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

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

Need for Value Education

Correct identification of our aspirations: All human beings have aspirations. You may aspire to become a doctor or engineer or a lawyer, or a film star or something else. You must have made various plans for your future, be it immediate or long term. The planning may include your personal life, your family, your profession, your participation in the society and other such domains. But before you invest your energies to actualize your plans, it is important that you find out what you basically aspire for. Thus you need to identify your basic aspiration. Based on the correct identification of this basic aspiration, you can frame your goals and sub-goals appropriately and working for these, you may hope to fulfil your basic aspiration.

Understanding universal human values to fulfil our aspirations in continuity: Just identifying one's aspiration is not enough. We need to know how to fulfil our aspirations, how to go about actualizing our goals. Generally, we tend to pursue our goals in variety of ways as per our appraisal and beliefs. We keep on making experiments, learning from these and accordingly improving our understanding.

This is how human beings have been moving on, right from the primitive 'Stone age' to the present day world of modern science and technology. Complete understanding of human values gives us a definite way to fulfil our aspirations. Basically all of us are aspiring to be happy and whatever appears conducive to our happiness becomes valuable to us. Values form the basis for all our thoughts, behavior and actions. Once we have known what is valuable to us, these values become the basis, the anchor for our actions. We know what we are doing is right and will lead to the fulfilment of our basic aspirations. Values thus become the source for our happiness, our success, our fulfilment. Without an appropriate value framework, we will not be able to decide whether a

chosen action is desirable or undesirable, right or wrong. Hence there is a prime need for correct understanding of the value domain. - Value Education is the input necessary to fulfil this need. When we live with the correct understanding of values, we are happy in continuity, otherwise we feel deprived, frustrated and unhappy. What are the values that you hold worthy in your life? Have you verified them to be conducive to your happiness? It is important to explore the value domain in sufficient detail through value education. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.

Complementarity of values and skills: In the endeavour to fulfil our aspirations, two things are essential:

(a) First and foremost, one has to know what really is conducive to human happiness - i.e. happiness for one and for all, and happiness at all times. This is what becomes universally valuable to human beings. This is the 'value' domain, the domain of wisdom. This helps us to identify and set the right goals and to proceed in the right direction.

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

Evaluation of our beliefs: In absence of a correct understanding of universal human values, we are driven by our 'ad-hoc' values and beliefs. If we look deep into ourselves, we find that each one of us believes in certain things and we base our 'values' on these beliefs, be they false or true which may or may not be true in reality. For example, someone may believe that "A corporate job is the best kind of job", "IIT is the best college to go to", "Metro cities are the best places to live in" and so on. We can also have beliefs such as "I want to become a famous person. Being a world-

famous person will make me happy”, “Money will make me happy”, “Success is the ultimate thing, by hook or by crook”, “If I study longer I will have better grades” etc. All of us live with such beliefs. These beliefs come to us from what we read, see, hear, what our parents tell us, our friends talk about, what the magazines talk of, what we see on the TV etc. i.e. there is a whole body of belief-system that we live with at any given time and these together constitute our worldview. These beliefs spread out far and wide into all our realms of living. The interesting thing about beliefs is that they usually change with time and we can trace examples of these by looking at our life in the past. We might have thought at one point of time that getting into a good college is the most important thing and now that may have changed to being able to get a good job. Once we get into a good job, doing well in that job and earning a lot of money may be important. Once we have the money, getting into a good position may become important – i.e. what we believe is to be important, may keep changing with time. Many times, we may even find ourselves trapped in conflicting beliefs. Another thing about beliefs is that they are usually not the same for everybody. Beliefs could be held by a small group or a large group of people but they are not universal. For example: getting good grades may be important to you, but being able to earn money may be important for your friends. You may think being environmentally - friendly is important, your friend may think that it is okay to pollute the environment. This is not only true for ourselves, but largely true for most people around us: the beliefs keep changing from person to person. What I may believe to be of ‘value’ to me may not be of ‘value’ to your belief-system so when we interact, it may lead to conflicts and unhappiness. We face this problem today because the conditioned beliefs and values we hold today are usually contradictory, conflicting and unstable and not based upon the right understanding of values we are not very sure of their correctness.

Technology and Human Values: Technology is only a *means* to achieve what is considered Valuable for a human beings in an effective and efficient manner. It is not within the scope of technology to decide what is valuable. This decision lies outside its scope. It thus becomes primarily important to know correctly what is ‘valuable’. Without this decision, technology can be aimless, directionless and can therefore be put to any use, either constructive or destructive. It is thus with the understanding of values that we can decide on the appropriateness of technology and its application. Both the structure and use of technology is are decided by values. For example:

if we value the relationship with the environment, we will work to create environment-friendly technologies (the structure of technology) and also put it to right use (use of technology), say, for the enrichment of environment, replenishment of natural resources etc. Conversely, if the relationship with the environment is something we do not value, things could be the other way round. As students of technology and management, we will be studying, creating, implementing and managing technologies which will affect the lives of a large number of people. Getting trained on technology without deciding what is valuable, could even prove counter-productive as our technical skills are likely to be misused. Therefore, it is essential that we understand how technology relates to us as individuals and to human society and nature at large before we attempt to put it into practice. Thus, there is a need to supplement technical education with value education. This will enable a human being to decide and pursue what is really 'valuable' i.e. conducive to human happiness, human welfare, what is of 'value' to him. To conclude, Value Education enables us to understand our needs and visualize our goals correctly, and also indicate the direction for their fulfilment. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations. Value Education is a crucial missing link in the present education system which must be adequately replenished. It must be remembered that to become an excellent professional, the excellence of values along with the excellence of requisite professional skills is required. The present course is an effort in this direction.

Basic Guidelines for Value Education

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

Universal

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

Rational

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

Natural and Verifiable

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

All Encompassing

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

Leading to Harmony

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

We need to undergo Self-exploration because we want to find out what is valuable to us, and secondly we want to understand our relationship, our participation with the things around us.

Self-exploration is:

A process of dialogue between, “what you are” and “what you really want to be”.

A process of Self-evolution, through self-investigation.

A process of knowing oneself, and *through that*, knowing the entire existence.

A process of recognizing one's relationship with every unit in existence and fulfilling it.

A process of knowing human conduct, human character and living accordingly.

A process of being in harmony in oneself and in harmony with entire existence.

A process of identifying our Innateness and moving towards Self-organization and Self-expression.

The content of self-exploration is exploring into two fundamental questions: what our basic aspiration is; and the program to fulfil this basic aspiration.

Process of self-exploration involves two things, firstly, verifying on the basis of natural acceptance, and secondly, validating experientially by living accordingly. When the proposal is verified on both the bases, it leads to realization and understanding. Understanding is assuring, satisfying and universal with respect to time, space and individual.

Natural Acceptance does not change with time, individual or place and is not tainted with our pre-conditionings. It is innately present in each one of us and we can always refer to it.

BASIC ASPIRATION

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

Happiness may be defined as being in harmony/synergy in the states/situations that I live in. Unhappiness is a lack of this synergy or harmony.

Prosperity is a *feeling* of having or producing more than required physical facilities. Prosperity is a *feeling*; it is not just physical facility. It is to be distinguished from wealth. In order to be prosperous, we need to

- (a) identify how much is required
- (b) have/produce more than the requirement.

Lack of right understanding of happiness and prosperity has led us into a variety of problems at different levels of our living, be it at the level of individual, or family, or society or nature. We need to evaluate various questions and confusions that we are having on the issue of happiness.

The Program to Fulfil Basic Human Aspirations

The needs of the human being can be seen to consist of the need for

- (1) Right understanding
- (2) relationship
- (3) physical facilities in the right order.

While we desire prosperity for ourselves and prosperity for nature, we are unable to ensure this today. What is happening in actuality is quite the contrary, with nature getting steadily depleted and disturbed – while we continue to feel deprived.

We desire mutual fulfilment in our relationships today but are unable to have this or are unable to ensure its continuity.

This is because we are largely operating on the basis of assumptions, which may be right or wrong – leading to uncertainty in ourselves, and in our relationship with people and our interactions with nature.

Right understanding is essential for the fulfilment of relationship and for right identification of physical facilities. We have to ensure right understanding. Today, we are largely pre-occupied with accumulation of physical facilities and tend to ignore the need for relationship and right understanding.

We need to have the right understanding; we need to understand the harmony at all levels of our living – ourselves, family, society and nature/existence. This is our program: to fulfil our basic desire of continuous happiness and prosperity.

Animals are primarily concerned with survival for which they need to consume (physical facilities). The need for right understanding and relationship is what distinguishes a human being from an animal.

Fulfillment of relationships based on right understanding leads to mutual happiness. Fulfillment of need for physical facilities through nature-fulfilling production activities, (both identified on the basis of right understanding) leads to mutual prosperity.

To live only for physical facilities is called ‘animal consciousness’, while to live with all three: right understanding, relationship and physical facilities leading to mutual happiness and mutual prosperity is called ‘human consciousness’.

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

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

There is exchange of information between 'I' and the Body.

The basic need of 'I' is happiness, and the needs of body are physical facilities.

Needs of the 'I' such as happiness, trust, respect, etc are: Qualitative (not quantitative) and continuous in time.

Needs of the body like food, clothing, shelter – physical facilities, are quantifiable and temporary in time.

The need of the 'I' for happiness is fulfilled by right understanding and right feelings, while the need of the Body is fulfilled by food, clothing, etc.

The activities in 'I' are desiring, thinking, imagining, etc. while activities in the body are digesting, breathing, heart-beats, etc.

All our activities can be seen as:

- (a) going on in 'I',
- (b) Those involving 'I' and Body, both; and
- (c) Those going on in the Body

Activities in 'I' can also be understood as knowing, assuming, recognizing and fulfilling.

The recognition and fulfillment in 'I' depends on assuming.

Assuming depends on knowing. Without knowing correctly, we only assume, or operate on the basis of beliefs.

Activities in the Body are recognizing and fulfilling. The body does not have the capacity to assume. Thus, the recognition and fulfillment in the Body is always definite.

We can list out our needs and identify which needs are related to 'I', and which needs are related to the Body.

We see that many of our needs are related to 'I'; while some others are related to body.

We see that the need for physical facilities for the body is limited and quantitative.
It is not endless.

When we think in terms of physical facilities, the needs turn out to be definite.

When we think in terms of money, need for money turns out to be undefined. The way to work out the need for money is to thus first identify the need for prosperity, and in order to feel prosperous, find out what the need for physical facilities is, and then to find out how much money is needed to acquire the required quantity of physical facilities.

Taking this further, we can see that

I am, the Body is. The awareness of being is in 'I'.

I want to live, and the Body is used by me as an instrument.

Just living is not sufficient for me, I want to live with continuous happiness. The body needs nourishment and protection, for which food, clothing, etc. are required. Right utilization of the body needs instruments or equipments.

My program is to understand and live in harmony at all four levels of living. Production, protection and right utilization of physical facilities is only a part of my program.

Today, we are largely unaware of our Self ('I') and the needs of 'I'. As a result, we are not paying attention to the needs and program of 'I' at all.

Instead, all our attention today is on accumulation of physical facilities, using which, we can at the most ensure the health of the body.

There is hence a need for us to focus on the needs and program of 'I', else, we will remain unfulfilled.

I am the seer, doer & enjoyer. Body is an instrument.

I am the Seer. I am the one that sees, and understands. I sometimes use the body as an aid to see. 'Seeing' here means 'understanding'.

I am the doer. I am the one that decides for doing things. Decisions, choices are continuously being made in me. Sometimes, I may express these decisions via the body. I am the enjoyer of all that is done.

Harmony in the Self ('I') .

Understanding Myself

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

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

The outcome of this process is thus:

1 Desires, thoughts and expectations are definite, and have a clear flow, and thus there is no contradiction.

1 We have clarity about ourselves, our basic aspiration and the way to fulfil the basic aspiration.

1 We have understanding about all the levels of our living and we live accordingly.

1 We live in a state of *svatantratā*, we are self-organized in our imagination, behaviour and work. This results in continuous happiness and prosperity.

Some important points to keep in mind:

1 As we start observing ourselves and start becoming aware of our desires, thoughts and expectations, we may not 'like' or find acceptable what we see within. It is important that we do not try to 'fight' with these contradictory desires, thoughts and expectations. We need to keep being aware of them and passing them through our natural acceptance. As we do this and have the right understanding, these contradictory desires, thoughts and selections would start dropping off by themselves, since one can see that they are no longer meaningful, purposeful, no longer important.

1 We have to start paying attention to the various aspects of the reality around us including ourselves – at all 4 levels of our living (in ourselves, in the family, in society and in nature/existence) - as put forth by the proposals. As we do so, we begin to equip ourselves with the ability to understand this reality, verify it in our own right and live accordingly.

The basic human aspiration is to have continuous happiness and prosperity. Happiness is a state/situation in which there is synergy, there is harmony. We are unhappy when there is a state of conflict in us.

1 We see that this conflict is primarily inside us. To understand why these conflicts arise and how we can get rid of them, we need to understand ourselves, the activities in our Self ('I').

Activities of imaging (desire), analysing (thought) and selecting/tasting (expectation), are constantly taking place in 'I'.

I These activities are related. They are together called Imagination. We are largely unaware of these activities in 'I' today. (*This is because we are not paying attention to 'I' at all, leave alone the activities in 'I', since we are operating on the assumption that 'I' = Body!*)

I Today, our desires, thoughts and expectations are being set either on the basis of some pre-conditioning or on the basis of sensation – i.e. from the 'outside' – these are not self verified by us on the basis of our natural acceptance.

I As long as our desires are being set by the outside (from a sensation or a preconditioning), there is a chance that we may be in conflict. If our desires are being set either by a pre-conditioning (*manyatā*), or by some sensation from the body, we are enslaved (*partantra*).

I In this state, not only are our desires, thoughts and expectations in conflict amongst themselves, they are also in conflict with our *own* natural acceptance and this creates unhappiness in us. This is the basic issue. The basic issue is that our imaginations are in conflict with our natural acceptance:

I Through the process of self-exploration, the activities of realization and understanding get activated. Once we start operating at the level of [1] and [2], our desires, thoughts and expectations get aligned with [1] and [2] (our *own* natural acceptance), and we are *svatantra* (self-organized). There is self-organization in my activities, leading to continuity of happiness. This is harmony in the self ('I').

I It is possible to have this Realization and Understanding by starting this process of self-exploration on the basis of our natural acceptance and exploring into the proposals being put forth so that we are able to see the reality, see the harmony at all levels of our living. This Realization and Understanding of the harmony at all levels of our being and living accordingly becomes the basis of continuous happiness - the basic human aspiration.

Harmony with the Body .

Understanding Sanyama(self-regulation) and Svāsthya(health)

Our Body - A Self-organized Unit

The human body is a self-organized and highly sophisticated mechanism. We observe that the Body is made up of several organs and glands and the different parts of the Body keep working in a close coordination. The heart keeps pumping blood throughout, the lungs

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

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

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

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

Human Being = Self ('I') co-existence Body

Information

Harmony Consciousness Material

Sanyama (Self-regulation) *Svāsthya* (Health)

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

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

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

***Svāsthya* (Health) =**

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

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

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

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

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

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

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

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

What is Our State Today?

Lack of Responsibility Towards the Body

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

Tendency for Medication to Suppress the Ailment

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

Polluted Air, Water, Food.

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

What is the Way Out?

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

(a) To understand and live with *Sanyama*

(b) To understand the self-organisation of the Body and ensure health of the body..

Understanding and Living with Sanyama

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

Nurturing of the Body (Pos.an.a*)

Proper Food, Air, Water etc. (Āhār*)

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

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

Harmony with the Body – Understanding Sanyam and Svāsthya

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

1 **Ingestion:** The first thing we do after taking the food in the mouth is that we chew it.

There are certain elements in food that get digested only after it is chewed well. This also helps to simplify the work of the organs further down in the digestive system.

1 **Digestion:** Once swallowed, the digestion of the food starts. For this, proper rest and the exercise of the Body is also essential. On the basis of understanding of the harmony of the Self with the Body, we can see that the food needs to be eaten only when we feel hungry. The choice of food has to be such that it is easily digestible and the food needs to be taken with proper posture of the body and in the right quantity.

1 **Excretion:** Once the food is taken and the nutrients are absorbed, the unnecessary or undigested part needs to be thrown out. This is also very important. If not done properly, it starts to adversely affect the body and causes multiple problems in the Body.

Protection of the Body (Sanrakshan.a*)

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

To ensure the health of the Body, we need to take care of the following- (i) *Āhāra**-*Vihāra**, (ii) *Shrama**-*Vyāyāma**, (iii) *Asana**-*Pranāyāma** and (iv) *Aus. adhi-Chikitsā**. We

have already discussed about *Āhāra* (Food), let us now discuss about others.

1 **Proper upkeep (Vihāra) of the Body:** When we work, the Body gets tired. When we take rest, the Body becomes fit to work. But again, there is a limit to the amount of work and rest we need. We also need to ensure proper time, posture and ways to work and to rest. We need to provide hygienic conditions for proper functioning of the Body. These issues are included in the upkeep of the Body.

1 **Physical Labour (Shrama) and Exercise (Vyāyāma):** Requisite amount of physical labour and exercise are essential to keep the body healthy. Labour means employing the body physically for production and maintenance of physical facilities.

1 *Asan-Pranāyām*: *Yogāsana** and *Pranāyāma* are well-designed exercises to keep the body healthy and to ensure the synergy between Self and the Body. These are exercises involving specific postures and regulation of breathing.

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

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

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

Right Utilization of the Body (*Sadupayoga)**

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

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

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

Correct Appraisal of Our Physical needs

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

ensuring prosperity.

We can see that:

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

Food Clothing, Shelter Instruments/Equipments

Required quantity- Limited Limited Limited

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

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

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

You will note that just by understanding the need for physical facilities for your body, you can be prosperous in a moment, if you already have more than the limit you have assessed. On the other

hand, if one doesn't explore the need for physical facilities, he/she can never be prosperous, whatsoever

be the amount of the possessions! Try to internalize this and understand its implications.

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

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

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

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

To sum up

I Human being is co-existence of the Self (‘I’) and the Body. There is exchange of information between ‘I’ and the Body. ‘I’ is sentient entity while the Body is material entity.

I I have the feeling of *Sanyama* for the Body and the Body has *Svāsthya*. *Sanyama* is

basic to *Svāsthya*.

1 *Sanyama* is the feeling of responsibility in the Self to ensure the nurturing, protection and right utilization of the Body. *Svāsthya* has two elements, one that the Body acts according to the Self, and secondly, there is harmony between the parts of the Body.

1 The need for physical facilities for nurture, protection and right utilization of the Body is limited.

1 When we evaluate our state today, we find that we are not quite responsible towards taking care of the Body today. We tend to go for medication in place of ensuring the health of the Body. Even the air, water, food, etc. that we consume are no more fully suited to health.

1 We need to understand and live with *Sanyama* to ensure health.

1 Clarity of the needs of the Body, paves way towards ensuring prosperity.

Harmony in the Family

To be assured of the other at all times is the feeling of trust in relationship (we saw that it is possible to ensure this for everyone with right understanding of intention). This is the foundation of relationship. It is important to be able to differentiate between the intention (wanting to) and the competence (the ability to do so). The intention of the other is always to make us happy, just like we always have the intention of wanting the happiness of the other. But ours', as well as the other's competence is lacking, for which we have to accept responsibility to improve and work towards having the right understanding for this improvement.

In all our relationships, trust is the foundation. A relationship without trust results in opposition, the relationship itself gets shaken up. Lack of trust is what ultimately leads to extreme situations like war.

Trust is thus called the foundation value or 'ādhāra mūlyā'. Our natural acceptance is to live with a feeling of relatedness to all and this means that we have the assurance in us at all times that each and every human being wants my happiness, just like we want the happiness of other human beings. However, since we are not competent and similarly the other is also not competent, we need to work towards improving our competence and help the other improve theirs.

Harmony in the Family – Understanding Values in Human Relationships

Respect (Sammāna) means .Right Evaluation.

Respect means “Right Evaluation”, to be evaluated as I am. Usually however, we make mistakes in our evaluation in the following three ways.

Over Evaluation (adhi-mūlyana) – To evaluate more than what it is.

v e.g if you are wrongly flattered you feel uncomfortable.

Under Evaluation (*ava-mülyana*) – To evaluate less than what it is.

v e.g if you are condemned, you feel uncomfortable.

Otherwise Evaluation (*a-mülyana*) – To evaluate otherwise than what it is.

e.g if you are evaluated as something else , you feel uncomfortable.

Example of over evaluation: You are sitting at home and there are guests around. Your father says ‘my son is the greatest scholar in India!’ Check for yourself: do you feel comfortable, or do you feel uncomfortable?

Example of under evaluation: You are still at home, but this time your father says ‘My son is a good for nothing. He must be the laziest person in all of India!’ You obviously feel uncomfortable, you don’t find this acceptable.

Example of ‘otherwise’ evaluation: You are at home, and there are guests around, and your father says, ‘You donkey! Can’t you even understand this much?’ You feel offended by this This is evaluating you otherwise, as you are a human being and not something else.

Thus, respect means to rightly evaluate. Can you think of the number of instances when you feel you have been wrongly evaluated, and the number of times you may have done the same to others? You would be surprised to find, this happens very often, and we are insensitive about this aspect in relationship. Even though it is the cause of many problems for us in relationship, we ignore the point about respect. We also have many different notions about respect that we currently hold as individuals and as a society. For example, saluting someone is called respecting someone today, we even fire guns in the air after people are dead, as a mark of ‘respect’, we put red bulbs on our cars for respect, we build big houses in the thirst for respect, we take care of our clothing, we dress up, we have different hair cuts, we buy fancy cell phones, we boast about the bike we have, a whole lot of things are going on in the world or in search for respect. Let us understand what respect is all about, and whether all the things we do in the hope of getting some respect can ensure respect or not:

The Basis for Respect

We have seen that human being is a co-existence of Self (‘I’) and Body. “Right evaluation” of a human being is on the basis of acceptance of this co-existence, and can be understood as follows:

When it comes to respect a human being, will you respect a human being on the basis of ‘I’ or Body? What is your natural acceptance? If you respect a human being on the basis of ‘I’, following things are true for every human being-

1. I want continuous happiness and prosperity.
2. The other too wants to be continuously happy and prosperous!
3. To be happy, I need to understand and live in harmony at all four levels of my living.
4. The other also needs to understand and live in harmony at all four levels of his/her living!
5. The activities in me (‘I’) are continuous, we can check this for our desire, thought and expectation.
6. It is the same for the other ‘I’ as well. The activities are continuous there as well, and the other too has continuous desires, thoughts and expectations.

When we see the above, what can we conclude? The other person also feels quite like me! There are so many similarities! Let us put down these similarities, in order:
We both want to have continuous happiness and prosperity

Our basic aspiration is the same.

We both need to have the right understanding: which is to understand and live in harmony at all four levels of our living.

Our program of action is the same.

The Activities and Powers of the self are continuous and the same in both of us – at the level of ‘I’.

Our potential is the same.

Based on these three evaluations we can conclude that

The other is similar to me

When we are able to see that the other is similar to me, we are able to recognize the feeling of respect in the relationship. If not, we either hold ourselves, more or less than the other and this only leads to differentiation.

Thus, respect is possible when, at the level of ‘I’, we can see that the other is similar to me. We both want to be happy, our program of action is the same, and our potential at the level of ‘I’ is the same. (At the level of ‘I’, the activities and potential are the same, there may be differences in how attentive we are in these activities, but all of us have the same capacity to think, desire and understand). So, it is not that someone has the activity of thought missing, or the activity of desiring missing, or that someone has no natural acceptance, or has the activity of understanding missing! These activities are there in all of us, and we each have the same potential – *our levels of understanding may, of course, be different*. So, we are all same in being able to understand harmony, we all have a need to understand it, we all have a need to be in harmony. We all have the capacity to explore our natural acceptance, we all have the capacity to understand reality as it is. We only differ in how much of this ability/capacity we have been able to activate.

Note: It is important that you do not accept what is being stated here “as it is”. You need to verify this in your own right, and this is only possible when you start this dialogue within, when you start this self exploration yourself. So, these are not some ‘morals’ or ‘good habits’ we are talking

of, and want you to learn or inculcate! These are realities each one can see, understand, verify and

live in, for ourselves in our own right. You have to start exercising your will to know, your ability and capacity to know. No one else can do this for you.

Assumed Bases for Respect Today

Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of *similarity or one of right evaluation*, we have made it into something on the basis of which we *differentiate* i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special! Let’s us explore this a bit more.

So, today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of

their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of *relationship*, only one of *differentiation*.

Differentiation on the

basis of...

Body

Physical

Facilities Beliefs

Sex

Race

Age Physical

Strength

Wealth Post 'ism's Sects

These are the different ways we differentiate between people today! Let us look at them one by one:

On the basis of Body

1 **Sex/Gender:** We have such notions as, respect males more than females, or even the other way round in some societies! We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round!

1 **Race:** If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour – white, brown, black, etc. or on the basis of whether the person is of Mongolian race, Aryan race, Dravidian race, etc., Harmony in the Family – Understanding Values in Human Relationships or on the basis of caste, taking some caste to be high, the other to be low. Again here, we don't do the evaluation on the basis of 'I', but on the basis of Body-the colour of the skin or the race or caste of the body, i.e. by the features, long noses, short noses, height, etc!

1 **Age:** We have notions such as 'one must respect elders'. What about youngsters? Should we insult them? Should we not respect them as well? Here, we see that we are again evaluating at the level of the body – age is related to the body, and not to 'I'.

1 **Physical strength:** If someone is stronger, we again treat him/her differently! This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed. But this is quite prevalent: there are so many programmes, awards and titles in the world based on physical strength! This has nothing to do with how the person is at the level of 'I'.

On the basis of Physical Facilities

1 **Wealth:** We differentiate people because some have more wealth than others. What we term as a "rich person" gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth? Are they happy, or just have wealth? – this is evaluation on the basis of physical facilities. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the Body, and then on this basis, we are wrongly identifying our relationship.

1 **Post:** This is a very common phenomenon. We try to respect on the basis of a person's position. Is this post directly related to the right understanding and feelings in the Self?-we seldom verify. The post is wrongly evaluated as the mark of a person's excellence

and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are *assumed* to be important! In our education, we are trained directly or indirectly to earn posts for us to fetch respect. In due course of time, we tend to believe that respect can be availed only if we reach a certain post. Thus, the respect that could be naturally available to us becomes a rare commodity.

On the basis of Beliefs

1 **'Isms'**: what does this mean? 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on! We only have to look into this today, and we shall find countless such belief systems...and the people that have adopted them, or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen, are at the level of desires, thoughts and expectations (selections) in 'I' (activities 3, 4, 5). As we have

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already seen, there is no definiteness at this level, and hence, this becomes a cause for differentiation.

1 **Sects**: If you sit down to list out the number of sects, you may take a very long time. And this is quite prevalent all over the world today. Sects are identified as having a set of beliefs which reflects itself largely in terms of certain traditions and practices. People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

The Problems due to Differentiation

In the previous sections, we saw that today, instead of respect meaning *right evaluation* and *similarity*, we have made it into a form of differentiation in relationships. We saw that the differentiation today is based on a number of extraneous factors. We will now see that most of the problems in relationships manifest/have manifested due to this kind of differentiation. We know that these problems have led to mass demonstrations and protests and social/other kinds of 'movements' by people around the world, since this kind of differentiation, discrimination is not acceptable to them.

Differentiation based on Sex/Gender: There are many movements in the world around this. For example, we have the issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. Growing feminine movement is an example of this. As discussed earlier, this problem is acute in some areas, with people not wanting a girl child and preferring male children instead, while in some other societies, it could be the other way round! At the level of the individual, people are insecure and afraid of one another based on their gender.

Differentiation based on Race: There are many movements and protests against racial discrimination, and demands for equality. We hear of racial attacks, which are basically to do with this issue of respect. The movements against caste discrimination has been growing in India for over decades. Such discrimination leads to people living in fear of such racism, racist attacks, casteism and discrimination.

Differentiation based on Age: We hear of protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other. The

problem of generation gap is talked about quite often. One generation talks about being ignored by the other generation, and this has become the source of tension in many families.

Differentiation based on Wealth: This is an area that is increasingly becoming a very big area of differentiation and is leading to all kinds of large scale problems. We are all aware of the whole debate around rich countries and poor countries. Not understanding the need

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for physical facilities, and working for wealth to fetch respect has led to class struggle and movements to do away with class-differentiation. If the need for physical facilities is understood properly, we do not identify it with happiness. Otherwise we find a large problem at the level of individuals, with many people suffering from a lack of self-esteem and some even committing suicide, when they feel they cannot accumulate enough wealth so as to get the respect that is due to them!

Differentiation based on Post: We see protests against high handed government officials, because people feel they are being taken advantage of. This is due to the tremendous differentiation we make on the basis of position. At the level of the individual, it also leads to depression, etc. since if someone does not get or qualify for a post, they end up feeling that they will not get the respect in the society!

Differentiation based on 'isms: We are all quite aware of this differentiation on the basis of different thought-systems. Communism for example always seems to be at war with Capitalism and Feudalism. We hear of fights, turmoil, terrorism and war, most of them to do with these Isms. We even hear of people converting from one Ism to another in order to be able to get more respect!

Differentiation based on Sects: We are all well aware of this. We have ended up making countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief! There are demands for special provisions in jobs and in education based on religions and sects. Some of these protests and clashes between people of different beliefs even turn violent.

Difference between .Attention. and .Respect.

There is a whole lot of surplus activity that people are engaged in today, for the sake of respect. It can be actually funny if you start observing: people are climbing up mountains for the sake of fame, eating hot chillies and worms to be on TV, putting on all kinds of clothes, shaving their heads, letting their hair grow long, letting their finger nails grow long, earning a lot of money (even trying to become the richest person on the earth), working very hard to be on the magazine cover, this list is simply endless! If one understood the simple fact that what you can get from all this is only 'attention' and that you cannot ensure the feeling of being in relationship, the feeling of right evaluation and respect in the other (ask yourself-when you wear an exclusive dress, does it create a feeling of respect in the other or a feeling of jealousy?), then all these people will feel very much at ease! Just think about it: all the while, people are uncomfortable inside, since they are struggling for the sake of respect. If I see my relationship with you, I shall *anyway* respect you. I accept you for what you are, a human being like me. You don't have to do something *special* to earn this respect from me. The fact that you are human is enough for me to respect you.

What is the Way Out?

To move beyond differentiation, we have to begin to understand the human being as the co-existence of Self ('I') and the Body and then base our evaluation on the basis of the Self

(‘I’), where we will find that we are similar to the other (in terms of our natural acceptance, program of action and potential). This becomes the basis of the feeling of respect in our relationships with other human beings. We differ from the other only in terms of competence, and there we either learn from the other or take responsibility of helping the other improve their competency. So, we need to start this process of self-exploration and begin to see that human being is actually co-existence of Self (‘I’) and Body, and the two have different needs. When we are able to see that we are a co-existence of ‘I’ and Body, we can clearly see that the basis of ‘respect’ is similarity at the level of Self (‘I’) whereas what we are doing today in the name of respect, is actually differentiation.

For example, you go to a party, and someone says, “what a nice shirt, you are looking nice!” You immediately may get pleased. Then, after sometime, he/she may say “actually, I have been lying since morning”, and we immediately get deflated! i.e. our sense of self, has become dependent on recognition of our presence by the other. We fail to see that the person is praising our shirt and our body and not praising us, not evaluating at the level of ‘I’, but at the level of body and physical facilities. Similarly, assume you are driving by in a car and the person manning the colony gate salutes you. It immediately pleases you. Now consider this for a moment. Do you think he really had a feeling of relationship, a feeling of respect for you? Or was he just performing a mechanical action? On close examination, you will realize that it was just a mechanical action. Hence, we need to start looking at whether respect as a feeling in relationship really exists in us and others or not.

It is important to remember that respect (or right evaluation) is a **value** (feeling) in a relationship. Once, we have this feeling of respect out of understanding of relationship, it remains there all the time, continuously. It is the way we participate with other humans. It is the state of harmony between one human and the other.

In what way then can the person be different than me?

We have seen so far that while we may be different at the level of:

The Body(different height, gender, race, age, size, colour, and varying degrees of physical strength)

Physical facilities (varying amounts of wealth, in different posts or positions)

Beliefs (different thought-systems, religions and sects)

At the level of ‘I’, we are all similar, in terms of

Our basic purpose (need and natural acceptance for happiness) Our program of action – which is to understand and live in harmony at all four levels of our being

Our capability/potential in terms of the activities in ‘I’.

We are all similar at the level of ‘I’. ‘In what way can we be different than the other at the level of ‘I’?’ – you may ask.

Seen in this way, the difference between me and the other can only be *at the level of understanding (not information)*. It is important to differentiate between ‘understanding’ and ‘information’. This difference manifests as a *meaningful responsibility* and is not a criterion to hold superiority or inferiority:

If the other has better understanding than me

I want to understand from the other. This is my responsibility.

If the other has less understanding than me
I live with a sense of responsibility with the other, ensuring mutual fulfilment and I accept the responsibility to improve the understanding of the other. This again is my responsibility since I am related to the other. (Would I not work on developing the understanding of my relative?)

Affection (Sneha)

Affection is the feeling of being related to the other.

Affection comes when I recognize that we both want to make each other happy and both of us are similar. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection.

Question: Do you want to be related to the other or be against the other? What is your natural acceptance?

When I have affection, it means I have come to realize that I am related to you and you are related to me.

“This feeling of acceptance of the other, as one’s relative is the feeling of affection or sneha in relationship”

This feeling of affection comes only if Trust and Respect are already ensured. Without Trust and Respect, you feel the other is trying to make you unhappy, does not wish well for you and hence you can never feel Affection for him/her. You always see the other as being in opposition. And that is why today in the family, you find that people have been living together for years and years and still don’t feel related to each other, because that basic Trust and Respect are missing. Today, there is a crisis in the state of our relationships. We are unable to accept the other as our relative, even members of our family. When we examine this deeply, we find that we have started to doubt their intentions. We wrongly feel that they are not for my happiness and prosperity. As a result of this lack of trust on intention, we are unable to rightly evaluate ours’ and the other’s competence and are hence not able to work towards improving competence in ourselves and in our family. Instead we bring an attitude of blame and try and rest the responsibility on the other. When our relationships suffer, we suffer and the other suffers. No one feels happy when he/she has to struggle, to fight or live with a feeling of opposition. You can verify this for yourself.

Question: Do you have the continuity of the feeling of being related to the other? With how many do you feel continuously related to?

Answer: If we have doubted the intention of someone if we have had a fight, a feeling of opposition with the person, it means we did not have trust and hence, there can be no affection. We can see that the way we are today, we don’t even have this affection continuously, because, we don’t have trust continuously. We tend to have a feeling of opposition for the other at times, be it somebody with whom we have been living for years (it can be verified that if you have trust on intention of someone, you can’t get irritated, angry or have a feeling of opposition with him, let alone having a fight). And this is a serious issue, since I want to be related to others. By looking at someone’s competence, I have come to decide that the person’s intentions are wrong. So trust is not there, respect is not there, and hence affection is not there. This makes me unhappy, because it is not what I want. And not having affection makes me feel frustrated, depressed, I feel alone and alienated – you can check this for yourself. For example after a fight, we don’t feel good, we feel alone.

Competition

There is a lot of talk of competition today. You will find that competition results when there is lack of affection. When there is affection, I help the other grow. When I miss this feeling, I try to beat the other, act as an opponent.

It has been assumed by us generally, that in certain spheres of life, we do need to compete with the other, treating the other as an opponent. Is this true? Answer it to yourself. When you explore, you find that, if you are able to see the relationship with me, you will fulfil this relationship with me. If you are not able to see this relationship with me (because you have a wrong assumption, of wanting to oppose me), you end up denying me by competing with me. Each one of us can verify this. In competition, is there a feeling of opposition or one of being related to the other? Does this lead to you being comfortable or being uncomfortable? You will see that we have ended up assuming many such things that guarantee our very own unhappiness! No one needs to trouble us from the outside; we have guaranteed our own troubles!

When I study myself and am able to see myself as co-existence of 'I' and Body, then I find that at the level of 'I', you and me are the same. In terms of nature of 'I', need of 'I', right understanding and right feelings, in terms of potential of 'I', activities of 'I', need for happiness and prosperity, we are similar. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to become an aid to the other. Today, we are told a 100 times, "if you have to survive in this world, you must compete". Hence, we start competing. And we are also told that, to grow, competition is a must. And it gets ingrained in us. What is the fact? The fact is that what is naturally acceptable to me is Excellence-which means to understand and to live in harmony at all levels of my being ensuring continuity of happiness. Competition is not acceptable to me naturally. For achieving Excellence, I need to be ready to understand from the other if the other has better understanding than me. The other also has similar acceptance. When we compete, we miss the vital fact that our basic aspiration is to be happy continuously. And it is for this feeling that we are working. How can a feeling of opposition give me happiness?

We want **excellence**, not competition. We have tended to assume that by competing, our abilities grow. The fact is that we humans can grow only in relationships. Pursuing Excellence, makes this possible.

As we have seen in the previous sections, the family is the starting point where we understand our relationships and recognize our feelings in these relationships. This slowly expands to include the entire world family and we are able to see each and everyone as our relative. This feeling of being related to everyone is called Love, which we will discuss later. Affection or *sneha* is the recognition of the feeling that the other is related to me. It comes naturally once trust and respect are recognized in relationship.

The basic crisis today is that of Trust and Respect.

Once we have these, affection naturally follows.

Care (Mamatā)

The feeling of Care (*mamatā*) is the feeling to nurture and protect the body of our relative.

We understand a human being as a co-existence of the Self ('I') and the Body, and the

Body is an instrument of 'I'. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relative.

Guidance (Vātsalya)

The feeling of ensuring right understanding and feelings in the other (my relative) is called Guidance or *vātsalya*.

We understand the need of our Self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels.

The other is also similar to me in the potential of Desire, Thought and Expectation.

Right Understanding and feelings is also a need of the other and the other is related to me. As a result I have the responsibility to help the other. Based upon this, I am able to recognize this feeling of ensuring Right Understanding and feelings in my relative. This is called Guidance.

Reverence (Shraddhā)

The feeling of acceptance of excellence in the other is called reverence (*shraddhā*)

We understand that we aspire for continuous happiness and to realize it, we have to understand harmony at all the levels of our living, and live accordingly. When we see that the other has achieved this Excellence-which means to understand and to live in harmony at all levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

This feeling of accepting the excellence in the other is called reverence or *shraddhā*.

Glory (Gaurava)

Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this.

Harmony in the Family – Understanding Values in Human Relationships

Glory (*gaurav*) is the feeling for someone who has made efforts for Excellence.

We find that there have been people in the history, or even around us, who are investing their time, energy and their belongings to achieve excellence (to understand and to live in harmony at all levels of living ensuring continuity of happiness), to make others excellent. This gives us a feeling of glory for them.

Gratitude (Kritagyatā)

We understand that each one of us has the same goal of continuous happiness and prosperity.

Each one of us has to work towards increasing our competence to realize our intention and in this process, we are helped and guided by others that have the right understanding.

When we understand this and begin to recognize the feeling in ourselves, we feel gratitude in our relationship.

Gratitude is the feeling of acceptance for those who have made effort for my excellence.

Today, we find that generally what we call as 'gratitude' is a feeling coming out of assistance at the level of physical facilities. This feeling is short lived since the physical facility and the sensation we get from it, is also short lived. But gratitude coming out of someone doing something for my right understanding is permanent since the happiness we get from the right understanding is permanent.

We see a common complaint today that people are not having gratitude. It is incorrect to say this. Since we are not able to give them something permanent, something lasting to the other, the feeling of gratitude for our help does not continue. When we have the right understanding ourselves and are able to enable others also to have it, then this gratitude is

natural, it just comes by itself, since we have helped the person make a qualitative improvement in themselves, which is lasting. Whenever you see any help extended to you for your excellence, gratitude is a natural outcome.

Love (Prema)

The feeling of being related to all is love (or *prema*).

This feeling or value is also called the complete value (*Pürn. a mīlyā*), since this is the feeling of relatedness to all human beings.

It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

A Foundation Course in Human Values and Professional Ethics

The feeling of love leads to an Undivided Society, it starts from a family and slowly expands to the world family. Every human being has natural acceptance for relatedness up to the world family in the form of love.

We start with trust, which becomes foundation for being related to one (Affection), and we reach the state of being related to everyone – Love.

It is this feeling of Love, which lays down the basis of an Undivided Society. Let us explore into some details of this.

Harmony from Family to World Family: Undivided Society

Justice (recognition of feelings in relationship, its fulfilment, evaluation leading to mutual happiness) starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people. All of us are children at some point of time and grow into adults. If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. In the family, we learn to recognize relationship, the definite feelings or the values and learn how to fulfil them. The evaluation that takes place mutually in close relationships leading to mutual happiness instills a confidence in us that we can live the right way with human beings. This confidence unless ensured, we remain shaky in relationships. If we do not understand the values in relationship, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body. We may treat somebody lowly as he/she belongs to a particular caste or sex or race or tribe, not understanding that these are the differentiations based on the body and are a grave mistake in the recognition of relationships. Similarly, we may differentiate on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to a fragmented society while our natural acceptance is for an undivided society and universal human order.

Undivided Society (*Akhand^a Samāja*)-feeling of being related to every human being.

Having explored the harmony in the human being, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings. And certainly, this is what we want basically.

The feeling of being related to every human being leads to our participation in an undivided society (*Akhand^a Samāja*). With the understanding of values in human relationships, we are able to recognize the connectedness with every individual correctly, and fulfil it. When we understand the values in relationship with other units in nature too, Harmony in the Family – Understanding Values in Human Relationships

we are able to recognize our connectedness with them too, and fulfil it. This enables us to participate in the universal human order (*Sarvabhaum Vyawasthā*). We will discuss about the harmony in nature/existence and human's participation in it in the next chapters.

We can now conclude that there are definite values in human-to-human relationships which need to be understood and fulfilled accordingly.

These values are

1. Trust
2. Respect
3. Affection
4. Care
5. Guidance
6. Reverence
7. Glory
8. Gratitude
9. Love

By living in relationships in the family, we get the occasion to gain the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we *live our understanding and relationships*. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being – thus laying the foundation for an undivided human race – from family order to world family order.

Response and Reaction

If we look at our living today, it is largely in what we can call as 'reaction' mode, and not in 'response' mode. For want of proper understanding of relationships we keep 'reacting' to the behaviour of the other person, we are at the mercy of the situation. Only when we recognize the relationships in terms of appropriate values, we will be 'responding' to every situation and to every person in the right way.

To sum up:

Harmony in the family, the harmony in human-to-human relationships through a correct appraisal of values inherent in these relationships. The main points are summarized below:

1 Family is the basic unit of human interaction.

1 Human beings live in relationships. We are related to other human beings.

1 It is essential to understand these human relationships we have, starting from the people we live with in our family, to our friends and the people in society.

1 The relationships exists between one self ('I') and the other self ('I').

1 We in have feelings for other human beings (for other 'I's).

1 This relationship is already there, it does not have to be created. It only needs to be understood and fulfilled accordingly.

1 These feelings can be recognized. Their recognition, fulfilment and evaluation leads to mutual happiness.

1 There are nine feelings (values) in human relationships. These are Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude and Love.

1 Living with these feelings (values) is our innate need. Problems arise in relationships as we are unable to ensure the continuity of these feelings.

Harmony in the Family – Understanding Values in Human Relationships

1 Trust (*visvāsa*) is called the basic or foundation value. Trust means the assurance that at the level of *intention*, the other means well for me at all times, that the other wants my happiness.

1 There is a difference between a person's *intention* and their *competence* to fulfil that intention.

1 We are all similar at the level of our *intention*, but differ in our *competence* to fulfil that intention.

1 Respect (*sammāna*) means right evaluation, that we correctly evaluate the other person: without over-evaluating, under-evaluating or evaluating the person otherwise.

1 Respect for a human being is based on the evaluation on the basis of 'I' and it includes acceptance of the other as being similar to me.

1 When we do not understand respect, we tend to differentiate on the basis of body, physical facilities or beliefs.

1 The feeling of Care (*mamatā*) is the feeling of wanting to nurture and protect the body of our relative.

1 The feeling of ensuring right understanding and feelings in the other is called Guidance (*vātsalya*).

1 The feeling of acceptance of excellence in the other is called reverence (*shraddhā*)

1 Glory (*gaurava*) is the feeling for someone that has made efforts for excellence, to have the right understanding and feelings.

1 The feeling of acceptance for those who have made effort for my excellence is the feeling of gratitude (*kritagatā*).

1 The feeling of being related to all, to every unit in existence, the entire existence is the feeling of love (*prema*). This feeling or value is also called the *Pūrn*.

a mūlya or complete

value/feeling, since this is the feeling of relatedness to all humans.

1 The basic values or expectations to be understood in relationship are trust and respect.

If we have these, then the remaining of the values flow quite naturally.

1 Only care (*mamatā*) requires physical facilities. For other feelings, what we need essentially is their proper understanding.

1 When we understand relationship, we respond, otherwise we react.

By living in relationship at all times in the family, we get the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we *live our understanding*. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being, thus laying the foundation for an undivided human race, from family order to world family order.

REVIEW QUESTIONS

1. What is the need for value education in technical and other professional institutions?

2. What do you mean by values? How do they differ from skills? How are values and skills complementary?

3. What are the basic guidelines for value education?
4. How do you presently decide what is valuable to you? How do you ensure that your decision is right?
5. What is the difference between .belief. and .understanding.?
6. Self-exploration is a process of dialogue between .what you are. and .what you really want to be.. Explain and illustrate.

I want to become a doctor.

.I want to do research in astronomy.

.I want to serve the society.

.I want to be a film star.

.I want to earn a lot of money and fame.

In the above cases, what is the basic aspiration? Justify your answer.

7. What is the content of self-exploration?
8. Explain the process of self-exploration with the help of a diagram.
9. What do you mean by your natural acceptance? Illustrate with examples. Is it invariant with time and place?
10. What do you understand by the terms Swatva, Swatantratā and Swarājya?
11. What are pre-conditionings? What is their source?
12. Do you feel that you have some pre-conditionings? How do you evaluate them?
13. "To be in a state of harmony is happiness." Examine this statement and illustrate with two examples from your day-to-day life.
14. What do you understand by prosperity? What is the difference between prosperity and wealth? How are the two related?
15. What is your present vision of a happy and prosperous life?
16. Critically examine the prevailing notions of happiness and prosperity and their consequences.
17. "I will learn and improve only if I am unhappy. If I become happy, my learning will stop"- Explore the validity of this viewpoint.
18. What are the basic requirements to fulfil human aspirations? Indicate their correct priority.
19. "Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans." Comment.
20. Critically examine our state today in terms of fulfilment of relationships and physical facilities. What has gone wrong according to you? What is the solution?
21. What do the abbreviations given as SVDD, SSDD and SSSS signify? Explain the reason for the state SSDD?
22. "Right understanding + Relationship = Mutual fulfilment;
Right understanding + Physical facilities = Mutual prosperity."
Illustrate the above with two examples for each.
23. What is the program to fulfil the basic human aspirations? Name the different levels of human living?
24. What is the difference between 'animal consciousness' and 'human consciousness'? Explain with the help of a diagram.
25. "Human being is more than just the Body"- explain.

26. Distinguish between the needs of the Self and the needs of the Body.
27. What is the qualitative difference between the activities of the Self and those of the Body? Illustrate with one example.
28. What are the consequences of confusing between Sukh and Suvidha?
29. 'I' is a conscious unit while the Body is a material unit. Examine this statement.
30. Why are physical facilities required? What do you mean by right utilization of the Body?
31. "I am the seer, doer and enjoyer. The body is my instrument" - explain.

ADDITIONAL QUESTIONS

1.	What are the basic aspirations of human beings?	2
2.	How to value education different from moral education? What are the ways to verify the proposal in value education	2
3.	Differentiate between animal and human consciousness?	2
4.	What do you mean by value education? State why it is needed in educational institutions. Also, enlist the basic guidelines for universal value education.	2
5.	How can value-guided skill education lead to an equitable society?	2
6.	Share your understanding of natural acceptance with real-life examples. Does it change with time, place, and person?	2
7.	Explain the difference between Reaction and Response, referring to real-life examples.	2
8.	Explain and illustrate the proposal: There is a gap between What we are and what we really want to be.	2
9.	What are the steps required to fulfil our basic aspirations?	2
10.	Define Aspiration. State the link between effort and aspiration.	2
11.	Why is there a gap between our present effort and our expectation to get something?	2
12.	Diagrammatically represent life with clarity of basic aspiration.	2
13.	How does value education help in fulfilling one's aspirations?	2
14.	What is the meaning of prosperity? How can you say that you are prosperous?	2
15.	What is the program to fulfil basic human aspirations? Explain	2
16.	Do you think that human beings are a sum-total of sentiments and physical aspects the 'self' and the 'body'?	2
17.	Explain your answer using examples.	2
18.	What do you understand by fulfilment of basic aspirations?	2
19.	What do you mean by indulgence in human life?	2
20.	Define renunciation in human life?	2