

within ourselves, as being natural
as well as something
...t in our ...

Course Syllabus: Universal Human Values and Professional Ethics [L-T-P: 3-0-0]

The whole course is divided into 5 modules.

After every two lectures of one hour each, there is a 2 hour practice session.

The teachers are oriented to the inputs through an eight to ten day workshop (Teachers' Orientation Program).

The Teacher's Manual provides them the lecture outline. The outline has also been elaborated into presentations and provided in a DVD with this book to facilitate sharing.

The teacher is expected to present the issues to be discussed as propositions and encourage the students to have a dialogue. The process of dialogue is enriching for both, the teacher as well as the students.

The syllabus for the lectures is given below:

UNIT 1: Course Introduction - Need, Basic Guidelines, Content and Process for Value Education

1. Understanding the need, basic guidelines, content and process for Value Education
2. Self Exploration—what is it? - its content and process; 'Natural Acceptance' and Experiential Validation- as the mechanism for self exploration
3. Continuous Happiness and Prosperity- A look at basic Human Aspirations
4. Right understanding, Relationship and Physical Facilities- the basic requirements for fulfillment 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

UNIT 2: Understanding Harmony in the Human Being - Harmony in Myself!

7. Understanding human being as a co-existence of the sentient 'I' and the material 'Body'
8. Understanding the needs of Self ('I') and 'Body' - *Sukh* and *Suvidha*
9. Understanding the Body as an instrument of 'I' (I being the doer, seer and enjoyer)
10. Understanding the characteristics and activities of 'I' and harmony in 'I'
11. Understanding the harmony of I with the Body: *Sanyam* and *Swasthya*; correct appraisal of Physical needs, meaning of Prosperity in detail
12. Programs to ensure *Sanyam* and *Swasthya*
- Practice Exercises and Case Studies will be taken up in Practice Sessions.

UNIT 3: Understanding Harmony in the Family and Society- Harmony in Human-Human Relationship

13. Understanding Harmony in the family – the basic unit of human interaction
14. Understanding values in human-human relationship; meaning of *Nyaya* and program for its fulfillment to ensure *Ubhay-tripti*;
Trust (*Vishwas*) and Respect (*Samman*) as the foundational values of relationship
15. Understanding the meaning of *Vishwas*; Difference between intention and competence
16. Understanding the meaning of *Samman*, Difference between respect and differentiation; the other salient values in relationship
17. Understanding the harmony in the society (society being an extension of family): *Samadhan*, *Samridhi*, *Abhay*, *Sah-astitva* as comprehensive Human Goals
18. Visualizing a universal harmonious order in society- Undivided Society (*Akhand Samaj*), Universal Order (*Sarvabhaum Vyawastha*)- from family to world family!
- Practice Exercises and Case Studies will be taken up in Practice Sessions.

UNIT 4: Understanding Harmony in the Nature and Existence - Whole existence as Co-existence

19. Understanding the harmony in the Nature
20. Interconnectedness and mutual fulfillment among the four orders of nature- recyclability and self-regulation in nature
21. Understanding Existence as Co-existence (*Sah-astitva*) of mutually interacting units in all-pervasive space
22. Holistic perception of harmony at all levels of existence
- Practice Exercises and Case Studies will be taken up in Practice Sessions.



UNIT 5: Implications of the above Holistic Understanding of Harmony on Professional Ethics

23. Natural acceptance of human values
24. Definitiveness of Ethical Human Conduct
25. Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order
26. 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.
27. Case studies of typical holistic technologies, management models and production systems
28. Strategy for transition from the present state to Universal Human Order:
 - a) At the level of individual: as socially and ecologically responsible engineers and managers
 - b) At the level of society: as mutually enriching institutions and organizations

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Methods and Content for Practice Sessions

Human
Values
&
Professional
Ethics



* Role of Education - The role of education is to facilitate the development of the competence to live with Definite Human Conduct.

* Basis of Definiteness of Conduct - All units around us exhibit definite conduct, except human being.

e.g.

Entity	Basis of Conduct
1) Trees, Plants	Conduct is based on their seed.
2) Cow, Other Animals	Conduct is based on their breed.
3) Human Being	Conduct is based on their education - sanskar.

* Sources, to get education - sanskar - Parents, Teachers, & Society.

* What is Value Education? - Value Education deals with what is universally valuable to all of us, what is conducive to our individual and collective happiness and prosperity in a sustainable way. It enables us to be in harmony within ourselves, with other human beings and with rest of nature at large. Such an understanding will be vital for the successful conduct of our profession as well.

All human beings have aspirations.

You must have made various plans for your future. The planning may include your personal life, your family, your profession, your participation in the society and other such domains. But before you invest your energies to actualize your plans, it is important that you find out what you basically aspire for. Thus, you need to identify your basic aspiration. Based on the correct identification of this basic aspiration, you can frame your goals and sub-goals appropriately and working for these, you may hope to fulfill your basic aspiration.

(2) Understanding universal human values - to fulfill our aspirations in continuity -

We need to know how to fulfill our aspirations, how to go about actualizing our goals. Generally, we tend to pursue our goals in variety of ways as per our appraisal & beliefs.

Basically, all of us are aspiring to be happy & whatever appears conducive to our happiness becomes valuable to us. Values form the basis for all our thoughts, behaviour & actions. Once we have known what is valuable to us, these values become the basis, the anchor for our actions.

values thus become the source for our happiness, our success, our fulfillment. Without an appropriate value framework, we will not be able to decide whether a chosen action is desirable or undesirable, right or wrong. Hence there is a prime need for correct understanding of the value domain. Value education is the input necessary to fulfill this need. When we live with the correct understanding of values, we are happy in continuity, otherwise we feel deprived, frustrated and unhappy. (3)

(3) Complementarity of values and skills -

In the endeavour to fulfill our aspirations, two things are essential:-

- (a) One has to know what really is conducive to human happiness - i.e. happiness for one and for all, & happiness at all times. This helps us to identify and set the right goals and to proceed in the right direction.
- (b) It becomes essential to learn methods and practices to actualize this goal, to develop the techniques to make this happen in real life, in various dimensions of human endeavour.

So, there is an essential complementarity between values and skills for the success of any human endeavour. e.g., I want to lead a healthy life. I understand that health is the basic requirement

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for a human being. I then learn skills to judge what food will keep my body healthy, what physical practices will keep the body functioning properly, what would be the possible ways to do certain kinds of work with the body.

(4) Evaluation of our beliefs-

In absence of a correct understanding of universal human values, we are driven by our 'ad-hoc' values & beliefs. If we look deep into ourselves, we find that each one of us believes in certain things and we base our 'values' on these beliefs, be they false or true which may or may not be true in ~~reality~~^{reality}.

For example, someone may believe that "A corporate job is the best kind of job or IIT is the best college to go to". All of us live with such beliefs. We might think that getting into a good college is the way towards to get a good job. Once we get into a good job, doing well in that job & earning a lot of money may be important. Once we have the money, getting into a good position may become important - i.e. what we believe is to be important, may keep changing with time. Many times, we may even find ourselves trapped in conflicting beliefs.

some features that should be found in any education to be ^{called as} value education -

- (1) Universal - Value education has to be universally applicable to all human beings and be true at all times and all places. It need not restrict itself to a certain section, creed, gender or nationality etc.
- (2) Rational - It has to be amenable to reasoning and ^{not} based on blind beliefs.
- (3) Natural and Verifiable - Being natural means, it is acceptable in a natural manner to all human beings. When we live on the basis of such values that are natural to us, it leads to fulfillment, leads to our happiness and also is conducive to other people we interact with, as well as with nature.

The verification of these values has to be done by both checking for



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Validity within ourselves, as being naturally acceptable as well as something which we can implement in our living and observe its outcome to be fulfilling.

(4) All Encompassing-Value education is not merely an academic exercise. It is aimed at transforming our consciousness and living. So, it has to go into all dimensions of our living, i.e., thought, behaviour, work and understanding/realization; as well as all levels, namely; individual, family, society and nature.

(5) Leading to Harmony- When we live on the basis of values, we start understanding that it will lead to harmony in us, and harmony in our interactions with other humans and the rest of nature.

CHAPTER-2

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

- (1) It is a process of dialogue between "what you are" and "what you really want to be".
- (2) It is a process of self-evolution through self-investigation.
- (3) It is a process of knowing oneself & through that, knowing the entire existence
- (4) It is a process of recognizing one's relationship with every unit in existence

and fulfilling it. (1)

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

(6) It is a process of being in harmony in oneself & in harmony with entire existence.

(7) It is a process of identifying our Innateness (Svatva) and moving towards Self-organization (Swatantrata) and Self-expression (Swarajya).

Now, let us explore the above points in detail -

(1) It is a process of dialogue between "What you are" and "What you really want to be" - We will look into our selves and find out what we are today and how this contrasts from what we really want to be.

What we are today - is the result of our pre-conditionings, our pre-dispositions, our impressions and our beliefs. What we really want to be - comes from deep within us, that is naturally acceptable to us.

(2) It is a process of self-evolution through Self-investigation - By self-investigation, we shall work towards being what we really want to be. So, the self-exploration leads to our own improvement,

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our own self-evolution by which we will become qualitatively better.

(3) It is a process of knowing oneself & through that, knowing the entire existence - The process of self-exploration leads to us knowing ourselves better. Today, we are largely unaware of our own characteristics, our own assumptions, beliefs and pre-conditionings. Once we have known ourselves, and we are sure of it, we can then also know all the things around us correctly.

As we know ourselves correctly, we are also able to relate ourselves correctly to the things around us. We can then understand the people we live with, the family we are born in, the people in society we interact with, in fact all the entities in nature/existence.

(4) It is a process of recognizing one's relationship with every unit in existence & fulfilling it - we shall understand our relationship with other humans, animals, plants and matter etc. We shall then know how we have to live in harmony with all these things.

We find that our problems in our relationship with various entities around us are due to our assuming certain things about these entities.

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Which are not really true.

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(5) It is a process of knowing human conduct, human character and living accordingly -

None of us wants to live with uncertainty. If our state of mind, our own behaviour keeps changing, we are not comfortable with ourselves. We all desire for certainty and stability. Once we know our own true nature, we will also understand what is our participation with the other things we live with - this is the ethical human conduct.

(6) It is a process of being in harmony in oneself and in harmony with entire existence - Through the process of Self-exploration, I establish a dialogue with my natural acceptance. This enables me to be in harmony within myself. Through the same process, I am able to explore into the harmony in the entire existence.

(7) It is a process of identifying our Innateness & moving towards Self-organization & Self-expression - When I identify my innateness, what I really want to be and establish a dialogue with it, it enables me to become self-organized, i.e. I attain harmony in myself. This is Swatantrata. When I start living with this harmony, it starts expressing itself through my

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harmonious behaviour and work, and it naturally extends to my participation with the surroundings. This is working towards Swarajya.

* Content of Self-exploration - The content of Self-exploration can be visualized in terms of finding answers to the following fundamental questions of all human beings:

(1) Desire (चाहना) - Aim, Objective, Purpose
What do I want to achieve?

(2) Program (क्रिया) - Process of achieving the desire, action
How do I achieve it?

* Process of Self-exploration -

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

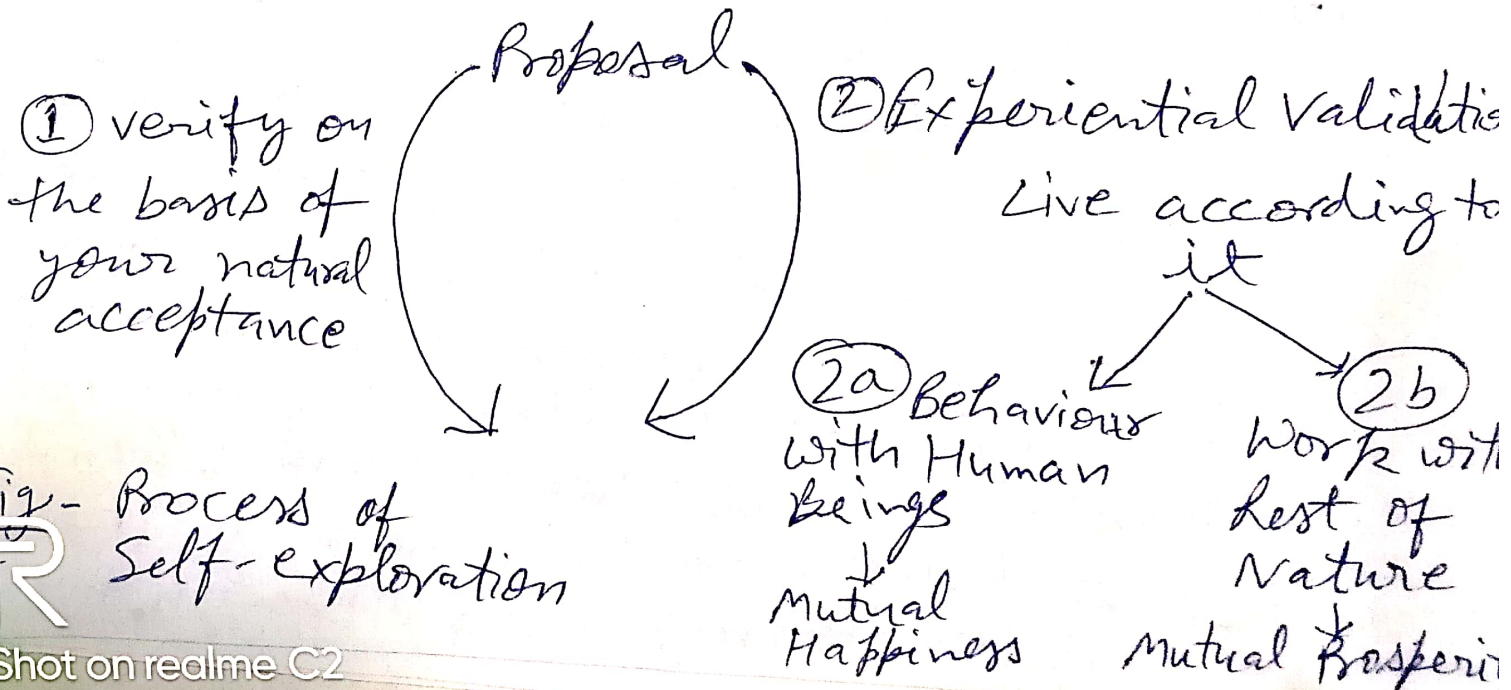


Fig - Process of Self-exploration

Self-Verification - Self-verification of a proposal = clarity that the proposal is correct, and it is related to my happiness/prosperity.

Something I have heard, something I remember. I also have alternate information. But I have no definite way of sorting out which one is true, so I act according to one information or the other, depending on circumstances.

* Natural Acceptance - Natural Acceptance is there in all of us. It is within us, all the time and we can refer to it, access it to know what is right for us. We only have to start referring to it.

There are some observations about Natural Acceptance as follows-

(1) Natural Acceptance does not change with time - It remains invariant with time. our acceptance for trust or respect does not change with age. People hundred years ago also had the same natural acceptance.

(2) It does not depend on the place - Whether we are in Delhi, New York or Abu Dhabi, if we address our natural acceptance, the answer would still be the same.



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(3) It does not depend on our beliefs or past conditionings- We may be told frequently not to trust people of other religions or castes, but ~~it~~ is it naturally acceptable to us? We should refer deep within our-selves, the answer will always be the same.

(4) This Natural Acceptance is 'constantly there', something we can refer to-

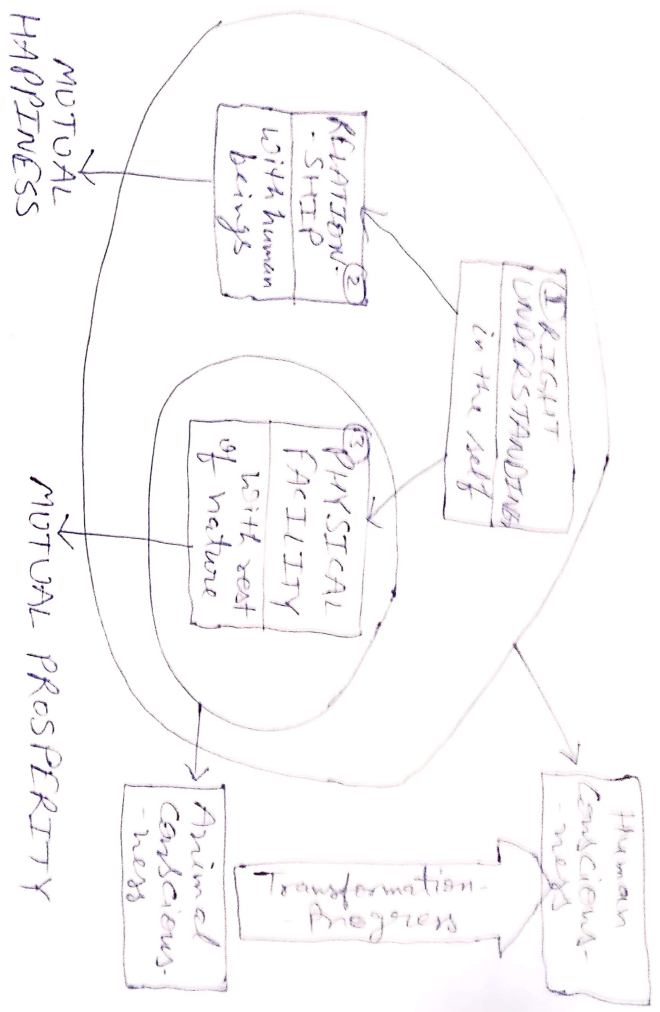
Think of cheating or exploiting someone. The moment you think of this, you sense a contradiction within and feel unhappy.

So, the natural acceptance is always in our mind in the form of right thoughts or conclusion. If we ask ourselves every time, for every thought and every desire we have, "Is this naturally acceptable to me?", we will get the right answer.

(5) Natural acceptance is the same for all of us: it is part and parcel of every human being, it is part of humanness-

No human being finds disrespect acceptable in relationship. No matter who the person, however bad or good, one always expects respect in relationship.

Unit 13
 * Basic Human Aspirations - Continuous Happiness and Prosperity



④ Happiness - The state or situation, in which I feel harmony and it is naturally acceptable to me to be in that state.

The feelings such as trust, respect, being confident about your future etc. These feelings are naturally and effortlessly acceptable to each one of us. When we observe such feelings, we find that there are the situations when we are in harmony & these feelings are a reflection of that harmony. Respect is a state of harmony between

two human beings. When I respect the other & the other respects me, it gives me happiness.

(2) Prosperity - The feeling of having more than required physical facilities.

To ascertain prosperity, two things are essential -

- (i) Correct assessment of need for physical facilities
- (ii) The competence of making available more than required physical facilities (through production).

CHAPTER-4

* Program to Fulfill Basic Human Aspirations -

Before finding out the way to fulfill basic human aspirations, we should have a look at the needs & wants of human beings.

Needs & Wants for Animals - Physical facilities

are necessary & complete for animals. e.g.

A cow will look for food when it is hungry. Once it gets the grass, it eats it, sits around to chew at leisure. So, we can see that as long as animals have physical things, they are largely fine. They do not desire other things like

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Knowledge, or a peaceful animal society or getting a good MBA.

Need & Wants for Humans - Let's take our

own example. Let's say you are hungry. You would look for food. Once you have had food, do you just sit around and relax? The answer is "No"! We all have other needs, other plans, perhaps we think of going to a movie, or reading a book, or go to college, or watch some TV, or spend time with family & friends. ... the list is endless. Our needs are more than physical facilities.

"Besides physical facilities, we want relationship."

So, we have identified two categories of our needs so far -

(1) In Relationship -

Mutual Fulfillment - We want mutual fulfillment in relationship. The person we interact with, need to feel fulfilled, need to feel satisfied from the interaction.

From Physical facilities - prosperity
means the feeling of having or being able to have more physical facilities than is needed. For ensuring feeling of prosperity, identification of need for physical facilities is also essential, over and above having wealth. Feeling of prosperity will lead to sharing with the other, becoming an aid by

enriching the other.
What is our State Today?

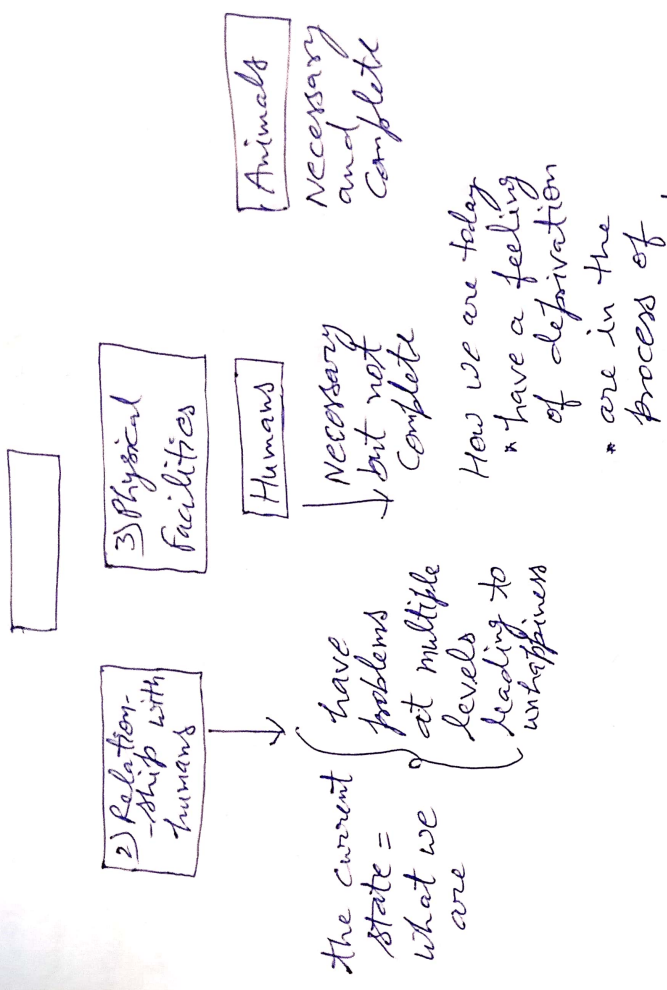


Fig - The Current State of us Today.

Now, let us check what we think about our state ~~is~~ with respect to physical facilities & relationships.

In Relationships - Sometimes I have good relationships, sometimes I do not. We can see this in our interactions with our family and even outside the family. We are unable to have fulfilling relationships all the time in family, outside family and as a society.

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With Physical facilities - We should ask ourselves that do I feel prosperous? Am I satisfied with my wealth today? The answer is no while having wealth, we are not able to feel prosperous. We want to feel prosperous, but end up working only for accumulation of wealth. We want to enrich nature, but are exploiting it & destroying it.

* What is Wealth? - It is a physical thing. It means having money, or having a lot of physical facilities, or both.

* What is Prosperity? - It is a feeling of having more than required. Prosperity is a feeling of having more than required physical facilities; it is not just physical facilities.

* Why are we in this State? - Living with Wrong Assumptions -

In Relationships - Let's ask the question.

"Do I understand human relationships?"

Do I know what the other person's expectations from me are?"

The answer is - "I am not sure about this" or "It depends, It changes from time to time"



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We seem to be interacting with a lot of people, we keep getting ourselves into trouble in our relationships, but we do not seem to understand the first thing about relationships i.e. expectations. Problems in relationships can really disturb a person's state of mind to a very large extent.

From Physical Facilities - We have assumed that accumulation of wealth is the only thing we need and the rest is not so important. This is an incorrect assumption. Having wealth is necessary, but not sufficient for prosperity.

* What is the Solution? - The Need for Right Understanding - "As long as we live with wrong assumption we shall continue to have the problems in ourselves and have problems in relationship, not feel happy or prosperous and will exploit nature".

In order to resolve the issues in human relationships, we need to understand them first, and this would come from 'right understanding' of relationship. The 'right understanding' will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth

and prosperity.

There are two kinds of people in the world -

(1) SVDD - Sadhan Vihem Dukhi Daridra, the people can be said to be 'materially deficient, unhappy and deprived'.

(2) SSDD - Sadhan Sampann Dukhi Daridra, the people can be said to be 'materially affluent, but unhappy and deprived'.

Both above states in which nobody wants to be in. We want to move from this -

(3) SSSS - Sadhan Sampann Sukhi Samridhi, the people can be said to be 'materially affluent, happy and prosperous'.

To ensure, we are in 3rd state, we need the right understanding.

* Our Program: Understand and Live in Harmony at All levels of Living - In order to find out what this right understanding is, we need to find out the various situations or states we live in, on which our happiness depends. Why is this needed? If we ignore any of these states or situations, if we have incomplete understanding

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of any state or situation we live in, then we risk becoming unhappy and uncertain in that state or level. In order to ensure happiness and its continuity, we need to make sure we cover all states and situations we live in.

Different Levels of Living-

(1) Living in Myself- We all have desires, thoughts, beliefs, imaginations and choices. This is the first level of our living. Before expressing ourselves in relations, it passes through our internal process. We refer to this as (our) Self. This inner world (or "myself") co-exists with the body and together we refer to this as a 'human being'.

(2) Living in Family- The family we are born to, our siblings, our friends and classmates, teachers & others. These are the people we live with on a daily basis, and we call this 'family'.

If I can understand myself better & clearer, I am able to see the other clearer and better.

To ensure harmony in family & society, we need to understand

the expectations in human relationships & whether they can be fulfilled. (21)

(3) Living in Society - Our family is part of a larger group of people we live with where there are interdependencies around food, clothing, housing, services, health, education, justice etc. This is our society.

As we understand ourselves and our relationship with others in family, we also understand the others in society, and are able to fulfill our relationship with them.

(4) Living in Nature/Existence - We are on this earth; with the grass, plants and trees, birds, animals & other humans surrounding us and we live in this large eco-system that we call nature. Our earth is a part of the solar system that co-exists with all that there is in this entire 'existence'. All these things present in space are together called as existence. 'Existence' means all that exists.

* Human and Animal Consciousness - To live solely on the basis of physical facilities can also be called as living in animal consciousness. If we observe a cow, it is

(22) continuously occupied in getting some physical input from the environment. If we see ourselves, we are also more or less doing the same thing! The only difference is, we do it with more sophistication, i.e. we end up packaging our food, or make fancy gadgets etc. but at the end of the day, physical facilities are all that we are ~~working~~ working for.

CHAPTER-5

SECTION-2

* Human Being as Co-Existence of Self ('I') and Body-

Human Being is More than Just the Body-

There is the familiar shape and structure of a human body that is apparent to us. In addition to the body, we are also aware of the 'alive-ness' of the person - the entity that keeps the body 'alive' and makes it operate in various ways.

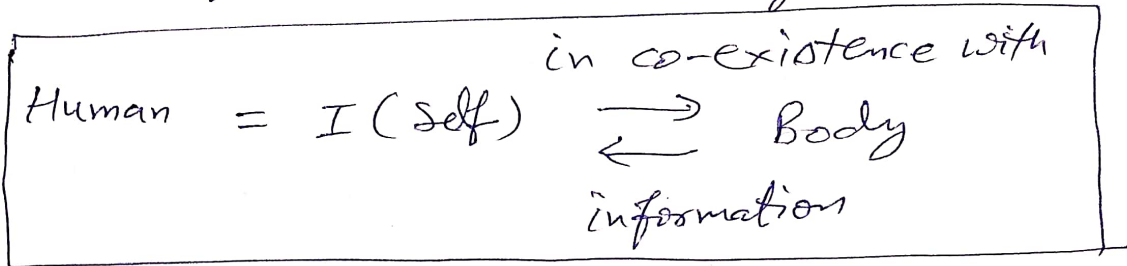
It is impossible to imagine a human being - a person that is alive -

without these two aspects namely the body and the 'alive-ness'. This

'alive-ness' is called 'Jivana'. This 'Jivana' refers to itself as 'I' (self).

This 'I' or 'Self' is also called 'consciousness'.

So, the human being is co-existence of both these entities - the Self ('I') and the body.



* Needs of Self & needs of body -

		I	Body
Needs	Needs are ...	Touist, Respect Happiness (Sukh)	Food, clothing Physical facilities (Suvidha)
	In Time, needs are ...	continuous	Temporary
	In Quantity, needs are ...	Qualitative (No Quantity)	Quantitative (Limited in Quantity)
	Needs are fulfilled by ...	Right understanding & right feelings	Food, clothing
Activities	Activities are ...	Desiring, Thinking	Breathing, heart-beat
		Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	It is of type ...	conscious (Non-material)	Physico-chemical (Material)

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Understanding the Self ('I') as the conscious Entity, the Body as the Material Entity -

Ask a question - Who is talking, recognizing, assuming etc. The natural answer you will give is 'I'. This feeling that 'I am' is the beginning - our gateway to understand this consciousness.

We can say that any entity that has the capacity of knowing, assuming, recognizing and fulfilling can be called as a consciousness, or 'I' or Jeevan.

So, we can say that 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 entity'.

* Understanding the Body as an Instrument of 'I' ('I' being the Seer, Doer and Enjoyer).

	I	Body
1	I am	My Body is
2	I want to live	Body is used as an instrument (of 'I')
3	I want to live in continuous happiness	For nurture of body = food For protection of body = clothing, shelter

		For right utilization of body = instruments/equipments are needed as physical facilities.
4	To understand & to live in harmony at all 4 levels is the program for my continuous happiness.	Production, protection and right utilization of physical facilities is just a part of my program.
5	I am the seer, doer and enjoyer.	Body is an instrument.

CHAPTER-6

* Why should I study myself? - We are human

beings and so it becomes our need to understand - What is the human being? Who am 'I'? We keep having thoughts and feelings and plans but we are mostly lost in thinking about other things rather than ourselves most of the time.

* Benefits of knowing about self - Knowing ourselves better helps us in the following ways:-

(1) The Self ('I') is the basis of everything we do. All the desires and expectations we have - be it to be famous get marks, get a great job, become a politician, having good relationships in our

family, or wanting pragnalla, it is all there in 'I'. So, it becomes important to understand these desires, thoughts and activities in 'I', so that we know whether they are right!

(ii) Happiness & unhappiness are states in the Self ('I'). So, we need to study ourselves to understand happiness better, and the causes for unhappiness.

(iii) Studying ourselves helps us have more clarity about how we are within. It helps us become self-confident.

(iv) We are in relationship with other people, the more we understand ourselves the more we understand the other person as well, and our relationship with them.

(v) It allows us to better understand our program i.e. what is valuable to us, or what do we ultimately want and how do we fulfill them.

* Activities in the Self ('I') -

Force/Power	Activity	
1.	~ ~ ~	~ ~ ~
2.	~ ~ ~	~ ~ ~
3. Desire (इच्छा)	Imagining (चिंतन)	What to Be

4. Thought (चिन्तन)	Analysing (अनुसंधान)	How to Be
5. Expectation (अपेक्षा)	Selecting/Tasting (चयन/स्वादग्रहण)	Selection Outside

A simple example to understand these activities is as follows:-

(3) We may have a desire to be the owner of a big house. This is in the form of imaging - we have an "image" in us of fulfillment of this need.

(4) Based on the desire, we start working out the details of house. The house will have rooms and a veranda etc. Here the image of having a house is split into many parts - this is called analysing.

(5.) Now, we go about choosing the size, colour etc. of the rooms. - This is called selecting/tasting. The selecting/starting is with the expectation of fulfilling our desire, with the expectation of happiness.

* The Activities in 'I' are Continuous - Start observing yourself, "Is imaging a continuous activity; or does it go on and off with time?" You will find that **imaging**

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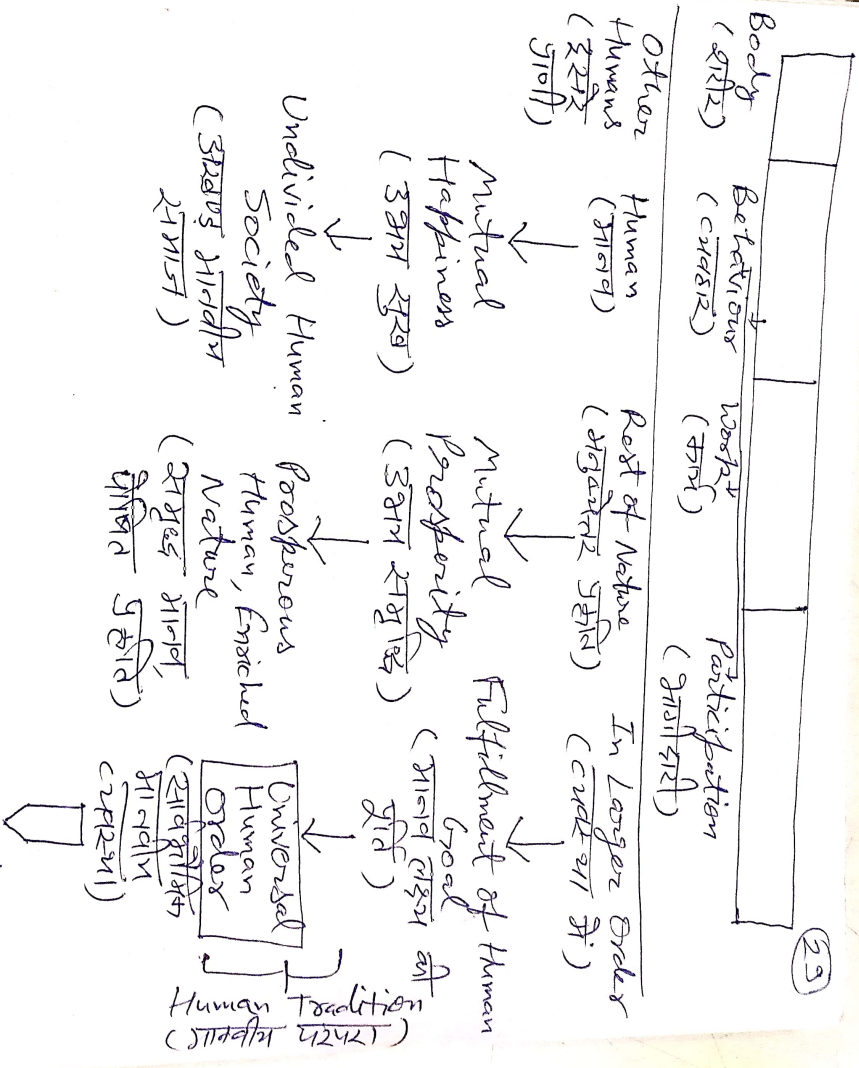
Continues with time - it is taking place all the time.

The activity of selecting/Tasting is also continuous. We are expecting something all the time.

The activity of analysing, takes place all the time as well. e.g., I may be analysing my personal life at one moment, then after sometime I may start thinking about my relationship with people.

So, What is the Solution? -

	Dynamic Activity (गतिशील)	State Activity (स्थितिशील)	
1.	Authentication (पुष्टिकरण)	Realization (अनुभव)	Co-existence (सह-अस्तित्व) / Realist-ism (वास्तविकता)
2.	Determination (निश्चय)	Understanding (अनुभव)	Harmony in Nature (संज्ञान)
3.	...	Contemplation (चिन्ता)	Participation in larger Order, Relationship (सहभागिता)
4.	...	Comparing (तुलना)	Co-existence, Harmony, Justice Guided Senses, Health, Profit
5.	...	Tasting (स्वाद)	Goal, Value Guided Sensation



Realization & Understanding -

Expression outside

XI It is possible to have

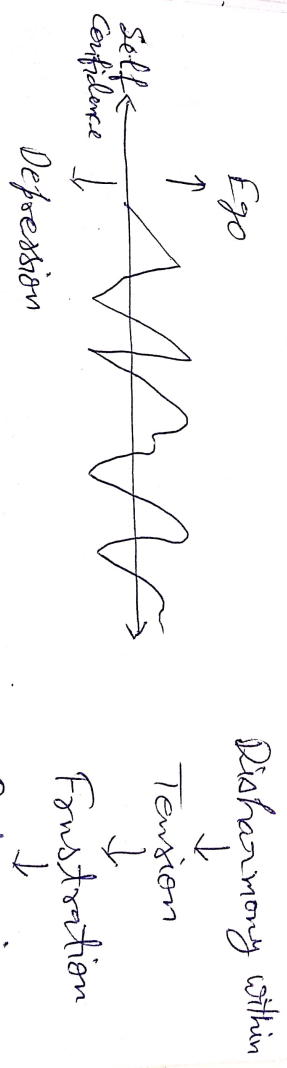
this realization & understanding by starting this process of self-exploration on the basis of our natural acceptance and exploring into the proposals being put forth so that we are able to see the reality, see the harmony at all levels of our living. This realization & understanding of the harmony at all levels of our being and living

Accordingly becomes the basis of continuous happiness - the basic human aspiration.)

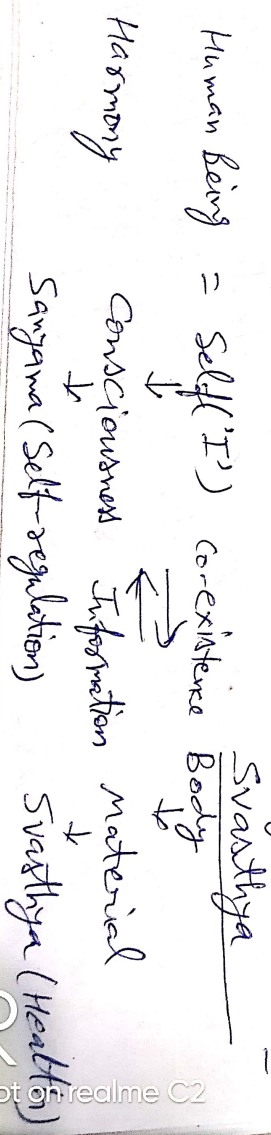
CHAPTER-7

* Self Confidence, Ego & Depression -

Right Evaluation Self Confidence	Over Evaluation Ego	Under/Otherwise Evaluation Depression
I am self referential (अहंकार)	The other is my reference (व्यभिक्त)	The other is my reference (व्यभिक्त)
Definite Conduct	Indefinite Conduct	Indefinite Conduct



* Harmony of 'I' with the Body: Sanyama and



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

When I live with Sanyama, there is harmony among the different parts of the body and the body acts according to me as a useful instrument.

Swasthya (Health) -

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

So, Swasthya is the condition of the body where every part of the body is performing its expected function. There is harmony within the body and it is fit for use by the self.

* What is our state Today?

(1.) Lack of Responsibility Towards the Body -

X (We find that our lifestyles have become very busy and unnatural. We have increasingly started eating at odd hours, eating junk food, and are largely ignorant about the state of our body.)
Usually we try to fulfill the condition

(32) needs of the self ('I'), namely happiness, by trying to extend pleasant body sensations which proves contrary to the health of the body. e.g., we keep enjoying tasty food and ignore the fact that we are eating for the nourishment of the body and not to perpetuate the happiness of 'I'.

X(2) Tendency for Medication to Suppress the Ailment - (Whenever there is pain in any part of the body, it is a signal of some disorder which needs to be properly attended to.) However, our common tendency has become to suppress this pain by immediate medication and then forget about it.

In fact, today we are focusing a lot more on what to do if we fall ill rather than learning to live healthy.

X(3) 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 been

impure, Due to heavy use of chemical fertilizers, pesticides and a lot of pollution. The air we breathe in, is polluted by various chemicals released from industries and vehicles. The water we drink or use is also polluted due to industrial effluents, sewage etc.)

* The Way to Solve this Problem *

X (You may find that your present life style and conditionings are not very conducive to keep the body fit and therefore it is important to understand Sanyama and Swasthya correctly and maintain proper harmony with the body.

So, there is a proposal, we need to work for the following two things:-) X

- X (1.) To Understand and live with Sanyama-
- X (2.) To Understand the self-organisation of the body and ensure health of the body-

(1.) Understanding and Living with Sanyama-

(Sanyama implies that the self takes the responsibility for proper nurturing, protection and right utilization of the body-) For this it is essential

to understand the functioning of the body instrument. (We should understand that this instrument has a limited life span and undergoes a pattern of growth and decay. Further, it is most crucial to understand the right purpose for which this instrument has to be used.)

(2.) Understanding Self-Organisation of Body and ensuring health of the Body-

(2.1) Nurturing of the Body (Pashana)-

(2.1.1) Proper Food, Air, Water etc. (Ahar) - (While selecting food for the body, I need to make out the elements which make a complete food so that it gives required nutrients and energy to the body.)

(2.1.1.1) Ingestion - The first thing we do after taking the food in the mouth is that we chew it. (These 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.)

(35)
Q.1.1.2) 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.)

Q.1.1.3) Excretion - (Once the food is taken and the nutrients are absorbed, the unnecessary or undigested part needs to be thrown out.)

Q.2) Protection of the Body (Sanzakshana) -

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

Q.2.2.1) Proper upkeep (Vihara) of the Body - (When we work, the body gets tired. When we take rest, the body becomes fit to

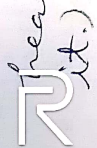


But again, there is a limit to the amount of work and rest we need. We also need to ensure proper time, posture and ways to work and to rest.)

✓ (2.2.2) Physical Labour (Shrama) and Exercise (Vyayama) - (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.)

✓ (2.2.3) Asan - Pranayam - (Yogasana) and Pranayama 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.)

✓ (2.2.4) Treatment of the body (Aushadhi - 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 take proper medicines to facilitate this



healing process, and not to suppress it.)

(2.3) Right Utilization of the Body (Sadup-ayoga) - Right utilization of the body as an instrument necessitates understanding the purpose for which this instrument is to be used. We also happen to use our body to exhibit other human beings or rest of the nature which is also not right utilization. It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life.

CHAPTER-8

*Family as the Basic Unit of Human Interaction-

(Each one of us is naturally a part of a family that includes father, mother, brothers and sisters.) The other relations such as (grand parents, aunts, uncles, cousins, nephews, nieces etc. We also have friends and colleagues) with whom we frequently interact. (We have teachers who enables us to learn and understand various things

in life. The street shopkeeper, the milkman, the washer man, the maid or the helper in the house, each one of them brings a certain value to our living.)

So, starting from our family and including our teachers, friends and all the different social relationships, (each one of us is born and lives in such relationships.)

* Harmony in the Family -

(1.) Relationship IS, and it exists between Self ('I') & Self ('I') - (We are natu-

-rally born into relationship.) Our family exists naturally as a part of the social web of interdependency. So, we are embedded in relationships, they are there and all that (we need to) do is to (recognise them and understand them.)

(1.1) Relationship is between 'I' & 'I' -

As discussed earlier, (the human being is co-existence of the self ('I') and the body. The body is incapable of understanding as well as having feelings. It is the self ('I') that understands and has feelings and also recognizes the relationship. Thus, a relationship

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exists between the Self ('I') and the other Self ('I'). e.g., a mother feels related to the child she has given birth to. The body of the child has its source in the body of the mother. But neither mother's body nor the child's has feelings. It is the Self of the mother and the child who feel connected.

Q-1) 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. These feelings are fundamental to the relationship and can be recognized.)

X New) Let's ask some questions
Q-1- Who has these feelings? 'I' or Body?

Ans-1- 'I'
Q-2- With whom does 'I' have these feelings? With the other 'I' or the other Body?

Ans-2- With the other 'I'.
Q-3- Who wants trust in relationship? You or the Body?

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Ans-3 'I' want trust.

Q-4- From whom do you want this trust? The other 'I' or Body?

Ans-4- From the other 'I'.

(B3) These Feelings in the Self ('I') are Definite. They can be Identified with Definiteness - (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.)

(B4) Recognising and Fulfilling these Feelings leads to Mutual Happiness in a Relationship - (When we look and behave according to the 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 other's feelings in the relationship.

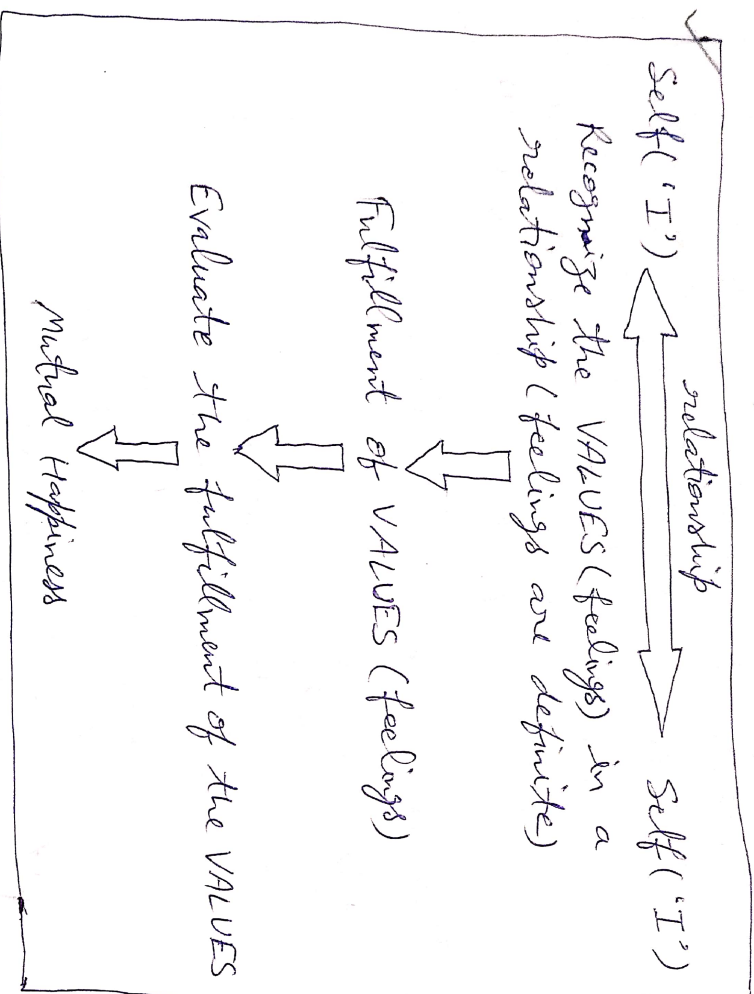
* Harmony in Family - Justice (Nyaya) -

(Justice is the recognition of values (the definite feelings) in relationship, their fulfillment, the right evaluation of the



fulfillment resulting in mutual happiness (Uday - Anirakti.)

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✓ Figure - Process of Ensuring Justice.

(When all the above four elements are ensured, justice is ensured. Mutual Happiness is the hallmark of justice.) And justice is essential in all relationships, be it with the small maid in your house, your old grandpa, the maid in the house, your best friends or your distant relations (So, justice in relationship is understanding, relationship, acceptance of relationship, having the right feelings, expressing

(H) feelings, right evaluation of those feelings leading to mutual happiness.

- Having the right understanding & right feeling in myself leads to my happiness.
- Expressing (sharing) these feelings to the other & it's right evaluation by the other leads to his/her happiness.)

* Values in Human Relationships -

- (1) Trust (Vishvas)
- (2) Respect (Samman)
- (3) Affection (Sneha)
- (4) Care (Mamata)
- (5) Guidance (Vatalya)
- (6) Reverence (Shraddha)
- (7) Glory (Gaurava)
- (8) Gratitude (Kriatgyata)
- (9) Love (Prama)

(1) Trust (Vishvas) - (To be assured

that each human being inherently wants oneself and the other to be happy and prosperous.

To understand this, let us examine the following proposals:-

- P-1 - I want to make myself happy.
- P-2 - I want to make the other happy.

P-3- The other wants to make himself/himself happy always.

P-4- The other wants to make me happy always

Ask yourself this question: "When do you feel afraid of somebody, and when do you 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.

* Our Perception for Self ('I') & Other ('I')-

(Let's take an example.....)

About the Other

The other broke a glass.

He comes late to class.

About myself

The glass broke by accident.

I became late to class.

If the other makes a mistake even once

- I doubt his intention.

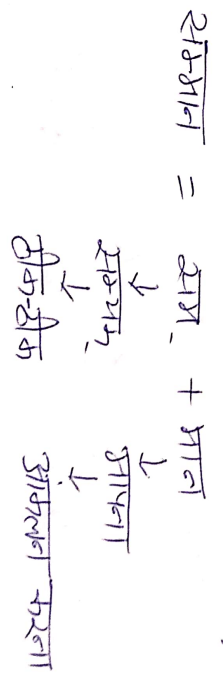
Even if I make the same mistake 100 times

- I never doubt my intention.

- He makes mistakes intentionally
 - I have a feeling of opposition, get irritated, angry.
 - I reinforce "The other is bad", can not improve
-
- I make mistakes by accident.
 - I have a feeling "I am special"
 - I reinforce "I am great". I do not make effort to improve my own competence.

So, doubt on intention is a major reason for problems in relationships. While, trust on intention is the starting point for mutual development.

Q2.) Respect (Samman) - (Respect = Right Evaluation



Over-Evaluation - To evaluate for more than what it is.

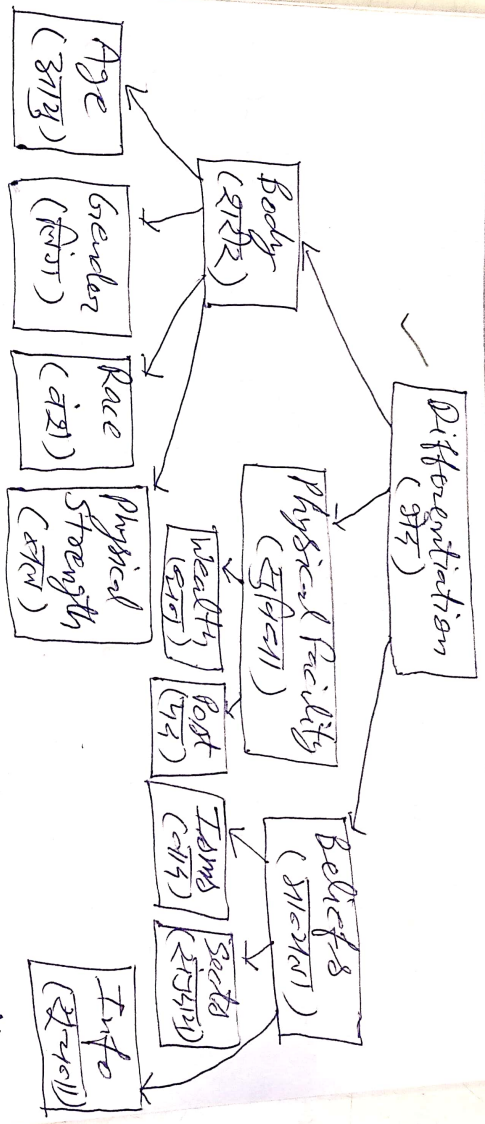
Under-Evaluation - To evaluate for less than what it is.

Otherwise-Evaluation - To evaluate for other than what it is.



it is.
So, whenever the evaluation is not right, it is disrespect.)

* Assumed Basis for Respect Today -



Q3.) Affection (Sneha) - (Affection is the feeling of being related to the other.)

It comes when I recognize that we both want to make each other happy and both of us are similar. (I feel that I am related to the other that the other is a relative of mine. This feeling is called affection.)

Q4.) Care (Mamata) - (The feeling of care (mamata) is the feeling to nurture and protect the body of our relative.

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

(14) of 'I'. So, we should take the responsibility of maintaining and perfecting the body of our relative.)

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

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

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

(16) Reverence (Shraddha) - (The feeling of



acceptance of excellence in the other (47)
is called reverence (Shraddha).

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

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

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

3.) Gratitude (Kritagryata) - (Gratitude is the feeling of acceptance for those who have made effort for my excellence.)

Today, we find that generally what we call as 'gratitude' is a

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

(8) Love (Prema) - (The feeling of being related to all is love (Prema).)

This feeling/value is also called the complete value (Purna mulya), since this is the feeling of relatedness to all human beings.

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

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



✓ everyone - Love.)

* Harmony from Family to World Family:
Unlived Society (Akranda Samaja) -

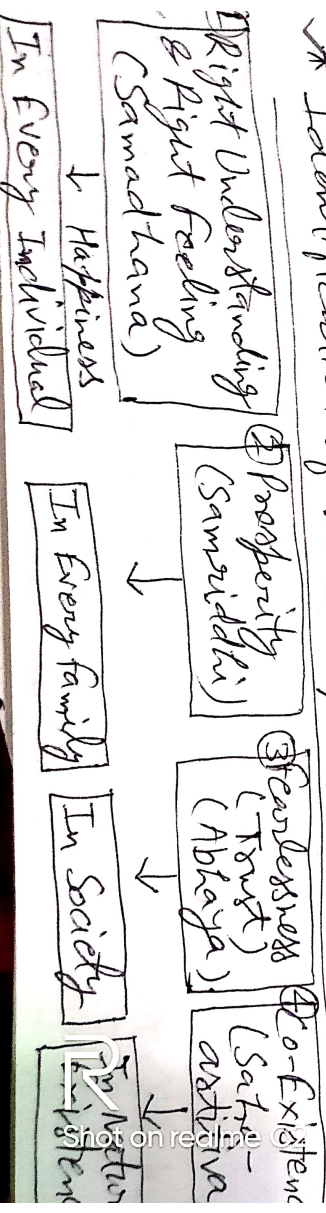
✓ Unlived Society (Akranda Samaja) -
feeling of being related to every
human being.

Having explored the harmony in
the human being, we are able to
explore the harmony in the family.
This enables us to understand the
harmony at the level of society
and nature/existence.

With the understanding of
values in human relationships, we
are able to recognize the connect-
edness with every individual cor-
rectly, and fulfill it. This enables
us to participate in the universal
human order (Sarvabhram Yawastha).

CHAPTER - 9

* Identification of the Comprehensive Human Goal -



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① The harmony in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society.

② With 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 relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.)

④ (When human beings with right understanding interact with nature, it will be in consonance with the co-existence and will be mutually enriching.)

What is Desirable and Where are we today?

Undivided Society (Common Goal) - (Families)

living together, in a relationship of mutual fulfillment.)

* Goal (Differing Goals) - (People living together, but not in relationship of mutual fulfillment.)

* Battleground (Conflicting Goals) - (People living separately, in opposition/struggle.)

* Programs Needed to achieve the Comprehensive Human Goal: The Five Dimensions of Human Endeavour -

- ✓ (1.) Education - Right Living (Siksha - Sanskara)
- ✓ (2.) Health - Self-regulation (Svasthya - Sanyama)
- ✓ (3.) Justice - Preservation (Nyaya - Swarajsha)
- ✓ (4.) Production - Work (Utpadana - Karya)
- ✓ (5.) Exchange - Storage (Vinimaya - Kosa)

X (These five dimensions broadly cover all the activities that are necessary and fundamental to the harmonious existence of human society.)

✓ (1.) Education - Right Living (Siksha - Sanskara) -

✓ Education = (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 = (Right Living or Sanskara refers to the ability to live in

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harmony at all the four levels with commitment and preparedness.)

(2.) Health - Self-regulation (Swasthya - Sangama) -

✓ Sangama refers to a feeling of responsiveness 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. Sangama (Self-regulation) is the basis of Swasthya.)

(3.) Justice - Preservation (Nyaya - Suraksha) -

✓ Justice = 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, evaluated and mutual happiness is ensured.)

✓ Preservation = Besides human-human

relationships, (we also have to look to ensure that our relationship with the rest of nature is mutually enriching for humanity as well as for nature. This involves ensuring) the following three aspects:

(a) Enrichment - I cultivate wheat; this enriches wheat as the quantity grows.

(b) Protection - I protect it so that it is fit to eat.

(c) Right Utilization - I use it for nurturing of the body and do not let it get wasted.)

(A) Production - work (Utpadana - karyam) - work refers to the physical efforts made by humans on the rest of nature, while production refers to the output / physical produce that is obtained through these efforts.

(Work - labour that human does on the rest of nature.)

Production - Things obtained out of work.)

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

(a) 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

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protection and right utilization of the body we can see that there is a need for: food, clothing, shelter, and various kinds of instruments (e.g., means of transport, communication, remote viewing of images, etc.) for the right utilization of the body.)

✓ (b.) How to produce? - It means the technology or systems we use for production. On understanding of the harmony at all the levels of our living, it becomes evident that there is an inherent balance, a harmony in nature. So, (any production system we design or implement should not violate the harmony/ framework in nature. So, the way in which nature is organized is:-

- (i) The production process should be cyclic.
- (ii) It has to ensure that every unit is enriched.)

✓ (5.) Exchange - Storage (Vinimaya - Kosa) -

X (Exchange (Vinimaya) refers to the exchange of physical facilities between the members of the society, while

Storage (Kosa) refers to the storage of physical facilities that is left after fulfilling the needs of the family)

Exchange - (Exchanging of produce for mutual fulfillment)

Storage - Storing of produce after fulfillment of needs)

CHAPTER-10

* Harmony in Nature - (To be mutually fulfilling, human beings have to understand mutual fulfillment (Taryam) in nature)

* The Four Orders in Nature -

Nature = Collection of Units = 4 orders

Receiving, Fulfilling
Pranic Order
Bio order
Plants, Trees

Assuming, Receiving, Fulfilling
Animal Order
Animals, Birds (I) + Body self

Receiving, Fulfilling
Physical Order
Material Order
Soil, metal

Assuming, Receiving, Fulfilling, Potential for knowing
Human Order
Human Being
Self (I) + Body

All units in this order have the 'will to live' in 'I'. e.g., you can not separate this will to live from a dog. This 'will to live' in the dog is in 'I' (consciousness) and not in the body.

(d.) Human Order - (In Human Being, existence and growth are fundamentally present in the body, just as in the animal body. At the level of 'I', in addition to the will to live, a human being's innateness is the 'will to live with happiness'.) This is the innateness of the human order and it characterises the human order.

(4.) Natural Characteristic (Svabhava) -

✓ (When we look at the different orders, we find that each order has a certain value.) This is the usefulness/participation of the order in existence. (This value/participation is also referred to as natural characteristic/Svabhava.)

(a.) Material Order - (The fundamental characteristic/Svabhava of composition/recomposition enables units

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to come together and form a bigger unit. Particles of soil combine to form a brick. Bricks combine to form towers. This is the case of composition. When the tower falls it breaks down to small particles of soil. This is decomposition.)

✓ (b.) Plant/Bio Order - (Formic units)

nurture or worsen other formic units. e.g., vegetable is a formic unit and our body is also a formic unit. If I eat vegetable, it helps my body grow. Similarly, if I eat kachura, it will worsen

✓ my body.)

✓ (c.) Animal Order - (The Svabhava of

Human beings - sur State 100%

Oxles	Animal	Human
Things (Vashu)	Animal Body + 'I'	Human Body + 'I'
Imatens (Dhasana)	Existence + Growth in Body + Will to live in 'I'	Existence + Growth in Body + Will to live with Ragners in 'I'
Natural Characteristic (Shabava)	Combation/Decomposition, Nurture/Worsen in Body + Conalty, Non-conalty in 'I'	Combation/Decomposition, Nurture/Worsen in Body + Reserverance, Bravery, Greneresity in 'I'
Mode	Reaction	Response
eeda	Physical Facilities	Physical Facilities + Relationship + Right Understanding/Knowledge



* Harmony in Existence - (अस्तित्व में समन्वय) →

अस्तित्व = अस्तित्व + न
↓
संज्ञाना संव्यवस्था

Existence = Exist + Essence
↓
Whatever is/to be Harmony (mutual fulfillment)

Existence = Co-Existence = Units submerged in Space

* An Introduction to 'Space' (सूत्र) - (The

human beings, animals, lumps of matter as well as various atoms and molecules, are all units. We can recognize them as such, they are ~~not~~ countable. But there is another reality we have not yet explored. This is the space

X (सूत्र/श्लोका)

X (Ask yourself, What is between you and the book you are reading?

Your answer may be "nothing". What is between the earth and the sun? Your answer may still be "nothing", or, some of you may say 'empty space' or 'space'

If I ask you where is the earth? Where is the Sun? The answer is (Space.)

(Space exists everywhere. It is between the earth and the sun. It is between you and the book you are reading. It is inside you & all around you.)

* Co-existence of Units in Space -

Existence

Units (ikrai) submerged in Space (Sanya) Limited (shimit) Unlimited (asimit)

Active (kripasid) No-activity (paiza sanya = sanya) All pervading (vyapakra)

Energized (vijit) Energy in Equilibrium (sanya usya) Constant Energy Reflecting, transparent (paradarsi)

Each unit recognizes and fulfills its relation with other units (parasparata ko pakacharana, nishata parana)

Self-organized (nigantrit)

Self-organization is available (niganttran upalabha)



'Units in Space' - Between every two in units, there is space. As we saw in the example of book and the readers, the same holds true for every other unit, be it material, or plant, or animal or some human being. The units exist in space.

✓ Existence = Space + Units (in Space)

Each unit of every order, 'exist in space' or 'are in space'. We also say, they are 'submerged in space'.

Existence = Nature submerged in space.

Nature = Four orders (Material, Plant/Bio or basic, Animal & Human order).

'Limited' and 'Unlimited' - Nature has four orders and there are units in each order.

Each unit is limited in size. Space has the other hand is 'Unlimited'. Space has no size, unlike units, it is not bounded.

e.g., there is space behind you, inside you, between you and the book, between the book and the earth, and beyond the earth. . . . all the way till you can imagine. We find that space is all-pervading while units are not all-pervading.

70) 'Active' and 'No-activity' - We can understand each unit as something that is dynamic and active. Each unit of all the four orders is active.

Space has no activity. Only units are active. 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 is no-activity.

'Energized' and 'Energy in Equilibrium'

What we consider as energy today, is the 'transfer of energy'. E.g., 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'. What about the water before we put it on the stove? What about the stove before we lit it; was it energized? We may normally think 'no, it was not', but the fact is, it is energized. Anything that is a unit, has activity. Anything that has activity, is energized.

Space is not a unit, it has no activity. Hence, we do not



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 Recognized. . . . 'Space is Reflecting & Transparent' - When you pour water into the soil, the soil sends it up. We call this as 'the water is recognizing its relationship with the soil and fulfilling it'. When we look around, we see that even 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 tree, etc. This is the meaning of each unit recognizing its relationship and fulfilling it. As humans, we have seen that we too want to recognize our relationship with the four orders and fulfill it. We called

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✓ This 'living in harmony with all the four orders'.

Well, space is not a unit. Space is reflecting. What that means is, 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.

Space is transparent. It means 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 to form a bigger organization. At every level, we get a self-organization. Sub atomic particles recognize each other and come together to form atoms. Cells recognize each other and form organizations like organs and a body.
e.g., a stone is self-organized

Take a piece of iron, it is self-organized.

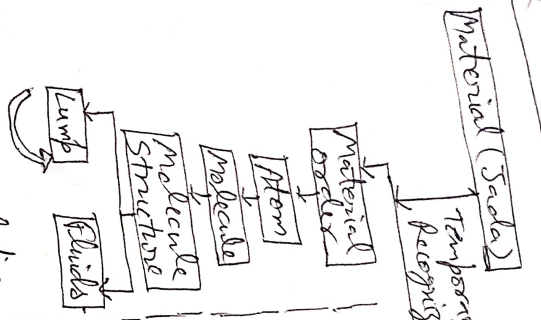
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✓ Think of a car. It is self-organized. The body of the car is self-organized, and so is the 'Jivana' of car. It does not create havoc for others around it. It has a definite behavior.

✓ Now take humans. We are self-organized at the ~~low~~ level of 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. 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.

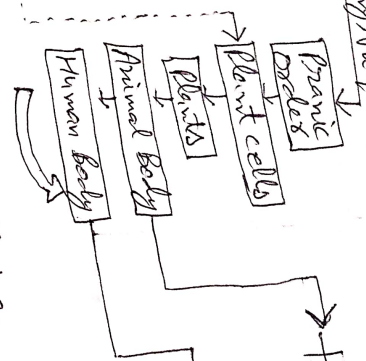
X * What are we Doing Today? - Today, we are putting all efforts into the material orders. By making more cars, eating more chocolates, building more roads, making bigger buildings & robots etc. We think we are progressing but this is not possible, since by its natural characteristic itself, the

④ material orders

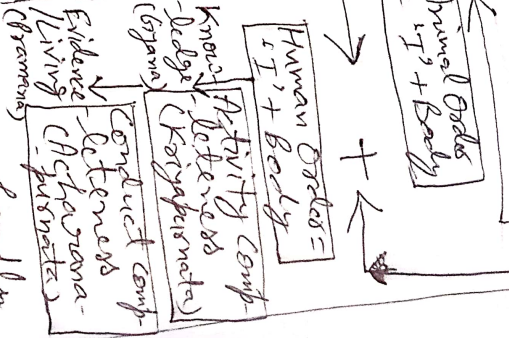


We are accumulating things here and calling it 'growth'. This will never grow, because 'growth' is not the natural characteristics of the material order.

!I' - Counsel (continuous gathering) - knowing, fulfilling



We are not allowing plants to grow - we are destroying forests, but we can not stop this, since the natural characteristic of plant is to grow.



We are hardly paying any attention to I'. We are hardly looking at the needs of I'. The need for knowledge and the need for relationship. All our focus is simply skill based, which is basically to accumulate physical facilities.

All the focus is trying to exploit here.

Ignoring this.

Fig- Our State Today.

* Where do we want to be? -

Material things have a role to play in our lives: in terms of needs of the body: maintaining harmony with the body and for various requirements in society - like transport, communication, etc. We can work here, and the production can be within the natural framework of recycling

We understand the role and need for the plant/pranic codes and interact with it accordingly - We work to enrich nature, and there is enough in nature for all of us

Ensuring right understanding and right living in 'I' ensures that our interaction with all the 4 codes is in harmony, and we are in harmony in ourselves. We also find resolution to our various questions about ourselves, and everything around us

For composition/ construction, focus here

For growth, focus here

For development, focus here

CHAPTER-12

SECTION-3

* Values in Different Dimensions of Human Living -

[The identification of values starts from the participation of the activities of the Self ('I') in the form of definite human conduct based on realization and understanding. The participation of the human being is seen in two forms: behaviour and work. So, working with material things; we have

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These values.

(1) Utility-Value = [The participation of a physical facility in nurturing, protecting or right-utilization of the body. Human role is to establish Utility Value in the light of right understanding.]

(2.) Artistic-Value - [Enhancing the convenience without enhancing the utility-value. e.g., painting a chair enhances its life; making a sofa-bed enhances the time it can be used.]

* Universal Values Naturally Emerging from the Right Understanding - The universal human urge for happiness and prosperity. The universal human values are the parameters which designate this harmony at various levels and highlight the universal purpose in terms of understanding this harmony. Thus, the universal human values are nothing but manifestation of the truth of existence (harmony, co-existence) in various dimensions of human interaction in terms of the participation in the universal order. Only our ignorance, our wrong pre-conditionings, our illusion about ourselves, about the existence, about

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the nature of sensory interactions and about our relationships with things around us, leads to all the difficulties and confusions in appreciating and inculcating these universal values. Continuous self-observation and self-exploration into entire existence enables us to realize this truth. On our own sight, we can experience how such a realization leads to fulfilment at all levels.

[The universal values are the truths of existence and are always there. It is for us to discover these through self-exploration and learn to live in accordance with these in order to be happy.] You will also find that these values cannot be enforced through fear or greed or false beliefs.

- ✓ The values are not to be enforced through fear (bhaya).
- ✓ The values are not to be enforced through greed (pralobhana).
- ✓ The values are not to be enforced through blind faith/belief (astha).

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✓ * Definite (Ethical) Human Conduct (Mana-
-vija Acharan) -

As we identify a neem tree or a mango tree by its well defined specific characteristics which always remain the same; as we identify water or air or iron or a cow by their respective characteristics - their imateness, similarly let us also try to identify the imateness of a human being. So as [a mango tree has a definite 'mango-ness', iron has a definite 'iron-ness', cow has a definite 'cow-ness'; similarly let us understand our humaneness.]

The right understanding gained through self-exploration also enables us to identify the definitiveness of human conduct / ethical human conduct. It is the same for all human beings.

✓ The Definite / Ethical Human Conduct can be understood in terms of the following:-

(1.) Values (Mulya) - [Values are a part of our ethical conduct. They are the outcome of realization and

Understanding, which are always definite.]⁽⁷⁾
When I understand the reality correctly, and the underlying harmony at all levels of existence and my participation in it, I am able to perceive the universal human values as a part and parcel of this reality.

✓ (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 can be said as acceptance of the policy for enrichment, protection and right utilisation of assets, i.e. Self (Mana), Body (Tana) & Physical Facility (Dhana).]

✓ (3.) Character (Charitra) - [Definitiveness of character is the outcome of the definiteness of my behaviour and work.]

It can be said as behaviour & work of a human being with human consciousness.

✓ (4.) Compassionate (dayapurna)

behaviour & work.

- [Mutually fulfilling behaviour with human being (Human friendly).]

- Mutually enriching work with rest of nature (Eco friendly).]

Rightful production, acquisition and utilization of wealth (Swa-dhan).

Charity in conjugal relationship (Swa-nam / Swa-purush).

* Identification of Svata leading to Svatantra and Swarajya -

[When we explore our innermost or Svata or Natural Acceptance, we are able to live accordingly and this way, we become Svatantra. When we attain this self-organised 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 Swarajya.]

* Development of Human Consciousness -

The journey towards right understanding in fact brings a transformation



-motion in the human being from 'animal consciousness' to 'human consciousness'.

In 'animal consciousness' we give all the weightage to physical facilities to the maximization of sensory pleasures, to accumulation of wealth. As we transform to the human consciousness, we are able to base our thoughts and activities on right understanding, give relationship a higher priority than physical facilities, identifying our physical needs and ensure it through cyclic (varantavida) production, enriching rest of the nature as well.

* Implications of Value-based Living -

(1.) At the level of individual - [The indi-

vidual will hardly start getting rid of the contradictions and conflicts within, and attain a state where one is able to answer his/her questions by exploring within the self.] This will help the individual get rid of the tension, frustration, depression etc. The feeling of Sanyama will enable a proper care and use of the Body.

(2.) At the level of family - [The value

-based living will facilitate peace and harmony in the family, with just and fulfilling behaviors. People will feel prosperous and the feeling to nurture others will grow in the families. This will help raise the feeling of togetherness in the families, and produce the family funds. [The prevalent problems of families will be on the wave once human living is more based on human consciousness than animal consciousness.]

(3.) At the level of society - [When relationship gets higher priority physical facilities, fearlessness and mutual trust start emerging in the society. Differentiations on the basis of body (in terms of gender, age or race), physical facilities (in terms of wealth or jobs) and beliefs (in terms of religions, sects, etc.) will be reduced.] The conflicts between communities, nations, races, factions and problems like racialism, terrorism, communalism can be solved to a large extent without any coercion or war.

(4.) At the level of nature - [The problems

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of pollution and resource depletion to
can be solved as people are able to
judge their needs for physical facilities
correctly and fulfill these in a
sustainable manner matching with the
process of nature. Better methods of
farming and production (various green-
-Galic) will help cut down problems of
greenhouse gases, ozone depletion, ecological
imbalance. The population of animals and
birds can be saved from extinction
and forests can be replenished.

CHAPTER-13

* Identification of Comprehensive Human Goal-

[An important implication of the right
understanding is the visualization of compre-
-hensive human goal in a holistic and
to human welfare in a holistic and
sustainable manner.] Presently, human welfare
is primarily perceived in economic terms
only. In the light of the right under-
-standing, it is possible to visualize the
pattern of 'Holistic Alternative' to cater
to the comprehensive human goal, a
model of human living which is people
friendly and eco-friendly and therefore
mutually fulfilling as well as sustainable.

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The comprehensive human goal consists of the following:-

- (1) Right Understanding and freedom from contradictions at the individual level (Samadhana) - In every individual.
- (2) Prosperity and its continuity at the level of family (Samriddhi) - In every family.
- (3) Fearlessness and mutual trust (Abhaya) - In the society.
- (4) Co-existence (Sah-astitva) - In the nature.

* Vision for the Holistic Alternative -

The right understanding prepares us for moving towards the 'holistic alternative' (universal human order) 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 which is self-satisfying, people-friendly and eco-friendly.

Right understanding also provides us the basis to evolve a humanistic education system, holistic health care systems, appropriate technologies, production systems and management models.

and an economic order based on recyclability and compatibility with nature. Also with the help of right understanding, it will be possible to visualize a humanistic constitution which will facilitate the development of a harmonious world family and a universal human order (Manavija Yashasra).

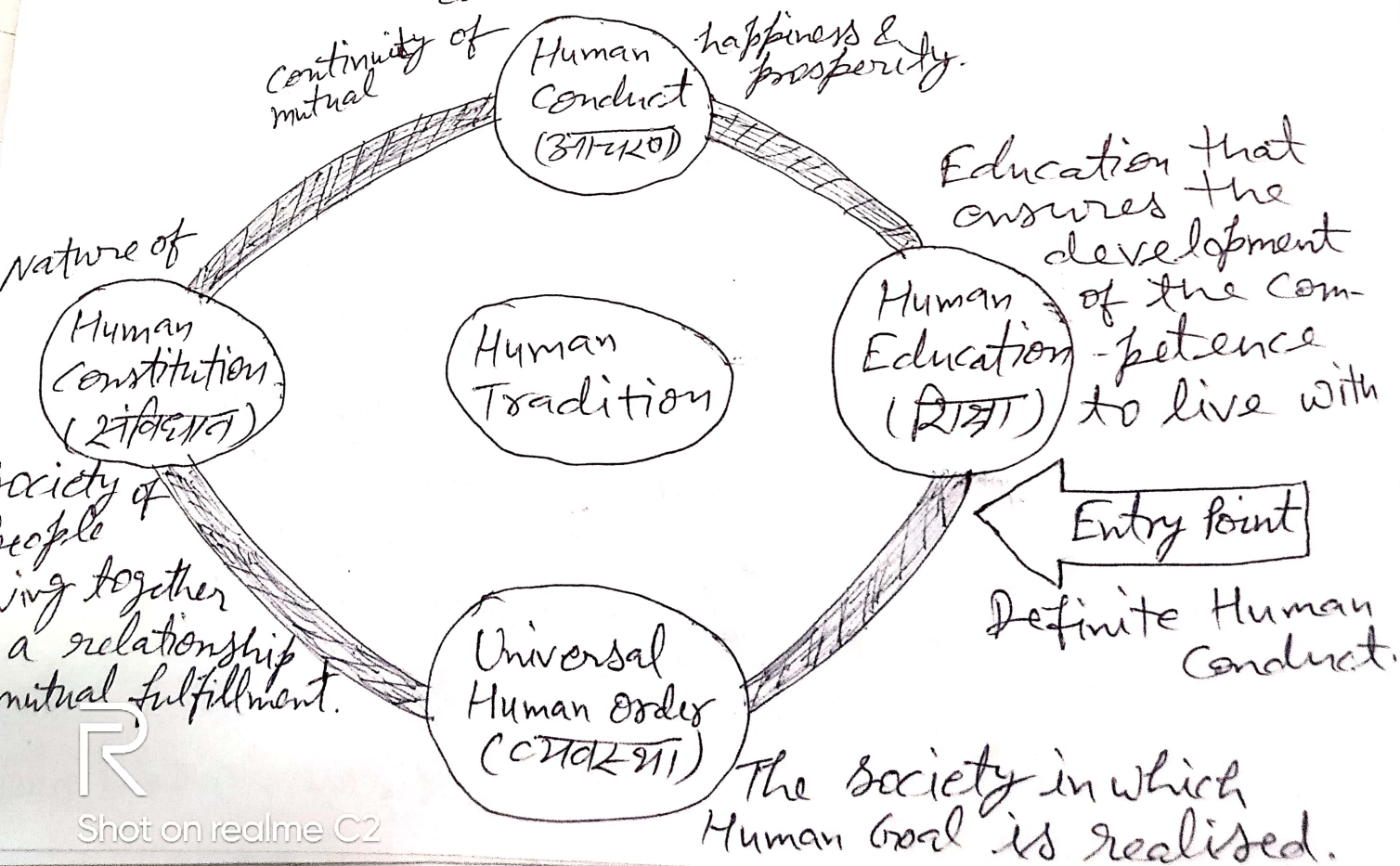
* Basis for Humanistic Education and Humanistic Constitution -

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

(1.) Humanistic Education - [It 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.] It will also develop the conviction that only value based living can be conducive to continuous

86 Happiness and prosperity for one and all.
 (2.) 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.

* Universal Human Order: Dynamics-
 conduct that ensures



CHAPTER-14

* Profession - In the Light of Comprehensive Human Goal - [Any profession is a channel for participation by human beings in the larger order in 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 the nature around.]

What do we consider as a good profession? In what way do the people in society give value to various professions? The general perception in which the professions are presently looked at, is in terms of being able to earn more money, getting more power, getting more comforts etc.

[The real way to ensure ethical conduct of profession is to have a correct understanding of profession, a correct understanding of happiness and prosperity and then to develop the competence to fulfill this nation.] The whole purpose of value education is to enable the development of this understanding

(SS) and competence which is essential to ensure professional ethics.

* Ensuring Competence in Professional Ethics -

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

✓ The salient features characterizing competence in professional ethics can be summarized as follows:-

✓ (1.) Clarity about the comprehensive human goal: [Samadhana - Samriddhi - Abhaya - Sahastitva and its fulfilment through universal human order from family to world family.]

✓ (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 rest of existence.]

✓ (3.) [Competence of mutually fulfilling behaviour, 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 assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature.]

(5.) [Competence of actualizing one's understanding in real life.]

* Issues in Professional Ethics - The Current Scenario:-

[The unethical practices are rapidly increasing and their impact is also becoming far-reaching. A good number of people have started nurturing the feeling that with money, everything can be accomplished, any person can be 'purchased', and any system can be bent to one's advantage.] As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offenses and transactions in the form of 'hawala' and 'benami', leading to a parallel black market economy. [Lapses on the part of big organizations in ethical conduct of profession have led to

(1) (20) large scale disasters, such as Bhopal Gas Tragedy, the Chernobyl Disaster, etc., endangering public life and property, and causing serious degradation to environment.]

✓ There are some categories of unethical practices as follows:-

- ✓ (a) Corruption in multiple forms and at various levels.
- ✓ (b) Tax evasion, misappropriation and misuse of public funds.
- ✓ (c) Misleading propaganda, unethical advertisements & sales promotion.
- ✓ (d) cut-throat competition.
- ✓ (e) Exploiting the weakness of consumers through various enticements.
- ✓ (f) Adulteration and spurious production.
- ✓ (g) Endangering the health and safety of public at large.
- ✓ (h) Hoarding and over-charging etc.

* Solution to Heal the Issues in Professional Ethics-

[There are some methods that are being increasingly proposed and implemented as follows:-]

- ✓ (a) Promoting awareness about professional ethics by introducing new

Courses, refresher programs and case studies.

- ✓ (b.) Administering oaths and prescribing codes of ethical conduct for specific professional disciplines.
- ✓ (c.) Setting up mechanisms for intensive audit inspection and monitoring the activities.
- ✓ (d.) Framing more stringent laws and devising harder punishment for offences.
- ✓ (e.) Promoting transparency in working systems through mechanisms like RTI (right to information act), etc.
- ✓ (f.) Carrying out 'sting operations' and widely publicising serious lapses in ethical conduct of profession through media.
- ✓ (g.) Encouraging whistle blowing by individuals or groups.
- ✓ (h.) Setting up vigilance commissions, ethics committees, tribunals, consumer protection forums etc.
- ✓ (i.) Filing public interest litigations etc.

CHAPTER-15

The Holistic Criteria for Evaluation - [The modern technologies and systems are all

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human inventions in response to the needs. In order to facilitate the development of holistic technologies and systems, it will be necessary to visualize alternative objective functions and to formulate appropriate criteria for evaluation compatible with comprehensive human goal.]

✓ Generally, [there are three broad criteria to guide the development of such technologies and systems, e.g. -

- ✓ (a.) Catering to appropriate needs and lifestyles,
- ✓ (b.) People-friendly, and
- ✓ (c.) Eco-friendly.

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:-

✓ (I.) Criteria for Technologies-

- ✓ (a.) Catering to real human needs.
- ✓ (b.) Compatible with natural systems & cycles.
- ✓ (c.) Facilitating effective utilization of human body, animals, plants &

materials.

- (d) Safe, user-friendly and conducive to health.
- (e) Producing with local resources and expertise as far as possible.
- (f) Promoting the use of renewable energy resources.
- (g) Low cost and energy efficient.
- (h) Enhancing human interaction and cooperation.
- (i) Promoting decentralisation.
- (j) Durability & life cycle recyclability of products.

(2.) Criteria for Production Systems-

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

All these will be decided in the context of availability of local natural resources and the needs of the people for any given community. Of course, the needs are to be characterised in consonance with the comprehensive

human goal. [The specific criteria to judge the appropriateness of the production systems may include the following things :-]

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

(B) Criteria for Management Models

[The management needs to focus at the fulfilment of the people involved in the production system as well as the users of the produce

and not to profit-mania. The following criteria can be chosen for a humanistic management model:-] (95)

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

* A Critical Appraisal of the Prevailing Systems.

The most concerning feature of the present day systems is their heavy dependence on non-renewable sources of energy/materials rendering them unsustainable. The modern development primarily dwells upon fossil fuels which are being consumed at exponential rates. This has caused ~~menace~~ menace of resource

(38) depletion on one hand and environmental degradation manifesting in the form of pollution and global warming etc.

These systems are becoming more and more complex and large in size, and they are highly capital and energy intensive. Increased automation and mechanization is being used for promoting mass production which is not conducive to large scale employment of people. Such systems also lead to exploitation, alienation and conflict between working class & management.

* Learning from the Systems in Nature and Traditional Practices -

In reality, nature is not only our nourisher but also a learning ground. The human beings are an integral part of this self-sustaining nature and it is essential to understand its functioning and systems to live in harmony with it. By study of nature it reflects that all the laws & principles governing various processes have been discovered by human beings. The systems and cycles of nature also need

to be understood and emulated as required in man-made designs.

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CHAPTER - 16

* Appreciating the Need for Self-Exploration -

The first is the need for carrying out self-exploration. Through self-exploration we are able to see a big difference between what we really want and what we are currently doing.

* Facilitating the Understanding of Harmony at Various Levels -

[We need to have a proper framework of right understanding so that we can discover the harmony at various levels starting from our own-self and spinning up to the entire nature/existence.]

(1) Steps for Evolution at the Individual Level - [The right understanding is necessary to facilitate the process of self-exploration] A number of iterations through careful self-study, self-analysis, contemplation on the key proposals & guidance from competent persons will be necessary to get a clear grasp of the domain of right understanding.



✓ (2) Steps for Transition at the Level of Family, Society and Profession -

We can now appreciate that there is a strong interconnectedness & co-existence among human beings and rest of nature. [The efforts

✓ towards self-evolution by the individuals will always be through appropriate interaction at the level of family, society and nature at large. Mutual fulfilment is the guiding principle which finally ensures personal happiness as well as collective happiness and harm-
-onious co-existence with nature.

✓ The participation in this respect on the part of individuals will follow the following sequence:-

✓ (1.) Right Understanding (Samajhadari) - [Effort to gain right understanding.]

✓ (2.) Honesty (Imanadari) - [Sincerity to acknowledge what one has understood and be ready to work for complete understanding.]
This is followed by spontaneous reflection in one's thought, behaviour and work.

✓ (3.) Accountability (Jimmedari) - [Feeling one's responsibility to

participate in the larger order ⁽³⁹⁾
in the light of right understanding.]

(4) Participation (Bhagidari) - [Effort to actually participate in the larger order including the family, the society and the nature around according to one's competence, capacity and aptitude.]

* Promoting Mass Awareness and Moving towards Humanistic Education -

The most crucial step to affect transition in the society is by way of creating mass awareness & motivating people for self-exploration, drawing attention towards 'what we really want' and what we are presently embarking on and the consequences thereof. This awareness can be through personal interaction, through popular literature, through formal course inputs, through workshops and seminars and utilizing the powerful network of media. We should also revamp the education system towards humanistic education to enable the coming generation to move towards the holistic alternative.

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* Evolving Holistic Models of Living-

[To bring out transition, we should provide adequate thrust for carrying out R&D towards evolving holistic models of living which include development of holistic technologies, production systems and management models to actualize the holistic way of life.] After being amply clear that the present model and the present worldview are not sustainable and not conducive to comprehensive human goal, it will be essential to work out new models in the light of right understanding.

* Amending Policies, Programs and Social Systems in Tune with Comprehensive Human Goal-

[Presently, all our policies, programs, technologies and professions, as well as the economic, political and social systems have evolved to best cater to the prevailing worldview which is seriously in error. Therefore, all these will need to be gradually modified to suit the holistic worldview, to suit right understanding & comprehensive

human goal.]

* Is the Transition too Difficult?

If we become clear that our world-view had been in error, nothing prevents us from understanding and adopting a worldview which is more compatible with reality and work out our way of living in consonance with it. It may be pointed out that as the consequences of the prevailing worldview are becoming more and more distressing and unaffordable, the movement towards the holistic alternative is becoming imminent.

॥ शिव शक्ति ॥

Human
Values
&
Professional
Ethics.



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