# Universal Human Values and Professional Ethics
# (KVE- 301/401)

# Unit-1 Notes

The first unit of the course comprises of four chapters (1–4) of the reference book.

These four chapters are described as below:

Chapter 1: Understanding Value Education.

Chapter 2: Self-exploration as the Process for Value Education.

Chapter 3: The Basic Human Aspirations – Continuous Happiness and Prosperity.

Chapter 4: The program to Fulfill Basic Human Aspirations.

# CHAPTER ONE

# Understanding Value Education

**Outcome of the Chapter:**

After studying this chapter, you would be able to learn the following points.

- Need of Value Education
- Basic Guidelines for Value Education
- The Content of Value Education
- The Process of Value Education.

## Value Education

Value of an entity in this existence is its participation in the larger order of which it is a part.

Example-

1. Value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which pen, paper, human being, all are present.
2. Value of an eye is that it can be used for seeing.
3. Value of a vegetable plant is that it gives nutrition to animals and humans.

**Human Values (Value of a Human Being)**

The value of a human being is its natural or expected participation in the larger order – at the level of the individual, at the level of family, at the level of society and ultimately, at the level of nature/existence.

It is interesting to note that we feel happy in the process of fulfilling our participation in the larger order. In this example, if you understand what has been taught, you feel happy. The teacher also feels happy when you participate in understanding what is being taught.

To understand human values, there is need for value education. We need to explore and understand things as they are; so that we are able to fulfill our participation with them.

**"The part of education that deals with the understanding of one's participation in the larger order, and thus ensuring it in living, is called as Value Education."**

## Scope of study

As mentioned above, any course on value education must include:
• All dimensions- thought, behavior, work & realization, and
• All levels- individual, family, society, nature & existence of human living.

## Skill Education

Skills (technology, management, medicine, etc.) are necessary in our life. Skills have been developed to such a fine extent in every area – in medicine, in production, in construction of bridges and buildings, in all kinds of transportation from bicycles to aero planes, in telecommunication and television, to name a few. The list is very large. Skills are definitely required. However, along with skills, it is essential to decide the purpose for which they are to be used.

## Complementarity of Values and Skills

Skills are only a means to achieve a given purpose. While skills are required to achieve a particular purpose in an effective and efficient manner, it is not within the scope of technology, management, medicine, etc. to decide the purpose. This decision lies outside its scope. It thus becomes important to identify our purpose as human beings. Without this decision, skills can be aimless, directionless and can therefore, be put to any use – for constructive or destructive purposes.

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For instance, students of technology will be studying, creating and implementing technologies. If they are getting trained on technology without deciding the purpose of human being, their technical skills could even prove counterproductive when used to dominate, exploit or harm others. We developed technology for harnessing atomic energy or nuclear energy. Now, how much of it has been used for welfare purpose and how much of it has been used for destructive purposes? It seems that we have generated enough nuclear weapons to destroy this Earth 30 times (needless to say that one cannot destroy the Earth more than once).

As explained above, 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.

**Priority of Values over Skills**

Values are required to decide "what to do", while skills are required for "how to do". Now, when we ask ourselves what would be the 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" rather than the other way around.

Thus, we can see that values have a higher priority over skills even though both of these are essential for human welfare.

**Need for Value Education**

1. Correct Identification of Our Goals-
2. Development of Holistic Perspective
3. Clarity of Programme to Live with Holistic Perspective
4. Evaluation of Our Beliefs
5. Solution of Existing Problems
6. Development of Ethical Competence

- **Correct Identification of Our Goals-**

  VE enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfillment. It also helps to remove our confusions and contradictions and bring harmony at all levels.

- **Development of Holistic Perspective**

  The outcome of value education is a holistic perspective with the clarity about human being (the one who understands), about the nature/existence of which we are an integral part as well as our participation in this nature/existence.

- **Clarity of Programme to Live with Holistic Perspective**

  We are all faced with many questions regarding our program of living, such as: what thoughts are naturally acceptable to me with which I would like to continue, what food will keep my body healthy which clothes will fulfil the need of my body better, what behaviour with my friends will sustain our relationship, how I can be a help to the other in my family, how I can participate in the college or neighbourhood or the society at large so that there is mutual fulfilment, what my role can be in maintaining the harmony of the environment which includes trees, air, water, etc.

  Value Education provides us the vision which will help us to get answers to get answers to all these questions. We can see that this clarity of programme is necessary for our own state of happiness.

- **Evaluation of Our Beliefs**

  Our conduct depends on what we understand or believe about ourselves, our family, the society and the nature around. Value education also helps us become aware of our own beliefs. It is important to evaluate our own beliefs sincerely. Of course, all beliefs are not wrong, but there may be many that are.

- **Solution of Existing Problems**

  Once we have a holistic perspective and the clarity of the programme to live by it, we are able to realise that most of the existing problems are actually symptoms and consequences of our wrong beliefs. Then, in due course of time, we will be able to root them out, not only at the personal level, but also at the family level, in our workplace, at societal level and in our interaction with the rest of nature.

  With right understanding of things, we are better able to define our role in different phases of life and work accordingly.

- **Development of Ethical Competence**

  Ethics is the expression of definite human conduct in one's behaviour, work or participation in the larger order. It is easy to appreciate that the core purpose of value education is to develop ethical competence among human beings which will reflect in all their pursuits

## Basic Guidelines for Value Education

In order for any course to qualify for Value Education, the following guidelines for the content of the course are important:

- **Universal:** It needs to be applicable to all human beings irrespective of cast, creed, nationalities, religion, etc. for all times and space.

  For example, the feeling of respect in relationship is something universal, so it can be a part of value education.

- **Rational:** It has to be amenable to reasoning and not based on dogmas or blind beliefs. It should be open to address the related questions. It cannot be a set of sermons or do's and don'ts.

- **Natural and verifiable:** It has to naturally acceptable to the human being who goes through the course and there needs to be every provision in nature for its fulfillment.

  We also want to verify these values ourselves, i.e. we don't want to assume something just because it is being stated here; rather, each one of us wants to verify these to find out whether they are true for us. This can be done by both checking for validity within ourselves, as well as something which we can implement in our living and observe its outcome.

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- **All encompassing:** It needs to be cover all dimensions (realization, thought, behavior and work) & levels (individual, family, society, nature & existence) of human life and profession.

- **Leading to harmony:** The Value Education ultimately is targeted to promote harmony within the individual, harmony among human beings and harmony with nature.

## Content of Value Education

Value of a human being is the participation of the 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. The role of human being is the relationship with each and every unit in the existence. That means the scope of study has to be all encompassing, i.e.

- It covers all dimensions of human being – thought, behaviour, work and realisation.

- It covers all levels of human living – individual, family, society, nature and existence.

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

## Process of Value Education- Self Exploration

The process of value education has to be ascertained before we proceed. Let us now acquaint ourselves with the process of value education which we are going to adopt. In this course, various aspects of reality facilitating the understanding of human values will be as proposals. You need to verify these proposals for yourself and examine your living in this light. Let us see how we can verify these proposals.

- We will verify these proposals through self-exploration. We shall investigate into these proposals and try to verify within us in our own right.

- This self-exploration will be done on the basis of whether the proposals are acceptable to us in a natural manner – i.e. they need to be naturally acceptable to us and not just imposed externally.

- Self-exploration will also include verifying the proposals through experiential validation, i.e. by living according to them. Experiential validation will ascertain

that when we live our life on the basis of this education, our living will be fulfilling to us as well as our surroundings.

- Since the process is of self-exploration, and not of giving sermons or prescribing do's and don'ts, you need not agree to all that is said, but only be ready to investigate into them sincerely. We don't want to just theorize and impose stated truths.

- This process of self-exploration has to be in the form of a dialogue, a dialogue between the presenter and the receivers to begin with; and slowly to translate into a dialogue within the receiver himself/herself. Each one of us can conduct this verification within ourselves.

## Important Questions:

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

# CHAPTER TWO

## Self-Exploration as the Process for Value Education

**Outcome of the Chapter:**

After studying this chapter, you would be able to learn the following points.

- Purpose of Self-Exploration
- Meaning of Self-Exploration
- Content of Self-Exploration
- Process of Self-Exploration
- Natural Acceptance
- Current state and the way to come out.

**What is Self-Exploration? What is its purpose?**

It is a process of seeing the truth about a reality on our own right, by our own investigation, observation and analysis. Through this process, we are trying to understand the reality that exists and our participation with it, which we are calling values.

1. **It is a process of dialogue between 'what you are' and 'what you really want to be'.**

   It is a process of focusing attention on yourself, your present beliefs and aspirations vis-àvis what you really want to be (that is to say, what is naturally acceptable to you).It is a process of discovering that there is something innate, invariant and universal in all human beings. This enables us to look at our confusions and contradictions within and resolve them by becoming aware of our natural acceptance.
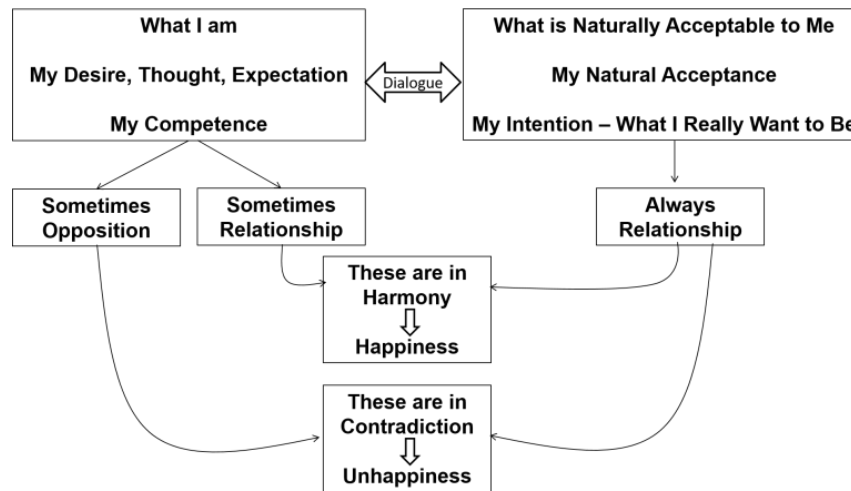
Fig. 2-2. 'What I Am' and 'What I Really Want to Be'

## 2. It is a process of self-evolution through self-investigation.

It successively enables you to evolve by bridging the above gap- the gap between 'what you are' and 'what you really want to be'.

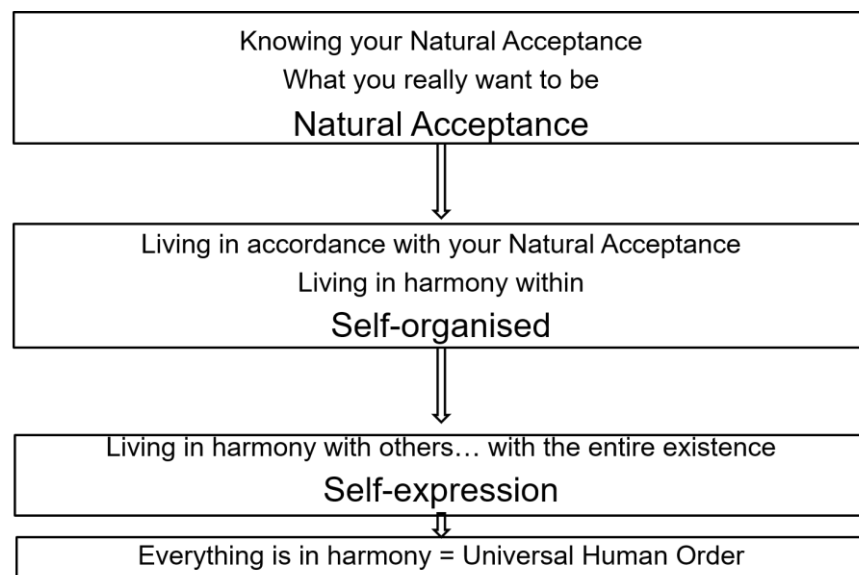In fig., the self-evaluation and self-expression is shown.



Fig. 2-4. Self-evolution and Self-expression

## 3. It is a process of knowing oneself and through that knowing entire existence.
The exploration starts by asking simple questions about yourself, which gives you clarity about your being, and then slowly gain clarity about everything around you.

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4. **It is a process of recognizing one's relation with every unit inexistence and fulfilling it.**

It is a process of becoming aware about your relationship with other entities in existence and through that discovering the interconnectedness, co-existence and order in the entire existence, and living accordingly.

5. **It is a process of knowing human conduct, human character and living accordingly.**

It is a process of discovering the definitiveness of human conduct and human character and enabling one to be definite in thought, behavior and work.

6. **It is a process of being in harmony in oneself and in harmony with entire existence.**

This process of self-exploration helps you be in harmony within yourself, and in harmony with everything around.

## Content of Self Exploration

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

1.  Desire/Goal?-What is my (human) Desire/Goal

2.  Program? - What is my (human) program for fulfilling the Desire

The main focus of self-exploration is myself- the Human Being. Basically, it should dwell on the following two key questions:

1. What do I really want in life, or what is the goal of human life?

2. How to fulfil it? What is the program to actualize the above?

In short, the above two questions cover the whole domain of human aspirations and human endeavor. Thus, it forms the content of self-exploration.

## Process of Self Exploration

Whatever is being presented is a PROPOSAL.

- Don't assume it to be true

- Verify at your own right, on the basis of it being naturally acceptable

- Not on the basis of scriptures

- Not on the basis of equipment/ instrument

- Not on the basis of other humans.
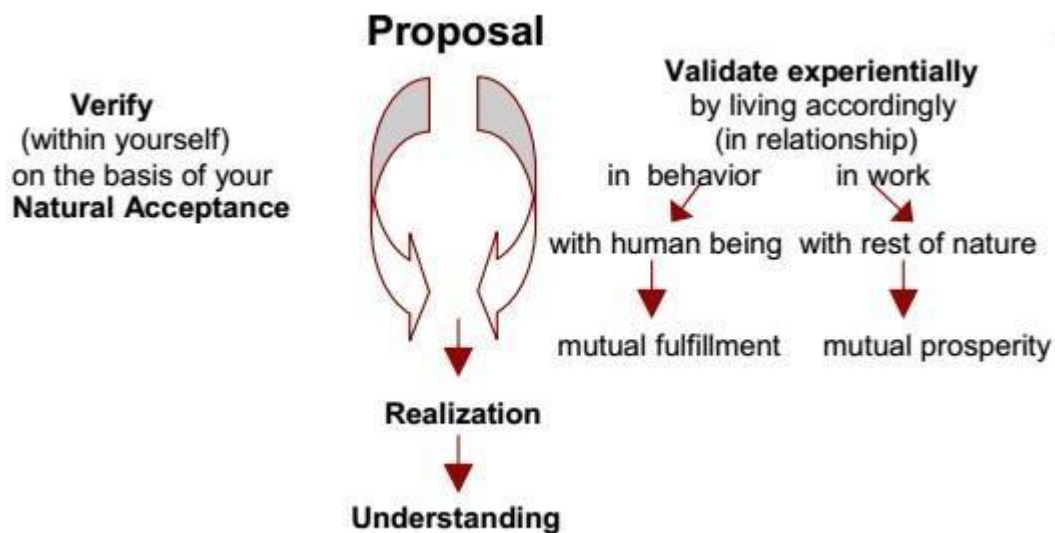


Take for example: a proposal- 'respect' is a value in human relation. When I verify at the level of natural acceptance, I find that it is naturally acceptable to me. Similarly, when I behave with respect, it is mutually fulfilling to me and to the other. Thus the proposal is true. If it fails on any of the two tests, it is untrue. This verification leads to realization of the truthfulness of the proposal and it becomes part and parcel of my understanding. It is reflected in my thoughts, and in my behavior.

**Natural Acceptance**

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

(a)    **Natural acceptance does not change with time:** The natural acceptance does not change with time. It remains invariant with time. This can be easily verified. For example, our acceptance for trust or respect does not change with age. People hundred years ago also had the same natural acceptance. We can try to verify this within our span of observation.

(b)    **Natural acceptance does not change with the place:** Naturally acceptable feelings, like trust, respect, affection, etc. remain invariant with place. These feelings are naturally acceptable to me when I am in India, in America, in Africa, in Europeorin any other place.

(c)    **Natural Acceptance does not change with the individual:** Natural acceptance is the same for all of us; it is a part and parcel of every human being; it is part of our human-ness. We can check with the naturally acceptable feelings once again and find out if they are naturally acceptable to Indians, to Americans and to any and every human being.

(d)    **Natural Acceptance is uncorrupted by likes, dislikes, assumptions or beliefs**: Natural acceptance remains unaffected by our likes and dislikes, our belief systems and our preconditioning even if they are very deep and influence our thoughts day and night. For example, even if we are preconditioned for years 'not to trust anyone', if we ask the question as to what is naturally acceptable 'trust or mistrust', the answer is in favour of trust.

(e)    **This natural acceptance is innate, we don't need to create it***: Whatever be the background of a person, this faculty is very much there. For example, the moment we think of disrespecting someone, how does it feel within? Comfortable or uncomfortable? Similarly, the moment we think of opposing anyone, how does it feel? Are we at ease or we feel uneasy? Of course, uneasy. Why is this happening? Because we have the faculty of natural acceptance as a part and parcel of our being and it keeps hinting that what we

are feeling, thinking or doing is in harmony with our own natural acceptance or not. We can start referring to it at any time, it is always there.

(f)  **Natural acceptance is definite:** It is for relationship, harmony and co-existence which is universal. This we can directly verify by asking, what is naturally acceptable to us – relationship or opposition, harmony or disharmony, co-existence or struggle? we will ask these questions again regarding each and see that these three – relationship, harmony and co-existence, ultimately provide the guidance for our living in harmony, happiness.

This natural acceptance is innate in each of us; it is uncorrupted and it is universal, i.e. it is invariant with respect to time, place and person. It may seem very simple to begin with, but we shall see that this becomes a very powerful way for us to know what is ultimately true for us on our own right. All we have to do is to start referring to it and validating it in our living.

The experiential validation gives us another opportunity to examine the proposal. That is why both the parts of self-verification are essential.

**Possible Questions**

1. Self-exploration is a process of dialogue between 'what you are' and what you really want to be'. Explain.
2. What is the content of Self-exploration?
3. Explain the process of self-exploration with the help of a diagram?
4. What do you mean by your natural acceptance? Illustrate with examples. Is it invariant with time and place?
5. What do you understand by the terms Svatva, Swatantrata and Swarajya?
6. Do you feel that you have some pre-conditionings? How do you evaluate them?

# CHAPTER THREE

# Basic Human aspirations and their Fulfilment

**Outcome of the Chapter:**

After studying this chapter, you would be able to learn the following points.

- Continuous Happiness and Prosperity – Our Basic Aspirations
- Exploring Happiness and Prosperity
- Prevailing Notions of Happiness and Prosperity

**The Basic Human Aspirations – Continuous Happiness and Prosperity**

To explore into the question of basic aspiration, ask our self the following questions:

- Do you want to be happy?
- Do you want to be prosperous?
- Do you want the continuity of happiness and prosperity?

The answers are in affirmative yes. We have a natural acceptance to be happy all the time. We have a natural acceptance to be always prosperous.

**"The basic human aspirations are happiness, prosperity and its continuity."**

There is no moment when we want to be unhappy or when we want to be deprived. This is what we are trying to confirm here by referring to our natural acceptance.

**Basic Requirements for Fulfilment of Human Aspirations:**

- One requirement for fulfilment of aspiration of every human being is **physical facilities** which include food, clothing, shelter and implements etc. Is this all that we want? Or we want something more than this? Can we find what else do we want?

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- Other than physical facilities, I want **relationship**. I live with other human beings and relationship is an important issue here.

- If I look at the miseries in my life – what do I find? Are the miseries mostly due to lack of physical facilities or lack of relationship? This I need to explore in my family situation first.

- Where am I putting in most of my efforts? In earning of physical facilities or in ensuring relationship. This is a common fallacy in our lives that a large part of our problems are due to lack of relationships though most of the time, effort and attention is focused on earning physical facilities.

- Thus there are 3 requirements - Right Understanding, Relationship and Physical Facilities.
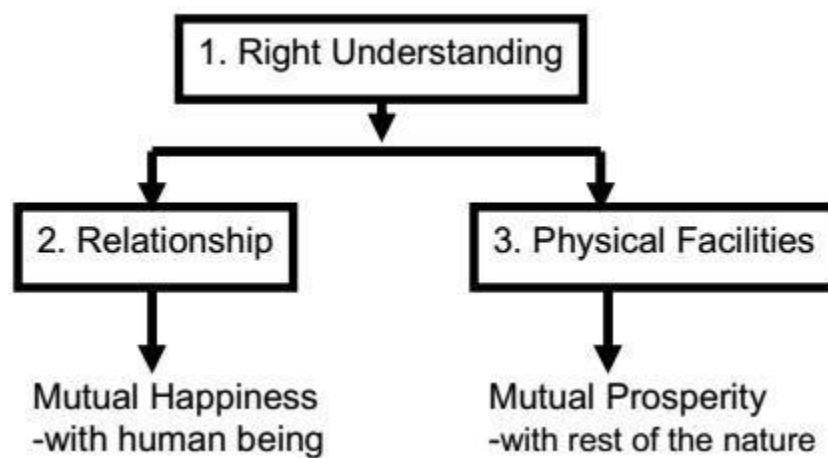


**The correct priority:**

1. Right Understanding

2. Relationship

3. Physical Facilities

What is the order amongst these? If I work for Right Understanding then I am able to ensure right Feelings in my relationship and assess my need of physical facilities correctly. Right Understanding, thus, is the first priority. The second priority is

Relationship. Working with Right Understanding and right feelings in relationship – the need for physical facilities can be easily accessed and fulfilled. Thus Physical Facilities is the third priority. And, of course, we need all the three.

- For animal physical facility is necessary as well as complete– whereas for human beings it is necessary but not complete.
- Working only for physical facilities is living with **Animal Consciousness**
- Working for right understanding as the first priority followed by relationship and then physical facilities is living with **Human Consciousness.**

There is need for transformation from Animal Consciousness to Human Consciousness.

It can be accomplished only by working for right understanding as the first priority.
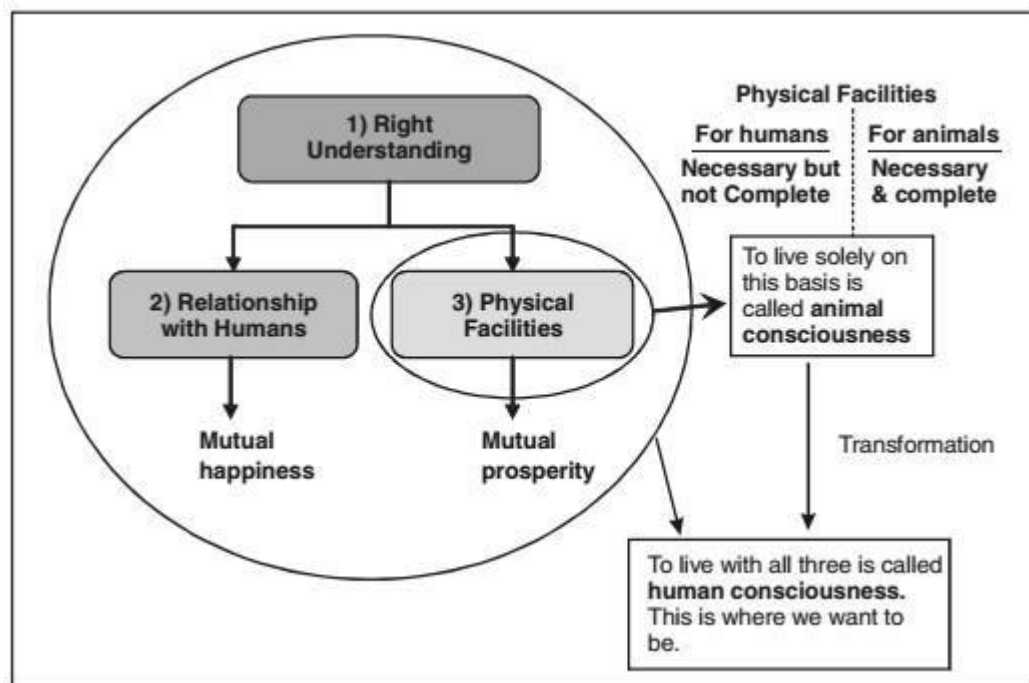


Presently, as we look around, we find most of the people in the following two categories:

1. SVDD (Sadhan Viheen Dukhi Daridra )- Those lacking physical facility, unhappy and deprived

2. SSDD  (Sadhan Sampann Dukhi Daridra) - Those having physical facility, unhappy and deprived

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

**SSSS (Sadhan Sampann Sukhi Samriddha ) -** Having physical facility, happy and prosperous **.**

Now, if we are able to ensure all three, i.e. right understanding, relationship and physical facility, in that order of priority, let us see the outcome  (refer to fig.).

- Through right feeling in relationship, based on right understanding, we can ensure mutual happiness – happiness for ourselves as well as 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 process. Once we are able to ensure the availability of more than required physical facility, we have a feeling of prosperity.

**Right understanding + Relationship → Mutual happiness**
**Right understanding + Physical facility → Mutual prosperity**

**Development of Human Consciousness:**
The basic aspirations of human being, i.e. happiness, prosperity and its continuity, are fulfilled by right understanding, relationship and physical facility, in that priority order.
A human being working for all three of them can be fulfilled. Therefore, a human being living with all threeis living with **'human consciousnesses'.**

On the other hand, if one is living for physical facility alone, one is living with **'animal consciousness'**. While physical facility may suffice for animals, it is not adequate for human being to be fulfilled.

Now you can find out if development would basically mean development of human consciousness in the human being, or just the development of physical facility is sufficient.

| Animals living in animal consciousness | They are in harmony | This is fine |
|---|---|---|
| Human beings living in human consciousness | They are in harmony | This is fine |
| Human beings living in animal consciousness | They are in disharmony | That is problem |

Animals living with animal consciousness, living for physical facility alone, living for food, shelter, etc., are just fine – they are in harmony with the rest of nature! Only 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. The problem is with human being living in animal consciousness. You can see that opposition, struggle, war, etc. is on account of such human beings. You may call this as inhuman-consciousness or something else.

**Holistic Development:**

(Transformation from Animal Consciousness to Human Consciousness)

If we see today, the world is largely focused on physical facility as the sole or primary measure of progress and development. Nations measure Gross Domestic Product (GDP) 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, the house, the cars and other physical facility as indicators of progress, development and success.

The predominant perception regarding development, success and prosperity is largely to do with accumulation of physical facility – more and more physical facility. This perception is there in the society, in the education system and even in the family. Just

increasing the quantity and variety of physical facility alone is not enough for development.
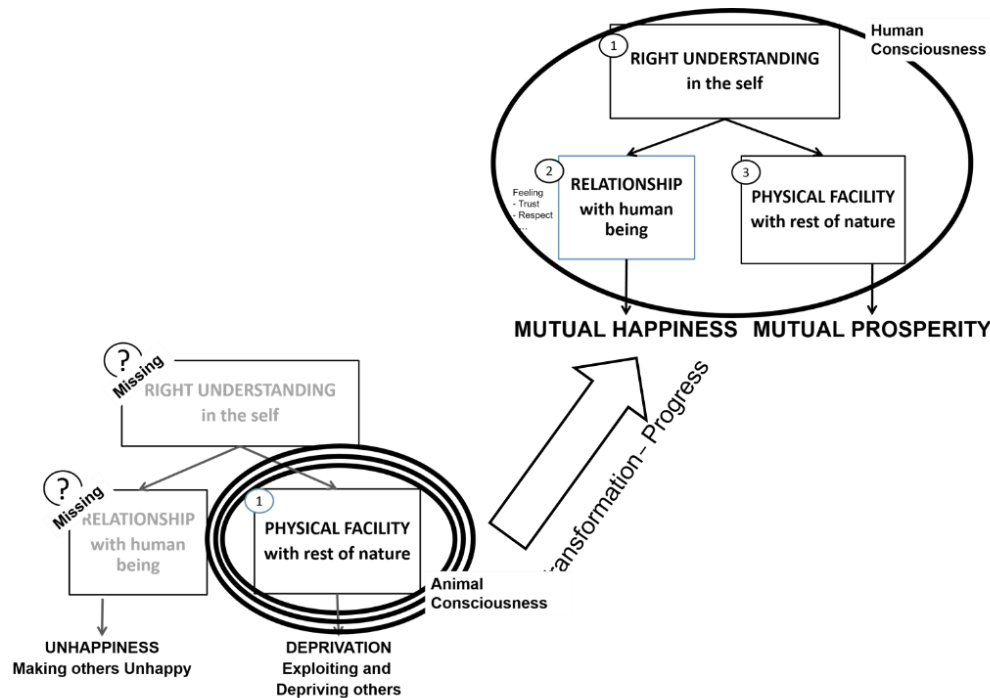


Fig. 3-6. Transformation, Progress, Development

With right understanding, we can clearly envisage holistic development as the transformation of consciousness – from animal consciousness to human consciousness. Of course, it will necessitate working on all three – right understanding, fulfilment in relationship as well as physical facility; and in that order of priority.

**Role of Education- Sanskar**

(Enabling the Transformation to Human Consciousness)

"**Education** is developing the right understanding (holistic perspective)."

"**Sanskar** is the commitment, preparation and practice of living with right understanding. The preparation includes learning appropriate skills and technology."

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The role of education is to facilitate the development of the competence to live with human consciousness, with definite human conduct. For this, the education-sanskar has to ensure:

1. Right understanding in every child,
2. The capacity to live in relationship with other human beings, and
3. The capacity to identify the need for physical facility, the skills and practice for sustainable production of more than what is required, leading to the feeling of prosperity.

These are the three components of education-sanskar, if it has to ensure development of human consciousness.
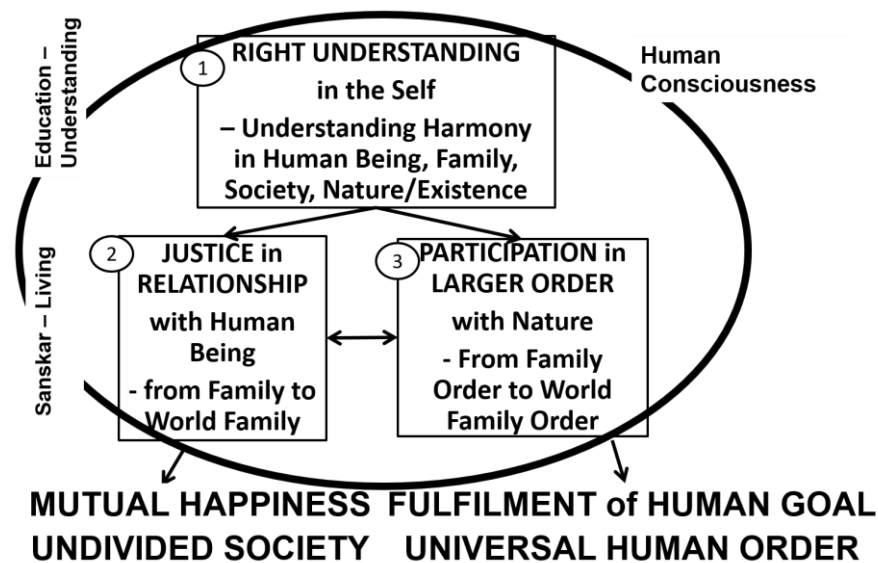


Fig. 3-7. Living with Human Consciousness

The outcomes of human beings living with human consciousness are depicted in figure

This is the proposal about the role of education. If we can see this, we will see that the role of education is essentially to facilitate holistic development, i.e. the individual transformation to human consciousness as well as the societal transformation to universal human order.

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**Possible Questions**

1. What are the basic requirements to fulfill human aspirations? Indicate their correct priority.

2. "Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans." Comment.

3. Critically examine our state today in terms of fulfillment of relationships and physical facilities. What has gone wrong according to you? What is the solution?

4. What do the abbreviations given as SVDD,SSDD and SSSS signify? Explain the reason for the state SSDD?

5. "Right understanding + Relationship = Mutual fulfillment; Right understanding + Physical facilities = Mutual prosperity" Illustrate the above with two examples for each.

6. What is the program to fulfill the basic human aspirations? Name the different levels of human living?

7. What is the difference between 'animal consciousness' and 'human consciousness'? Explain with the help of a diagram.

# CHAPTER FOUR

# Understanding Happiness and Prosperity

## -Their Continuity and Program for Fulfilment

**Basic Aspiration**

    Continuity of happiness and prosperity

**Basic Requirements**

    Right Understanding

    Relationships

    Physical facilities

**Exploring the Meaning of Happiness:**

All our efforts are for being in a state of happiness. When we are in harmony within (between 'What I am', and 'what is naturally acceptable to me'), we are in a state of happiness as shown in figure.
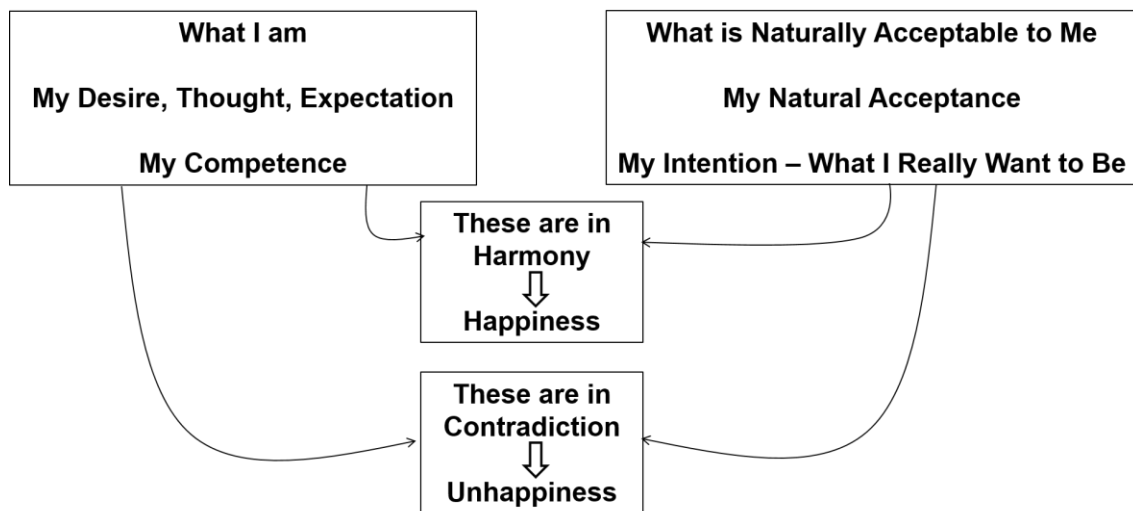


*Fig. 4-1. Happiness and Unhappiness is Within*

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**Happiness-**

"The state or situation, in which I live, if there is harmony / synergy in it, it is Naturally Acceptable to me to be in that state / situation".

**"To be in a state / situation which is Naturally Acceptable is Happiness".**

**i.e. "To be in a state of Harmony / Synergy is Happiness".**

**i.e. Happiness = Harmony.**

**For Example-** Try to remember the time when you found the solution to a problem that you had been struggling with for a long time. Did you feel happy the moment you found a solution? Even now, when you recollect that moment, you might feel happy! *Whenever there is harmony in our thoughts, we feel happy.*
Whenever there is a contradiction in thought, we feel unhappy. This way, we can explore into the state of our being and try to verify that when we are in harmony within, we are happy and vice versa.

**Unhappiness-**

The state or situation, in which I live, if there is disharmony/contradiction in it, it is not Naturally acceptable to me to be in that state/situation.

**"To be forced to be in a state/situation which is not Naturally acceptable is unhappiness."**

**"To be forced to be in a state of Disharmony/Contradiction is unhappiness."**

**i.e. Unhappiness = Disharmony**

**For Example-** If someone is dominating in family, there is disharmony in family and you feel uncomfortable about it. You want to get away from the domination, this is unhappiness.

**Exploring the Meaning of Happiness:**

**"Prosperity is the feeling of having more than required physical facilities**."

There are two basic requirements:

1. Right assessment of the need for physical facility, along with its required quantity.
2. Ensuring the availability/production of more than required physical facility.

We can have a feeling of prosperity only if we are able to do the **right assessment** of our physical needs. The right assessment of physical needs, along with their required quantity, will come through **right understanding**. Without the right assessment, the **feeling of prosperity** cannot be assured, regardless of the **availability or accumulation of physical facility** that we may have been able to do.

**Prevailing Notions of Happiness:**

One of the prevailing notions is that the continuity of happiness is possible through consumption of physical facility and enjoyment of favourable sensations. People may go to almost any extent to get the taste of their favourite sensation! It could be some particular type of touch, sound, sight, taste or smell.

**Continuity of Happiness from Physical Facility?**

Physical thing → Contact with Body → Sensation (from Body)→ Tasted by Self

- If taste is favourable      → Happiness (Temporary)
- If taste is unfavourable     → Unhappiness (Temporary)

We get happiness, or what appears to be happiness, when we eat our favourite sweet. What is happening is that a physical thing, this sweet, is coming in contact with our tongue. At that point, we can taste the sweet. Taste is a sensation. In case we find the sensation to be favourable,we feel happy. If we find the sensation to be unfavourable, we feel unhappy. You can observe this for any sensation – sound, touch, sight, taste or smell. But it cannot ensure happiness in continuity.

To take the sweet example further,

- When we start eating the sweet, it seems tasty and necessary (for the Body). We are eating for happiness (for us) as well as for nurturing our body.

- Once our stomach is full, it still seems tasty (to us), but it is now unnecessary (for our Body). Now you are still eating for happiness from the taste of it (for us), but we know it is no longer necessary for nurturing our Body.

- If we continue to eat some more and we are full up to the neck, what is our state? The sweet is no more a source of happiness for us. At the same time, it remains unnecessary for nurturing the Body. It is still our same favourite sweet, but now it is neither tasty to nor necessary for our Body. Now we want to stop eating it.

- But if someone forces to eat further; eating the same sweets becomes intolerable. Now, it turns into a source of unhappiness for us; and we have to deal with the stomach ache on top of it!

The conclusion is that we do get some sort of happiness from the sensation. However, this happiness is momentary, very short lived and it seems to pass through the following stages:

**Tasty-Necessary → Tasty-Unnecessary → Tasteless-Unnecessary → Intolerable**

**Firstly,** continuity of happiness is not possible from eating sweets, nor from any other food or any other sensation for that matter; be it sound, touch, sight, taste or smell. **Secondly**, we become bored of the taste after indulging into it for some time. Even if one wants to get happiness out of taste, one has to keep changing from one sensation to another to another.

**Thirdly,** the little temporary happiness we got from the taste is dependent on something outside, i.e. the sweet in this example.

This applies to any sensation from which one is trying to derive happiness.

**Continuity of Happiness from Favourable Feeling from Others?**

The second prevailing notion is that we can be happy by getting favourable feelings from others. We tend to feel happy when others pay attention to us, when others praise us, when others respect us, care for us or express any favourable feeling to us.

Other Human Being → Expression of Feeling →Feeling Received and Evaluated by Self

-If feeling is favourable        → Happiness (Temporary)

-If feeling is unfavourable       → Unhappiness (Temporary)

We do get some sort of happiness from the attention and feeling we get from others. However, this happiness is momentary, very short lived.

**Firstly,** continuity of happiness is not possible through getting feeling from the other.

**Secondly,** the little temporary happiness we got from the compliments is not our own property. We are not deciding the feeling – it is being decided by the other person. There is no certainty that they will notice us again or if they will even be around next time!

**Happiness is not same as Excitement-**

The question is whether the feeling that we got is happiness or something else.

- Was what we got from the favourable sensation = happiness?
- Was the favourable feeling we got from the other = happiness?

What we got in both cases is a sort of momentary happiness. We are calling it **excitement**. There is confusion between excitement and happiness. Excitement is short lived, not sustainable, while harmonious state within is something which can be continuous and sustainable.

The temporary happiness we are getting out of favourable sensation or out of the feeling we receive from the other is not really happiness. It is temporary state of excitement. The excitement actually creates disharmonious state within. That is why you feel uncomfortable within; it starts reflecting on your body in terms of disturbed pace of breathing, high blood pressure etc.

**Other Prevailing Notions about Happiness -**

There are many other assumptions, questions, and confusion about happiness like:

- I will be bored of happiness if I am always happy.

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- Happiness and unhappiness are two sides of the same coin.
- Don't bother me with vague things like happiness. I have to live and deal with other more important things in my life.
- If we become happy, progress will stop.
- We do not want happiness for ourselves, but we want to make others happy.
- Happiness is a small thing. We have higher aspirations, such as contentment, peace, bliss, etc.

**Observations on various Efforts for happiness**

Since methods of getting happiness from outside do not necessarily ensure harmony within, the underlying disharmony continues, the frustration keeps building up. When the unhappiness continues, we try to escape from it. People try all sorts of ways, some of which are mentioned in figure.

**Excitement (Temporary Happiness) From Outside**

**Consumption of physical facility, enjoyment of favourable sensations** (sound, touch, form, taste, smell)

*Tasty-Necessary → Tasty-Unnecessary → Tasteless-Unnecessary → Intolerable*

**Receiving favourable feeling from others**
Attention, appreciation…

**Escape** (Running away from unhappiness)

**Over eating**
**Over sleeping**
…
**Gutka / Tobacco**
**Alcohol**
**Drugs**
…

Temporary Excitement
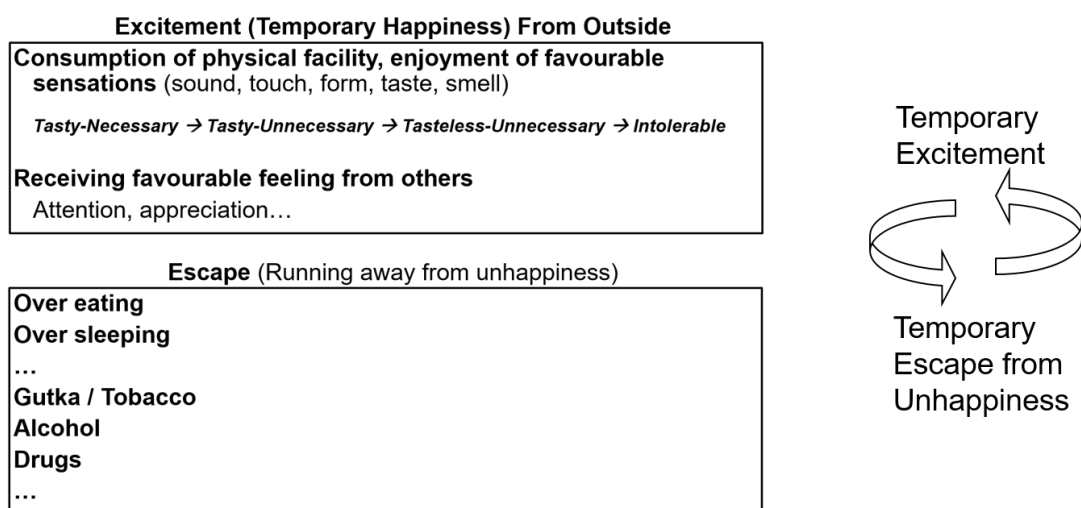
Temporary Escape from Unhappiness

*Fig. 4-2. Excitement and Escape*

We can easily see that cigarettes or any of the other means used for escape (such as alcohol, drugs, over eating, etc. as listed above) is not a permanent solution.

Another observation is that people with such assumptions about happiness tend to keep moving between excitement and escape.

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Of course, such methods of trying to get happiness from outside or the efforts for escaping from unhappiness in this manner are futile. Not only do these methods not work, but they also have many undesirable side effects. Like that the side effects can be observed at every level– exploitation of human being as well as exploitation of nature, as indicated in figure.



*Fig. 4-3. A Critical Appraisal of the Current Scenario*
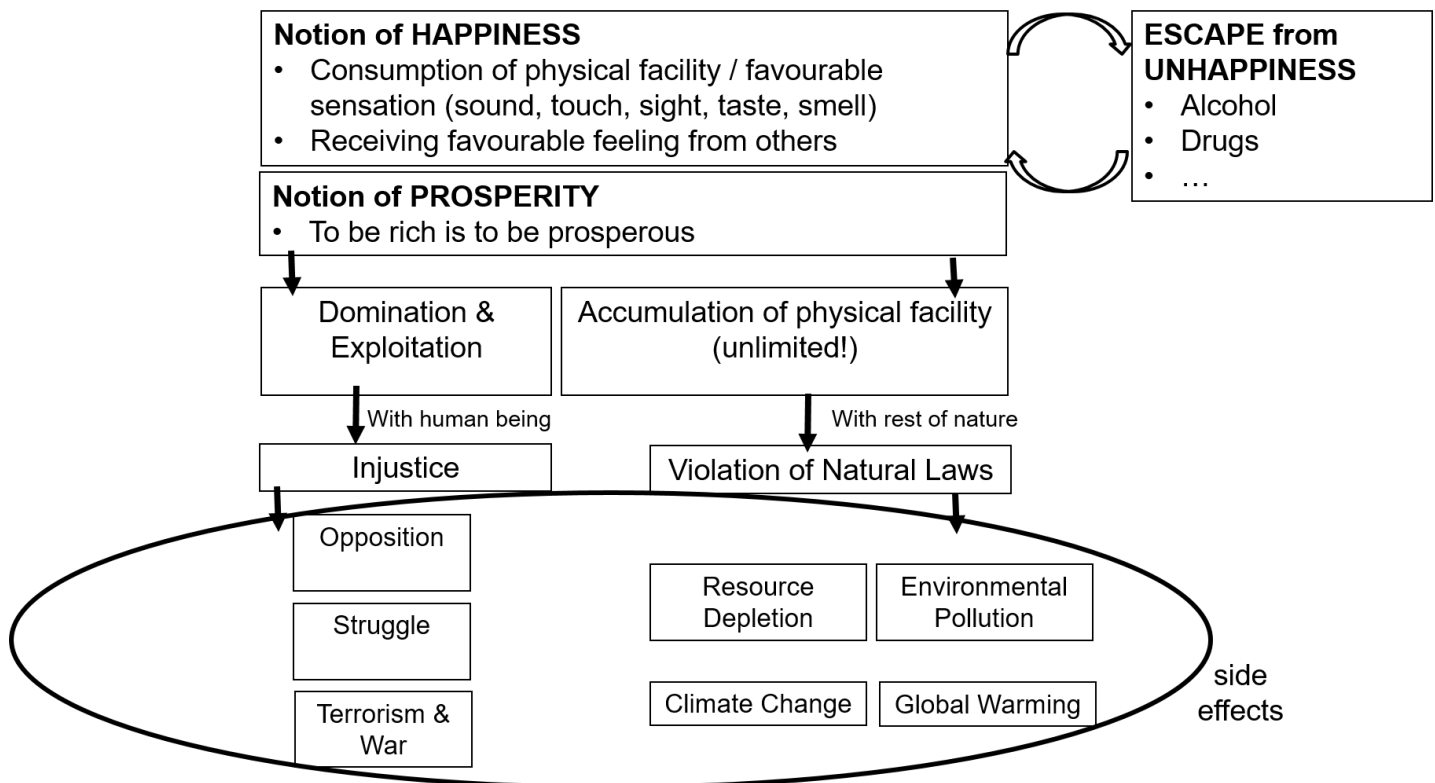
**The Programme for Happiness:**

Happiness is to be in a state of harmony. The expanse of our living encompasses four levels – individual, family, society and nature/existence.

The programme for harmony is to make the necessary effort to understand harmony and to live in harmony at all levels of our being. This is articulated in figure.
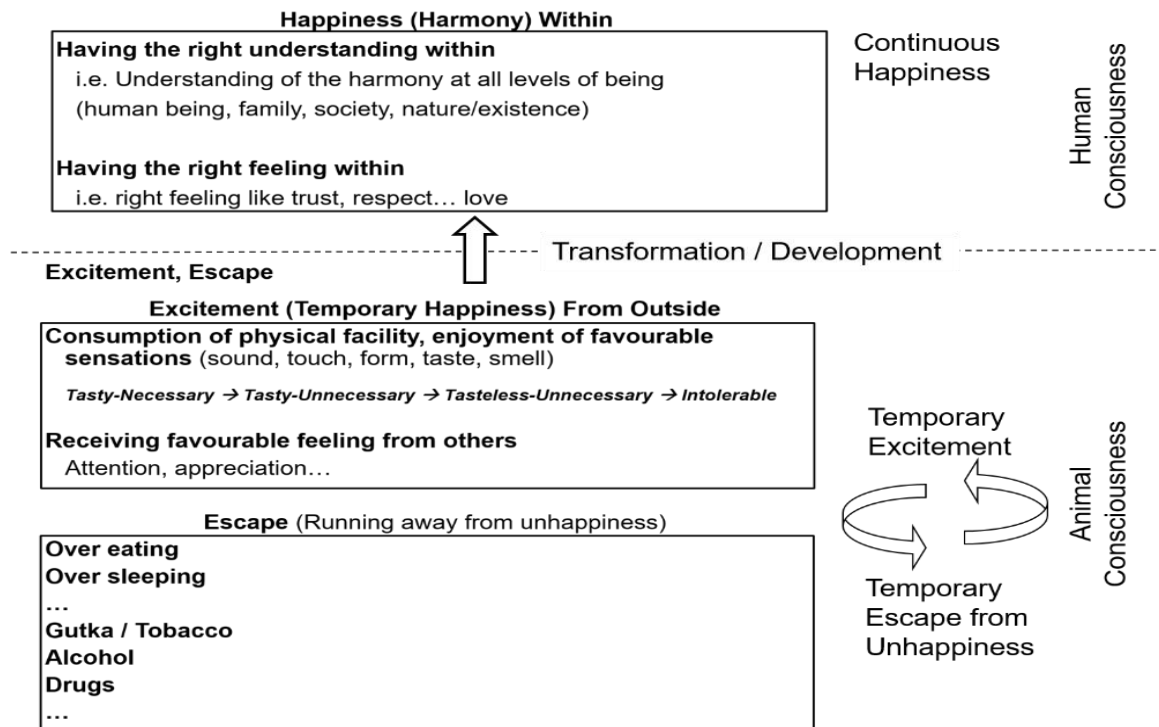
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**Happiness (Harmony) Within**

**Having the right understanding within**
i.e. Understanding of the harmony at all levels of being
(human being, family, society, nature/existence)

**Having the right feeling within**
i.e. right feeling like trust, respect… love

Continuous Happiness

Human Consciousness

------------------------------------ Transformation / Development ------------------

Excitement, Escape

**Excitement (Temporary Happiness) From Outside**

**Consumption of physical facility, enjoyment of favourable sensations** (sound, touch, form, taste, smell)

*Tasty-Necessary → Tasty-Unnecessary → Tasteless-Unnecessary → Intolerable*

**Receiving favourable feeling from others**
Attention, appreciation…

Temporary Excitement

**Escape** (Running away from unhappiness)

**Over eating**
**Over sleeping**
…
**Gutka / Tobacco**
**Alcohol**
**Drugs**
…

Temporary Escape from Unhappiness

Animal Consciousness

*Fig. 4-4. Happiness, Excitement and Escape from Unhappiness*

We have earlier proposed that the basic human aspiration for continuity of happiness and prosperity is fulfilled by right understanding in the Self, fulfilment in relationship and physical facility.

Right understanding is essentially the understanding of harmony in the entire expanse of our being, i.e. harmony in the human being, in the family, in the society and in nature/existence. If we are able to see the harmony at all these levels, there is a possibility of living in harmony at all these levels.
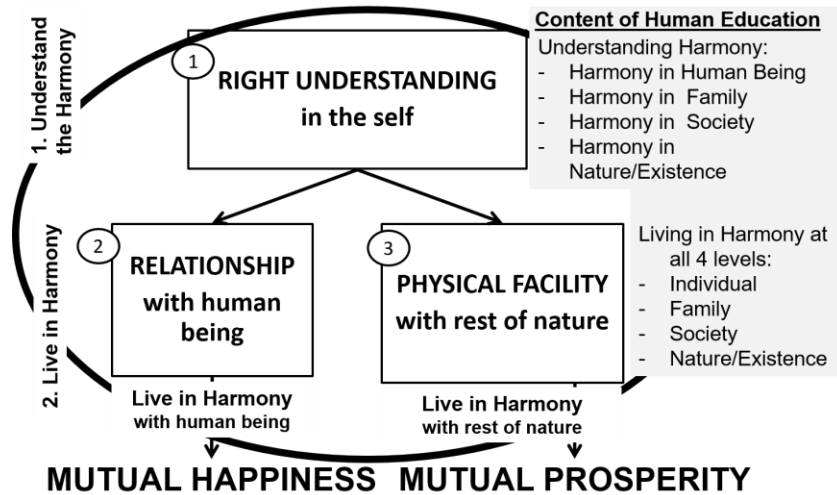
Fig. 4-5. Content of Human Education

We can now put it precisely. The programme to fulfil basic human aspiration is:

To understand the harmony
and
To live in harmony

In the individual human being
In the family
In the society
In nature/existence

**Possible Questions**

1. What do you understand by prosperity? What is the difference between prosperity and wealth? How are the two related?

2. What is your present vision of a happy and prosperous life?

3. Critically examine the prevailing notions of happiness and prosperity and their consequences.

4. "I will learn and improve only if I am unhappy. If I become happy, my learning will stop". Explore the validity of this viewpoint.

5. "To be in state of harmony is happiness." Examine this statement and illustrate with two examples from your day-to-day life.

**Reference:**

**2nd Revised Edition: A foundation Course in Human Values and Professional Ethics by R.R. Gaur, R. Asthana, G. P. Bagaria. Excel Books Private Limited, 2019.**

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