, wrong preconditioning, our illusion about ourselves, etc. lead us to all the difficulties and confusions in appreciating and inculcating these universal values. Continuous self-observation and self-exploration enable us to realize this truth. Once we are able to get rid of false preconditions and anchor ourselves to our natural acceptance, the inculcation of human values becomes spontaneous.

- The universal values are the basic realities in existence and are always there.
- It is for us to discover these through self-exploration and learn to live in accordance with them in order to be happy.
- The values need not to be enforced through fear of punishment.
- They need not to be enforced through greed.
- Self-exploration leading to right understanding is the way to serve the purpose. Any attempt to cause fear or greed will fail to promote harmony in the society or organization.

### **Definitiveness of Ethical Human Conduct**

We see that people are struggling to find what the ethical human conduct is. We also see the confusion that what is ethical for one person may not be ethical for some other. The right understanding gained through self-exploration enables us to identify the definitiveness of human conduct which may also be called as ethical human conduct. It is the same for all human beings. It is in consonance with the universal human values. The ethical human conduct can be grasped in terms of values, policy and character as follows:

- i) *Human values – Understanding of role of human being in existence:* Once we have right understanding, we are able to see our natural participation or values at all the levels of being. These values are definite and form the basis of our ethical human conduct.
- ii) *Policy – Thought of how to express (live with) human values:* Once we identify the definite human values, they become the guide to our imagination (desire, thought and expectation). Our imaginations are in terms of how to fulfil this participation, how to live with these values. This is the policy. These policies are, therefore, naturally conducive to human welfare and also every unit in existence.

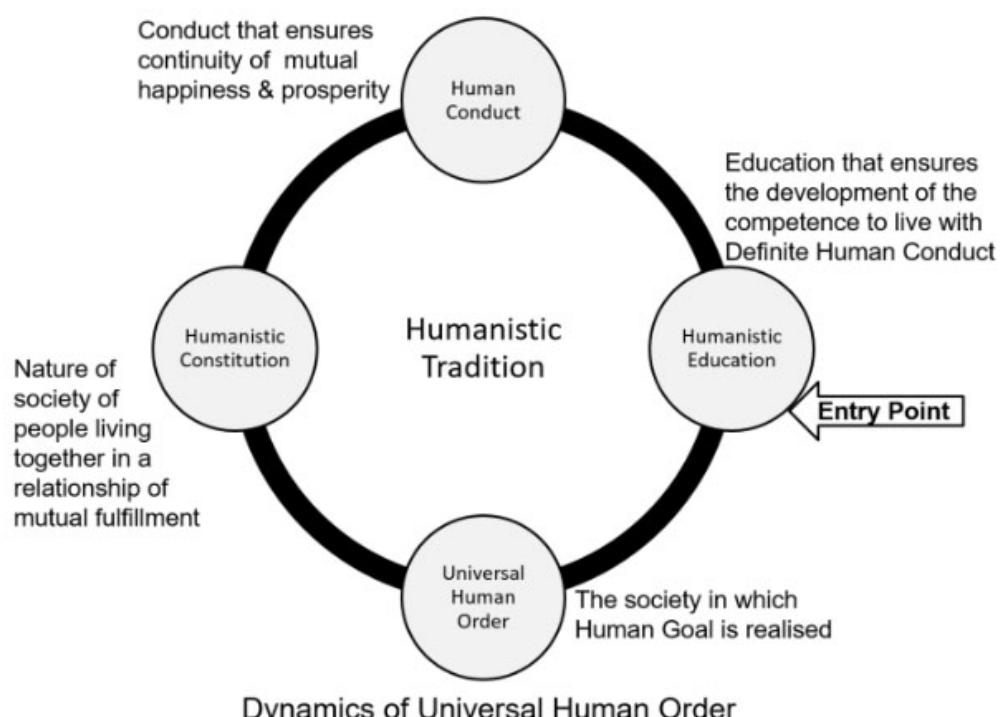
iii) *Characater – Expression of human values in behaviour, work and participation in larger order:* With definite values guiding our imaginations, and means to live with these values, the expression of these values or the interaction of human being with world outside is called human character. This can be understood in terms of the following:

- a) Chastity in conjugal relationship i.e., chastity in husband-wife relationship.
- b) Rightful acquisition and utilization of wealth by way of labour, using cyclic and mutually enriching production processes.
- c) Kindness in behaviour and work – ensuring justice in behaviour and preservation of rest of nature in work, leading to fulfilment of the comprehensive human goal.

**Humanistic Education:** Inculcation of the right understanding at all the levels and development of the competence to live in accordance with it, forms the core of 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.

- It facilitates the process of self-exploration which will lead to continuous self-evolution.
- It enables the realization of one's innateness, universality and definitiveness of ethical human conduct.
- It develops the assurance that only value-based living can be conducive to continuous happiness and prosperity to one and all.

#### Humanistic Constitution:



Right understanding also provides the basis for a humanistic constitution which is essential to the development of an undivided society and universal human order. It is also conducive to the social justice.

Since the parameters of human welfare are universal, i.e., commonly applicable to all human beings, the efforts of human beings in order to achieve the common objectives cannot be conflicting to the interests of each other. But, at present such conflicts are there because of our ignorance, incorrect assumptions/beliefs. The systems at present are working to change behaviour pattern of people by punishments. But, the things can only be set by developing human consciousness and right understanding among people, and in no other way.

Humanistic education leads to human conduct, human constitution, universal human order, and in turn, universal human order ensures humanistic education for the next generation. Here, humanistic education is the entry point. That is why, educationists, teachers, education administrators and policy makers are responsible to bring about this transformation.

### **Profession in the context of comprehensive human goal**

*Any profession is a mode of participation by human beings in the larger order in pursuance of comprehensive human goal.*

- The profession is not only a means of earning one's livelihood, but also a means of one's evolution by appropriate participation in the larger order.
- The success of any professional activity is to be judged from comprehensive point of view only and not in terms of merely wealth generation.
- Professional ethics can be seen as the code of ethical conduct of the profession.

### **Ensuring ethical competence**

The development of ethical competence is a long-term process to be achieved through appropriate value education. The competence in professional ethics will be one of the manifestations of one's right understanding. Following are the salient features that characterize ethical competence:

1. Clarity about the comprehensive human goal: One should have the clarity about the human goal at all the four levels. Any action has to be evaluated from the point of these four-fold objectives mentioned in the comprehensive human goal.
2. Confidence in one self as well as confidence in the harmony, co-existence and self-regulation prevailing in entire existence, based on right understanding of oneself and the rest of the nature.
3. Competence of mutually fulfilling behaviour, clarity and confidence in ethical human conduct.

4. Competence of mutually enriching interaction with nature and ability to appropriately assess the needs for physical facility for oneself, family and society.
5. Holistic vision about technologies, production systems and management techniques.
6. Adequate realisation of one's social responsibility. When people advance in their profession and occupy higher positions of power, their decisions and actions affect a large number of people in society and natural environment.

### **Issues in professional ethics – The current scenario**

The general perception, in which the professions are presently looked at, is in terms of being able to earn more and more money, getting more power, getting more perks or comforts, etc. This view naturally comes in conflict with the expectation of professional ethics to ensure the sustained welfare of all. As a result, the issues are becoming very complex in current scenario.

- The unethical practices are rapidly increasing and their impact is also becoming far-reaching.
- As a result of this epidemic of unethical practices, we are frequently coming across serious scams, major economic offences, etc.
- Some of the effects of these issues are corruption in multiple forms and at various levels, misuse of public funds, political power, cut-throat competition, exploiting weakness of consumers, adulteration, endangering the health and safety of public at large, etc.
- The misunderstanding of ‘profession excellence is wealth generation’ is leading to exploitation of people and the rest of the nature.

The increase in unethical practices in various professions, the contradictions and dilemmas now existing, are primarily due to prevailing worldview focusing on profit maximization. These can only be resolved through right understanding of existential harmony at all levels and living accordingly.

### **Holistic Criteria for Evaluation**

Modern technologies and systems are all human inventions in response to the needs perceived under the influence of prevailing worldview. For the development of holistic technologies and systems, it is necessary to look for their compatibility with comprehensive human goal. Following are the general criteria to be considered:

- a) Catering to appropriate needs and lifestyles
- b) Eco-friendly (cyclic and renewable and mutually enriching)
- c) User-friendly – Safe, economical and enhancing human capability
- d) Promoting local self-sufficiency and optimal utilization of local resources and expertise.
- e) Preference for the naturally available processes and systems.

## **Criteria for Technologies**

The general criteria can be itemized into more specific forms for technologies:

- a) Catering to real human needs
- b) Compatible with natural systems and cycles, and recyclable
- c) Safe, user-friendly and conducive to health
- d) Producible with local resources and expertise as far as possible
- e) Promoting the use of renewable energy resources
- f) Facilitating effective utilization of human body, animals, plants and other natural materials.
- g) Low cost and energy efficient.
- h) Enhancing human interaction and cooperation

## **Criteria for Production Systems**

Based on the needs that are found in accordance with the comprehensive human goal, the production systems should have the following criteria:

- a) Using eco-friendly and people-friendly technologies
- b) Economic viability and sustainability
- c) Priority for local consumption
- d) Ensuring requisite quality of production
- e) Harnessing recycling, conservation and reuse possibilities
- f) Decentralised systems for meaningful employment of people in the community
- g) Safe and conducive to the health of persons involved in production and others.
- h) Matching the pattern of production with availability and the pattern of consumption.

## **Criteria for Management Model**

The management has to focus at the fulfilment of the people involved in the production systems and users of the produce, and it should not have profit-mania. Management models are to be relationship-based, cooperative and ensuring justice in terms of mutual fulfilment and should not exploit people. The following criteria can be chosen for a humanistic management model:

- a) The whole unit working as a well-knit family
- b) Cooperative, motivational and mutually fulfilling
- c) Ensuring correct appraisal of human labour and skills
- d) Sharing of responsibility and participative mode of management
- e) Continuous value addition of the persons involved
- f) Effectively integrating individual competencies and complementarity
- g) Aiming at satisfaction of employer, employee and consumer, and not at profit maximization.

## **Case Studies relevant to holistic technologies and systems**

The topics for case studies on the following topics are beneficial to get familiarity with the on-going effort towards holistic technologies and systems:

1. Renewable and Decentralized Energy Technologies
  - a) Biomass-based energy conservation systems like systems for generation and utilization of biogas that can be obtained from anaerobic digestion of all kinds of moist biomass, systems for generation and utilization of producer gas, systems for production of biodiesel from vegetable oils, technologies for smokeless and energy efficient cook stoves, etc.
  - b) Gadgets to facilitate efficient utilization of human muscle power and animal draught power. For example, human operated agricultural tools and domestic appliances, animal operated irrigation pumps, tractors and other agricultural equipment, etc.
  - c) Devices for efficient utilization of solar energy. For example, solar water heaters, solar cookers, solar driers, solar photovoltaic systems, etc.
  - d) Decentralized wind power devices for water pumping, electricity generation, etc.
2. Systems for water conservation and water shed management for efficient utilization of rain water and for eco-restoration.
3. Technologies and architecture promoting green building materials and energy conservation like bamboo architecture, construction with compressed/stabilized mud-blocks and terracotta tiles.
4. Organic and natural farming techniques including technologies for vermin-composting, production of bio-manures and bio-pesticides.
5. Low cost and energy efficient technologies for small scale production systems like systems for food processing, production of herbal, forest-based and animal-based products.
6. Humanistic organizational/management models.

## **Steps for facilitating the Understanding Harmony at various levels**

In order to facilitate the journey towards harmony at various levels, it is necessary to make available appropriate content and methodology as well as the necessary wherewithal for value education which can effectively enable the process of transformation. The inputs in value education need to be made an integral part of our education. This needs large scale effort to

- a) Develop a rational and universally acceptable content and methodology for value education
- b) Preparation of appropriate resource material
- c) Adequate training of teachers to carry out this task effective and at a large scale

The efforts for this transformation can be divided into the following four steps.

### **Step-1: Steps for Individual Transformation**

The change of ethos involves a long-drawn effort for transformation at the personal level. It involves three sub-steps:

- a) To verify the proposals on our own right, i.e., on the basis of our natural acceptance and our experiential validation. It leads to understanding of harmony. This in turn will guide the behaviour, work and participation in larger order.
- b) To be aware of our self, of your imagination (desire, thought and expectation) every moment. With this awareness, it is possible to know the content of our imagination and accumulated acceptances (sanskar).
- c) Self-evaluation – to evaluate our sanskar and our natural acceptance. This is to be started when we feel comfortable with first two steps above. The root desire behind every imagination is to be identified and the corresponding feeling/purpose is to be checked with natural acceptance. With continuous practice, the sanskar that is in line with natural acceptance will be reinforced, while that which is not in line with natural acceptance will become redundant, and will be dropped. Thus, the new sanskar will be more in harmony with natural acceptance than the previous sanskar.

### **Step-2: Creating mass awareness towards holistic development**

With right understanding and right feeling in us, we will develop the willingness and capacity to share with others. This is a natural process. We facilitate and develop other people to have the right understanding and right feeling. This step involves dialogue and discussion with a view to facilitate self-exploration in others. The people to share with would include:

- a) Family members and friends: This will enhance the harmony in the family and enable us to participate more freely in the larger order.
- b) People who have interest and readiness for purposeful social effort and social development
- c) Educators, teachers and education administrators: Once they can see the possibilities, they will invest themselves to introduce human values in education. Also, they will be able to refine the content and process of education.
- d) People connected to governance: They will be able to introduce it in the policy level.
- e) Colleagues at work: It can be a part of the learning activities at the workplace.

### **Step-3: Moving towards Humanising the Mainstream Education**

As the awareness amongst the people grows, the main task will be to gradually move towards humanistic education which involves the following sub-steps:

- a) Integrating appropriate inputs of value education at various levels in the current curricula from school education to higher education. Along with the present course, some new elective courses like understanding the human being, understanding co-existence in existence, universal human order, management by relationship, etc. can be introduced.
- b) In order to make the above effort fruitful, necessary support and policy initiatives will be helpful from MHRD, UGC, AICTE, ICMR, University academic councils and school education boards.
- c) Teacher orientation programs and development of resource materials.
- d) Adequate thrust to R&D dedicated towards transforming the whole mainstream education into humanistic education (value-based education). This is going to be a long-drawn process, however, it is indispensable.

#### **Step-4: Developing Models for Holistic Living in Educational Institutions and in the Community**

This steps helps in linking the educational institutions with local development programs in collaboration with voluntary organizations and government agencies. Accordingly, the focus of R&D in higher education institutions will need to be shifted towards various aspects of holistic development. It results in the development of real-life models facilitating universal human order.

Although the above process is very long, there is no other way. We have to move forward gradually with perseverance. Such a transition has become unavoidable to save humanity from grave catastrophe. To ensure happiness and prosperity and their continuity for all human beings, the transition to human consciousness and humane society is essential.

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#### **Model Questions from Unit-IV**

1. List the four orders in Nature with examples of units in each order. What is the basis of this classification?
2. Discuss interconnectedness and mutual fulfillment among all the four orders with examples.
3. Why is the human order, by and large, not mutually fulfilling for any of the four orders? Explain.
4. Write a short note on the recyclability and self-regulation in Nature.
5. Explain natural characteristics, inheritance, activities and innateness existing in the four orders of the Nature.
6. Comment on “Existence is Co-Existence of mutually interacting units”. Present the units and orders of the existence in the form of a flow chart.
7. What do you mean by holistic perception of harmony at all the levels of existence? Discuss in detail.

8. Explain how right understanding forms the basis of assimilating universal human values in a natural way.
9. What do you understand by definitiveness of ethical human conduct? Why is this definitiveness desirable?
10. What is the basis for humanistic education, humanistic constitution and universal human order?
11. What do you understand by competence in professional ethics? Elaborate. How do you ensure competence in professional ethics?
12. Explore profession in the light of comprehensive human goal.
13. What are the broad holistic criteria for evaluation of technologies, production systems and management models? Explain them with typical case studies.
14. What are the strategic steps for evolution at the level of individual, family, society and profession in transition to the universal human order?
15. What is the need of mutually enriching institutions and organizations for the transition to universal human order?

**20HS4105:UNIVERSAL HUMAN VALUES 2: UNDERSTANDING HARMONY**

Time:3Hrs

## **MODEL QUESTION PAPER**

Max Marks:70

## **Part – A is Compulsory**

Answer one (01) question from each unit of Part – B

Answers to any single question or its part shall be written at one place only.

**Cognitive Levels(K): K1-Remember; K2-Understand; K3-Apply; K4-Analyze; K5-Evaluate; K6-Create**

Q. No	Question	Marks	Course Outcome	Cog. Level
<b>Part - A</b>				
1	a “A rich person need not be prosperous” – Justify the statement with your answer.	1	CO1	K5
b	Mention the three basic requirements for fulfillment of aspirations of every human being.	1	CO1	K1
c	“Great people have superior natural acceptance”. Comment on the statement.	1	CO2	K4
d	Choose the correct statement :	1	CO1	K3
	(i) Self is an instrument of Body			
	(ii) Body is an instrument of Self			
e	Identify among the following that does not change with time: – Desire, Natural Acceptance, Sanskar.	1	CO1	K3
f	Define Respect in relationship.	1	CO4	K1
g	Mention the foundation value in relationship.	1	CO1	K1
h	Society is an extension of family.- Explain.	1	CO3	K2
i	Among the four orders, identify the constitution based order.	1	CO3	K3
j	In order to establish harmony in Nature and whole existence, several new technologies must be developed. – Comment on the statement.	1	CO4	K4

## **Part - B**

4x15 =60M

## **UNIT - I**

2	a	Illustrate the process of self-exploration.	7	CO3	K2
	b	Summarize living in harmony at different levels.	8	CO2	K2
		<b>(OR)</b>			
3	a	Explore various aspects of happiness and prosperity.	7	CO1	K4
	b	Identify the basic requirements for fulfillment of human aspirations. Justify each requirement.	8	CO1	K5

## **UNIT - II**

4 a Distinguish between the needs of the 'self' and the 'body'. 7 CO1 K4  
 b Outline programme for self-regulation and health in detail. 8 CO4 K2

(QR)

5 a "I am the seer, doer and enjoyer" – support the statement with 7 CO1 K5

b Compare the activities that are going on i) in the self and ii) in      8      CO2      K4

the body.

## Competence

b Explain identification of comprehensive human goal. 7 CO3 K2

(OR)

- |                  |   |   |   |     |    |
|------------------|---|---|---|-----|----|
| 7                | a | Compare the following values in relationship.<br>(i) Affection and Love      (ii) Care and Guidance             | 8 | CO3 | K4 |
|                  | b | Explain harmony from family order to world family order.  | 7 | CO3 | K2 |
| <b>UNIT - IV</b> |   |   |   |     |    |
| 8                | a | Discuss the four orders of Nature. Show that there exists interconnectedness and mutual fulfillment among them. | 8 | CO3 | K2 |
|                  | b | Summarize basis for humanistic education and humanistic constitution.   | 7 | CO4 | K2 |
| <b>(OR)</b>      |   |   |   |     |    |
| 9                | a | Explain recyclability and self-regulation existing in Nature.   | 8 | CO1 | K2 |
|                  | b | Discuss various steps for transition from the present state to universal human order at individual level.       | 7 | CO4 | K2 |