



VSM COLLEGE OF ENGINEERING AUTONOMOUS

Accredited by NAAC with 'A' Grade - 3.23/4.00 CGPA
(Approved by AICTE, New Delhi and Permanently affiliated to JNTUK, Kakinada)
Recognised under 2(f) and 12(B) of UGC, Certified by ISO 9001:2015 Sponsored by
The Ramchandrapuram Education Society (Estd. 1965)



Department of ELECTRICAL & ELECTRONICS ENGINEERING

UNIVERSAL HUMAN VALUES-
UNDERSTANDING HARMONY AND
ETHICAL HUMAN CONDUCT
SUBJECT MATERIAL

YEAR : II SEMESTER : I

Regulation: VR23

Subject Code: VR2321002

Prepared by

Mrs. K. SRI VALLI
Assistant Professor
HBS Department



ζ

ə

æ

β

η

φ

Σ

áéíóú

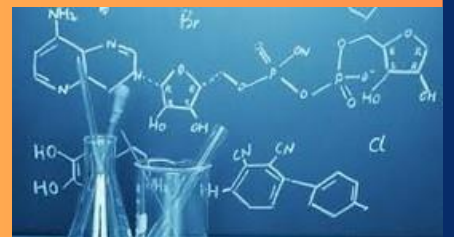


æ

ə

ð

tʃ





JAWAHARLAL NEHRU TECHNOLOGICAL UNIVERSITY KAKINADA
KAKINADA–533003, Andhra Pradesh, India
DEPARTMENT OF ELECTRICAL AND ELECTRONICS ENGINEERING

IV Year –I SEMESTER	L	T	P	C
	3	0	0	3
UNIVERSAL HUMAN VALUES-2: UNDERSTANDING HARMONY				

Course objective: To develop a holistic perspective based on self-exploration about themselves (human being), family, society and nature/existence, to understand (or developing clarity) of the harmony in the human being, family, society and nature/existence, to strengthen self-reflection and to develop the commitment and courage to act.

UNIT-1:

Course Introduction - Need, Basic Guidelines, Content and Process for Value Education

- 1) Purpose and motivation for the course, recapitulation from Universal Human Values-I
- 2) Self-Exploration–what is it? - Its content and process; ‘Natural Acceptance’ and Experiential Validation- as the process for self-exploration
- 3) Continuous Happiness and Prosperity- A look at basic Human Aspirations
- 4) Right understanding, Relationship and Physical Facility- the basic requirements for fulfilment of aspirations of every human being with their correct priority
- 5) Understanding Happiness and Prosperity correctly- A critical appraisal of the current scenario
- 6) Method to fulfill the above human aspirations: understanding and living in harmony at various levels. Include practice sessions to discuss natural acceptance in human being as the innate acceptance for living with responsibility (living in relationship, harmony and co-existence) rather than as arbitrariness in choice based on liking-disliking.

UNIT- 2:

Understanding Harmony in the Human Being - Harmony in Myself!

- 1) Understanding human being as a co-existence of the sentient ‘I’ and the material ‘Body’
- 2) Understanding the needs of Self (‘I’) and ‘Body’ - happiness and physical facility
- 3) Understanding the Body as an instrument of ‘I’ (I being the doer, seer and enjoyer)
- 4) Understanding the characteristics and activities of ‘I’ and harmony in ‘I’
- 5) Understanding the harmony of I with the Body: Sanyam and Health; correct appraisal of Physical needs, meaning of Prosperity in detail
- 6) Programs to ensure Sanyam and Health. Include practice sessions to discuss the role others have played in making material goods available to me. Identifying from one’s own life. Differentiate between prosperity and accumulation. Discuss program for ensuring health vs dealing with disease.

UNIT-3:

Understanding Harmony in the Family and Society- Harmony in Human Relationship

- 1) Understanding values in human-human relationship; meaning of Justice (nine universal values in relationships) and program for its fulfillment to ensure mutual happiness; Trust and Respect as the foundational values of relationship
- 2) Understanding the meaning of Trust; Difference between intention and competence
- 3) Understanding the meaning of Respect, Difference between respect and differentiation; the other salient values in relationship
- 4) Understanding the harmony in the society (society being an extension of family): Resolution, Prosperity, fearlessness (trust) and co-existence as comprehensive Human Goals
- 5) Visualizing a universal harmonious order in society- Undivided Society, Universal Order- from family to world family. Include practice sessions to reflect on relationships in family, hostel and institute as extended family, real life examples, teacher-student relationship, goal of education etc. Gratitude as a universal value in relationships. Discuss with scenarios. Elicit examples from students’ lives.



JAWAHARLAL NEHRU TECHNOLOGICAL UNIVERSITY KAKINADA
KAKINADA–533003, Andhra Pradesh, India
DEPARTMENT OF ELECTRICAL AND ELECTRONICS ENGINEERING

UNIT-4:

Understanding Harmony in the Nature and Existence - Whole existence as Coexistence

- 1) Understanding the harmony in the Nature
- 2) Interconnectedness and mutual fulfilment among the four orders of nature recyclability and self regulation in nature
- 3) Understanding Existence as Co-existence of mutually interacting units in allpervasive space
- 4) Holistic perception of harmony at all levels of existence. Include practice sessions to discuss human being as cause of imbalance in nature (film “Home” can be used), pollution, depletion of resources and role of technology etc.

UNIT-5:

Implications of the above Holistic Understanding of Harmony on Professional Ethics

- 1) Natural acceptance of human values
- 2) Definitiveness of Ethical Human Conduct
- 3) Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order
- 4) Competence in professional ethics: a. Ability to utilize the professional competence for augmenting universal human order b. Ability to identify the scope and characteristics of people friendly and eco-friendly production systems, c. Ability to identify and develop appropriate technologies and management patterns for above production systems.
- 5) Case studies of typical holistic technologies, management models and production systems
- 6) Strategy for transition from the present state to Universal Human Order: a. At the level of individual: as socially and ecologically responsible engineers, technologists and managers b. At the level of society: as mutually enriching institutions and organizations
- 7) Include practice: Exercises and Case Studies will be taken up in Practice (tutorial) Sessions eg. To discuss the conduct as an engineer or scientist etc.

TEXT BOOKS:

- 1) Human Values and Professional Ethics by R R Gaur, R Sangal, G P Bagaria, Excel Books, New Delhi, 2010

REFERENCE BOOKS:

- 1) Jeevan Vidya: Ek Parichaya, A Nagaraj, Jeevan Vidya Prakashan, Amarkantak, 1999.
- 2) Human Values, A.N. Tripathi, New Age Intl. Publishers, New Delhi, 2004.
- 3) The Story of Stuff (Book).
- 4) The Story of My Experiments with Truth - by Mohandas Karamchand Gandhi
- 5) Small is Beautiful - E. F Schumacher.
- 6) Slow is Beautiful - Cecile Andrews.
- 7) Economy of Permanence - J C Kumarappa .
- 8) Bharat Mein Angreji Raj - PanditSunderlral .
- 9) Rediscovering India - by Dharampal .
- 10) Hind Swaraj or Indian Home Rule - by Mohandas K. Gandhi.
- 11) India Wins Freedom - Maulana Abdul Kalam Azad.
- 12) Vivekananda - Romain Rolland (English).
- 13) Gandhi - Romain Rolland (English).

Course outcome: Students will be able to discuss a holistic perspective based on self-exploration about themselves (human being), family, society and nature/existence, to explain (or developing clarity) of the harmony in the human being, family, society and nature/existence, to strengthen self-reflection and to judge the commitment and courage to act.

Chapter 1: Understanding Value Education

Meaning of Value Education

Value means importance, and education means knowledge, therefore value education means the knowledge of importance. In other words, when we get knowledge of the importance of anything, the importance of human beings, the importance of us as human beings, then we have value education.

Value education deals with what is universally valuable to us, what is conducive to our individual and collective happiness and prosperity in a sustainable way.

This definition refers to it as the process that gives young people an initiation into values, giving knowledge of the rules needed to function in this mode of relating to other people and to seek the development in the student a grasp of certain underlying principles, together with the ability to apply these rules intelligently and to have the settled disposition to do so.

Difference between Value Education & Moral Education

Difference between Value Education & Moral Education

Value Education	Moral Education
Proposal, Self Verification	Do's & Don'ts
↓	↓
Understanding, Knowing	Preconditioning, Assuming
↓	↓
Self-motivated, Unconditional	Externally Motivated, Conditional
- Self-discipline (स्व-अनुशासन)	- Fear / Incentive
- Self-organised (स्वतंत्रता)	- Enslaved (परतंत्रता)

Values vs Moral

Significance of Value Education

Value education is important to help everyone in improving the value system that he/she holds and puts it to use. Once, one has understood his/ her values in life he/she can examine and control the various choices he/she makes in his/ her life. One has to frequently uphold the various types of values in his/ her life such as cultural values, universal values, personal values, and social values.

Thus, value education is always essential to shape one's life and to give one an opportunity of performing on the global stage. The need for value education among the parents, children, teachers, etc, is constantly increasing as we continue to witness increasing violent activities, behavioral disorders, and lack of unity in society, etc.

Value education enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfilment. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations.

The Role of Value Education

Value education plays a very important role in creating a better society, more ethical organizations and groups, and better human beings. Let us take a look at how it does this:

1. Value education can help to build human beings who possess strength, integrity, and fortitude.
2. Value education builds the values of cooperation and peace as well as tolerance.
3. Efficiency can step up if a person possesses the right values. This may include punctuality, keeping one's word, professionalism, lack of bias or prejudice, etc.
4. Creating cordial relationships between people by encouraging the values of respect, love, and affection.
5. Promoting personality development and social cohesion.
6. Regeneration values of national pride and integration towards nation-building.
7. Building character in the young people who will lead the country in the future.
8. Promoting harmony between nations and creating a peaceful world order.
9. Identifying the core universal values of:
 - Truth (Satya)
 - Righteous Conduct (Dharma)
 - Peace (Shanti)
 - Love (Prema)
 - Non-Violence (Ahimsa)
10. To help create a foundation of the quality of life and strike a balance between external and internal values.

Thus value education can play a significant role in the betterment of individuals, groups, and society at large

Need for Value Education

- **Correct identification of our aspirations.** The subject which enables us to understand 'what is valuable' for human happiness is called 'value education' (VE). Thus, VE enables us to understand our needs and visualize our goals correctly, and also indicate the direction for their fulfillment. It also helps to remove our confusion and contradictions and bring harmony at all levels.
- **Understanding universal human values to fulfill our aspirations in continuity.** Values form the basis for all our thoughts, behaviors, and actions. Once we know what is valuable to us, these values become the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.
- **Complementarity of values and skills.** To fulfill our aspirations both values and skills are necessary. When we identify and set the right goals and produced them in the right direction. This is known as the **value domain**, the domain of wisdom, and when we learn and practice to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavor (struggle). This is known as the **domain of skills**. Hence, there is an essential complementarity between values and skills for the success of any human endeavor. For example, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy.
- **Evaluation of our beliefs.** Each one of us believes in certain things and we base our values on these beliefs, be they false or true which may or may not be true in reality. These beliefs come to us from what we read, see, hear, what our parents tell us, our friends talk about, what the magazines talk of, what we see on TV, etc. Value Education helps us to evaluate our beliefs and assumed values.
- **Technology and human values.** The present education system has become largely skill-based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide the competence of deciding what really is valuable. 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 human beings irrespective of caste, creed, nationalities, religion, etc., for all times and regions.
- **Rational:** It has to appeal to human reasoning. It has to be amenable to reasoning and not based on dogmas or blind beliefs.
- **Natural and verifiable:** It has to be naturally acceptable to the human being who goes through the course and when we live on the basis of such values it leads to our happiness. It needs to be experientially verifiable, and not based on dogmas, beliefs, or assumptions.
- **All encompassing:** Value education is aimed at transforming our consciousness and living. Hence, it needs to cover all the dimensions (thought, behavior, work, and realization) and levels (individual, family, society, nature, and existence) of human life and profession.
- **Leading to harmony:** The value education ultimately is targeted to promote harmony within the individual, among human beings, and with nature.

• Content of value education

- The scope of value education includes **all dimensions (thoughts, behaviour, work and realization) and all levels (individual, family, society and nature – existence)**.
- Accordingly, the content of value education will be to understand myself, my aspirations, my happiness; understand the goal of human life comprehensively, understand the other entities in nature, the innate inter-connectedness, the co-existence in the nature- existence and finally the role of human being in this nature/existence entirely. Hence, it has to encompass understanding of harmony at various levels and finally, learning to live in accordance with this understanding by being vigilant to one's thoughts, behaviour and work.

• Process of value education

- The process for value education has to be that of self-exploration and not of giving sermons of telling do's and don'ts. Whatever is found as truth or reality may be stated as a proposal and everyone is to be encouraged to verify it on his/ her own right. Various aspects of reality facilitating the understanding of human values will be presented as proposals. We need to verify these proposals for ourselves and examine our living in this light.
- In other words, the process of value education adopted here is that of self-exploration which includes two things: verification at the level of natural acceptance and experiential validation in living.

• Conclusion

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

• Technology and value education

- Technology has neither its own brains nor heart. It can create or destruct as the person wills. However, the human who creates technology has both brains and heart and that is where value education is needed to create future technocrats by making them fully aware of both the constructive and destructive aspects of technology. If technology can produce life-saving drugs, it can also produce nerve gas that may be used for the mass destruction of life.
- It is not the fault of technology but the technocrats who misuse the technology for producing destructive tools.

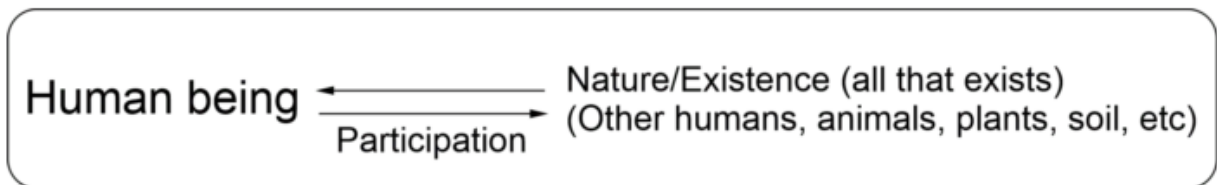
- If technology is a tool in the hands of technocrats the human values implanted in their minds guide them into using this tool for bringing happiness to humankind. The need of value education for technical students is, thus, more than justified in order to produce an upcoming generation of technocrats.
- If humankind is enjoying immense benefits of advanced technology, it is also facing its woes in the form of pollution, global warming, and dwindling ecology because of the colossal absence of human values in the so-called advancement. Only technocrats who are well-grounded in human values can reroute the path of technical advancement for the better.

Chapter 2: Self Exploration as the process of Value Education

Self Exploration

Self-exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self-exploration, we get the value of ourselves.

The value of any entity is its participation in the larger order. In the case of human beings, to understand what is valuable, we need to study ourselves and the “larger order” around us, which is everything around us.



We live with this entirety (family, friends, air, soil, water, trees, etc.) and we want to understand our relationship with all these. For this, I need to start observing inside. What we are doing is we are observing outside, but not inside (“what I feel when I saw this”).

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 ourselves, our present beliefs and aspirations vis-à-vis what we really want to be (that is to say, what is naturally acceptable to us). If these two are the same, then there is no problem. If on investigation we find that these two are not the same, then it means we are living with this contradiction (of not being what we really want to be) and hence, we need to resolve this contradiction this conflict within us. 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.
2. **It is a process of self-evolution through self-investigation:** It successively enables us to evolve by bridging the gap between “what we are” and “what to be”. Hence, self-exploration leads to our own improvement, our self-evolution – we will become qualitatively better.
3. **It is a process of knowing oneself and through that, knowing the entire existence:** The exploration starts by asking simple questions about ourself, which gives our clarity about our being, and then clarity about everything around us.
4. **It is a process of recognizing one’s relationship with every unit in existence and fulfilling it:** It is a process of becoming aware about our right relationship with other entities in existence and through that discovering the interconnectedness, co-existence and other in the entire existence, and living accordingly.
5. **It is a process of knowing human conduct, human character, and living accordingly:** It is a process of discovering the definitiveness of human conduct and human character and enabling one to be definite in thought, behavior, and work.

6. **It is a process of being in harmony in oneself and in harmony with entire existence:** This process of self-exploration helps us to be in harmony with ourselves and with everything around us.
7. **It is a process of identifying our innateness and moving towards self-organization and self-expression:** This process of self-exploration helps us to identify our swatva and through that acquiring swatantrata and swarajya.
Swatva: Innateness of self – the natural acceptance of harmony
Swatantrata: Being self-organized – being in harmony with oneself
Swarajya: Self-expression, self- extension – living in harmony with others

Swatva → Swatantrata → Swarajya

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. **The Desire/Goal:** What is my (human) Desire/Goal?
2. **Program:** What is my (human) program for fulfilling the desire?

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

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

In short, the above two questions cover the whole domain of human aspirations and human endeavor. Thus, 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
 - Not on the basis of equipment/instrument data
 - Not on the basis of the assertion by other human beings.

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

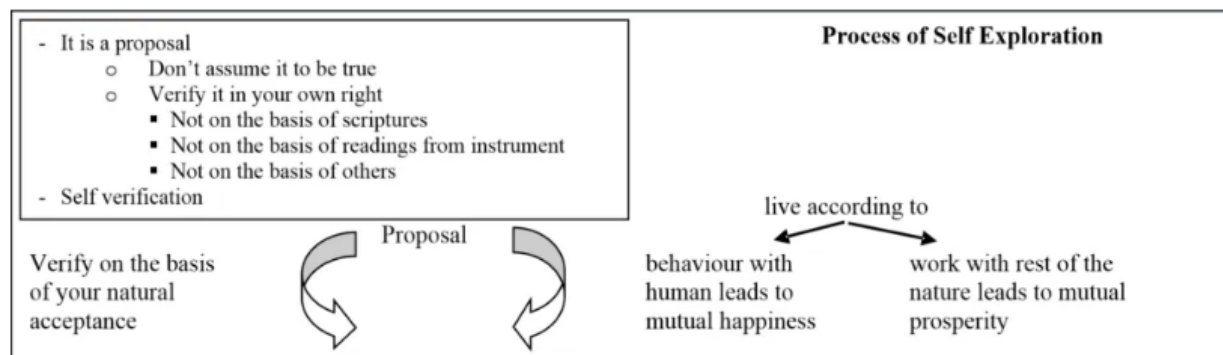
Don't just accept / reject these only on the basis of the following:

- Because something like this/ different from this, has been mentioned in scriptures,
- Or, 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.

Then what to do

- Verify on the basis of your natural acceptance
- Live accordingly to validate it experientially
 - If the proposal is true in behavior with human **leads to mutual happiness**
 - If the proposal is true in work with rest of the nature **leads to mutual prosperity**
- Results in realization and understanding
- On having realization and understanding we get
 - Assurance
 - Satisfaction
 - Universality (Applies to all time space and individual)

Remember, it is a process of self-exploration, therefore, it has to be authenticated by us alone by means of verification at the level of natural acceptance and experiential validation. The process is shown in the diagram below:



Take an 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 the 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.

Mechanism of Value Education

If one can explore and understand the self in such a manner that he/she grasps the essence of the self there may never need to be any reason for psychological help at a large stage. The two mechanisms for self-exploration may be identified as:

- Natural Acceptance
- Experiential Validation.

Natural Acceptance

Natural acceptance implies unconditional and total acceptance of the self, people, and environment. It also refers to the absence of any exception from others. Once we fully and truly commit ourselves on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquility, and fulfillment.

Actually, natural acceptance is a way to accept good things naturally. Learn everything that is good from others, but bring it in, and in our own way absorb it; do not become others.

In other words, natural acceptance is the process to understand ourselves first. Try to find out the ego stage. Try to reduce that. Open our eyes and look around. The world is full of good things. We need to accept the right naturally. Once it starts coming naturally, we will feel that we are actually upgraded ourselves and now we are above then the rest of the world. Problems are part of life and natural acceptance is the answer to that.

Characterstics of Natural Acceptance

1. Natural acceptance does not change with time.
2. It does not depend on the place.
3. It does not depend on our beliefs or past conditioning.
4. This natural acceptance is 'constantly there', something we can refer to.
5. Natural acceptance is the same for all of us: it is part and parcel of every human being, it is part of humanness.

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.

We are often told to accept ourselves for who are. Most of what we know about ourselves is not only through our own opinion of ourselves 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 experiential validation.

Chapter 3: Basic Human Aspirations – Continuous Happiness and Prosperity

Every human being is continuously trying to do things to make him/ her happy and every human being is capable of feeling this happiness in himself/ herself spontaneously. In addition to happiness, we aspire for adequate fulfillment of our bodily needs. Nobody wants to be deprived even for a single moment.

Happiness

The state or situation in which I live if there is harmony/ synergy in it, then I like to be in that state or situation. i.e. to be in the state of liking is happiness.

Happiness is a state of mind or feeling characterized by contentment, love, satisfaction, pleasure, or joy. A variety of biological, psychological, religious, and philosophical approaches have striven to define happiness and identify its sources. Happiness may be described as consisting of positive emotions and positive activities. There may be three kinds of happiness: pleasure, engagement, and meaning. In other words, freedom from want and distress, consciousness of the good order of things, assurance of one's place in the universe or society, inner peace, and so forth. Happiness is the state of mind, where we feel good in most of the walks of life.

Philosophers and religious thinkers often define happiness in terms of living a good life; or flourishing, rather than simply as an emotion.

Unhappiness

On the other hand, when we experience feelings such as failure, disrespect, lack of confidence, being doubtful in ourselves or about others, we feel unhappy as they are states of conflict. These are the states when there is a lack of harmony, either within and want to try and change them – we can call this unhappiness. We can thus state unhappiness as:

The state/situation in which I live, if there is conflict/contradiction in it, then I do not like to be in that state or situation. i.e. to be in the state of disliking is unhappiness.

Happiness = Harmony	Unhappiness = Disharmony
To have clarity, solution within	To have confusion, problem within
To be in harmony with family members	To be in conflict with family members
To be in harmony with the society	To be in opposition with society
To be in harmony in nature/existence	To struggle for survival
= Happiness	= Unhappiness

Happiness	Unhappiness
The state or situation, in which I live,	The state or situation, in which I live,
if there is harmony / synergy in it,	if there is disharmony / contradiction in it,
then it is Naturally Acceptable to me to be in that state / situation	then it is not Naturally Acceptable to me to be in that state / situation
↓	↓
To be in a state of Harmony / Synergy is Happiness	To be forced to be in a state of Disharmony / Contradiction is
↓	↓
Happiness = To be in Harmony	Unhappiness = Disharmony

Prosperity

Prosperity is the feeling of having or making available more than required physical facilities.

To ascertain prosperity, two things are essential:

1. Correct assessment of the need for physical facilities, and
2. The competence of making available more than required physical facilities (through production).

Almost all of us feel that wealth alone means prosperity and try to explain this phenomenon on this non-existent or half fact. This is the state of enlightenment towards a better life and a happy society.

Difference between Prosperity and Wealth

Wealth is a physical thing. It means having money or having a lot of physical facilities or both. Prosperity is a feeling of having more than required physical facilities

Prevailing notions of Happiness and Prosperity

There are certain kinds of questions or confusions usually emerge, some of which are listed below:

- ***I will be bored of happiness if I am always happy.***
- ***I will learn and improve only if I am unhappy. If I become happy, my learning will stop.***
- ***I need to be unhappy to recognize that I am happy.***
- ***We think of others only when we are unhappy. Thus it is important/useful to be unhappy so that one can help others.***
- ***Happiness and unhappiness go together, they cannot be separated.***
- ***Yes, I want happiness. But my desiring does not guarantee it. So, why talk of desire?***
- ***My happiness depends on others. What can I do about it?***
- ***We do not want happiness for ourselves, but we want to make others happy (while we may stay unhappy).***
- ***Happiness is a small thing. We have higher aspirations, such as like contentment, peace, bliss, etc.***
- ***Do not bother me with such abstract notions as happiness. I have to live and deal with other things in my life.***

The above issues are open for the reader to self-explore.

A common saying is that “I cannot be sure of happiness unless I am unhappy”, “Happiness and sadness are the two sides of the same coin.” The simple answer to this question is: the acceptance or recognition of happiness is there in me innately. I do not have to compare with something to identify it. You ask yourself, do you first hate your friend to know how to like him/her, or do you first disrespect your parents to know what it means to respect them?

If unhappiness is that much important for us to understand happiness then there will be the condition that we are definitely making a program of action to be unhappy once in a while day.

Lack of the right understanding of happiness and prosperity has led us into a variety of problems at different levels of our living, be it at the level of individual, or family, or society, or nature.

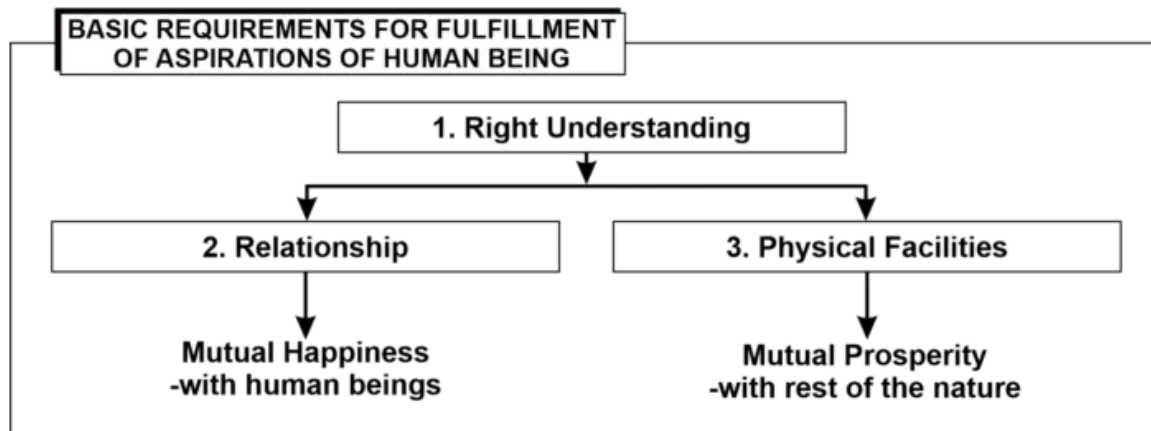
We are trying to achieve happiness and prosperity by maximizing the accumulation and consumption of physical facilities. It is becoming anti-ecological and anti-people and threatening human survival itself. Some of the consequences of such a trend are summarized below:

- **At the level of the individual** – rising problems of depression, psychological disorders, suicides, stress, insecurity, etc.
- **At the level of the family** – breaking of joint families, mistrust, the conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, etc.
- **At the level of society** – growing incidence of terrorism and Naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, etc.
- **At the level of nature** – global warming, water, air, soil, noise, pollution, resource depletion of minerals and mineral oils, deforestation, etc.

Chapter 4: The Program to fulfill Basic Human Aspirations

Our basic aspirations are happiness and prosperity. To achieve them we continuously involve in various activities and accumulating various things. But unfortunately, we are not able to fulfill our aspirations. The reason is that we don't know what we really need to fulfill our requirements and their correct priority.

Basic Requirements for Fulfilling the Aspirations



The basic requirements for fulfilling the aspirations of every human being are:

⇒ **Right Understanding:** This refers to higher-order human skills – the need to learn and utilize our intelligence most effectively.

⇒ **Good Relationships:** This refers to the interpersonal relationships that a person builds in his or her life – at home, at the workplace and in society.

⇒ **Physical Facilities:** This includes the physiological needs of individuals and indicates the necessities as well as the comforts of life.

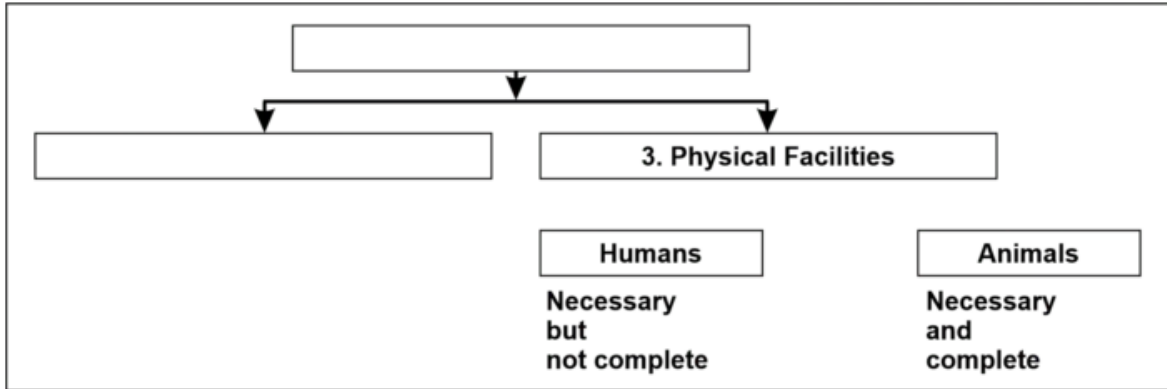
We can say that these requirements are patterned on the lines of the hierarchy of needs. Abraham Maslow has given the concept of the hierarchy of needs. According to him, there are five needs that can be placed in a hierarchy depending on which needs a person initially strives to fulfill. The lowest needs are physiological needs. Once these are fulfilled, they are followed by safety and security needs. These are followed by social needs. The next level of needs relates to the person's need for self-esteem. The highest-order need relates to the need for self-actualization and will only become important if all the other needs are fulfilled.

We can verify this by a set of proposals.

“Physical facilities are necessary for human beings.”

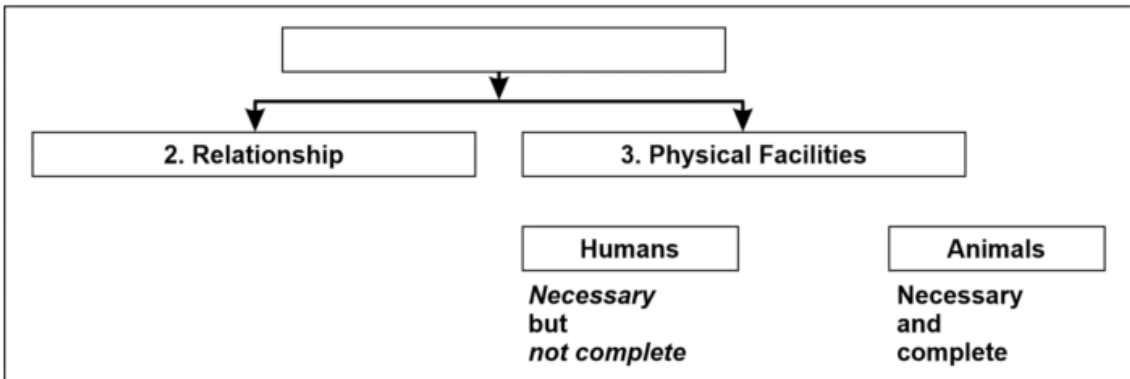
“Physical facilities are necessary for human beings and they are necessary for animals.”

“Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans.”



For Animals: Animals need physical things to survive, mainly to take care of their body.
For Humans: While physical facilities are necessary for human beings, they are not complete by themselves to fulfill our needs. Our needs are more than just physical facilities; Besides physical facilities, we want relationship.

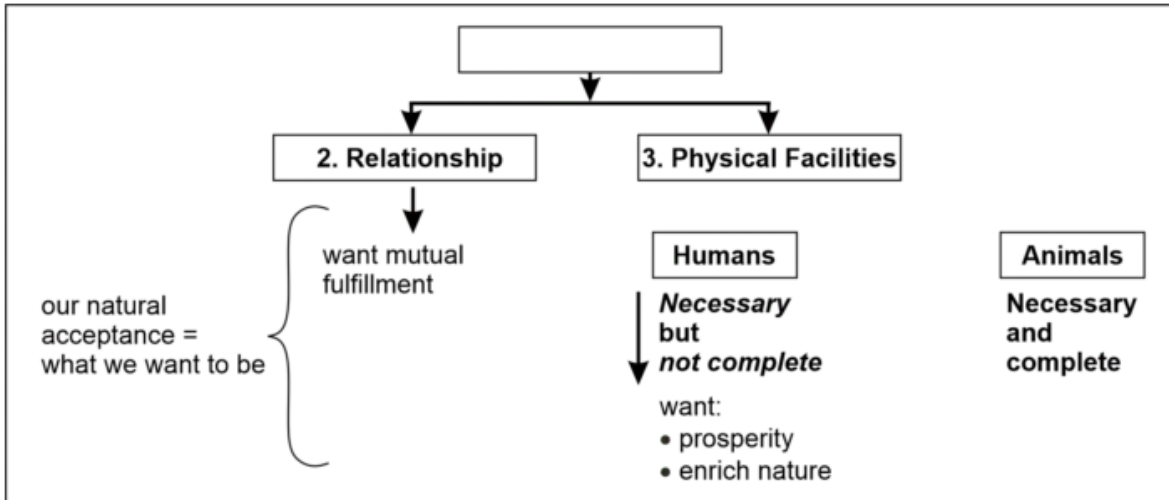
By relationship, we mean the relationship we have with other people, or human beings; father, mother, brother and sisters, our friends, our teachers; we desire good relationships with all of them.



We Want

In Relationship: Mutual Fulfilment: If there is a problem in relationship, we feel uneasy, it bothers us. Even if we are interacting with someone, and something we said or did offends them, it makes us uneasy; i.e. we want mutual fulfilment in relationship.

In Physical Facilities: Prosperity in Us, Enrichment in Nature: Prosperity means the feeling of having or being able to have more physical facilities than is needed. If we don't have the feeling of prosperity we will exploit others. Similarly, as we interact with nature for our various physical needs, either exploit nature or enrich it. But our natural acceptance is that we want to live in harmony with nature.



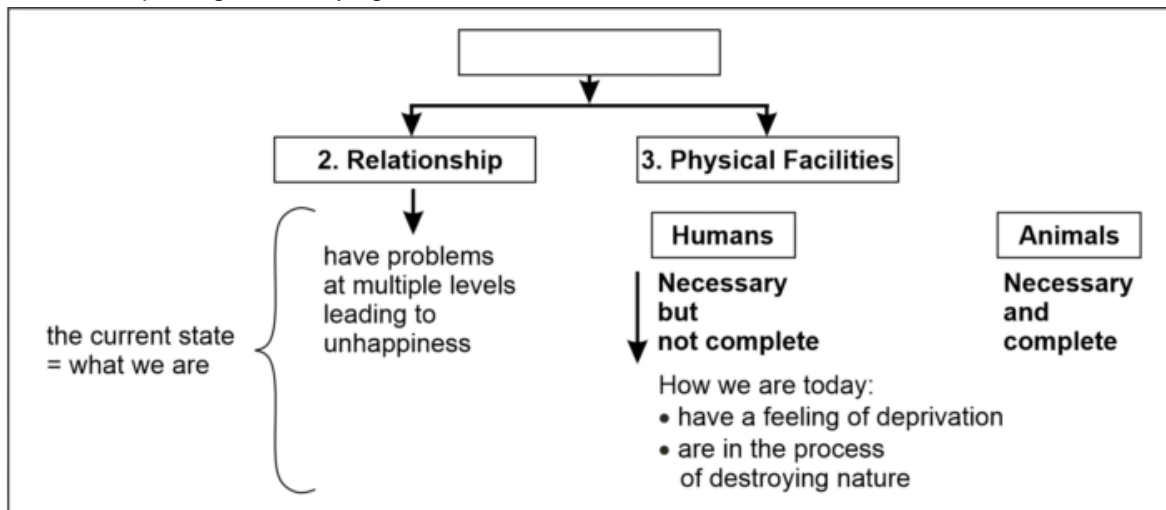
What is our state today?

In Relationship

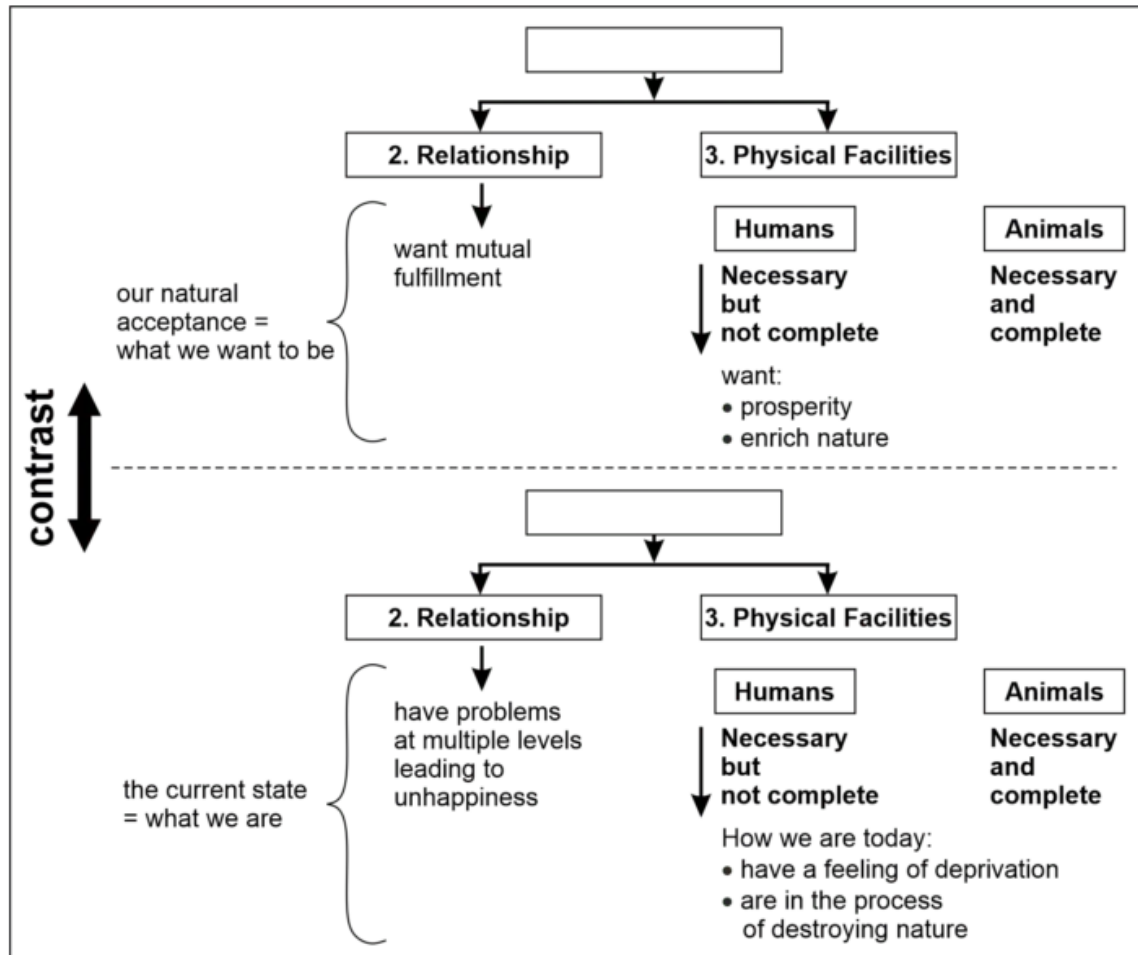
We are unable to have fulfilling relationships all the time: in family, outside family, and as a society – in the world at large.

In Physical Facilities

We want to feel prosperous, but end up working only for the accumulation of wealth. We want to enrich nature but are exploiting it, destroying it.



Why we are in This State? – Living with Wrong Assumptions



We seem to be interacting with lots of people, we keep getting ourselves into trouble in our relationships. This issue is basically because we assume something about relationships, and then we go on to live them on the basis of this assumption. But if our assumption is false, then we end up in problems.

Similarly, we have assumed that the accumulation of wealth is the only thing we need and the rest shall be taken care of. We have also made numerous assumptions about our interaction with nature, that we can exploit nature, that nature is present solely for our consumption, and so on and so forth. These are incorrect assumptions.

What is the Outcome of the Misconception?

- **At the level of individual**– Rising problems of depression, anxiety, suicides, stress, insecurity, increasing health problems, lack of confidence and conviction, etc.
- **At the level of family**– Breaking up of joint families, mistrust and disharmony in relationships, divorce, generation gap, dowry deaths, neglect of older people, etc.
- **At the level of society**– Growing incidences of terrorism, violence, communalism, racial and ethnic struggle, corruption, adulteration, sex-crimes exploitation, wars between nations, proliferation of lethal weapons, etc.
- **At the level of nature**– Global warming, weather imbalances, depletion of mineral and energy resources, deforestation, soil degradation, etc.

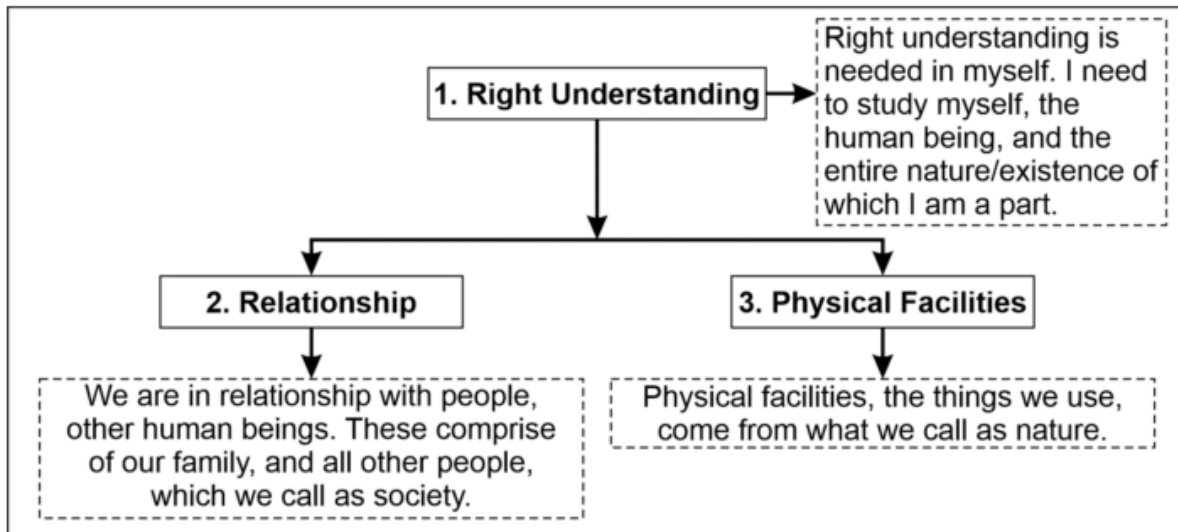
All the problems are a direct outcome of an incorrect understanding, our wrong notion about happiness and prosperity and their continuity – this is an issue for serious exploration.

What is the Solution? – The Need for Right Understanding

In order to resolve the issues in human relationships, we need to understand them first, and this would come from the 'right understanding of relationship'.

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

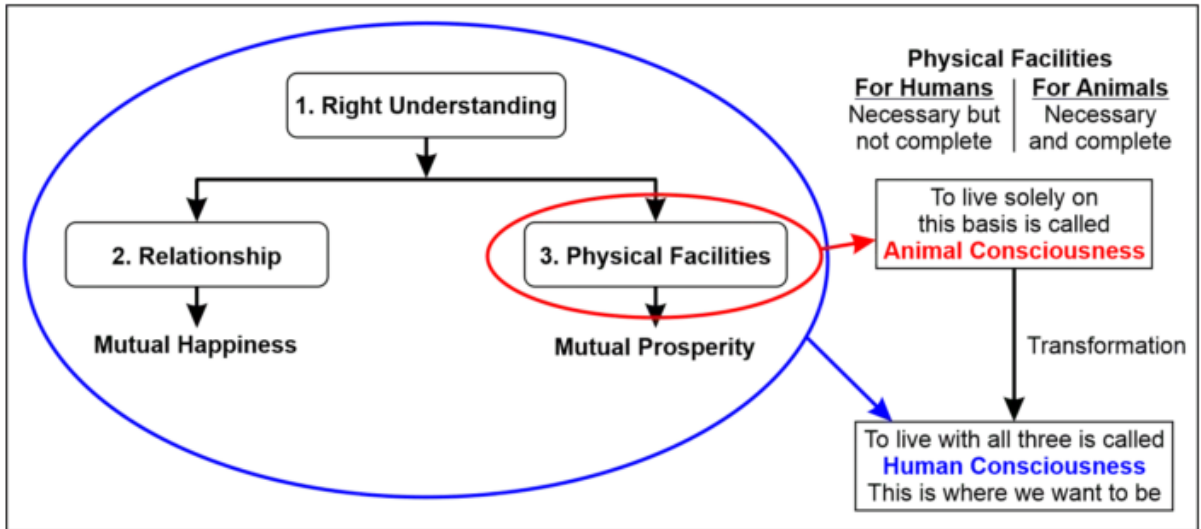
We can represent this as below:



Human Consciousness and Animal Consciousness

Giving all priorities to physical facilities only or to live solely on the basis of physical facilities may be termed as '**Animal consciousness**'.

- For animals, the 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 the 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 the right understanding as the first priority.
- This transformation from Animal Consciousness to Human Consciousness forms the basis for human values and values-based living. This is the prime objective of the present course.



Categories of People

Today, we can see that there are two kinds of people in the world:

- Those that **do not have** physical facilities/wealth and feel unhappy and deprived.
 - Thus, such people can be said to be 'materially deficient, unhappy and deprived' or '**Sadhan Viheen Dukhi Daridra**'.
 - The short form for this can be written as **SVDD!**
- Those that **have** physical facilities/wealth and feel unhappy and deprived!
 - Thus, such people can be said to be 'materially affluent, but unhappy and deprived' or '**Sadhan Sampann Dukhi Daridra**'.
 - The short form for this can be written as **SSDD!**
Check, where do you stand at (1) or (2)
Both these are states we don't want to be in! We want to move from this to (verify this)
- Having physical facilities and feeling happy and prosperous.
 - Such people can be said to be materially affluent, happy, and prosperous or '**Sadhan Sampann Sukhi Samridh**'.
 - The short form for this can be written as **SSSS!**

To ensure that we are of the 3rd category as described above, we need the right understanding!

Thus, we can conclude the following: We need to work for all three, and this is the order in which we have to work:

- Right Understanding**
- Relationship**
- Physical Facilities**

Working with this order, we are able to ensure mutual fulfillment with human beings and mutual prosperity with the rest of nature.

Right Understanding + Relationship = Mutual Fulfillment

Right Understanding + Physical facilities = Mutual Prosperity

Chapter 1: Understanding Human Being as Co-existence of Self and Body

Human being as a combination of the sentiment 'I' and material body

Human beings are complex creations of the elements of nature. Physically they are a composition of minerals and water. At the next level, human beings are capable of movement and the ability to respond to stimuli. At the third level, human beings are thinking beings who have intellect and emotions. At the highest level, human beings have a spiritual aspect. They aspire towards the transcendental (spiritual). Thus human being is co-existence of the body and the self 'Jivan'.

There is a familiar shape and structure of a human body that is immediately apparent to us and we imagine someone with similar human body-like features. But in addition to the body, the entity that keeps the body 'alive' and makes it operate in various ways. This aliveness is called Jivan or self.

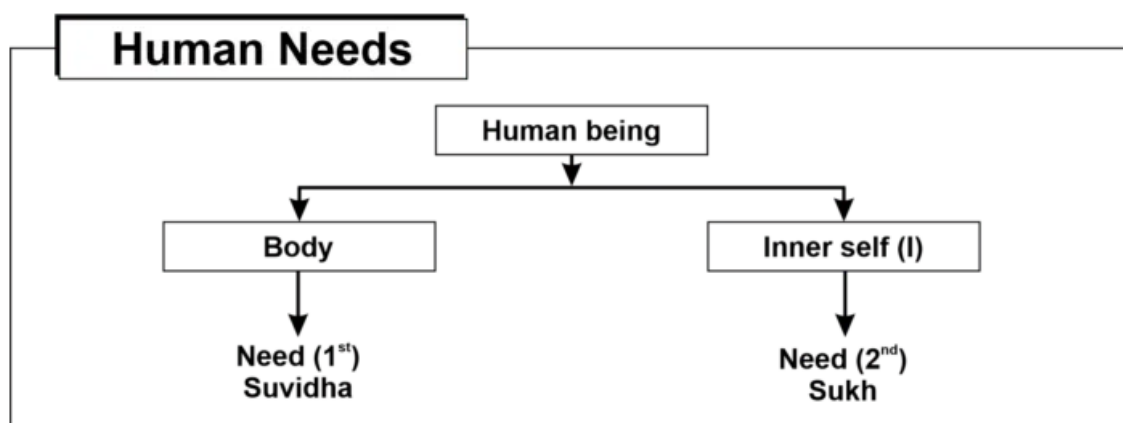
A human being is co-existence of this body and self. This self is also called 'I' or consciousness. All the feelings that we feel or the decisions that we take are governed by the self only and not the body. Body only performs the activities decided by the self.

Human beings are a complex combination of the sentiment 'I' which relates to all the feelings and the material 'body' which refers to all the physical facilities available to them. Often there is a clash between the needs of the body and the feelings. This may manifest itself in many ways. Ex. The state of depression or sadness. In this state, the body needs food and nourishment but the feelings over-ride the situation. Both these aspects of feelings and body needs and requirements form an essential part of 'what we are'. This co-existence must be harmonious.

Human needs

Suvidha

It implies that it is looking for physical comforts and all the sources of attaining such comforts. When our body gets used to a certain level of comfort then we will only feel comfortable at that level. Ex. comfort in fan, cooler, or air conditioner. Different people have a different perception of suvidha and will seek a corresponding level of suvidha according to their perceptions.



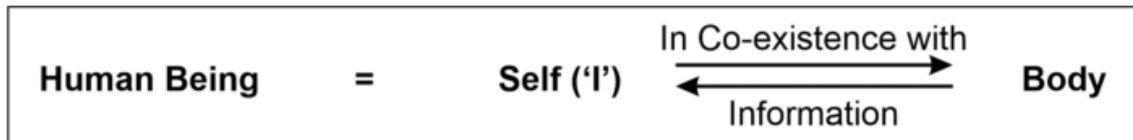
Sukh

The beauty of sukh is that it is a holistic and all encompassing state of the mind that creates inner harmony.

By nature, man is fond of comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life. To lead a comfortable life he also accumulates many facilities, so that his

life may become full of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied. People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.

Understanding Myself as Co-Existence of Self and Body



The human being is the co-existence of 'I' and the body, and there is exchange of information between the two. We can make this distinction between the self and the body in three ways in terms of the needs, activities, and the types of these two entities, as shown in the table below:

Human Being मानव	Self मैं	Co-Existence सह-अस्तित्व	Body शरीर
Need आवश्यकता	Happiness (e.g. Respect) सुख (जैसे सम्मान)		Physical Facilities (e.g. Food) सुविधा (जैसे भोजन)
In Time काल में	Continuous निरन्तर		Temporary सामयिक
In Quantity मात्रा में	Qualitative (is Feeling) गुणात्मक (भाव है)		Quantitative (Required in Limited Quantity) मात्रात्मक (सीमित मात्रा में)
Fulfilled By पूर्ति के लिए	Right Understanding & Right Feeling सही समझ, सही भाव		Physico-chemical Things भौतिक-रासायनिक वस्तु
Activity क्रिया	Desire, Thought, Expectation... इच्छा, विचार, आशा...		Eating, Walking... खाना, चलना...
In Time काल में	Continuous निरन्तर		Temporary सामयिक
Response	Knowing, Assuming, Recognising, Fulfilling जानना, मानना, पहचानना, निर्वाह करना		Recognising, Fulfilling पहचानना, निर्वाह करना
	↓ Consciousness चैतन्य		↓ Material जड़

A. Understanding needs of the self and needs of the body

In the process of identifying the distinct characteristics of the self and the body, we will first focus on their distinct needs:

Needs are...

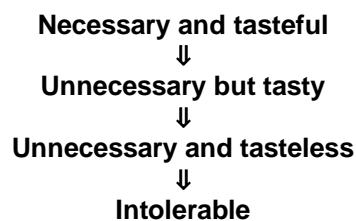
The needs of the body like food for nourishment clothes for protection, and instruments to ensure right utilization can be categorized as being 'physical' in nature, or also called 'physical facilities' (suvidha) whereas the need of I is essential to living in a state of continuous happiness (sukh). **The needs of the body are physical in nature, whereas the needs of the self ('I') are not physical in nature** – like trust, respect, happiness, etc.

In time, Needs are...

The needs of 'I' are continuous in time, unlike the need of the body, which is temporary in time. We want happiness continuously. We also want the feeling of respect continuously and so also acceptance in the relationship. We do not want to be unhappy even for a single moment or lose the feeling of respect for ourselves for a single moment.

In quantity, Needs are...

Physical facilities are needed for the body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after some time. Let's take the example of eating. As far as, physical facilities (say Rasgulla) go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only think of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us. When we try to perpetuate physical facilities, the following pattern results. With time it successively changes from:



Whereas **the needs of 'I' are qualitative** (they are not quantifiable), but we also want them continuously. Our feelings are qualitative. Either they are or they are not. Ex. Happiness is qualitative. Either we are feeling happy or we are not. Also if a feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously.

Needs are fulfilled by...

The need of the self ('I'), for **happiness (sukh)**, is ensured by **right understanding and right feelings**, while the need of the body, for **physical facilities (suvidha)**, is ensured by **appropriate Physico-chemical things**.

The confusion we are in today

A common mistake today is that we mix these two sets of needs: happiness (sukh) for I and physical facilities (suvidha) for the body. We assume that

“All we need is physical facilities (suvidha) and that it will automatically ensure happiness (sukh)”

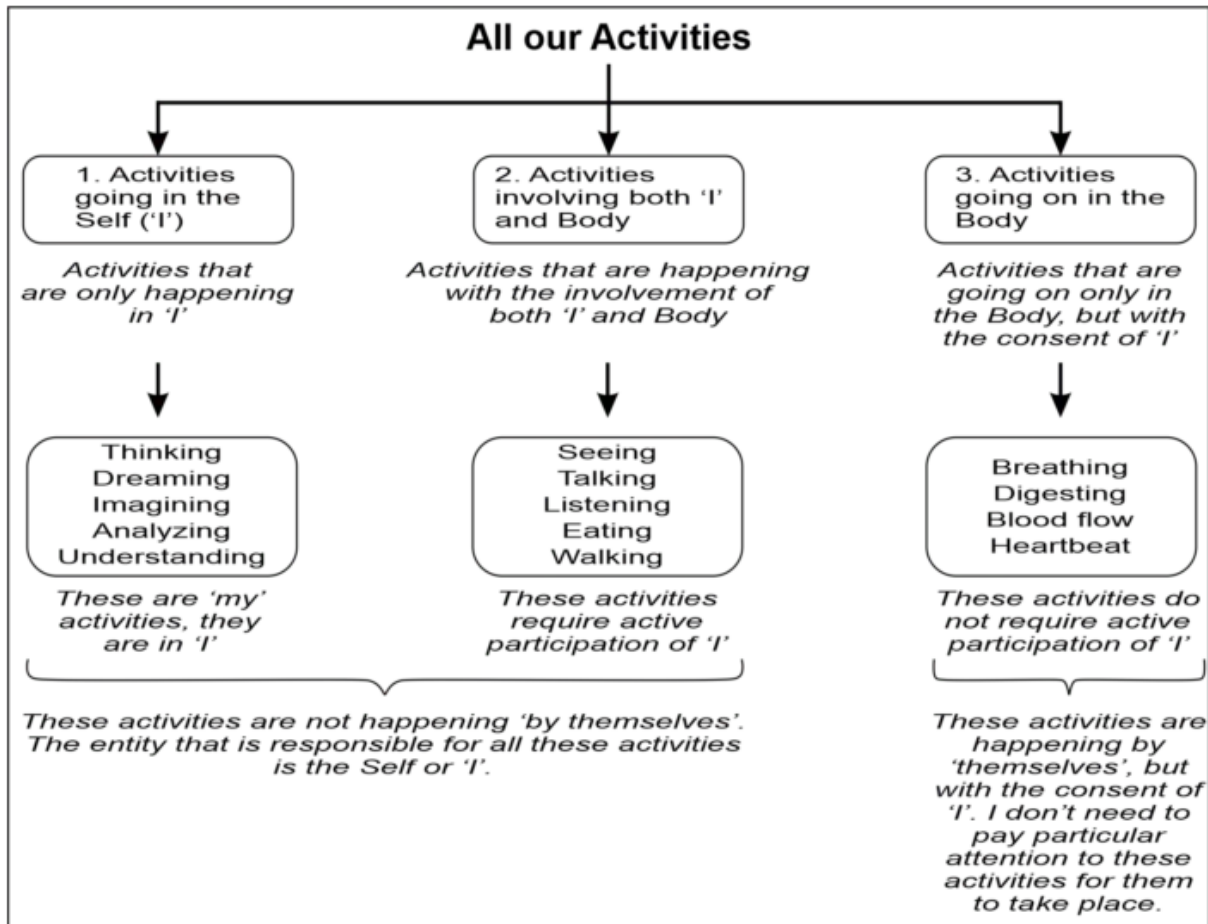
Body	=	'I'	X (wrong)
Clothes	=	Respect	X (wrong)
Facilities	=	Happiness	X (wrong)

B. Understanding activities in the self and activities in the body

If we look at the variety of activities that we are engaged in commonly – we see that we can put them in three categories:

1. **Activities that are going on in the self**
2. **Activities involving both the self and the body**

3. Activities in the body – but only with the consent of 'I'



1. Activities that are going on in the self

Activities in self are:

- ⇒Thinking
- ⇒Believing
- ⇒Speaking
- ⇒Feeling
- ⇒ Understanding

- ⇒Desiring
- ⇒Dreaming
- ⇒Imagining
- ⇒ Analyzing

These activities are going on in us all the time, and we are usually unaware of them. If we start paying attention to them, we can become aware of them. We can also see that these activities take place irrespective of the state of the body. Our capacity to imagine does not change even when we are engaged in some other work physically.

2. Activities involving both the self and the body

There are some activities that we do, in which both 'I' and body are involved. The decisions and choices are made in 'I', and these are carried out via the body. These activities are:

- ⇒Walking
- ⇒Eating
- ⇒ Talking
- ⇒Seeing
- ⇒ Listening

Take the example of eating. Here, I first decide which food to eat, then make the choice to take the food inside the body, use my hands to carry the food to the mouth, use the mouth to chew the food, and then swallow it. Thus, eating is an activity that involves both the self ('I'), where the choice is been made, and the body, with which the activity is carried out.

Recognition of body is definite but our (self) recognition depends on our assumptions. There is no assuming at the level of the body.

3. Activities in the body – but only with the consent of 'I'

The body is a set of '**self-organized activities**' that are occurring with self ('I's) consent but without my ('I's) active participation. These are functions like:

- ⇒Digesting
- ⇒BloodFlow
- ⇒ Heartbeat
- ⇒Breathing
- ⇒ Nourishment

Knowing, assuming, recognizing, and fulfilling in 'I' and recognizing and fulfilling in body

1. *Activities of recognizing and fulfilling in the body*

All material entities interact with each other in a definite manner, in a well-defined manner – so we can say that all the material entities recognize and fulfill their relation with each other. We saw that Breathing, Heartbeat, Digestion, etc were activities in the body. The activities of the body can also be understood as recognition and fulfillment. In fact, the mutual interaction between any two material entities can be understood as recognition and fulfillment of their relationship. Any two material entities thus interact with each other in a definite way.

2. *Activities of knowing, assuming, recognizing and fulfilling in the self ('I')*

When it comes to self (Jivan or 'I'), which is a sentient entity; a conscious entity; we will see that in addition to 'recognizing and fulfilling', there is also the activity of assuming and that of knowing. In fact, recognizing and fulfilling in the case of human beings will depend upon knowing and/or assuming. Let us write down about the activities in 'I':

- **We assume** – We all make assumptions. We say "I assumed this was true, but I was wrong". Ex. If I see a snake and assumed it to be a rope, I shall respond differently to it (recognition and fulfillment), then if I take it to be a snake itself. We call this activity 'assuming or mannana'.
- **We recognize** – We all recognize things today, we recognize a variety of things. Like, we recognize water, our parents, friends, etc. We call this activity 'recognizing or pahchaanana'. The recognizing in 'I' depends on assuming.
- **We fulfill** – Once we recognize water, we take it, when we recognize a friend, we greet him/her, when we see a wounded dog, we try and help it. This response that follows recognition is called the activity of 'fulfilling or nirvaha karna'. The fulfillment depends on the recognition.

Taken together we can write it as (in I):

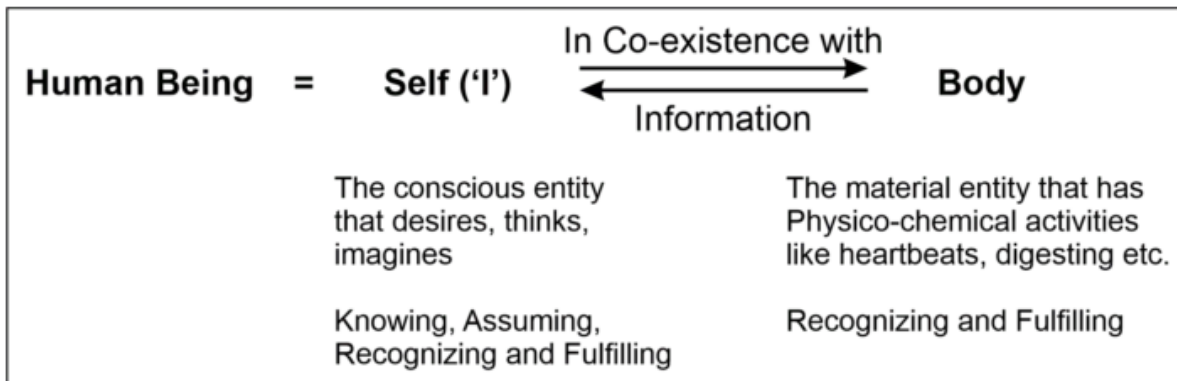
Assuming → Recognizing → Fulfilling

- Knowing** – There is another activity that exists in us (in ‘I’) that we are largely unaware of or have not explored properly. This activity is called ‘knowing’. Knowing means we have the right understanding – the understanding of harmony at all levels of our living. When we have the right understanding, when we have the knowledge of reality, it is definite, and then assuming becomes according to the knowing, and hence recognizing and fulfilling becomes definite, or according to knowing. Until then, it is subject to beliefs and assumptions, and this keeps changing. When we list these down:

Knowing $\xrightarrow{\text{leads to}}$ Assuming $\xrightarrow{\text{leads to}}$ Recognizing $\xrightarrow{\text{leads to}}$ Fulfilling

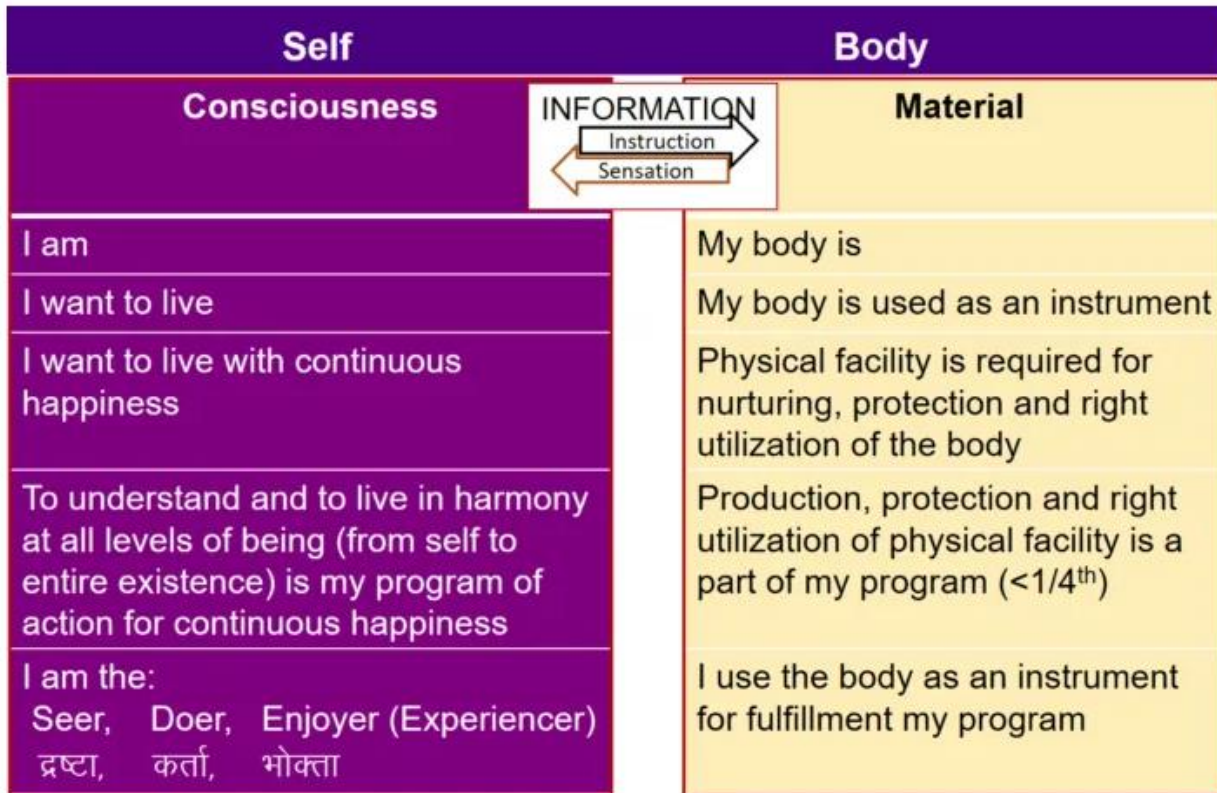
C. Understanding the self (‘I’) as the conscious entity, the body as the material body

Any entity that has the capacity of knowing, assuming, recognizing, and fulfilling can be called as **conscious entity, or consciousness, or ‘I’ or Jivan**. On the other hand, any entity that does not have the activity of knowing and assuming is not a conscious entity. Similarly, **any entity that has the activity of recognizing and fulfilling only can be called a material body**. According to the activities of self and body, we can say that while the self (‘I’) is the conscious entity, the body is a material entity or Physico-chemical in nature. The conscious entity (Jivan) desires, thinks, selects, studies. Thus we can write:



Body as an instrument of Self ‘I’

Explore the following proposals:



- I am the conscious entity; the body is the material entity. The body is my instrument. I am the one who takes decisions, the body acts accordingly. The awareness of being alive is in me, in 'I'.
- It is not just that I want to live, I want to live with continuous happiness. For the body, physical facilities are required in a limited quantity and temporarily. There are three requirements related to the body, nutrition, protection, and right utilization. For the nurture of the body, food is required. For protection, clothing is required. For right utilization, instruments are required.
- My complete program is to understand and live in harmony at all four levels of my living. Ensuring physical facilities for the body is only a small part of the program. It consists of production, protection, and the right utilization of physical facilities.
- **I am the seer.** I see through eyes, the eye 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. Seer also means the one that understands. **It is also called 'Drashta'.**
- **I am the doer.** I select to do, and use the hands or feet or other parts of the body to do the things. 'Doer' means 'the one that does', who takes decisions to do. **It is also called 'Karta'.**
- **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. Enjoyer means 'the one who enjoys'. **It is also called 'Bhokta'.**

Chapter 2: Harmony in Self – Understanding Myself

Activities in Self

Human being is the co-existence of self and body. The body is the instrument of self and self is the seer, doer, and enjoyer. Self is continuously active to fulfill its need for happiness.

Why Should I Study Myself

Knowing ourselves better helps us in the following ways:

1. The self is the basis of everything we do. All the desires and expectations we have are all there in self. For example: to be famous, to get good marks, get great job, having good relationships in our family or wanting 'Rasgulla', etc. Hence, it becomes important to understand these desires, thoughts, and activities in self to know whether they are right.
2. To understand happiness better and the causes for unhappiness because happiness and unhappiness are states in self.
3. It helps us have more clarity about how we are within. This helps us become self-confident. It also helps in establishing proper synergy between the self and the body.
4. Study of self unable us to know our weaknesses and how to remove them.
5. The more we understand ourselves, the more we understand other people as well and our relationship with them.
6. It helps us to better understand our program, i.e. what is valuable to us, or what we ultimately want, and how we fulfill them.

Getting to know the Activities in Self ('I')

The self is conscious in nature while the body is Physico-chemical in nature. **The interaction between the 'I' and the body is in the form of exchange of information.** So the focus of attention is on two categories of attributes of the self, namely, the powers of the self and the corresponding activities as the manifest outcomes of these powers.

1. Power

This means **the basic capacity in the self ('I')**. They are desires, thoughts, and expectations.

Activities of Self मैं की क्रियाएं		
Power शक्ति	Activity क्रिया	
1.		} Natural Acceptance
2.		
3. Desire इच्छा	Imaging चित्रण	
4. Thought विचार	Analysing-Comparing विश्लेषण-तुलन	
5. Expectation आशा	Selecting-Tasting चयन-आस्वादन	

2. Activities

The activities are imaging, analyzing, and selecting/tasting. The activity of analyzing means breaking down the image into various parts or to open it up. Selecting/tasting is with the expectation of fulfilling our desires with the expectation of happiness. The activity of selecting/tasting is the basic level via which the self interacts with the body.

Activities in self are related

There are two possible flows of the activities and both keep taking place:

Activities of Self में की क्रियाएं		
	Power शक्ति	Activity क्रिया
Self में	1.	
	2.	
	3. Desire इच्छा	Imaging चित्रण
	4. Thought विचार	Analysing-Comparing विश्लेषण-तुलन
	5. Expectation आशा	Selecting-Tasting चयन-आस्वादन

Body शरीर The flow today is from outside to inside, i.e. based on sensation, thoughts are set, and based on these thoughts, for these sensations, the desires are set. This means we are enslaved by the thoughts and sensation.

From outside (the body) to inside (in 'I')

1. Self receives sensations from body tasted in 'I' e.g. our self see a car through the information via 'eyes'.
 2. Based on taste, thought could be triggered e.g. we start thinking about the car.
 3. Based on these thoughts, desires may be set e.g. when we starts thinking about the car it forms an image that we are leading a good life by using a car and this way a good life by having a car becomes a desire.

Selection $\xrightarrow{\text{leads to}}$ Thoughts $\xrightarrow{\text{leads to}}$ Desires

From inside (in 'I') to outside (the body)

1. When desire is set we start forming thoughts about fulfilling this desire. E.g. with the desire of a good life via the car, we start thinking about how to get the car, what is the cost of the car, how can I have that car, etc.
 2. Based on this we make selection to fulfill these thoughts e.g. we choose the car its shape color etc and then end up buying it.

Desires → leads to → Thoughts → leads to → Selection

Together we call these activities as imagination. Activities in self are continuous.

Selection → leads to → Thoughts → leads to → Desires → leads to → Thoughts → leads to → Selection

Activities of Self में की क्रियाएं	
Power शक्ति	Activity क्रिया
1.	
2.	
3. Desire इच्छा	Imaging चित्रण
4. Thought विचार	Analysing-Comparing विश्लेषण-तुलन
5. Expectation आशा	Selecting-Tasting चयन-आस्वादन

Information
 Body शरीर
 Imagination कल्पनाशीलता
 Behaviour व्यवहार
 Work कार्य

We make choices with the external world based on our imagination today.

Imagination = Desire + Thoughts + Expectation

The Activities in 'I' are Continuous

This activity of imagination in 'I' is continuous and not temporary. The power may change but the activity is continuous. The object of the taste may change but the activity of selecting/tasting is continuous. Also what we analyze may keep changing the activity of analyzing is continuous. E.g. my object of taste may change from Rasgulla, to engineering or nice looking bike, etc. similarly I may analyze about my personal life at one moment and about my surrounding at the next moment and may start thinking about my relationships.

These activities keep going on in us irrespective of whether we want them or not. This is what happens when we say "I was going to the exam and that song kept repeating itself in me, it was so distracting".

Problem with activities

Desires, thoughts, and expectations are largely being set by pre-conditioning and sensations.

Preconditioning

Preconditioning means we have assumed something about our desires on the basis of prevailing notions about them.

We have not verified the desires in our own right. As a result, we are not clear about what we will get out of the fulfillment of that desire. What is the issue with that? Unless we verify our desires, we may not even know whether they are ours! We may end up spending an entire lifetime accumulating desires that are not ours, and in running about trying to fulfill them!

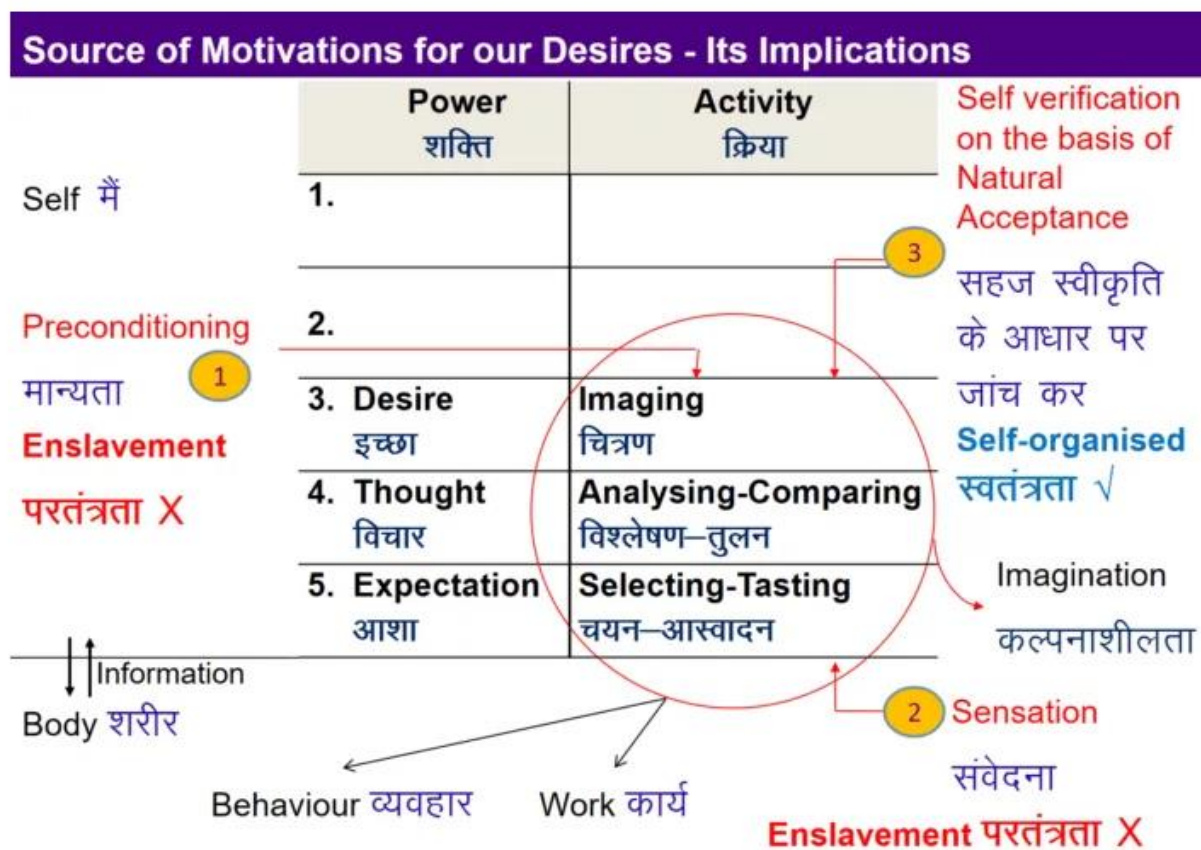
Sensations

A perception associated with stimulation of a sense organ or with a specific body condition: the sensation of heat; a visual sensation.

A term commonly used to refer to the subjective experience resulting from stimulation of a sense organ, for instance, a sensation of warm, sour, or green.

Suppose we had seen the bike and not associated it with 'greatness'; rather we only liked the way it 'looked' – then this is based on the sensation.

This is largely the case with us today: either we are operating on the basis of preconditioned desires (set from outside) or on the basis of sensation (coming from the body).



Effects of the problem

A. Conflicts and contradictions in 'I' as a result of pre-conditioned desire

We have not verified the desires, thoughts and expectations in us on the basis of our own natural acceptance. As a result, these desires, thoughts and selections are in conflicts. Since the desires are in conflict, the thoughts they give rise to, are also in conflict and in turn, the selection from the thoughts are also in conflicts. This conflict affects us in different manners:

1. **Wavering aspirations**

Our goals keep shifting as the inputs from the outside also keep changing. Our desires thus keep shifting, because their source is outside and these preconditioned desires may come from what we read, see, hear, from media, friends, society, etc. hence, we are always wavering in what we want; we are not able to be certain about it.

2. **Lack of confidence**

Since our desires are shaky, we are not sure about them. As a result, we lack self-confidence, in the true sense. Our confidence seems relative i.e. we keep comparing ourselves with others in order to feel confident.

3. **Unhappiness/Conflicts**

Since our desires, thoughts, and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Such desires will also be in conflict with our natural acceptance.

4. **Lack of qualitative improvement in us**

We focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfillment. We are doing many things, accumulating a lot, progressing on paper, but we don't feel that we have improved, that we have become better. It seems that only the things around us are changing!

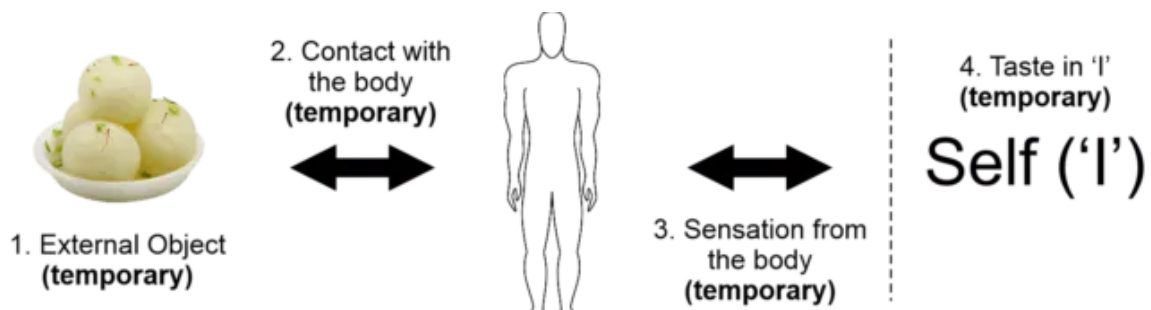
5. **State of resignation**

Because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned (pleasant but mistaken beliefs). We feel that there are no solutions to these issues, and end up in a state of resignation.

To sum up, **if our desires, thoughts, and expectations are based on pre-conditionings, we are generally in a state of great confusion.** This leads to confusion, unhappiness, conflict, and stress. We have lack of clarity about the self, relationships, society, nature, and existence. We have lack of confidence. We have a feeling of being unfulfilled, unsettled. We operate largely on the basis of the environment, driven from the outside – either from sensations, or based on pre-conditionings.

B. Short lived nature of pleasure from sensations

The pleasure obtained from sensations is short-lived. We are driven by five sensations (sound from the ears, touch from the skin, sight through eyes, taste from the mouth, and smell from the nose), and most of the time we are busy trying to get pleasure from sensations, from the senses. We have so much dependent on sensations that instead of giving us some sensory pleasure, it becomes the source for our happiness. Then what is the issue with this is? This can be understood as follows:



The external object is temporary in nature the contact of the external object with the body is temporary in nature. The sensation from the body to 'I' is temporary. And at last, the taste of the sensation from the body in 'I' is also temporary.

The need for the 'I' is continuous, i.e. we want to have happiness, and its continuity. Therefore, if the source for our happiness is temporary by definition, then our need for continuous happiness will never be

fulfilled. Hence, **any sensation we have from the body, can't be the source for our lasting happiness.**

No matter how much we try to become happy via the senses, or via bodily sensation, it does not last. This does not mean that we stop these sensations from the body, or that we stop tasting from the senses. It only means that **we need to understand the limitations of happiness or pleasure got from the sensations from the body and need to understand what is their use or purpose.** If we confuse this purpose with the happiness, we are in trouble, since something that is temporary can't be the source for our continuous happiness.

We can thus understand that living on the basis of preconditioning ("good life means having a nice car") or sensations (happiness out of taste from the body) means being in a state of being decided by the others or outside, i.e. enslaved (Partantrata). We are at the mercy of the preconditioning and the sensation. Whereas, we want to be in the state of self-organization of being decided by our own self, in our own right (Swatantrata).

What is the Solution?

The solution is to **start verifying our desires, thoughts, and expectations on the basis of our natural acceptance.** So how does the accessing of natural acceptance resolve this solution?

- It becomes possible for us to have the right understanding of the harmony at all levels of our living.
- When we have the right understanding, we are able to see our "true nature", and what we truly want. Our desires thus start getting set on the basis of this right understanding – instead of being driven by preconditioning/ sensations.
- This put us at ease (freedom from anxiety and pain, conflicts). We are no longer struggling or are in conflict at the various levels of our living.

Operating on the basis of our 'natural acceptance' thus leads to operating on the basis of our 'realization' and 'understanding'.

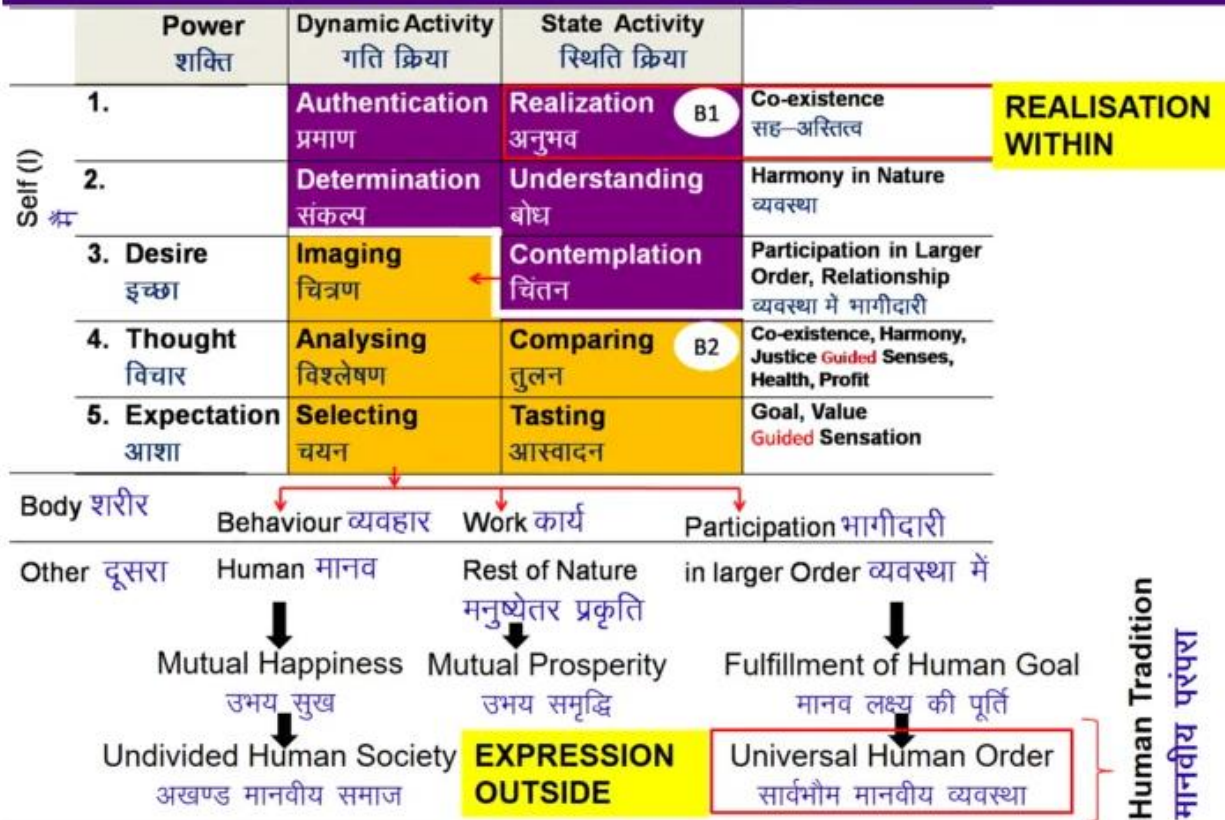
Realization and Understanding

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

***Understanding** means to be able to understand the self-organization in all entities of nature/existence and their inter-connected organization "as it is".*

These are the two activities in the self ('I') (placed at point 1 and 2 in the figure)

Realisation of Co-existence & it's expression – Universal Human Order



When we have (1) realization then (2) understanding becomes according to the realization. When this happens, then (3) imaging or desires get set according to this understanding. Consequently, (4) analysis or thoughts become according to the imaging/desires, and hence, the (5) expectations or selection/taste are according to the thoughts/analysis. This is called self-organization or Swantrata. This leads to happiness and its continuity.

In realization and understanding, we get the answer to “what is the reality?” This, for each one of us, translates into the answers to “what to do?” and “why to do?” Then what remains to find out is “how to do?”, which comes from imagination (activities 3, 4, and 5). As we see today we are focusing on “how to do?”, without trying to first verify “what to do?” and “why to do?”! It is just like traveling in a comfortable AC vehicle on a smooth road without knowing where we have to go!

The problem today is that our activities of (1) realization and (2) understanding are inactive, we are unaware of them. As a result, we are not able to operate on our own right and keep operating on the basis of preconditioning and sensations i.e. we are operating only at the levels of (3) desire, (4) thought, and (5) expectations today. This is not sufficient for us as human being. We thus need to operate at the levels (1) realization and (2) understanding as the basis on which (3), (4), and (5) get definite.

Result of Realization and Understanding – Living with Definiteness...

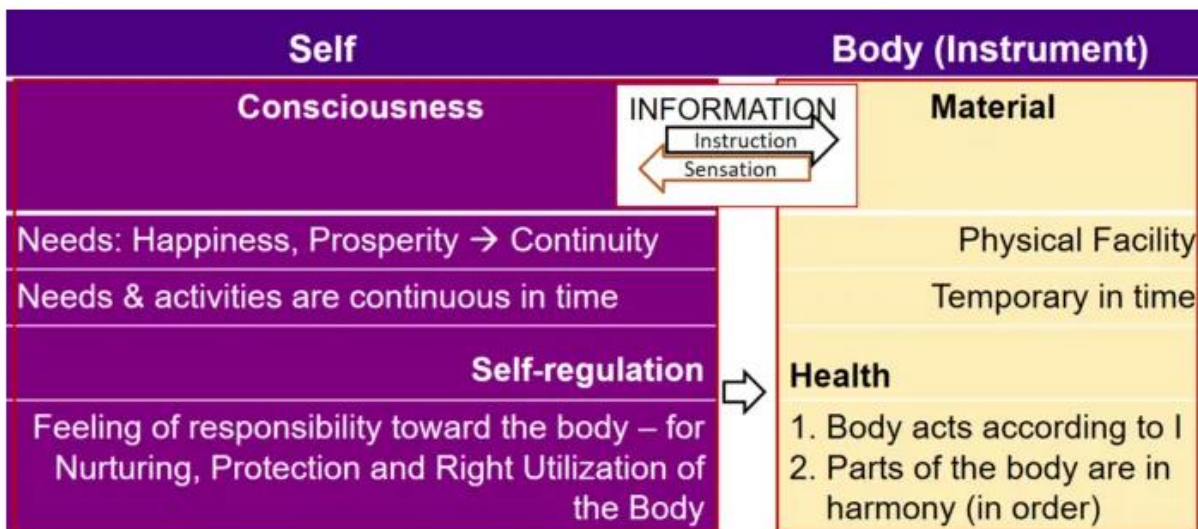
Today our behavior is highly unpredictable and changes with who we are interacting, our state of mind, and many other factors. It is a reasonably confused state of affairs, of conflict and contradiction, of unhappiness. This is called as having an ‘indefinite conduct’. We don’t find unpredictability acceptable – in ourselves and in others. We desire for definiteness.

When we do not have the right understanding, our desires keep shifting, and this indefiniteness is reflected in our thoughts, and selections we make, and finally in our behavior and work. When we operate on the basis of our preconditioned imagination or our preconditioned desires, thoughts, and selections we

are not self-organized. On the other hand, when we operate on the basis of realization and understanding, there is certainty in our behavior and our conduct. We are self-organized. This self-organization is acceptable

Chapter 3: Harmony with the Body – Understanding Sanyam and Swasthya

Our Body – A Self Organized Unit



The human body is a self-organized and highly sophisticated mechanism. The body is made up of several organs and glands and the different parts of the body keep working in a close coordination. All the activities keep the body fit for the use of 'I' (self or Jivan) so that 'I' and the body may work in synergy as a human being. The silent aspects of this harmony between 'I' and the body are: –

1. The body acts according to the needs of I.
2. There is harmony among the parts of the body.
3. What our body follows only by the permission of I.
4. There is a strong coupling b/w I and the body. If I am in disharmony e.g. in anger or stress or despair. It immediately starts affecting the body adversely.
5. There are many diseases of the body that are caused or accentuated due to disharmony in I. These are called psychosomatic diseases such as asthma, migraine, hypertension, etc. On the other hand, when there is a strong disturbance in the body manifesting in the form of severe pain, it distracts 'I' from its normal functions.
6. I have the feeling of Sanyam for the body and the body has Swasthya. Sanyam is basic to Swasthya.

Sanyam

Sanyam means the feeling of responsibility in the self (I) for nurturing, protection, and right utilization of the body.

Self-control or Sanyam is the control of the mind and its desires, urges, emotions, and delusions. It is controlling the outgoing tendencies of the mind and the senses and bringing them back to ourselves within. Self-control is the key to success in any field of life and it is an indispensable necessity for self-realization, the goal of a spiritual quest. The practice of self-control is most purifying because self-control transforms the quality of our mind.

Advantages of Self Control

1. Keeps a check on wrong habits, addictions, etc.

2. Gives us confidence and improves our self-esteem.
3. Keeps our emotions in control.
4. Creates peace of mind, balance, and a sense of equanimity (equilibrium, calmness)
5. Helps us to take charge of our own life.
6. Makes us more responsible and efficient in achieving our goals.

Obstacles in the Path of Self Control

1. Inability to understand the true meaning of self-control.
2. Overwhelming emotional outbursts
3. Acting without thinking
4. No incentive (encouragement) to exercising self-control
5. Lack of faith in one's own abilities
6. Lack of confidence
7. Thinking that self-control is the opposite of fun.
8. Hedonistic life values – the attitude of 'eat drink and be merry' which may encourage losing control.

Swasthya

Swasthya is the condition of the body where every part of the body is performing its expected function. The word Swasthya literally means being anchored to the self, being in close harmony with the self.

In other words, Swasthya, in Sanskrit means self-dependence (Swa = our own). Also, embedded in its meaning is health, sound state, comfort and satisfaction. In Hindi, the most widely spoken language of India, it merely means health. In this case, using the Hindi accent, it is pronounced "Suasti".

Health is the general condition of a person. It is also a level of functional and/or metabolic efficiency of an organism, often implicitly human.

At the time of the creation of the **World Health Organization (WHO)** in 1948, health was defined as being 'a state of complete physical, mental, and social well-being and not merely the absence of diseases or infirmity'. In **1986**, the **WHO**, in the **Ottawa Charter of Health Promotion**, said that health is 'a resource for everyday life, not the objective of living. Health is a positive concept emphasizing social and personal resources, as well as physical capacities'.

Our State Today

What is our state today? Today we are facing different problems and they are a lack of responsibility towards the body, a tendency for medication to suppress the ailment, and polluted air, water, food. Let's take them in detail:

A. Lack of Responsibility Towards the Body

Our lifestyle has become very busy and unnatural. We usually do not give priority to taking proper care of the body. We have increasingly started eating at odd hours, eating junk food, and are largely ignorant about the state of our body. We tend to look with contempt (disrespectful) at any kind of physical work or labor. E.g., in an attempt to keep enjoying tasty food, we ignore the fact that we are eating for the nourishment of the body and not to perpetuate (continue, maintain) the happiness of 'I'.

B. Tendency for Medication to Suppress the Ailment

Whenever there is a pain in any part of the body, it is a signal of some disorder that needs to be properly attended to. However, our common tendency has become to suppress this pain by immediate medication and then forget about it. Our focus today seems to be more on 'fighting germs in the body' than on helping the body restore itself to its natural state of harmony.

In fact, today we are focusing a lot more on what to do if we fall ill rather than learning to live healthily. It thus becomes important for each one of us to become aware of our own body and its needs and how

common, simple medication can be used to facilitate the body to come back to health in the care of ailments (slight illness).

C. Polluted Air, Water, Food

We have polluted our environment today and it is directly or indirectly harming us. There is contamination in the air, water, soil, plants and we are responsible for it. Our food has become impure. Due to heavy use of chemical fertilizers, pesticides and a lot of pollutions, our food has all kinds of toxic contents in it. The air we breathe in is polluted by various chemicals released from industries and vehicles, while our water is also polluted due to industrial effluents (liquid sewage), sewage, etc. all this, surely, is not conducive to the health of people.

What is the Solution?

Our present lifestyle and conditionings are not very conducive to keep the body fit and therefore it is important to understand Sanyam and Swasthya correctly and maintain proper harmony with the body. As a proposal, we need to work on the following few things:

1. To understand and live with Sanyam.
2. To understand the self-organization of the body and ensure the health of the body.

Sanyam implies that the self takes the responsibility for proper nurturing and the right utilization of the body. For this, it is essential to understand the functioning of the body instrument. It is also essential to understand that this instrument has a limited life span and undergoes a pattern of growth and decay. The interaction of the self with the body has to be in consonance with the above objectives which are achieved through Sanyam.

Program for Fulfillment of Feeling of Self-regulation

Self-regulation in the Self : Feeling of responsibility toward the body
– for Nurturing, Protection and Right Utilization of the Body



Program for Fulfillment of Feeling of Self-regulation

- | | |
|--|---------------------------------|
| 1a. Intake | 1b. Daily routine |
| 2a. Labour | 2b. Exercise |
| 3a. Balancing internal & external organs of body | 3b. Balancing breathing of body |
| 4a. Medicine | 4b. Treatment |

Health in the Body

1. Body acts according to Self
2. Parts of the body are in harmony (in order)

1a. Intake includes air, water, sunlight, food (food is nutritious, digestible & tasty and waste is excretable)...

1b. Rising time, sleeping time, eating time...

2a. Outcome of labour is production of physical facility

2b. No physical facility is produced by exercise

A. Nurturing of the Body: Proper Food, Air, Water, Etc.

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

On the basis of understanding of the harmony of the self with the body, it can be said that the food needs to be eaten only when we feel hungry. The choice of the food has to be such that it is easily digestible and the food needs to be taken with the proper posture of the body and in the right quantity. Thus the following also become a part of our program:

- **Ingestion:** The first thing we do after taking the food in the mouth is that we chew it. There are certain elements in food that get digested only after it is chewed well. This also helps to simplify the work of the organs further down in the digestive system.
- **Digestion:** Once swallowed, the digestion of the food starts. For this, proper rest and the exercise of the Body is also essential. On the basis of understanding of the harmony of the Self with the Body, we can see that the food needs to be eaten only when we feel hungry. The choice of food has to be such that it is easily digestible and the food needs to be taken with proper posture of the body and in the right quantity.
- **Excretion:** Once the food is taken and the nutrients are absorbed, the unnecessary or undigested part needs to be thrown out. This is also very important. If not done properly, it starts to adversely affect the body and causes multiple problems in the Body.

B. Protection of the Body

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

To ensure the health of the Body, we need to take care of the following – (i) Aahar – Vihar, (ii) Shram – Vyayam, (iii) Aasan-Pranayam, and (iv) Ausadhi-Chikitsa. We have already discussed about Aahar (Food), let us now discuss about others.

- **Proper upkeep (Vihar) of the Body:** When we work, the Body gets tired. When we take rest, the Body becomes fit to work. But again, there is a limit to the amount of work and rest we need. We also need to ensure proper time, posture and ways to work and to rest. We need to provide hygienic conditions for proper functioning of the Body. These issues are included in the upkeep of the Body.
- **Physical Labour (Shram) and Exercise (Vyayam):** Requisite amount of physical labour and exercise are essential to keep the body healthy. Labour means employing the body Physically for production and maintenance of physical facilities.
- **Aasan-Pranayam:** Yogasan and Pranayam are well-designed exercises to keep the body healthy and to ensure the synergy between Self and the Body. These are exercises involving specific postures and regulation of breathing.
- **Treatment of the body (Ausadhi-Chikitsa):** When the Body gets hurt, or is in disorder by either misuse or because of the adversities of the environment etc., there is a natural tendency of the Body to heal and come back to its desired state of health. We are required to facilitate this process, and not suppress it. Thus, when unpleasant sensations come from the Body indicating disorder, they are to be properly interpreted and attended to.

C. Right Utilization of the Body (Sadupayog)

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

Harmony of the Self with the Body → Harmony in the Body

There is a feeling of responsibility in the self toward the body
– for nurturing, protection and right utilization of the body

Program for harmony in the body

(A) Staying Healthy

- 1 Intake and Daily Routine (Lifestyle)
- 2 Labour and Exercise
- 3 Postures for regulating internal & external body organs
and Regulated Breathing

4 Medicine

and

Treatment

(B) Bringing body
back to harmony
from temporary
disharmony

(C) Dependence on
drug / machine to
perform a body
function

Chapter 1: Harmony in Family – Understanding Values in Human Relationships

Family, as defined by a *1970s Long Island, New York Housing Code* (upheld by the *U.S. Supreme Court in 1974*): “One or more persons related by blood, adoption or marriage, living and cooking together as a single housekeeping unit, exclusive of household servants.”

Oxford English dictionary defines family as “a group of persons consisting of the parents and their children, whether actually living together or not.” Family is a group of people or animals (many species form the equivalent of a human family wherein the adults care for the young) affiliated by consanguinity (Relationship by blood or by a common ancestor), affinity or co-residence. Although the concept of consanguinity originally referred to relations by “blood”, anthropologists have argued that one must understand the idea of “blood” metaphorically and that many societies understand family through other concepts rather than through genetic distance.

Family as a basic unit of interaction

The family is a natural laboratory and learning ground:

1. To understand the harmony in relationship with human beings and
2. 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.

Harmony in the family

The family is the basic unit of human interaction, it is the anchor that roots us, it gives us both roots to hold and wings to fly. It is not surprising that children who grow up in happy families are more successful and well-adjusted in life.

Family relations can give us the strength to face the world. How wonderful it feels to return to a happy home after a hard day at work? Our family can be our sounding board to bounce off creative ideas, our greatest supporter during adversity, and the source of unconditional love. Now imagine a situation where there are very unpleasant relations at home – bitter fights, jealousies, and the blame game being played out! A person would actually hate going home in such an oppressive atmosphere.

Family feuds can cause depression, anxiety, sleeplessness, loss of appetite, sadness, confusion, and rage. No one wants to live like that! Here are some simple rules for turning family feuds into family fun.

1. Parents are very important element of the family. The prime responsibility to run smooth family relation lies on the shoulder of parents so they need to extra cautious. Parents are the real role models for the kids. They look at them with great hope. Their well-being depends largely on parents' conduct.
2. Children need strong emotional support along with adequate monetary support. The wording like – “don't worry my son, work hard we are with you” can bring wonderful results. Healthy family environment is essential requirement for a well-knit family.
3. Old generation like grandfather and mother are the real assets to the family. Complete respect can be translated to very good guidance for every member of the family. Remember they carry a very rich experience with them that one can only get after spending so much time in life.
4. The problem with relations is that even if we do not like we have to live with them. The best way is to avoid any kind of disconnect and establish dialogue.
5. Family harmony is the basic foundation on which the entire edifice of social harmony is built.

There is a set of proposals about the families for us to verify:

1. Relationship ***IS*** and it exists between the self ('I') and the other-self ('I').
2. The self ('I') has ***FEELINGS*** in a relationship. These feelings are between 'I' and 'I'.
3. These feelings in the self ('I') are ***DEFINITE***. i.e. they can be identified with definiteness.

4. **RECOGNIZING and FULFILLING these feelings leads to MUTUAL HAPPINESS in a relationship.**

Now, we will explore each of the above in detail.

1. Relationship IS and it exists between the self ('I') and the other-self ('I').

Once we have recognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to the fulfillment of both sides in the relationship, i.e. it leads to mutual fulfillment. Evaluation is a natural process when we live in relationships and we constantly evaluating our and the other's feelings in the relationship. For example, trust is wanted in a relationship and if there is a mutual feeling of trust, then it leads to mutual fulfillment and there are no complaints. But if there is doubt on the other, the happiness in a relationship is missing.

It is not possible to create the relationships that are existent in a family. We are naturally born into this. In a similar way, the family has not invented the social dependencies in which it exists. The family exists naturally as a part of this social web of interdependency. So, we are embedded in relationships, they are there and all that we need to do is to recognize them and understand.

2. The self ('I') has feelings in a relationship. These feelings are between 'I' and 'I'.

There are feelings in relations naturally. They do not have to be created, nor can we remove them. We may try to suppress them, or argue against them, or undermine them, but they are very much there. These feelings are fundamental to the relationship and can be recognized. Let's ask some questions:

Question: Who has these feelings? 'I' or body?

Answer: 'I'

Question: With whom does 'I' have these feelings? With the order 'I' or the other body?

Answer: With the other 'I'.

Question: Who wants trust in a relationship? Our Self or body?

Answer: Self wants trust.

Question: From whom we want this trust? The other 'I' or Body?

Answer: From the other 'I'.

This is something we can easily verify ourself, that it is 'I' that wants trust. There is no part of the body that wants trust, no part of the body that wants respect. When we respect someone, we respect the person's 'I', and not their body organs. When we 'trust' someone, it is the person and not the body. Trust is something to do with the person, the self ('I'). That is to say, the feelings in a relationship are between 'I' and 'I'.

3. These feelings in the self ('I') are definite. i.e. they can be identified with definiteness.

With a little exploration, we can see that feelings in relationships are actually definite, and not vague. These are the values characterizing relationships – e.g. Trust, Respect, Affection, etc. Living with these values, we are able to participate in the right way with other human beings.

4. Recognizing and fulfilling these feelings leads to mutual happiness in a relationship.

Once we have recognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to fulfillment of both sides in the relationship, i.e. it leads to mutual fulfillment. Evaluation is a natural process when we live in relationships and we are constantly evaluating ours' and the other's feelings in the relationship. For

example, trust is wanted in a relationship and if there is a mutual feeling of trust, then it leads to mutual fulfillment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing.

To summarize – relationships in a family or in a society are not created, they just are. We can understand these relationships and based upon this understanding, it will be natural to have right feelings (values) in these relationships. These feelings are definite and can be recognized with certainty. We have also seen that recognizing the relationship and having the feelings in relationship is an activity of the self ('I') and not the body. It becomes clear that relationship is between the self ('I') and other self ('I') and the feelings are also between 'I' and 'I'. Mutual fulfillment is the natural outcome of a relation correctly recognized and lived.

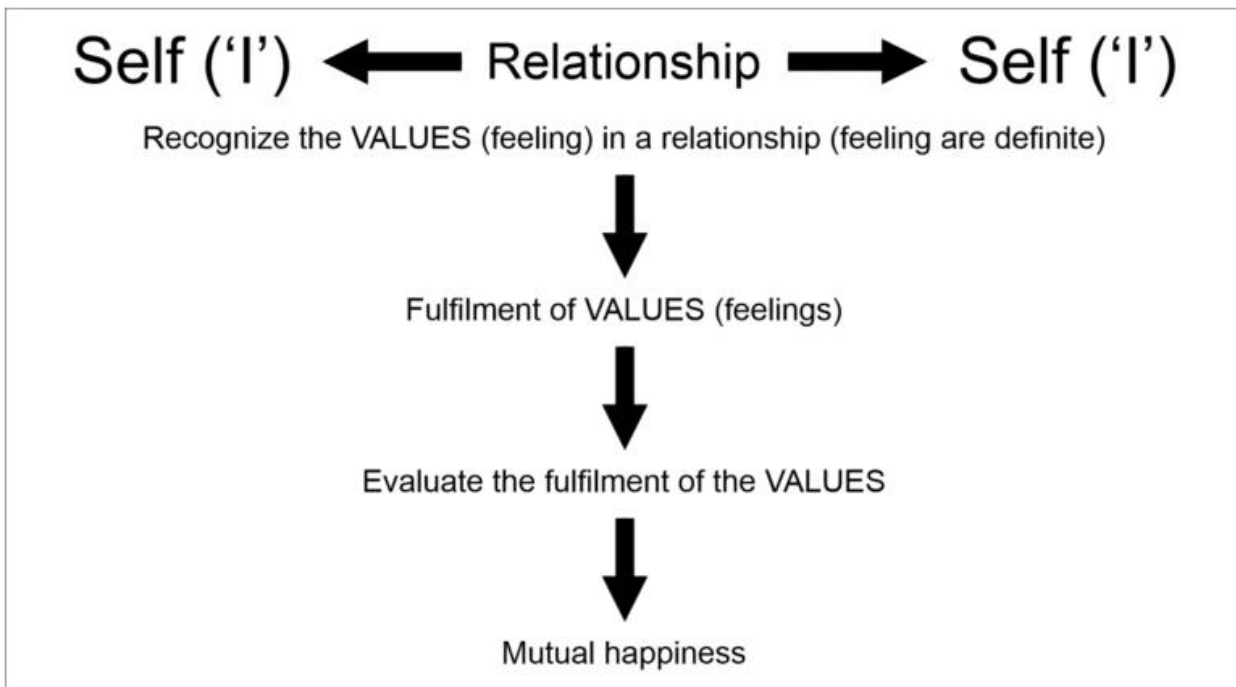
Justice (Nyay)

“Justice is the recognition of values (the definite feelings) in a relationship, their fulfillment, the right evaluation of the fulfillment resulting in mutual happiness.”

Justice concerns itself with the proper ordering of things and people within a society.

Elements of justice

There are four elements: Recognition of values, fulfillment, evaluation, and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfillment is the hallmark of justice. And justice is essential in all relationships, be it with the small kid in our house, our old grandpa, the maid in the house, our fast friends, or our distant relations. We need to grow up in relationships to ensure continuity of justice in all our relationships.



What is the state today?

We need to evaluate for ourselves whether we are able to ensure justice in relationships. Let us answer a few questions listed below:

- Do we want justice only on few occasions or every moment?
- Will the justice get ensured in the family or in courts of law?

- In how many relationships and on how many occasions, are we presently able to ensure justice?

These are quite relevant questions in our daily life. We tend to feel that we are being subjected to injustice. But, we seldom evaluate how just we are in our interactions. We see the partition of houses, family feuds, enmity in relations so often.... All these are the outcome of the injustice that starts in the relations at some point of time.

Recognizing relationships with others based only on the body

We are able to see ourselves as co-existence of the self ('I') and the body. As a result, we see ourselves as a body and we also see the other as a body and we subsequently reduce our relationships and the feelings in the relationship to the level of our body. We tend to assume that we have a relationship with our blood-related family members only. However, this wrong evaluation does not mean that the relationship with others is no more there.

When we see the relationship, we accept it. When we are not able to see it, we have a sense of opposition or lack of belongingness. The feelings in a relationship are the same with every human being, only that we are not aware of them. This is something we are going to explore in detail as we proceed further.

Relationships largely based on the exchange of physical goods

As a result of the mistaken assumptions of us being only the body and the relations with others being only at the level of the body, we have reduced our expectations in relationships to the mere fulfillment of physical facilities. We evaluate all our relationships in terms of material things like money, property, etc. In short, the purpose of the relationship has been reduced to physical and material needs and its exchange.

Bringing up children in a harmonious family

The most important function of a family can be said to be: 'To develop into emotionally stable individuals, children need unconditional love, opportunities to develop self-confidence and appropriate guidance and discipline.' Unlike basic physical needs of food, sleep, and shelter, a child's mental and emotional needs may not be obvious. This makes it all the more essential for parents to acknowledge that a child's mental health is as important as his physical health.

Values in Human-Human Relationship

No individual or nation can live by holding itself apart from the community of others, and whenever such an attempt has been made under false ideas of greatness, policy, or holiness – the result has always been disastrous to the secluding one.

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

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

The above-mentioned values are the core of all relations. One has to follow all to gain on the day-to-day problems. These values are intrinsic and available in every person. We need to find out in ourselves and implement. Without implementation, one can not think of strong family relation.

Trust (Vishwas)

“To be assured that each human being inherently wants oneself and the other to be happy and prosperous.”

Respect (Samman)

“Respect means right evaluation, to be evaluated as I am.”

Affection (Sneh)

“Affection is the feeling of being related to the other.”

Care (Mamta)

“The feeling of care is the feeling to nurture and protect the body of our relative.”

Guidance (Vatsalya)

“The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance.”

Reverence (Shraddha)

“The feeling of acceptance of excellence in the other is called reverence.”

Glory (Gaurav)

“Glory is the feeling for someone who has made efforts for excellence.”

Gratitude (Kritagyata)

“Gratitude is the feeling of acceptance for those who have made efforts for my excellence.”

Love (Prem)

“Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend.”

Trust (Vishwas)

Trust or Vishwas is the foundational value in a relationship.

“To be assured that each human being inherently wants oneself and the other to be happy and prosperous.”

Having faith in others and believing them. Mutual trust is a shared belief that we can depend on each other to achieve a common purpose. Trust is the expectation of people that they can rely on our word. It is built through integrity and consistency in relationships.

Trust-building is not the one-day work. This process of trust-building remain continues 24 hours and 365 days. One has to be honest in his approach otherwise trust will vanish. False commitment, false talks, and anything based on lies will erode the trust.

Proposal about Trust

To understand trust, let us examine the following proposals:

- **I want to make myself happy**
- **I want to make the other happy**
- **The other wants to be happy**
- **The other wants to make me happy**

Ask yourself this question: “When do I feel afraid of somebody, and when do I feel assured?”

The answer is:

- **We feel assured of the other person when we are sure that the other wants to work for my happiness and prosperity.**
- **Whenever I feel the other will deny my happiness and/or prosperity, I am afraid of the person.**

When we are assured that the other is for my happiness and prosperity, I have trust in the other. When this is doubted, I lose the trust and it becomes the source of fear.

Let us explore further the following:

1. **Do I want to make myself happy?**
2. **Do I want to make the other happy?**
3. **Does the other want to make himself happy?**
4. **Does the other want to make me happy?**

We may give an easy ‘Yes’ to the first question. In the third question, we give a small thought and say ‘Yes’ again. In the second question, we hesitate to answer first, then we become choosy and tend to say that there are a few whom I want to make happy, and I am not concerned about the rest. Or, we may also say that I want to make some people unhappy, or, we may say that I want to make only those happy from whom I derive happiness and other such things. But we are not able to give an easy ‘Yes’ in the beginning.

When we examine, we find that there are two parts in this exploration:

1. Intention (wanting to – our natural acceptance)
2. Competence (being able to do)

The intention is what one aspires for (our natural acceptance), competence is the ability to fulfill the aspiration.

Intention (Natural acceptance)

- 1 a) I want to be happy
- 2 a) I want to make the other happy
- 3 a) The other want to be happy
- 4 a) The other want to make me happy

What we really want to be

Competence (Ability to fulfill)

- 1 b) I am always happy
- 2 b) I make the other always happy
- 3 b) The other is always happy
- 4 b) The other makes me always happy

What we really want to be

We have populated the questions and their answers below with tentative responses:

Intention (Natural acceptance)

- ✓ 1 a) I want to be happy
- ✓ 2 a) I want to make the other happy
- ✓ 3 a) The other want to be happy
- ✓ 4 a) The other want to make me happy

What we really want to be

Competence (Ability to fulfill)

- ? 1 b) I am always happy
- ? 2 b) I make the other always happy
- ? 3 b) The other is always happy
- ? 4 b) The other makes me always happy

What we really want to be

If we see this carefully we will realize that when we are judging ourselves we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence. We are sure in point 2 a) that we want to make the other happy, but in point 4 a) we are not sure that the other wants to make us happy. We find that while we look at our intention, we are sure of it, we are not sure of the other's intention. We are actually seeing their competence, and making a conclusion on their intention, we say "I wanted to do well, but I could not". But for the other, we say "He did not want to do well". "Wanting to", is the intention, "could not", is the lack of competence.

- We trust our own intention while we are not ready to trust the other's intention. It is the same for the others as well. They would also have the same answers as we, to the table above. While the other trusts his/her own intentions, he/she does not trust mine. Hence, mistrust is born and we deny the relationship.
- We also see that we are not able to fulfill our intentions in terms of our competence at all times. It is the same for the other as well.
- We want to be related to the other, and we want the other to be related to us, irrespective of who this other is. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to become a help to the other. Intentions are always correct; it is only the competence that is lacking, which can be improved by the right understanding.

We may ask, **"How do we know what the other person's intentions are?"**

Ans: I can judge myself properly, and find out about myself. If I am sure of the answers to 1 and 2 above, then 3 and 4 are just a reflection of 1 and 2. (Other person is a reflection of me)

- The mistake takes place because when I am looking at myself, I see my intention but, when I am looking at the other, I see his competence. As a result, I conclude about the intention of the other person based on his competence.
- Intention-wise, all of us want to make ourselves happy and the other person happy. Whereas competence-wise, we all are unable to do this.
- We also see that we are not able to fulfill our intentions in terms of our competence at all times. It is the same for the other as well.
- We want to be related to the other, and we want the other to be related to us, irrespective of who this other is. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to become a help to the other. Intentions are always correct; it is only the competence that is lacking, which can be improved by the right understanding.

We can see that just as our competence is lacking and we fail to always make the other happy, the other's competence is also lacking, which is why they fail to always make us happy in relationship. But when the other fails, we very quickly doubt their 'intention', which is what causes the problems in relationship.

Questions in mind

How can I trust a stranger?

If we are able to see the relationship with the person at the level of 'I', we will see that the other person also is like us. The other person has natural acceptance for the same things as we have. He/she too wants to make himself/herself happy and wants to make us happy at the level of his intention, just as we. But he/she is unaware of this fact, just as we have been. Hence, he/she may be interacting with us based on our competence. The way out is to relate to the other person, to be able to see that at the level of natural acceptance, we are the same. We can then interact with the person based on their competence, and also help them improve their competence.

How can I trust someone who has bad intentions?

In this statement, the word 'intentions' is used in a different sense. When we normally use the word 'intention' today, we are only considering the 'competence' (rather lack of it), and not the real intention. For example someone may be plotting to rob a house. We may say 'he wants to rob my house'. Actually, the person has assumed that robbing our house will make him fulfill his physical needs and be prosperous, at the level of his desires, thoughts, and expectations (selections). Because:

- He has not paid attention to his own natural acceptance at all (no one, even in education, pointed this out to him)
- Due to the unfavorable circumstances that he has grown up in, or lives in, he has assumed that robbing is right or the only way. So he goes ahead and does it.

But this is still at the level of his desires, thoughts, and selection and hence his competence (or lack of it), and not his intention or at the level of his natural acceptance. When we say that the robber 'wants' to rob our house, he is actually "desiring, thinking and selecting this in absence of realization and understanding".

I know someone's character is not good. How can I trust someone like that?

We look at someone's behavior, what one thinks, what one does, and end up concluding on the other's 'character'. Whereas this is actually the lack of competence, it is at the level of desires, thoughts, and selection in 'I' keeps changing. Hence, people are unpredictable and we end up doubting their character. However, if we start looking at the level of the person's natural acceptance, we find that we are all the same. So, when a person behaves badly, it is not that he/she truly wants to have a bad character; rather, he/she is just operating at the level of assumptions and beliefs – which is the competence or rather, lack of it. Character at the level of one's competence is different from intention/natural acceptance. The former is unstable and unpredictable, the latter is definite. We have to start seeing the latter, since the former is not acceptable to us, and only leads to problems.

If I trust everyone, wouldn't people take undue advantage of me?

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

This person can never be trusted. Be careful of that person.

This only means that the person we are talking about is someone that is under wrong assumptions, all the time! It means their competence is really lacking. The other is not aware of one's own natural acceptance at all and hence has assumed things that only make one unhappy, but also to see the truth, to be able to access their own natural acceptance.

Never trust anyone blindly.

To be blind, means not to have the right understanding. It means we are aware of our own natural acceptance. It means we are living solely on the basis of our imagination, or our elections. Not to be blind means to be aware, to know the truth, to have the right understanding. For this, we have to start this dialogue within ourselves, between what we are, and what we really want to be.

So, you can trust anyone (for the intention part)! But don't assume that his/her desires, thoughts, and expectations are going to be right (he/she may lack competence)!

It is important to be able to differentiate between the intention (wanting to) and the competence (the ability to do so). The intention of the other is always to make us happy, just like we always have the intention of wanting the happiness of the other. But ours', as well as the other's competence is lacking, for which we have to accept responsibility to improve and work towards having the right understanding for this improvement.

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

Trust is thus called the foundation value.

Respect (Samman)

Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (samman). Once we realized that we are individual then only we can see ourself different from others. In other words:

"Respect means right evaluation, to be evaluated as I am."

Usually, we make mistakes in our evaluation in the following three ways.

1. Over evaluation – to evaluate more than what it is.

If you are wrongly flattered you feel uncomfortable. Eg. You are sitting at home and there are guests around. Your father says 'My son/daughter is the greatest scholar in India!' Check for yourself; do you feel comfortable, or do you feel uncomfortable?

2. Under evaluation – to evaluate less than what it is.

If you are condemned, you feel uncomfortable. Eg. You are still at home, but this time your father says 'My son/daughter is good for nothing. He must be the laziest person in all of India!' You obviously feel uncomfortable, you don't find this acceptable.

3. Otherwise evaluation – to evaluate otherwise than what it is.

If you are evaluated as something else, you feel uncomfortable. Eg. You are at home and there are guests around and your father says 'You donkey! Can't you even understand this much?' You feel offended by this. This is evaluating you otherwise, as you are a human being and not something else.

We can see that any kind of over, under, or otherwise evaluation makes us uncomfortable, we find it unacceptable. We feel 'disrespected'. We say we have been disrespected when we are wrongly evaluated.

Thus, respect means to rightly evaluate. Can you think of the number of instances when you feel you have wrongly evaluated, and the number of times you may have done the same to others? You would be surprised to find, this happens very often, and we are insensitive about this aspect in relationship. Even though it is the cause of many problems for us in relationship, we ignore the point about respect. We also have many different notions about respect that we currently hold as individuals and as a society. For example, saluting someone is called respecting someone today, even fire guns in the air after people are dead, as a mark of 'respect', we put red bulbs on our cars for respect, we build big houses in the thirst for respect, we take care of our clothing, we dress up, we have different hair cuts, we buy fancy cell phones, we boast about the bike we have, a whole lot of things are going on in the world in search for respect.

Respect denotes both a positive feeling of esteem for a person or other entity (such as a nation or a religion) and also specific actions and conduct representative of that esteem. Respect can be a specific feeling of regard for the actual qualities of the one respected (e.g., "I have great respect for her

judgment"). It can also be conducted in accord with a specific ethic of respect. Rude conduct is usually considered to indicate a lack of respect, disrespect, whereas actions that honor somebody or something indicate respect. Respect should not be confused with tolerance, since tolerance doesn't necessarily imply any positive feeling, and is incompatible with contempt, which is the opposite of respect.

On a practical level, it seems to include taking someone's feelings, needs, thoughts, ideas, wishes, and preferences into consideration. We might also say it means taking all of these seriously and giving them worth and value. In fact, giving someone respect seems similar to valuing them and their thoughts, feelings, etc. It also seems to include acknowledging them, listening to them, being truthful with them, and accepting their individuality and idiosyncrasies.

Respect can be shown through behavior and it can also be felt. We can act in ways that are considered respectful, yet we can also feel respect for someone and feel respected by someone. Because it is possible to act in ways that do not reflect how we really feel, the feeling of respect is more important than the behavior without the feeling. When the feeling is there, the behavior will naturally follow.

Basis for respect - Proposals

When it comes to respect a human being, will you respect a human being on the basis of 'I' or body? If you respect a human being on the basis of 'I', the following things are true for every human being:

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

When we see the above, what can we conclude? The other person also feels quite like me! There are so many similarities! Let us put down these similarities, in order:

1. We both want to have continuous happiness and prosperity.
 - **Our basic aspiration is the same.**
2. We both need to have the right understanding, which is to understand and live in harmony at all four levels of our living.
 - **Our program of action is the same.**
3. The activities and powers of the self are continuous and the same in both of us – at the level of 'I'.
 - **Our potential is the same.**

Based on these three evaluations we can conclude that

The other is similar to me.

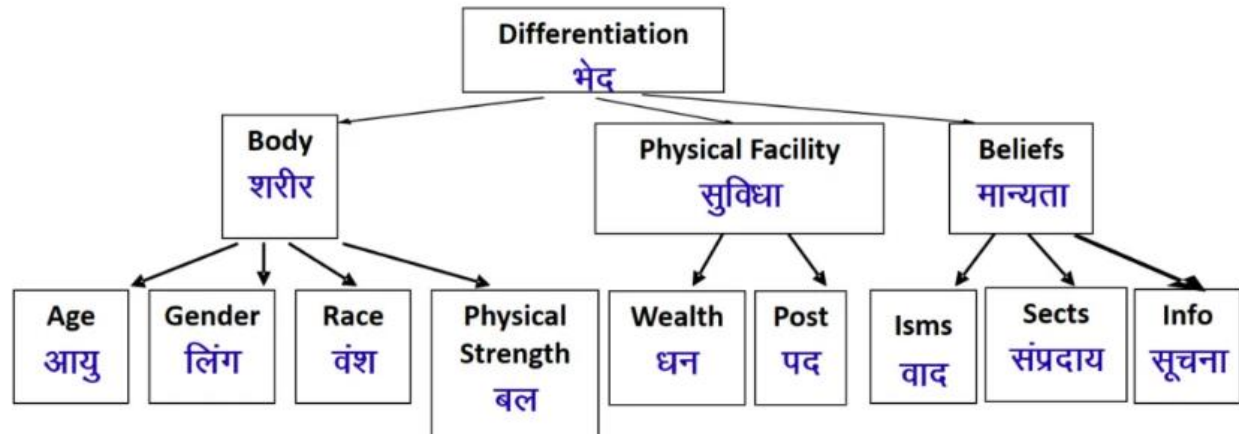
When we are able to see that the other is similar to me, we are able to recognize the feeling of respect in the relationship. If not, we either hold ourselves, more or less than the other and this only leads to differentiation.

Assumed basis for respect today

Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of similarity or one of right evaluation, we have made it into something on the basis of which we differentiate i.e. by respecting you, mean you are doing something special because you are special or

have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special.

Today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions, or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of relationship, only one of differentiation.



There are different ways we differentiate between people today! Let us look at them in detail one by one:

On the basis of body

Sex/gender

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

Race

If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour – white, brown, black etc. or on the basis of whether the person is of the Aryan race, Mongolian race, etc., or on the basis of caste, taking some caste to be high, the other to be low. Again here, we don't do the evaluation on the basis of 'I', but on the basis of the body- the color of the skin or the race or the caste of the body, i.e. by the features, long noses, short noses, height, etc.

Age

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

Physical strength

If someone is stronger, we again treat him/her differently. This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed.

On the basis of physical facilities

Wealth

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

Post

This is a very common phenomenon. We try to respect on the basis of a person's position. Is this post directly related to the right understanding and feelings in the self? – We seldom verify. The post is wrongly evaluated as the mark of a person's excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are assumed to be important! In our education, we are trained directly or indirectly to earn posts for us to fetch respect.

On the basis of beliefs

Isms

'Ism' means any belief in terms of a 'thought system that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. the people following these sets of beliefs are called capitalists, socialists, communists, and so on. We only have to look into this today, and we shall find countless such belief systems ... and the people that have adopted them or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen are at the level of desires, thoughts, and expectations (selections) in 'I' (activities 3, 4, 5). As we have already seen, there is no definiteness at this level, and hence, this becomes a cause for differentiation.

Sects

People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

Info

Regarding the information – if you have one set of information, say, as an engineer, you will be respecting engineers and not, for example, doctors and vice-versa.

The problems due to Differentiation

Differentiation based on sex/gender

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

Differentiation based on race

There are many movements and protect against racial discrimination, and demand for equality. We hear of racial attacks, which are basically to do with this issue of respect. The movements against cast

discrimination have been growing in India for over decades. Such discrimination leads to people living in fear of such racism, racist attacks, casteism, and discrimination.

Differentiation based on age

We hear of protests and movements demanding equal rights for children on the one hand and for rights for elderly people on the other. The problem of the generation gap is talked about quite often. One generation talks about being ignored by the other generation, and this has become the source of tension in many families.

Differentiation based on wealth

This is an area that is increasingly becoming a very big area of differentiation and is leading to all kinds of large-scale problems. We are all aware of the whole debate around rich countries and poor countries. Not understanding the need for physical facilities, and working for wealth to fetch respect has led to class struggle and movements to do away with class differentiation. If the need for physical facilities is understood properly, we do not identify it with happiness. Otherwise, we find a large problem at the level of individuals, with many people suffering from a lack of self-esteem and some even committing suicide when they feel they cannot accumulate enough wealth so as to get the respect that is due to them.

Differentiation based on post

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

Differentiation based on Isms

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

Differentiation based on sects

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

What is the Way Out

To move beyond differentiation, **we have to begin to understand the human being as the co-existence of self ('I') and the body and then base our evaluation on the basis of the self ('I')**, where we will find that we are similar to the other (in terms of our natural acceptance program of action and potential). This becomes the basis of the feeling of respect in our relationships with other human beings. We differ from the other only in terms of competence, and there we either learn from the other or take responsibility for helping the other to improve their competency. So, we need to start this process of self-exploration and begin to see that human being is actually co-existence of self ('I') and body, and the two have different needs.

It is important to remember that respect (or right evaluation) is a value (feeling) in a relationship. Once, we have this feeling of respect out of the understanding of relationship, it is the state of harmony between one human and the other.

The difference between me and the other can only be at the level of understanding (not information). It is important to differentiate between 'understanding' and 'information'. This difference manifests as a meaningful responsibility and is not a criterion to hold superiority or inferiority.

1. **If the other has a better understanding than me**
 - I want to understand from the other. This is my responsibility.
2. **If the other has less understanding than me**
 - I live with a sense of responsibility with the other, ensuring mutual fulfillment and I accept the responsibility to improve the understanding of the other. This again is my responsibility since I am related to the other. (Would I not work on developing the understanding of my relative?)

Affection (Sneh)

“Affection is the feeling of being related to the other.”

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

The feeling of affection comes only if trust and respect are already ensured. Without trust and respect, you feel the other is trying to make you unhappy, does not wish well for you and hence you can never feel affection for him/her. You always see the other as being in opposition. And that is why today in the family, you find that people have been living together for years and years and still don't feel related to each other, because that basic trust and respect are missing.

Care (Mamta)

“The feeling of care is the feeling to nurture and protect the body of our relative.”

Or in other words, a state of mind in which one is troubled; worry, anxiety or concern is called care. Care is level of active concern, or lack of negligence, towards avoidance of possible dangers, mistakes, pitfalls, and risks, demanded of a party as a duty or legal obligation.

We understand a human being as a coexistence of the self ('I') and the body, and the body is an instrument of 'I'. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relatives.

Guidance (Vatsalya)

“The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance.”

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

Reverence (Shraddha)

“The feeling of acceptance of excellence in the other is called reverence.”

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

Glory (Gaurav)

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

“Glory is the feeling for someone who has made efforts for excellence.”

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

Gratitude (Kritagyata)

We understand that each one has the goal of continuous happiness and prosperity. Each one of us has to work towards increasing our competence to realize our intention and in this process, we are helped and guided by others that have the right understanding. When we understand this and begin to recognize the feeling in ourselves, we feel gratitude in our relationship.

“Gratitude is the feeling of acceptance for those who have made efforts for my excellence.”

Today, we find that generally what we call ‘gratitude’ is a feeling coming out of assistance at the level of physical facilities. This feeling is short-lived since the happiness we get from the right understanding is permanent.

Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation. Specifically, gratitude is experienced if people perceive the help they receive as:

- Valuable to them
- Costly to their benefactor
- Given by the benefactor with benevolent intentions (rather than ulterior motives)

Love (Prem)

“Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend.”

In a philosophical context, love is a virtue representing all of the human kindness, compassion, and affection. In a religious context, love is not just a virtue, but the basis for all beings (“God is love”), and the foundation for all divine law (Golden Rule).

The word love can refer to a variety of different feelings, states, and attitudes, ranging from generic pleasure (“I loved that meal”) to intense interpersonal attraction (“I love my wife”). “Love” can also refer specifically to the passionate desire and intimacy of romantic love, to the sexual love of eros (cf. Greek words for love), to the emotional closeness of familial love, or to the platonic love that defines friendship, to the profound oneness or devotion of religious love. This diversity of uses and meanings, combined with the complexity of the feelings involved, makes love unusually difficult to consistently define, even compared to other emotional states.

This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings. The feeling of love leads to an undivided society, it starts from a family and slowly expands to the world family in the form of love.

Harmony from Family to World Family: Undivided Society

Justice (recognition of feelings in a relationship, its fulfillment, evaluation leading to mutual happiness) starts from the family and slowly expands to the world family. In family, we learn to recognize relationships, definite feelings, or values and learn how to fulfill them. If we do not understand the values in relationships, we are governed by our petty prejudices and conditionings. This leads to a fragmented society while our natural acceptance is for an undivided society and universal human order.

Undivided society (Akhanda Samaja) – feeling of being related to every human being.

The feeling of being related to every human being leads to our participation in an undivided society (Akhanda Samaja). With the understanding of values in human relationships, we are able to recognize the connectedness with every individual correctly and fulfill it. When we understand the value in relationship with other units in nature too, we are able to recognize our connectedness with them and fulfill it. This enables us to participate in the universal human order (Sarvabhaum Vyavastha).

Difference between various terms

1. Intension and Competence

Intention

1. Intention is what one aspires for
(our natural acceptance)
2. It is about our natural acceptance
3. What you want to be
4. What you really want to be

Competence

1. Competence is the ability to fulfill the aspiration
2. It is about our ability
3. What you are Σ DTE
4. What you are

I make effort to accentuate the difference, to manipulate, exploit the other

2. Attention and Respect

Attention

1. Attention is **earned by accumulating only physical objects or doing lot of surplus activities** like climbing mountains for the sake of fame, putting all kind of clothes, letting their hair or nails grow long earning a lot of money working very hard to be on the magazine cover, the list is simply endless.
2. It makes us uncomfortable; it creates a feeling of opposition

Respect

1. Respect is right evaluation.
2. Respect for others is generated by the right evaluation and understanding which leads to fulfillment in relationships. This further creates a sense of respect among people.
3. If we see our relationship with others, we shall anyway respect others. Other one don't have to do something special to earn respect from us. **The fact that we are human is enough for us to respect others.**
4. This makes us and other happy. It makes both of us comfortable; it puts both of us at ease.

3. Differentiation and Respect

Differentiation

1. Differentiation is lack of understanding of respect.
2. This differentiation can take the form of:
 - Gender bias
 - Generation gap
 - Caste struggle
 - Power play and domination
 - Communal violence
 - Clash of race, religion, etc.
 - Class struggle
3. This leads to the escalation in the problems of society which further lowers the respect shown to others in society.
4. I evaluate on the basis of body, physical facilities, or belief (preconditioning). I compare, compete, differentiate...

I am different from the other.

We are competitors.

I make effort to accentuate the difference, to manipulate, exploit the other

Respect

1. Respect is right evaluation.
2. Respect for others is generated by the right evaluation and understanding which leads to fulfillment in relationships.
3. This further creates a sense of respect among people.
4. I evaluate on the basis of our purpose, program and potential.
 - Our purpose (Natural Acceptance) is same.
 - Our program is same.
 - Our potential is same.

The other is similar to me.

We are complementary to each other.

If the other has more understanding than me
– I am committed to understand from the other
If I have more understanding
– I live with responsibility with the other.
– I am committed to facilitate understanding in the other (once the other is assured in relationship, and not before that)

4. Self respect and Abhiman

Self Respect

1. Self-respect is the virtue of oneness.
2. The thought process in self-respect is related to the duty towards himself without selfishness.
3. To undermine the self-respect of other is a sin. It is the highest form of self-respect to admit our errors and mistakes and make amends for them.

Abhiman

1. Abhiman is the result of gaining supremacy in an area with ego.
2. To make a mistake is only an error in judgment but to adhere to it when it is discovered shows infirmity of character.

5. Respect and Ego

Respect

1. Respect is a positive feeling.
2. It is progressive. It allows individual to see beyond self towards the betterment of the entire society.
3. Respect doesn't mean bringing down the higher, but be raising the lower up to the level of the higher.

Ego

1. Ego is a negative feeling.
2. It stops the progress because it narrows your vision and natural acceptance.
3. In ego every person try to bring down the higher by any mean. This nature starts the process of self-destruction. One cannot learn new things, but keep on thinking the evil methods to bring down the progressive person.

6. Excellence and Competition

Excellence

1. The other is like me.
 - We are complementary.
2. Feeling are based on right understanding (definite, unchanging)
3. Unconditional relationship

4. Nurtures others
5. Helps the other to come to his level
6. Is prosperous – Rightly utilizes, shares, nurtures
7. Absolute (definite completion point)

Competition

1. Not other – only me.
 - I am different/more than the other.
2. Feelings are based on preconditioning (indefinite, keeps changing)
3. Conditional relationship
4. May nurture or exploit others
5. Stops the other to come to his level – effort to accentuate the difference, to dominate, manipulate, exploit
6. Is deprived – Hoards, accumulates, exploits
7. Relative (no definite completion point)

7. Affection and Competition

Affection

1. Affection means **a feeling of togetherness.**
2. When there is affection, I help the other to grow

Competition

1. Competition means **the act of competing, rivalry for supremacy**, a prize, etc.
2. It is a rivalry between two or more persons or groups for an object desired in common, usually resulting in a victor and a loser.
3. When I miss the feeling of affection, I try to beat the other, act as an opponent.

8. Response and Reaction

Response

1. You decide your feeling on your own right.
2. It is based on the right understanding. You always have the right feeling. It is definite and unconditional. **The behavior of the other is only an indicator of the state of the other.** With that input, you decide your behavior to ensure mutual happiness.
3. **You decide your own behavior.**
 - You are self-organized.
4. **Your conduct is definite.**

Reaction

1. You decide your feeling based on the behavior of the other.
2. **It depends on whether you like or dislike the behavior of the other.**
 - If the other behaves properly, you have the right feeling and may behave properly.
 - If the other misbehaves, you have a wrong feeling and you may also misbehave.
3. **Your “remote control” is with the others.**
 - You are enslaved.
4. **Your conduct is indefinite.**

9. Love and Infatuation

Love

1. Happiness = Right understanding & right feeling in the self
2. Love = feeling in the self
3. Based on relating to the other-self unconditionally
4. Continuity is possible

Infatuation

1. Happiness = sensation (through the body) & feeling from other
2. Love = sensation
3. Infatuation, Attraction, Liking, Lust, Vasna, based on getting sensation/feeling from the other
4. Continuity is not possible

Chapter 2: Harmony in the Society – from Family to World Family Order

Society

“Society or human society is the set of relations among people, including their social status and roles.”

By extension, society denotes the people of a region or country, sometimes even the world, taken as a whole. Used in the sense of an association, a society is a body of individuals outlined by the bounds of functional interdependence, possibly comprising characteristics such as national or cultural identity, social solidarity, language, or hierarchical organization. Human societies are characterized by patterns of relationships between individuals sharing a distinctive culture and institutions. Like other communities or groups, a society allows its members to achieve needs or wishes they could not fulfill alone.

The word society may also refer to an organized voluntary association of people for religious, benevolent, cultural, scientific, political, patriotic, or other purposes. Today the term society is currently used to cover both a number of political and scientific connotations as well as a variety of associations.

Extended relationship from Family to Society

As we begin to understand our relationship in the family and live harmoniously in these relationships, we become aware of our relatedness to all human beings. Family is the first place to understand our relationships, recognizing the feelings in these relationships live according to these feelings and attain mutual happiness. Our natural acceptance is to feel related to everyone. We can easily explore this within ourselves. We find that in reality, we do not only want ourselves to be happy but also want to make others happy.

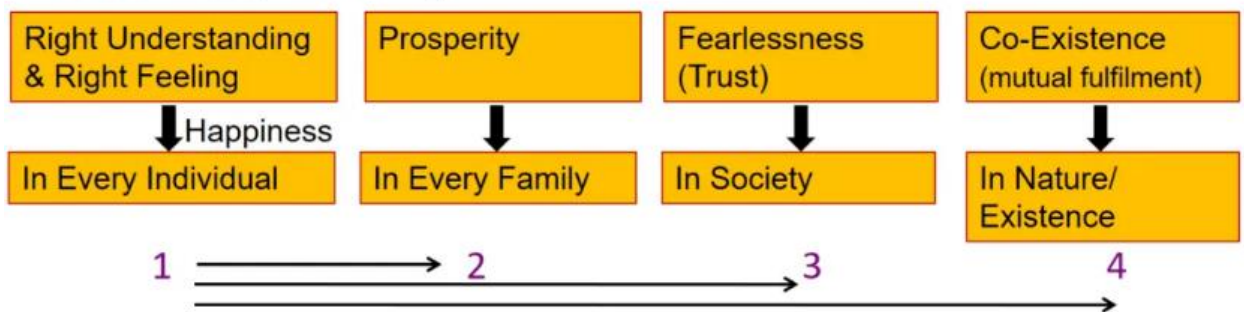
Our competence might be limited at the moment and we might feel we are unable to do so but we spontaneously accept that we wish for their happiness as well, along with ours; this is our intention. We expect the same from the other. We feel relaxed when we are with people who feel related to us and we enjoy a feeling of assurance and trust when we live in this social web.

Harmony in the family is the building block for harmony in society. Harmony in society leads to an undivided society when we feel related to each and every human being. Our natural acceptance, however, is for relatedness with all and we can very naturally expand into the world family. This is the basis of an undivided society (Akhand Samaj), a feeling of relatedness with all. As we begin to understand and become aware of the harmony at this level in our living, we begin to see our responsibility and participation in it.

Identification of the comprehensive human goal

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

Human Goal (मानव लक्ष्य)



1. Right understanding is necessary for human beings, for all human beings. When one does not

have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human beings as well as with the rest of nature.

2. Prosperity is needed in every family. Prosperity in the family means that the family is able to identify its needs and is able to produce/ achieve more than its requirements.
3. Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.
4. Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings.

This is the **comprehensive human goal**.

With a little exploration, we find that all four are required for human society. We are not satisfied with anything less than this. This is the basic minimum requirement to ensure sustainable happiness and prosperity. We can't cut down any of them. This is the minimum level that each one of us wants, and also the maximum we can think of. We can't think of anything more than this. This is the target for each one of us, the whole human race, and the human tradition. The moment we leave anyone of them out, there will be a loss of continuity, and the goal cannot be achieved.

Samadhan

We can solve society's problems when we see beyond the contradictions of life. When we live in higher consciousness, we obtain the higher knowledge that sees the higher harmonies which enable the resolution of every problem.

Samridhi (Prosperity)

Prosperity is the state of flourishing, thriving, success, or good fortune. Prosperity often encompasses wealth but also includes other factors which are independent of wealth to varying degrees, such as happiness and health.

Abhay

Man is eager to live and afraid to die. Most problems owe themselves to this fact. The fear of death might be reckoned as a prime fear but the most primeval and basic fear is that of expectation being defeated, or more specifically, that of losing what one delusively thinks one owns (the delusion "this is mine"). Fear of losing what one is attached to (the family, for example) gives birth to the fear of death and therefore the former is the most basic fear because one is attached to the body and is afraid to lose it. Fear resides within and not outside us. External fear is mere fiction. If we succeed in cultivating fearlessness no incident, no external circumstances can strike fear in us.

Abhay is not associated with Bhay and Nirbhay, at all. Abhaya means fearlessness; it is a permanent state where there is no question of ever experiencing any fear. A person with Abhay is continuously aware of his own reality; for him to become subject to fear would be impossible. We should not consider this quality of Abhay as just the absence of fear.

Fear is only a delusion created by the mind; lack of fear is also a delusion created by the mind. Mistaking one thing for another leads to fear; recognizing the mistake and rectifying it, leads to the removal of fear. These two, Bhaya and Nirbhaya, are associated with fear and freedom from fear.

Sah-astitva (Co-existence)

The world is full of Diversity – there are different nations, cultures, religions, communities, languages, and beliefs. The beauty of existence can only be maximized if everything in this world is in harmony. Peaceful, symbiotic co-existence is the key to harmony in the world. For peaceful co-existence to occur in a diverse society the following must happen:

1. People must recognize that traditional interpretations of peaceful co-existence are outdated.
2. Governments and individuals must recognize that society needn't be homogeneous or institutionalized to serve an important purpose for people.
3. Members of varying cultures, countries, and faiths must learn to respect the traditions, beliefs, and boundaries of one another.
4. Religion and politics must be separate.

5. People must agree to disagree regarding certain moral values and beliefs and come to recognize that others can be different from them and yet be equally capable in their own unique manner.

The above-mentioned goal is not only comprehensive but also universal i.e. equally applicable to all human beings and for all times. It includes all our aspirations and this is the goal for each one of us. **Thus it becomes the goal of human society or the basic need of human civilization.**

Now how are the four related? We will find the following when we look for the relation in the above:

1. The harmony in society begins with the individual. We need to ensure the right understanding in the individual as the foundation of harmony in the society.
2. With the right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required the family can be prosperous.
3. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in a relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.
4. When human beings with the right understanding interact with nature, it will be in consonance with the co-existence and will be mutually enriching.

We may also understand it in the following sequence.

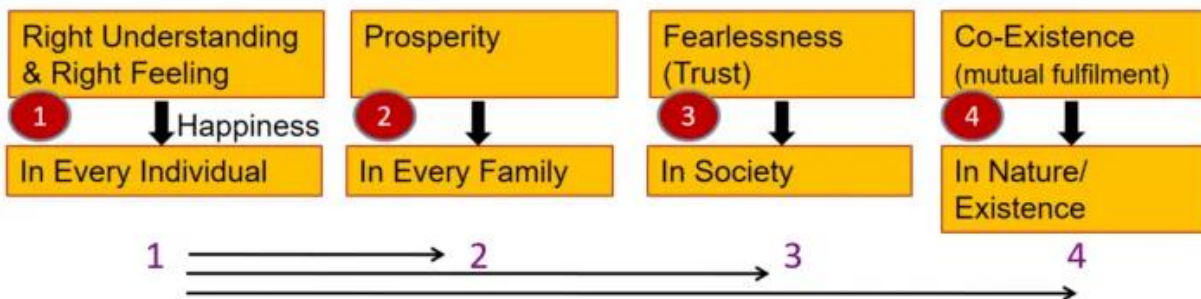
1. Right understanding ⇒ 2. Prosperity ⇒ 3. Fearlessness (trust) ⇒ 4. Co-existence

Programs needed to achieve the comprehensive human goal: the five dimensions of human endeavor

The five dimensions of human endeavour are:

1. Education – Right Living (Siksha – Sanskar)
2. Health – Self Regulation (Swasthya – Sanyam)
3. Justice – Preservation (Nyay – Suraksha)
4. Production – Work (Utpadan – Kriya)
5. Exchange – Storage (Vinimaya – Kosh)

Human Goal (मानव लक्ष्य)



Human Order (मानवीय व्यवस्था)

Systems / Dimensions (आयाम)

1. Education – Sanskar (1)
2. Health – Self-regulation (2) (4)
3. Production – Work (3)
4. Justice (3) – Preservation (4)
5. Exchange – Storage (2) (3)

1. Education – Right Living (Siksha – Sanskar)

The content of education is the understanding of harmony at all the four levels of our existence – from myself to the entire existence.

Right living or Sanskar refers to the ability to live in harmony at all four levels of living. Thus,

**Education: to understand harmony at all four levels of living.
Right living: commitment and preparedness to live in harmony at all four levels of living.**

We have to ensure the availability and continuity of education – right living in our society. This dimension of society works to ensure ‘right understanding’ and ‘right feelings’.

2. Health – Self Regulation (Swasthya – Sanyam)

Sanyam refers to a feeling of responsibility for nurturing, protecting, and rightly utilizing the body.

When the body is fit to act according to the needs of the self (‘I’), and, there is harmony among the parts of the body, it is referred to as health or Swasthya.

Sanyam (or self-regulation) is the basis of Swasthya.

3. Justice – Preservation (Nyay – Suraksha)

Justice (Nyay) refers to harmony in the relationship between human beings, while preservation (Suraksha) refers to harmony in the relationship between human beings and the rest of nature.

Justice: ‘Human-Human relation’ – its recognition, fulfillment, evaluation – leading to mutual Happiness.

Preservation: ‘Human-Rest of nature relation’ – its recognition, fulfillment, evaluation – leading to mutual Prosperity. – Enrichment, Protection, Right Utilization of nature.

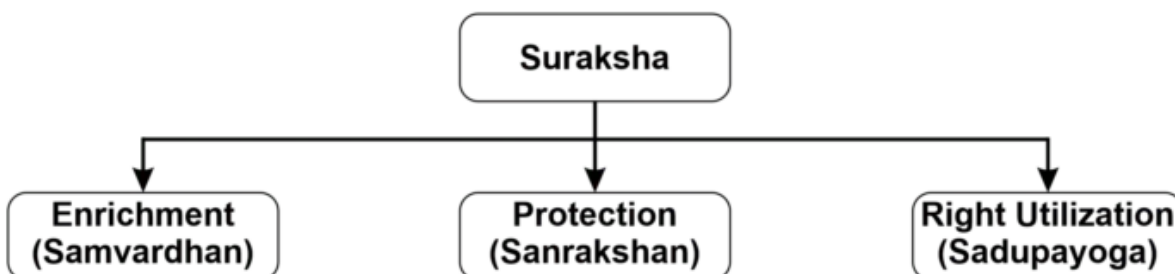
Justice

We say there is justice in a relationship when there is mutual fulfillment i.e. both individuals are satisfied: which means the values are rightly recognized, fulfilled, rightly evaluated, and mutual happiness is ensured. Mutual happiness is the goal in relationship and each one of us has a responsibility in ensuring a continuity of justice or nyaya in our society.

Preservation

Besides human-human relationships, we also have to work to ensure that our relationship with the rest of nature is mutually enriching for humanity as well as for nature. This dimension of our society works to ensure ‘Suraksha’. This involves ensuring the following three aspects –

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



4. Production – Work (Utpadan – Karya)

Work refers to the physical efforts made by humans on the rest of nature, while production refers to the output / physical product that is obtained through these efforts.

What to produce?

The decision of what to produce depends on the right identification of needs. For this, we have to identify the physical needs of the body, i.e. what is needed for the nourishment, protection, and right utilization of the body. When we look into this, we can see that there is a need for food, clothing, shelter, and various kinds of instruments (ex: means of transport, communication, remote viewing of images, etc.) for the right utilization of the body.

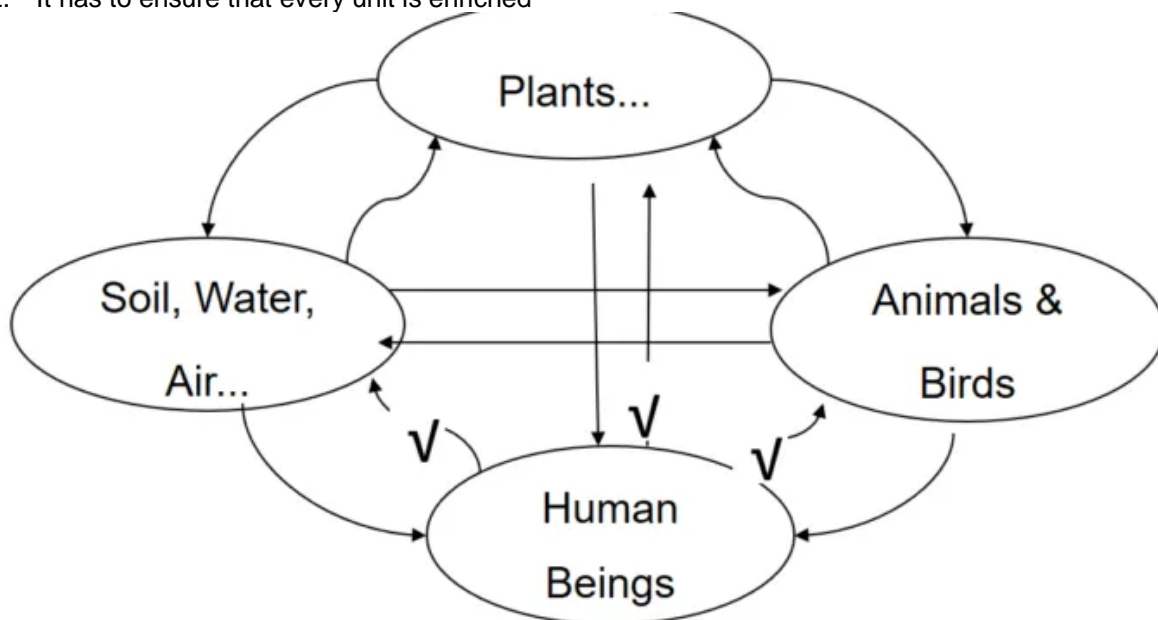
How to produce?

When we come to the question of how to produce, we are referring to the technology or systems we use for production. On the understanding of harmony at all the levels of our living, it becomes evident that there is an inherent balance, a harmony in nature. So, it is only natural that any production system we design or implement is within the framework that is present in nature, i.e. it does not violate the framework/harmony in nature. When we look at the way in which nature is organized, the following becomes apparent:

1. The systems in nature are cyclic i.e. they are not open-ended.
2. The systems in nature are mutually fulfilling or mutually enriching.

Thus the way to produce is: Through the cyclical (Avartansheel) process, in harmony with nature.

1. It has to be cyclic
2. It has to ensure that every unit is enriched



In nature, there are four different kinds of entities. One kind of entity includes materials such as air, water, soil, metals, and non-metals, etc. The other kind has plants, herbs, etc. The other kind of the third kind has animals and birds, and the fourth kind includes human beings. When you look at their interrelationship, you find that the materials, plants, and animals are enriching for the other entities including human beings.

If only we understand the process in nature, we can design our production systems through the application of science and technology in such a way that this mutual fulfillment is better ensured, rather than disturbing it.

5. Exchange – Storage (Vinimaya – Kosh)

Exchange (Vinimaya) refers to the exchange of physical facilities between the members of the society, while storage (Kosh) refers to the storage of physical facilities that are left after fulfilling the needs of the family. It is important to note that exchange and storage are done for mutual fulfillment and not for the madness of profit or exploitation or hoarding.

Exchange (Vinimaya) refers to the exchange of physical facilities between the members of the society, while storage (Kosh) refers to the storage of physical facilities that are left after fulfilling the needs of the family. It is important to note that exchange and storage are done for mutual fulfillment and not for the madness of profit or exploitation or hoarding.

Exchange

Exchanging of produce for mutual fulfillment. (With a view of mutual fulfillment, not MADNESS of profit)

Storage

Storing of produce after fulfillment of needs. (With a view of right utilization in future, not HOARDING)

We can now see how these five dimensions of humanistic society are able to ensure the human goal:

Education – Right living leads to Right understanding

Having the process of education and right living leads to right understanding in the individual.

Health – Self-regulation leads to Prosperity

Having the program for health and Sanyam leads to well being of the body, and identification of need for physical facilities which along with production ensures feeling of prosperity in the family.

Justice – Preservation leads to Fearlessness and Co-existence

Ensuring justice in relationship, or mutual fulfillment in relationship on the basis of values like Trust, Respect, etc. leads to fearlessness in society, while Suraksha of nature – via enrichment, protection and right utilization leads to co-existence in nature.

Production – Work leads to Prosperity and Co-existence

Production and work are for physical facilities, and this leads to a feeling of prosperity in the family. Production is done in harmony with nature, and hence, this also leads to co-existence with nature.

Exchange – Storage leads to Prosperity and Fearlessness

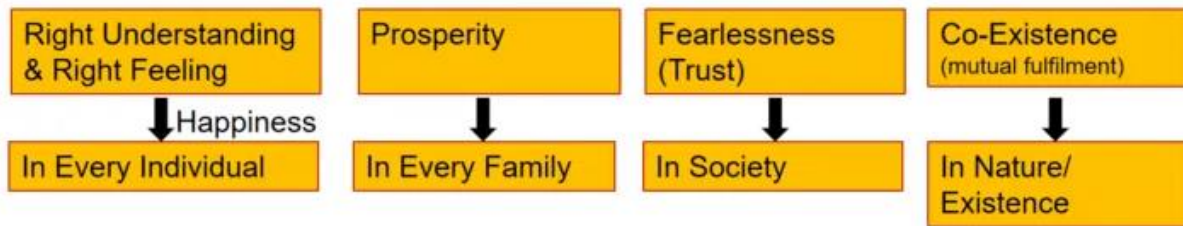
When we store and exchange for mutual fulfillment and not for exploitation, then it leads to fearlessness (trust) in society.

What Is Our State Today?

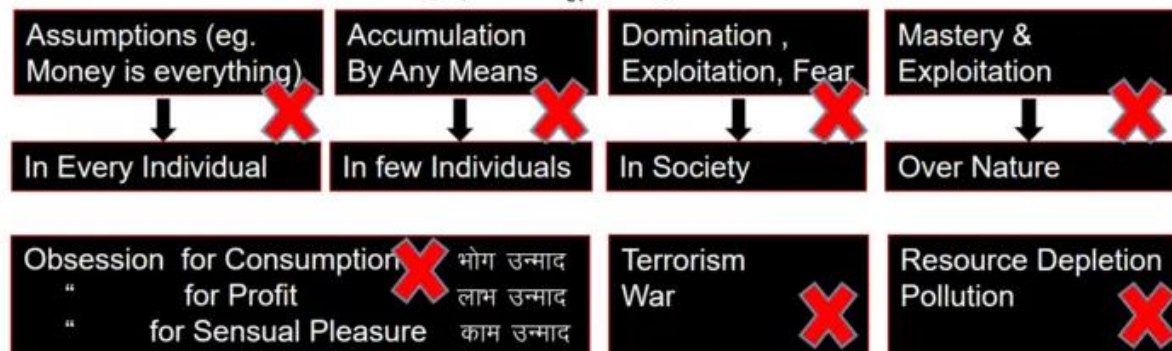
Let us observe our programs today in these five dimensions and evaluate whether they are leading to the fulfillment of human goal.

Current State – Have we understood our Goal?

Human Goal (मानव लक्ष्य)



Gross Misunderstanding (आधारभूत भ्रम)



Education – Right Living

On this account, we have progressed in terms of taking literacy to all corners of society. Information that was limited to a selected few has got spread to the masses. We have developed means of communication to reach out to every human being. Girls and boys, both are able to attain education. But, we need to relook at the content of education and the effect of this content on the living of human beings.

Certainly, we have progressed in terms of making education within reach to all, but the programs of education have become mere programs of literacy, training, and information transfer. The real mark of an educated human being, as we saw above, is that he/she is able to lead a happy and prosperous life in oneself, and be mutually fulfilling all around. But do we see this today? We find that the education programs of today are making individuals feel more dissatisfied and deprived. In the whole process, we just learn how to multiply physical facilities, without ever trying to make out how much is needed. Training and information transfer programs, including literacy programs, are of course required. But they are a small part of the whole education process; they are not the complete education. This needs to be understood by all of us.

As mentioned above, human education ensures understanding and living in harmony at all levels of human existence, from self to entire existence. We are missing in the very first level. Do we study about our own self in twenty years of our education and training?

Health – Self Regulation

In this dimension, we have made progress in terms of reducing infant death, increasing the life expectancy through medication, removal of epidemics, implanting artificial parts in the body to support the functioning of the body, and so on.

These facilities are of course an asset. But as we understand, Sanyam is basic to Swasthya. Lack of understanding of the body as an instrument of the self ('I') coupled with the technological progress has led us to go for newer sources of sensual pleasures, irresponsible practices in living, etc. In place of being responsible to the body, we are relying more on medication. We are developing micro and nano-technologies to cure the smallest parts of the body, but we are producing new diseases day by day through irresponsible living.

Justice – Preservation

In terms of justice, we have progressed on account of bringing every act of crime to the court of law. Every issue related to relationship can now be debated in the court of law. But is the court of law the place to get justice? If we look at the situation today, we find that we have thousands of courts and lawyers and they are all trying to settle injustice in relations. Judgments are passed and punishments are given. This does not ensure justice. In justice, there is mutual fulfillment for both parties.

The fulfillment of relationship at the level of individual and family is deteriorating. TV serials depict in great detail the bad state of our affairs and are creating large viewership for such things. At the level of nations, we have rising fears of destructive wars with growing innovations in science and technology. The competition and enmity between nations or communities are on the hike, the feeling of mistrust and fear in villages and cities is slowly growing. The number of legal suits is increasing exponentially, families are breaking for trivial gains, communal violence, and conflicts between factions of society are multiplying.

Regarding **Suraksha**, we can see from history how we humans have fared well in developing new technologies which have a high degree of utilization for mankind. We have explored new dimensions of science to get information about every corner of nature. But due to lack of understanding, we have misused them more than rightly using them. We can see that in terms of:

1. **Enrichment:** We have largely disturbed nature via chemicals and depletion of resources rather than enrich it. Urgent steps are needed to rectify this trend.
2. **Protection:** the natural resources have been depleted to a large extent, birds and animals are fast getting extinct, the forested areas are on the wane, pollution is on the rise, be it air pollution, water pollution, soil pollution, plastic pollution, and so on. We have produced bombs to destroy the earth multiple times while destroying even once is not desirable.
3. **Right utilization:** again, we have fared very poorly. Today is an era of consumerism and wastage. We produce many times more clothes, electronics, cars, watches, cell phones, etc. than we need. Managing all this production has become a major problem for us today. All we are interested in is having more and more of it (accumulation). Hence, instead of right utilization, we have ended up exploiting and disposing of vast amounts of natural resources.

Production – Work

We have seen that nature is cyclic and enriching. How do we, as human beings, fare when it comes to interacting with nature? On this account, we have done very well in terms of making our production systems efficient and automated, reducing the time, material, and energy requirement in production, ability to produce a variety of complicated parts and mechanisms, reducing the dependence on natural processes, and so on.

But all of us know how we have multiplied the environmental problems in the process and how we have increased consumerism today. We have disturbed the ecological balance and our production activities have upset the cycles in nature. Let us take into account some more facts here:

Cyclic – Acyclic

While nature's processes are all cyclic (close-ended) our processes are acyclic (open-ended). If nature functions in such a way that all resources are continuously renewed and replenished (like water, manure in the soil, etc), man's process depletes them.

For example, when we burn coal, it is a non-renewable resource. We can never again produce the coal we are burning today. This is what we mean when we say 'open-ended'. This is true for all fossil fuels: petrol, diesel, coal. All these are being pulled out from the bottom of the earth and being consumed by us. There are two problems with doing this:

1. The utility of all these fossil fuels at the bottom of the earth is to keep the temperature on the earth's surface in a steady state – from the heat in its own core, and the heat from the sun. By depleting fossil fuels, we are tampering with the ability of the earth to maintain its temperature. This is irreparable damage we are doing.
2. When we burn fossil fuels in enormous quantities, it pollutes the atmosphere and poisons the air we breathe. And our basic need, to keep the body healthy, is affected.

Enriching – Not-enriching

Are we enriching nature, or are we not? Largely the answer is NO. Take the example of pesticides and fertilizers. It is common knowledge today that the land that has seen heavy use of chemical fertilizers becomes unfit for agriculture. And the pesticides are poisoning our own bodies and the animals and birds as well. In the process of moving towards a global economy, we have increased our technological capabilities and increased the production capacities of our industries and factories. In this process, we have managed to make extinct thousands of plant, animal, and insect species. The statistics on this are quite terrifying. We seem to be hurtling towards problems of great magnitude as we continue down the path of environmental destruction.

Exchange – Storage

In terms of exchange and storage, we have developed efficient ways of selling and buying, sending, or receiving money and investing them to multiply faster than nature could ever do. Sitting with the laptop, we can purchase commodities across the world and invest our capital in distant markets. Profits can multiply overnight, and we can enter the list of trillionaires without any physical work. We can also store hoards of currency within a digital map.

But with these rising modes of exchange and storage, the exploitation of mankind and nature has shot up. The disparities have increased, and the madness for profit has become the general motivation.

The liquidity of money has of course helped us by providing a smooth mode of exchange. But it has created more problems than solutions. These problems are the outcome of our misperception in visualizing money which is a national entity to be the same as physical facilities which are tangible and are our real needs. It needs to be remembered that money is not a need in itself but only a mechanism to facilitate the exchange of physical facilities.

Harmony from Family Order to World Family Order: Universal Human Order

The Sarvabhaum Vyavastha is the state of realizing the freedom of individuals in the context of this universe. Respect towards mankind and nature is a must to establish the universal order. Having understood the comprehensive human goal, we are able to be in harmony not only with human beings but also with the rest of nature. We are able to see

that we are related to every unit in nature and ensure mutual fulfillment in that relationship. Working on the five dimensions of human endeavor in the light of right understanding, we are able to work for an orderly living of the human society, whose foundational unit is the family and the final destination is the world family.

Undivided Society: “The feeling of being related to every human being.”

Universal Human Order: “The feeling of being related to every unit including human beings and other entities of nature.”

Undivided society (Akhand Samaj)

An undivided human-centric society is one of the higher human goals. Akhand samaj is the state of the society where all people of different religions and thought processes live together and work towards the betterment of the society.

Three activities can be performed to send the message of a holistic society:

1. Educating society through workshops, seminars and street plays

This is about organizing workshops, seminars, and street play at various levels in society. The activity may be carried out by N.G.O.'s but must receive the support of government organizations. These activities can be categorized into three types which include:

- Knowing the self
- Knowing the existence on basis of self
- Knowing the definite human conduct which is the contribution of self in existence.

2. Value education in educational institutions

Value education should be introduced in the current education system at all levels – primary school, secondary school, senior secondary school as well as college level.

3. Helping to apply values to the real world

Organizations – both government and non-government should open up counseling centers that can help their employees or the general public to apply values to real-life situations. It is about realizing the alternatives in life. Various individuals are on the way to self-exploration, finding their natural acceptance towards a holistic approach to life and realizing it at all levels starting from self (with knowledge) to family (with meaningful relationships), then to society (education – health – production – business – services). The idea is not to live in isolation or individualism but with the expansion of SELF to higher levels in the social system

Chapter 1: Harmony in Nature – Understanding the Interconnection and Mutual Fulfilment

Our world today may be described as an age of confusion and tensions, both within and outside of us. A beautiful life is one that is 'in harmony' with the situations in life. In fact 'Harmony is a precious treasure of human life. Real success, satisfaction, and happiness are different facts of harmony. If one is to enjoy the benefit of life to the fullest, it is necessary to develop and maintain harmony.

The law of nature has a unique cause and effect system which must be understood in order to be in harmony with the natural law of things. Natural harmony is necessary for the following reasons:

1. Natural harmony is necessary to solve the problem of global warming and the depletion of non-renewable natural resources can be avoided.
2. Natural harmony with trees cures all problems like – reduction of wind velocity, energy savings, doing companion planting, development of an eco-subsystem in terms of establishing a forest garden, reduction of building heat.
3. It is possible to achieve natural harmony in the establishment, maintenance, and management of educational institutions like schools, colleges, and universities.
4. One can understand the depths of harmony and alignment in nature by contemplating and reflecting upon the natural order. It is possible to unravel the mystery of the natural synthesis in the midst of ongoing chaos at the material plane.

Nature

“All the physical objects that are in solid, liquid, or gas states either living or nonliving, collectively termed as nature.”

In other words, 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.

There are four orders of nature:

1. **Material order**
2. **Pranic order**
3. **Animal order**
4. **Human order**

1. Material Order

The big landmass of the continents, gigantic water bodies like ocean and seas, mountains and rivers, the atmosphere above, the heaps of metals and minerals below, the dense gases and fossil fuels deep below the surface of the earth – all fall into the material order or “Padartha Avastha”. In fact, if we look around beyond the earth, the material order is visible even in the form of stars, planets, moons, and several astronomical bodies.

2. Pranic Order

Our landmass is covered with grass and small shrubs and they form the lining on the entire soil. Shrubs, plants, and trees form huge forests along with the flora in the ocean. All of this is the plant/bio order or “Pran Avastha” and it is the next big order on our planet. (The material order is far greater in quantity compared to the plant/bio order)

3. Animal Order

Animals and birds form the third-largest order and we call them the animal order or “Jeev Avastha”. Here again, we see that the plant/bio order is far greater in quantity than the animal order.

4. Human Order

Animals and birds form the third-largest order and we call them the animal order or “Jeev Avastha”. Here again, we see that the plant/bio order is far greater in quantity than the animal order.

Each one of us can recognize all these four orders around ourselves and see that together these four orders comprise all the units that we see and understand around us. The four orders as above should not be viewed in isolation. All these are part and parcel of nature and existence. These are really mutually complementary and supplementary. They are not independent but are mutually interdependent. Each one nurtures and nourishes the others.

Interconnectedness And Mutual Fulfillment In Nature.

Mutual fulfillment implies that each unit of the four orders is related to each other and enriching to each other.

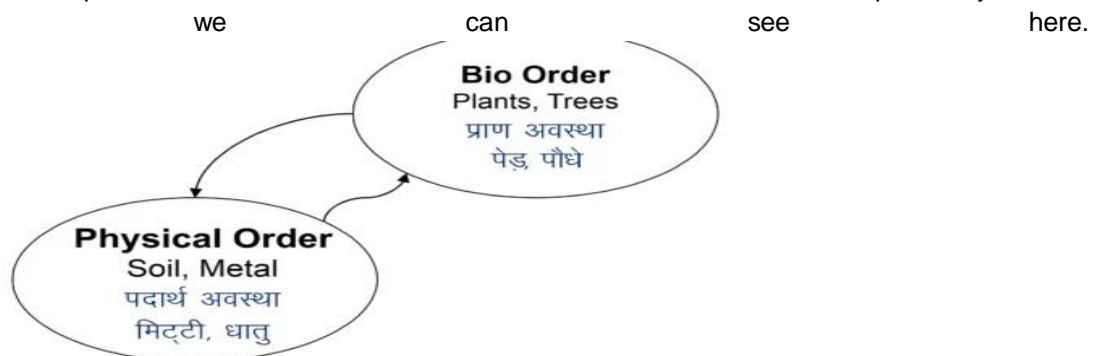
In nature, all the units are connected to each other and fulfilling each other. A human being is related to all other human beings. On this basis, we have feelings and emotions for everyone. A human being is connected to all the material units in the existence and gets aware of it as he starts exploring it.

The four orders can be distinctly recognized in terms of their characteristics, participation with other units in a similar order, activities, the pattern of inheritance, etc.

Let us look at the first three orders namely the material, plant/bio (pranic), and animal order. We can easily see that they are interconnected. And the relationship between these orders is in such a way that they all fulfill each other and coexist with each other.

Mutual Fulfillment in Material Order and Pranic Order

The material order provides the nutrients to the plant/bio order in the form of soil, minerals, etc while the plant/ bio order decays and forms more nutrients, thus enriching the soil. The plant/bio order also decays to substances like oil and coal, which are stored deep within the earth as protection against the heat from the molten core inside the earth as well as the heat from the sun (today, this is the material we are removing and using as fuel). Plants help move the nutrients through the various layers of the soil. The roots of the plants hold the soil together and prevent the soil from erosion. Plants produce oxygen/ carbon dioxide and thus help in the movement of the material order. There is a mutual interdependency and co-existence

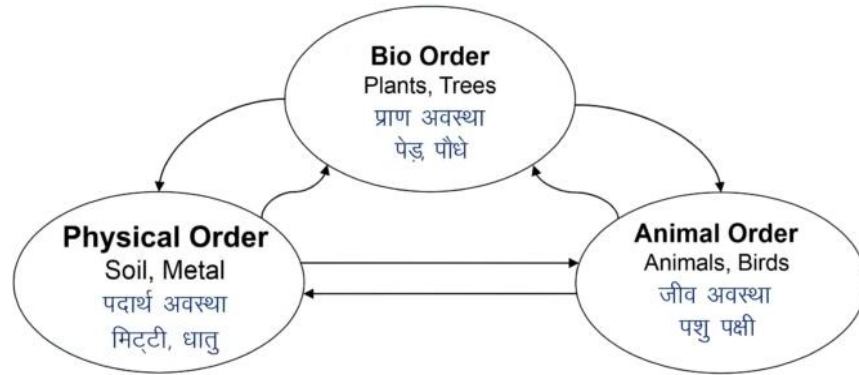


Mutual Fulfillment - Material order and Pranic order

Mutual Fulfillment in Material Order, Pranic Order & Animal Order

The material orders provide the basis for the movement of all animals, birds, and fishes. Water, oxygen, and other gases are necessities for both plants and animals. At the same time, the animal order helps enrich the soil with its excreta and this excreta helps the plants with nutrients. The plant/bio order

provides food for animals, birds, and fishes. The animal Order helps in the pollination of the flowers of the

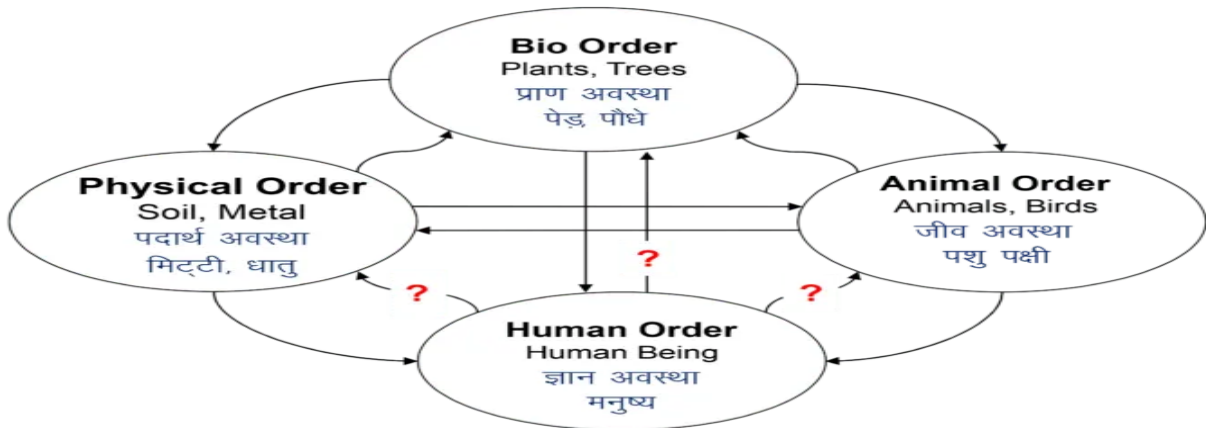


pranic order.

Mutual Fulfillment - Material order, Pranic order & Animal order

Mutual Fulfillment in Material Order, Pranic Order, Animal Order & Human Order

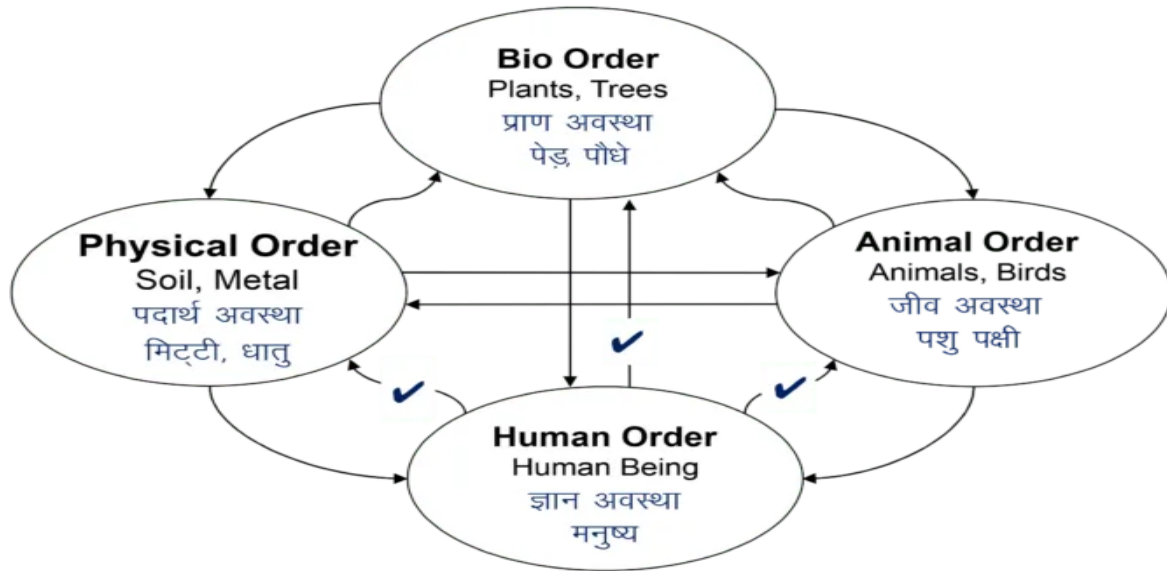
We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, we are not able to ensure this mutual fulfillment. We are dependent on the material order for soil and minerals and metals, but only end up polluting the soil and depleting the fossil fuels; we are dependent on plants for our food and holding together the larger ecosystem, but we have destroyed forests and destroyed multiple species of plants and herbs; we are dependent on animals to carry out our production and transportation activities, but have made many species of animals extinct, and are today known for our cruelty towards animals.



Mutual Fulfillment - Failed for Human order

We thus see that the three orders besides the human order are in harmony and are fulfilling to the human order. We have not even understood our own needs properly, nor have we understand harmonious ways to fulfill our needs. Consequently, we have disturbed ourselves and also the balance amongst the other three orders. The effect of this disharmony is now affecting our lives in the form of diseases and

maladies.



Mutual Fulfillment - Material order, Pranic order, Animal order & Human order

Recyclability and Self-Regulation In Nature

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

There are several cyclical processes that we can see in nature. For example, the cycle of water, evaporating, condensing, and precipitating back to water giving the weather phenomena. The cycles keep these materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment. In a forest, the growth of trees takes place in a way so that the amount of soil, plants, and animals remains conserved. It never happens that the number of trees shoots up and there is a lack of soil for the trees. The appropriateness of the conditions for the growth of both plants and animals is self-regulated in nature keeping the population proportions naturally maintained. This phenomenon is termed self-regulation. In a single breed of animals, the number of males and females generated through procreation is such that the continuity of species is ensured by itself. This happens with humans too, but inhuman practices have led to disproportionate numbers of men and women. These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature.

With the right understanding, human beings can be the most fulfilling units in nature. We can take a few examples. We can use solar power and plant-based fuels in place of petroleum and coal. There are many efforts in this direction now. There are many examples of single individuals regenerating an entire forest! Each of us can plant a lot of trees in a lifetime, isn't it? By maintaining adequate forest and grassland, we can ensure a conducive environment for the birds and animals also. Like that, we can play the role of being fulfilling all orders. For that, we have to understand nature, understand the four orders which is what we intend to do next.

Understanding the Four Orders in Nature

Let us look at the four orders in more detail:

4 Order 4 □□□□	Material order	Pranic order	Animal order	Human order
--------------------------	-----------------------	---------------------	---------------------	--------------------

□□	□□□□□□ □□□□□□	□□□□□□ □□□□□□	□□□□ □□□□□□	□□□□□□ □□□□□□
Things □□□□□□	Soil, Water, Metals, etc. □□□□□□, □□ □□, □□□□ □□□□□□□□	Plants and Trees □□□- □□□□	Animals and Birds □□□, □□□□□□	Human beings □□□□□□
Activity □□□□□□	Formation /Deformation □□□□/□□□□ □□	Compositi on /Decomp osition + Respiratio n □□□□/□□ □□□□ + □□□□□- □□□□□□□□ □	Composition /Decompositi on, Respiration (in body) □□□□/□□□□ □□, □□□□□□- □□□□□□□□ (□□□□ □□□)	Composition /Decomposition, Respiration (in body) □□□□/□□□□□□, □□□□□□-□□□□□□□□ (□□□□ □□□)
			Selecting- Tasting (in 'I') □□□□/□□□□□□ □ (□□□□ □□□)	Imaging, Analysing- Comparing, Selecting-Tasting (in 'I') □□□□□□, □□□□□□□□, □□□□/□□□□□□□□ (□□□□ □□□)
Innatene ss* □□□□	Exisetence □□□□□□□□	Exisetenc e + Growth □□□□□□□□ □ +	Exisetence + Growth (in body) □□□□□□□□ + □□□□□□	Exisetence + Growth (in body) □□□□□□□□ + □□□□□□ (□□□□ □□□)

		□□□□□□	(□□□□ □□□)	<p>Will to live with continuous happiness (in 'I')</p> <p>□□□□□□□□ □□□□□□□□□□</p> <p>□□□□ □□ □□□</p> <p>(□□□ □□□)</p> <p>Right Feeling</p> <p>□□□□□□</p> <p>Right Understanding</p> <p>□□□□□□</p>
<p>Natural Characteristic</p> <p>□□□□□□□</p>	<p>Formation/Deformation</p> <p>□□□□□/□□□□□</p> <p>□□</p>	<p>Composition/Decomposition + Nurture/Worsen</p> <p>□□□□□/□□□□□</p> <p>□□□□□ + □□□□□/□□□□□</p> <p>□□□□□</p>	<p>Composition/Decomposition, Nurture/Worsen (in body)</p> <p>□□□□□/□□□□□</p> <p>□□ + □□□□□/□□□□□</p> <p>□</p> <p>(□□□□□ □□□)</p>	<p>Composition/Decomposition, Nurture/Worsen (in body)</p> <p>□□□□□/□□□□□□□□ + □□□□□/□□□□□□□□</p> <p>(□□□□□ □□□)</p>
			<p>Non Cruelty, Cruelty (in 'I')</p> <p>□□□□□□□□, □□□□□□□□□□</p> <p>(□□□□ □□□)</p>	<p>Perseverance, Bravery, Generosity (in 'I')</p> <p>□□□□□□, □□□□□□, □□□□□□</p> <p>□□</p> <p>(□□□□ □□□)</p>
<p>Basic Activity</p>	<p>Recognising, Fulfillment</p> <p>□□□□□□□□, □□□□□□□□</p> <p>□□□□□</p>	<p>Recognising, Fulfillment</p> <p>□□□□□□□□</p>	<p>Recognising, Fulfillment (in body)</p> <p>□□□□□□□□, □□□□□□□□</p> <p>□□□□□□ □□□□</p>	<p>Recognising, Fulfillment (in body)</p> <p>□□□□□□□□, □□□□□□□□</p> <p>□□□□□</p> <p>(□□□□□ □□□)</p>

		, □□□□□□□□ □□□□	(□□□□ □□□) Assuming, Recognising, Fulfillment (in 'I') □□□□□, □□□□ □□□, □□□□□□□□ □□□□ (□□□□ □□□)	Knowing, Assuming, Recognising, Fulfillment (in 'I') □□□□□, □□□□□, □□□□ □□□, □□□□□□□□ □□□□ (□□□□ □□□)
Conformance /Inheritance* □□□□□ □□□□□	Constitution based □□□□□□ □□□□□□□□	Seed based □□□ □□□□□□□□	Breed based □□□ □□□□□□□□	Education-Sanskar based □□□□□□-□□□□□□□□ □□□□□□□□

* Note:

1. Innateness means "Self Organization; being in a definite order."

2. Inheritance means "How conduct is decided/maintained generation after generation."

Things (Vastu)

Each order is composed of a number of 'things'. Each one of these 'things' is also called a 'unit'.

Material Order

It is clear to us that the material order is the most abundant in nature and exists in the form of all the soil mixtures, metal and compounds, various gases, water, and other liquids, etc.

Pranic Order

Pranic order exists as the smallest seeds to the plentiful grass, the various plants and trees, and all the vegetation in the ocean. When we consider humans and animals, we can understand that they are as a coexistence of the self ('I') and the body. If we look at the body, we find that in its fundamental unit, there is a cell. The cell belongs to the pranic order. Thus, the body of both animals and humans is essentially made up of cells and this belongs to the pranic order.

Animal Order

The animal order is made of various kinds of animals and birds. These entities display both a body (Physico-chemical activity) as well as a conscious activity (self or 'I'). The animal order thus is the coexistence of the animal body (pranic order) and the self (or 'I' = consciousness).

Human (Knowledge) Order

The human order is constituted of all human beings. Each human being is co-existence of the self ('I', conscious entity = consciousness) and the body (pranic order).

Activity (Kriya)

An activity means something that 'has motion' and /or 'has a result'. You are sitting in a room. But you are active. You are thinking, desiring, the body has breath running, heart throbbing. The air in the room is blowing. The walls standing constantly also have activity. The chair in the room is also active. It may not be very visible to our eyes but the chair is still active.

All units around us, including ourselves, are active, all the time. They are interacting with the environment. In the activity, there is a state or configuration and motion simultaneously. This remains all the time.

Material Order

All material things (i.e. units in the material order) can be understood as an activity of 'units' coming together to form a bigger unit. We call this 'formation'. For example, the chair is made of smaller pieces of wood. Bigger units can also separate from each other to form smaller units and we call this 'deformation'. Like a wooden chair can decay after a few years. Thus any unit in the material order can be understood as an activity of 'formation/deformation'.

Pranic Order

When we look at all the units that make up the plant/bio order we will find that they can be understood in terms of composition/decomposition and respiration. Not only do plants compose (following new plants) and decompose (decaying), they are also breathing, or pulsating, which we call respiration.

Animal Order

- **Body In Animals – Physico-Chemical Activities:** The body displays the same activities that we see the plant. The body displays respiration, or breathing, or pulsating, as we call it. The body is also formed at one point in time and keeps building cells as well, i.e. there is a composition in the body. Hence, the activities in the body are the same as those in the plant/bio order, which are: composition/decomposition and respiration. Hence, we say that the body belongs to the pranic order.
- **'I' In Animals – Conscious Activities:** The activities in 'I' are fundamentally different from those in the body. **'I' is a unit that has the ability or capacity of assuming.** Animals make assumptions. If you have a dog and some strangers come into the house, the dog may start barking at him. If this person stays at your house, the dog may stop barking at him but will continue to bark at other strangers. What has happened here is that the dog's 'assumption' about this person has changed, due to which, the way in which it responds to the person has changed. We call this assuming.

It is important to note that this consciousness or faculty of assuming is not in the body. The body belongs to the plant/bio order and is Physico-chemical in nature. It just responds to Physico-chemical inputs.

Human (Knowledge) Order

The activities in the human body are similar to that in the animal body, and we have seen this in detail as composition/ decomposition and respiration. When it comes to consciousness or 'I', however, the human displays more than just an ability to 'select' or make choices as animals do.

Thus, in human beings, 'I' has the activities of desiring, thinking, and selecting/tasting, with a possibility or need for understanding and realization. Only humans have this need to know and that is why it is called Gyan Avastha – the knowledge order.

Innateness (Dharm)

Each unit in existence exhibits innateness, **an intrinsic quality that cannot be separated from it.**

Material Order

When we burn coal and it has finished burning and only some ash is left and smokes have gone out, it is not that the basic material, the fundamental particles in coal, have 'cease to exist' or 'disappeared' from existence. They may not be visible to the eye at that moment, but they continue to exist, they still are in the form of other matter or in the form of gases, etc. This is there with all material units. We cannot destroy matter, we can only convert it from one form to the other. Thus, **"to exist", or 'existence' is intrinsic to all material, it is innate to it.** We cannot separate the 'existence' of a thing from the thing itself.

Pranic Order

Because the pranic order is a development of the material order, **it also has the innateness of 'existence'**. In addition, **it also exhibits 'growth'**. This principle of 'growth' cannot be separated from any units of this order. If it is of pranic order, it will grow. For example, if you have a plant, you cannot stop it from growing. It will continue to respire and keep changing in this way. The only way you can stop it from growing is by cutting it, but when you do that, it ceases to belong to the pranic order, instead decays and then belongs to the material order. So, as long as you have a plant, it will grow.

Animal Order

The animal body is a development of the pranic order and therefore this order inherits the innateness of the previous order namely **'existence' and 'growth'**. This is at the level of the body, which is Physico-Chemical in nature. In addition, **all units in this order have the 'will to live' in 'I'**. Indeed no unit in this order can be separated from this 'will to live'. It is intrinsic to every unit in this order.

Human (Knowledge) Order

When we look at the human being, we find that **'existence' and 'growth' are fundamentally present in the body**, just as in the animal body. **At the level of 'I' however, in addition to the 'will to live', a human being's innateness is the 'will to live with happiness'.**

Natural Characteristics (Svabhav)

When we look at the different orders, we find that each order has a certain value. In a fundamental way, this is the 'usefulness' or 'participation' of the order in existence. **This 'value' or 'participation' is also referred to as "natural characteristic". The 'characteristic' the order displays are 'natural to itself'**. This is the same as the value of the entity, or its participation also called 'Svabhav'.

Material Order

The fundamental characteristic or 'Svabhav' of 'formation/deformation' enables units or entities to come together and form a bigger unit. Bigger units transform into smaller units. Particles of the soil combine to form a brick. Bricks combine to form towers. This is a case of formation. When the tower falls, it breaks down to small particles of soil. This is deformation. This is the way material entities participate with other material units.

Pranic Order

We can see in this order that pranic units nurture or worsen other pranic units. To nurture means to be supportive, to aid other pranic activities in the growth of pranic units. For example, a vegetable is a pranic unit and our body is also a pranic unit. If I eat vegetables, it helps my body grow. Similarly, if I eat Dhatura, the thorn apple, another pranic unit, it will worsen my body. If I eat the same vegetable in a larger quantity than required, it will work to worsen my body. To worsen means to be a deterrent, repressive to the other pranic activity. Hence, we say that the Svabhava or 'value' or 'natural characteristic' of the plant/bio order is to 'nurture/worsen'. This is the 'value' of the pranic in existence for all the orders.

Animal Order

When we look at the animal order, the body of the animal belongs to the plant/bio or pranic order and hence has the same 'usefulness' or 'value' as the pranic order. Thus **'nurture/worsen' is the svabhav of the animal body.**

The svabhav of the self ('I') of the animal order is non-cruelty (akrurata) and cruelty (krurata). Cruelty (krurata) means the feeling that it can fulfill its needs through violence and forcefulness.

We can observe the above in animals and may find a more-or-less predominance of one of the above in certain kinds of animals. For example, cows may largely be living with a feeling of non-cruelty (akrurata); while animals like tigers and lions may exhibit cruelty (krurata).

Human (Knowledge) Order

Similar to the case in animals, the human body also belongs to the plant/ bio order and hence has the same svabhav or value/natural characteristic as the pranic order. **It either nurtures or worsens other pranic units.** As in the example above, when I digest the vegetable, I absorb the plant and it worsens, while my body is nurtured.

The svabhav/value of the self ('I') in human beings is perseverance (Dhirata), bravery (Veerta), and generosity (Udarata).

- **Perseverance (Dhirata):** Being assured that the all-encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation.
- **Bravery (Veerta):** Being assured that the all-encompassing solution is to understand and live in harmony at all levels and **I am ready to help the other to have the right understanding.** This is the commitment to help the other have the right understanding of harmony and living at all levels of existence.
- **Generosity (Udarata):** Being assured that the all-encompassing solution is to understand and live in harmony at all four levels and **I am ready to invest myself, my body, and my wealth to help the other have the right understanding.**

Human beings are not living as per this natural characteristic; even though we have a svabhav, we are not living according to this. This is the basic reason for the contradiction and conflict that we see in human beings. This is what leads to a state of unhappiness. Only when we live according to our basic human characteristics as mentioned above, we have definite character, otherwise, it is not definite, it is uncertain, unlike the other three orders as discussed above.

Basic Activity

Let us understand how the activity in the different orders is different at the basic level. In the material and pranic order, there is only recognition and fulfillment. Such units do not have the activities of assuming and knowing. For example, hydrogen and oxygen recognize the relation to each other and combine to

form water. Brick and the other brick have a definite relation, recognise it and get arranged to form a building. A plant recognizes the relation with sun and water and fulfills it by acting accordingly. Such activities take place in a similar way all the time, there is no selection involved here. A plant does not choose to turn or not to turn to the sun, absorb or not to absorb water. Similarly, the fan in your room does not choose to rotate clockwise or anti-clockwise. It turns as per the winding in the motor. No choice.

When we look at the animals and humans, we find selection taking place.

Conformance (Anu-Sangita)

Material Order

The continuity of the fundamental nature of the material unit is preserved through the physical and chemical processes. Take iron for example. Each atom of iron conforms to the constitutional structure of 'Iron'. There is no atom of iron that will be unlike the other atom of iron, if it were, we would not call it iron. We call this 'constitution conformance'. The material order exhibits constitution conformance. We can verify this for all things in the material order. For example, oxygen, nitrogen, other gasses, gold, silver, aluminum... all of them **conform to** and are **always according** to the **constitution** of their kind. **Hence, we say that any matter conforms to its constitution or has 'constitution conformance'.**

Pranic Order

A neem seed will always sprout a neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the color of the leaves, all this information, this basic information of every neem plant is stored in the seed. Thus, we say the plant is always as the seed, or we can say, 'as the seed, thus the plant'. **Hence, we say that a plant conforms to the seed, or has 'seed conformance'. This 'seed conformance' method is the mechanism by means of which the continuity of a plant species is maintained in nature/existence.**

Animal Order

We see that a cow is always like a cow, and a dog is always like a dog. Animals conform to their lineage. How animals are, their behavior is according to their lineage they belong to, the lineage they come from. **Hence, we say that an animal conforms to its breed, or has 'breed conformance'. This breed conformance method is the mechanism by means of which the continuity of an animal species is maintained in nature/existence.**

Human (Knowledge) Order

We can see that we humans are not according to our lineage or race, as in animals. We may pick up something from our parents as we grow up, but we are usually very different in many ways from them. We, humans, are according to our imagination; according to our desires, thoughts, and selection in 'I'. the desires, thoughts, and selections we have in 'I' can come from anywhere. It can come from past memories, it can come from our parents, the environment, the media, anywhere. In the case of humans, we can say 'as the education, so the human'. We are according to our desires, thoughts, and selections. Together, we call this 'sanskar'. **Hence, we say that a human being conforms to his or her sanskar or has 'sanskaar conformance'.**

Human Being – Our State Today

A critical appraisal of where we stand today shows that humans are largely living like animals. If we as human beings do not exercise our capacity to know we end up being more like animals and hence we get defined as social animals.

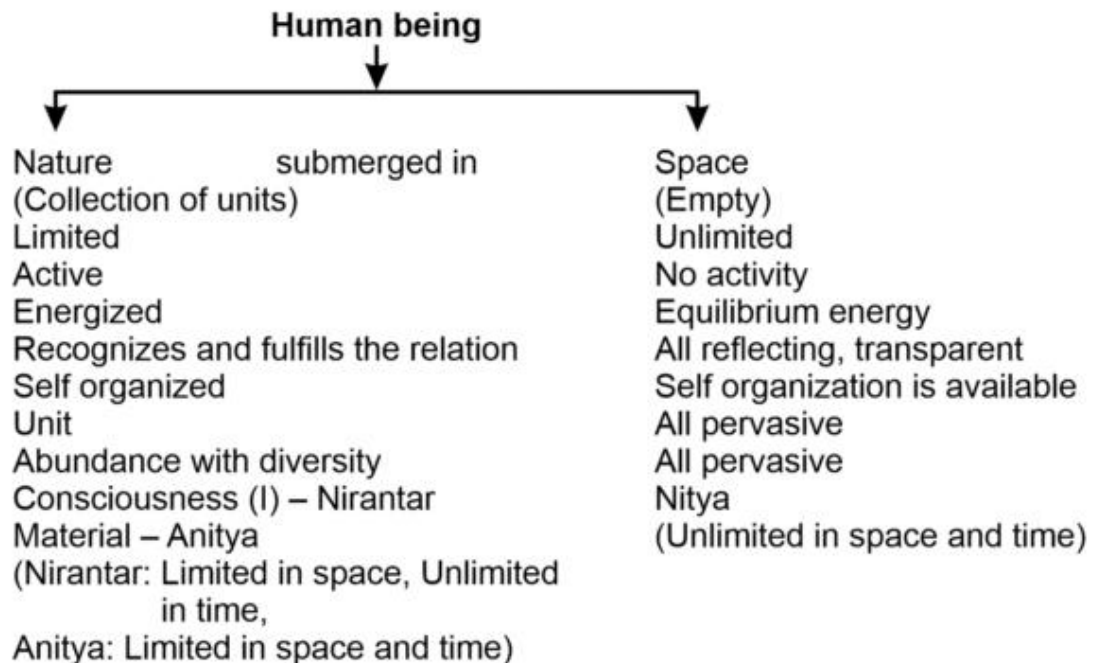
Just living is not enough for human beings. We want to know, and live with happiness. This is why human beings are said to be in knowledge order – Gyan Avastha. Today we don't know 'what to do' and are busy

But there is another 'reality' called 'space'. We normally don't pay attention to this 'reality', because it's not a 'unit'. We can't 'touch it', smell it. We normally just 'see-through it'. But the fact is because we can't 'touch it' or 'see it' as we would see a unit like our body, our friends, or a piece of rock, doesn't mean it does not exist. **Space exists everywhere.**

Co Existence Of Units In Space

Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently. Co-existence has been defined in numerous ways:

1. To exist together (in time or space) and to exist in mutual tolerance.
2. To learn to recognize and live with difference.
3. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
4. To exist together (in time or place) and to exist in mutual tolerance.



Now we will take the diagram in detail.

Units In Space

When we look at the existence around, the first thing we see is space. And then we see the units in space. Between every two units, there is a space. **The units exist in space.** If we were to define this, we would say that there are two kinds of realities in existence and these are: space and units (in space). So we say,

Existence = Space + Units (in space)

Since nature consists of the four orders we have been discussing, we can say,

“Existence = Nature submerged in space”

Nature = Four orders (Material, Plant/Bio or Pranic, Animal and Human Order)

Limited and Unlimited

Nature has four orders and there are units in each order. **Each unit is limited in size.** The size ranges from being really small (atom) to really big (galaxies). Each and every unit is finite and limited in size, be it the smallest particle or the biggest galaxies. Space, on the other hand, is unlimited. **Space has no 'size'**, unlike units, it is not bounded. So, there is no beginning or end to space, as there are two units. For example, when you take a book, you know that it starts and finishes. We say the book is 'limited' in size. When we take space, there is no such thing. There is space behind us, inside us, between us and the book, between the book and the earth, in the book, in every page of it, inside the page, and beyond the earth... **all the way till we can imagine.**

We find that **space pervades; it is all-pervading.** Units, on the other hand, are not all-pervading. This is how we recognize them as units.

Active And No-Activity

We can understand each unit as **something that is dynamic and active.** Because there is a physical activity, Physico-chemical activity, or a sentient activity. **Each unit or entity of all four orders is active.** For example, we can see that 'thinking' is an activity we do, and so is 'desiring'.

Space on the other hand has no activity. Only units are active or in other words, when 'something' is active or has activity, we call it a 'unit'. There is empty space between you and the book right now and it does not have any activity. **The particles of gases and dust in between are active, but space has no activity. That's how we come to know of it.**

Energized And Energy In Equilibrium

What we normally call or consider energy today, is the 'transfer of energy'. For example, when you place water in a vessel on the stove, we say the heat energy from the flame was transferred to the water in the vessel. Anything that is a unit, has activity, **anything that has activity, is energized.** All the particles in the water and the metal stove are active, very active, and energized. Hence we don't say that space is energized but we say **'space is energy in equilibrium' or it is 'constant energy'**. All units are energized in space.

This energy is available to all units. In other words, space is equilibrium energy, all units are in space; all units are energized and active being in space.

Each Unit Recognizes... Space is Reflecting and Transparent

When we look around, **we see that in the physical world, there is a relationship between all things around us.** The air recognizes its relationship with the soil, the soil with the water, the water and soil with the trees, etc. There is a relationship and we see it all around us. This is the meaning of each unit recognizing its relationship with the four orders and fulfill it.

Space is not a unit. Space is reflecting. It means, every unit is reflected in the other units in space. It is due to this reflection that there is a relationship, and this is why all units are related to each other. This is why we as humans also feel or are related to one another and this is the basis for our relationship with the four orders. All the units are related to each other being in space.

Space is transparent. It is the same as saying reflecting. What this means is that in space there is no obstruction. Hence, all these objects or units are able to recognize each other in space, are related to each other being in space, since space is transparent.

Self Organized and Self-Organization is Available

Every unit is an organization. A unit recognizes other units and combines with them to form a bigger organization. Starting from the atom, to the big galaxy, this organization goes on, as self-organization. **At every level, we get self-organization.** Subatomic particles recognize each other and come together to form atoms. Cells recognize each other and form organizations like organs and a body. Planetary bodies, solar systems, galaxies are still bigger organizations. We are not organizing it. We are not supplying this organization from outside.

When we look at humans, we see that **we are self-organized at the level of the body.** We are not organizing the body. We are **not doing anything for the coordination** between the heart, kidneys, lungs, eyes, brain, hands, legs, etc. All these are functioning together. Our input is needed only to provide the required nutrition, and to assist the body when we fall sick/get injured. **At the level of 'I', we are not self-organized, but being in space, self-organization is available to the self ('I').** That's why we are in pursuit of happiness, which is essentially being in harmony. Whenever we are not in harmony, we are unhappy.

All the units of four orders are self-organized. No one is organizing them from outside. No one is supplying this organization. This self-organization is available to units being in space. Hence, for space, we say 'self-organization is available'.

Existence Is Co-Existence

The existence is 'units in space'. We studied about space earlier. The units are of two types:

1. Material (insentient)
2. Consciousness (the sentient 'I')

The **material units are transformable, and their composition keeps on changing,** hence these are "**Gathansheel**". The other category of units, **the sentient 'I', do not transform and are complete in composition,** hence "**Gathanpurna**".

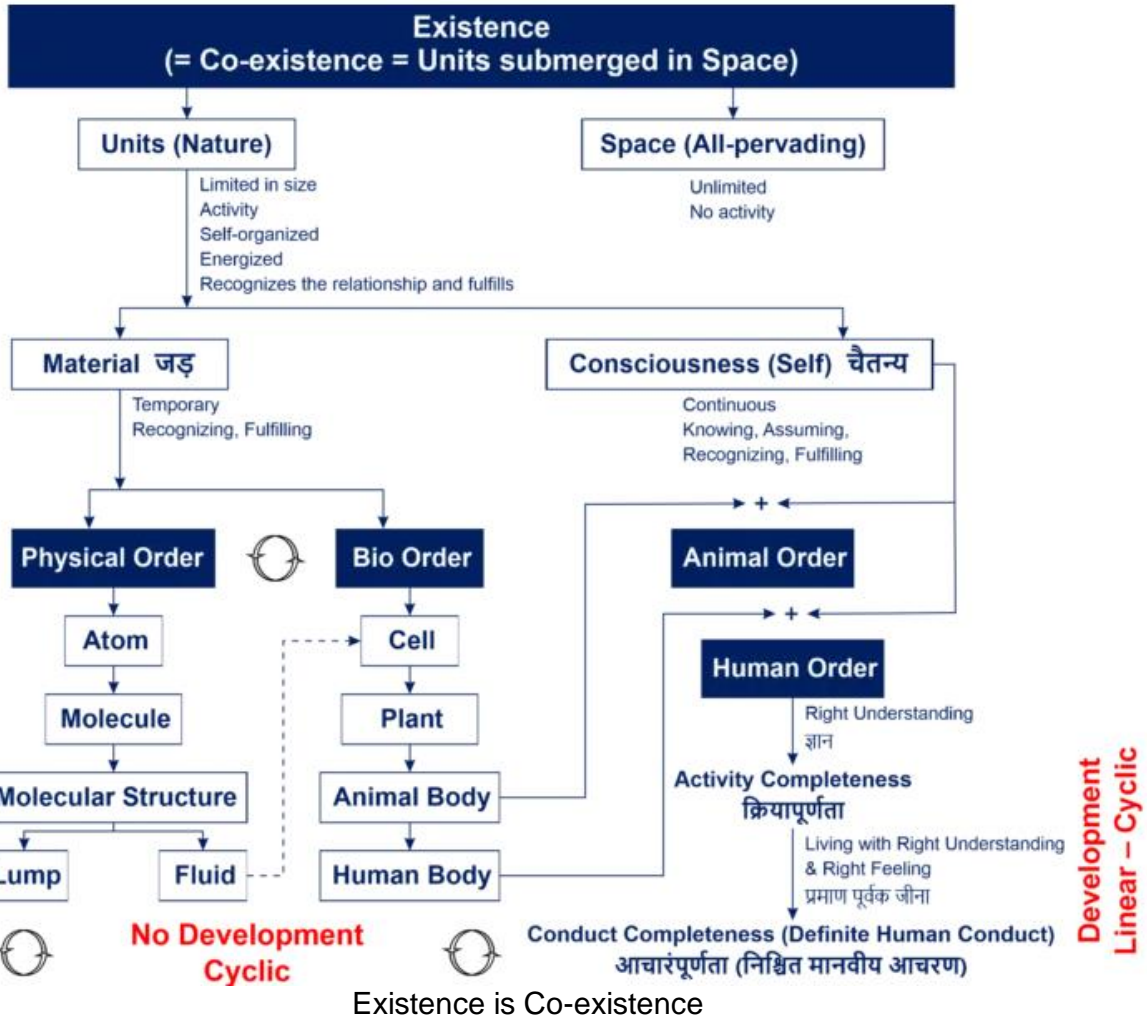
The material units are changeful (with activities of recognizing and fulfillment only), while the other kind of units are continuous (with activities of knowing, assuming, recognizing, and fulfillment).

The material units are available in two orders – material order and pranic order. In the material order, an atom combines with another atom to form a molecule, a molecule similarly forms a molecular structure. Molecular structures are found in two forms: lumps and fluids.

Fluids give nutrition to pranic order. In pranic order, the smallest units are plant cells which combine with other cells to form plants, animal bodies, and human bodies.

The co-existence of 'I' with the animal body becomes the animal order, and the co-existence of 'I' with the human body becomes the human order.

Completion of the right understanding in human beings is called "**Kriyapurnata**" and the ability to live with complete understanding is called "**Acharanpurnata**".

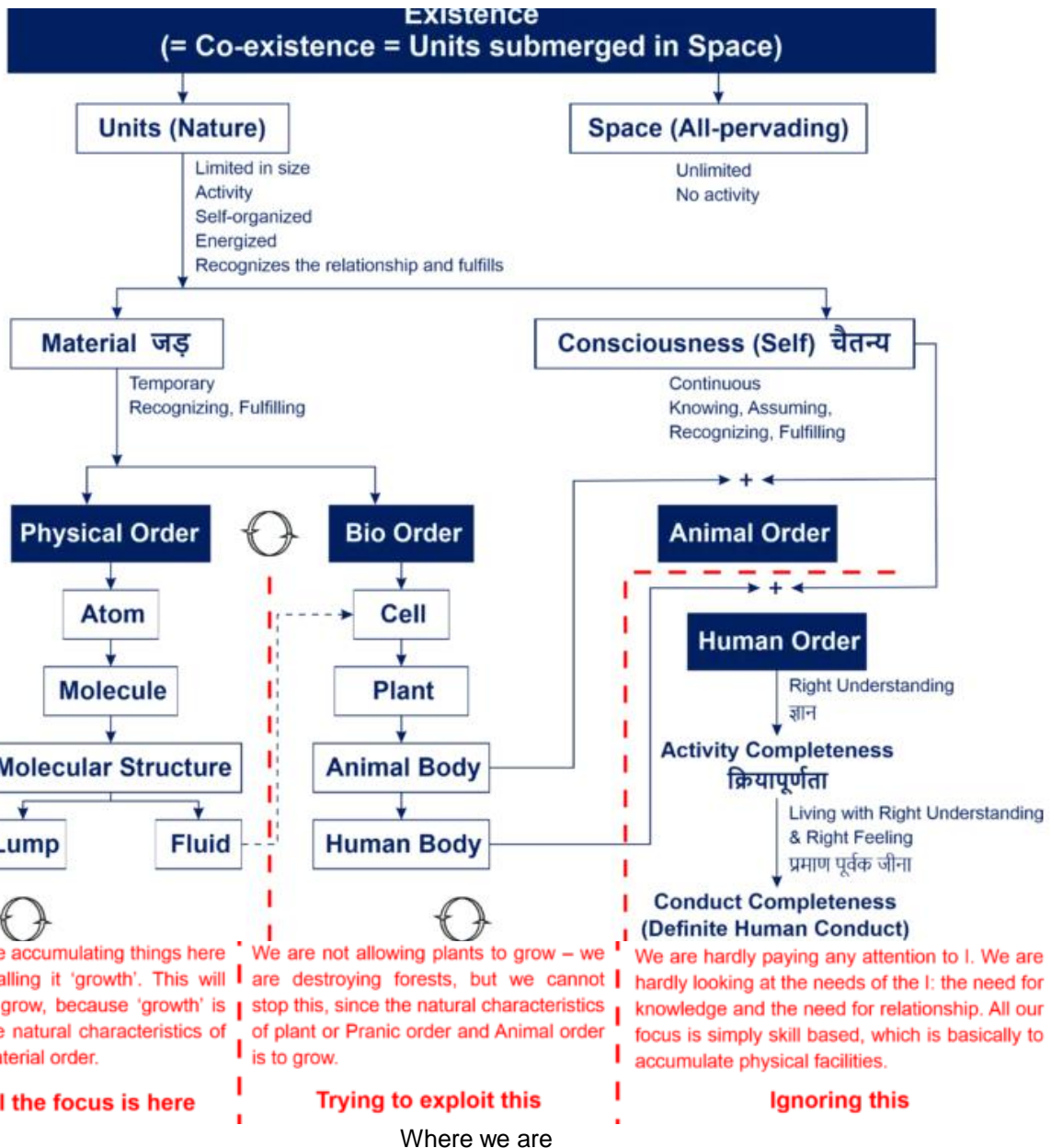


If we look at the left side of the chart, the transformation keeps taking place and the transformation is cyclic in nature. But on the right-hand side, the transitions are acyclic. This implies that what we have understood continues to stay with us. We will never miss it. This is a transition in one direction. This is actually called development (Vikas).

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

What we are doing today?

"Growing what does not grow", and "stopping what anyway grows"



The Industrial Revolution took us away from our ability as Human beings to live in harmony with nature. We need to cultivate the resources that are available to us from nature more responsibly. We waste a great deal. This planet is the only one we have. The only thing to be done is to secure a safe future for ourselves and future descendants is to leave our current path of technocracy and leave the whole idea of the technocratic world behind...

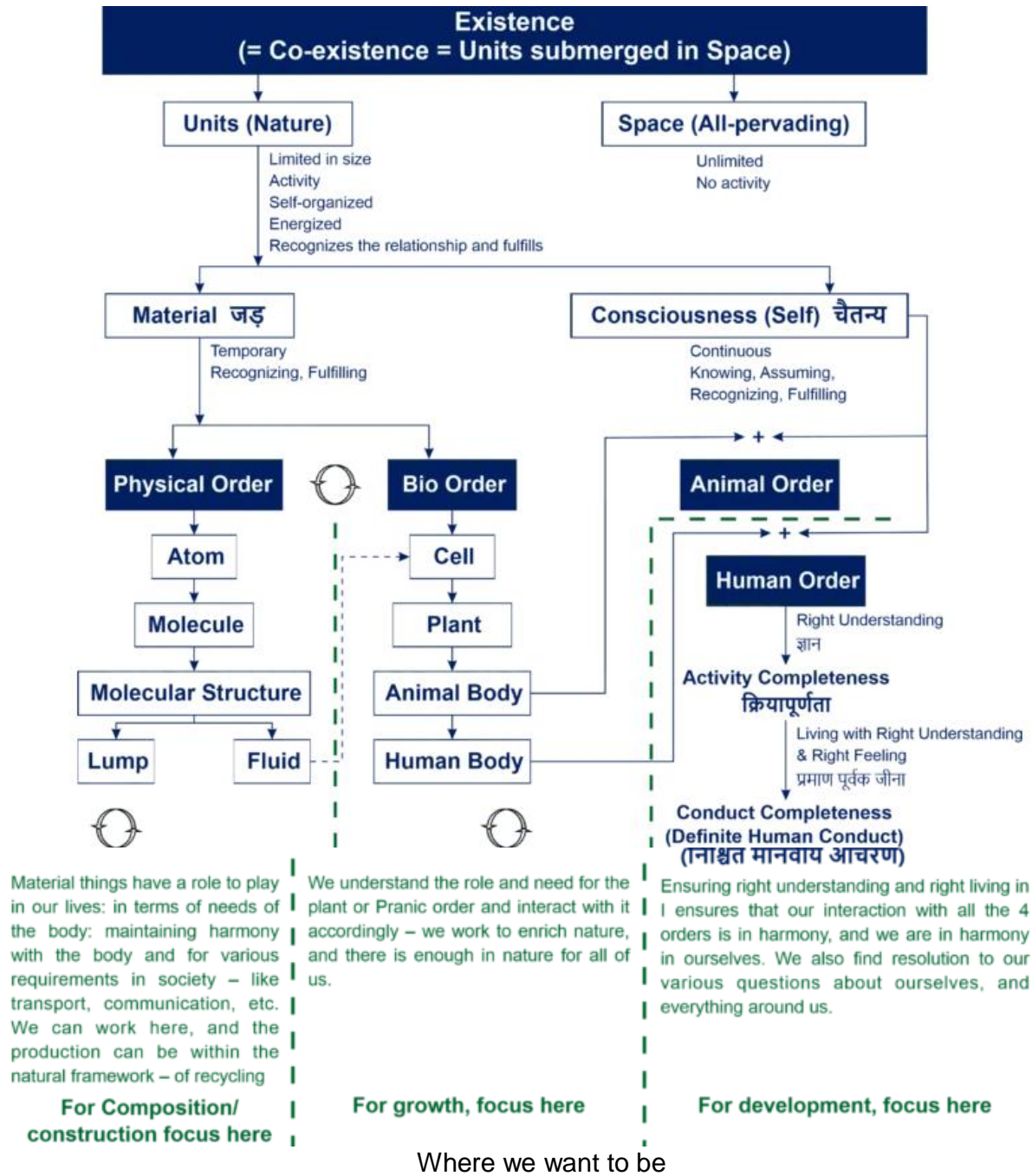
When we take from nature, we should also plan to give back to it. This is possible. Renewable energy sources, such as solar power and wind, are perhaps the best methods to begin moving in this direction.

There can be harmony only if each subsystem of the entire creation can strike a mutually satisfying relationship with every subsystem without disturbing the other's peaceful existence and without hindering its own growth.

Where do we want to be?

We want to interact with the material order with a view to make things that remain as constructed, like our houses, implements. We want to use them for composition. We want to

use plant order where growth is required. And for ourselves, we want to develop as responsible human beings. This is depicted in the diagram below:



Chapter 1: Providing the basis for Universal Human Values and Ethical Human Conduct

Ethical Human Conduct

The right understanding gained through self-exploration also enables us to identify the definitiveness of human conduct which may also be called ethical human conduct. It is the same for all human beings. So we are also able to understand the universality of ethical human conduct which aligns with universal human values. Accordingly, all debates and confusion such as what is ethical for one may not be ethical for others, also lose their base. Let us now understand the salient features of this definite human conduct i.e. the ethical human conduct.

Each one of us wants to have definite conduct but presently we may not be able to ensure that. This is because we are presently living on the basis of our pre-conditionings or assumptions which are not in consonance with the truth or the right understanding. But, this situation neither gives satisfaction to us nor to others. We do see human beings struggling to find out what the right conduct is and in the process, exhibiting a wide variety of attributes. We also see people debating endlessly about what they consider to be ethical. But **unless we have the right understanding, we are not able to identify the 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:

Definiteness in Living	
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 the rest of nature	Mutual prosperity – prosperity in human being and preservation of the rest of nature
Harmony with the whole of nature/existence	Co-existence (mutual fulfillment)

It can be understood in terms of the following:

1. **Values (Mulya)**
2. **Policy (Niti)**
3. **Character (Charitra)**

1. Values (Mulya)

Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or Svabhav. Values are a part of our ethical conduct. They are the natural outcome of realization and right understanding, which are always definite. Values need not be imposed through fear, greed, or blind belief. The values of a human being can be enumerated as thirty, which are listed below:

a) Values in self (Jivan Mulya)

The values are:

- **Happiness (Sukha):** Definiteness of expectation (selecting/ tasting) based on definiteness of thought manifests as happiness.
- **Peace (Shanti):** The definiteness of thought based on the definiteness of desire manifests as peace.
- **Satisfaction (Santosh):** The definiteness of desire based on understanding manifests as satisfaction.
- **Bliss (Ananda):** Understanding based on realization manifests as bliss.

b) Values in Human – Human Relationship (Sambandh Mulya)

The values are:

- **Established Value (Sthapit Mulya):** The established values are in self or I and manifest as expressed values in behavior with other humans. The established values are nine.
- **Expressed Value (Shisht Mulya):** The way of expression of established values in behavior is called expressed value. For example, if we have the feeling of trust established in us, it gets expressed as complimentariness in behavior with others. The expressed values are also nine.

We will show them in the table below:

	Established – Values	Expressed – Values	
1	Viswas (Trust)	Saujanyata (Complementariness)	10
2	Samman (Respect)	Sauhadra (Compliance)	11
3	Sneh (Affection)	Nistha (Commitment)	12
4	Mamta (Care)	Udarata (Generosity)	13
5	Vatsalya (Guidance)	Sahajata (Spontaneity)	14
6	Shraddha (Reverence)	Pujyata (Obedience)	15
7	Gaurav (Glory)	Saralata (Ease)	16
8	Kritagyata (Gratitude)	Saumyata (Self-Restraint)	17
9	Prem (Love)	Ananyata (Unanimity)	18

What we need to have is the established value; the expressed value is a natural outcome.

c) Values of a Human Being in its Participation in Universal Human Order (Manav Mulya)

The values are:

- **Perseverance (Dhirata):** Being assured that the all-encompassing solution is to understand and live in harmony at all four levels.
- **Bravery (Veerta):** Being assured that the all-encompassing solution is to understand and live in harmony at all four levels, and I am ready to help the other getting assured of it.

- **Generosity (Udarta):** Being assured that the all-encompassing solution is to understand and live in harmony at all four levels and I am ready to help the other getting assured of it, and I am also ready to invest my self, body, and wealth to help the other getting assured of it.
- **Kindness (Daya):** If a person has the ability but does not have the means to fulfill his or her needs, the participation in relation to making available the means to fulfill the needs is known as kindness.
- **Beneficence (Kripa):** If a person has the means to fulfill his or her needs, but does not have the ability (competence) to utilize them, the participation in relation to imbibe the ability in him/ her, is beneficence.
- **Compassion (Karuna):** If a person neither has the ability nor has the means to fulfill his/her needs, the participation in relation to making available the body is compassion.

d) Values of Human Being in the Interaction with the Rest of Nature (Vastu Mulya)

The Vastu Mulya is the participation of the human being with the rest of nature. It is further categorized as:

- **Utility Value (Upyogita Mulya):** The participation of human beings in ensuring the role of the physical facility in nurture, protection, and providing means for the body.
- **Artistic value (Kala Mulya):** The participation of a human being in ensuring the role of the physical facility to help and preserve its utility. Proper preparation and presentation are the artistic value. We must note that if a thing has utility value then only we think about the artistic value.

2. Policy (Niti)

Having been convinced about the values and about the inherent harmony in the existence, I am able to develop an ethical sense in all my pursuits. I always think, behave and work towards nurturing this harmony. It leads us to adopt policies conducive to human welfare- conducive to enrichment, protection, and right utilization of mind, body, and wealth. This is an outcome of the definiteness of my desire, thought, and expectation (selection) as guided by the right understanding. In other words, the decision (plan, program, implementation, results, evaluation) about the enrichment, protection, and right utilization of the resources (self, body, and wealth – man, tan, and dhan). The policy has three parts:

- a) **Economic Policy (Artha Niti):** The policy for the enrichment of wealth
- b) **Political Policy (Rajya Niti):** The policy of protection of body and wealth
- c) **Policy for Universal Human Order (Dharma Niti):** The policy for right utilization of mind, body and wealth.

3. Character (Charitra)

The definiteness of my desire, thought, and selection gives definiteness to my living. The definitiveness of character is the outcome of the definiteness of my behavior and work. This can be mainly characterized in terms of the following:

- a) Chastity in conjugal relationship i.e. chastity in husband-wife relationship (sva nari, sva purus).
- b) Rightful production, acquisition, and utilization of wealth (sva dhan)
- c) Kindness in behavior and work (dayapurna vyavahar and karya)

This definitiveness of human conduct in terms of values, policies, and character is termed as ethics. The ethics in the living of an individual can be imbibed only through the inculcation of values, policies, and character, and this is possible through the process of ensuring the right understanding through self-exploration.

In other words ethics (also known as moral philosophy) is a branch of philosophy that addresses questions about morality – that is, concepts such as good vs. bad, noble vs. ignoble, right vs. wrong, and matters of justice, love, peace, and virtue.

A human being with ethical human conduct coupled with requisite professional skills only can be a good professional, namely, a good engineer, a good manager, a good teacher and researcher, a good technocrat, etc.

- 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 reality – the underlying harmony at all levels.
- Ethical conduct implies that it leads to mutual fulfillment with other people and mutual enrichment with the rest of nature.

Thus, ethical conduct is self-satisfying, people-friendly, eco-friendly, and universal.

Identification of Swatva leading to Swatantrata and Svarajya

We are exploring our Swatva and in the process of self-verification and living accordingly, we are attaining Swatantrata and Svarajya. Having discussed the content of right understanding, we can see how we explored our Swatva (our natural acceptance) at different levels of our living and how the dialogue that started in us helped us getting rid of our preconceived notions, our dilemmas, contradictions, and compulsions, either external or internal. Having explored our Swatva, we are able to live accordingly and this way, we become Swatantra. The more, we attain this self-organized state, we are able to live in harmony with others and also we are able to help others attain this state. This leads to our participation in Svarajya. It is a natural process. It leads by itself, without any external force.

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

Development of Human Consciousness

Having gone through self-exploration, we can see how it helps us to initiate the development process of our consciousness. Accordingly, it affects a change in one's goals, priorities and selection criteria. In animal consciousness, we give all the weightage to physical facilities, to the maximization of sensory pleasures, to accumulation of wealth. Our criteria of evolution are primarily body-centric, targeted towards maximization of comforts and sensory pleasures. As indicated earlier, this propensity proves to be a misery trap for human beings causing multifarious problems within us as well as in the outside world as we are experiencing nowadays. As we transform to the human consciousness, we are able to base our thoughts and activities on right understanding, give the relationship a higher priority than physical facilities, identifying our physical needs, and ensure it through Avartansheel production, enriching the rest of nature as well.

Implication of value based living

Value-based living means to live on the basis of values. Why should we have a value-based living because it gives us the following benefits:

1. At the level of the Individual

At the level of the individual happiness, peace, contentment, and bliss in the self, perseverance, bravery, and generosity in the living of the individual. This value-based living of the individual would reduce the feeling of financial insecurity which is caused by ill health.

2. At the level of the Family

At the level of the family mutual fulfillment in relationships, prosperity in the family, sustenance of joint families, family as the building block of societal order in place of law enforcing bodies, respect for all without differentiation on the basis of age, gender, caste, race, money, post, creed, etc.

3. At the level of the Society

At the level of the society when we start giving higher priority to relationships over physical facilities the society becomes fearless, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, the world growing as a family.

4. At the level of Nature

At the level of nature co-existence of all units in nature, earth getting more and more suited for the sustenance of all entities on the globe, balance of seasons, proper development. This will help to reduce the problems like pollution, overexploitation of resources, etc.

Chapter 2: Professional Ethics in light of Right Understanding

Professional ethics in the light of the Right Understanding

Professional ethics means developing professional competence with ethical human conduct. Ethical human conduct means the definitiveness of human conduct. Ethical human conduct is the foundation of professional ethics. The only effective way to ensure professional ethics is through correct appraisal and systematic development of ethical competence in the professional (the human being). The profession is a significant domain of human activity targeted towards participating in the larger order which includes the society and nature around. Thus, it is meaningful participation for each one in one or more of the five domains of human endeavor needed for a harmonious society. Of this, one important domain happens to be in the form of production and production-related activities. It also makes available the necessary physical facilities (livelihood) for oneself and one's family. Here, one has to interact with other human beings as well as the living and non-living entities of the rest of nature. Through professional education, one acquires the specific skills and knowledge in order to make this contribution in the larger order. Ethical conduct of profession implies the right utilization of one's professional skills towards the fulfillment of comprehensive human goal and thus, meaningfully participate in the larger order.

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 the comprehensive human goal. Professional ethics may be defined as a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment.

Professional ethics concerns the moral issues that arise because of the specialist knowledge that professionals attain, and how the use of this knowledge should be governed when providing a service to the public.

However, to be able to achieve this, it is essential to develop the value competence or the ethical competence in human beings along with the requisite skills. It may be easily appreciated that a significant implication of the right understanding is to develop this ethical competence and thereby facilitate professional ethics.

Profession – in the light of the Comprehensive Human Goal

As mentioned earlier, **any profession is a mode of participation by human beings in the larger order in the pursuance of comprehensive human goal**. In the process, one is able to contribute towards the livelihood of one's family and also participate in the larger order constituting the society and nature around. All these activities do require a certain degree of skill and are expected to be performed in consonance with the comprehensive human goal. Then only, these will be conducive to the sustained welfare of the individual as well as the society. The excellence or the success of any professional activity is to be judged from this comprehensive point of view only and not in terms of just wealth generation. Accordingly, the profession is not only a means of earning one's livelihood but a means of one's evolution by appropriate participation in the larger order. It is an important activity to authenticate one's understanding, whereby to interact with other human beings and with the rest of nature in a mutually fulfilling manner. Thus, the profession is a 'service'.

Ensuring competence in Professional Ethics

Why a person act unethically? It is primarily because of a lack of correct understanding about happiness and prosperity. If a person views happiness in terms of maximization of sensory enjoyment and prosperity in terms of accumulation of physical facilities, then the motivation naturally becomes that of wealth maximization. In this pursuit, all other considerations become secondary. Therefore, it leads to more and more unethical practices as these seem to cater well to the above tends to make people adhere to this wrong notion firmly. In this context, the ethical considerations are considered to be too idealistic to follow in real life.

The development of ethical competence is a long-term process to be achieved through appropriate value education. As the profession is only a subset of life activities, the competence in the profession will only be the manifestation of one's right understanding. The salient features characterizing this competence can be summarized as follows:

1. **Clarity about the comprehensive human goal** Samadhan – Samridhi – Abhay – Sah-Astitva, and its fulfillment through universal human order i.e. right understanding and right feeling in the individual, prosperity in the family, trust in the society, and co-existence with nature. This implies that one is working for the comprehensive human goal and not just for the economic goal or for maximization of profits through one's profession. Any action has to be evaluated from the point of these four-fold objectives ingrained in the comprehensive human goal.
2. **Confidence in oneself as well as confidence in the harmony, co-existence, and self-regulation** prevailing in entire existence, based on the right understanding of oneself and the rest of existence. From it also arises the firm conviction that each human being, including myself, will be fulfilled only in the process of working in consonance with this existential order. As a consequence, we are not influenced by the divergent or conflicting opinions of others or by superficial impressions.
3. **Competence of mutually fulfilling behavior**, clarity, and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity.
4. **Competence of mutually enriching interaction with nature**, ability to appropriately assess the needs for the physical facility for oneself, the family, and society as well as their sustainable fulfillment through production systems ensuring harmony with nature. As a result of the right understanding, one is able to assess one's own needs appropriately and is also sensitive enough to the needs of others. In addition, it is clear that all needs are to be fulfilled only through harmonious, sustainable, and mutually enriching interaction with nature.
5. **Holistic vision about technologies, production systems, and management techniques**. The development of a holistic vision about technologies and systems is another important domain contributing to the competence in professional ethics. This aspect is generally ignored and does not feature in the prevailing discourses on professional ethics. However, for want of such a vision, one could be inadvertently propagating artifacts that are not really conducive to human welfare.
6. **Adequate realization of one's social responsibility**. As people advance in their profession and occupy positions of power, their decisions and actions affect a large number of persons in addition to the natural environment. Therefore, it is very important for them to be continuously aware of their social responsibility. On the other hand, society at large has to remain watchful towards the conduct of its constituent members.

Issues in Professional Ethics

Unethical practices are rapidly increasing and their impact is also becoming far-reaching. Corruption in multifarious manifestations is afflicting all the professions like a virus. Similarly, other unethical practices are also proliferating and getting out of control. It appears as if human ingenuity is being increasingly harnessed to devise newer and subtler ways to thwart the ethical conduct of a profession, twist the laws, and beat the system.

As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offenses, and kickbacks in large-scale purchases. Lapses on the part of big organizations in the ethical conduct of profession have led to large scale disasters, such as Bhopal Gas Tragedy, the Chernobyl Disaster, etc. endangering public life and prosperity, and causing serious degradation to the environment.

This menace becomes even more serious as unethical politics are adopted collectively by large industries, cartels, multinational corporations, and even national governments. We are also quite familiar with how misleading propaganda, advertisements using sex appeal, the influence of show business ad celebrities are being employed to influence the public mind for promoting all types of products that are not quite conducive to human welfare. We may enlist some salient categories of these unethical practices as follows:

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

Prevailing Approaches towards Promotion of Professional Ethics – their Inadequacy

It is true that the adverse impact of this malaise is being widely felt and the concern for rectifying the situation is increasing in society. Many agencies such as government bodies, professional societies, NGOs, media and professional educators, etc. are all trying to devise ways and means to control the situation. However, most of the methods being adopted are either of symptomatic nature of punitive measures or crisis management techniques rather than real solutions to the whole problem. For example, the following methods are being increasingly proposed and implemented:

- Promoting awareness about professional ethics by introducing new courses, refresher programs, and case studies.
- Administering oaths and prescribing codes of ethical conduct for specific professional disciplines.
- Setting up mechanisms for intensive audit inspection and monitoring the activities.
- Framing more stringent laws and devising harder punishments for offenses.
- Promoting transparency in working systems through mechanisms like RTI (Right to Information Act), etc.
- Carrying out 'string operations' and widely publicizing serious lapses in the ethical conduct of profession through media.
- Encouraging whistleblowing by individuals or groups.
- Setting up Lokpals, vigilance commissions, ethics committees, tribunals, consumer protection forums, etc.
- Filing public interest litigations, etc.

The focus in these methods is primarily towards curbing the ill effects rather than rectifying the root cause, namely the faulty worldview which continues to remain dominant. An effective way out is to work towards

developing ethical competence by transforming the consciousness of people through the right understanding

Chapter 3: Basis for the Holistic Alternative towards Universal Human Order

Holistic Alternative – Basis for Humanistic Education and Humanistic Constitution

The right understanding prepares us for moving towards the 'holistic alternative' (universal human order, Swarajya) which will be sustainable as well as conducive to fulfill the basic human aspirations for all human beings. It will be a mode of living that is self-satisfying, people-friendly, and eco-friendly. Then all human ingenuity, all the knowledge, and skills available can be harnessed to actualize such a model of living.

The primary step to move towards the holistic alternative is to develop the right understanding among human beings and the commitment to live accordingly and then to develop the requisite skills and know-how to implement the right understanding in real life.

- **Humanistic education:** Humanistic education will incorporate appropriate integration of values and skills so that human beings are able to understand their physical needs correctly and adopt suitable techniques and production systems to cater to these needs in an eco-friendly and people-friendly manner.
- **Humanistic constitution:** The right understanding also provides us the basis for a humanistic constitution which is essential to provide clear guidelines and policy framework conducive to the development of an un-fragmented 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 safeguard social justice in the true sense.

Click Next to read Humanistic Education and Constitution in detail –

Humanistic Education

Inculcation of the right understanding at all four levels (from self to entire existence) and development of the competence to live in accordance with it forms the core of humanistic education. One should be able to evaluate all the endeavors in the light of the right understanding. Humanistic education will incorporate appropriate integration of values and skills so that human beings are able to understand their physical needs correctly and adopt suitable techniques and production systems to cater to these needs in an eco-friendly and people-friendly manner.

An adequate research effort is needed to evolve and implement the models of such an education. To begin with, the education of a child starts at home. The child learns and understands things living in close relations at home. So every model will entail the right kind of environment at home for the child to develop. When the child needs more exposure to skills and knowledge, he/she will need a formal system, in the form of some collective effort in society. To start with it is necessary to introduce the required inputs of value education. But in the longer run, the whole education system will need to be re-designed in the light of the right understanding.

Humanistic Constitution

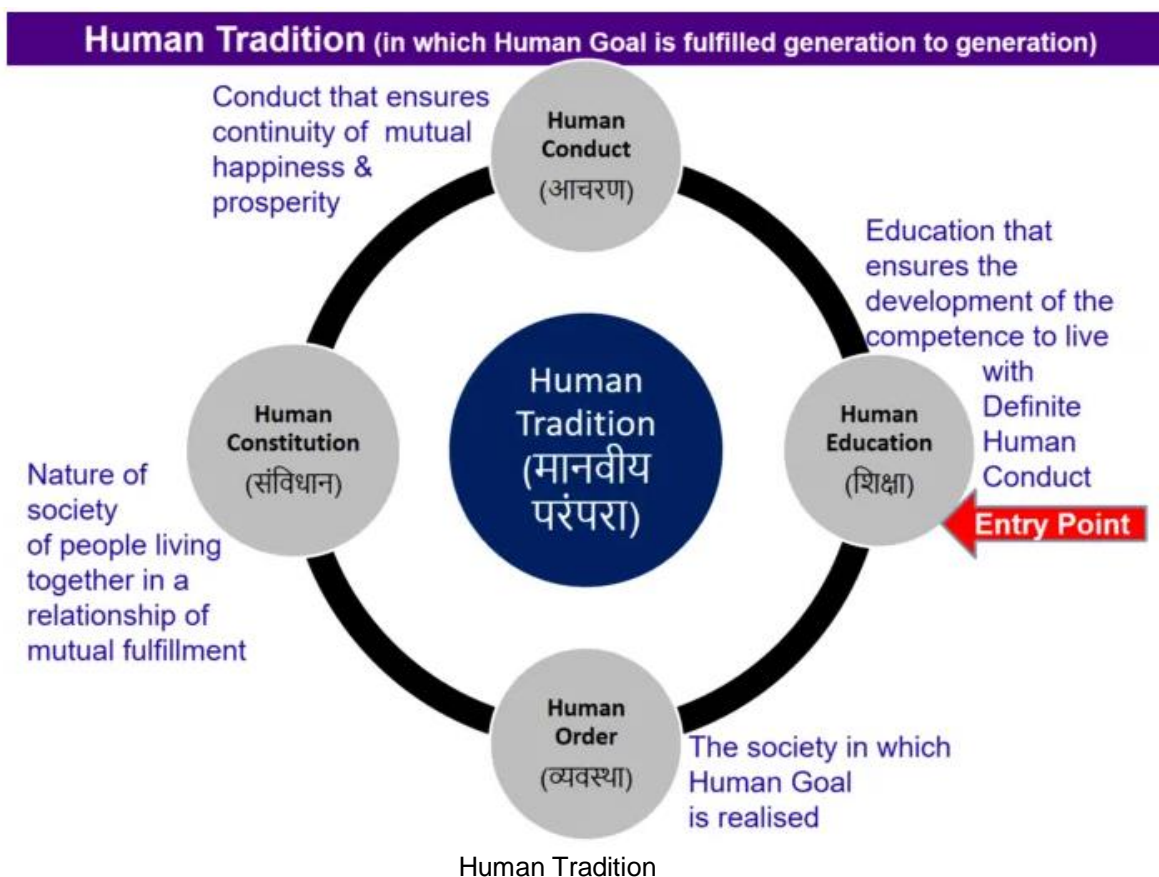
In addition, the right understanding also provides us the basis for a humanistic constitution which is essential to provide clear guidelines and policy framework conducive to the development of an un-fragmented human society and a universal human order. Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among the salient directive principles of a humanistic constitution. It will safeguard the social justice in true sense.

Presently, human society is divided into various castes, creeds, religions, and nationalities whose objectives and interests are proving contrary to those of others. Accordingly, a major part of human endeavor is used in handling these conflicts and contradictions. Paradoxically, human beings are

spending a substantial part of their energies and resources in preparing themselves for war, only to ensure peace!

This can only be there because of our ignorance, because of our incorrect assumptions/beliefs about happiness and about reality. Presently, our effort is directed towards trying to stop a wrong behavior by means of an equally or more wrong behavior – a crime by executing a bigger crime, violence by greater violence. This can never be successful in the long run and only gives rise to a vicious circle to perpetuate the wrongdoings. Things can only be set right by developing human consciousness, by developing the right understanding and living among people and in no other way. Thus, the right understanding also offers a satisfactory and spontaneous resolution of the prevailing human conflicts ranging from the family level and going up to the global level.

To begin with, the family will be the smallest unit of order in society. Moving from family to the world family, the constitution will provide the basis of harmonious living. These are relevant issues in terms of visualizing the holistic way of life in the present scenario.



Humanistic education leads to human conduct, human constitution, universal human order, and in turn, universal human order ensures humanistic education for the next generation. That is how the whole tradition would look like if it has to be a humanistic tradition. If all these have to be ensured, where do we start?

Evidently, humanistic education is the entry point. That is why, we are trying to draw your attention from all directions, that we, as educationists, as teachers, as education administrators and as policy makers, are responsible to bring about this transformation. We have to be the most active agents to start this transformation.

Humanistic education is the entry point. Once this wheel starts rolling, it would bring about a continuing humanistic tradition, that would be able to ensure the fulfillment of human goals for every human being, generation after generation. That is what human society aspires for.

Universal Human Order and its Implications

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 the right understanding. Such a development will naturally be acceptable to all human beings. The whole existence except the human beings is already operating in harmony. It is for us, the human beings, to understand, to appreciate this harmony, and to play our role in this total order.

On the basis of the understanding of harmony, we get the notion of an undivided society and universal human order. The universal human order will comprise of:

1. The five dimensions of human endeavor (education, health, etc.) towards a fragmented society.
2. The steps of the organization from family to world family, each anchored in the right understanding will integrate in the following way:
family ⇒ family cluster ⇒ village/community ⇒ village cluster ⇒⇒⇒ world family

We had listed the five dimensions in chapter nine. In each of the five dimensions, we can visualize a humane system, be it education, health, production, exchange, or justice, and conceptualize a harmoniously functioning society. The social organization can proceed from family to world family with representative bodies of persons endowed with the right understanding at each level.

Chapter 4: Vision for Holistic Technologies, Production Systems and Management Models

The holistic criteria for evaluation

Modern technologies and systems are all human inventions in response to the needs visualized under the influence of the prevailing worldview. There are three broad criteria to guide the development of such technologies and systems, they are:

1. Catering to appropriate needs of lifestyles
2. People friendly
3. Eco friendly

In addition, these have to promote local self-sufficiency and optimal utilization of local resources and expertise.

In accordance to the above general considerations, the specific criteria for judging the appropriateness of technologies, production systems and management models may be identified as follows:

Criteria for Technologies

1. Catering to real human needs
2. Compatible with natural systems and cycles
3. Facilitating effective utilization of human body, animals, plants, and materials
4. Safe, user-friendly, and conducive to health
5. Promoting the use of renewable energy resources
6. Low cost and energy-efficient
7. Promoting decentralization
8. Enhancing human interaction and cooperation
9. Durability and life cycle recyclability of products etc.

For Production Systems

1. Optimal utilization of local resources and expertise
2. Economic viability and sustainability
3. Priority for local consumption
4. Decentralized systems capable of meaningful employment of people in the community
5. Facilitating production by masses and not mass-produced in a centralized mode
6. Ensuring requisite quality of production
7. Using people-friendly and eco-friendly technologies
8. Safe and conducive to the health of persons involved in production as well as others

9. Promoting individual creativity and a sense of accomplishment

For Management Models

1. The whole unit working as a well-knit family
2. Cooperative and motivational
3. Ensuring correct appraisal of human labor
4. Effectively integrating individual competencies and complementarity
5. Targeting employer – employee as well as consumer satisfaction and not profit maximization.

Sum up

- Profession implies meaningful participation in the larger order including society and nature in the pursuance of comprehensive human goal and in the process also making available the necessary physical facilities for one's family.
- Developing ethical competence in the individuals (professionals) is the only effective way to ensure professional ethics.
- The increase of unethical practices in various professions, the contradictions, and dilemmas are primarily due to the prevailing worldview focusing on profit maximization. These can only be resolved through the right understanding.