

SREENIVASA INSTITUTE OF TECHNOLOGY AND MANAGEMENT STUDIES,
CHITTOOR (AUTONOMOUS)

Approved by AICTE, New Delhi, Affiliated to JNTUA, Ananthapuramu.



LECTURE NOTES

Subject Name : UHV

Year / Branch : II / All Branches

Regulation : R23

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**SREENIVASA INSTITUTE OF TECHNOLOGY AND MANagements STUDIES (AUTONOMOUS)
CHITTOOR**

23HSM231	UNIVERSAL HUMAN VALUES – UNDERSTANDING HARMONY AND ETHICAL HUMAN CONDUCT (Common to All Engineering Branches)	L	T	P	C
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COURSE EDUCATIONAL OBJECTIVES:

1. To help the students appreciate the essential complementary between 'VALUES' and 'SKILLS' to ensure sustained happiness and prosperity which are the core aspirations of all human beings.
2. To facilitate the development of a Holistic perspective among students towards life and profession as well as towards happiness and prosperity based on a correct understanding of the Human reality and the rest of existence. Such holistic perspective forms the basis of Universal Human Values and movement towards value-based living in a natural way.
3. To highlight plausible implications of such a Holistic understanding in terms of ethical human conduct, trustful and mutually fulfilling human behavior and mutually enriching interaction with Nature.

COURSE TOPICS

The course has 28 lectures and 14 tutorials in 5 modules. The lectures and tutorials are of 1- hour duration. Tutorial sessions are to be used to explore and practice what has been proposed during the lecture sessions.

The Teacher's Manual provides the outline for lectures as well as practice sessions. The teacher is expected to present the issues to be discussed as propositions and encourage the students to have a dialogue.

- UNIT I** Introduction to Value Education (6 lectures and 3 tutorials for practice session)
- Lecture 1: Right Understanding, Relationship and Physical Facility (Holistic Development and the Role of Education)
 - Lecture 2: Understanding Value Education
 - Tutorial 1: Practice Session PS1 Sharing about Oneself
 - Lecture 3: self-exploration as the Process for Value Education
 - Lecture4: Continuous Happiness and Prosperity – the Basic Human Aspirations
 - Tutorial 2: Practice Session PS2 Exploring Human Consciousness
 - Lecture 5: Happiness and Prosperity – Current Scenario
 - Lecture 6: Method to Fulfill the Basic Human Aspirations
 - Tutorial 3: Practice Session PS3 Exploring Natural Acceptance

- UNIT II** Harmony in the Human Being (6 lectures and 3 tutorials for practice session)
- Lecture 7: Understanding Human being as the Co-existence of the self and the body.
 - Lecture 8: Distinguishing between the Needs of the self and the body
 - Tutorial 4: Practice Session PS4 Exploring the difference of Needs of self and body.
 - Lecture 9: The body as an Instrument of the self
 - Lecture 10: Understanding Harmony in the self
 - Tutorial 5: Practice Session PS5 Exploring Sources of Imagination in the self

Lecture 11: Harmony of the self with the body
Lecture 12: Programme to ensure self-regulation and Health
Tutorial 6: Practice Session PS6 Exploring Harmony of self with the body

UNIT III

Harmony in the Family and Society (6 lectures and 3 tutorials for practice session)
Lecture 13: Harmony in the Family – the Basic Unit of Human Interaction
Lecture 14: 'Trust' – the Foundational Value in Relationship
Tutorial 7: Practice Session PS7 Exploring the Feeling of Trust
Lecture 15: 'Respect' – as the Right Evaluation
Tutorial 8: Practice Session PS8 Exploring the Feeling of Respect
Lecture 16: Other Feelings, Justice in Human-to-Human Relationship
Lecture 17: Understanding Harmony in the Society
Lecture 18: Vision for the Universal Human Order
Tutorial 9: Practice Session PS9 Exploring Systems to fulfil Human Goal

UNIT IV

Harmony in the Nature/Existence (4 lectures and 2 tutorials for practice session)
Lecture 19: Understanding Harmony in the Nature
Lecture 20: Interconnectedness, self-regulation and Mutual Fulfilment among the Four Orders of Nature
Tutorial 10: Practice Session PS10 Exploring the Four Orders of Nature
Lecture 21: Realizing Existence as Co-existence at All Levels
Lecture 22: The Holistic Perception of Harmony in Existence
Tutorial 11: Practice Session PS11 Exploring Co-existence in Existence

UNIT V

Implications of the Holistic Understanding – a Look at Professional Ethics (6 lectures and 3 tutorials for practice session)
Lecture 23: Natural Acceptance of Human Values
Lecture 24: Definitiveness of (Ethical) Human Conduct
Tutorial 12: Practice Session PS12 Exploring Ethical Human Conduct
Lecture 25: A Basis for Humanistic Education, Humanistic Constitution and Universal Human Order
Lecture 26: Competence in Professional Ethics
Tutorial 13: Practice Session PS13 Exploring Humanistic Models in Education
Lecture 27: Holistic Technologies, Production Systems and Management Models-Typical Case Studies
Lecture 28: Strategies for Transition towards Value-based Life and Profession
Tutorial 14: Practice Session PS14 Exploring Steps of Transition towards Universal Human Order.

Unit- I - Understanding Value Education

Need for Value Education:

- All human beings continuously aspire for a happy life, a fulfilling and successful life, and the purpose of education is to provide adequate competence to actualize this aspiration.
- For this, it is essential to understand- what is really VALUABLE for human being, and, what is really conducive to a happy and fulfilling life? - this is the VALUE domain.
- Then, one should know - How to actualize it? How to make it happen? - This is the domain of 'SKILLS'.
- Hence, there is an essential complementarity between 'VALUES' and 'SKILLS' for the success of any human endeavor.

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 fulfillment. It also helps to remove our confusions and contradictions and bring harmony at all levels.

-I 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.

VE 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.

Hence, there is a strong need to rectify this situation.

Basic Guidelines for Value Education

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

- **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.

- ***Natural and verifiable:*** It has to be 'naturally acceptable' to the human being who goes through the course and there needs to be every provision in nature for its fulfillment. It needs to be experientially verifiable, and not based on dogmas, beliefs or assumptions.
- ***All encompassing:*** 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.

Content of Value Education

What are Human Values?

Value of any unit in this existence is its participation in the larger order of which it is a part, eg. value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which pen, paper, human being, all are present.

Value of an eye is that it can be used for seeing. Value of a spinach plant is that it gives nutrition to animals and humans.

What is the value of a human being?

This question implies what is the participation of a human being in the bigger order? That bigger order includes human beings, plants, air, water, soil, animals, birds etc. The value of human being is the participation of human being to ensure the continuity of harmony in that order. In order to understand human values, we need to study human being along with all that is there in the existence, and the role of human being in the relationship with each unit in the existence.

Scope of Study

Value education must include,

- All dimensions-thought, behavior, work & realization
- All levels-individual, family, society, nature & existence.

Accordingly, the content of Value Education will be to understand myself, my aspirations, my happiness and understand the other entities in existence with the human being, understand the goal of human life comprehensively, understand the innate inter-connectedness, order, the co-existence, the self-regulation and the recyclability in nature. It should encompass understanding of harmony at various levels, namely individual, family, society, nature and existence. And finally, it is to learn to live in accordance with this understanding by being vigilant to one's thought, behavior and work.

Process of Value Education

- The process for Value Education has to be that of Self-exploration, and not of giving sermons or telling dos & don'ts. Whatever is found as truth or reality may be stated as a proposal and every student is to be encouraged to verify it on his/her own right.
- This process of Self-exploration has to be in the form of a dialogue - a dialogue between the teacher and students to begin with and within the student finally.

Self-exploration as the Process for Value Education

Meaning and Purpose of Self Exploration:

1. It is a process of dialogue between 'what you are' and 'what you really want to be'. It is a process of focusing attention on yourself, your present beliefs and aspirations of what you really want to be (that is to say, what is naturally acceptable to you).
2. It is a process of discovering that there is something innate, invariant and universal in all human beings. This enables us to look at our confusions and contradictions within and resolve them by becoming aware of our natural acceptance.
3. It is a process of self-evolution through self-investigation. It successively enables you to evolve by bridging the gap between 'what you are' and 'what you really want to be'.
4. It is a process of knowing oneself and through that knowing the entire Existence. The exploration starts by asking simple questions about yourself, which gives you clarity about your being, and then clarity about everything around you. It is a process of recognizing one's relation with every unit in existence and fulfilling it.
5. It is a process of becoming aware about your right relationship with other entities in existence and through that discovering the interconnectedness, co-existence and order in the entire existence, and living accordingly.
6. It is a process of knowing ethical human conduct, human character and living accordingly. It is process of discovering the definitiveness of human conduct and human character and enabling one to be definite in thought, behavior and work.
7. It is a process of being in harmony in oneself and in harmony with entire existence. This process of self-exploration helps you to be in harmony with yourself, and with everything around.
8. It is a process of Swatantrata and Swarajya starting from exploration of Swatva.

Swatva: Innateness of Self the

natural acceptance of harmony.

Swatantrata: Being self-organised

being in harmony with oneself

Swarajya: Self-expression,

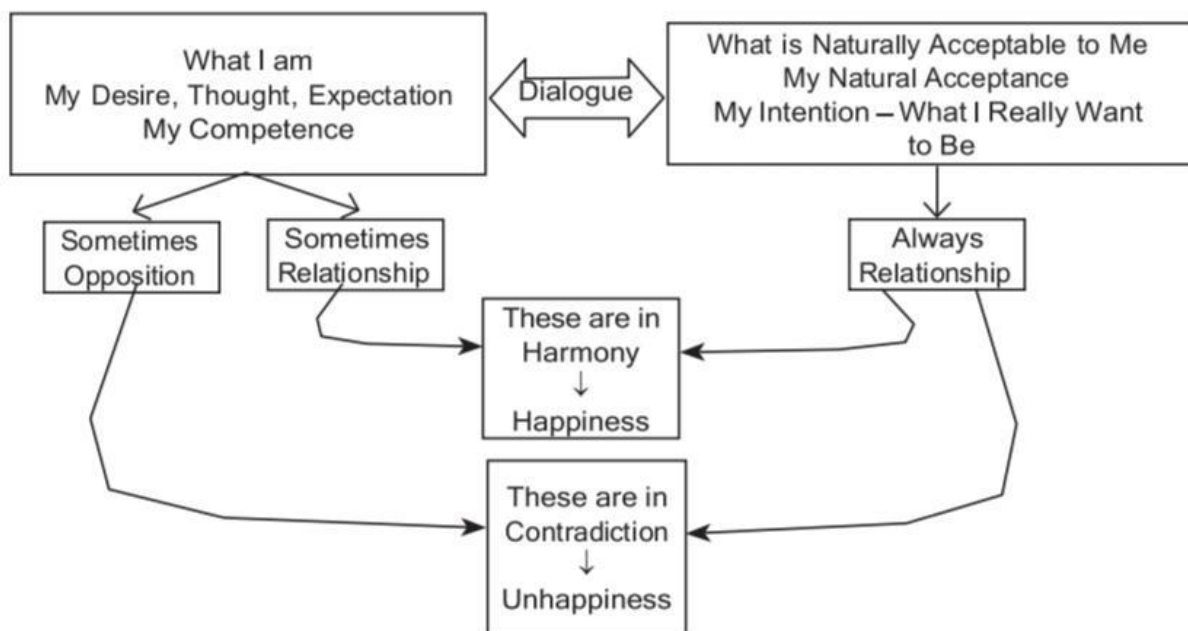
Self-extension - living in harmony

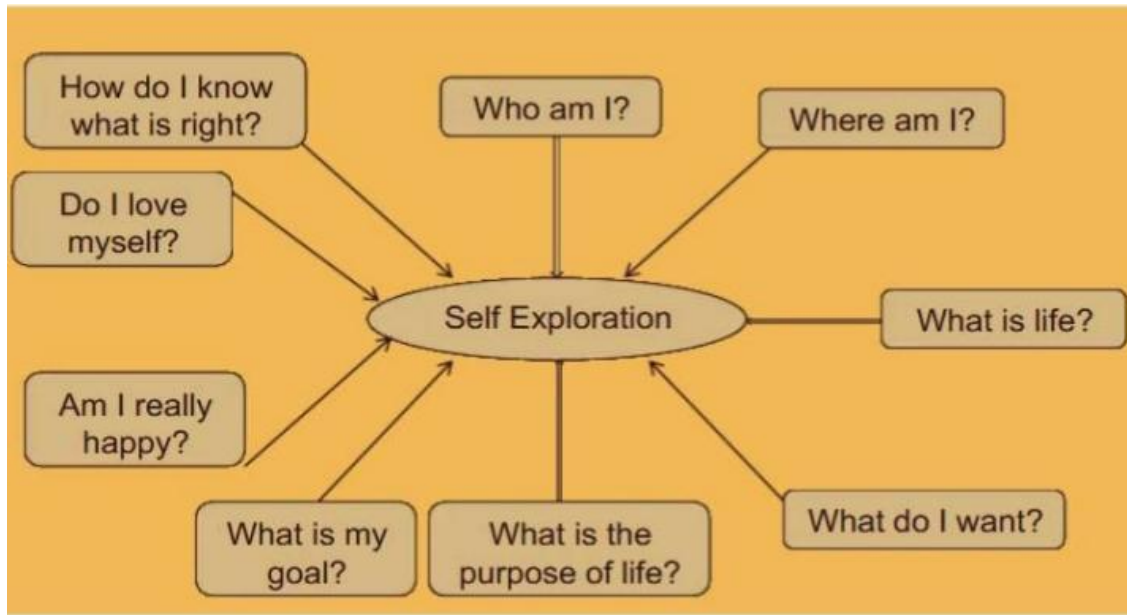
with others

The Swatva is already there, intact in each one of us. By being in dialogue with it, we attain

Swatantrata enabling us to work for

Swarajya.





Content of Self-exploration

1. **Desire/Goal:** What is my Desire/Goal?

2. **Program:** What is my program for fulfilling the Desire?

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

1. What do I really want in life, or what is the goal of human life?
2. How to fulfil it? What is the program to actualize the above?

The above two questions cover the whole domain of human aspirations and human endeavour. Thus, they form the content of self-exploration.

Process of Self-exploration

Whatever is being presented is a PROPOSAL.

- Don't assume it to be true immediately, nor reject it without proper exploration.
- Verify it in your own right, on the basis of it being naturally acceptable to you
- Not just on the basis of scriptures or Not on the basis of equipment/instrument data and Not on the basis of the assertion by other human beings.

Therefore, it is essential to carefully ponder over these in your own right. Neither accept these as true immediately nor reject them prematurely without proper exploration.

Don't just accept/reject these only on the basis of the following:

- Because something like this/different from this, has been mentioned in scriptures,
- Because it has been preached / denied by some great men or a large number of people possess such a view / a different view, or it is claimed to have been verified through some

physical instrument or, claimed that this is beyond the domain of verifiability by physical instruments.

Remember, it is a process of self-exploration, therefore, it has to be authenticated by **you alone** by means of verification at the level of natural acceptance and experiential validation.

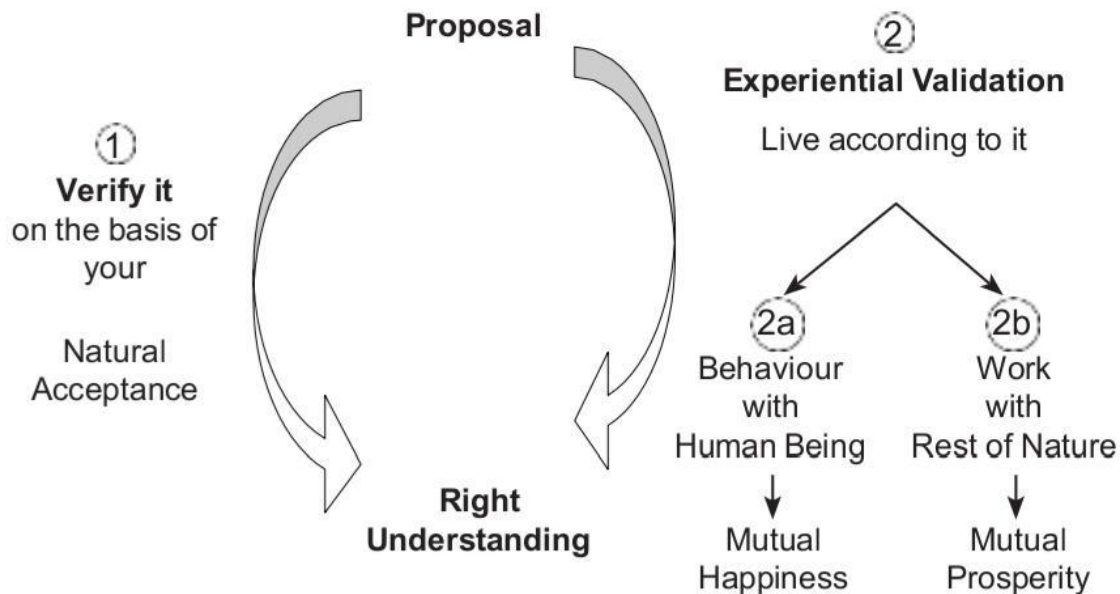


Fig. 2-2. Process of Self-exploration

Take for example: a proposal- 'respect' is a value in human relation. When I verify at the level of natural acceptance, I find that it is naturally acceptable to me. Similarly, when I behave with respect, it is mutually fulfilling to me and to the other.

Thus the proposal is 'True'. If it fails on any of the two tests, it is untrue.

This verification leads to realization of the truthfulness of the proposal and it becomes part and parcel of my understanding. It is reflected in my thoughts and in my behavior.

Natural acceptance:

Natural acceptance is process to understand our self first. Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. In other words, Natural acceptance is way to accept the good things naturally.

Some of the characteristics of natural acceptance are:

- It does not change with time
- It does not change with place
- It does not change with the individual
- It is uncorrupted by likes and dislikes or assumptions or beliefs

- It is innate, a part and parcel of our being; we don't need to create it
- It is definite

Experiential validation:

Experiential validation is a process that infuses direct experience with the learning environment and content. It may be regarded as a philosophy and methodology in which the direct experience and focused reflection of the individual helps to increase knowledge, develop skill and clarify values. Most of what we know about our self is not only through our own opinion of our self but also because of how others view us. When what we already believe to be true of us is validated by some situations, phenomena or outcomes. We may term it as experiential validation.

To conclude, the complete process of self-exploration yields right understanding as the tangible outcome.

Right understanding obtained through self-exploration can be recognised as follows:

- a. It is assuring
- b. It is satisfying

It is universal

- i. Time: It holds good for all time past, present and future
- ii. Space: It is the same at all places or locations
- iii. Individual: It is the same for every human being

In case the outcome of self-exploration does not fulfil any of the above three criteria, it means that it is not the right understanding. It could be a pre-conditioning or we have made a mistake in looking into our natural acceptance and so, we need to continue exploring.

Self-exploration ultimately results in right understanding of the entire existence, i.e. "realisation of co-existence", "understanding of harmony" and "contemplation of relationship".

Continuous Happiness and Prosperity - the Basic Human Aspirations

Happiness:

The state/situation, in which I live, if there is harmony/synergy in it, then I like to be in that state or situation.

To be in a state of liking is Happiness.

To be in harmony is Happiness.

Unhappiness:

If there is contradiction/disharmony in it, then I don't like to be in that state.

To be forced to be in that state of disliking is unhappiness.

One needs to ask oneself - whether I am happy in any given situation or when there is harmony or disharmony?

Essentially, I want harmony in me and in my interactions with everything else.

Prosperity:

The feeling of having more than required physical facilities is prosperity.

For Prosperity, two things are required-

1. Identification of the required quantity of physical facilities, and
2. Ensuring availability/production of more than required physical facilities.

One needs to ask oneself- Is prosperity abundance of physical facilities? Is it having more and more of certain kinds of physical facilities? Or, is it a correct appraisal of my physical needs and ensuring more than what I need in terms of physical facilities?

When we try to find out if we have fulfilled our basic aspiration, it is not always so affirmative. There is quite a gap between our basic aspiration and our state of being.

When we reflect on all the effort we are making, we can easily see that we are generally working for accumulation of physical facility!

The basic problem is that we have assumed that 'happiness and prosperity will automatically come when we have enough physical facility'.

If continuity of happiness and prosperity is not achieved by just accumulating physical facility then what else is essential to do? Let's try to find out by asking this question to ourselves:

Is the unhappiness in my family more due to lack of physical facility or more due to lack of fulfilment in relationship?

When you explore into it, you will find that the major reason for the unhappiness in the family is the lack of fulfilment in relationship and not just the lack of physical facility.

Generally, most of the time and effort is being invested for physical facility, assuming that everything is going to be fine when there is enough physical facility, and there will be no unhappiness in the family.

The problems are more due to lack of fulfilment in relationship, and we are investing major part of our time and effort for physical facility.

- For human being physical facility is necessary, but relationship is also necessary.

In fact, by seeing this, we can understand the difference between animals and human beings. Physical facility is necessary for animals as well as for human beings. For animals, it is necessary as well as adequate. But when it comes to human beings, that is not the case physical facility is a necessity, but physical facility alone is not going to suffice for the fulfilment of human being.

When a human being has lack of physical facility, he/she becomes uncomfortable and unhappy. Once (s)he gets the physical facility, (s)he forgets about it and starts thinking about many other things.

So, we can conclude that physical facility is necessary for animals; it is necessary for human beings also. However:

- For animals, physical facility is necessary as well as adequate.
- For human beings, physical facility is necessary, but physical facility alone is not adequate.

From the preceding discussion, it may be concluded that for fulfilment of human being- physical facility, relationship and right understanding - all three are necessary. One cannot be a substitute for other.

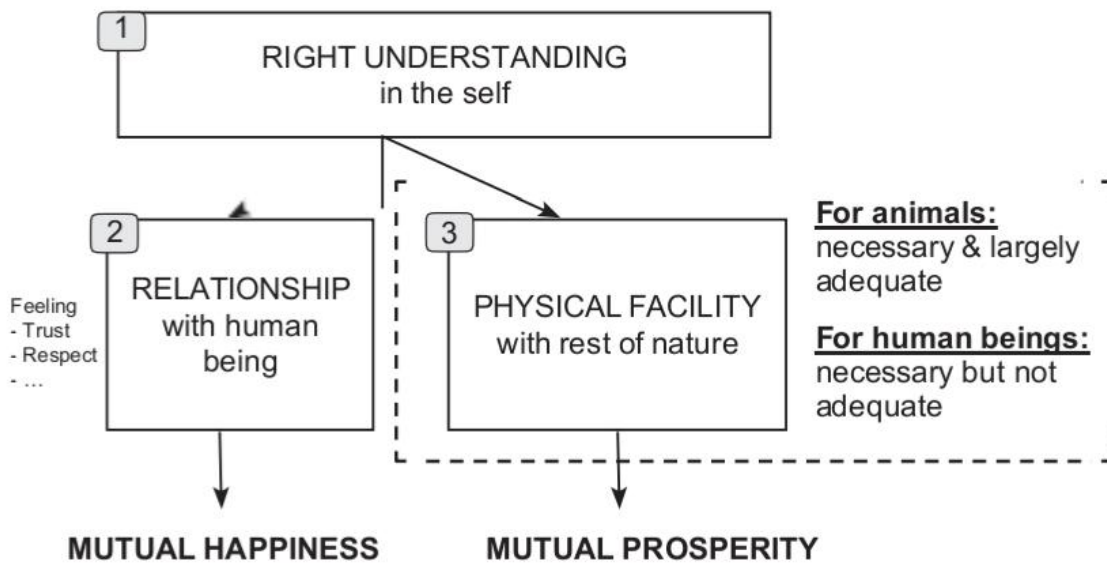
If we investigate into the priority among these, we can see that right understanding is the first priority, fulfilment in relationship with human being is the second priority and ensuring physical facility with rest of nature is the third priority.

Right Understanding, Relationship and Physical Facilities

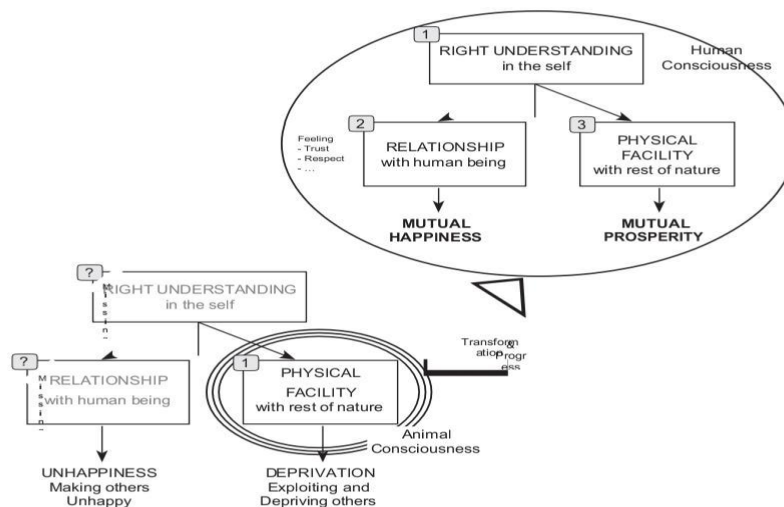
Basic requirements for Fulfillment of Aspirations of human beings

1. Right Understanding.
2. Relationship
3. Physical Facilities

If we give Right priority:



If not,



Animal Consciousness versus Human Consciousness

Giving all priorities to physical facilities only, may be termed 'Animal consciousness'

Physical facilities

Requirement	Animal	Human being
Necessary	Yes	Yes

Completeness	Yes	No
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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 Value based-living. This is the prime objective of our present course.

Role of Education-Sanskar:

(Enabling the Transformation to Human Consciousness)

The role of education is essentially to facilitate holistic development, i.e. the individual transformation to human consciousness as well as the societal transformation to a humane society.

For this, the education-sanskar has to ensure:

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

Education is developing the right understanding (holistic perspective).

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

Happiness and Prosperity -Current Scenario

In this chapter, we look at prevailing situation with respect to happiness and prosperity in current society.

There are two categories of persons in terms of Happiness and Prosperity.

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

SVDD-Sadhan Viheen Dukhi Daridra - Materially deficient, Unhappy and deprived

SSDD-Sadhan Sampann Dukhi Daridra-

Materially affluent - Unhappy and still deprived (so not prosperous)

While the natural acceptance of all human beings is to be SSSS- Sadhan Sampann Sukhi Samriddha - Materially adequate-Happy and prosperous

If we are working only for physical facilities, the maximum achievement that one could have is that one could shift from SVDD to SSDD. But the goal is to be SSSS. And this can be accomplished by working for right understanding and relationship with high priority.

Currently our education is just training as to shift from SVDD to SSDD.

Prevailing Notion about Happiness and its Continuity:

A common notion among people is that continuous happiness can be achieved through maximisation of pleasant sensory interactions.

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

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

We get happiness, or what appears to be happiness, when we eat our favourite sweet. What is happening is that a physical thing, this sweet, is coming in contact with our tongue. At that point, we can taste the sweet.. Taste is a sensation. In case we find the sensation to be favourable, we feel happy. If we find the sensation to be unfavourable, we feel unhappy. You can observe this for any sensation sound, touch, sight, taste or smell. But can it ensure happiness in continuity?

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

Tasty-Necessary → Tasty-Unnecessary →

Tasteless-Unnecessary → Intolerable

Firstly, the physical facility is tasty and necessary; then it becomes unnecessary while it retains the taste. With further consumption, it loses taste too, and finally becomes intolerable. It applies to any physical facility.

For any sensation obtained from physical facility, be it sound, touch, sight, taste or smell, continuity of happiness is not possible. Hence, to get continuity of happiness out of sensation, s(he) keeps changing from one sensation to another to another, but in vain. In addition, the little temporary happiness you got from the taste is dependent on something outside, like the sweet in the above example. There is no guarantee that you will get the sweet as and when you want to derive happiness out of its taste.

Continuity of Happiness from Favourable Feeling from Others

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

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

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

When someone is expressing a right feeling, like respect, that is naturally acceptable for you, you like to receive that feeling-you feel happy. But this is also not continuous, and if you see, you are dependent on the other to get the feeling again. Of course, if the other is expressing emotions that are not naturally acceptable for you, e.g. disrespect, you feel unhappy.

- What we get from the favourable sensation= happiness?
- Is the favourable feeling we get from the other = happiness?

What we get in both cases is a sort of momentary happiness. This is what is called as excitement.

There is confusion between excitement and happiness (a harmonious state within). Excitement is short lived, not sustainable, while a harmonious state within is something which can be continuous and sustainable.

Prevailing Notions of Prosperity:

By and large, there is confusion between accumulation of physical facility and the feeling of prosperity. It is generally assumed that the richer you are, the more prosperous you are, i.e. the more you have accumulated, the more prosperous you are. With this sort of assumption, we pursue prosperity with an obsession for profit, for accumulation. That is happening all around. The major focus in the society today is on accumulation of physical facility. In particular, there is a major focus on accumulating money.

Today, most of the wealth (money) in the world is owned by a very tiny percentage of people. Many such people are seen exploiting others, and exploiting the Earth, in an effort to accumulate even more. Without clarity about how much is required, the effort is for an unlimited quantity of physical facility, and by almost any means. First the efforts may be by legal means, and then slip to even illegal means. This is all because the quantity required is undefined and there is a feeling of deprivation!

Method to Fulfill the Basic Human Aspirations

The Universal Human Desire and the Program to Fulfill it

Desire: To live with continuous happiness and prosperity

Program: To acquire the right understanding about oneself w.r.t rest of existence. To identify the innate harmony at all levels of existence and to live in consonance with it.

The Four Levels of our Living

It is necessary to recognise the harmony at the following four levels of our living/existence

1. In the self
2. In Family
3. In Society
4. In Nature (existence)

- Observe that your expanse of living is right from yourself to the whole existence.
- Observe that you are related to each and every unit in existence.

- Observe that you want to be in harmony at all the levels of your living.
- To conclude, All human beings want to live happily at all times and are striving for this goal.

Continuous happiness is being in harmony within oneself, being in harmony with others and being in harmony with nature.

There exists an inherent harmony and co-existence in the whole existence and the prime goal for human being is to understand the harmony and live in harmony.

Exploring the Meaning of Prosperity

Prosperity is the feeling of having more than required physical facility.

There are two basic requirements:

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

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

Just assessing the need is not enough. We need to ensure the availability or production of more than the required quantity. This requires skills, technology and production. With both of these, right assessment and availability, we have more than required physical facility. Over and above that, it is a matter of feeling that we have more than enough.

When you have a feeling of prosperity, you will naturally think of nurturing and enriching others. On the other hand, if we feel deprived then we think of exploiting and depriving others.

Unit-II

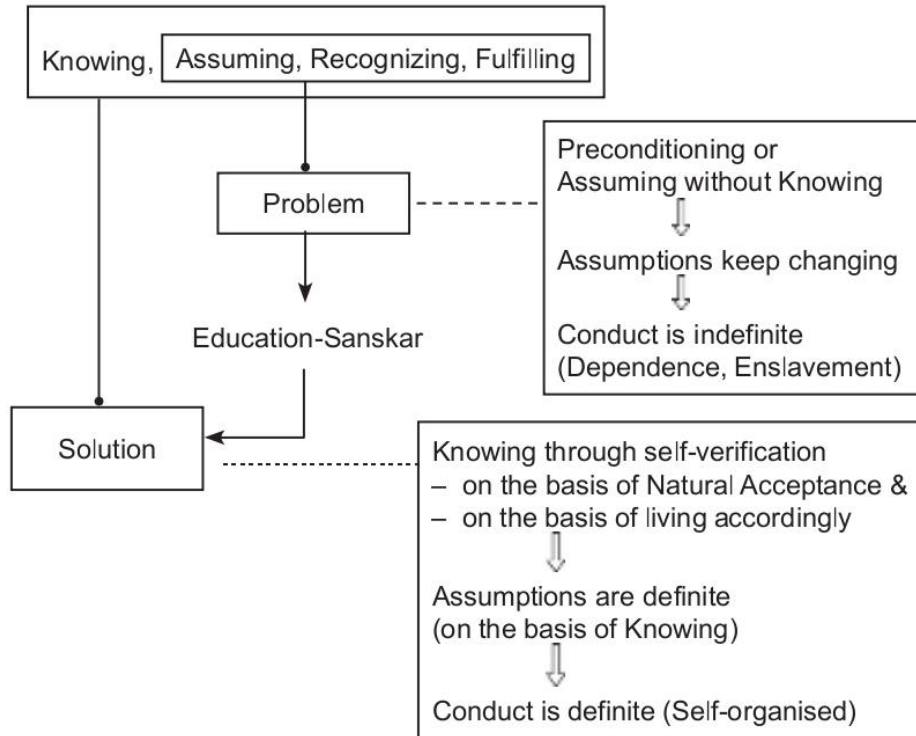
Understanding Human being as the Co-existence of Self and the Body

Human being is the co-existence of 'I' and the Body, i.e. 'I' and Body exist together and are related. There is a flow of information from 'I' to the body and from body to the I.

An example of the need of 'I' - say respect, while the need of the body is thing like food. The two things are qualitatively different.

Human Being	Self	<i>Co-existence</i>	Body
Need	Happiness (e.g. Respect)		Physical Facility (e.g. Food)
In Time	Continuous		Temporary
In Quantity	Qualitative (is Feeling)		Quantitative (Required in Limited Quantity)
Fulfilled By	Right Understanding & Right Feeling		Physio-chemical Things
Activity	Desire, Thought, Expectation...		Eating, Walking...
In Time	Continuous		Temporary
Response	Knowing, Assuming, Recognising, Fulfilling		Recognising, Fulfilling
	↓		↓
	Consciousness		Material

- All the needs of 'I', can be called as Happiness (Sukh), while the needs of Body are physical facilities (Suvidha).
- The need of 'I' is continuous, while the need of Body is for a limited time. None of the needs of the body is continuous!
- There is no relevance of quantity for the needs of I as it is qualitative, while the needs of body are quantitative, and they are limited in quantity.
- The activities of 'I' are activities like, desiring, thinking, selecting, while the activities of body are activities like eating, breathing etc.
- The mode of interaction of 'I' includes knowing, assuming, recognition & fulfillment. The fulfillment depends on recognition, depends on assumption and assumption depends on knowing or not knowing (belief).
- If assuming is based on knowledge, then recognition will be correct & fulfillment will be correct.
- If assuming is not based on knowledge, then things may go wrong.
- The mode of interaction of body is only recognising and fulfilling.



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

The Self and the Body are two different types of reality. The Self is the domain of consciousness, which is characterised by the activity of knowing, assuming, recognising and fulfilling. The Body is the domain of material and it only has the activity of recognising and fulfilling.

Happiness is the need of the consciousness and it is fulfilled by right understanding and right feeling, which are activities of the consciousness itself. The Body is a material unit, its needs are material in nature and they are fulfilled by physio-chemical things.

To understand the human being, both the domain of consciousness as well as the domain of material needs to be understood. For human being to be fulfilled, both domains need to be fulfilled separately.

Distinguishing between the Needs of the Self ('I') and the Body:

The needs of 'I' and the Body

The needs of 'I' is happiness (Sukh), while the need of the body is physical facility (Suvidha). Feelings like respect, trust give happiness. Examples of physical facilities are food, clothing, etc.

- The need for Sukh is Continuous
- Need for Suvidha is Intermittent.

Example: Need for respect is continuous, need for food is temporary (intermittent). Even air in breathing is required by the body intermittently. There is no need for the body to be continuous.

The Changing Pattern of physical needs:

When we try to perpetuate Suvidha, the following pattern results. With time it successively changes from

Necessary and tasteful => Unnecessary but tasteful => Unnecessary and tasteless =>Intolerable

Example: Let's take the example of any delicious food. In the beginning, it satisfies my hunger and I find it delicious. Here it is necessary and tasteful. But once my stomach is full I find it difficult to eat though I still enjoy the taste. Now it is unnecessary but tasteful. If I still continue to eat - I do not enjoy the taste anymore. At this point, it is unnecessary and tasteless. If I still go on, it becomes intolerable.

To every need in the category of Sukh, the following applies:

- If it is naturally acceptable, I want it continuously. If it is not acceptable, I do not want it any moment.
- Any feeling in me is either naturally acceptable or not acceptable at all. If it is naturally acceptable (like respect), I want it every moment, and if not acceptable (like disrespect), I do not want it any moment!
- One point to be noted here is that a feeling and its expression are two different things. We want the continuity of any naturally acceptable feeling (value) but not the continuity of its expression. For example- when I visit a friend, he treats me with respect by shaking me by my hand. But what if he does not let go off my hand after some time?! Shaking hands is only an expression of respect and not respect in itself!

Sukh is qualitative whereas Suvidha is quantitative

Example: The notion of quantity does not apply to Sukh. For example, one cannot say that one needs 5 Kg of trust or 2 metres of respect. But one does quantify the food, clothes, means of transport etc.

Sukh is ensured by Right Understanding and Right Feelings, while Suvidhā is ensured by Appropriate Physico chemical Things

Example: Imagine that you are sitting in an air-conditioned room on a big sofa with a friend with whom you have the feeling of opposition. How do you feel? - happy or unhappy? You have enough Suvidha here, but not the right feeling. Hence Sukh is not ensured.

Imagine that you are seated alone in an air-conditioned room, but tense/depressed. How do you feel? happy or unhappy? You have again enough Suvidhā here, but not the right understanding. Hence Sukh is not ensured.

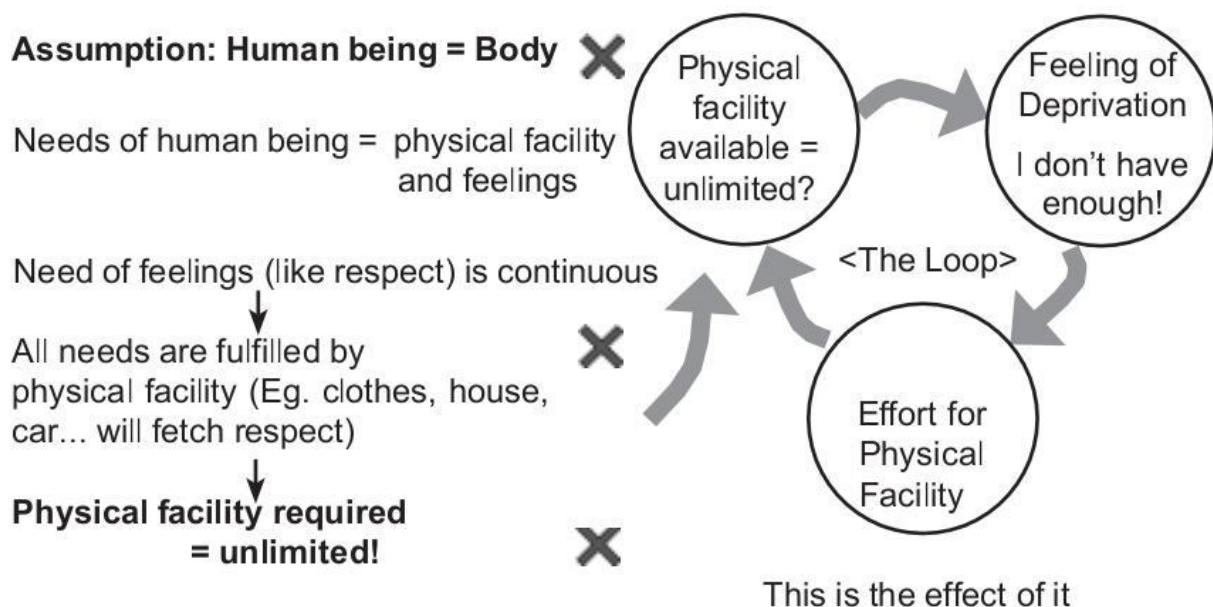
Human being needs both Sukh and Suvidhā. One cannot replace the other.

Example: If I visit a friend - my desire is that he treats me with respect as well as provides food/water for my hungry/thirsty body. Imagine - I visit a friend and he provides me with lots of delicious food but treats me with contempt. How would I feel? There is another friend who treats me with utmost warmth but does not even ask me for water. How would I feel in this situation?

A common mistake is that we mix the two sets: Sukh and Suvidha. Working for Suvidhā, we assume that it will ensure Sukh, while we need to work for Sukh and Suvidha both. But the programs for the two are qualitatively different. One cannot ensure the other.

Where are we investing most of our time presently? working for physical facilities, or working for right understanding and right feelings?

THE GROSS MISUNDERSTANDING IS ASSUMING HUMAN BEING TO BE ONLY BODY AND TRYING TO FULFILL ITS NEEDS:



It is needless to say that due to over-use of physical facilities, there are widespread repercussions at every level of human existence. On the one hand, there is exploitation of natural resources for more and more physical facilities. On the other hand, human beings are exploited in the process and also, they are made to compete for the limited physical facility.

The only way to come out of this misunderstanding is to understand the human being as it is. The Self has to be understood as a conscious entity and Body as a material entity. Their needs are different, activities are different, response is different and basically, they are two different entities co-existing as a human being.

The Body as an Instrument of 'I'

Let us explore the following proposals:

- The body is my instrument. I am the one who takes decisions, the body acts accordingly. Example: Eating-this involves both, me as well as my body. I decide to eat and pass the information to my body. Thus the food is picked, chewed and then swallowed. Note that it

is the 'I' (self) that chooses to eat and makes a choice of what to eat and how much to eat. The body is used just as an instrument in the process of eating.

- I want to live with continuous happiness. For the body, physical facilities are required in a limited quantity and temporarily. For the nurture of the body, food is required. For protection, clothing and shelter are required. For right utilisation, instruments are required. My complete program is to understand and live in harmony at all the four levels(individual,with family, society and nature/existence). Production of physical facilities is only a part of my complete program to get happiness
- I am the **seer**. I see through the eyes don't see, they are just an instrument used by me. In the eyes,different images are formed every time- it is 'I' who is able to relate it to its meaning.
- I am the **doer**. I select to do, and use the hands or feet or other parts of the body to do the things.
- I am the **enjoyer**. When I eat, I get the taste. The body just gets in touch with the food and sends the information to me, it is 'I' who enjoys the food.

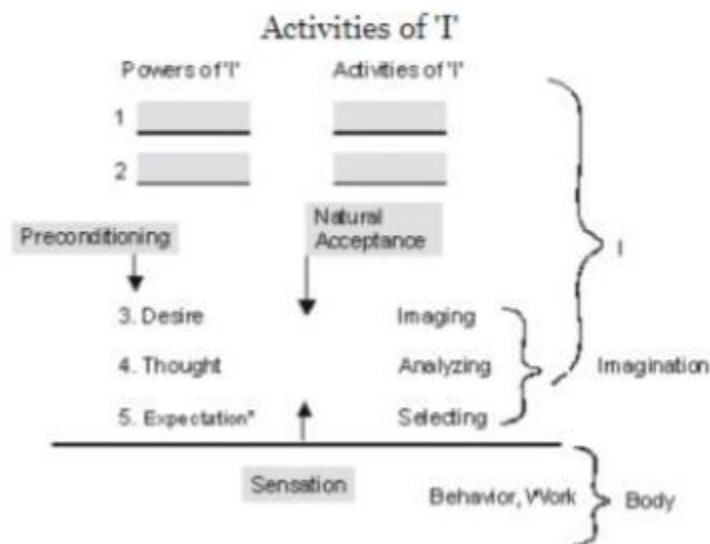
In this way ,we can see that Self is central to the existence of a human being. It is playing the major role it is the seer ,doer and enjoyer.Body is merely an instrument it utilizes to fulfill it's thoughts.

Understanding Harmony in the self ('I')

Activities of 'I':

To gain more familiarity, let us focus attention on ourselves the salient activities of I- Let us explore into ourselves:

- Start observing - What am I doing? What is going on in me and what is going on in my Body?
- Desire, thought, expectation are activities in 'I', not in the body. They are collectively termed as Imagination. At the level of Body, activities of behavior and work are there.
- Observe that the activities of 'I' are continuous, going on every moment, while the activities of the body are going on temporarily.



State of Imagination

Once you start looking at your imagination, you will be able to find out the state of your imagination. Your imagination could be well organised, in harmony or it could be a random mixture of harmony and contradiction.

Possible Sources of Imagination

There are three possible sources of motivation for imagination:

1. Preconditioning
2. Sensation and
3. Natural Acceptance

A dominant source of imagination is preconditioning. Preconditioning means the beliefs, notions, norms, ideas, views, dictums, goals, etc. prevailing in the family, in the society which we have assumed without knowing. They may influence our imagination.

Another major source of our desire, our imagination is the sensation. Sensation is the information we get from the Body through the five sense organs of sound, touch, sight, taste and smell. If they are operating on the basis of sensation or preconditioning, I am controlled by extraneous factors (Partantra). If they are operating on the basis of natural acceptance, I am SELF-ORGANISED (Swatantra).

The third source of imagination is our natural acceptance. It can also be referred to as the inner voice or conscience. Self-verification on the basis of our natural acceptance can be the third possible source. It may or may not be the predominant source of motivation currently, but it can be the real source for deciding our desire, our imagination.

As long as the desire, thought and are controlled by preconditioning or sensory motivation, there is contradiction, there is disharmony. What we do is NOT in consonance with our natural acceptance.

In such a state, we have problems, we are not able to accept what is happening and we are not able to be at peace with ourselves. We can also say that higher faculties of 'I' namely, understanding and realization are not activated. So an important task for us becomes the activation of these.

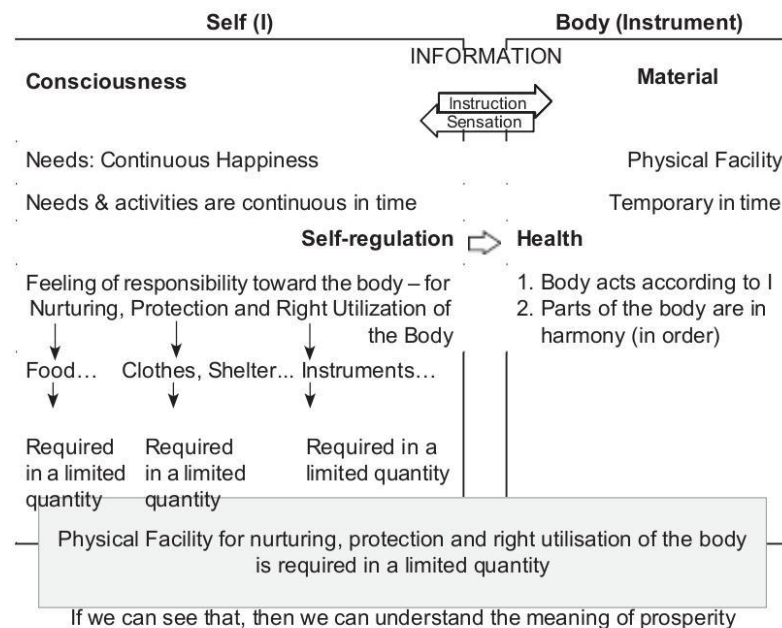
Self exploration of harmony at all the levels of my living on the basis of natural acceptance, and experiential validation through living accordingly, leads to Realization and Understanding. This ensures harmony in I.

Once Realization and Understanding are activated, the other three activities (imaging, analyzing, selecting) get self organized. This is harmony, this is happiness! All these are collectively called Imagination

Harmony of the self with the Body

The Body is an instrument of the Self. The responsibility of the Self towards the Body is in terms of nurturing, protecting and rightly utilizing the Body. Nurturing the Body is by providing appropriate air, water, food, sunlight, etc. Protection is to ensure the continuity of the body which includes safeguarding from unfavorable conditions. Right utilization would mean using the Body for the purpose of the Self. This feeling of responsibility towards the Body is called as the feeling of self-regulation, and a natural outcome of it is health.

Feeling of self-regulation = the feeling of responsibility in the self towards the Body for nurturing, protection and right utilization of the Body.



Need for Physical facilities is limited in quantity.

Swasthya (Health)

1. The Body acts according to the needs of 'I'.

2. There is harmony among the parts of the Body.

Sanyam is the feeling of responsibility in 'I' towards the body for its nurture, protection and right utilization.

Swasthya has two elements- the body acts according to me, and there is harmony in the body. The two go together.

- Explore, what is more basic: Sanyam or Swasthya?

If there is Sanyam, health can be ensured. But if Sanyam is not there, a good health can also be lost. So, what is more basic? And, where are we investing most of our energy and resources today- in ensuring Sanyam or in treatment of the unhealthy body?

A Re-look at Prosperity

Prosperity: Feeling of having more than required physical facilities.

For Prosperity, two things are required

- Appropriate assessment of the physical needs with their required limited quantity, and
- Ensuring availability/production of more than required physical facilities.

Prosperity can be achieved only with the right understanding of 'I' and the 'Body'. It is to be understood that physical facilities are the needs of the Body and not I, and that too in a limited quantity.

Today, we are not able to identify as to what quantity of physical facilities is required and therefore, we continue to feel deprived, regardless of any amount of physical facilities we have.

Make an assessment of the need for physical facilities for yourself in terms of food, clothing, house, other implements etc. Also take stock of what is already available to you and comment on the status of your prosperity.

Do you feel prosperous now? Note that just by understanding the need for physical facilities for your body, you can be prosperous in a moment, if you already have more than the need you have assessed. On the other hand, if one doesn't explore the need for physical facilities, he can never be prosperous, whatsoever be the amount of his possessions!!! Try to internalize this.

Programme to Ensure Self regulation and Health

As we discussed earlier, feeling of self-regulation is the feeling of responsibility in the Self for nurturing, protection and right utilization of the Body. We can now detail it further:

Nurturing the Body

Nurturing means providing the necessary inputs to the Body. The right inputs nurture the Body, without disturbing its harmony.

The programme for nurturing and maintaining health of the Body includes th

1	Intake	Routine
2	Physical Labour	Exercise
3	Balancing internal and external organs of the body	Balancing breathing of body
4	Medicine	Treatment

1a. The first part is the intake, all that the Body takes in. It includes the air it breathes, the water it drinks, the sunlight it absorbs, the food given to it and so on.

1b. A regular routine is required in order to keep the Body healthy, like ensuring a proper programme for sleeping, waking up, cleaning the Body, eating, doing physical work, etc.

2a. The Body needs adequate movement to maintain health. Labour is the work on the rest of nature. Few hours of labour a day provides sufficient body movements to keep the Body in good health. It also ensures production of physical facility.

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

2b. If one is not able to labour, s(he) can do exercises for proper upkeep of the Body.

3a. There is a need for keeping the internal as well as the external organs in harmony by appropriate means like postures, movements etc.

3b. Breathing is a significant activity for the Body. Balancing the breathing of body is necessary, through appropriate breathing exercises.

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

4a. The Body is self-organised and naturally in harmony. It is able to recover itself from many disturbances. But if due to some reasons it runs into disharmony, medicine is helpful in taking care of lifestyle disorders, non-communicable illnesses as well as communicable diseases.

4b. In the event the Body is not in a state to recover itself back to a state of harmony, there is a need for treatment.

Protecting the Body

Providing a conducive physical environment includes clothing, shelter etc. is all a part of protection of the Body.

Right Utilisation of the Body

Right utilization of the Body would mean that it is used in the process of fulfilling human aspiration, which is basically the need of the Self. If one is using the Body in the process of fulfilling the needs of the Self, it is right utilization of the Body. It would include work with rest of nature to produce physical facility required for the Body.

Revisiting Prosperity in the Light of the Harmony between the Self and the Body

The need for the physical facility is essentially related to fulfillment of this feeling of responsibility towards the Body, i.e. we need physical facility for nurturing the Body (food...), for protecting the Body (clothes, shelter...) and for rightly utilizing the Body (instruments...) and that's it. And if we can see this clearly, we can also see that the physical facility required to ensure each one of them is required in limited quantity. Hence, prosperity is very much possible.

As an exercise, one can list all the physical facilities required for these three purposes, and see whether they are limited. Next, one can assess the available facilities, and see if they are more than required. If not, then how much more will be required can be worked out. This will clearly give a vision for ensuring prosperity.

My Participation (Value) Regarding Self and My Body

My participation (value) with my Body is:

- Ensuring a feeling of self-regulation in the Self
- Ensuring the nurturing, protection and right utilisation of the Body
- Ensuring the production / availability of more than required physical facility for the above

By ensuring these three, the Body continues to be in harmony, it remains healthy. And one also has the feeling of prosperity.

Unit-III

Harmony in the Family-the Basic Unit of Human Interaction

The family is a natural laboratory and learning ground

- to understand the harmony in relationship with human beings and
- to practice it in terms of its fulfillment, evaluation and ensuring mutual happiness before we extend this to every unit in the Society and then to Nature.

We naturally live in a family. In family, we have relationships where we interact with other human beings.

A child starts interacting with mother, father and other members in the family, and starts understanding the relationship

Family is the foundation of society, and provides the basis of continuity of human tradition on the earth.

Human beings get the opportunity to interact, understand, fulfill, share and work in mutual relationships living in a family

Harmony in the Family

Relationship is-between i1(self of 1)&i2(self of 2):

- There are feelings in relationship-of i1 with the other
- These feelings can be recognized-they are definite
- Their fulfillment and evaluation leads to Mutual Happiness
- A relationship is a reality. It is not an assumption or illusion or a notion. It is very much there, though I may not be able to understand it
- It is primarily between i1 and i2. and not between one body and the other.
- In every relationship, there are feelings between i1 and i2. These feelings are innate and intrinsic to relationships. They are naturally there, and are to be understood
- The feelings have definitiveness, hence these can be recognized.
- Once the feelings are recognized, fulfilled and rightly evaluated, it leads to mutual happiness, that is to say, both are happy.

Feelings (Values)

The salient values in human-human relationship are the following:

1. Trust (Vishwas) Foundational Value in all relationships.
2. Respect (Samman)
3. Affection (Sneha)
4. Care (Mamatha)

5. Guidance (Vatsalya)
6. Reverence (Shraddha)
7. Glory (Gaurava)
8. Gratitude (Kritagyatha)
9. Love (Prem) The Comprehensive value of relationship.

The feelings in relationship are the values in relationship

All the feelings are already within you- understanding only makes you aware and once you are aware of it, there is continuity of these feelings and you are able to fulfill them

Trust is the foundational value of relationship, ie relationship starts only when we have trust, and love is the complete value

Justice in a relationship:

Justice is the Recognition of values in relationship, Fulfillment, Right evaluation and ensuring of Mutual happiness (Ubhay-tripti)

Thus there are four elements of justice: recognition of values, fulfillment, evaluation and mutual happiness.

To expand it a bit:

- Recognition of relationship means recognizing the naturally acceptable feelings in relationship rightly.

- Fulfilment of relationship means

- ❖ Ensuring the naturally acceptable feelings in oneself.

- ❖ Living with responsibility with the other with these feelings, forming the basis of relationship. This makes the other comfortable and assured.

- ❖ Making effort for mutual development, i.e. development of one's own competence and being of help to the other in developing their competence.

- Evaluation means verifying that I have the right feeling, I am able to express it properly, the right feeling has reached to the other and the other is able to identify it as the right feeling.

When the recognition, fulfilment and evaluation are right from my side, I feel happy. When the other is able to evaluate the expression of my feeling rightly, then (s)he also feels happy. Developing this competence may take time.

Justice is desirable in the family and beyond the family, all the way to the world family.

Trust-the Foundational Value in Relationships

Exploration about Trust (Vishwas)

To be assured that the other wants to make me happy and prosper is Trust

Verify the following:

1. I want to make myself happy
2. I want to make the other happy
3. The other wants to make himself /herself happy
4. The other wants to make me happy.

What is the answer?

Also verify the following

1. I am able to always make myself happy
2. I am able to always make the other happy
3. The other is able to always make himself/ herself happy
4. The other is able to always make me happy.

What is the answer?

The first four questions are related to our Natural Acceptance in Intention and the next four to our Competence

It is very important to differentiate between these two

- Intention (Natural Acceptance)
- Competence

To be assured that the intention of the other is always correct is Trust

Note that the intention is always correct, only competence is lacking! But don't assume it to be true, explore it time and again, until you come to realize it.

We generally evaluate ourselves on the basis of our intention and others on the basis of their competence!

- We wisely look at our competences and others' intention,
- If we have trust on intention, we have a feeling of being related to the other & we start helping the other to improve his competence, if he does not have enough.
- If we do not have trust on Intention, we have a feeling of opposition with the other which ultimately leads to fighting, struggle and war.

'Respect' as the Right Evaluation:

Respect (Samman)

Respect= right evaluation.

Disrespect (Apmân)

- Over evaluation- To evaluate more than what it is
- Under evaluation- To evaluate less than what it is
- Otherwise evaluation To evaluate other than what it is

Whenever the evaluation is not right, it is disrespect for the other. If we observe, we will find that in our day to day relationship, we tend to do one of these three leading to disrespect, rather than respect.

A grave mistake is to evaluate human being in terms of the body only which means evaluating the human being otherwise

Evaluation on the basis of Self i1 (of a Human being)

- As I want to be continuously happy and prosperous, same with the other.
- Our **Natural Acceptance** is the same
- As I am able to live happily by understanding and living in harmony at all the four levels, same with the other,
- Our **Program** is the same.
- As I continuously operate in the form of Desire, Thought, Selection, same with the other.
- Our **Potential** is the same

The other is similar to me

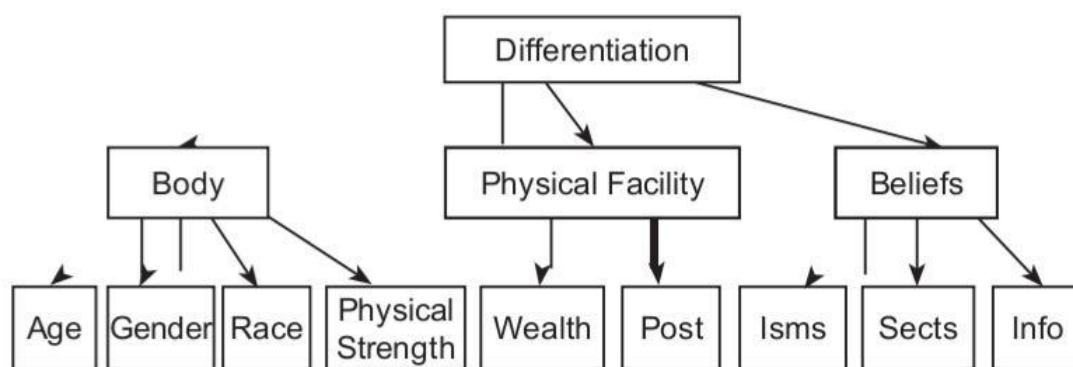
This is the conclusion we reach on the basis of these three criteria. This is the minimum content of respect for a Human being

The difference could only beat the level of Understanding (and not just information) which connects us in a mutually complementary role,

- If the other has better understanding than me, I want to understand from the other
- If the other has less understanding than me. I accept the responsibility to improve the understanding of other.

Differentiation

Generally, we are making Differentiation is the name of respect, which certainly is not naturally acceptable



Differentiation based on one or all of these leads to feelings of disrespect, leading to resentment and protests.

If we try to respect people on the basis of the above, we are actually disrespecting them

With every human being, especially for a child, be alert of every word, every gesture you are using. Minutely observe what you have done or said to the other, does it ensure the respect and trust for him?

One needs to be aware whether evaluation is on the basis of the body or **il**.

Note that:

- Everyone has good intentions, irrespective of whether he/she has competence to fulfill it or not, and
- Every **il** is like me and human being needs to be evaluated primarily on the basis of **il**; therefore, every human being is like me.

Other Values in human to human Relationship

If (a) Trust and (b) Respect are ensured, the rest seven values follow:

Affection (Sneha): The feeling of acceptance of the other as one's relative (feeling of being related to the other)

Once we have the trust and respect, acceptance flows naturally. It starts with feeling of relationship with one, then slowly expands to many and finally to all.

Care (Me-ness) (Mamata):

The feeling of responsibility of nurturing and protecting the other as myself.

With the feeling of affection, one naturally takes the responsibility for development of the relative – both at the level of Self as well as at the level of Body. Being responsible to the Body of one's relative is Care.

Guidance (Vatsalya):

The feeling of ensuring right understanding in the other.

Guidance is the feeling of responsibility and commitment for development of Self by ensuring the right understanding and right feeling in the Self of my relative.

Reverence (Shraddha): The feeling of acceptance for the Excellence Here, Excellence essentially means Understanding of the Harmony and living in that Harmony at all 6 levels.

Glory (Gaurava): Glory is the feeling of acceptance for those who have made effort for excellence. For all those people whom we call great people, when we accept the effort made for excellence by them, to whatever extent they are able to achieve it, we naturally have a feeling of glory for them.

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

In our life, there may be so many people who have been of help to us in the process of understanding harmony and living in harmony. So, we have this feeling of gratitude for them. Gratitude is a significant feeling in the development of relationships.

Love(prem):

Love is the feeling of being related to everyone, to all. It starts from affection, which we have already explored. If this feeling expands to many and ultimately to all, it is the feeling of love. So, we begin with the feeling of affection, and complete it with the feeling of love. That is why, love is called complete value. Love is the feeling of being related to all.

- It all starts with identifying that one is related to other human being (Affection) and it slowly expands to the feeling of being related to all human beings (Love) and then to all, each and every unit in nature (human being as well as other units)

This leads to Undivided Society-it starts from family and slowly expands to world family, without being obstructed at any intermediate level.

Every human being has natural acceptance for expanding up to world family through this feeling of love, but due to lack of understanding of relationship, one is not able to ensure a relationship of mutual fulfilment with one's family members

What do you want to Work for Excellence, or Competition?

- Working for Excellence & Working for Competition are not the same.
- Is Excellence, one helps to bring the other to his level; in Competition, one hinders the other from reaching one's own level
- This Excellence is Absolute and Definite, Competition is always relative, with no definite state, no point of completion.

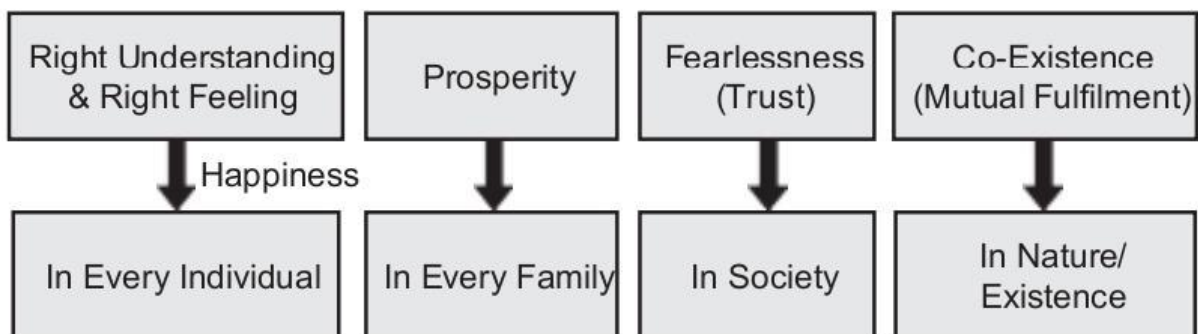
Understanding Harmony in the Society

All pervading harmony (Akhand Samaj) from family to the world family

Do we want harmony only among a limited section of people based on caste, creed, religion, nationality, or with all the people on the globe?

Comprehensive Human Goal

In order to ensure a harmonious society, the following human goal has to be understood in a comprehensive manner:



Summing up all our expectations,

our target is that every individual has right understanding, there is prosperity in every family, fearlessness and trust and harmony in the society and co-existence in the nature. These are the four salient values in the society.

Explore what we are doing right now are we working for the fulfillment of the above mentioned Human Goal, or working to accumulate unlimited money? And what is naturally acceptable to us?

Gross Misunderstanding

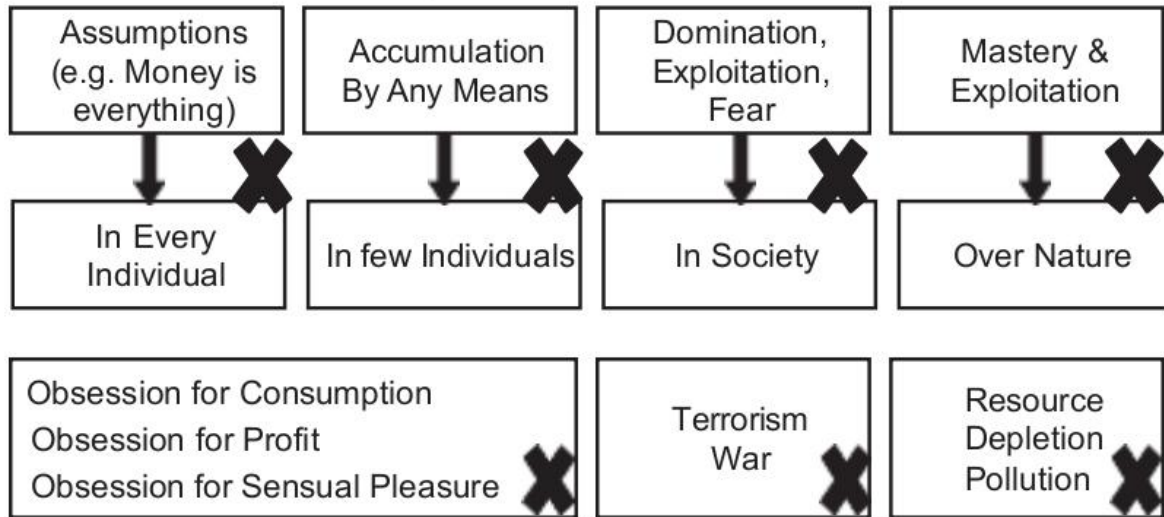


Fig. 17-2. Human Goal vs. Gross Misunderstanding

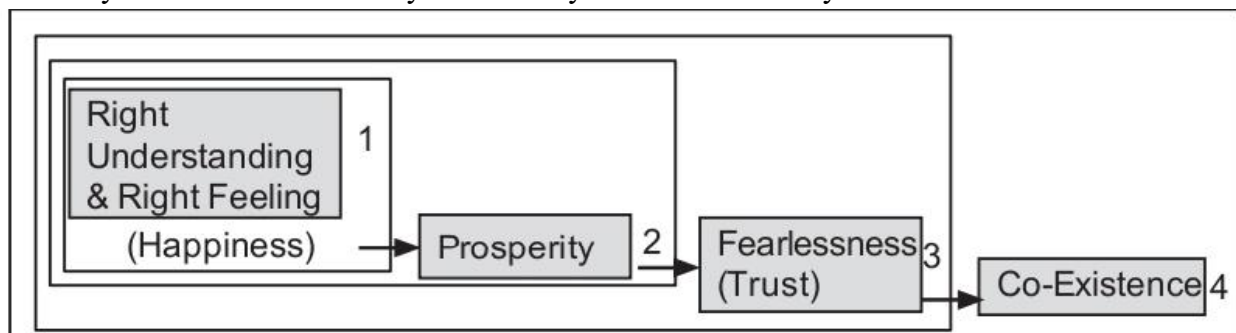
Evolving towards Universal Human Order (Manviya Vyavastha):

On the basis of the comprehensive human goal mentioned earlier, the society gets organized harmoniously in the following order

Family → family cluster → Village → Village cluster → → World Family order

In society, the organization follows the above order i.e harmony in the family leads to harmony in the cluster of families, then to harmony in the village and finally to harmony in the world family.

This way we ensure the harmony from family to the world family.



Five Dimensions of Universal Human order:

The activity in the society to actualize the comprehensive human goal can be visualized in terms of the following five dimensions, the right understanding of which is essential:

- Education-Sanskar
- Justice- Preservation
- Health-Self regulation
- Production-Work
- Exchange-Storage

Though all are interconnected, we can see a primary link of the systems with the goals as:

1. Education-Sanskar → (leads to) → Right understanding and right feeling (happiness)
2. Health-self-regulation → (leads to) → Prosperity
3. Production-Work → (leads to) → Prosperity
4. Justice-Preservation → (leads to)
→ Fearlessness and Co-existence (respectively)
5. Exchange-storage → (leads to) → Prosperity and Fearlessness

Education-Sanskar

Education is to develop right understanding of the harmony at all levels of being – from self to the entire existence (individual, family, society, and nature/existence). Sanskar is to develop the basic acceptances of the harmony at various levels. Education provides the commitment, preparation and practice of living in harmony at all levels. Preparation includes learning the skills and technology for living in harmony. Our living is an expression of our sanskar.

Health and Self-regulation

Self-regulation is the feeling of responsibility towards the Body, for nurturing, protection and right utilization of the Body. Health of the Body is indicated by the fact that it is able to act according to the instruction of the Self and the different parts of the Body are in harmony.

Production-Work

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

There are two important issues related to production-work:

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

Regarding how to produce there are two criteria:

A production process is cyclic when the resources utilised in the process return to their original state in due course of their lifecycle. In the absence of being in tune with the natural processes, what we see ultimately is resource depletion and pollution.

Justice-Preservation:

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

Preservation has to do with relationship of human being with the rest of nature.

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

Precisely, preservation would mean enrichment, protection and right utilization of the rest of nature.

Exchange-Storage:

Exchange means sharing or exchanging physical facility with a view of mutual fulfillment and not with the obsession for profit. The sharing is within the family, or to the extent one has been able to accept relationship. Beyond that is exchange. Through sharing and exchange of physical facility, each family can have all that it needs, i.e. there is mutual fulfillment.

Storage is preserving physical facility after the fulfillment of needs, so that it is available, when required. This is done with a view of mutual fulfilment and not with the obsession for accumulation or exploitation.

Vision For The Universal Human Order

Family order refers to the system in a family of responsible people living together for the common human goal. In particular, the family is making effort for

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

The family cluster order is the next larger unit. It is the system that a group of families evolve in order to fulfil those goals of individual families which require the participation of more people than the family has. The scope of the system from the family order to the world family order is indicated below. It is ensured through successively larger and larger complementary units,

Family Order - Family Cluster Order -Village Order- Village Cluster Order ... Nation Order... World Family Order.

In the family order, my participation (value) is:

- Ensuring happiness in the family by way of helping in the development of right understanding and right feeling in the Self of every member of the family, particularly the next generation.
- Ensuring health in the family by way of a system of nurturing, protection and right utilisation of the Body for every member of the family.
- Ensuring prosperity in the family by way of helping the family recognise the need for physical facility, its production, its protection and its right utilisation.
- Facilitating one or more members of the family to participate in the larger society, in one or more dimensions of human order. In the larger society, my participation (value) is:
- To play a role in one or more dimensions of the human order (education-sanskar, health-self-regulation, production-work, justice-preservation and exchange-storage)

Profession

Once we understand our participation in the society, we will organise the society so that it will facilitate the fulfilment of the common goals for all human beings with a feeling of acceptance for all, i.e. the feeling of love. With that acceptance, we will be able to work together in harmony for these human goals.

Profession is the participation of a human being in one or more of the dimensions of the societal systems.

We may choose our participation where we have developed competence and interest. With the feeling of purpose and relatedness, our professions will be interrelated and, in a manner, that everyone is able to participate meaningfully, i.e. for mutual fulfilment. It includes teachers, farmers, carpenters, doctors and so on.

Unit-IV

HARMONY IN THE NATURE (EXISTENCE)

Understanding Harmony in the Nature

We started exploring the harmony at all levels of living, starting from the human reality, then to the family followed by the society. Now, let us explore the harmony at the level of Nature

Understanding Nature -its Interconnectedness & Mutual Fulfillment

The aggregate of all the mutually interacting units-big or small, sentient or insentient together can be called nature. These units are infinite in number and we could easily observe that there exists a dynamic balance, self regulation among all these units. To facilitate understanding, we can categorize all these units into four distinct orders.

- **Mutual Fulfillment=relatedness+ fulfillment**

There are four orders in nature.

There is mutual fulfillment among the four orders of nature as well as within them.

Mutual fulfillment implies that each unit of the four orders is related to each other and enriching to each other. We will verify this through self-exploration.

The Four Orders in Nature

1. Physical Order (Padarth-awastha)
2. Bio Order (Pran-awastha)
3. Animal Order (Jeev-awastha)
4. Human Order (Gyan-awastha)

Physical order includes material things like soil, water and air.

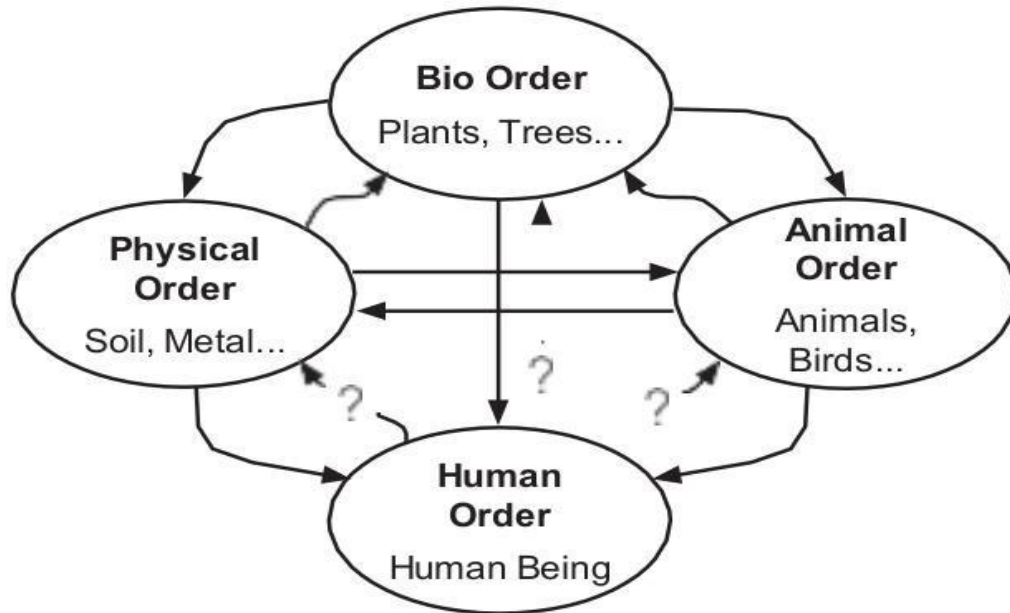
Bio order includes trees, plants etc.,

Animal order includes animals and birds, and

Human order includes human beings.

These four orders can be distinctly recognised in their terms characteristics, participation with other units in similar order, activities, pattern of inheritance, etc.

Mutual Fulfillment among the Four Orders



Verify whether the four orders are mutually fulfilling to other orders or not?

- You will find that in nature all the three orders other than human order are mutually fulfilling for themselves as well as others. Only human order has to work to ensure mutual fulfillment.
- Only the human order is responsible for problems such as pollution, resource depletion, extinction of animals, global warming and other threats to the human race on earth.
- Mutual fulfillment is, of course, naturally acceptable to human order, it just has to be realized and lived accordingly.
- Intrinsically, there is co-existence among all the units of the existence, about which we will keep exploring

Abundance in Nature

Nature is organised in such a manner that the physical facility required for any order is available in abundance. The quantity of soil is far more than that of plants and trees. And both of these are available in far greater quantities as compared to the quantity of animals and birds. Human beings require all these three orders to survive, and the quantity of all these three orders together is far more than the quantity of human beings. By its very being, nature is organised in a manner where quantity of all four orders is in a sequence:

Physical order >> Bio order >> Animal order >> Human order.

Therefore, the requirement of any order is already available in abundance.

Interconnectedness, Self-regulation and Mutual Fulfillment among the Four Orders of Nature

Understanding the Four Orders

We have seen that units are interconnected and interdependent, in a relationship of mutual fulfilment.

Four Orders	Units	Activity	Innateness (Self-organisation)	Natural Characteristic (Participation)	Inheritance
Physical Order	Soil, Metal...	Formation - Deformation	Existence	Composition- Decomposition	Constitution based
Bio Order	Plants, Trees...	"- + Respiration	" + Growth	" + Nurture- Worsen	Seed based
Animal Order	Animals, Birds...	"-, " in Body Selecting-Tasting In the Self	", " in Body Will to live in the Self	", " in body Cruelty, Non-cruelty In the Self	Breed based
Human Order	Human Beings	"-, " in Body	", " in Body	", " in body	Education-Sanskar based
		Imaging, Analysing- Comparing Selecting-Tasting in the Self	Will to live with continuous happiness in the Self		
		Potential for Contemplation, Understanding & Realisation in the Self	Right Feeling & Thought in the Self Right Understanding in the Self	Perseverance, Bravity, Generosity... in the Self	

Activity refers to the internal activity in the unit, based on its self-organisation.

Innateness is the definite self-organisation of a unit. By virtue of its definite self-organisation , the unit exhibits a definite conduct/property. The unit is also self-regulated. A unit and its innateness are inseparable.

Natural characteristic of a unit refers to its natural participation in the larger order.

Inheritance refers to the way by which the units ensure the continuity of their definite conduct, generation after generation. All orders, except human order exhibits definite conduct. In order to ensure definite human conduct, human education-sanskar is required.

Dependence of the Human Being on the

Other Three Orders

One can see that the physical order can exist and sustain itself without any support from the other orders. The units of the bio order, however, are dependent on the units of the physical order for their existence. The units of the animal order, besides being dependent on the air and water of the physical order for their survival, are also dependent on the bio order for their food. The human order is dependent on all of the other three orders for its existence and survival. If the human being does not ensure a relationship of mutual fulfilment with the other three orders, the human being is certainly going to face the negative consequences.

Interconnectedness and Mutual Fulfillment in Nature

In nature, all the units are connected to each other and fulfilling each other. Human beings are related to all other human beings. On this basis, we have feelings and emotions for everyone.

Human being is connected to all the material units in the existence and gets aware of it as he/she starts exploring. Similarly, we can explore other units in existence, knowing their characteristics and participation.

Therefore, while interacting with the rest of nature, we have to ensure right utilisation, enrichment and protection. It results in prosperity for human being and preservation (protection and enrichment) of the rest of nature.

Realizing Existence as Co-existence at All Levels Harmony in

Existence

There are two types of basic realities in existence – **one is space and the other is units**. The units are in space.

There are innumerable units in existence. There is air, water, soil, earth, sun, moon, plants, trees, animals, birds, human beings etc. These units are in space. The co-existence of the two is in the form of units submerged in space.

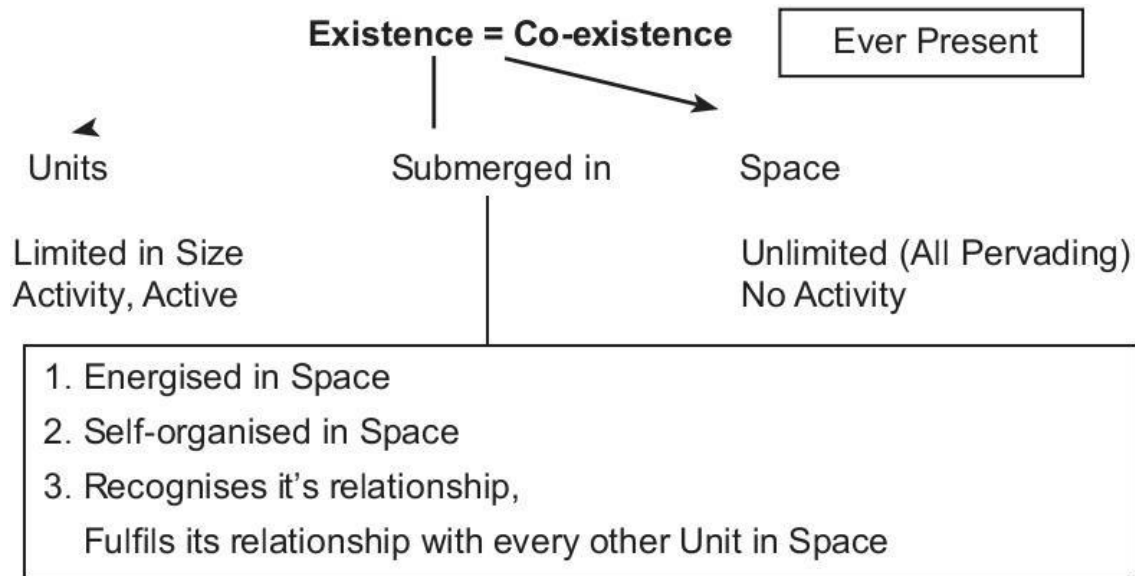
Units are Limited in Size; Space is Unlimited

We can observe units all around – they are limited in size. Coming to space, it is unlimited. It is spread all around. It is all-pervading. There is no limited size of space. It does not have any boundary.

Units are Activity, they are Active; Space is “No-Activity”

Every unit is an activity and it is active with other units. In itself, one or the other kind of activity is always taking place in the unit. Further, the unit is interacting with other units, i.e. it is active in relation to other units. When it comes to space, it is no-activity. There is activity only in the units.

Understanding submergence



1. Units are Energised in Space

Being in co-existence with space, every unit is energised, right from the smallest atom to the largest planet.

2. Units are Self-organised in Space

Being in co-existence with space, every unit is self-organised. It is in a definite order. By being in a definite order, it exhibits a definite conduct – that is how one can identify or recognise and study that unit.

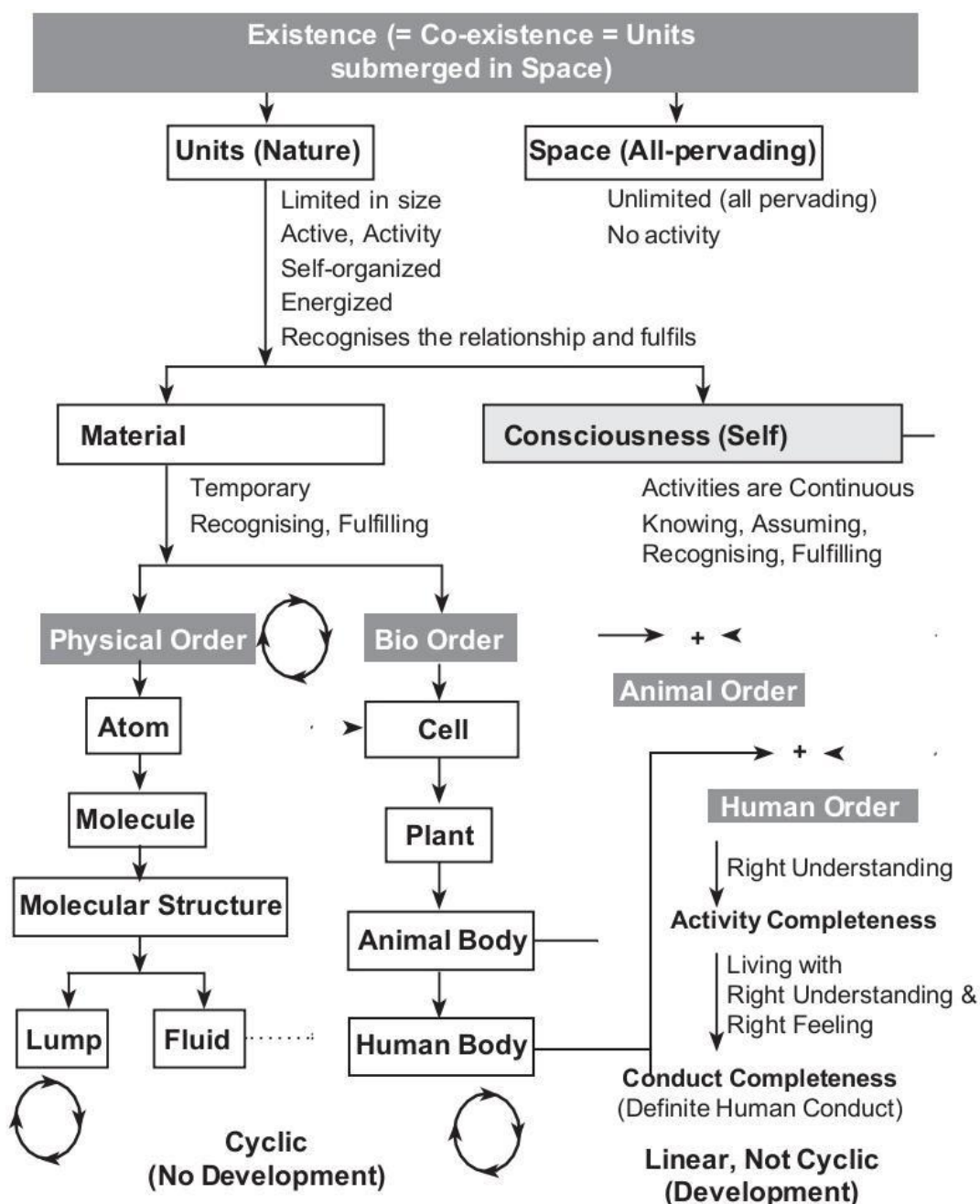
3. Units Recognise their Relationship and Fulfil it with Every Other Unit in Space

Being in co-existence with space, every unit recognises its relationship with every other unit in space and fulfills that relationship.

The Holistic Perception of Harmony in Existence

The existence is units in space. The units are of two types:

- Material (insentient)
- Consciousness (the Sentient 'T')



Units are of two types – material units and consciousness units.

Material units are temporary in time, while consciousness units (Self) are continuous. Material units recognise and fulfil their relationship with other units– their conduct is definite.

Consciousness units recognise and fulfil

their relationship on the basis of assuming without knowing or assuming based on knowing – the conduct of the human being is definite if it is operating on the basis of assuming based on knowing; and it is indefinite if it is operating on the basis of assuming without knowing. All material units are composed of other (simpler) material units. The smallest or fundamental stable material unit is the atom. An atom may combine with another atom to form a molecule.

These molecules further combine to form molecular structure. Molecular structures can exist either as lumps, or fluids. Fluids provide nurturing of cells and such cells combine to form plants, the animal body and the human body. Coming to the domain of consciousness, there is just one type of unit which we have referred to the Self. We can classify all the units in existence into four orders. Material units can be classified into two orders – physical order and bio order. The animal order is the co-existence of consciousness (Self) and the animal body (material). The human order is also the co-existence of consciousness (Self) and the human body (material).

Development or permanent change is possible only in the domain of consciousness. It is in terms of

- developing right understanding (understanding co-existence) and the right feeling (feeling of co-existence) in the Self. It means awakening to the activities of contemplation (of relationship, participation in the larger order), understanding (of self organisation, harmony) and realisation (of co-existence) and
- living on the basis of right understanding and right feeling- part one is updating all our desires, thoughts and expectations in line with right understanding and right feeling; part two is the expression in the form of behaviour, work and participation in the larger order.

Expression of Co-existence at Different Levels

Level Name	Relationship	Details
4b. Existence	Co-existence	Units submerged in Space (energised, self-organised, recognising and fulfilling relationship)
4a. Nature	Mutual Fulfilment	4 orders
3. Society	Right Understanding and Right Feeling, Prosperity, Fearlessness (Trust), Co-existence	Human-Nature relationship Natural laws Universal Human Order Human Tradition
2. Family	Feeling of co-existence Trust, Respect... Love	Human-Human relationship Justice Undivided Society
1b. Individual Human Being	Co-existence of Self(I) and Body	Self-Body relationship
1a. Self (I)	Continuous Happiness (happiness, peace, satisfaction, bliss)	Realisation of co-existence, → Feeling and thought of co-existence → co-existential behaviour, work & participation

The completion point for human being (materialising universal human order) is also the completion point of the universal order in existence. In that sense, the universal human order and universal order are synonymous. This is also the total expression of existence. It is the completion point of unfolding of existence as co-existence. Thus, My Participation (Value) in Existence is to **Realise the Coexistence and Live in Co-existence.**

Unit-V

IMPLICATIONS OF THE HOLISTIC UNDERSTANDING – A LOOK AT PROFESSIONAL ETHICS

Basis for Universal Human Values

Natural Acceptance of Human Values in Different Dimensions of Human Living

Based on our understanding of harmony, we participate in the larger order.

Our participation at different levels is our value. The identification of values is based on realisation and understanding. The participation of the human being is in the form of behaviour and work. We studied about the values of behaviour as the nine values in relationship: trust, respect, affection, care, guidance, reverence, gratitude, glory and love. Likewise, working with material things, ensuring their right utilisation, enrichment and protection is our value. It results into prosperity for human being and preservation (enrichment, protection and right utilisation) of the rest of nature. The universal human values are manifestations of the truth of existence, i.e. co-existence, in various dimensions of human participation in the existential order. These values are naturally acceptable to all human beings and conducive to human happiness. Only our ignorance leads to all the difficulties and confusions in appreciating and inculcating these universal values.

Implications of Value Based Living

At the level of the individual - Happiness, peace, contentment and bliss in the self, perseverance, bravery and generosity in living of the individual.

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.

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 of material and proper units through right availability of temperature, air, water, soil and other natural resources, that is to say, a Universal Human Order.

Definitiveness of (Ethical) Human Conduct

Definite human conduct is the sum total of the state of harmony within, expressing itself and participating in harmony with the outside world.

The harmony in the Self is naturally expressed and extended at all levels of our being as follows:

Harmony at the level of Self	Happiness
Harmony of the Self with the Body	Health at the level of body
Harmony in the family, in human-human relationship	Mutual happiness, justice, fearlessness
Harmony with rest of nature	Mutual prosperity – prosperity in human being and preservation of rest of nature

Harmony with the whole of nature/ existence	Co-existence (mutual fulfilment)
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Ethical Human Conduct

In accordance with the above understanding, the ethical human conduct can be characterized in terms of VALUES - POLICY- CHARACTER

Values: Human Values – Understanding of role of Human Being in Existence

Once we have the right understanding (of relationship, harmony and co-existence), we are able to see our natural participation or values at all levels of being – from individual, to family, society, nature / existence. This participation or the human values are definite and form the basis of our ethical human conduct.

Policy – Thought of how to express (live with) Human Values

Having identified the definite human values, these become the guide to our imagination (desire, thought and expectation). Our imaginations are always in terms of how to fulfil this participation, how to live with these values. The comprehensive analysis of how to live with these values, how to express these values what policy is. These policies are, therefore, naturally conducive to human welfare – conducive to enrichment, protection and right utilization of self, body and physical resources; and at the same time, they are conducive to the welfare of every unit in existence.

Character:

Human characteristic expression or the interaction of the human being with the world outside, in terms of behaviour, work and participation in the larger order. This can be understood in terms of the following:

- ❖ Chastity in conjugal relationship i.e. chastity in husband-wife relationship
- ❖ Rightful acquisition and utilization of wealth – by way of labour, using cyclic and mutually enriching production processes.
- ❖ Kindness in behaviour and work – ensures justice in behaviour and preservation of the rest of nature in work, leading to fulfilment of the comprehensive human goal; at the same time compensating for deficiencies created in the past.
- ‘Ethical conduct’ implies that it is naturally acceptable to me and does not give rise to conflict within.
- ‘Ethical conduct’ implies that it is in consonance with the right understanding of the reality – the underlying harmony at all levels.
- ‘Ethical conduct’ implies that it leads to mutual fulfilment with other people and mutual enrichment with rest of nature

Thus, the ‘ethical conduct’ is self-satisfying, people-friendly and ecofriendly for all time, place and individual.

Professional Ethics in The light of Right Understanding

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

Professional Ethics

Professional ethics can be seen as the code of ethical conduct of the profession. Ethical conduct of profession implies the right utilization of one's professional skills in the larger order towards the fulfillment of

comprehensive human goal.

Salient Features Characterizing Professional Ethics may be summarised as follows:

1. Clarity about the comprehensive human goal
2. Confidence in oneself as well as confidence in the harmony, coexistence and self-regulation prevailing in entire existence
3. Competence of mutually fulfilling behaviour
4. Competence of mutually enriching interaction with nature
5. Holistic vision about technologies, production systems and management techniques.
6. Understanding of one's social responsibility

Salient Unethical Practices in the Profession at Present

In the present system, there is no tangible mechanism to develop the ethical competence of the individual and the dominating worldview is primarily profit-oriented. Let us have a critical look at the contradictions and dilemmas because of the prevailing world view in profession today.

- 1 Corruption at various levels and in different forms
2. Tax-evasion and misappropriation of funds
- 3 Unethical nature of advertisements and sales promotion
4. Cut-throat' competition
- 5 production Adulteration and spurious
6. Exploitation at various levels
- 7 Negligence and disregard for environment
8. technologies Promotion of unsustainable technologies.

Using the above examples, bring out the salient contradictions and dilemmas existing today.

To understand the above situation correctly, it is necessary to appreciate that the present ethos guiding all our activities is primarily profit-maximization; wealth maximization, comfort maximization and all the systems and efforts are influenced by it. By now it should have been clear

that such an ethos is not conducive to continuous human happiness and prosperity. In an over-arching environment of profit maximization, to expect ethical conduct by individuals is a contradiction in terms. Hence, it gets thwarted time and again. Without rectifying our world view, we are trying to ensure ethical conduct through checks and controls, through oaths, through punishments and rewards etc. But such a remedy proves unstable, frustrating, full of dilemmas. Hence, a change of ethos, a change of perception is the prime requisite, which is core message of this course. The prime need is to develop the ethical competence through right understanding.

A Basis For Humanistic Education, Humanistic Constitution and Universal Human Order

The primary step to move towards the holistic way of life is to develop the right understanding among the human beings, commitment to live accordingly and then to develop the requisite skills and knowledge systems to implement the right understanding in real life. Thus, it calls for a change in the education system towards humanistic education. The right understanding provides us with the vision of such a humanistic education.

Humanistic Education

The humanistic education will facilitate the process of self-exploration which will lead to continuous self-evolution of human beings. It will also enable the realisation of one's innateness as well as the universality and definitiveness of ethical human conduct. It will also develop the assurance that only value-based living can be conducive to continuous happiness and prosperity for one and all.

Humanistic Constitution

In addition, the right understanding also provides us the basis for a humanistic constitution which is essential to the development of an unfragmented human society and a universal human order. Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among the salient directive principles of a humanistic constitution. It will also be conducive to social justice. It may be a thought-provoking exercise to visualise a model of humanistic constitution. Humanistic education leads to human conduct, human constitution, universal human order and in turn, universal human order ensures humanistic education for the next generation. And the entry point is humanistic education.

So finally, it may be concluded that it is possible to move towards a **Universal Human Order** with the help of suitable systems and policies evolved in the light of right understanding. Such a development will be naturally acceptable to all human beings.

Holistic Technologies, Production Systems and Management Models Typical Case Studies

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 materialistic world view; 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.

Ability to Develop Holistic Systems

By now it must have become clear that understanding of harmony at various levels along with the appreciation of comprehensive Human goal enables us to characterize the criteria of appropriateness (people-friendliness and eco-friendliness) of technologies, production systems and management models.

Criteria for Production Systems and Technologies

- Renewability
- Preservation of natural balance
- Utilizing local resources and expertise
- Decentralized and conducive to meaningful mass employment
- Catering to real needs
- Matching of production, distribution and consumption etc.
- Low cost and energy efficient

- Enhancing human interaction and cooperation
- Durability, life cycle and recyclability of products

Criteria for Management Models:

- The whole unit working as a well-knit family
- Cooperative, motivational and mutually fulfilling
- Ensuring correct appraisal of human labour and skills
- 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

Case studies of Typical Holistic Technologies, Management Models and Production Systems

1. Biomass based Energy Technologies
2. Animal Driven Gadgets
3. Micro-hydel and Wind power Prime-movers
4. Solar Energy Devices
5. Eco-sanitation Technologies
6. Green Building Materials and Techniques
7. Water shed Management.
8. Eco-friendly Agriculture

Case studies of Management models-e.g Gramin Bank, Lizzat Cooperatives, Auroville, Ralegaon sidhi, Brahma Kumaris etc.

Strategies for Transition Towards Value-based Life and Profession

To be able to fulfil the basic human aspirations i.e., happiness and prosperity

and their continuity, it is essential to gain the right understanding – the understanding about oneself vis-a-vis the rest of existence, the understanding about continuous happiness and prosperity. This involves the realisation that there is an innate harmony at all levels of existence.

In fact, the whole existence is co-existence. It is the essential purpose of human beings to understand this harmony and co-existence and learn to live in accordance with it and be fulfilled. It thus leads to:

- Individual transformation – from animal consciousness to human consciousness and
- Societal transformation – from inhuman society to humane society

Steps for Transformation

Step 1: Steps for Individual Transformation

- verify the proposals on your own right,
- To be aware of yourself, of your imagination (desire, thought and expectation) every moment.
- The third sub-step is self-evaluation – to evaluate your sanskar

Step 2: Creating Mass Awareness towards Holistic Development

Step 3: Moving towards Humanising the Mainstream Education

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