

II B.Tech. - III Semester

**UNIVERSAL HUMAN VALUES – UNDERSTANDING
HARMONY AND ETHICAL HUMAN CONDUCT**

SUBJECT CODE: 23HSM234

Academic Year: 2025–2026

UNIT I: INTRODUCTION TO VALUE EDUCATION

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Department : CSE(AI)

College : SITAMS

Right Understanding, Relationship and Physical Facility

Our basic aspirations are happiness (mutual fulfillment) and prosperity (mutual prosperity). Happiness is ensured by the relationships with other human beings and prosperity is ensured by working on physical facilities. Relationship refers to the interpersonal relationships that a person builds in his/her life – at home, at the workplace and in society. Physical Facilities includes the physiological needs of individuals and indicates the necessities as well as the comforts of life. It means the feeling of having or being able to have more physical facilities than is needed. Today we are unable to have fulfilling relationships all the time: in family, outside family, and as a society – in the world at large. If there is a problem in relationship, we feel uneasy, it bothers us. Even if we are interacting with someone, and something we said or did offends them, it makes us uneasy; i.e. we want mutual fulfilment in relationship. Similarly, we want to feel prosperous, but end up working only for accumulation of wealth. We want to enrich nature, but are exploiting it, destroying it. But our natural acceptance is that we want to live in harmony with nature. The reason behind these problems is that we have to focus on one more aspect, i.e. right understanding. Right Understanding refers to higher order human skills – the need to learn and utilize our intelligence most effectively. In order to resolve the issues in human relationships, we need to understand them first, and this would come from ‘right understanding of relationship’. Similarly in order to be prosperous and to enrich nature, we need to have the ‘right understanding’. The ‘right understanding’ will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony’.

Right Understanding, Relationship and Physical Facility

It will be & can be possible if and only if, working will be done with

- Right Understanding,
- with Priority Based Understanding for Relationships,
- then the Physical Facilities

Categories in which an Human lies or to be lied based on Understanding about different needs :

SVDD (Sadhan Viheen Dukhi Daridra)

- No Understanding about what is required at what time.

SSDD (Sadhan Sampann Dukhi Daridra)

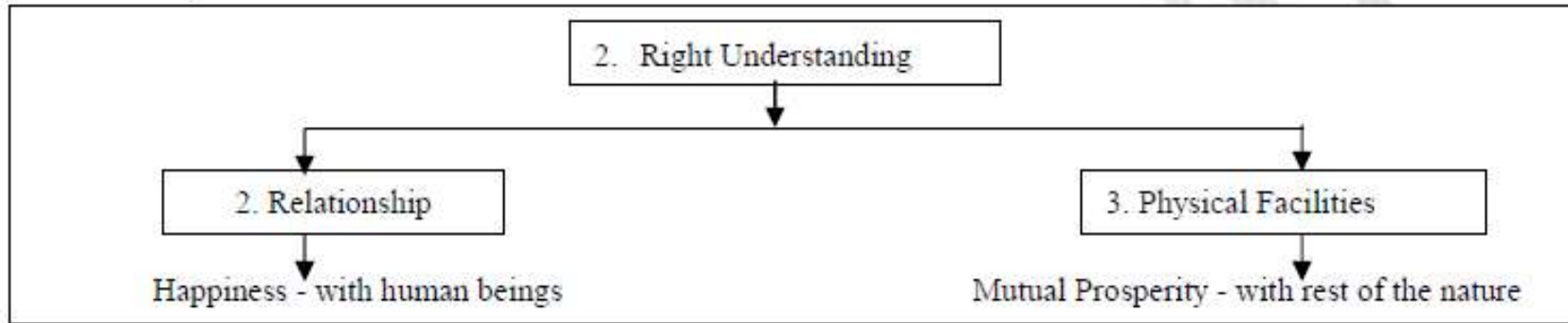
- Due to understanding that Priority of Physical Facilities is higher then the Priority of Relationships.

SSSS (Sadhan Sampann Sukhi Samridha)

- Can be achieved only by working for Right Understanding and Relationship

Goal of Each & Every Human is to achieve the category: SSSS Which is possible only by working with the Right Understanding based on Priority.

Final goal of Human aspiration is To live in harmony with all four levels 1. Myself 2. Family 3. Society 4. Nature/Existence (including space)



Similarly in order to be prosperous and to enrich nature, we need to have the 'right understanding'. The 'right understanding' will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.

Thus, we can say that when we use right understanding with relationships it gives us mutual fulfilment because if we have right understanding, then we can be happy in ourselves and work to have fulfilling relationships with humans and mutual prosperity with nature. If we do not have the right understanding, then we have problems. Thus, our happiness depends on the fulfilment of these three basic requirements.

Right understanding Relationship = Mutual fulfilment.

Right understanding Physical facilities = Mutual prosperity.

Priority: Right Understanding, Relationship & Physical Facility



Understanding Value Education

Meaning of Value Education:

Value Education is the education which enables to understand 'what is valuable' for human happiness. It is all about enabling a transformation in the human beings to help them move from Animal Consciousness to Human Consciousness.

Need for Value Education:

Correct identification of our aspirations: The subject which enables us to understand 'what is valuable' for human happiness is called 'value education' (VE). Thus, VE enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfilment. It also helps to remove our confusions and contradictions and bring harmony at all levels.

Understanding universal human values to fulfill our aspirations in continuity: Values form the basis for all our thoughts, behaviors and actions. Once we know what is valuable to us, these values becomes the basis, the anchor for our actions. 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.

Evaluation of our beliefs: 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. These beliefs come to us from what we read, see, hear, what our parents tells us, our friends talk about, what the magazines talk of, what we see from TV etc. Value Education helps us to evaluate our beliefs and assumed values.

Understanding Value Education

Technology and human values: The present education system has become largely skill-based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide the competence of deciding what really is valuable. Value Education is a crucial missing link in the present education system. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are manifesting.

Complementarity of values and skills:

Values means importance or participation and skills means qualities, training, and capabilities.

To fulfill our aspirations both values and skills are necessary.

When we identify and set the right goals and produced in right direction. This is known as **value domain**, the domain of wisdom, and when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavor (struggle). This is known as **domain of skills**.

Hence, there is an essential complementarity between values and skills for the success of any human endeavor.

For example: I want to lead a healthy life. 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.

So i have to learn the skills to achieve the goal of good health i.e. food to be consumed, the physical workout to be designed. So without knowing the meaning of good health, health cannot be achieved and also it is necessary to make use of the goal to achieve the goal of the goal.

Understanding Value Education

Basic Guidelines for Value Education:

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

Rational: It has to appeal to human reasoning. It has to be amenable to reasoning and not based on dogmas or blind beliefs.

Natural and Verifiable: It has to be naturally acceptable to the human being who goes through the course and when we live on the basis of such values it leads to our happiness. It needs to be experientially verifiable, and not based on dogmas, beliefs or assumptions.

All Encompassing: Value education is aimed at transforming our consciousness and living. Hence, it needs to cover all the dimensions (thought, behavior, work and realization) and levels (individual, family, society, nature and existence) of human life and profession.

Leading to Harmony: The value education ultimately is targeted to promote harmony within the individual, among human beings and with nature.

Scope of Value Education:

- It should include all dimensions of thought, behavior, work and realization
- It should include all the four levels of human living namely – individual, family(relationship), society and nature.

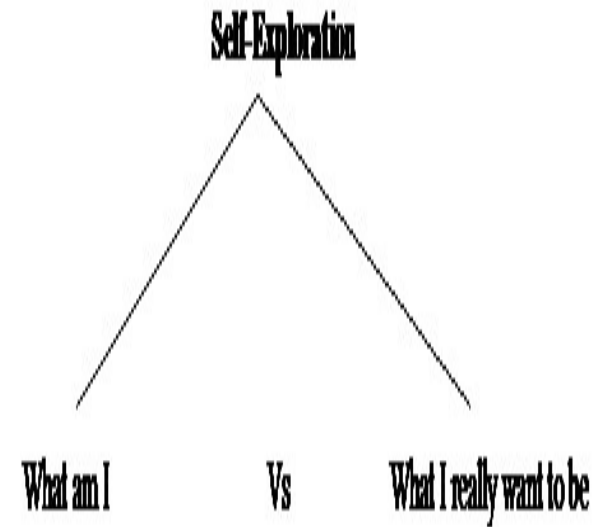
Understanding Value Education

Content of Value Education:

- To understand myself, my aspirations, my happiness
- To understand the goal of human life
- To understand the other entities in nature, their inter- connectedness and co-existence and role of human being in nature
- To understand harmony at the four levels of human living. It includes holistic and encompassing(Everything and everyone)

Process of Value Education:

Value Education begins with Self-Exploration i.e. looking inside yourself.



Sharing About Oneself

Practice Sessions for UNIT I – Introduction to Value Education

PS1: Sharing about Oneself

Introduce yourself in detail.

What are the goals in your life?

How do you set your goals in your life?

How do you differentiate between right and wrong?

What have been your achievements and shortcomings in your life? Observe and analyze them.

Home Work:

What is your idea of success/progress/development?

Expected outcome:

The students start exploring themselves: get comfortable to each other and to the teacher and start finding the need and relevance for the course.

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Self-Exploration as the Process for Value Education

Self-Exploration:

It is the process of finding out what is valuable to me by investigating within myself.

Exploration = Observing Outside

Self-Exploration = Observing Inside

Purpose of Self-Exploration:

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

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

It is a process of knowing oneself and through that, knowing the entire existence.

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

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

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

It is a process of identifying our innateness(Svatva) and moving towards

Self-Organization(Swantantrata) and SelfExpression (Swarajya).

Purpose of Self-Exploration:

Self exploration helps us to identify
our Innateness (Svatva)
and move towards
Self-Organization (Swantantrata)
and Self-Expression (Swarajya).



Sreedevi Ventrappagada

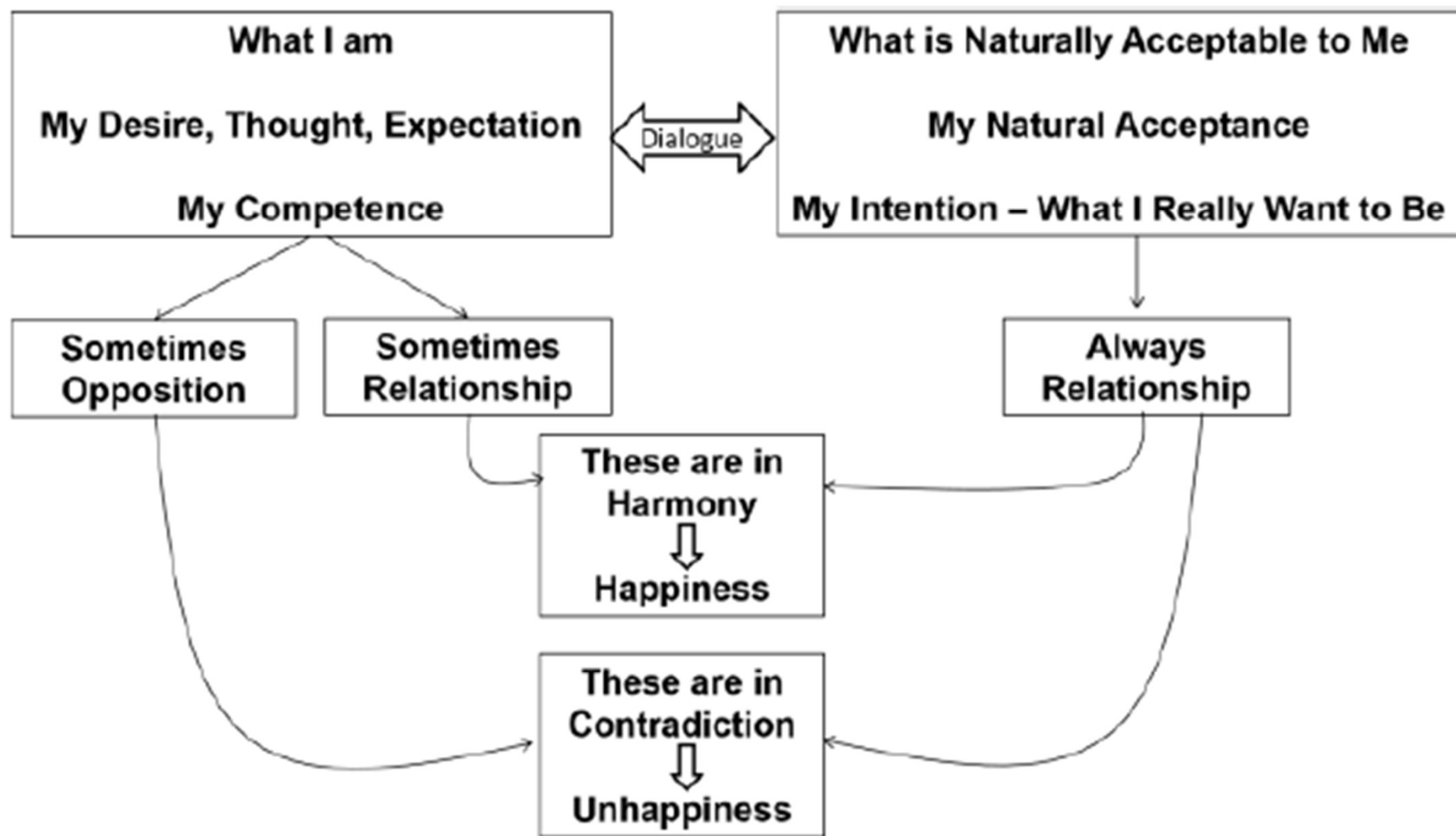


Fig. 2-2. 'What I Am' and 'What I Really Want to Be'

Self-Exploration as the Process for Value Education

Content of Self-Exploration:

It involves finding answers for the following –

My Desire (Aspiration)

My Program (Process to fulfill my aspirations)

Process of Self-Exploration:

The following points are to be kept in mind regarding the process of Self-Exploration:

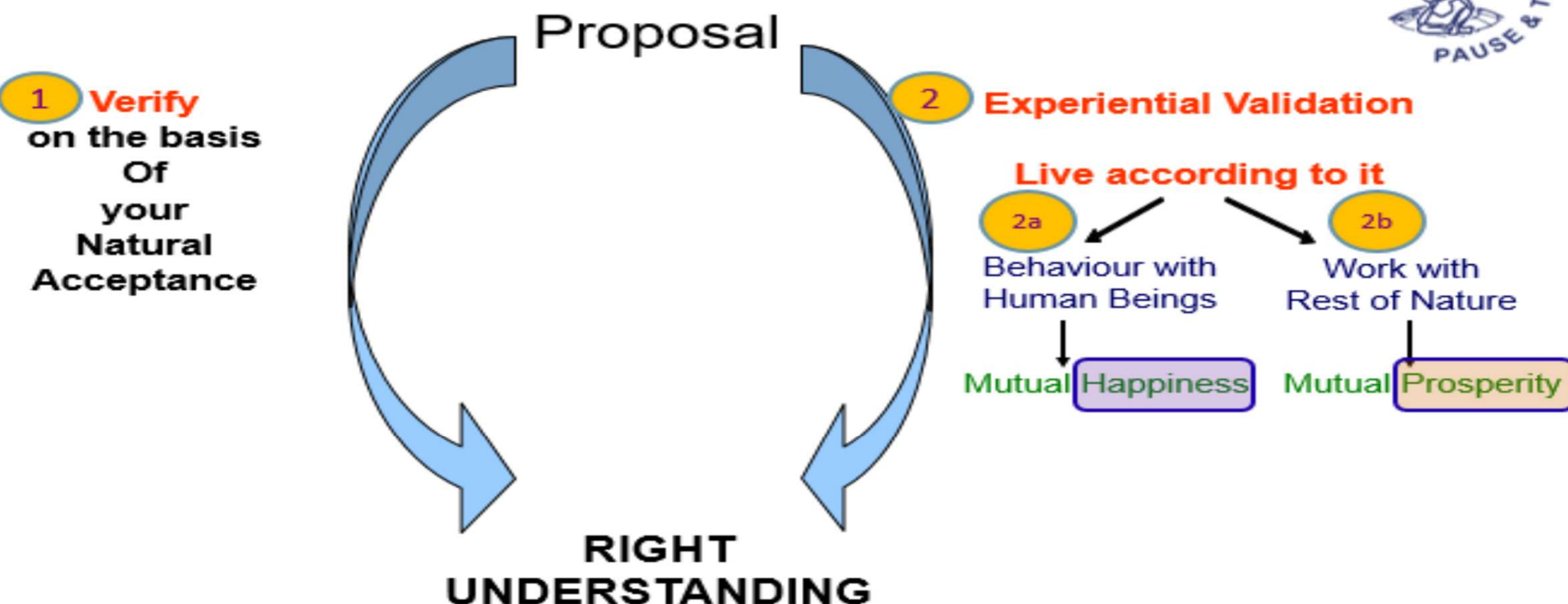
- Whatever is stated is a proposal
- Don't start by assuming it to be true or false
- Verify it on your own right
- Don't just accept or reject it on the basis of scriptures, instruments or on the basis of others.

The following two steps are involved in the process of Self-Exploration:

- Firstly, verify the proposal on the basis of your natural acceptance.
- Secondly, live according to the proposal to validate it experientially.

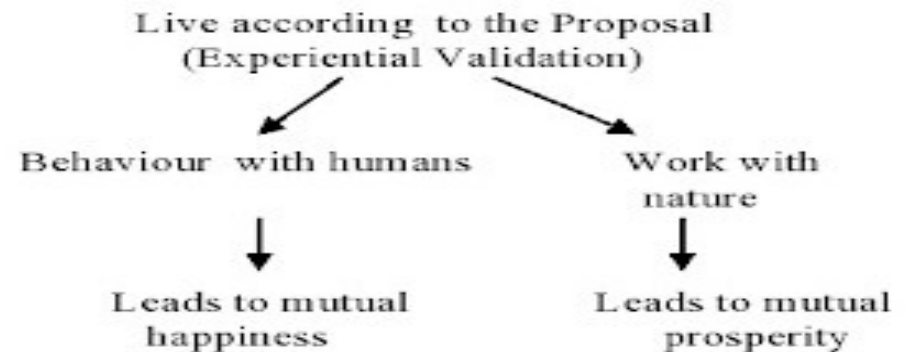
Process for Right Understanding: Self-exploration

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

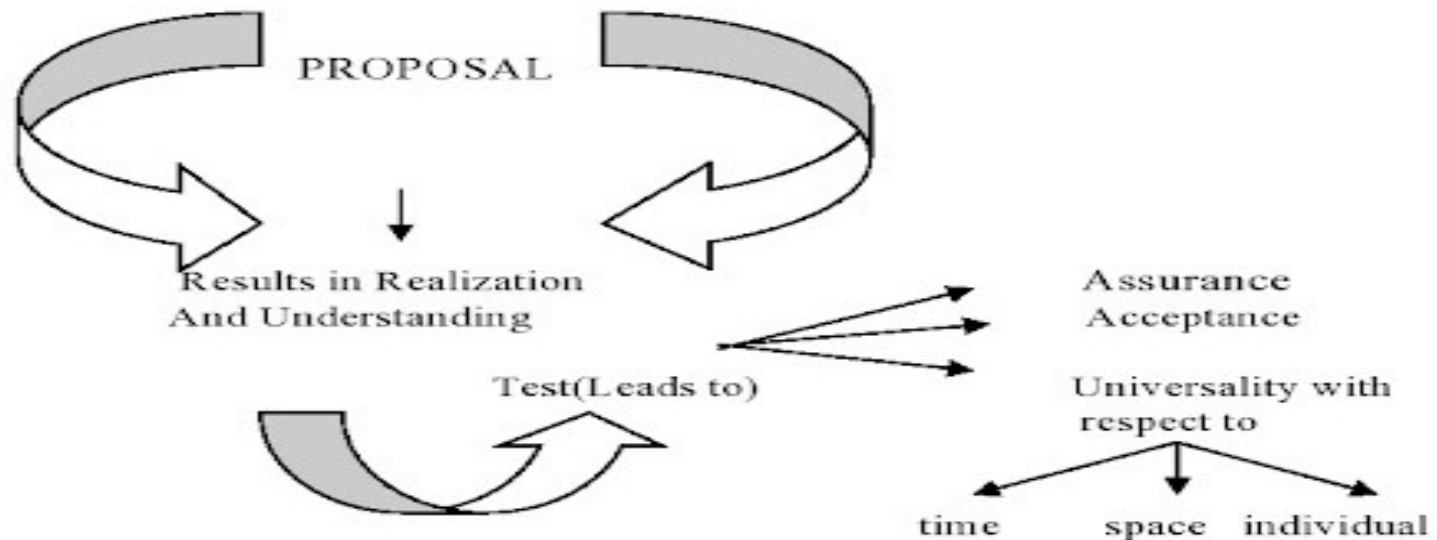


Process of Self Exploration

- Whatever is stated is a proposal
- Don't start by assuming it to be true or false
- Verify it on your own right
- Don't just accept or reject it on the basis of scriptures, instruments or on the basis of others.
- Verify it yourself



Verify the proposal
on the basis of your
Natural Acceptance →



Keep asking again and again:
What is my natural acceptance?

Self-Exploration as the Process for Value Education

Mechanisms of Self Exploration:

1.Natural Acceptance:

Given independent choice, what is acceptable naturally

E.g: Relationship ,Food for health, Mobile for communication

2.Experimental Validation:

Under the given circumstances, what one ends up accepting

Peer pressure, conditioning ,Sensation ,Acceptance

E.g: Sometimes relationship, sometimes opposition ,Sometimes food for health, sometimes food for taste

Sometimes for communication, sometimes for respect, show-off.

The second part of self-exploration is experiential validation. It means trying to live according to the proposal. In living, there are two parts – one is the behavior with other human beings and the second is work with rest of nature. When we are behaving with human being on the basis of this proposal, we want to verify whether it leads to mutual happiness or not. If it leads to mutual happiness, it is a right proposal.

Realization and Understanding:

The process of Self-Exploration results in 'Realization' and 'Understanding' in us. This realization and understanding leads to the following answers –

Assuring

Satisfying

Universal with respect to Time, Space and Individual.

This is about self Exploration.

Continuous Happiness and Prosperity – the Basic Human Aspirations

All human beings basically aspire for/ want the following in their life:

- i. Continuous Happiness
- ii. Prosperity

If all of us happen to prepare a list of our aspirations, we will find that all our aspirations have an underlying basic desire – the basic aspiration to be happy. Through his life, every human being is continuously trying to do things that make him/her happy. In other words, we always look for continuous happiness in our life.

In addition to happiness, we also aspire for adequate fulfillment of our bodily needs i.e. the need for physical facilities. These Physical Facilities are the material things we use in order to fulfill the needs of our body. Having enough physical facilities gives us a feeling of prosperity. We want to have a continuity of this feeling too. Hence prosperity is another basic aspiration of every human being.

Exploring Happiness and Prosperity:

Happiness: Happiness may be defined as being in harmony/ synergy in the states/ situations that we live in. Happiness is being in a state of liking. Unhappiness is a lack of this synergy or harmony. To be in a state of disliking is unhappiness. Happy situations comprise of feelings such as trust, respect, confidence etc. All these feelings carry an element of harmony in them. Hence, they make us feel relaxed and happy. On the other hand, feelings like failure, disrespect, lack of confidence, doubt etc. lack the element of harmony and hence make us unhappy.

Prosperity: It is the feeling of having more physical facilities than required. Prosperity creates a desire to share what one possesses. However, since the need for physical facilities is limitless, the feeling of prosperity cannot be assured.

Wealth: Wealth is a physical thing. It means having money, or having a lot of physical facilities, or having both.

Prosperity Vs Wealth: Wealth means possessing more number of physical things while Prosperity is a feeling of possessing more than required physical facilities.

Following are the possibilities:

A person may not possess required physical facilities, so he may not feel prosperous.

A person may accumulate more and more wealth but still he may be deprived of the feeling of prosperity.

A person may have required wealth and feel prosperous.

Prevailing notions of Happiness and Prosperity: In the modern world, the desire for physical facilities has become unlimited. The physical facilities are no longer seen as objects fulfilling bodily needs but as a means of maximizing happiness. This unlimited desire for physical facilities has become anti-ecological and anti-people endangering human survival itself.

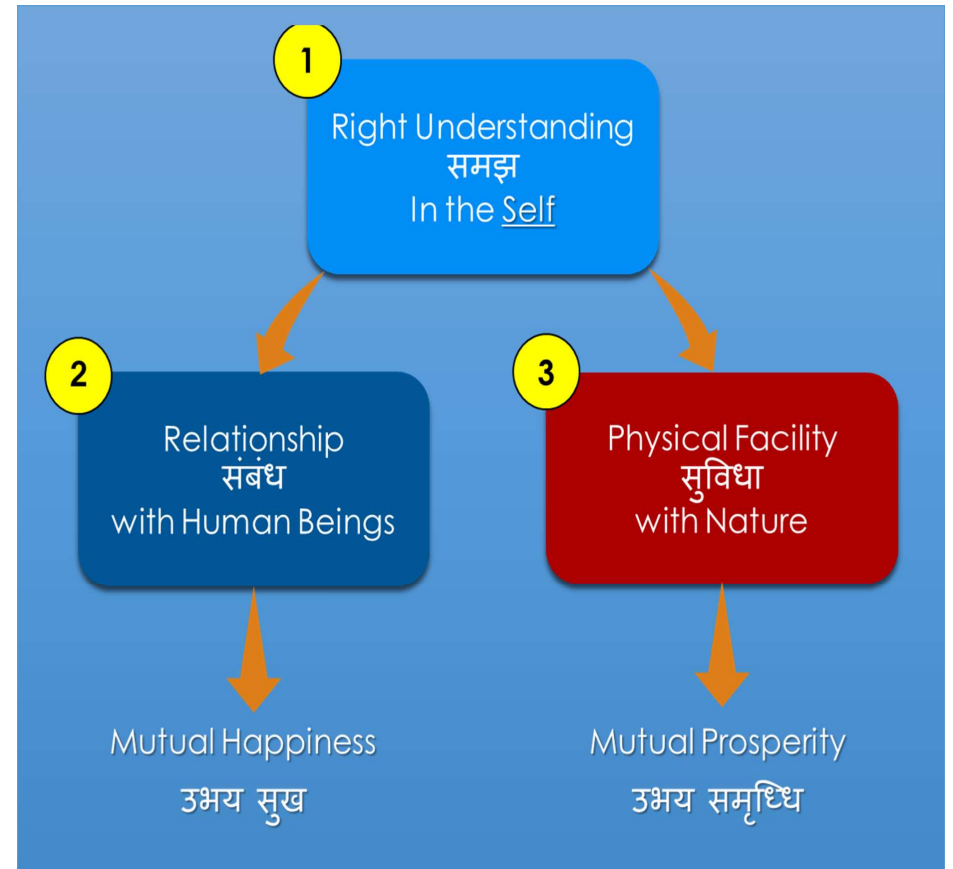
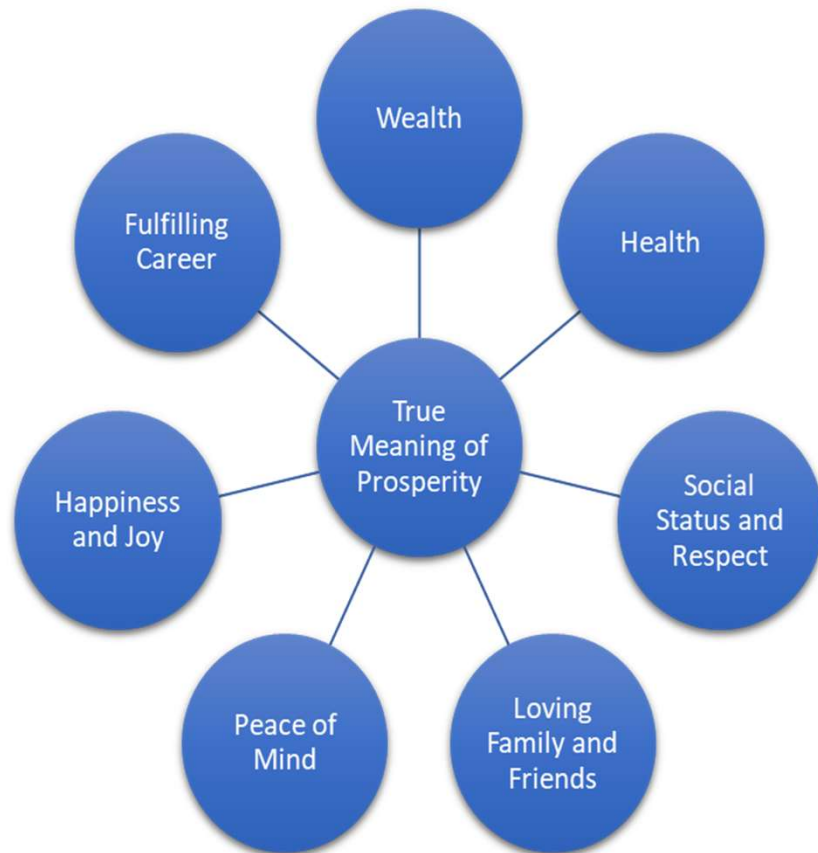
The false notions of happiness and Prosperity have affected human living at all four levels:

At the level of Individual: Problems of depression, psychological disorders, suicides, stress, insecurity, psychosomatic diseases, loneliness etc.

At the level of family: Breaking of Joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditures in family functions etc.

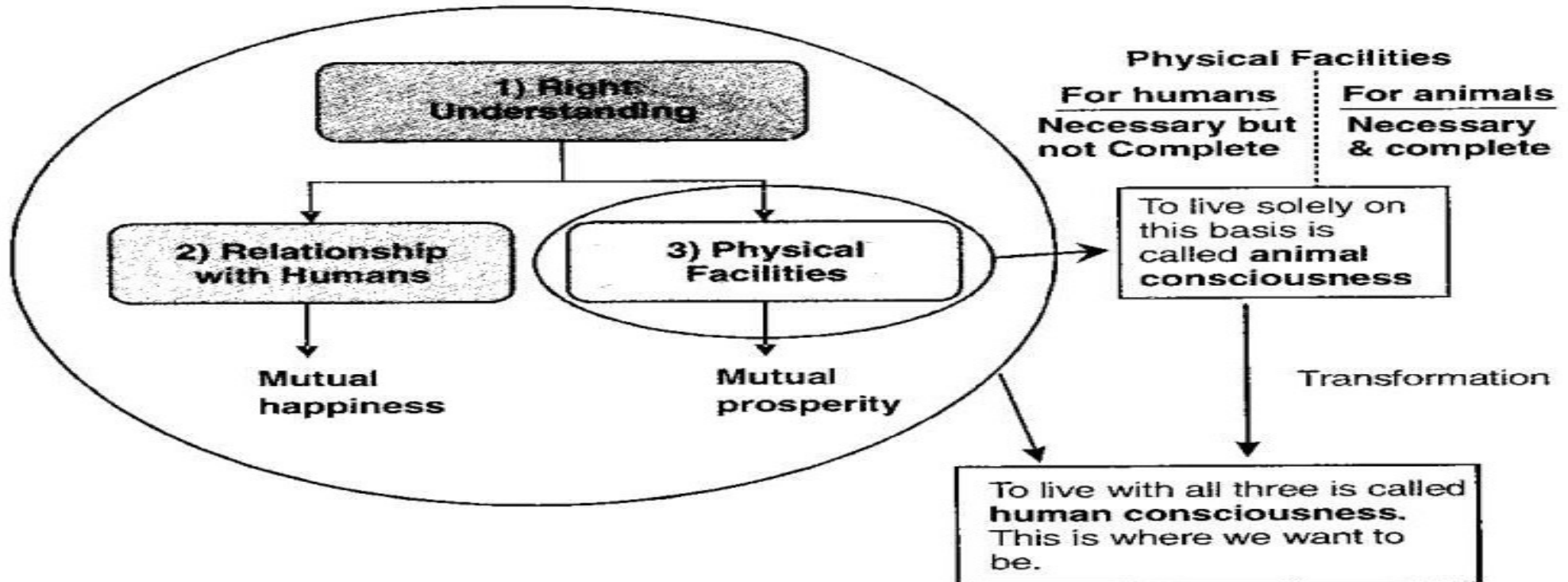
At the level of Society: Terrorism, naxalism, communism, casteism, racial, ethnic struggles, wars between nations, genocide, nuclear genetic warfare.

At the level of Nature: Global Warming, pollution, depletion of mineral resources, deforestation, loss of soil fertility.



Exploring Animal and Human Consciousness

- Giving all priorities to physical facilities only, or to live solely on the basis of physical facilities, may be termed as 'Animal Consciousness'.
- Living with all three: Right understanding, Relationship and Physical facilities is called 'Human Consciousness'.



From the diagram we can say that:

- 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 physical facilities implies living with Human Consciousness.
- There is a need for transformation from Animal Consciousness to Human Consciousness. It can be accomplished only by working for right understanding as the first priority.
- This transformation from Animal Consciousness to Human Consciousness forms the basis for human values and values-based living.

The content of education is the understanding of harmony at all the four levels of our existence – From myself to the entire existence. Right living or sanskar refers to the ability to live in harmony at all the four levels of living. This dimension of society works to ensure ‘right understanding’ and ‘right feelings’ in individual. Or all encompassing solution called samadhan in every individual and ensures that our succeeding generation have both the content and the environment available to work towards achieving their goal of continuous happiness and prosperity.

Physical Facilities-Requirement	Animal	Human Being
Necessary	Yes	Yes
Complete	Yes	No

Method to fulfill the happiness and prosperity human aspirations

To fulfill the aspirations of happiness and prosperity, it is essential to adopt a holistic and sustainable approach that considers both inner and outer factors. Here are several methods that can help individuals to achieve these aspirations:

Cultivate a growth mindset: A growth mindset is a belief that personal abilities and characteristics can be developed and improved through effort and learning. By embracing a growth mindset, individuals are more likely to pursue challenges and opportunities for personal growth, leading to greater satisfaction and fulfillment.

Engage in activities aligned with one's passions and purpose: Pursuing activities that align with one's passions and purpose is a key factor in experiencing happiness and well-being. Whether it's a hobby, volunteering, or a career, finding activities that bring joy and meaning to life is essential for overall satisfaction and happiness.

Develop positive relationships: Strong, supportive relationships with others are a major contributor to happiness and well-being. By prioritizing relationship building and maintaining positive connections with family, friends, and community, individuals can greatly enhance their experiences of happiness and prosperity.

Practice mindfulness and gratitude: Regular practices such as mindfulness and gratitude can help individuals to cultivate a more positive and grateful outlook on life, leading to greater well-being and happiness. These practices can also help to reduce stress and improve mental health, contributing to a more prosperous life.

Pursue financial stability: While material wealth is not the only factor in prosperity, it is important to pursue financial stability in a responsible and sustainable manner. This can be achieved through smart money management, investing, and reducing debt. It is also important to recognize that financial stability is not just about acquiring wealth, but also includes developing financial literacy and the ability to manage one's finances effectively.

Focus on physical and mental health: Physical and mental health play a crucial role in overall well-being and happiness. By prioritizing exercise, healthy eating, and self-care, individuals can improve their physical health, leading to greater energy and resilience.

Consider the wider impact of one's actions: It is important to understand that personal actions and decisions have a wider impact on the world and society. By considering the impact of one's choices on the environment, society, and future generations, individuals can ensure that their pursuit of happiness and prosperity is sustainable and in line with their values and beliefs.

In conclusion, the pursuit of happiness and prosperity is a complex and multi-faceted process that requires a holistic and sustainable approach. By embracing a growth mindset, pursuing activities aligned with one's passions and purpose, developing positive relationships, practicing mindfulness and gratitude, pursuing financial stability, focusing on physical and mental health, and considering the wider impact of one's actions, individuals can achieve greater well-being and fulfillment in life.

Current Scenarios

Our Present State / A Critical Appraisal of the Current Scenario

	Present Day Relationships:	
	State:	Reason:
	Sometimes more good and fulfilling relationships	Good Understanding
	Sometimes less fulfilling relationships leading to unhappiness	- Living with wrong assumptions - Unable to understand others and their expectations
	Present Day Physical Facilities:	
	State:	Reason:
	Want to feel prosperous but only accumulate wealth	Wrong assumptions of getting more happiness with more wealth
	Want to enrich Nature but are exploiting and destroying it	Adopting bad and eco-destructive practices for our development

Exploring Natural Acceptance

Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. Once we fully and truly commit ourselves on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquillity and fulfilment. Actually natural acceptance is a way to accept the good things naturally. Learn everything that is good from others, but bring it in, and in our own way absorb it; do not become others.

We can easily verify proposals on the basis of characteristics of natural acceptance mentioned below:

Natural acceptance does not change with time. It remains invariant with time.

For example: our natural acceptance for trust and respect does not change with age.

It does not depend on the place. Whatever we have accepted, in our life, at any time of our age, does not change, even if we move from one place to another one.

It does not depend on our beliefs or past conditionings. No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we refer deep within ourselves, the answer will always be the same.

This natural acceptance is 'constantly there', something we can refer to. Natural acceptance is always there. Whatever we do, this natural acceptance is within us, it is telling us what is right.

Natural acceptance is the same for all of us: It is part and parcel of every human being, it is part of humanness. Though each one of us, may have different likes and dislikes and means to live and to react etc. but if we go deep in our mind the purpose of our work, behavior, efforts etc. are based on common goals like need to be happy, need to be respected, need to get prosperity. So our basic acceptance remains the same.

Holistic Development and the Role of Education

Definition: Holistic development refers to the overall development of an individual, encompassing physical, emotional, intellectual, social, and spiritual aspects. It aims at nurturing responsible and balanced human beings.

Key Areas of Holistic Development:

1. Physical - Health, hygiene, fitness
2. Emotional - Self-awareness, empathy, handling emotions
3. Intellectual - Curiosity, critical thinking, creativity
4. Social - Communication, relationships, teamwork
5. Spiritual- Purpose, values, inner peace

Role of Education in UHV:

- Develops right understanding and commitment to values
- Enables students to differentiate between right and wrong
- Promotes harmony in individual, family, society, and nature
- Encourages ethical human conduct

Conclusion: UHV education ensures balanced development, helping individuals become responsible and ethical members of society.

Role of Education-Sanskar: Enable Transformation

The role of education is to facilitate the development of the competence to live with Definite Human Conduct

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II B.Tech - III Semester

**UNIVERSAL HUMAN VALUES – UNDERSTANDING
HARMONY AND ETHICAL HUMAN CONDUCT**

SUBJECT CODE: 23HSM234

Academic Year: 2025–2026

UNIT II: HARMONY IN THE HUMAN BEING

Name : *Mopuri Lohith*

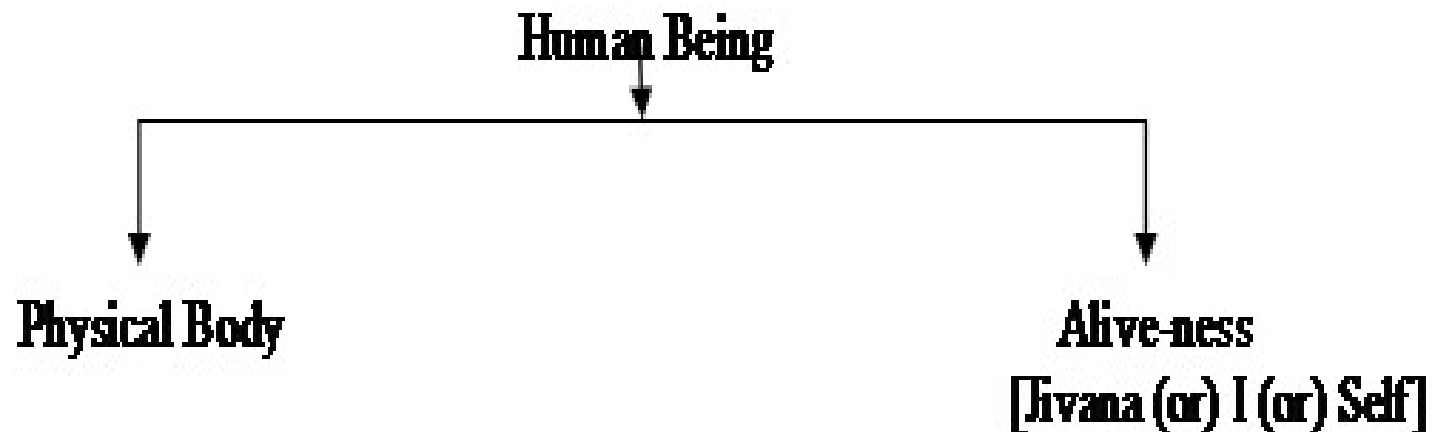
Designation : *Assistant Professor*

Department : CSE(AI)

College : SITAMS

Understanding The Human Being As Co-Existence Of Self ("I") And Body

Human being is more than just a Body. It is a co-existence of both the Self(I/ Jivana) and the Body. There is an exchange of information between the two. Our body acts according to the suggestions given by our "Jivana".



All the human feelings of happiness, sorrow, pain, excitement etc. are all experienced by "I" and not the "Body".

Understanding The Human Being As Co-Existence Of Self ("I") And Body

Needs	Needs are....	I Trust, Respect...	BODY Food, Clothing...
	In terms of Time, needs are...	Happiness (Sukh)	Physical Activities (Suvidha)
	In terms of Quantity, needs are...	Continuous	Temporary
	Needs are fulfilled by....	Qualitative (no quantity)	Quantitative (limited in quantity)
Activities	Activities are...	Right Understanding and Right Feelings Desiring, thinking, etc.	Food, clothing etc. Breathing, heart-beat etc.
Type	It is of Type...	Knowing, assuming, recognizing, fulfilling Conscious (non-material)	Recognizing, fulfilling Physico-chemical (material)

- Human being is the co-existence of the Self, a consciousness unit and the Body, a material unit. The two are in co-existence with each other.
- The needs of the Self and the Body are of two different types
- The need of the Self is happiness, and this need is continuous and qualitative.
- The need of the Body is physical facility and this need is temporary and quantitative.
- The needs of self are fulfilled by the activities of consciousness only and through the activities of the Self like desire, thought, expectation, etc. are continuous in time which should be done on the basis of right understanding and right feelings.
- The needs of body are fulfilled by activities of the Body like eating, walking, etc. are temporary in time.
- The response of the Body is definite, and in terms of recognizing and fulfilling.
- The response of the Self is definite and humane if it is in terms of knowing, assuming, recognizing and fulfilling.
- The response of the Self is indefinite if it is based on assuming, recognizing and fulfilling.

Understanding The Human Being As Co-Existence Of Self (“I”) And Body

Having Physical Facilities ensures the fulfillment of the needs of the body, but it does not fulfill the needs of the “I”.
Hence, for every human being, we need to fulfill the needs of both:

- Of “I” = Happiness (Sukha)
- Of “Body” = Physical Facilities (Suvidha)

One of these cannot replace the other.

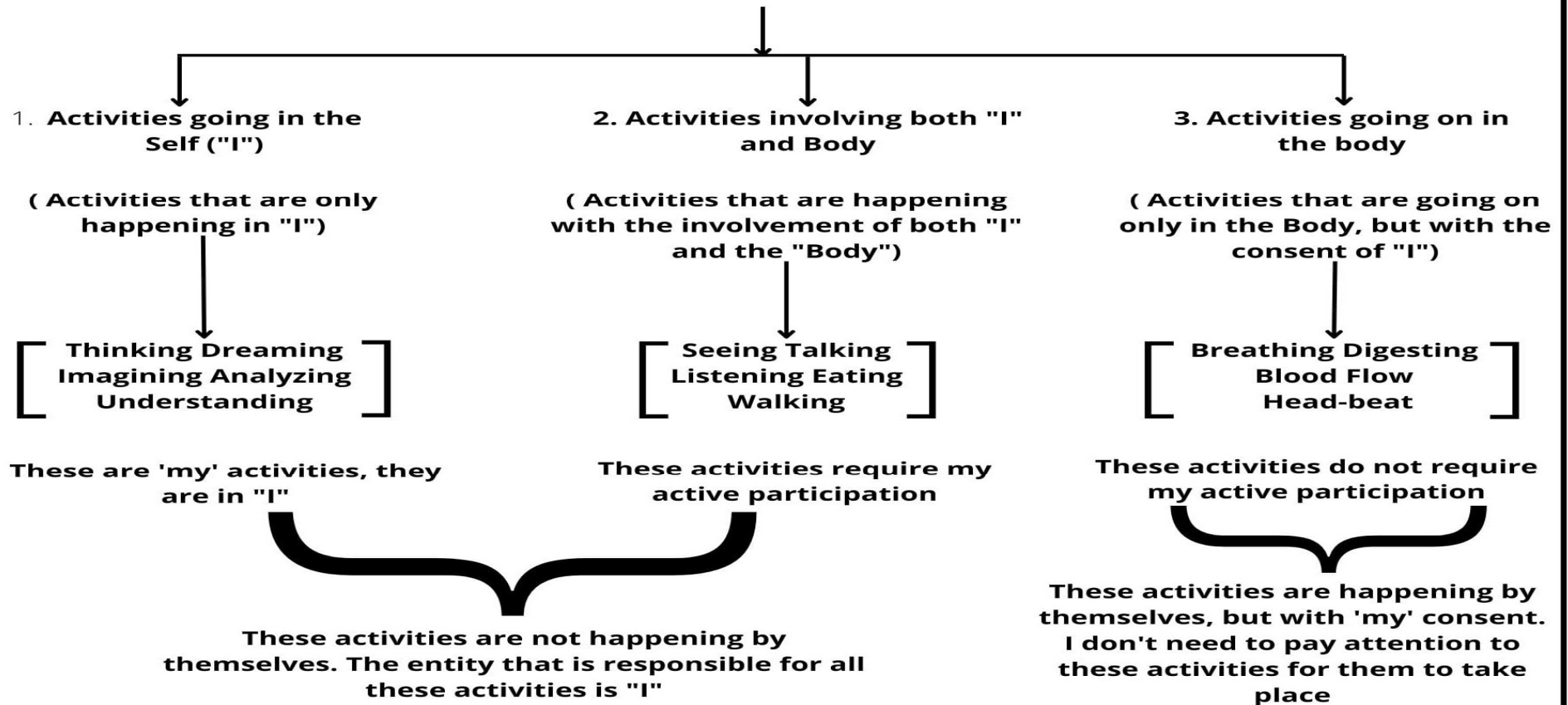
(co-existence)

Human = I (Self) $\rightleftharpoons$ Body

(information)

Understanding The Human Being As Co-Existence Of Self ("I") And Body

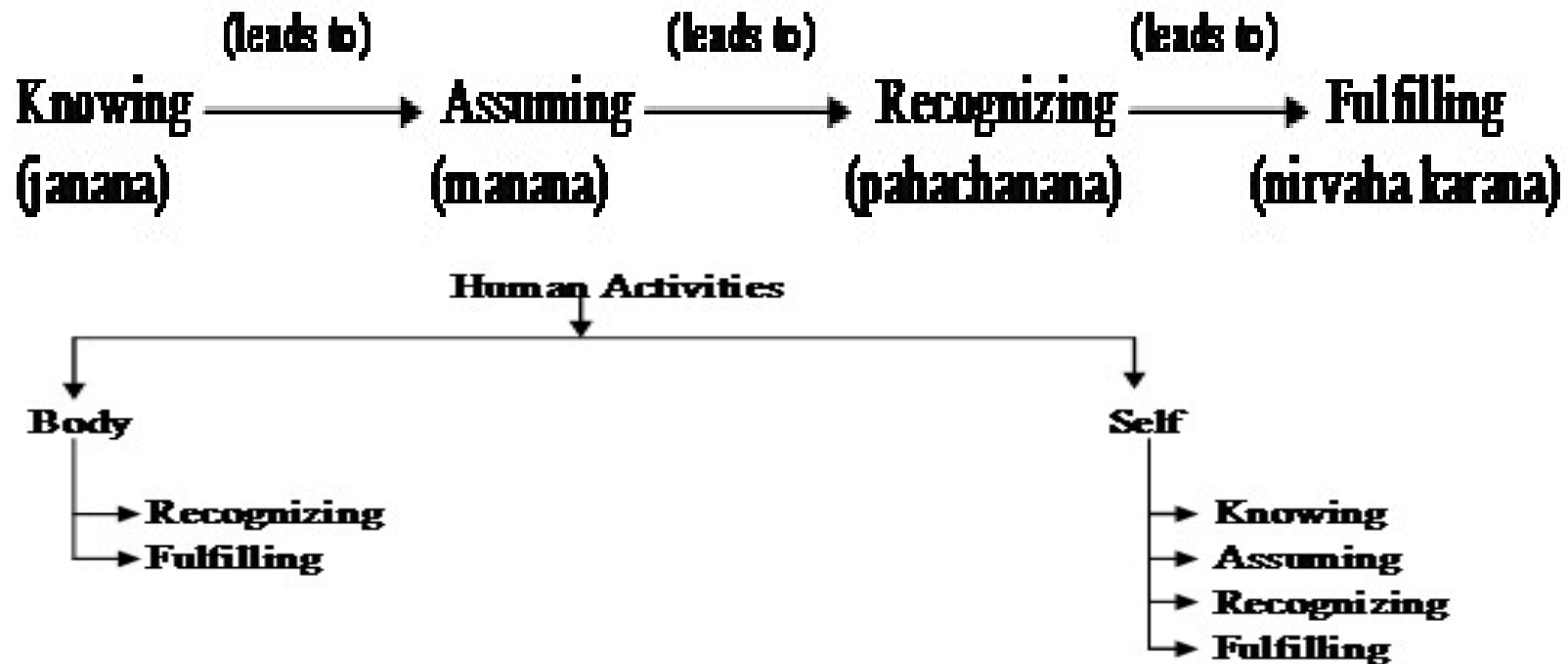
All Human Activities



Understanding The Human Being As Co-Existence Of Self ("I") And Body

Activities in the Self / Jivana:

Since "Jivana" is a conscious entity, in addition to "recognizing" and "fulfilling", it also carries out activities of "assuming" and "knowing". In "I", the activities take place in the following order:



Understanding The Human Being As Co-Existence Of Self (“I”) And Body

All human activities can be put under three categories –

- Activities that are going on in the Self (**Sentient Activities**)
- Activities that are going on in the Body (**Material Activities**)
- Activities involving both the Self and the Body

Bodily functions / Activities in the Body:

- The body is a set of “Self-organized activities” that occur with my (I) consent but without my(I) participation.

e.g.: the functions like breathing, digestion, organ functions

How ever some of these activities can be stopped by me (I) if I want.

e.g.: breathing

The activities in the body can also be understood as the mutual interaction between two material entities for “recognition” and “fulfillment” of their relationship.

e.g.: “Body” recognizes its relation with “Water” and fulfills it (by absorbing the water we drink, to the extent needed and uses it for the nourishment of various organs)



Understanding The Human Being As Co-Existence Of Self (“I”) And Body

Examples of Activities of the Body Vs Activities of the Self:

Example 1:

Activity of the Body: If a needle is pricked into your body, the needle goes inside if it is sharp and does not go inside if it is blunt.

Activity of the Self: If you (I) see the needle being pricked into your body, you oppose it because you think that it is a needle and you assume that it is sharp. Your “Recognition” of this fact makes you avoid it (Fulfillment of your Recognition). But if you “know” that it is a syringe with a needle, then you assume that it will cure you of your sickness. Then this “Recognition” makes you allow the needle to be pricked into your body (Fulfillment of your Recognition). Thus, this different Recognition leads to a different fulfillment.

Example 2:

If you see a snake and assume it to be a rope or vice-versa, then these different assumptions will lead to different recognitions and different fulfillments.

Understanding the Body as an instrument of “I”:

(“I” being the Seer, Doer and Enjoyer)

1. “I” am. The “Body” is.
 - “I” knows I exist. I am a conscious / sentient entity.
 - The “Body” doesn’t know. It is a material entity.

Understanding The Human Being As Co-Existence Of Self (“I”) And Body

2. “I” want to live. The “Body” is my instrument.

- “I” and my “Body” co-exist with each other.
- “I” takes decisions and the “Body” acts accordingly.

3. “I” want to live in Continuous Happiness. For my happiness, the Body needs Physical Facilities.

- For the “I” to enjoy the feelings of Strength and Health, my body needs food.
- To get the feeling of protection, my body needs clothing and shelter.
- To utilize my Body (Right Utilization of the body), I need various instruments, equipments etc. With the help of these, my body can make me feel happy.

4. My (‘I’) program for Continuous Happiness is to understand and to live in harmony at all the four levels. To fulfill my(‘I’) program of achieving Continuous Happiness, the Body is provided with Physical Facilities.

- Ensuring Physical Facilities to the body consists of Production, Protection and Right Utilization.

Example: Producing Wheat, Protecting the wheat from extreme climate and pests, Right Utilization through proper consumption like avoiding wastage etc.

- Today, we have ignored the “I”, we know only of the existence of the “Body” and we are only aiming at having more and more Physical Facilities. These facilities do not ensure good health, happiness or the right understanding in “I”. Hence we should all pay urgent attention to include the program for “I”.

5. I am the Seer, I am the Doer and I am the Enjoyer.

I am the Seer

Behind all our activities of our Seeing, Understanding, Doing and Enjoying is a feeling of “I-ness” with which we identify ourselves. Every human being actually participates in a number of such activities everyday. In all these activities, the body acts only as an instrument. It is the “I” that sees or understands something.

For e.g.: Our eyes and ears act as instruments which help us to see or listen anything. They do not convey any any information. It is the “I” that understands what it has seen or listened to.

“Seer” also means the one who understands.

Hence, I am the Seer (Drasta).

I am the Doer

Once I have seen and understood something, I decide what I should/ should not do. I take the help of my body parts to accomplish the task I want to do.

For e.g.: I use my hands to write, my legs to walk etc. My body works as per the instructions given by me. Hence I am the Doer and I express my actions via my body.

Doer means “one who does” or “the one who takes decisions to do something”.

Hence, I am the Doer (Karta).

I am the Enjoyer

I use my body as an instrument to perform various activities. It is I who enjoy the pleasure derived out of those activities.

For e.g.: mouth helps to chew and the tongue to taste, but I enjoy the taste and flavour. I am the one feeling excited, angry, sad, happy etc. my body is only one instrument.

Enjoyer means “one who enjoys”.

Hence, I am the Enjoyer (Bhokta).

UNDERSTANDING THE BODY AS AN INSTRUMENT

	I	Body
1	I am	My body is
2	I want to live	My body is used as an instrument (of I)
3	I want to live with happiness	For nurture of body ---- > Food For protection of body ---- > Clothing, Shelter etc For right utilization of body ---- > Instruments/ equipments etc Are needed as physical facilities
4	To understand & to live in harmony at all 4 levels	Production, protection and right utilization of physical facilities is just a part of my program.
5	I am the seer, doer, and enjoyer DRASTA, KARTA, BHOKTA	Body is an instrument

Distinguishing
between the Needs of the self and the body

HUMAN NEEDS

According to the theory of “hierarchy of needs”- Abraham Maslow

- **Physiological Needs** :- air, food, water
- **Safety Needs** :- personal , financial, health
- **Social Needs** :- love , belonging , friendship
- **Self -Esteem Needs** :- status, respect, freedom
- **Self- Actualization Needs** :- self – fulfillment,
personal growth,
peak experiences

Distinguishing
between the Needs of the self and the body

Self actualization Needs	➡	I want to be myself
Self-esteem Needs	➡	I want to be better than you
Social Needs	➡	I want to be like you and liked by you
Safety & security Needs	➡	I want to stay alive
Physiological Needs	➡	I want to be alive

Distinguishing between the Needs of the self and the body

Needs	Related to Body	Related to 'I'
Nice looking car	yes	
Car for transport	Yes	
Food	yes	
Tasty food	yes	
Trust		yes
Happiness		yes
Knowledge		yes
5 0 Lac Rupees	yes	
Good health	yes	
MBA	yes	yes

- Needs of body are: Food , Shelter , Clothes
- “Who takes care of the body?” The answer is: “I do” or, “I take care of the Body”.
- Needs of the “I”; ‘what do ‘I’ want’ or ‘what is my need’?
- Respect, trust, happiness....are some of the needs of ‘I’ , or my need.
- **Body needs being ‘physical’ in nature, or also called ‘physical facilities’ (suvidhā); The need of “I” is essentially to live in a state of continuous happiness(sukha).**
- In time, needs are... Food, clothing, shelter, or instruments, are temporary in time – it is not continuous.
- Happiness, respect, acceptance are to be fulfilled continuously in time. The needs of ‘I’are continuous in time.
- In quantity, needs are For the Body: Quantitative: food, clothes, books, shoes, slippers, rooms, bikes...
- For the Self: Qualitative The needs of the Self (‘I’) are qualitative, not quantitative.
- We cannot talk of one kg of respect, half a meter of love or two litres of affection! Our feelings are qualitative.
- **Example:** Respect Feeling of disrespect is not naturally acceptable to us; respect is naturally acceptable and we want it continuously
- The need of the Self (‘I’), for happiness (sukha), is ensured by Right Understanding and Right Feelings, while the need of the Body, for physical facilities (suvidhā), is ensured by appropriate physico-chemical things.
- As humans, we need both – continuous happiness in the Self (‘I’) as well as limited physical facilities for the Body
- We need to fulfil both of these and both are important. • With right understanding, we become responsible to ourselves - i.e., to ‘Jivana’ as well as to our Body.

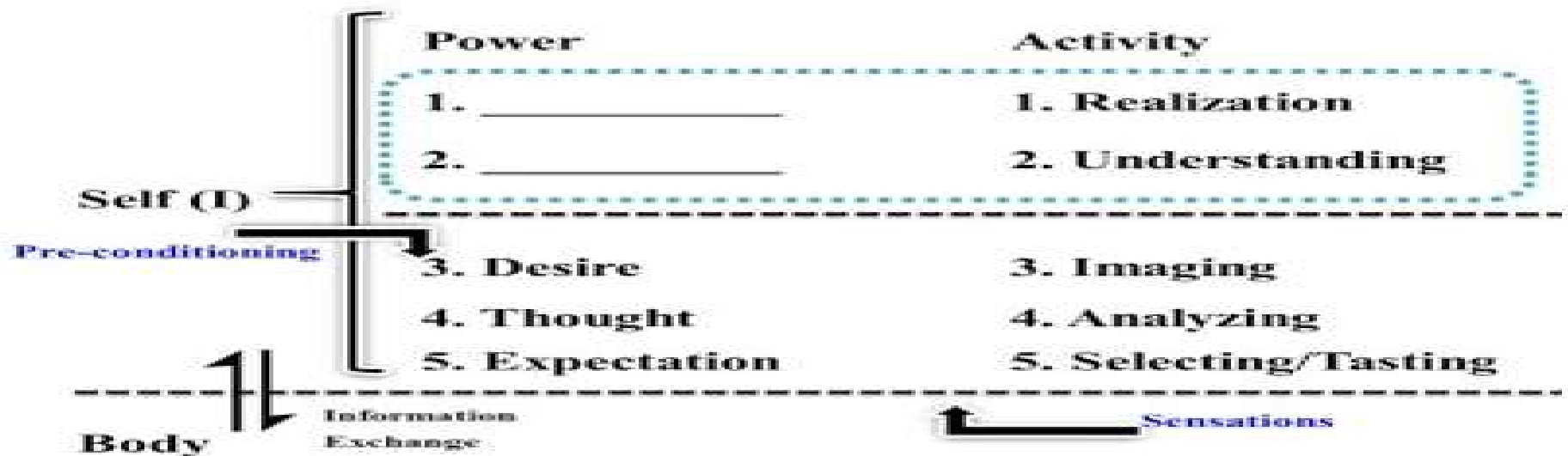
Harmony In Self (“I”) – Understanding Myself

Why should I study myself? / Getting to know the activities in the Self(“I”):

We spend most of our time ‘with’ ourselves, ‘in’ ourselves but we spend most of our time thinking about other things and neglect ourselves.

The Self (I) is the basis of everything we do. All our desires, expectations, thoughts, feelings, understanding etc. come from the “I”.

Studying our “Self” helps us to have more clarity about ourselves and makes us confident. It develops our understanding and helps in building good relationships with everyone. It also helps us to understand our program better.



Analysis of the above diagram:

- The Self “I” is conscious in nature while the “Body” is physico-chemical in nature. The interaction between ‘I’ and the ‘Body’ is in the form of exchange of information.
- The diagram shows two categories of attributes of the Self, namely, the powers of the Self (Sakti) and the corresponding Activities (Kriyas) as the manifest outcome of these powers.

POWER: This is the basic capacity in the Self “I”. This includes:

- Desire (Ichchha)
- Thought (Vichara / Vichar)
- Expectation (Asa / Asha)

ACTIVITIES: These are the outcomes of the power of Self. They are-

- Imaging (Chitrana / Chitran)
- Analyzing (Vishleshana)
- Selecting / Tasting (Chayana / Asvadana)

Following is an example to understand these activities:

We may have a **desire** to have respect by being the owner of a big house. This desire exists in the form of **imaging** i.e. we have an image in us of fulfillment of our need of respect via a house.

Based on this desire our **thoughts** start working out on the details (design) of the house like rooms, balcony etc. This splitting up of the image of “wanting respect from the house” into various parts is called **analyzing**.

After working out the details of the house, we go about choosing the size, colour etc. of the rooms. The power associated with these choices is **Expectation** and **Selecting**.

Tasting is the activity which leads us to the fulfillment of these expectations.

Selecting and **Tasting** keeps going on in us continuously, throughout the day, all the time although many times we may not be aware of it.

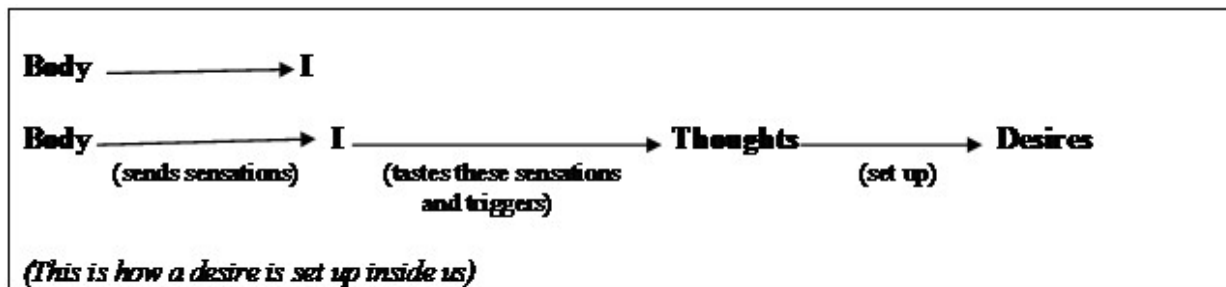
Selecting and **Tasting** are complimentary i.e. Selection changes whenever our Taste changes.

e.g.: When your taste changes from one company mobile to another mobile, your selection of the shop / showroom also changes according to your new taste.

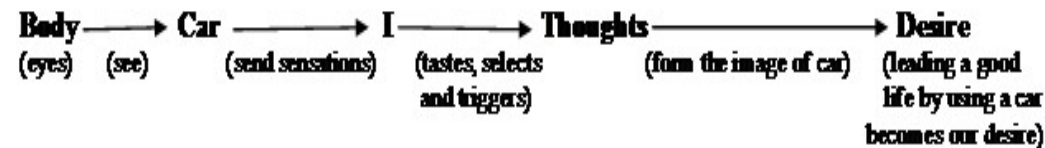
Inter-relation between the activities in “I” : All the activities going on in the “I” are inter-related.

The flow of activities in “I” occurs in two ways:

1. From outside to inside:



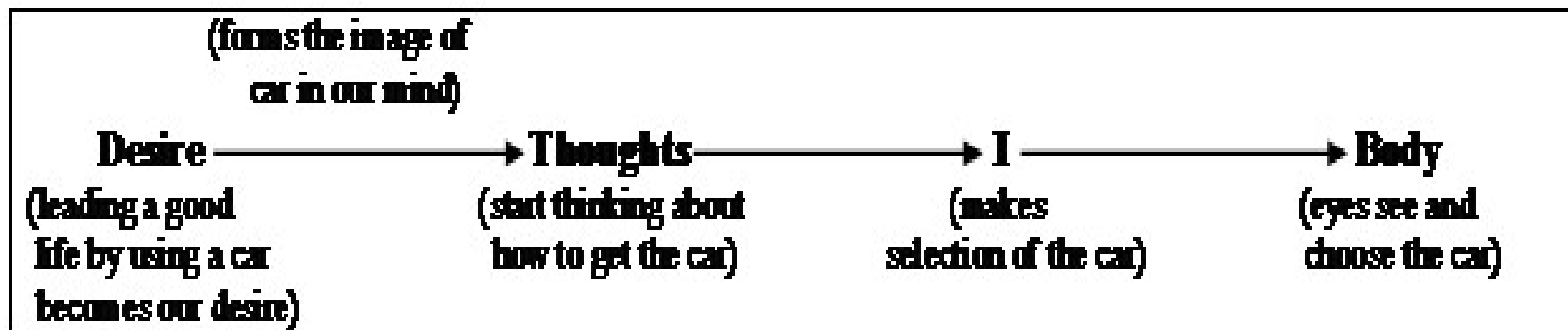
Example:



2. From inside to outside:



Example:



The activities of Realization and Understanding: These are the two activities in the Self.

Realization: It means to be able to see the reality as it is.

Understanding: It means to be able to understand the self-organization in all entities of Nature/Existence and their inter-connectedness at all the levels of our living.

Imagination: It is the sum total of our Desires + Thoughts + Expectations

- The choices which we make with the external world are based on our imagination.
- When your imagination is in harmony with your natural acceptance, it leads to harmony within and therefore, a state of happiness. If this imagination is in contradiction with your natural acceptance, it leads to disharmony and unhappiness

❖ **Possible Sources of Imagination:**

i. Preconditioning:

- A dominant source of imagination is preconditioning. Preconditioning means the beliefs, notions, norms, ideas, views, assumptions, dictums, goals, etc. picked by oneself, or prevailing in the family, in the society which may influence our imagination. For example, if parents say ten times you have to come first in the class, your desire gets conditioned, and you have the desire to come first in the class. If your friend also says you have to come first in the class, if your teacher also says you have to come first in the class, you get a strong desire to come first in the class. We tend to pick up whatever preconditioning is there around us in society, in family, in school without verifying it for ourselves.
- If you ask yourself whether you want to come first in the class or you want to understand what is being taught, what is the answer that you get? What is your natural acceptance? Given all the choices, you will like to understand what is being taught in the class, provided it relates to your happiness and prosperity – that is your natural acceptance. However, you desire to come first in the class because somehow you have now started relating it to your happiness or under the pressure (or influence) of your parents, your teachers, your friends or the society around. It may not be your natural acceptance, but you have made it your desire without verifying it for yourself.

ii. Sensation

- It is the information we get from the Body through the five sense organs – of sound (through ears), touch (through the skin), sight (through the eyes), taste (through the tongue) and smell (through the nose).
- For example, you are going by the road and you see a very shining red car passing by. Now your imagination is dragged by that car. You start desiring for that car now, because you happened to like the colour, or you happened to like the shape, speed or something else. So, this sensation has made an impact on you. So, now you have a desire for the car. Does it happen?
- Sensation has an important role in our imagination. See, if that is how it has been happening. Many of our desires are governed by the sensation that we get from the sense organs and we may feel motivated to fulfil those desires without being able to relate them to the continuity of happiness.
- You happen to eat some exotic food, and the taste motivates you to visit the restaurant again and again. You listen to some music and the tunes, the singer's sonorous voice engrosses your whole thought. You now feel like listening to the music again and again. Your friend purchases a very soft woollen cloth, and the very touch makes you think how to get one for you too. Your neighbour uses some kind of perfume which you happen to like and you start locating that perfume in the mall. You like the way someone looks – now you want that person as your intimate friend. Now, you will see that you have been accumulating desires just like that; without verification and without being aware of how it came about.

iii. Natural Acceptance

- Some people also refer to it as the inner voice or conscience.
- Self-verification on the basis of our natural acceptance can be the possible source of motivation and can be the real source for deciding our desire, our imagination.
- ❖ Try to find out what your natural acceptance is:
 - To respect or to disrespect others?
 - To protect your Body or to damage your Body?
 - To eat food that nurtures your Body or to eat food that harms your Body?
- It is as simple as that. If we are aware of our natural acceptance, and we are aware of our imagination, we can make the choices that are in line with our natural acceptance.

Harmony With Body – Understanding Sanyama And Svasthya

Our Body – A Self-Organized Unit:

The human body is a self-organized unit with a highly sophisticated mechanism. It is made up of several organs such as the heart, lungs etc. and various glands, all of which work in a close co-ordination.

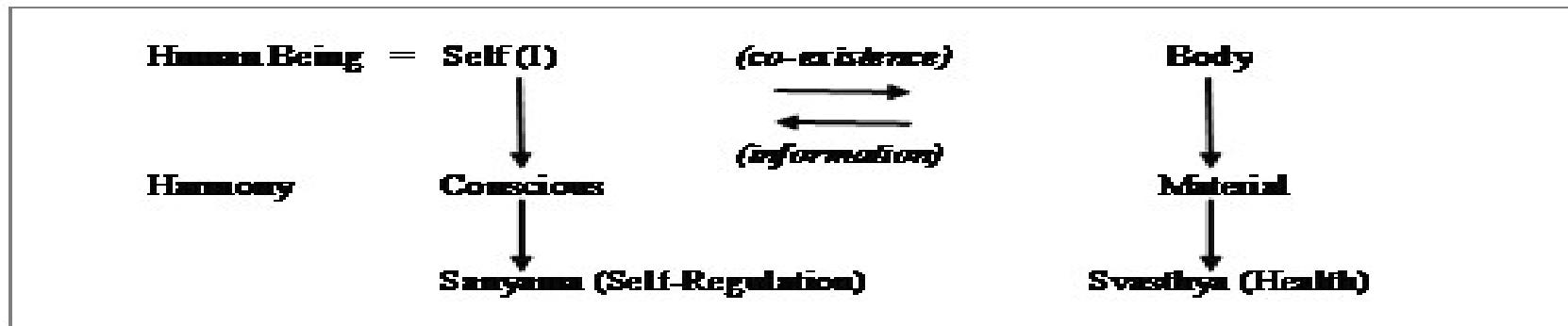
The body is made up of cells and each cell of the body has a role to play in the overall working of the body. Each cell is Self-organized and participates in the Self- organization of the body as a whole.

All the activities in the body keep the body fit for the use of “I”.

Harmony of the “I” with the Body:

The harmony of “I” with the body is:

- i. In the form of Sanyama (Self-Regulation) on part of “I
- ii. In the form of Svasthya (Health) on part of the Body



Sanyama (Self-Regulation):

It is the feeling of responsibility in the Self (“I”) for nurturing, protection and right utilization of the Body. Once I realize that the Body is my instrument and that the body needs nutrition, protection from the environment and proper utilization to work as an efficient tool for the right purpose, I naturally develop a feeling of responsibility towards my Body. This feeling of responsibility developed in “I” is Sanyama.

When I live with Sanyama, there is harmony among the different parts of the Body and the Body becomes my useful instrument.

Svasthya (Health):

It is the condition of the body where every part of the body is properly performing its expected function. This leads to harmony within the body, and the body become perfectly fit for use by the “I”.

There is a strong coupling between “I” and the “Body”. Disharmony in any one of them adversely affects the other.

For example:

i. If I am in disharmony (anger/stress/despair etc.), it starts affecting the “Body” adversely leading to psychosomatic diseases like allergies, diabetes, hypertension etc.

ii. Similarly, if there is any strong disturbance in the Body in the form of severe pain, illness etc., it distracts “I” from its normal functions.

Hence Sanyama is vital for Svasthya. If there is Sanyama, a good health can be ensured. If there is no Sanyama, a good health can be lost.

Our state today (due to lack of Sanyama):***Lack of responsibility towards body***

Reasons: busy life styles, eating at odd hours, eating junk food, reduced physical work or labour, craving for pleasant body sensations like tasty food, drinks etc.

Result: falling sick repeatedly

Tendency for medication to suppress ailment

Reasons:

Our sickness is a signal of some disorder in our body. But instead of attending to it, we try to suppress it through medication and then forget about it.

Hospitals and sophisticated equipments are providing diagnosis and cure and are not concentrating on prevention of diseases. Instead of using simple, common medication, we are ending up consuming a lot of harmful substances in the name of medicines which are intoxicating our body.

Polluted air, water, food

Reasons: Air pollution is being caused by industries, vehicles etc. Water is being polluted by industrial effluents, sewage etc. Various industrial effluents, chemical fertilizers, pesticides etc. are polluting the soil and by consuming the yield of crops grown in such soil, all kinds of toxic contents are entering our body through our food.

The way out / Solution to our present state:

Our present life style and our conditionings are not very conducive to keep our body fit and therefore it is important to understand Sanyama and Swasthya correctly.

Program to take care of the body/Program to ensure health of the body:

1. To understand and live with Sanyama:

- It implies that the “Self” takes the responsibility for proper nurturing, protection and right utilization of the body.
- It also implies that the “Self” should understand that the body is an instrument and has a limited life span and undergoes a pattern of growth and decay.
- The “Self” should also understand the right purpose for which this instrument has to be used.

2. To understand the self-organization of the body and ensure overall health of the body in the following ways:

Nurturing of the Body (Posana / Poshan):

Posana / Poshan involves providing proper food (**Ahar**), air, water etc. to the body.

The selection of food (Ahar) should be such that it gives required nutrients and energy to the body following the program below:

- **Ingestion:** This involves taking the food into the mouth and chewing it well for easy digestion.
- **Digestion:** Digestion starts after swallowing the food. Digestion also depends on proper rest and exercise of the body. Food consumed should be at proper intervals and with proper posture and right quantity.
- **Excretion:** After digestion, the necessary nutrients are absorbed by the body and the unnecessary or undigested part needs to be thrown out or excreted.

If any of the above three activities are not performed properly, it affects the body adversely and causes several health problems.

Protection of the Body (Sanrakshana):

This involves the selection of proper clothes and shelter for protecting the body from extreme climatic conditions and to provide the right amount of exposure of the body to air, water, sunlight etc. to ensure proper functioning of the body.

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

i. Ahara – Vihara (Food – Upkeep)

The selection of food (Ahar) should be such that it gives required nutrients and energy to the body. For proper upkeep of the body, the body should be given rest from time to time. We must ensure proper time, posture and ways to work and to rest. And provide hygienic working conditions to upkeep our body.

ii. Shrama – Vyayama (Physical labour – Exercise)

Requisite amounts of physical labour and exercise are essential to keep the body fit and healthy.

iii. Asana – Pranayama (Yogasana – Pranayam)

Yogasananas are well designed exercises involving specific postures to keep the body healthy and Pranayama involves exercises involving regulation of breathing. Together they ensure the synergy between the Self and the Body.

iv. Ausadhi – Chikitsa (Medicine – Treatment)

Whenever the body gets hurt or experiences any kind of disorder, we should remember that the body has a tendency to heal itself and come back to normal state. We can attend to such problems by simple ways like going without food for some time or having a restricted diet etc. if the body needs further treatment, then the ailment should be properly interpreted and attended to. The medicines used for treatment should not give rise to other complications in future.

Right Utilization of the Body (Sadupayoga)

It is normally believed that our body is an instrument for sensory enjoyment. This is a wrong notion. We also use our body to exploit others and to exploit Nature as well.

For e.g.: fighting, stealing, quarrelling etc.

Human Body should be used only for the right behaviour and right work. Otherwise it leads to disharmony in the Self which has adverse effects on the Body.

We should arrange for appropriate equipments/ physical facilities which help the right utilization of the body and avoid excess physical labour.

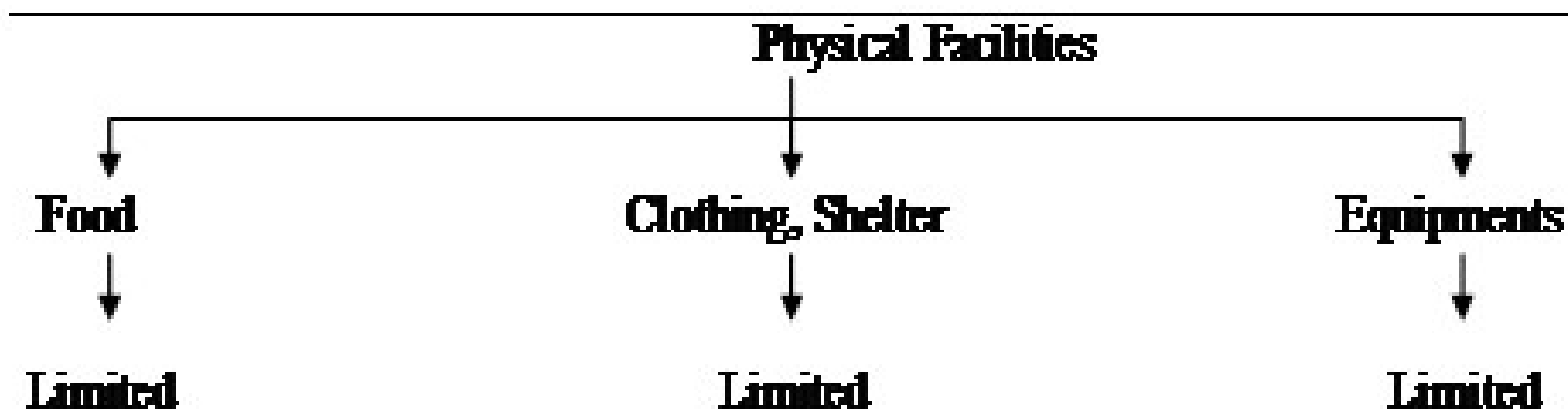
Correct Appraisal of our Physical Needs

The correct appraisal of needs constitute the first step towards ensuring prosperity.

The following diagram shows that the Physical Facilities required for nurturing, protection and right utilization of the body are limited.

By understanding the need for Physical Facilities under the above three heads namely food, clothing, shelter and instruments, we can evaluate whether we have more than required. We have a common misconception today that “Our needs are unlimited”. We are getting confused between the needs of the Self and the needs of the Body and are assuming that the needs of the body are unlimited.

In Nature, the availability of facilities like water, oxygen etc. is more than our needs. Once we realize that the needs of our Body are limited and can be easily fulfilled, there emerges a possibility of prosperity in our minds.



II B.Tech - III Semester
UNIVERSAL HUMAN VALUES – UNDERSTANDING
HARMONY AND ETHICAL HUMAN CONDUCT
SUBJECT CODE: 23HSM234
Academic Year: 2025–2026

UNIT III: HARMONY IN THE FAMILY AND SOCIETY

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Designation : *Assistant Professor*

Department : CSE(AI)

College : SITAMS

Harmony in the Family



Shared Experiences

Sharing rituals like meals can build stronger family ties, creating lasting memories and increased understanding between generations.



Playful Interaction

Playing together as a family allows us to connect at a deeper level and helps children learn important life skills such as communication and teamwork.



Unconditional Love

Unconditional love is the glue that binds families together. It is learning to love and accept each other despite our differences that creates a harmonious home environment.

Family where life begins and love never ends

Harmony in the Family

Right Understanding



Right Feeling



Fulfilment in Relationship – Mutual Happiness



Harmony in the Family

Understanding Relationship



Acceptance of Relationship



Feeling of Relationship

Happiness in Me



Sharing the Feeling with Other



Recognition/Evaluation of Feeling

Happiness in Other



Mutual Happiness



Harmony in the Family

In me –
unconditional,
continuous

Role of
Education

→ Expression of feeling
(through Body, as and when
required)

Harmony In The Family – Understanding Values In Human Relationships

Family is the Basic Unit of all Interaction: Each of us is born into a family which includes a number of relationships. These relationships are the reality of our life. We recognize and identify these individuals. We share our feelings, tastes, interests and understanding with these people and have an affinity for them.

Beginning with our family as the basic unit of interaction, we extend our interactions to the immediate neighbourhood such as the shopkeepers, servants, classmates, teachers, colleagues etc. Thus, we extend our interactions from beginning from our family to a bigger social order and then move further to a still bigger web of interdependency.

Set of proposals to verify Harmony in the Family:

1.Relationship IS and it exists between the Self ('I') and the other Self ('I'): In a family, we do not create relationships. Instead we are embedded into relationships that are already there and all that we need to do is to recognize them and understand them.

2.The Self ('I') has feelings in a relationship. These feelings are between ('I') and ('I'): In any relationship, it is the person's Self (I) that is related to the other person's Self (I). The body is only a means to express our relationship. For example, in a mother and a child, it is the Self of the mother and the Self of the child who feel connected. Their bodies are incapable of understanding or having feelings.

3.These feelings in the ('I') are definite. i.e. they can be identified with definiteness: The feelings in a relationship between "I" and "I" such as Trust, Respect, Affection etc., can be identified with clarity. These feelings are the values which characterize any relationship.

4.Recognizing and Fulfilling these feelings lead to Mutual Happiness in a relationship: Once we recognize the values essential for any relationship, we start working and behaving according to these feelings. We begin evaluating ours' and others' feelings in the relationship. Thus, living with these values leads to mutual fulfillment and happiness in all our relationships.

Foundation Value and Complete Value in Human Relationship:

There are certain basic and important values in maintaining relationship. These values, we all know, are the backbone of health and happy family relations. The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationship on long term basis. Values that are important in any relationship are:

Feelings / Values in Relationships	
S.No.	Feeling
1	Trust / Visvasa(Foundational Value)
2	Respect / Sammana
3	Affection / Sneha
4	Care / Mamata
5	Guidance / Vatsalya
6	Reverence / Shraddha
7	Glory / Gaurava
8	Gratitude / Kritagyata
9	Love / Prema(Complete Value)

'Trust' – the Foundational Value in Relationship

Trust: Trust or vishwas is the foundational value in relationship. **“To be assured that each human being inherently wants oneself and the other to be happy and prosperous.”** If we have trust in the other, we are able to see the other as a relative and not as an adversary.

There are two aspects in trust:

- i. **Intention** (wanting to – our natural acceptance)
- ii. **Competence** (being able to do)-fulfilling your aspiration

Both intention and competence are the aspects of trust. Intention is what one aspires for (our natural acceptance) and competence is the ability to fulfil the aspiration. In intention every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice. But what we are doing today is that when we are judging ourself we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence.

“ If you trust everybody, people will take undue advantage of you”. What is the basic error in this statement?

The basic error is that if we trust everybody people will not take undue advantage of me. On the contrary, it gives us inner strength and we become far more effective in interacting with and “dealing with different people”. This is simply because, we already are sitting with the knowledge of what the person truly wants, truly intends, even though the person may not know this himself/herself! Hence, our ability to interact with people becomes far more effective and in the process, we don't get hurt, we don't get disturbed, we end up becoming an aid to the other. In other words, becoming aware, having the right understanding, living with the assurance in relationship does not mean becoming “stupid”! It only makes us, more competent. Further, what is being said here is that we have trust on the intention of everyone, but, when it comes to making a program with someone, I evaluate my competence, I evaluate his competence and make the program accordingly. This makes me more effective.

'Trust' – the Foundational Value in Relationship

Trust provides a foundation for strong relationships

It empowers individuals to be vulnerable with one another

The bond that trust creates can be unbreakable, leading to lifelong relationships

When trust is broken, it can take a significant amount of time to repair

Exploring the feeling of trust

1. Meaning of Trust:

Trust is the confidence we place in others, in ourselves, or in situations, believing that they will act in a way that is safe, honest, reliable, and supportive. It is a foundation of all human relationships.

2. Nature of Trust:

It is an inner feeling of safety and acceptance.

It reduces fear, doubt, and suspicion.

It allows openness and cooperation.

3. Dimensions of Trust:

Self-trust: Believing in one's own abilities and values.

Interpersonal trust: Confidence in family, friends, colleagues, and community.

Institutional trust: Relying on systems, organizations, and leaders.

Universal trust: Belief in the harmony and interconnectedness of nature and existence.

4. Role of Trust in Relationships:

Builds mutual respect and understanding.

Strengthens emotional bonding.

Enhances collaboration and teamwork.

Provides a sense of security and stability.

5. Indicators of Trust:

Openness in communication, Consistency in actions and words.

Willingness to depend on others without fear.

6. Consequences of Lack of Trust:

Misunderstandings and conflicts, Fear and insecurity.

'Respect' – As the Right Evaluation

1

Respect adapts to personal differences

Allowing people to be themselves in all their individuality is essential to respect. It highlights emotional intelligence and enhances all areas of human interaction.

2

Respect demands an appreciation for diversity

All individuals have unique experiences and agendas. Respect recognizes different backgrounds, lifestyles, and cultures, and values them equally.

3

Respect requires active listening

Listening to one another's perspectives creates a harmonious exchange of ideas. It is essential for building a strong relationship, and the foundation of empathic understanding.

'Respect' – as the Right Evaluation

Respect: Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see our self different from others. In other words, **Respect means right evaluation, to be evaluated as I am.**

- I should evaluate others as they are. If I don't do this, it is disrespect.
- Respect = right evaluation

Disrespect:

- **Over evaluation**(adhi-mülyana)- To evaluate more than what it is
- **Under evaluation**(ava-mülyana)- To evaluate less than what it is
- **Otherwise evaluation**(a-mülyana)- To evaluate other than what it is.

The other is similar to me and the difference could only be at the level of understanding.

Difference between Respect and Differentiation / Disrespect:

Respect

1. Respect is right evaluation.
2. Respect for others is generated by the right evaluation and understanding which leads to fulfilment in relationships.
3. This further creates a sense of respect among people

Differentiation(disrespect)

1. Differentiation is lack of understanding of respect.
2. This differentiation can take the form of:
 - Gender bias
 - Generation gap
 - Caste struggle
 - Power play and domination
 - Communal violence
 - Clash of race, religion, etc.
 - class struggle,
3. This leads to the escalation in the problems of society which further lowers the respect shown to others in society.

- **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.
- When we evaluate the human being on the basis of Self, we are able to see that:
 - Our purpose is the same** – As I have a natural acceptance to live with continuous happiness and prosperity, it is same with the other. So, on the basis of our natural acceptance, we have the same purpose.
 - Our programme is same** – As my programme to achieve continuous happiness and prosperity is to understand the harmony and live in harmony at all levels of my being (from human being to the entire existence), it is same with the other. In that sense, our programme to fulfil our purpose is also same.
 - Our potential is same** – As I am endowed with natural acceptance and the activities of desire, thought and expectation are going on continuously in me, it is the same with the other. So, our potential is also same.

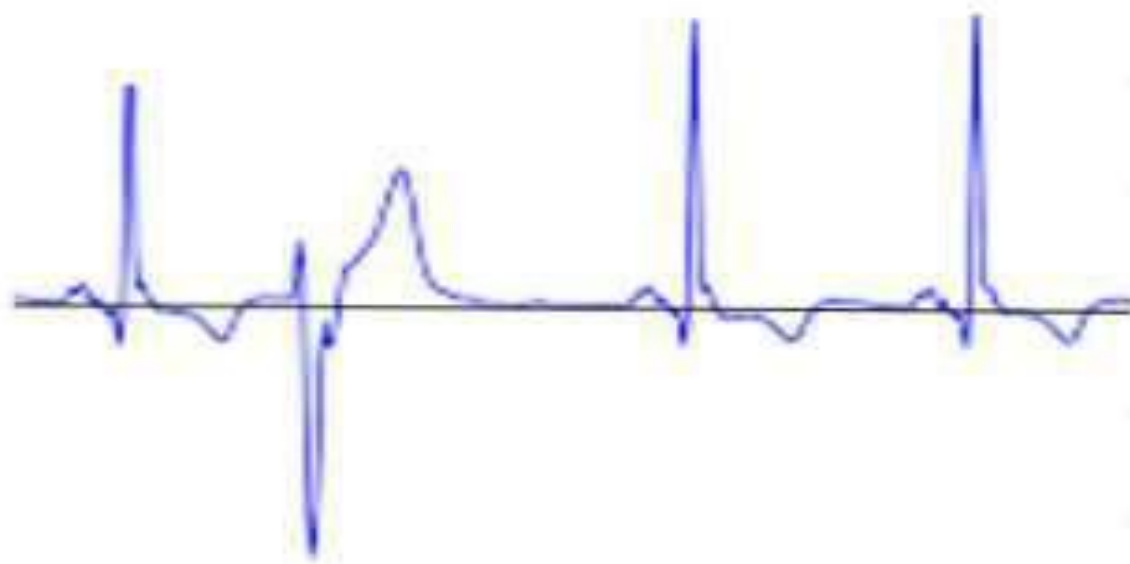
This is about 'Respect' – as the Right Evaluation.

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

Ego
(over evaluation)

Self-confidence
(right evaluation)

Depression
(under/otherwise evaluation)



Assumptions...

↓
Disharmony within

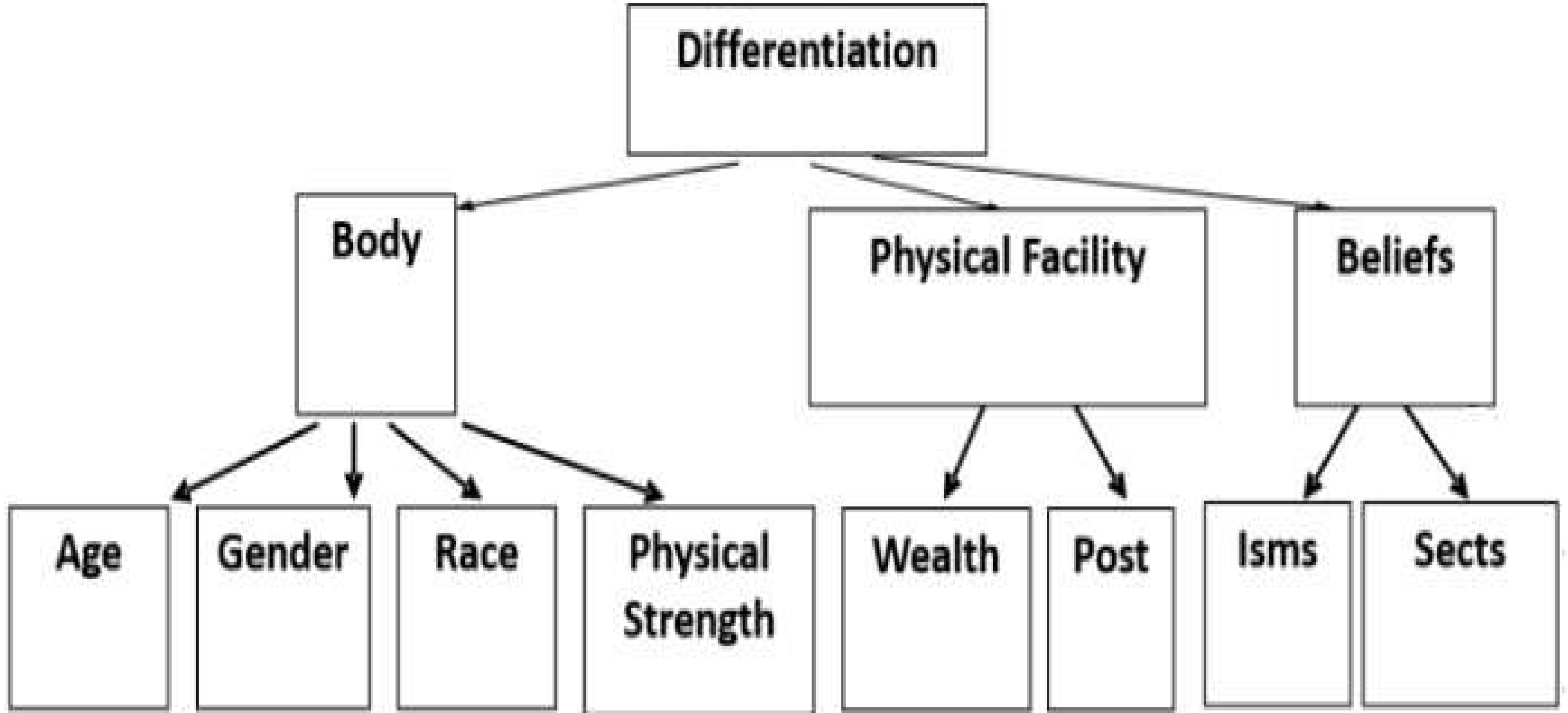
↓
Tension

↓
Frustration

↓
Depression

↓
Suicide etc.

Present scenario: Today, we are differentiating in the name of respect in the aspects of



i. **Body:**

- I. Sex/gender:** We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. And differentiate in giving respect on the basis of gender called male and females. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.
- II. 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 Aryan race, Mongolian race etc. or on the basis of caste. Again here, we don't do the evaluation on the basis of 'I', but on the basis of the body
- III. Age:** We have notions such as 'one must respect elders'. There is no such notion as respect youngsters. Here, we see that we are again evaluating at the level of the body – age is related to the body, and not to 'I'.
- IV. 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.

ii. On the basis of physical facilities

I. Wealth: We differentiate people because some have 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. 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.

II. Post: We try to respect on the basis of a person’s position. 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

iii. On the basis of beliefs

I. ‘Isms’: ‘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. 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’. There is no definiteness at this level, and hence, this becomes a cause for differentiation.

II. Sects: 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 Faced Due To Differentiation (Disrespect) in Relationships:

- **Differentiation based on sex/gender:** Issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. People are insecure and afraid of one another based on their gender.
- **Differentiation based on race:** there are many movements and protect against racial discrimination and demands for equality, racial attacks, movements against caste discrimination has people living in fear of such racism, racist attacks, casticism and discrimination.
- **Differentiation based on age:** Protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other, generation gap
- **Differentiation based on wealth:** Class struggle and movements to do away with class-differentiation. Many people suffering from a lack of self-esteem and some even committing suicide,
- **Differentiation based on post:** Protests against high handed government officials. At the level of the individual, leads to depression, etc.
- **Differentiation based on 'isms:** Fights, turmoil, terrorism and war, people converting from one Ism to another in order to be able to get more respect.
- **Differentiation based on sects:** Countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief and demands for special provisions in jobs and in education.

3. 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.

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.

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

4.Care (Mamatā): The feeling of Care 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.

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

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

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

8. Gratitude (Kritagyatā): Gratitude is the feeling of acceptance for those who have made effort for my excellence. 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.

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.

9. Love (Prema): The feeling of being related to all is love. This feeling or value is also called the **complete value (Pūrṇa mūlyā)**, 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.
- 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.

1.Exploring the Feeling of Respect:

Respect is the right evaluation of the inherent worth of oneself and others. It is the recognition that every individual has value, just as we do.

2. Nature of Respect:

It is unconditional, not based on position, wealth, or power.

It arises from the understanding of the intrinsic value of a human being.

It promotes dignity, equality, and harmony in relationships.

3. Types of Respect:

Self-respect: Accepting and valuing oneself.

Respect for others: Valuing family, friends, colleagues, and society.

Mutual respect: Reciprocal acknowledgment of dignity in relationships.

Universal respect: Extending respect to all human beings, irrespective of differences.

4. Indicators of Respect:

Polite and considerate behavior.

Listening with attention and empathy.

Avoiding exploitation or domination.

Recognizing equality and uniqueness in others.

5. Importance of Respect:

Builds trust and harmony in relationships.

Strengthens cooperation and peaceful coexistence.

Reduces conflicts, ego, and discrimination.

Fosters inclusiveness and understanding in society.

Other Feelings

Empathy

Empathy is a complex phenomenon that is essential for creating interpersonal harmony. It enhances communication skills and enables us to understand those around us in a meaningful way.

Humility

Humility is a quality that develops over time, through self-awareness and an appreciation for one's limitations. It allows us to collaborate on equal footing and to recognize contributions from all members of a team or group.

Compassion

Compassion enhances our ability to understand the needs of others and fosters a sense of reciprocity in relationships. It allows us to appreciate our differences and supports our shared efforts to create a harmonious world.

Justice in Human-to-Human Relationship

Justice in human-to-human relationship means ensuring fairness, mutual respect, and right evaluation of each other in every interaction. It is the recognition of the other as equal and treating them with dignity. In the context of **Universal Human Values (UHV)**, justice refers to identifying the feelings in oneself and the other, and responding in a way that fulfills both parties without exploitation or harm.

Key Aspects of Justice in Human-to-Human Relationship:

Recognition of Values – Understanding the inherent value of every human being.

Right Understanding – Having clarity about one's feelings and intentions before acting.

Mutual Fulfilment – Ensuring that relationships are satisfying for both individuals.

Trust and Respect – Building the foundation of every healthy relationship.

Equality – Treating each individual without discrimination or domination.

Fairness in Exchange – Proper evaluation in terms of work, effort, and contribution.

Non-exploitation – Avoiding selfishness or taking undue advantage.

Expression of Justice:

Justice is expressed through **four dimensions of relationship**:

Trust (Vishwas) – Believing in each other's intention.

Respect (Samman) – Recognizing each person's unique qualities.

Affection (Sneha) – Emotional warmth and care.

Love (Prem) – The highest expression of human relationship.

Example:

In a workplace, justice means fair treatment of employees, equal opportunities, and unbiased evaluation of performance.

In a family, it means giving due respect, care, and support to all members without partiality.

In short, **justice in human-to-human relationship is the assurance of mutual happiness through right recognition, right evaluation, and fairness in conduct.**

Justice in Human-to-Human Relationship

1

Equality Matters

Striving for equality is essential for a world of harmony

2

Ethics and Responsibility

Maintaining ethical and socially responsible behavior is critical in promoting harmony, both in relationships and in society

3

Flexibility for Change

Leaders of change work to build sustainability in systems that serve people over time, creating a more harmonious world for everyone.

Harmony in the Society . From Family Order to World Family Order

Family is the first place to understand our relationships, recognize the feelings in these relationships, live according to these feelings and attain mutual happiness.

As we begin to understand that relationship exists between my Self ('I') and the other's Self ('I'), we begin to see that relationships are not limited in the family but extend to include all human beings.

"Do I want to live in harmony only within a limited set of people or with everyone?"

Our natural acceptance is to feel related to everyone.

We can easily explore this within ourselves. We find that in reality we not only want ourselves to be happy but also want to make others happy, even beyond the confines of our family.

We see this with our friends, our colleagues, our co-workers, our teachers, people in the social web that we live in and even the stranger on the road! Whoever we come in contact with, our natural acceptance is to be in harmony, to co-exist with them.

Our competence might be limited at the moment and we might feel we are unable to do so but we spontaneously accept that we wish for their happiness as well, along with ours; this is our intention. We expect the same from the other.

We feel relaxed when we are with people who we feel related to us and we enjoy a feeling of assurance and trust when we live in this social web.

Harmony in the family is the building block for harmony in the Society.

Harmony in society leads to an undivided society when we feel related with each and every human being.

Even these simple relationships in a family may appear burdensome to a lot of us, not to talk of the world family!

Our natural acceptance, however, is for relatedness with all and we can very naturally expand into the world family.

This is the basis of an undivided society (*Akhand^a Samãja**), *a feeling of relatedness with all.*

- **Undivided Society (Akhandā Samāja)** – It is the feeling of being related to every human being.
- **Universal Human Order (Sārvabhauma Vyavasthā)** - Feeling of being related to every unit including human beings and other entities of nature. We are able to see that we are related to every unit in nature and ensure mutual fulfilment in that relationship. On the bases of understanding of harmony, we get the notion of an undivided society and universal human order. The universal human order will comprise of the five dimensions of human endeavor towards a fragmented society. The steps of organization from family to world family, each anchored in right understanding will be integrated in the following way:
 - Family => family cluster => village / community => village cluster => => => world family



Svatva: Swatva means innateness of self – the natural acceptance of harmony. The word "innate" is defined as originating in or derived from the mind . It is present in an individual by birth. When we identify our innateness, we realize the difference between what we are, and we really want to be.

Swatantrata: Swatantrata means being self- organized – being in harmony with oneself. When we identify our innateness, we establish a dialogue with our conscience, and it enables us to become self organized, i.e. we attain harmony in ourself. This is called swatantrata.

Swarajya: Swarajya means self-expression, self- extension – living in harmony with others. When we identify our innateness, what we really want to be and establish a dialogue within, it enables us to become self organized, i.e. we attain harmony in ourself. When we start living with this harmony, it starts expressing itself through our harmonious behaviour towards others and towards our work, and it naturally leads to a healthy participation with the surroundings. This is called swarajya.

Thus, when we start exploring our svatva, in the process of self-verification and living accordingly, we are attaining svatantrata and svarajya. Exploring our svatva at different levels of our living helps us in getting rid of our preconceived notions, our dilemmas, contradictions and compulsions, either external or internal. The more, we attain swatantrata or the self- organized state, the more we can live in harmony with others, and we can also help others attain this state. This leads to our participation in swarajya.

The effort towards ensuring orderliness in the society is possible and is sustained by ensuring orderliness in ourselves. Every mechanism to bring order in the society needs to be based on this. This is an important implication of right understanding when we go to make policies for nations and the world.

➤ **The Basis of Undivided Society:** The feelings(9 Values) of being related to every human being leads to our participation in an undivided society. By living in relationship 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 relationship. With the understanding of values in human relationship, we are able to recognize the connectedness with every individual correctly and fulfil it. 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 society- from family to world family.

➤ **Visualizing a universal harmonious order in society:**

Visualizing a universal harmonious order in society involves imagining a world where people of all backgrounds and beliefs coexist in peace and prosperity, without discrimination or conflict. This harmonious order can be achieved through several means, including:

- **Mutual respect:** Respect for others, regardless of their background or beliefs, is crucial in creating a harmonious society. This can involve valuing each person's unique perspective and treating them with dignity and kindness.
- **Open-mindedness:** Open-mindedness is essential in creating a harmonious society, as it allows people to see beyond their own biases and perspectives and understand the views of others.
- **Empathy:** Empathy is the ability to understand and share the feelings of others. By practicing empathy, individuals can develop a deeper understanding of the experiences and perspectives of others, and work towards resolving conflicts in a peaceful and respectful manner.
- **Inclusiveness:** Inclusiveness involves creating a society where everyone is valued and included, regardless of their race, religion, ethnicity, or other differences. This can involve promoting policies and programs that support diversity and eliminate discrimination.

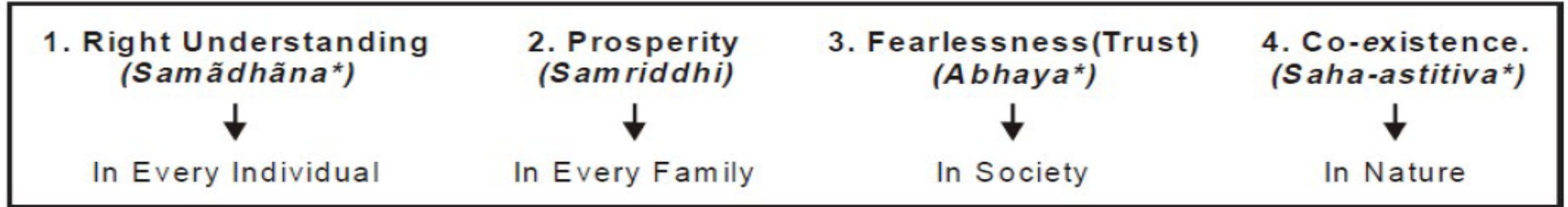
- **Cooperation:** Cooperation is essential in creating a harmonious society, as it allows people to work together towards a common goal. This can involve promoting teamwork and collaboration, and encouraging people to put aside their individual interests for the greater good.
- **Communication:** Effective communication is crucial in creating a harmonious society. This can involve promoting open and honest dialogue, and encouraging people to listen actively to each other and understand their perspectives.

➤ **There are several theories that attempt to explain how a universal harmonious order in society can be visualized and achieved. Some of these include:**

- **Social Contract Theory:** This theory posits that individuals enter into an implicit agreement with each other to give up some individual freedom in exchange for the protection and benefits provided by the state. This agreement creates a harmonious order where everyone has a shared understanding of their rights and responsibilities.
- **Utilitarianism:** This theory states that actions and policies should be evaluated based on their ability to produce the greatest good for the greatest number of people. By focusing on the well-being of society as a whole, utilitarianism seeks to promote a harmonious order.
- **Libertarianism:** This theory emphasizes the importance of individual liberty and limited government intervention in promoting a harmonious order. By respecting the freedoms and rights of individuals, society can function effectively and efficiently.
- **Communitarianism:** This theory emphasizes the importance of community and the common good in promoting a harmonious order. It holds that individuals have obligations to each other and to their communities, and that a focus on the common good is necessary for a healthy and prosperous society.

Identification of the Comprehensive Human Goal

In order to facilitate the fulfilment of the basic aspirations of all human beings in the society, the following comprehensive human goal needs to be understood.



1. Right understanding is necessary for the human being, for all human beings. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature.

2. Prosperity is needed in every family. Prosperity in the family means that the family is able to identify its needs and is able to produce/achieve more than its requirements.

3. Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.

4. Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings.

This is the **Comprehensive Human Goal**.

EXPLORING SYSTEM TO FULFILL HUMAN GOAL

Programs Needed to Achieve the Comprehensive Human Goal (The Five Dimensions of Human Endeavour or Five Dimensions of Universal Human Order):In the light of the comprehensive human goal, let us visualize how the following five salient dimensions of human endeavour are to be shaped and implemented in society. It will be necessary to develop appropriate systems and programs to cater to the above goal in order to ensure human welfare.

1. Education – Right Living (Siksha – Sanskar)

- Education = To understand Harmony at all four levels of living
- Right Living = Commitment and Preparedness to live in harmony at all four levels of living
- leads to Right Understanding, Right Feelings and an all-encompassing solution called **Samadhana.**

It is important to realize that understanding of harmony is accompanied by learning to live in harmony at all the levels and doing things that ensure harmony at all the levels. The competence gained from understanding enables us to live in harmony. We have to ensure the availability and continuity of Education-Right Living in our society. This dimension of society works to ensure 'Right Understanding' and 'Right Feelings' or 'All encompassing' Solution called 'samādhāna' in every individual and ensures that our succeeding generations have both the content and the environment available to work towards achieving their goal of continuous happiness and prosperity. This is the goal and objective of education

2. Health – Self regulation (Svāsthya - Sanyama):

- Health = Harmony among the parts of the body and having a fit body which acts according to the needs of the Self “I”
- Self-Regulation = A feeling of responsibility for nurturing, protecting and rightly utilizing the body.
- Self-regulation is the basis of Health.
- leads to Prosperity

3. Justice-Preservation (Nyāya-Surakshā):

- Justice = ‘Human-Human relation’ – its recognition, fulfilment, right evaluation
= mutual Happiness
- Preservation = ‘Human – Rest of nature’ relation - its recognition, fulfilment, right evaluation
= Enrichment, Protection, Right Utilization of nature.
= mutual Prosperity
- leads to Fearlessness and Co-existence

➤ Preservation involves ensuring the following three aspects:

1. **Enrichment** – (I cultivate wheat; this enriches wheat as the quantity grows)
2. **Protection** – (I protect it so that it is fit to eat)
3. **Right Utilization** – (I use it for the nurturing of the body and do not let it get wasted)

4. Production-Work (Utpādana-Kārya):

- Work – Labour that human does on the rest of nature.
- Production - Things obtained out of work
- leads to Prosperity and Co-existence

➤ There are two important questions that come to mind when we talk of production-work:

- What to produce:** The decision of what to produce depends on the right identification of needs. For this, we have to identify the physical needs of the body, i.e. what is needed for the nourishment, protection and right utilization of the body. When we look into this, we can see that there is a need for: food, clothing, shelter, and various kinds of instruments (ex: means of transport, communication, remote viewing of images, etc.) for the right utilization of the body.
- How to produce:** When we come to the question of how to produce, we are referring to the technology or systems we use for production. On understanding of the harmony at all the levels of our living, it becomes evident that there is an inherent balance, a harmony in nature. So, it is only natural that any production system we design or implement is within the framework that is present in nature, i.e. it does not violate the framework/harmony in nature. When we look at the way in which nature is organized, the following becomes apparent
 - a. The systems are cyclic and not open ended.
 - b. The systems are mutually fulfilling and mutually enriching.

For example, When a seed is planted in soil and water is added, it grows to be a tree and in turn, bears leaves, flowers and fruits. The fruits ripen, leaves mature and fall to the ground and enrich the soil forming manure by decaying. Seeds are scattered from the fruit into the soil and once again these fruits form a plant and bear fruit. This way the soil gets enriched, seeds are multiplied and tree grows. Everything is regenerated. This is nature's way of enriching the soil. We can see mutual enrichment in nature in this way. This process is also cyclic. It is not that the seed grows once, and then the whole process is over. This process continues. We can thus see that the processes in nature are both cyclic and enriching. Numerous such examples can be taken, between plants and soil, within plants, between plants and birds, and animals, etc. There is an inherent balance, in the species, in the entire cycle

5. Exchange-Storage (Vinimaya-Kosa)

- Exchange = Exchanging of produce for mutual fulfilment and not for madness of profit
- Storage = Storing of produce after the fulfillment of needs with a view of right utilization in future and not for hoarding.
- leads to Prosperity and Fearlessness

Each family has the capacity to produce more than what it needs for itself. Say, if a family produces wheat, it can produce for ten families together. The other family can similarly produce cotton for all its neighborhood. Summing up all the needs in the society, the families are capable to produce more than the need. And then we can exchange things. This exchange can take place in the form of commodities themselves, or through currency, wherever required.

When we produce more than required, we exchange for our current needs and store for future needs. This storage is to be used when the production is not taking place, or some relative of ours needs it and not hoarding.

Assignment-3

Case Study– Conflict in a Workplace Team

In a workplace project team, some members feel overburdened while others are not contributing much. Arguments and blame games have started.

Questions:

Identify which **feelings and values are missing** in these relationships.

How can **justice in human-to-human relationships** be ensured here?

Suggest a plan to **restore trust, respect, and harmony** in the team.

II B.Tech - III Semester
UNIVERSAL HUMAN VALUES – UNDERSTANDING
HARMONY AND ETHICAL HUMAN CONDUCT
SUBJECT CODE: 23HSM234
Academic Year: 2025–2026

UNIT IV: HARMONY IN THE NATURE/EXISTENCE

Name : *Mopuri Lohith*

Designation : *Assistant Professor*

Department : CSE(AI)

College : SITAMS

Understanding Harmony in Nature:

Harmony in nature refers to the natural balance, order, and interconnectedness among all living and non-living entities. Each component of nature (plants, animals, humans, air, water, soil, etc.) plays its role to sustain the overall system.

Interdependence: All entities in nature depend on each other for survival.

Example: Plants produce oxygen needed by animals; animals produce carbon dioxide required by plants.

Self-Regulation: Nature has the ability to maintain balance automatically.

Example: Rainfall patterns, food chains, and predator-prey relationships regulate populations.

Coexistence: No entity in nature exists in isolation.

Example: Forests provide shelter, oxygen, and food for various species.

Cyclic Processes:

Natural resources recycle themselves in cycles (water cycle, carbon cycle, nitrogen cycle).

This ensures continuity of life.

Mutual Fulfillment:

Every component of nature fulfills the needs of others without exploitation.

Example: Rivers provide water for irrigation, animals, and drinking, while being replenished by rains.

Sustainability:

Nature demonstrates sustainable use of resources.

Example: Renewable energy sources like sunlight and wind are unlimited and used without depletion.

Human Responsibility:

Humans are part of nature, not outside it.

Disharmony occurs when humans exploit nature beyond its capacity.

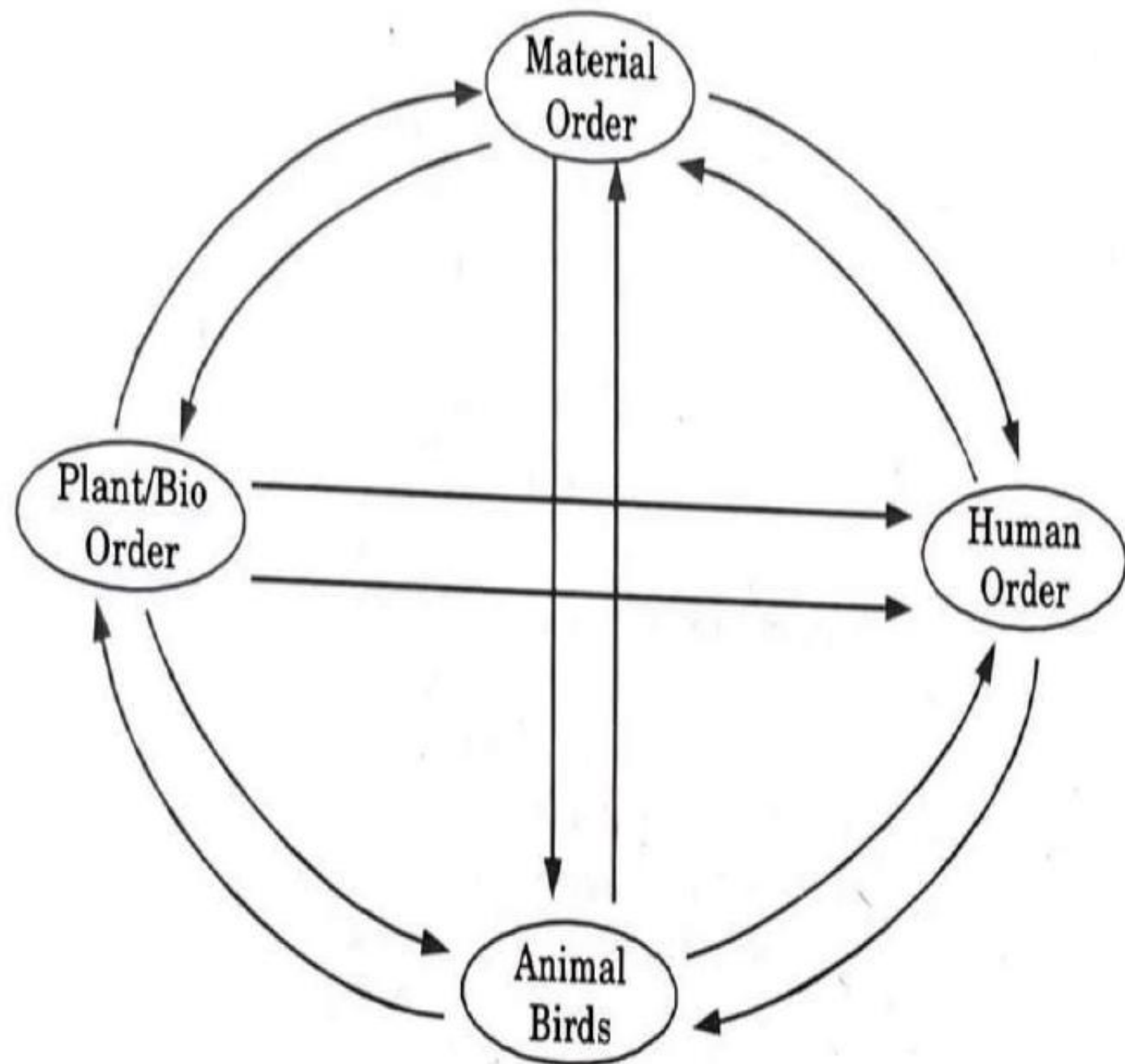
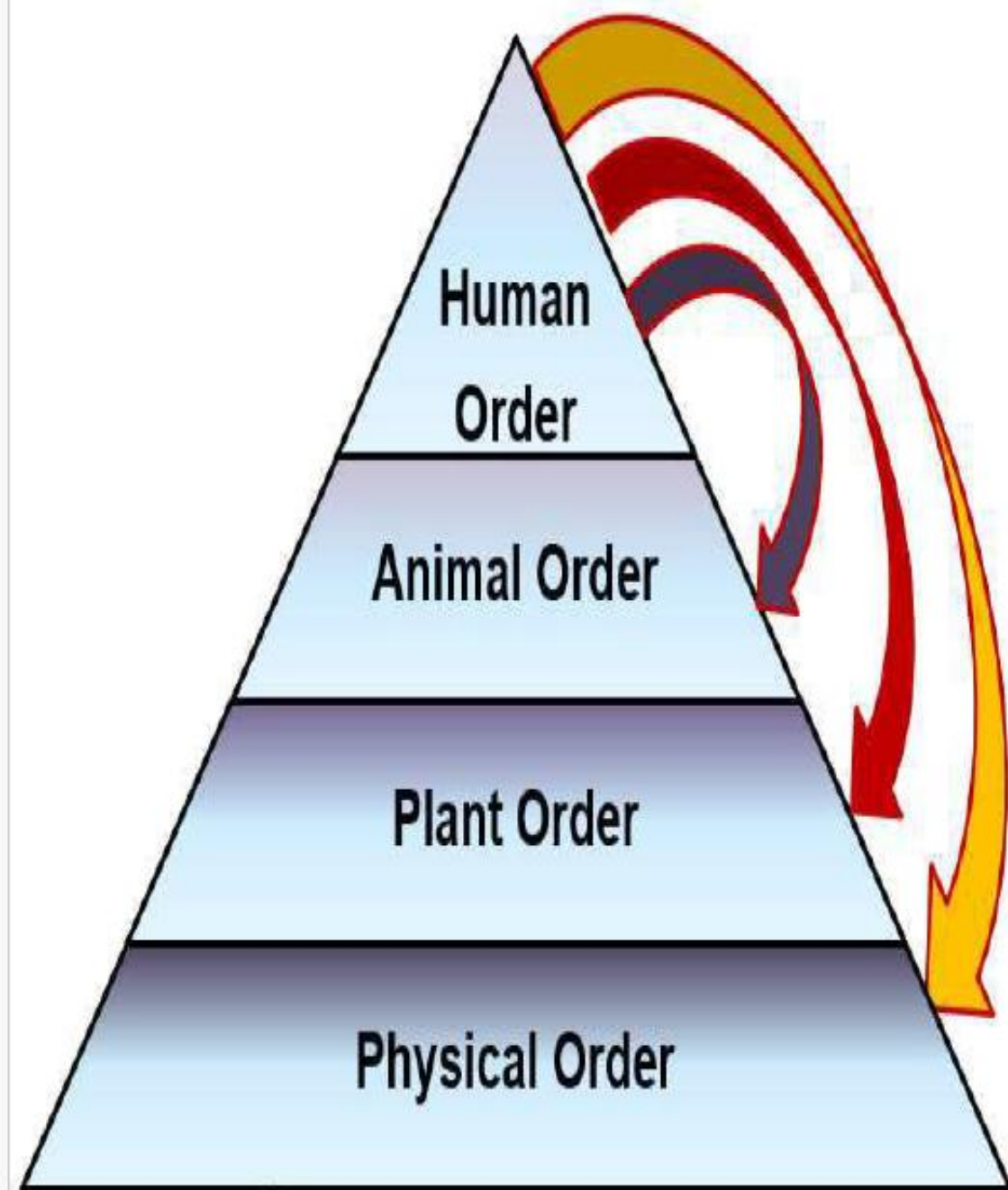
Harmony can be restored by adopting eco-friendly lifestyles.

In short, Harmony in nature is the **balanced, interconnected, self-regulating system** where all entities coexist and mutually support each other, ensuring sustainability and continuity of life.

The Four Orders in Nature

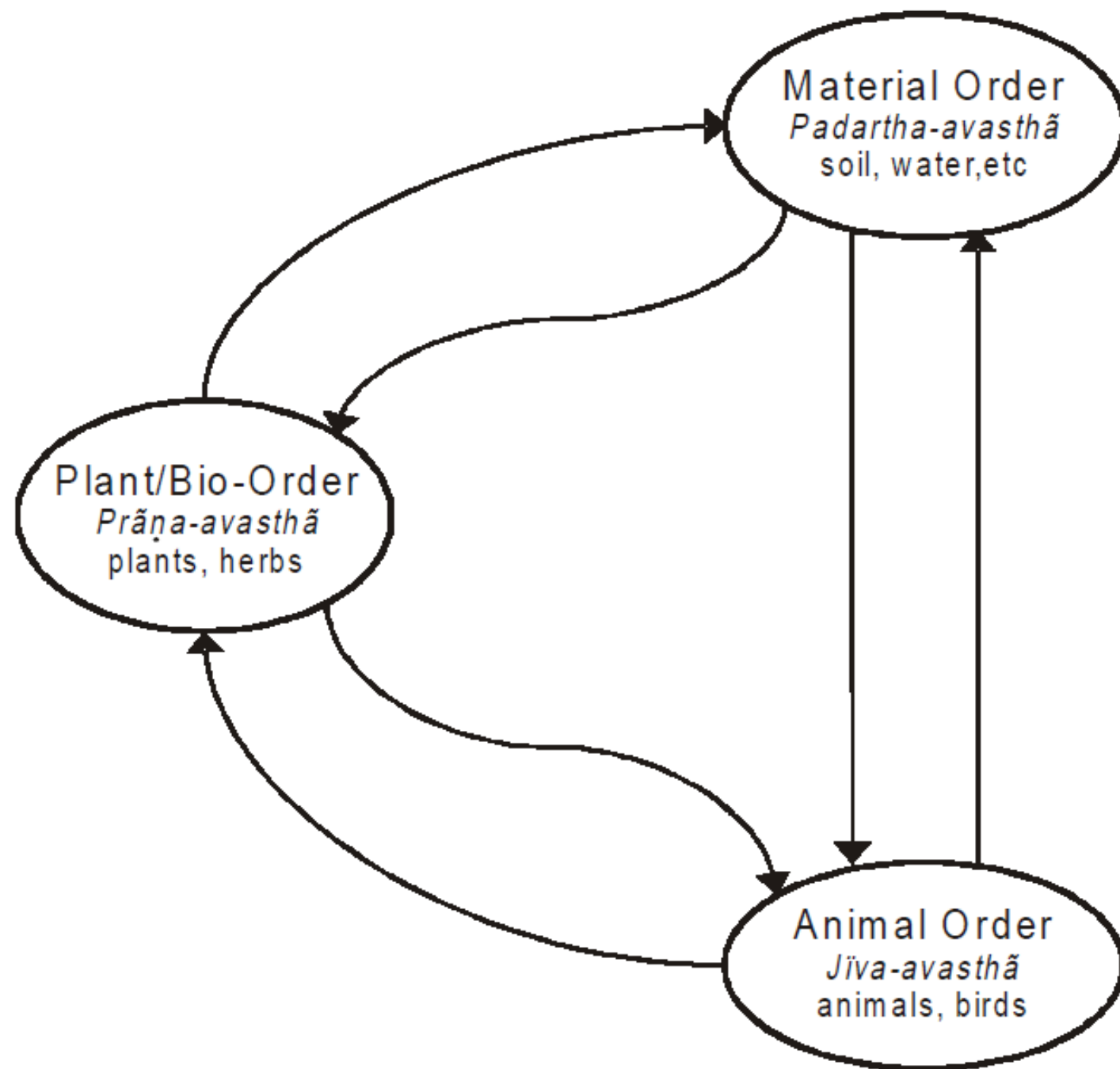
- a. Material/Physical Order (padārtha avasthā*) – e.g. soil, water, air, etc.
- b. Plant/Bio Order (prāṇ.a avasthā*) – e.g. grass, plants, trees, flowers, fruits, etc.
- c. Animal Order (jīva avasthā*) – e.g. Animals and Birds.
- d. Human (Knowledge) Order (gyānaavasthā*) – Human Beings|.

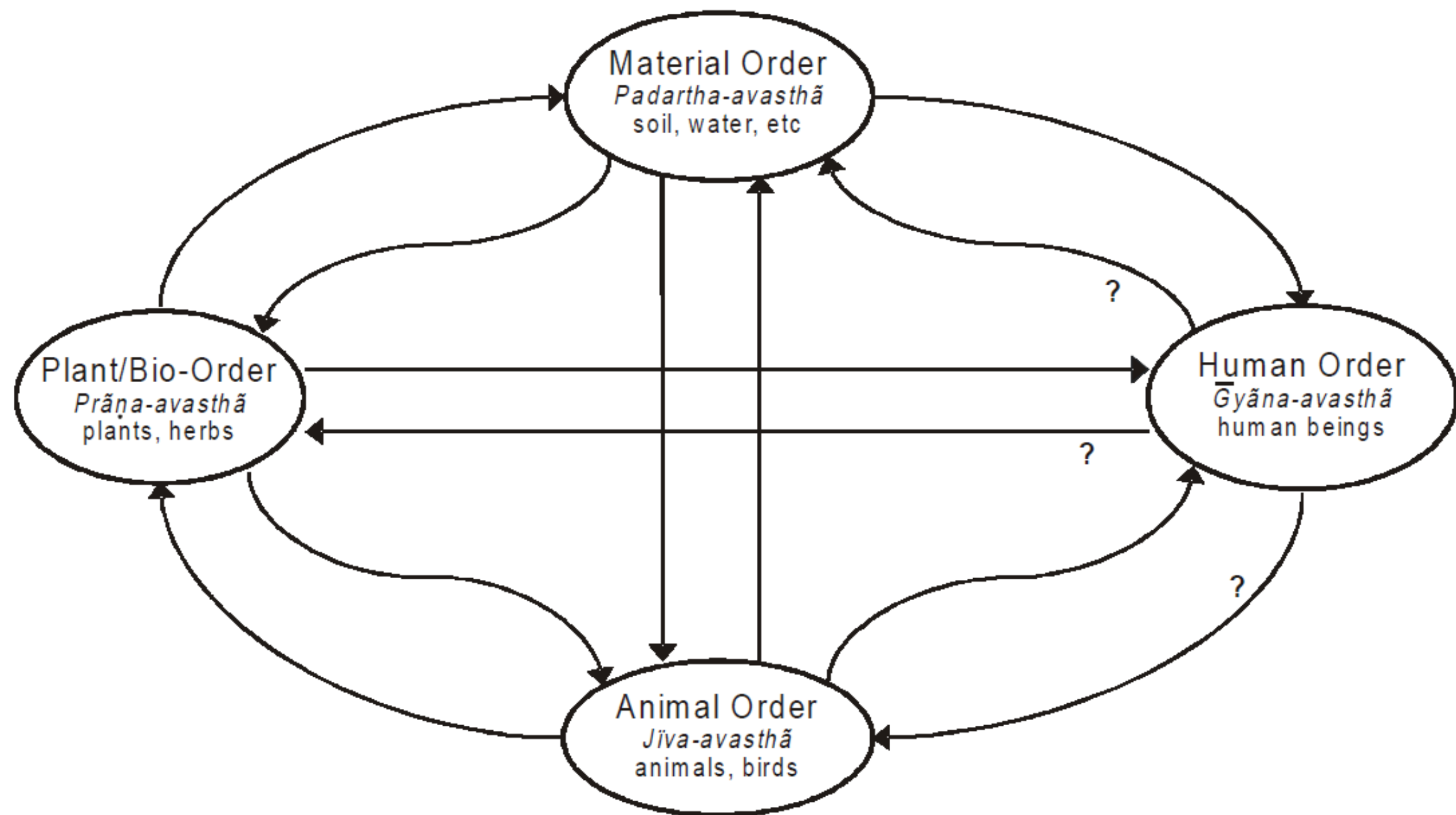
- The big land mass of the continents, gigantic water bodies like ocean and seas, mountains and rivers, the atmosphere above, the heaps of metals and mineral below, the dense gases & fossil fuels deep below the surface of the earth – all fall into the Material Order. In fact, if we look around beyond the earth, the material order is visible even in the form of stars, planets, moons and several astronomical bodies.
- Our land mass is covered with grass and small shrubs and they form the lining on the entire soil. Shrubs, plants, and trees form huge forests along with the flora in the ocean. All of this is the plant/bio order and it is the next big order on our planet. (The material order is far greater in quantity compared to the plant/bio order)
- Animals and birds form the third largest order and we call them the Animal Order. Here again, we see that the plant/bio-order is far greater in quantity than the animal order.
- Humans are the smallest order and they are referred to as Human Order. Animals are far greater in quantity as compared to the human order.
- Each one of us can recognize all these four orders around ourselves and see that together these four orders comprise of all the units that we see and understand around us.



Interconnectedness and Mutual fulfilment between the four Orders

- **Material Order and Plant/Bio-Order:** The material order provides nutrients to the plant/bio order in the form of soil, minerals, and so on, while the plant/bio order decays and forms additional nutrients, enriching the soil. The plant/bio order also decays to substances such as oil and coal, which are stored deep within the earth to protect against heat from the earth's molten core as well as heat from the sun (today, this is the material we are removing and using as fuel). Plants aid in the movement of nutrients through the soil's various layers. The roots of plants hold the soil together and keep it from eroding. Plants generate oxygen and carbon dioxide, which aid in the movement of the material order. We can see mutual interdependence and coexistence here.
- **Material Order, Plant/Bio- Order and Animal Order:** The material order serves as the foundation for all animal, bird, and fish movement. Both plants and animals require water, oxygen, and other gases. At the same time, the animal order enriches the soil with its excreta, and these excreta provide nutrients to the plants. Animals, birds, and fish eat from the plant/bio order. The animal Order aids in the pollination of the Pranic Order's flowers.
- **Material Order, Plant Order, Animal Order, Human Order:**
 - When we look at the connectedness of the three orders with human beings, we find that each of these orders is fulfilling to the human order. This we can verify looking at the multiple uses we are drawing out of these entities. We humans also have a natural acceptance to be mutually fulfilling to these three orders.
 - The Material Order helps the Human Order by providing soil, minerals, metals, oxygen etc. but Human beings in return are polluting the Material Order and depleting the fossil fuels.
 - The Plant order helps the Human order by proving food, oxygen and by absorbing Carbon dioxide. In return, the Human beings are destroying forests and many species of plants and herbs.
 - The Animal order provides the Human order with food, wool, leather, means of labour and transport etc.





Current scenario:

We thus see that the three orders besides the Human Order are in harmony and are fulfilling to the human order. However, we as humans have not yet understood and learnt to live in relationship of mutual fulfilment with these three other orders. This is because we have not understood the harmony that exists between these orders. We have not even understood our own needs properly, nor have we understood harmonious ways to fulfil our needs. Consequently, we have disturbed ourselves and also the balance amongst the other three orders. This is evident when we see that we have pretty much plundered the body of the earth of all the heat absorbing materials like coal and oil and burnt these fossil fuels in our atmosphere causing a significant deterioration in the temperature regulation of our planet. We have significantly deforested huge forest masses and through it, altered the weather system of our planet. Our burgeoning cities and industries have spilled huge amounts of industrial and human waste into the water bodies and even drinking water has to be now chemically treated before it can be consumed by humans. The air we breathe has become polluted; the food we grow has become chemically affected. The effect of this disharmony is now affecting our lives in the form of diseases and maladies (serious problems).

The way out:

If we naturally accept that living harmony with nature through good relationship is important for our happiness and is undeniable then automatically, we can co exist with all the other orders in the nature through mutual fulfilment and harmony.

➤ **Recyclability**

- In nature, we can see a number of cyclical processes. The cycle of water, for example, evaporating, condensing, and precipitating back to water produces weather phenomena. The earth's cycles keep these materials self-regulating. Plant and animal breeds are similarly self-regulated in their environments.
- In a forest, tree growth occurs in a way that preserves the quantity of soil, plants, and animals. It never happens that there isn't enough soil for the trees as the population of trees increases. In nature, the proper conditions for both plant and animal growth self-regulate, maintaining the proportions of the population as it would in the wild. Self-regulation is the name given to this occurrence.
- The quantity of men and females produced through reproduction in a single breed of animal ensures the survival of the species on its own. This also occurs in humans, however due to inhumane actions, there are disproportionately more males and women. These two traits—cyclicity and self-control—offer us some hints about the balance that exists in nature.

➤ **Self-regulation :**

- We are aware of a number of natural cycles, including the oxygen cycle, nitrogen cycle, water cycle, and carbon cycle. Animals need oxygen for breathing, which plants produce. They maintain the delicate harmony among the diverse elements of nature. They make that the material balance between the various components is maintained.
- In a forest, tree growth occurs in a way that preserves the quantity of soil, plants, and animals. It never happens that there isn't enough soil for the trees as the population of trees increases. In nature, the proper conditions for both plant and animal growth self-regulate, maintaining the proportions of the population as it would in the wild. Self-regulation is the name given to this occurrence.
- Additionally, animals and plants depend on one another to maintain their populations. The requirements of each are met, and each gives the other what it requires to survive. So it makes sense that if we remove even one person from any of the orders, the equilibrium will be upset. This is an illustration of how nature may regulate itself while still maintaining interspecies harmony.

Different categories of UNITs of nature in co-existence in space.

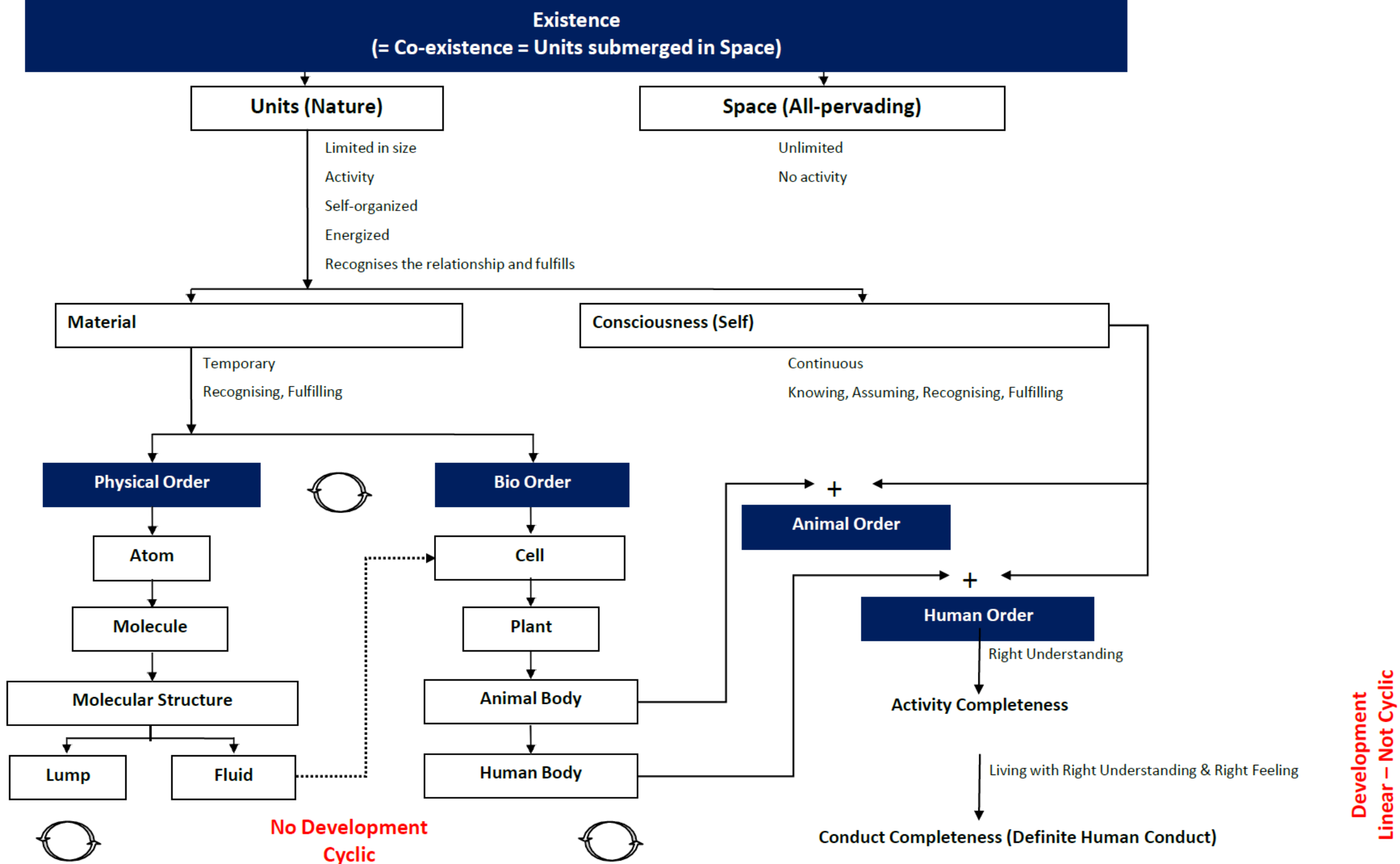
- **Things or Unit(Vastu):** Each order is composed of a number of 'things'. Each one of these 'things' is also called a 'unit'. Units have a finite number of possibilities. They are all limited in size, bounded on six sides, and range in size from a small blade of human hair to the largest planets we know of. So everything we've studied thus far, including humans, animals, lumps of matter, and various atoms and molecules, is a unit. We can identify them as such, and they are countable.
- **Space(Shunya):** Space is defined as an infinite entity. It has no size and thus cannot be bound, unlike a unit. However, space maintains a certain regularity and follows certain laws. The environment is reflecting. This means that it can be explained using its relationship to other objects. For example, we might say there is space between you and the book you're reading. Space is also transparent, which means that there are no obstacles in space.
- **Nature = Four Orders**
- **Existence:** All the units together constitute nature. All the units of nature exist in space which is an important reality to understand. Existence is nothing but nature in space.

Existence = Space + Units (in space)

Therefore **Existence = Nature submerged in space**

- **Co-existence :** The relationship in this type of coexistence is founded on mutual respect for diversity. In this relationship, the groups accept each other's differences and have equal access to resources and opportunities. The environment is one of peace, social cohesion, justice and equality, mutual tolerance, respect for different points of view, and nonviolent living

Existence = Co-existence = Units submerged in space



Order	Material	Plant/Bio	Animal	Human
Things (vastu)	Soil, Air, Water	Plants, Animal Body, Human Body	Animal Body + 'I'	Human Body + 'I'
Activity (kriyā)	Composition/ Decomposition	Composition/ Decomposition + Respiration	(Composition/ Decomposition, Respiration) in Body + Selection in 'I'	(Composition/ Decomposition, Respiration) in Body + (Selection, Thought, Desire) in 'I' & need for Realization & Understanding
Innateness (dhāraṇā)	Existence	Existence + Growth	(Existence, Growth) in Body + Will to live in 'I'	(Existence + Growth) in Body + Will to live with happiness in 'I'
Natural Characteristic (svabhāva)	Composition/ Decomposition	Composition/ Decomposition + Nurture/ Worsen	(Composition/ Decomposition, Nurture/Worsen) in Body, + (Non- cruelty, Cruelty) in 'I'	(Composition/ Decomposition, Nurture/Worsen) in Body + (Perseverance, Bravery, Generosity) in 'I'
Basic Activity (kriyā)	Recognising, Fulfillment	Recognising Fulfillment	(Recognising Fulfillment) in body + Assuming, Recognising, Fulfillment in 'I'	(Recognising Fulfillment) in body + Knowing, Assuming, Recognising, Fulfillment in 'I'
Conformance (anu-sangitā)	Constitution conformance(<i>pariṇāma anu sangitā</i>)	Seed conformance (<i>bīja anu- sangitā</i>)	Breed conformance (<i>vanśa anu- sangitā</i>)	Right values/ <i>sanskāra</i> conformance (<i>sanskāra anu- sangitā</i>)

Order	Animal	Human
Things (<i>vastu</i>)	Animal Body + 'I'	Human Body + 'I'
Innateness (<i>dhāraṇa</i>)	Existence+Growth in Body + Will to live in 'I'	Existence + Growth in Body + Will to live with happiness in 'I'
Natural Characteristic (<i>svabhāva</i>)	Composition/ Decomposition, Nurture /Worsen in Body, + Cruelty, Non-Cruelty in 'I'	Composition/ Decomposition, Nurture/Worsen in Body + Perseverance, Bravery, Generosity in 'I'
Mode	Reaction	Response
Needs	Physical facilities	Physical facilities + Relationship + Right Understanding/ Knowledge

A.Things (Vastu):

•Material order – Padartha / Vastu avastha

It includes the soil, metals, compounds, liquids, gases etc (on earth) and the stars, planets, moon etc(beyond earth)

•Plant/ Bio order – Prana avastha

It includes all flora such as grass, trees, seeds, fruits, flowers, parasitic plants, carnivorous and aquatic plants

•Animal order – Jiva order

It includes all the animals, birds and insects from unicellular to complex animals(Body+I)

•Human / Knowledge order – Gyana avastha

It includes all the human beings (Body + I)

B.Activity (Kriya):

The Material order consists of lifeless things. Hence, the activities involved in the Material order are only Composition and Decomposition while in the Plant order and the other two orders, another activity called Respiration is also involved in the body. In Animal order, Selection occurs in “I”, while in Human order, Selection, Thought and Desire occur in “I” along with the need for Realization and Understanding

C. Innateness (Dharana):

While Innateness consists of mere ‘Existence’ in the Material order and ‘Existence+Growth’ in the Plant order, it consists of ‘Existence+Growth’ in the Body and ‘Will to live’ in the “I” in Animals and ‘Will to live with happiness’ in the “I” in Humans

D. Natural Characteristic (Svabhava):

The Natural Characteristics of the Material order are Composition and Decomposition and of the Plant order is Composition/Decomposition and Nurture/Worsen in the Body. The Animal order also has the same natural characteristics in the body along with non-cruelty or cruelty in the “I”. In the Human order, the cruelty/non-cruelty of animals is replaced by Perseverance, Bravery and Generosity.

E. Basic Activity (Kriya):

The Basic activities in the Material as well as Plant order include Recognising and fulfilment. The same activities occur in the body in Animal and Human orders. Assuming, Recognising and Fulfillment occur in the “I” of both Animal order and Plant order along with Knowing in the Human order.

F. Conformance (Anu-sangita):

The Conformance in the Material order is essentially Constitution Conformance and in the Plant order it is Seed Conformance. In Animals it is Breed Conformance and in the Humans it is Right Values Conformance.

➤ **Material Units**

- Material units are those that are only *recognizing and fulfilling*. There is no *assuming* in them. There is no potential in them to *know or assume*. Everything in the material order: stones, minerals, soil, petrol, etc; everything in the plant/bio order: plants, shrubs, grass, animal body and human body fall into this category of 'Material' or *jada* units.
- Have the activities of recognizing & fulfilment.
- Are temporary in nature, they undergo structural changes. We also call them *gathan sila*

➤ **Conscious or chaitanya units**

- Have the activities of knowing, assuming, recognizing & fulfilment. Currently, assuming, recognizing and fulfilment are predominant in humans. We have the capacity to know, and we explored this via our natural acceptance. 'Knowing' means having the 'right understanding', understanding the harmony at all four levels of our being.
- Are continuous, there is no structural change in them. There can only be a qualitative change in them. We also call them *gathanpurna*

➤ **Material units: from atoms to the human body**

- Material Units are the basis for all material things – soil, metal, rocks, liquids, gases to the basic cells and all the way to animal and human bodies. The material units undergo changes through physical and physico-chemical processes. In the material order, an atom combines with another atom to form molecular structure. The molecular structures can exist either as lumps (pinda), or fluids (rasa). Fluids are the basis of a plant cell (pranic order) and such cells combine to form plants, the animal body and the human body.
- Thus, we can see that in the material units, starting from the smallest fundamental particle that is stable, the atom, a sequence of natural events takes place, and solids (like stones, minerals, etc.), fluids (like water, fossil oil, etc.), plant cells (that go on to form the innumerable variety of plants we know of), animal bodies (of various species) and finally the human body, (in which we find a lot of variety in physical appearance) – all these are formed.
- All these processes are taking place in a self-organized, natural manner. There is nothing controlling these processes, these processes occur naturally in co-existence.
- These events, these processes starting from the atom all the way to the highly complex human body are all happening in a self-organized manner. We humans are not creating these processes or units, neither are we responsible for controlling this entire process. When we understand this self-organisation, we are also able to understand our relationship with them and its fulfilment.

➤ **Conscious (sentient) units, the animal order and the human order:**

- These are also known as units as the Self or ('I')
- The Body of Animals and Humans have the same activities. However, there is a great difference between the conscious activities of the Self in both of them.

Animals or Animal Order = 'I' + Animal Body

Humans or Human Order = 'I' + Human Body

- **'I' of Animals Vs Humans:**

- The "I" in the Animals is confined only to the Selection/taste process, Will to live and Characteristics such as cruelty/non-cruelty. For example, a cow is satisfied if it is given some fodder. It doesn't think of where the fodder came from, who grew it etc. it needs food just to keep itself alive unlike the humans who crave for different tastes as they possess the will to live in happiness. Animals have the faculty of Assuming, Recognizing and Fulfilling, but they have no Reasoning/Knowing. A dog barks at a stranger assuming that he is a thief. But it doesn't bark at a person it sees daily irrespective of whether he is good or bad because it lacks reasoning/knowning power.
- In Humans, the activities such as Desiring / Thinking / Selecting / Tasting occur leading to Understanding and Realization. Like the Animals, the Humans possess the Will to live but the will to live in happiness. Instead of cruelty/non-cruelty, the humans possess the characteristics of Bravery, Perseverance and Generosity. They possess the reasoning skills and hence have an additional activity of Knowing which is absent in animals. A human beings' Conformance is largely based upon his Values and not his breed as in animals. A doctor's son need not think or behave like his father.

Existence (as) is Co-existence of mutually interacting units in all pervasive space:

- Existence is Co-existence. Co-existence is in the form of:
 - Every unit is submerged in space (Harmony in Existence)
 - Every unit is related and mutually fulfilling to every other unit (Harmony in Nature)
 - Human being is related and wants to be mutually fulfilling to every other unit (Harmony in Society)
 - 'I' is related and wants to be mutually fulfilling to every 'I' (Harmony in family)
 - 'I' is related and wants to be mutually fulfilling to Body (Harmony with Body)
 - Different activities in 'I' are also interrelated and active to be in harmony (Harmony in 'I')
- Understanding the self ('I'), the activities in 'I', and their interrelation, understanding the reality of 'I' as being distinct from the body is called knowledge of Self ('I') or Jīvana
- Understanding the harmony at all the levels above means we have understood existence. This is called knowledge of Existence or we also call it astitva darshana gyāna.
- Having understood 'I' (jīvana) and the entire existence, we understand our relationship with every unit in existence and fulfil it, leading to mutual happiness and prosperity. This is called knowledge of human(e) conduct, also called mānavīyatā purna acharana gyāna
- The knowledge of these three put together is called right understanding: understanding of existence, understanding of the Self, and understanding human(e) conduct. This is the same as understanding the harmony at all four levels of our existence.

Existence

Units (*ikāi*)

submerged in

Space (*Śūnya*)

Limited (*śimit*)

Unlimited (*aśimit*)
All pervading (*vyāpaka*)

Active (*kriyāśīl*)

No-activity (*kriyā śūnya = śūnya*)

Energized (*ūrjit*)

Energy in Equilibrium (*sāmya ūrjā*)
Constant Energy

Each unit recognizes and fulfils
its relation with other units
(*paraśparatā ko pahachānanā, nirvāha karanā*)

Reflecting, transparent (*pāradarśī*)

Self-organized
(*niyantrit*)

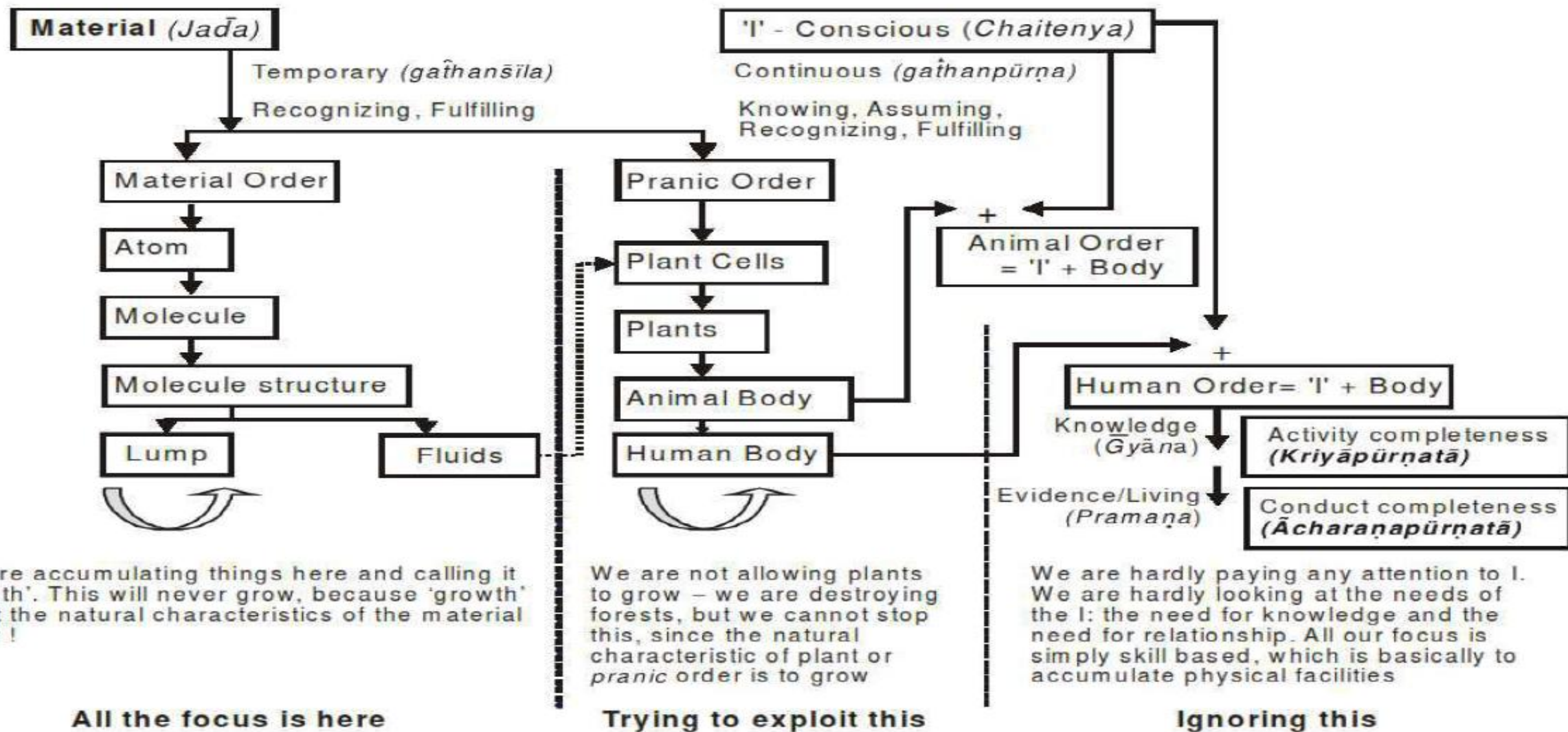
Self-organization is available
(*niyantraṇ upalabdha*)

- When we have this right understanding, the activities of 1) Realization and 2) Understanding – which are currently dormant in ‘I’ also get expressed, hence we also call this ‘activity completeness’ or ‘kriyāpurnatā’.
- When there is completeness in the ability of ‘I’ to live with right understanding at all the four levels, leading to mutual fulfilment, it is called ‘conduct completeness’ or ‘ācharanpurnatā’.
- Thus, we can see that each material and conscious unit is submerged in space and being in space, each unit is energized, self-organized and recognizes and fulfils its relationships with other entities. This is the entirety of existence, and it is harmonious.

So, Existence is in the form of Co-existence. It is in Harmony. We don’t have to create this harmony, it already exists. We only have to understand it to be in it. This means that having the knowledge of existence and knowledge of self (‘I’) gives me the knowledge of humane conduct (how to live in existence, with the four orders). With this knowledge, I can live with humane conduct.

Current scenario

<Where we are>



- We are trying to grow in the left side (material order) and somehow trying to stop growth on the right side (plant order) –which does not.
- Material Order – is characterized by composition-decomposition. This is its natural characteristic, its participation. It does not ‘grow’. i.e. stones do not ‘grow’, gold does not ‘grow’, money; the paper it is printed on does not ‘grow’.
- Plant/Pranic Order - is characterized by growth and maintaining the form of growth. Ex: a plant grows, a shrub grows.
- Today we are putting all efforts into the material order. All the ‘growth’ we talk of is here: by making more cars, eating more chocolate, building more roads, making bigger buildings and robots, we think we are ‘growing’. But this is not possible, since by its natural characteristic itself, the material order does not grow! Howsoever, we try for growth here, we cannot be satisfied, because at the end of the day, it is only accumulation. Hence, we can accumulate money, but we cannot grow money! On the other hand, that which naturally grows i.e. plants, we are trying to stop! We seem to be trying very hard to stop the growth in plants today.
- We are focusing on the material order or which does not grow and not paying attention to the plant order which anyways grows. We don’t have to do anything for it! This is because we do not have the right understanding. We do not understand the natural characteristic of these orders and our actions are not aligned according to the natural characteristics of these orders. Thus, when we talk about growth now, we are not really ‘growing’, we are only ‘accumulating’. And that is the reason for the problem.

- Today, we think, we all have to struggle to survive; that if I have to have growth, or what I am trying to grow does not grow by natural design, I have to snatch it away from the other. Thus, we only end up having a lot of competition, and no growth in the real sense. Now, if you wanted growth you would plant trees, say, a banana tree. In a few years it would have grown so much that you will have more than you can manage. There is growth taking place in existence anyway, even if we don't initiate it, there is no need to compete for it.
- It is also clear that we are ignoring the needs of the Self ('I') and mainly focusing on physical facilities, which are in the material order

The way out

- Accumulation in the material order cannot be a substitute for the needs of knowledge/understanding and relationship in 'I'. Work on the material order needs to be done in the light of understanding in 'I' and the needs of 'I'
- Developing where it cycles back", "not developing where it does not"
- Development has to take place in the human being – in 'I', by knowing the reality, knowing the entire existence and living in accordance with it.
- We need to work on the material order for composition or construction, on plant order for growth and for development, we need to work for right understanding.

Level name	Relationship / Potential	Details
4b. Existence	Co-existence	Co-existence Potential to human being to realize
3. Society	Right understanding, Prosperity, fearlessness (trust), Co-existence	Human-Nature relationship Potential, through participation of individuals and families in various societal systems
2. Family	Feeling of co-existence, Trust, respect, ... Love	Human-Human relationship Potential for right feeling in the self-mutual relationship
1b. Individual Human Being	Co-existence of self and body	Self-Body relationship Potential for feeling of self-regulation
1a. Self	Continuous happiness = Happiness, Peace, satisfaction, Bliss	Will to live with continuous happiness Potential for right understanding, right feeling and right thought → Mutual fulfilling behaviour and work
Human Values		

Holistic perception of harmony at all levels of existence

- Holistic perception of harmony at all levels of existence refers to the understanding that all things in the universe are interconnected and interdependent, and that harmony exists at all levels of existence from the individual to the collective, from the physical to the spiritual. This perception of harmony is rooted in the belief that all things are part of a larger, interconnected whole and that each individual part contributes to the overall harmony of the universe.
- At the individual level, a holistic perception of harmony recognizes that each person has a unique role to play in the universe and that their actions and decisions have an impact on the greater whole. This understanding encourages individuals to act in a manner that promotes harmony, both within themselves and in the world around them.
- At the collective level, a holistic perception of harmony recognizes that communities, societies, and nations are all interconnected and interdependent. It recognizes that the actions of one group or society can have a profound impact on the lives of others and encourages cooperation and collaboration towards a shared goal of harmony.
- In the physical world, a holistic perception of harmony recognizes that all living and non-living things are interconnected and interdependent. This understanding encourages a respect for the natural world and a recognition that human actions can have a profound impact on the environment. It encourages a sustainable approach to resource use and a commitment to preserving the natural world for future generations.
- At the spiritual level, a holistic perception of harmony recognizes that the spiritual and material realms are interconnected and interdependent. This understanding encourages recognition of the spiritual aspect of all things and a respect for the spiritual beliefs of others. It encourages a sense of inner peace and a commitment to creating a world in which all beings can flourish.

❖ **The importance and characteristics of a holistic perception of harmony at all levels of existence include:**

- **Interconnectedness:** It recognizes the interconnectedness of all things in the universe and recognizes that each individual part contributes to the overall harmony of the universe.
- **Unity in Diversity:** It acknowledges the diversity of individuals, communities, and beliefs, but recognizes that all things are part of a larger, interconnected whole.
- **Responsiveness:** It encourages individuals to act in a manner that promotes harmony and to be mindful of the impact their actions have on the greater whole.
- **Cooperation and Collaboration:** It promotes cooperation and collaboration towards a shared goal of harmony, recognizing that the actions of one group or society can have a profound impact on the lives of others.
- **Respect for the Natural World:** It encourages respect for the natural world and a sustainable approach to resource use, recognizing that human actions can have a profound impact on the environment.
- **Spiritual Awareness:** It recognizes the spiritual aspect of all things and encourages a sense of inner peace and a respect for the spiritual beliefs of others.
- **Holistic View of the World:** It provides a framework for understanding the interconnectedness of all things in the universe and encourages a holistic view of the world.

1. Existence as Units in Space:

Units (Things that Exist): Material entities (soil, water, plants, animals, humans).

Space: The continuous, infinite entity in which all units exist.

Together, units + space = **Existence**.

2. Nature of Co-existence:

Every unit is in **relationship** with other units.

These relationships are **complementary** and **mutually fulfilling**.

Example: Plants release oxygen → Animals need oxygen → Animals release carbon dioxide → Plants need carbon dioxide.

3. Exploring Co-existence at Different Levels:

At the Individual Level: The self (consciousness) and the body co-exist in harmony.

At the Family & Society Level: Humans co-exist through trust, respect, and mutual fulfillment.

At the Nature Level: The **four orders of nature** (Material, Plant, Animal, Human) support each other in balance.

At the Universal Level: The whole cosmos exists as one interconnected system.

4. Understanding Through Examples:

Water Cycle: Oceans, evaporation, clouds, rainfall, rivers—all units interdependent.

Food Chain: Plants → Animals → Humans → Decomposition → Soil fertility → Plants.

5. Significance:

Co-existence ensures **harmony, sustainability, and balance**.

Recognizing this harmony helps humans live responsibly and contribute positively to the larger system.

Assignment-4

Case 1 – Disturbance in an Ecosystem

A lake near your town is polluted due to industrial waste. As a result, fish are dying, birds have stopped coming, and local people are facing health problems.

Questions:

Identify how the **four orders of nature** are affected here.

How has the **interconnectedness of nature** been disturbed?

Suggest **steps to restore self-regulation and mutual fulfilment** in this ecosystem.

Define Harmony in Nature and four orders of nature.

What is meant by Interconnectedness in nature?

Mention two benefits of understanding harmony in nature.

Write the inheritance of animal order and human order.

What is meant by Co-existence at all levels?

II B.Tech - III Semester

**UNIVERSAL HUMAN VALUES – UNDERSTANDING
HARMONY AND ETHICAL HUMAN CONDUCT**

SUBJECT CODE: 23HSM234

Academic Year: 2025–2026

**UNIT V: IMPLICATIONS OF THE HOLISTIC UNDERSTANDING –
A LOOK AT PROFESSIONAL ETHICS**

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Natural Acceptance of Human Values

The acceptance of human values is a complex phenomenon that is influenced by many factors, including cultural, social, psychological, and historical factors.

First, it is important to understand what is meant by “human values.” Values are beliefs or principles that guide our actions, decisions, and choices. Human values refer to the shared moral and ethical principles that are considered important in a given culture or society. Some examples of human values include respect, honesty, fairness, responsibility, compassion, and equality.

One of the most significant factors that contributes to the natural acceptance of human values is culture. Culture refers to the shared beliefs, values, customs, behaviors, and artifacts that characterize a group or society. Cultural values shape our attitudes, beliefs, and behavior, and play a significant role in determining which human values are considered important. For example, in some cultures, respect for elders is highly valued, while in others, individual freedom and independence are prioritized.

Another factor that contributes to the acceptance of human values is socialization. Socialization is the process by which individuals learn and internalize the values, norms, and beliefs of their culture and society. This occurs through a variety of channels, including family, friends, media, education, and religious institutions. Through socialization, individuals learn which values are considered important in their culture, and these values then become deeply ingrained in their personal beliefs and behavior.

Psychological factors also play a role in the natural acceptance of human values. Our personal values and beliefs are shaped by our experiences, personality, and emotional state. For example, an individual who has experienced the effects of dishonesty or injustice may place a higher value on fairness and honesty than someone who has not had similar experiences. Similarly, an individual's sense of self-worth and identity is closely tied to their values and beliefs, and may influence their willingness to accept or reject certain human values.

Historical and political factors also influence the acceptance of human values. For example, the development of modern human rights and the global movement towards equality and justice has helped to shape the values of many societies and has contributed to the natural acceptance of human values such as fairness, equality, and respect for all individuals. Similarly, political systems and institutions play a significant role in shaping the values of a society by promoting certain values and beliefs, and by limiting or restricting others.

The benefits of natural acceptance of human values are numerous and far-reaching. Some of the most significant benefits include:

- 1. Improved relationships:** When individuals have a natural acceptance of human values such as respect, honesty, and empathy, they are more likely to form strong and healthy relationships with others. This can lead to a greater sense of community, increased trust and cooperation, and a reduction in conflicts and misunderstandings.

2. **Better decision-making:** When individuals have a strong foundation of values, they are more likely to make decisions that align with their beliefs and principles. This can lead to greater satisfaction with their choices and a sense of purpose and meaning in their lives.
3. **Increased personal growth:** Accepting and internalizing human values can help individuals to grow and develop as individuals. This can include an increased sense of self-awareness, improved emotional intelligence, and greater personal fulfillment.
4. **Greater social and political stability:** Societies and communities where human values are widely accepted are more likely to be stable and peaceful. This can be seen in countries where respect for human rights, equality, and fairness are prioritized, and where conflicts and violence are less prevalent.

The process of natural acceptance of human values is a lifelong journey and can be influenced by a variety of factors.

Some of the key steps in this process include:

1. **Awareness:** Individuals must be aware of the values that are considered important in their culture and society and have a basic understanding of what these values mean and why they are important.
2. **Reflection:** Individuals must reflect on their own values and beliefs, and consider how these align or conflict with the values they have learned.
3. **Internalization:** Individuals must internalize the values that they have learned and make them a part of their personal belief system. This can involve a process of self-examination, self-reflection, and personal growth.
4. **Practice:** Individuals must put their values into practice by making choices and taking actions that align with their beliefs. This can involve volunteering, speaking up for what is right, and working towards a better world.
5. **Reevaluation:** The process of natural acceptance of human values is ongoing, and individuals must continually reevaluate and adjust their values and beliefs as they grow and develop. This can involve questioning their values and beliefs, seeking out new experiences, and being open to new perspectives and ideas.

➤ ETHICAL HUMAN CONDUCT:

- **Values:** Desirable or useful qualities in a person
- **Morals:** knowing what is right and what is wrong after reading/observing/experiencing something
- **Moral Values:** The relative values that give us protection and respect if used correctly.
- Example: courage, commitment etc.
- **Ethics** = Moral values in action(knowing the difference between right/ wrong usage of morals and doing the right thing even if it is risky or painful)
- **Ethical Human Conduct** = Behavior which is ethically correct. It is self-satisfying, people-friendly, eco-friendly and universal.
- Examples of Ethical Values = Keeping promise, honesty, loyalty, fairness, concern for others, commitment, abiding by law etc.
- **Good Professional** = A person having Ethical Human Conduct + requisite Professional Skills
- **Professional Ethics** = The personal, official or business rules that govern our behavior within the context of a particular situation.
- Ex: Ethics in border security, lawyers, doctors in the gender testing of the fetus etc.
- The Right Understanding gained through Self Exploration enables us to identify the **definitiveness of human conduct** which is also called the **Ethical Human Conduct**. It is the same for all human beings, and is in agreement with the universal human values

Definitiveness of Ethical Human Conduct

The definitiveness of Ethical Human Conduct is in terms of values, policies and character.

Ethical conduct is the foundation of professional ethics. Depends on three things, namely

- 1) Values
- 2) Policies
- 3) Character

Values- Values are a part of our ethical conduct. They are the outcome of reason and understanding which are always definite. Human beings should participate in the fulfilment of these universal human values.

Policies- In order to have an ethical sense and work towards harmony, we must adopt policies for human welfare and for the enrichment and protection and right utilisation of mind, body and wealth.

Character- The definitiveness of character is the outcome of the definiteness of your behaviour and work. It incorporates humane behaviour and work with society and also the right production and utilisation of wealth.

Sustainability and Resources Triple Bottom Line -This refers to people, planet and profit. It is related to social responsibility. By people, we refer to the employees and communities. Planet refers to the environment and profit refers to the economic value and wealth creation. The triple bottom line (TBL) is a framework or theory that recommends that companies commit to focus on social and environmental concerns just as they do on profits.

Relationship between Resources and Sustainability:

When more natural resources are used than required, there is degradation. When we use the amount of natural resources which are needed, there is sustainability. When we use less natural resources than required, there is conservation and renewal.

The definitiveness of ethical human conduct refers to the degree of certainty or agreement about what constitutes right or wrong behavior. Ethical conduct refers to actions and decisions that are in line with moral principles and values, and that promote the well-being of individuals and society as a whole. The level of definitiveness of ethical human conduct is influenced by a variety of factors, including cultural, social, and philosophical beliefs.

In some cultures and societies, ethical conduct is based on strict and well-defined moral codes, such as religious or legal systems. In these cases, the definitiveness of ethical human conduct is relatively high, as there are clear rules and guidelines for what is considered right or wrong.

However, in other cultures and societies, the definitiveness of ethical human conduct may be more subjective and open to interpretation. This is often the case in more secular or liberal societies, where individuals are encouraged to make their own moral and ethical decisions based on personal beliefs and values.

In addition, philosophical and ethical theories can also play a role in shaping the definitiveness of ethical human conduct. For example, Utilitarianism and Deontological ethics are two different ethical theories that provide different frameworks for what constitutes right or wrong behavior.

Process

The process of definiteness of ethical human conduct involves several steps, including awareness, reflection, internalization, practice, and reevaluation. This process is ongoing and requires individuals to continually reflect on their beliefs and values and to make choices that align with the ethical principles they believe are important. The level of definiteness of ethical human conduct is influenced by a variety of factors, including cultural, social, and philosophical beliefs, and is shaped by the beliefs and values of individuals and the societies in which they live.

The process of definiteness of ethical human conduct involves several steps:

- **Awareness:** The first step in establishing ethical human conduct is to become aware of what values and principles are considered important in a particular society or culture. This may involve learning about religious, legal, or philosophical systems that provide guidelines for ethical behavior.
- **Reflection:** Once individuals have a basic understanding of the values and principles that are considered important, they must reflect on their own beliefs and values and consider how these align or conflict with the values they have learned. This step can involve self-examination and introspection, and may require individuals to question their own assumptions and beliefs.
- **Internalization:** After individuals have reflected on their own beliefs and values, they must internalize the values and principles that they believe are important. This may involve adopting new beliefs and values, or modifying existing beliefs and values to align with the ethical principles they have learned.
- **Practice:** The next step is to put ethical principles into practice by making decisions and taking actions that align with these principles. This can involve making sacrifices, speaking up for what is right, and making ethical choices even when these are difficult or unpopular.
- **Re-evaluation:** The process of definiteness of ethical human conduct is ongoing, and individuals must continually reevaluate and adjust their beliefs and values as they grow and develop. This can involve questioning their ethical beliefs, seeking out new experiences, and being open to new perspectives and ideas.

Benefits of Definitiveness of Ethical Human Conduct

The benefits of having a high degree of definitiveness in ethical human conduct are numerous and can have a significant impact on individuals, communities, and society as a whole. Some of the key benefits include:

1. **Increased trust and confidence:** When individuals consistently behave in ethical and moral ways, others are more likely to trust and have confidence in them. This can lead to stronger relationships, better teamwork, and increased collaboration and cooperation.
2. **Improved decision-making:** Having a clear and well-defined set of ethical principles can help individuals make decisions that are in line with their values and beliefs. This can lead to more fulfilling and meaningful choices, and can help individuals feel more confident in the decisions they make.
3. **Reduced conflict:** When individuals are aware of what is considered right and wrong, and make decisions based on these principles, they are less likely to engage in conflict or harmful behavior. This can help reduce tensions and promote peace and stability in communities and society as a whole.
4. **Improved reputation:** Individuals who consistently behave ethically and morally are likely to have a positive reputation, which can have a significant impact on their personal and professional lives. For example, a positive reputation can help individuals build relationships, secure employment, and attract business opportunities.
5. **Promotes fairness and justice:** Ethical and moral behavior can help promote fairness and justice in society. When individuals act ethically, they are more likely to respect the rights and dignity of others and to make decisions that promote the well-being of all.

➤ **Acceptance of Basic human values:** Schwartz has identified 10 basic human values. These include the core values recognized in cultures round the world and are mentioned in different cultures, religions and philosophical discussions of values. Each of the ten basic values can be characterized by describing its central motivational goal:

1. Self-Direction: Independent thought and action; choosing, creating, exploring.
2. Stimulation: Excitement, novelty, and challenge in life.
3. Hedonism: Pleasure and sensuous gratification for oneself.
4. Achievement: Personal success through demonstrating competence according to social standards.
5. Power: Social status and prestige, control or dominance over people and resources.
6. Security: Safety, harmony, and stability of society, of relationships, and of self.
7. Conformity: Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.
8. Tradition: Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self.
9. Benevolence: Preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group').
10. Universalism: Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

Humanistic education, humanistic constitution, and humanistic universal order are based on the belief that all individuals have the inherent capacity for self-expression and self-realization, and that it is the responsibility of society to provide the conditions that support this capacity. The basis for this belief is rooted in the idea of humanism, which is a philosophical and ethical stance that emphasizes the value and agency of human beings, individually and collectively, and generally prefers critical thinking and evidence over acceptance of dogma or superstition.

Humanistic education is based on the belief that education should be centered on the needs and potential of the individual student, rather than being focused solely on the acquisition of knowledge. The goal of humanistic education is to foster critical thinking, creativity, self-awareness, and self-expression in students, and to help them develop the skills and knowledge necessary to live fulfilling and meaningful lives.

Humanistic constitutions are based on the belief that the organization and structure of society should be designed to support the dignity, rights, and well-being of all individuals. Humanistic constitutions provide a framework for organizing society in ways that promote individual freedoms, protect human rights, and provide opportunities for individuals to pursue their goals and dreams.

The humanistic universal order is based on the belief that all individuals are connected, and that the well-being of one person is linked to the well-being of others. The humanistic universal order is based on the idea that all individuals have a shared responsibility to care for one another and to create a world that is just, fair, and sustainable.

Process

The process of establishing humanistic education, humanistic constitutions, and a humanistic universal order involves several key steps, including developing a shared understanding of humanistic values and principles, establishing goals and objectives, designing systems and structures that support humanistic values, implementing humanistic programs and initiatives, and evaluating and refining humanistic systems and structures over time. The goal of this process is to create a world in which individuals are supported in their quest for self-expression and self-realization, and in which all people have the opportunity to live fulfilling and meaningful lives.

The process of establishing humanistic education, humanistic constitutions, and a humanistic universal order involves several key steps:

- **Developing a shared understanding of humanistic values and principles:** The first step in establishing a humanistic approach to education, government, and society is to establish a shared understanding of the values and principles that underlie this approach. This requires individuals to engage in dialogue and critical thinking about the importance of individual dignity, freedom, and well-being.
- **Establishing goals and objectives:** Once a shared understanding of humanistic values and principles has been established, the next step is to establish goals and objectives for education, government, and society. This might include goals such as promoting critical thinking and creativity, protecting human rights, and creating a just and sustainable world.
- **Designing systems and structures that support humanistic values and principles:** The next step is to design systems and structures that support humanistic values and principles. In education, this might involve creating curriculum and teaching practices that are centered on the needs and potential of individual students. In government, this might involve creating constitutions and laws that protect human rights and promote fairness and justice.

- **Implementing humanistic programs and initiatives:** Once systems and structures have been established, the next step is to implement humanistic programs and initiatives. This might involve creating programs that support students in their academic and personal development, or initiatives that promote sustainability and social justice.
- **Evaluating and refining humanistic systems and structures:** The final step is to evaluate and refine humanistic systems and structures over time. This requires ongoing reflection and critical thinking about the effectiveness of humanistic approaches and the identification of areas for improvement.

There is a need for humanistic education, humanistic constitutions, and a humanistic universal order because:

1. **Promoting individual well-being:** Humanistic education, humanistic constitutions, and a humanistic universal order are based on the belief that all individuals have the inherent capacity for self-expression and self-realization, and that it is the responsibility of society to provide the conditions that support this capacity. By promoting individual well-being, these approaches help to create a world in which individuals can thrive and live fulfilling and meaningful lives.
2. **Protecting human rights:** Humanistic constitutions and a humanistic universal order are designed to protect human rights and to promote fairness and justice. By ensuring that the rights of all individuals are respected, these approaches help to create a world in which individuals can live with dignity and security.
3. **Fostering critical thinking and creativity:** Humanistic education is designed to foster critical thinking and creativity in students. By promoting these skills, humanistic education helps to create a world in which individuals are equipped to navigate complex challenges and to find innovative solutions to the problems they face.
4. **Building a more just and sustainable world:** The humanistic universal order is based on the belief that all individuals are connected, and that the well-being of one person is linked to the well-being of others. By promoting a more just and sustainable world, this approach helps to create a world in which all individuals can thrive and live fulfilling and meaningful lives.

➤ competence in Professional Ethics:

If a person acts unethically, it is primarily because of lack of correct understanding about happiness and prosperity. If a person views happiness in terms of maximization of sensory enjoyment and prosperity in terms of accumulation of physical facilities, then the motivation naturally becomes that of wealth maximization. In this pursuit, all other considerations become secondary. Therefore, it leads to more and more unethical practices as these seem to cater well to the above misconceived notion of happiness. Immediate attractiveness of the outcome of such pursuits tends to make people adhere to this wrong notion firmly. As many other people seem to be following the same path and apparently 'gaining' from it, this is believed to be the only pragmatic way of living. In this context, the ethical considerations are considered to be too idealistic to follow in real life.

The development of ethical competence is a long-term process to be achieved through appropriate value education. As profession is only a subset of the life activities, the competence in profession will only be the manifestation of one's right understanding.

❖ **The salient features characterizing this competence can be summarized as**

- Clarity about the comprehensive human goal: Samādhāna-Samriddhi- Abhaya- Sahastitva and its fulfilment through universal human order from family to world family.
- Confidence in oneself as well as confidence in the harmony, co-existence and self-regulation prevailing in entire existence based on the right understanding of oneself and the rest of existence.
- Competence of mutually fulfilling behavior, clarity and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity.
- Competence of mutually enriching interaction with nature, ability to assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature.
- Competence of actualizing one's understanding in real life.

Current scenario: Unethical practices are increasing rapidly in various aspects like

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

The way out: Some methods proposed and or adopted are

- Promoting awareness about professional ethics by introducing new courses, refresher programs and case studies
- Administering oaths and prescribing codes of ethical conduct for specific professional disciplines
- Setting up mechanisms for intensive audit inspection and monitoring the activities
- Framing more stringent laws and devising harder punishments for offences
- Promoting transparency in working systems through mechanisms like RTI (right to information act), etc.
- Carrying out 'sting operations' and widely publicising serious lapses in ethical conduct of profession through media
- Encouraging whistle blowing by individuals or groups
- Setting up vigilance commissions, ethics committees, tribunals, consumer protection forums etc.
- Filing Public Interest Litigations etc.

Exploring Humanistic Models in Education:

Introduction

A *humanistic model of education* focuses on the holistic development of the learner — nurturing not just intellectual abilities but also emotional, moral, and social growth. It emphasizes **self-awareness, self-development, relationships, and harmony** rather than rote learning or competition.

Meaning of Humanistic Education

Humanistic education is an approach based on the belief that **education should develop the whole person — body, mind, and spirit**. It aims to help learners:

- Understand themselves and others,
- Develop a sense of purpose and values,
- Live in harmony with society and nature.

Key Principles of Humanistic Models in Education

1.Learner-Centered Approach

1. The learner is the center of the educational process.
2. Teaching adapts to students' needs, pace, and interests.

2.Self-Actualization

1. Based on *Maslow's hierarchy of needs*, education should help individuals reach their full potential.

3.Intrinsic Motivation

1. Learners are motivated by curiosity, creativity, and a desire for growth, not by external rewards or punishments.

4.Holistic Development

1. Focuses on emotional, social, moral, and intellectual development equally.

5.Experiential Learning

1. Emphasizes learning by doing, reflection, and real-life experiences.

6.Human Values Integration

1. Education should foster universal human values such as trust, respect, empathy, and responsibility.

Humanistic Model Framework

Aspect	Humanistic Perspective
Goal	Development of a fully functioning, value-oriented human being
Teacher's Role	Facilitator and guide, not authoritarian
Learner's Role	Active participant and self-directed learner
Curriculum	Flexible, value-based, and experience-oriented
Evaluation	Continuous, qualitative, and developmental, not merely grades

Major Humanistic Education Theorists:

- **Carl Rogers** – Emphasized *student-centered learning* and *unconditional positive regard*.
 - Believed education should help learners become self-directed and responsible.
- **Abraham Maslow** – Proposed the *hierarchy of needs* and *self-actualization* as the ultimate goal of education.
- **John Dewey** – Promoted *learning through experience* and *democratic education*.

Role of Humanistic Models in Modern Education:

- Encourage empathy, cooperation, and critical thinking.
- Reduce stress and competition among students.
- Prepare individuals for **responsible citizenship** and **sustainable living**.
- Support a **value-based society** where knowledge and ethics coexist.

Humanistic Education in Indian Context:

- Aligns with the principles of **Holistic Human Education (UHV – Universal Human Values)**.
- Promotes understanding of harmony within the self, with others, and with nature.
- Supports **integrated and value-based education systems** envisioned in the *National Education Policy (NEP 2020)*.

➤ **Vision for Holistic Technologies, Production Systems and Management Models:**

➤ **Need for a Holistic Worldview:**

- In the present times, there is a great zeal for the development and adoption of innovative technologies and systems, tools, techniques and models which are claimed for the 'betterment' of society.
- More and more sophistication and complexity are being added. However, most of the effort is going on under the influence of the dominant world view (limited to materialistic perception); needless to say that the holistic world-view is missing in such efforts.
- As a result, both the structure as well as the use/misuse of these innovations, is often proving to be counterproductive, contrary to the long-term human welfare.
- Therefore, there is a strong need to develop technologies and systems with holistic objectives governed by right understanding to render them conducive to sustainable human welfare (through humane society).

➤ **Holistic criteria for evaluation**

- Catering to appropriate needs and lifestyles
- Eco-friendly (cyclic / renewable and mutually enriching)
- People-friendly- ensuring self-development and mutual fulfillment in human beings
- User-friendly – safe, economical and enhancing human capability
- In addition, these have to promote local self-sufficiency and optimal utilization of local resources and expertise.
- As far as possible, priority should be for naturally available processes and systems.

Criteria for Technologies:

- Catering to real human needs
- Compatible with natural systems and cycles
- Facilitating effective utilization of human body, animals, plants and materials
- Safe, user-friendly and conducive to health
- Producing with local resources and expertise as far as possible
- Promoting the use of renewable energy resources
- Low cost and energy efficient
- Enhancing human interaction and cooperation
- Promoting decentralisation
- Durability and life cycle recyclability of products

For Production Systems

- What to produce?
- How to produce?
- For whom to produce?
- And how much to produce?

All these will be decided in the context of availability of local natural resources and the needs of the people for any given community. Of course, the needs are to be characterized in consonance with the comprehensive human goal. The specific criteria to judge the appropriateness of the production systems may include the following

- Optimal utilization of local resources and expertise
- Economic viability and sustainability
- Priority for local consumption
- Matching the pattern of production with the availability/ producibility in the local environment and the pattern of consumption
- Decentralized systems capable of meaningful employment of people in the community
- Facilitating production by masses and not mass production in a centralized mode
- Promoting individual creativity and sense of accomplishment
- Using people-friendly and eco-friendly technologies
- Ensuring requisite quality of production
- Safe and conducive to the health of persons involved in production as well as others

For Management Models: The management needs to focus at the fulfilment of the people involved in the production system as well the users of the produce and not to profit-mania.

- The whole unit working as a well-knit family
- Cooperative and motivational
- Ensuring correct appraisal of human labour
- Targeting employer-employee as well as consumer satisfaction and not profit
- maximisation
- Sharing of responsibility and participative mode of management
- Continuous value addition of the persons involved
- Effectively integrating individual competencies and complementarity

➤ **A Critical Appraisal of the Prevailing Systems**

- The present day models have been developed from the materialistic world view.
- They are using latest scientific knowledge and sophisticated technologies
- But they are incompatible with ecology and not conducive to Human Welfare.
- Heavily dependent on non-renewable sources causing depletion as well as pollution
- Natural resources, labour etc. are being substituted with the artificial ones.
- More complicated systems which are highly capital and energy intensive
- Although labelled as user friendly, and of being superior quality products or systems, they are not conducive to human welfare.

➤ **The way out:**

- A careful study and evaluation of the systems of nature and the holistic traditional practices will be helpful in the development of suitable systems as per the current needs.
- Understanding the status and characteristics of various renewable and eco-friendly technologies and systems being developed in recent times through case studies will be helpful in motivating R&D effort in this direction.

Case studies:

❖Renewable and Decentralized Energy Technologies

(a) Biomass based Energy Conversion systems such as;

- Systems for generation and utilization of Biogas obtainable from anaerobic digestion of all kinds of moist biomass such as animal and human excreta, kitchen waste, moist agro-waste, sewage effluents etc. This bio-conversion also results in production of valuable bio-manure in the form of slurry. Therefore, a study of slurry handling systems is also relevant.
- Systems for generation and utilization of Producer gas obtainable from partial combustion of all kinds of dry biomass such as wood, charcoal, rice- husk, sawdust, dry agro-waste etc.
- Systems for decentralized production of Biodiesel obtainable from esterification of various vegetable oils.
- Decentralized systems for production of ethanol as a liquid fuel for engines obtainable from agro-waste
- Technologies for Briquetting to obtain a compact/smokeless solid fuel from all kinds of loose biomass.
- Technologies for smokeless and energy efficient cook stoves

(b)Gadgets and Implements to facilitate efficient utilization of Human muscle power and Animal draught power such as:

- Human operated agricultural tools and domestic appliances
- Animal (bullock) operated irrigation pumps, tractors and other agricultural equipments
- Improvised designs of animal driven carts

(c) Devices for efficient utilization of Solar energy such as:

- Solar water heaters, solar cookers, solar driers etc.
- Solar Photo-voltaic systems
- Decentralized Solar power generation and refrigeration systems

(d) Decentralized Wind power devices for water pumping, electricity generation etc.

(e) Micro hydel electro-mechanical power generation systems utilizing the hydro energy of waterfalls, check-dams and flowing water in streams and rivers in a decentralized manner

❖ Systems for water conservation and water shed management for efficient utilization of rain water and for eco-restoration

❖ Technologies and architecture promoting green building materials and energy conservation such as:

- Construction with compressed/stabilized mud-blocks and terracotta tiles Bamboo architecture
- Lawry-Baker low-cost brick work construction etc.
- Solar architecture with energy conservation and passive heating/cooling of buildings

❖ Organic/natural farming techniques including technologies for vermi-composting, production of bio-manures and bio-pesticides

❖ Eco-sanitation techniques for small scale decentralized sewage disposal and waste water recycling

❖ **Low cost and energy efficient technologies for small scale production systems such as**

- Systems for food processing
- Systems for production of herbal, forest-based and animal-based (*panchgavya*) products
- Systems for facilitating multiple crafts and artisanal work

STRATEGY FOR TRANSITION FROM PRESENT STATE TO UNIVERSAL HUMAN ORDER

The transition from the present state to a Universal Human Order can be a complex and challenging process that requires careful planning and execution. The transition from the present state to a Universal Human Order requires a comprehensive and collaborative approach that involves raising awareness and educating people, building partnerships and networks, developing policies, investing in technology and innovation, promoting sustainability, supporting social justice and equality, and monitoring and evaluating progress. By prioritizing these strategies, it is possible to promote the transition to a Universal Human Order in which both people and the environment can thrive.

The following are some key strategies that can be used to facilitate this transition:

- **Awareness and education:** One of the most important strategies for promoting the transition to a Universal Human Order is to raise awareness and educate people about the benefits and importance of this order. This can be achieved through a variety of methods, including public speeches, educational programs, and media campaigns.
- **Collaboration and partnerships:** The transition to a Universal Human Order requires collaboration and partnerships between governments, organizations, and communities. It is important to build strong networks and partnerships that can facilitate the sharing of knowledge, expertise, and best practices.
- **Policy development:** The transition to a Universal Human Order requires the development of policies that promote sustainable development and support the well-being of people and the environment. These policies should be based on best practices and should be developed in collaboration with stakeholders.
- **Investment in technology and innovation:** Investing in technology and innovation is critical for promoting the transition to a Universal Human Order. This can be achieved through the development of new and innovative technologies, the adoption of environmentally-friendly practices, and the continuous improvement of existing systems and processes.
- **Promotion of sustainability:** Sustainability is a key principle of the Universal Human Order, and it is important to promote sustainable development in all sectors of society. This can be achieved through the use of renewable resources, energy-efficient technologies, and environmentally-friendly practices.
- **Support for social justice and equality:** The Universal Human Order prioritizes social justice and equality, and it is important to support these principles in all aspects of society. This can be achieved through the promotion of fair labor practices, the provision of safe and healthy working conditions, and the advancement of equality and social justice.
- **Monitoring and evaluation:** The transition to a Universal Human Order requires ongoing monitoring and evaluation to ensure that the objectives of this order are being met. This can be achieved through the use of performance metrics, regular reporting, and independent evaluations.

Strategies for Transition towards Value-based Life and Profession

1. Introduction

Transition towards a value-based life and profession means shifting our thoughts, actions, and lifestyles to align with **human values**, **ethical conduct**, and **holistic well-being**. It focuses on integrating both **personal growth** and **professional responsibility** to create harmony in individual, family, society, and nature.

2. Need for the Transition

Growing **stress**, **competition**, and **corruption** in modern lifestyles.

Lack of **mutual trust**, **respect**, and **care** in relationships.

Increasing **environmental degradation** and **unethical practices** in professions.

Need for **sustainable**, **responsible**, and **humanistic development**.

3. Key Strategies for Transition

(a) Individual Level

Self-exploration: Understanding one's purpose, values, and relationship with others.

Self-regulation: Practicing self-discipline and ethical decision-making in daily life.

Living with awareness: Ensuring harmony in thought, behavior, and work.

Adopting simplicity: Reducing material greed and focusing on inner happiness.

(b) Family and Society Level

Value-based education: Promoting education that focuses on cooperation, trust, and respect.

Participative living: Engaging in family and community activities with responsibility.

Social contribution: Taking part in activities that promote harmony and well-being.

(c) Professional Level

- Ethical practice:** Following professional codes of conduct and prioritizing human welfare over profit.
- Human-centered technology:** Designing and applying technology for sustainable and beneficial purposes.
- Responsible leadership:** Leading by example, promoting fairness and transparency in organizations.
- Sustainability:** Ensuring that professional work respects ecological balance.

4. Role of Education in Transition

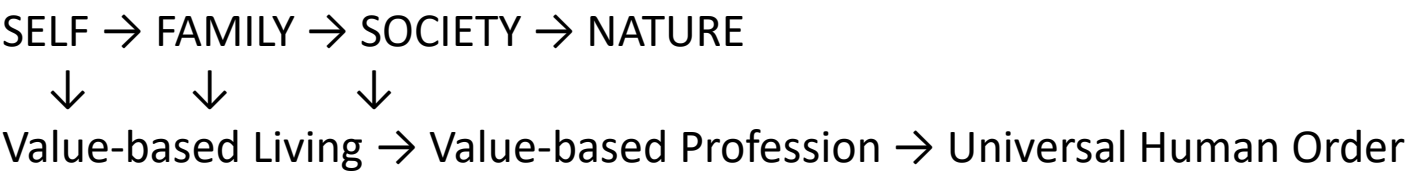
- Integrating **Universal Human Values (UHV)** into curriculum and workplace training.
- Encouraging **reflective learning** through case studies and practical ethics.
- Building **competence in professional ethics** — combining skill with moral integrity.

5. Outcome of Value-based Living

- Harmonious relationships and inner peace.
- Responsible, sustainable, and ethical professional behavior.
- Balanced development of individual, society, and nature.
- Creation of a **Humanistic Society** based on trust, respect, and cooperation.

6. Conclusion

Transition towards a value-based life and profession requires **self-awareness, education, and ethical commitment**. It ensures that human goals align with societal welfare and ecological balance, leading to **universal harmony and sustainable happiness**.



Exploring Steps of Transition towards Universal Human Order

1. Introduction

The **Universal Human Order (UHO)** refers to a society where all human beings live in harmony with themselves, with others, and with nature. It is based on **understanding, trust, respect, justice, and co-existence**.

The transition towards UHO involves moving from the current condition of conflict and exploitation to a state of mutual happiness and prosperity.

2. Need for Transition

Increasing **violence, inequality, and corruption** in society.

Lack of **ethical and value-based living**.

Environmental imbalance due to overexploitation of resources.

Need for **sustainable and peaceful living** based on human values.

3. Steps of Transition towards Universal Human Order

Step 1: Right Understanding in the Individual

The first step is **self-exploration** to understand the purpose of life and human values.

It helps individuals live with harmony in themselves and others.

Leads to confidence, clarity, and inner happiness.

Step 2: Prosperity in the Family

Ensuring that the family has **physical facilities in the right quantity and right utilization**.

Living with **mutual love, trust, and respect**.

A family with right understanding becomes the foundation for a value-based society.

Step 3: Fearlessness in Society

A society where people live with trust and respect for each other.

No exploitation, discrimination, or conflict.

People work for **justice, equality, and co-existence**.

This brings **social harmony** and security.

Step 4: Co-existence with Nature

Understanding that **nature exists in harmony** and that human beings are part of it.

Ensuring **environmental protection, sustainable use of resources, and ecological balance**.

Promoting **holistic technologies** that do not harm the environment.

4. Long-term Strategy for Transition

Value-based education: Teaching human values and ethics from an early stage.

Value-based policy making: Implementing laws and systems that promote equality and justice.

Holistic development: Integrating material progress with human welfare and ecological stability.

Community initiatives: Encouraging people’s participation in building a cooperative and caring society.

5. Outcome of the Transition

Establishment of a **prosperous, fearless, and sustainable human society**.

Mutual happiness at all levels — individual, family, society, and nature.

Universal Human Order (Sarvabhauma Vyavastha) where harmony and peace prevail.

Conclusion:

The transition towards Universal Human Order begins with **the individual’s self-understanding** and extends to **family, society, and nature**. When right understanding becomes the basis of living, it leads to a world where all beings coexist in harmony.

INDIVIDUAL → FAMILY → SOCIETY → NATURE

| | | |

Right Understanding → Prosperity → Fearlessness → Co-existence

↓

Universal Human Order

➤ **Implications of Value-based Living at all four levels of living:**

- **At the level of the individual:** Transition towards happiness and prosperity will take place at the individual level. It will instill self confidence, spontaneous joyfulness, peace, contentment and bliss in the self, and also perseverance, bravery and generosity in living of the individual.
- **At the level of the family:** Mutual fulfilment in relationships, prosperity in the family, sustenance of joint families, family as the building block of societal order in place of law enforcing bodies, respect for all without differentiation on the basis of age, gender, caste, race, money, post, creed, etc.
- **At the level of the society: Fearlessness** in the society, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, world growing as a family.
- **At the level of nature:** Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons, proper development

➤ **The pragmatic(Practical) implications of value-based living can be understood in the following terms:**

- 1.**At the level of the individual** — Achieve happiness, peace, contentment and bliss in the self, perseverance, bravery and generosity in living of the individual. The individual get rid of the tensions, frustrations, depression, and other such situations
- 2.**At the level of the family** - Mutual fulfillment in relationships, prosperity in the family, sustenance of joint families, family as the building block of societal order in place of law enforcing bodies, respect for all without differentiation on the basis of age, gender, caste, race, money, post, creed, etc.
- 3.**At the level of the society** — Fearlessness in the society, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, world growing as a family. Differentiations on the basis of body, physical facilities and beliefs will be reduced.
- 4.**At the level of nature** — Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons, proper development. The problems of pollution and resource depletion can be solved.

Assignment Questions:

1)What is meant by Ethical Human Conduct?

2)Define Natural Acceptance of Human Values.

3)Write two characteristics of ethical human conduct.

4)Define Humanistic Education.

5)Mention two features of a Humanistic Constitution.

6) Explain the principles of Humanistic Education and its importance in holistic development.

7) Explain the implications of value based living.

8) Describe the Humanistic Constitution and its role in promoting Universal Human Order.