

# **Universal Human Values-II**

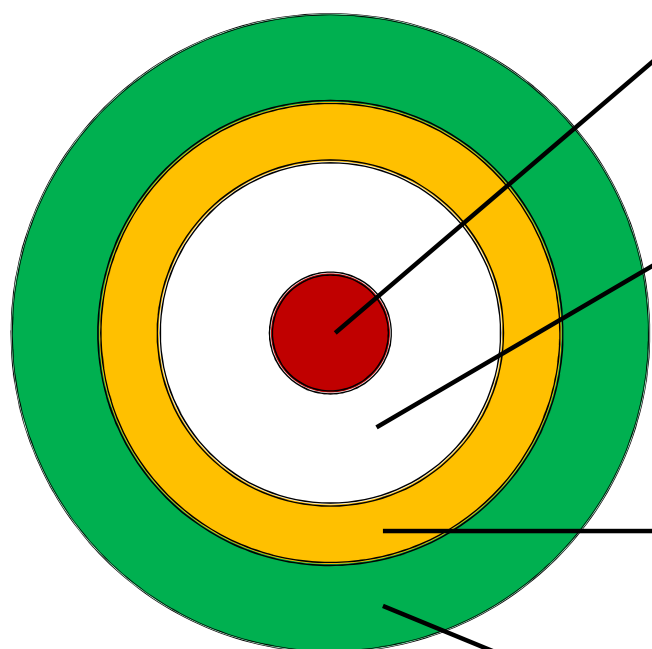
## **Understanding Harmony**

# **Value Education – Basic Human Aspirations**

## Unit-1: Value Education

- **Harmony** is usually identified as a human value, referring to compatibility and accord in feelings, actions, relationships, opinions, interests, etc. It denotes a state of balance among forces influencing and even opposing one another
- “what to do” is “what is important” is “**what is valuable**”
- The **value** of an entity is its participation in the larger order of which it is a part. For example, the value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which it is present along with paper and human being
- For human being, this bigger order includes other human beings, plants, air, water, soil, animals, birds, etc., i.e. the entire nature/existence. The value of a human being is its participation in this entire nature/existence. Hence, to understand human values, we need to study the human reality along with all that is there in the entire nature/existence which constitutes the larger order. The role of human being is to understand and fulfil its relationship with each and every unit in the existence. The part of education that deals with the understanding of one’s participation in the larger order, and thus ensuring it in living, is called as **Value Education**.

# Levels of a Living Human Being



## **Individual**

My value for myself  
(eg. ensuring happiness in the self and health in the body)

## **Family**

My value in the family  
(eg. ensuring feeling of relationship and prosperity)

## **Society**

My value in the society  
(eg. to participate in social systems for justice, peace and harmony)

## **Nature/Existence**

My value in nature/existence  
(eg. mutual fulfilment with rest of nature)

***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, we think, and whatever we receive from the other, it again passes through our internal processes. 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'.

***Living in Family***: All of us are born to our parents and this is the family we are born to. This is the first web of relationships for each one of us and subsequently we live in more relationships that include our siblings, our friends and classmates, teachers and others. These are the people we live with on a daily basis, and we call this 'family'.

***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. We live as a part of this human system. This is our society.

***Living in Nature/Existence: We are on this earth: with the grass, plants and trees***, birds, animals and other humans surrounding us and we live in this large eco-system that we call nature. Regardless of where we are, our village, town or city, is within this eco-system or natural habitat. Our planet is surrounded by a larger system of planetary bodies and that includes the moon, the sun and the infinite stars and planetary systems that surround us. Our earth is a part of the solar system that co-exists with all that there is in this entire 'existence'. And then there is space between planets, even between you and the book right now! All these things present in space are together called as existence. 'Existence' means all that exists.

- Value of a unit is its participation in the larger order
- Identification of values is based on realization and understanding
- Human values = Value of human being is its participation in the larger order
- The participation of human being is in the form of behavior & work
- Values of behavior are present as 9 parts in a relationship(Trust, Respect, Affection, Care, Guidance, Reverence, Gratitude, Glory & Love).
- Working with material things, ensuring their right utilization, enrichment & protection is the human value.
- The value of a human being is its participation that leads to harmony at all these levels
- In human-human interaction, living in accordance with human values leads to mutual happiness
  - Your happiness
  - Happiness of the other human being
- In human-rest of nature interaction, living in accordance with human values leads to mutual prosperity
  - Your prosperity
  - Prosperity of rest of nature.

**Understanding  
Learning**

What to do  
How to do

**Value  
Skills**

**Value Education  
Skill Development**

**Doing**

Use of Skills

**Skills guided by Values**

**Practice**

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

➤ **Need for Value Education:**

- 1. Correct identification of our aspirations:** The subject which enables us to understand 'what is valuable' for human happiness is called 'value education' (VE). Thus, VE enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfilment. It also helps to remove our confusions and contradictions and bring harmony at all levels.
- 2. Understanding universal human values to fulfill our aspirations in continuity:** Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values becomes the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.

**3. 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 in right direction. This is known as **value domain**, the domain of wisdom, and when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavor (struggle). This is known as **domain of skills**. Hence, there is an essential complementarity between values and skills for the success of any human endeavor. Ex: I want to lead a healthy life. Only wishing for good health will not help me keep my body fit & 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.

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

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



### ➤ **Basic Guidelines for Value Education:**

- 1. Universal:** Whatever we study as value education has to be universally applicable to all human beings and be true at all times and all places. In addition, it need not restrict itself to a certain sect, creed, gender or nationality etc. So it has to deal with universal human values.
- 2. Rational:** It has to be amenable to reasoning and not based on dogmas or blind beliefs. It cannot be a set of sermons or Do's and Don'ts.
- 3. Natural and Verifiable:** We want to study something that is natural to us. 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 fulfilment, leads to our happiness and also is conducive to other people we interact with, as well as with nature. We also would like to verify these values ourselves, i.e. we don't want to assume something just because it is being stated here or written in a book, rather, each one of us will want to verify these to find out whether they are true for us. This has to be done by both checking for 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. Hence, it has to permeate into all dimensions of our living, namely, thought, behaviour, work and understanding/realization; as well as all levels, namely, individual, family, society and nature.
- 5. Leading to Harmony:** Finally, value education has to enable us to be in harmony within and in harmony with others. Hence, when we live on the basis of these values, we start understanding that it will it will

**Contents of Value education:** The contents should be **Holistic** (considered as a whole thing rather than a collection of parts) & **All Encompassing** (Including or covering everything or everyone)

**Covers all dimensions of human being, (as an Individual):**

1. Understanding/Realization
2. Thought
3. Behaviour
4. Work/Participation in larger order

Eg. In Thought – we want clarity (a state of resolution, solution) **NOT** confusion (a state of problem)

**In brief:**

➤ **Content of Value Education:**

1. To understand myself, my aspirations, my happiness
2. To understand the goal of human life
3. To understand the other entities in nature, their inter- connectedness and co-existence and role of human being in nature
4. To understand harmony at the four levels of human living
5. learning to live inaccordance with all the above understandings by being aware of one's thought, behavior and work.

➤ **Scope of Value Education:** Any course on value education must include

1. All dimensions- thought, behavior, work & and realization and
2. All levels of human living - individual, family, society, nature/existence of human living.

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 entirety. Hence, it has to encompass understanding of harmony at various levels, namely, individual, family, society, nature and existence, and finally, learning to live in accordance with this understanding by being vigilant to one's thought, behavior and work.

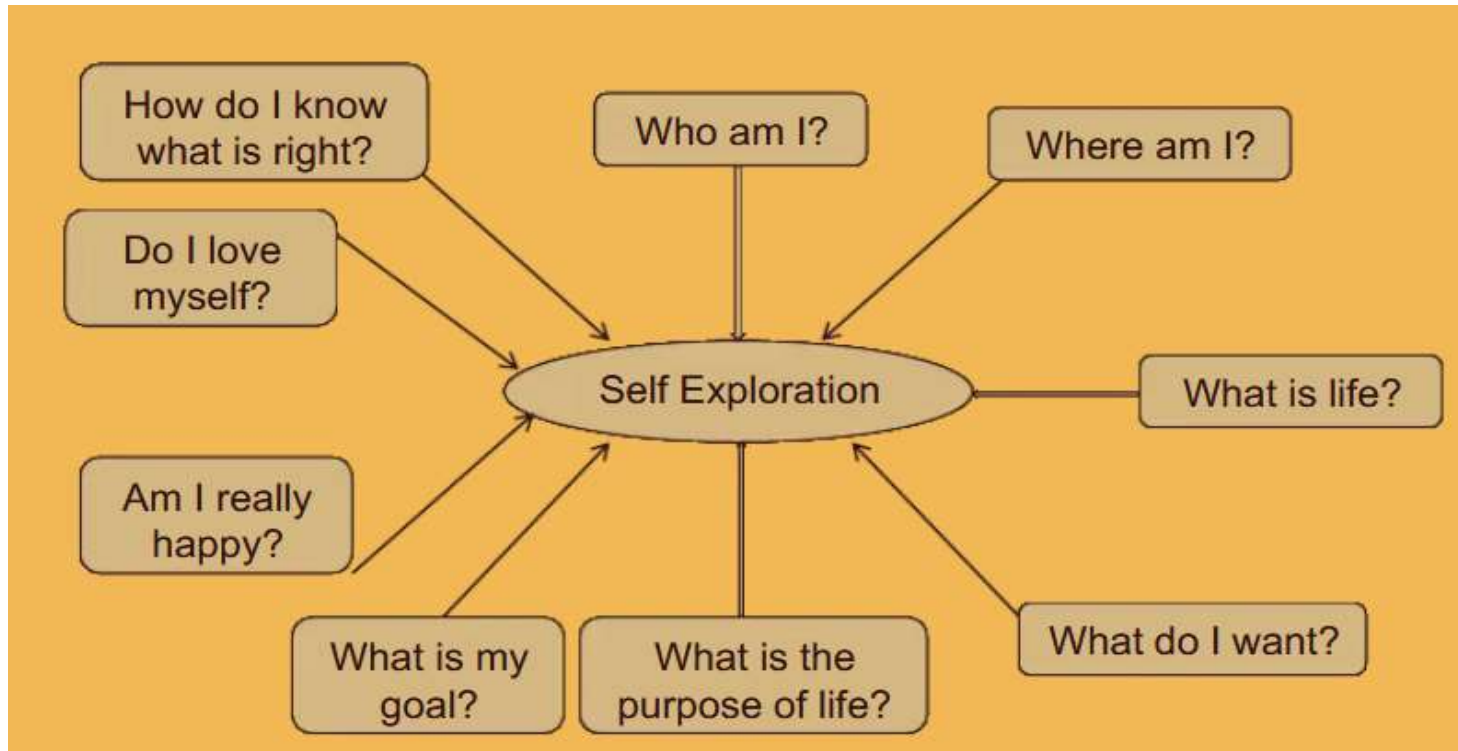
➤ **The Process of Value Education:**

- The Process of value education is through Self-Exploration

➤ **Self-Exploration:**

- Self-exploration involves two steps:

1. Verification of the proposals on the basis of our natural acceptance
2. Experiential validation by living according to it.



**Natural Acceptance(Svatva):** It is the process of seeing and observing everything and then using your inner conscience to get the answer from within. It is a way to bring out the goodness in everything naturally. It helps us to learn everything that is good from others and absorb it in our own way, but without changing our identity.

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

### ➤ **Characteristics of Natural Acceptance:**

- **It does not change with time/age:** What is naturally acceptable to you today is the same as what was naturally acceptable to you yesterday, and what will be naturally acceptable to you tomorrow. For example, our natural acceptance for the feeling of trust, for the feeling of respect in relationship remains invariant with time: a child naturally accepts having the feeling of trust. Twenty years later, when (s)he becomes a youth, she still has a natural acceptance for trust; and when she grows into an old person, (s)he continues to have a natural acceptance for the feeling of trust – there is no change in the natural acceptance with time for any given person.
- **It doesn't depend on place:** Naturally acceptable feelings, like trust, respect, affection, etc. remain invariant with place. These feelings are naturally acceptable to me when I am in India, in America, in Africa, in Europe or in any other place. Like that, my natural acceptance to keep the Body healthy does not change with place. No matter where we are, we have the same natural acceptance at all the places.

- **Natural acceptance is uncorrupted by likes and dislikes or assumptions or beliefs:** We have taken the examples of this above also. When we ask the right questions, we can see our natural acceptance and it is there. Natural acceptance remains unaffected by our likes and dislikes, our belief systems and our preconditioning even if they are very deep and influence our thoughts day and night. For example, even if we are preconditioned for years ‘not to trust anyone’, if we ask the question as to what is naturally acceptable ‘trust or mistrust’, the answer is in favor of trust.
- **Natural acceptance is innate; we don’t need to create it:** Whatever be the background of a person, this faculty is very much there. For example, the moment we think of disrespecting someone, how does it feel within? Comfortable or uncomfortable? Similarly, the moment we think of opposing anyone, how does it feel? Are we at ease or we feel uneasy? Of course, uneasy. Why is this happening? Because we have the faculty of natural acceptance as a part and parcel of our being and it keeps hinting that what we are feeling, thinking or doing is in harmony with our own natural acceptance or not. We can start referring to it at any time, it is always there.
- **Natural acceptance is definite:** It is for relationship, harmony and co-existence which is universal. This we can directly verify by asking, what is naturally acceptable to us – relationship or opposition, harmony or disharmony, co-existence or struggle? When we look into the details of relationship, harmony and co-existence, in chapters to follow, we will ask these questions again regarding each and see that these three – relationship, harmony and co-existence, ultimately provide the guidance for our living in harmony, happiness

## **Self exploration**

Exploration = Observing Outside

Self-Exploration = Observing Inside

- It is the process to find out what is valuable to me by investigating within myself. What is right for me and true for me and has to be judged within myself. Once we start paying attention towards investigating into our present beliefs and aspirations, we get to know whether our aspirations and what we really want to be (i.e. what is naturally acceptable to us) are one and the same or not. If they are the same, then it's no problem. But if the two are different, it means that we are leading a life against our natural acceptance. Such a life cannot bring us happiness.

**or**

- Self exploration is a process of discovering that there is something innate(existing in, belonging to), invariant(never changing) and universal in all human beings. This enables us to look at the confusions and contradictions within us and resolve them by becoming aware of our natural acceptance. Once we start observing inside, we can achieve harmony at all levels of our living.

**Content of self exploration** involves finding answers for the following fundamental questions of all the human beings:

1. The Desire/Goal/Aspiration: What is my (human) Desire/ Goal? What do I really want in life, or what is the goal of human life?
2. The Program: What is my (human) program for fulfilling my aspirations? How to fulfil it? What is the program to actualize the above?

### **Purpose of Self-Exploration:**

1. ***It is a process of dialogue between “what you are” and “what you really want to be”:***  
**We** will look into ourselves and find out what we are today, and how this contrasts from what we really want to be. 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.
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. Hence, the self-exploration leads to our own improvement, our own self-evolution – we will become qualitatively better. We can be more in harmony within ourselves.
3. **It is a process of knowing oneself and through that, knowing the entire existence:**  
Thus, self-exploration leads to us knowing ourselves better. Today, we are largely unaware of our own characteristics, our own assumptions, beliefs and pre-conditionings. We will go beyond these beliefs to know ourselves. Once we have known ourselves, and we are sure of it, we can then also know all the things around us correctly. This way, we can be sure of these things in our own right, we can be authentic about them. We don't have to continue to live merely with assumptions about these things.



**4. It is a process of recognizing one's relationship with every unit in existence and fulfilling it:** Once we start knowing ourselves and everything beside us, we shall understand our relationship with them i.e. 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.

**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 or the humane conduct. This is what characterizes a human being. When we know this true human character, we start moving towards it in a natural manner.

**6. It is a process of being in harmony with 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. We slowly come to realize (and we will keep talking about this in the entire book) that there is an innate harmony in the existence. I only need to discover this. And once I do this, I can learn to live in harmony with the entire existence. Thus the process of Self-exploration helps me live in harmony within myself and in all my interactions with the world around.

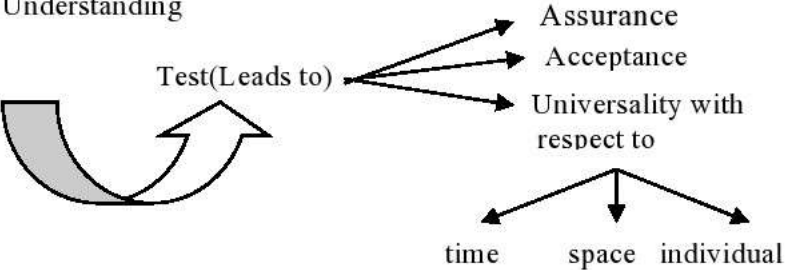
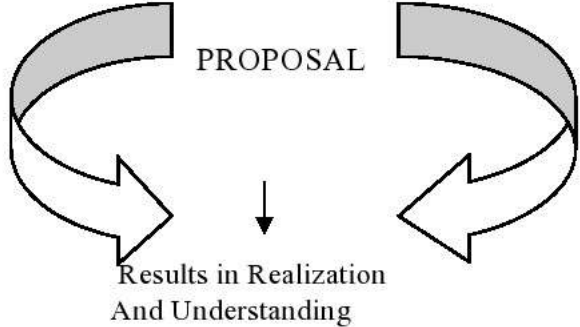
**7. It is a process to identify our innateness (Svatva) and move towards Self Organization (Swatantrata) and Self-Expression (Swarajya):** When I identify my innateness, what I really want to be and establish a dialogue with it, it enables me to become Self-organized, i.e. I attain harmony in myself. This is Swatantratā. When I start living with this harmony, it starts expressing itself through my harmonious behaviour and work, and it naturally extends to my participation with the surroundings. This is working towards Swarājya.

- **Svatva:** (Existing in, belonging to, or determined by factors present in an individual from birth) To know your Natural Acceptance & what you want to be.
- **Swatantratā :** Being self-organised : Being in harmony in oneself
- **Swarājya :** Self-expression, Self-extension : Living in harmony with others, and thus participation towards harmony in the whole existence

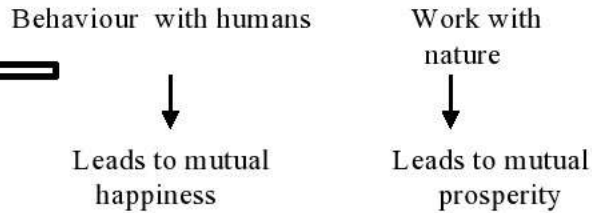
**Process of Self Exploration**

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

Verify the proposal on the basis of your Natural Acceptance →



Live according to the Proposal (Experiential Validation)



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

The proposals stated are verified on the basis of our natural acceptance and tested it out in our living, which ultimately results in “realization” and “understanding” in us. This means, knowing something to be “true”, for sure, within ourselves.

➤ The answers we get on having realization & understanding are:

(a) **Assuring:** “I am assured of the answer or understanding in myself”

(b) **Satisfying:** “I am satisfied that the answers are fulfilling for me.

(c) **Universal:** “I know or realize that the answers I have got are the same for everyone.

❖ They are invariant with respect to:

(i) **Time:** These answers are the same at all times: past, present and future

(ii) **Space:** These answers are the same at all places or locations

(iii) **Individual:** The answers are the same for every human being

If the answers we get do not fulfil any of the criteria of being assuring, satisfying and universal, it means the answer is most likely coming from your past beliefs/conditioning and not from your natural acceptance. Hence, we need to re-verify the answer.

## **Basic aspirations of an human being**

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

- i. Continuous Happiness
- ii. Prosperity

**Happiness:** Happiness may be defined as being in harmony/ synergy(the added success, energy, or power gained by two people or organizations working together, which is better than the result achieved by them working separately) in the states/ situations that we live in. Happiness is being in a state of liking. Unhappiness is a lack of this synergy or harmony. To be in a state of disliking is unhappiness.

- Happy situations comprise of feelings such as trust, respect, confidence etc. All these feelings carry an element of harmony in them. Hence they make us feel relaxed and happy.
- On the other hand, feelings like failure, disrespect, lack of confidence, doubt etc. lack the element of harmony and hence make us unhappy.

## Happiness

The state or situation, in which I live,



if there is harmony / synergy (*The added success, energy, or power gained by two people or organizations working together, which is better than the result achieved by them working separately*) in it,



then it is Naturally Acceptable to me to be in that state / situation  
(and I want to continue to be in that state / situation)



To be in a state / situation which is Naturally  
To be in a state of Harmony / Synergy is  
Happiness

**Happiness = To be in Harmony**

## Continuous Happiness

State / Situation in which I live  
or expanse (*great extent*) of my being:

1. As an Individual Human Being
2. As a member of a Family
3. As a member of Society
4. As an unit in Nature/Existence



### Continuity of Happiness

= **Harmony at all levels of being** i.e.

1. Harmony in the Human Being
2. Harmony in the Family
3. Harmony in the Society
4. Harmony in Nature/Existence

**Prosperity:** In addition to happiness, we also aspire for adequate fulfillment of our bodily needs i.e. the need for physical facilities. These Physical Facilities are the material things we use in order to fulfill the needs of our body. Having enough physical facilities gives us a feeling of prosperity.

- If one has more than required amount of physical facilities then a prosperous person thinks of right utilisation, nurturing the other using the extra physical facilities

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

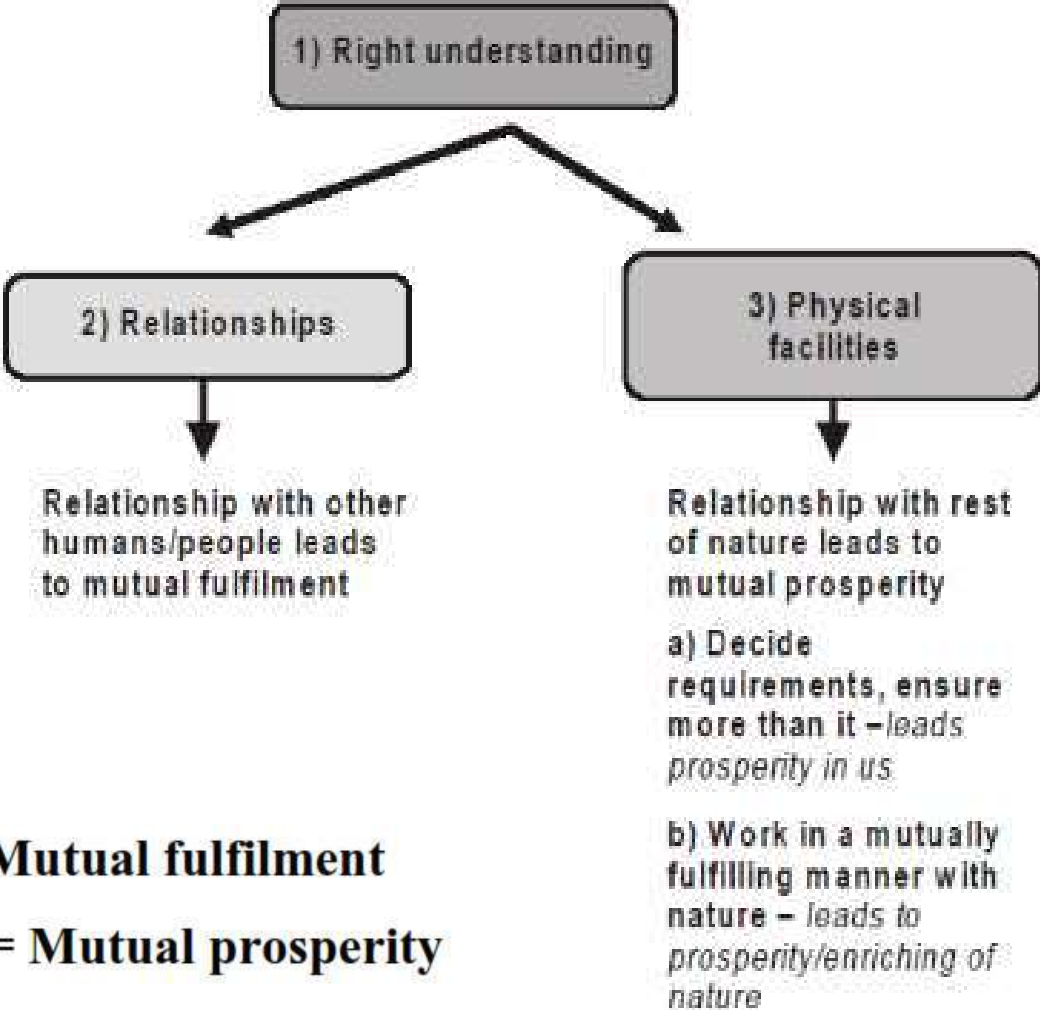
**The false notions of happiness and Prosperity have affected human living at all four levels:**

- **At the level of Individual:** Problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.
- **At the level of family:** Breaking of Joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditures in family functions etc.
- **At the level of Society:** Terrorism, naxalism, communism, casteism, racial, ethnic struggles, wars between nations, genocide, nuclear genetic warfare.
- **At the level of Nature:** Global Warming, pollution, depletion of mineral resources, deforestation, loss of soil fertility.

The three basic requirements to ensure happiness and prosperity for human beings are –

1. **Right Understanding** helps to create harmony at all four levels of human living. Right Understanding enables us to –

- Resolve the issues in human relationships
- Be prosperous
- Enrich Nature
- Work out our requirements for physical facilities
- Correctly distinguish between wealth and prosperity
- Understand the harmony in Nature



**Right understanding + Relationship = Mutual fulfilment**

**Right understanding + Physical facilities = Mutual prosperity**

- **Based on Necessary or Complete Requirement of Physical Facilities**
  - For Animal **Physical Facility** is necessary as well as complete
  - But for **Human Being**, it is necessary but not complete
- **Animal Consciousness** versus **Human Consciousness**
  - Working only for **Physical Facilities** is living with **Animal Consciousness**
  - Working for **Relationship** then **Physical Facilities** is of **Human Consciousness**

### **Conclusion About Correct Requirement to Fulfill the Aspirations**

From Animal Consciousness	Physical Facilities Necessary As well as Complete
↓	Need for a Transformation
To Human Consciousness	Physical Facilities Necessary But Not Complete, also for the Relationships

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

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



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

SVDD (*Sadhan Viheen Dukhi Daridra*)

- No Understanding about what is required at what time.

SSDD (*Sadhan Sampann Dukhi Daridra*)

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

SSSS (*Sadhan Sampann Sukhi Samridha*)

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

**Goal of Each & Every Human is to achieve the category : SSSS**

Which is possible only by working with the Right Understanding based on Priority.

## Final goal of Human aspiration is

➤ To live in harmony with all four levels

1. Myself
2. Family
3. Society
4. Nature/Existence (including space)

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

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

### Following are the possibilities:

- A person may not possess required physical facilities, so he may not feel prosperous.
- A person may accumulate more and more wealth but still he may be deprived of the feeling of prosperity.
- A person may have required wealth and feel prosperous.

# Harmony in the Human Being

## Basic Human Aspiration

Continuous Happiness and Prosperity

## Happiness is to be in Harmony

## Program for Fulfilment of Human Aspiration

Understanding Harmony and Living in Harmony at all Levels



### Harmony in the Human Being – Self and Body

Harmony in the Family

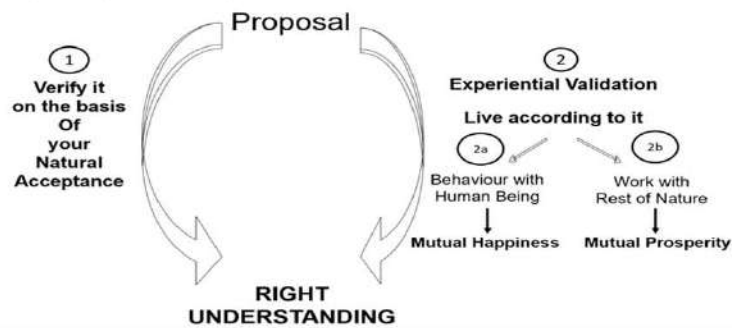
Harmony in the Society

Harmony in Nature/Existence

## Process of Understanding

### Self Exploration

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



Human Being

Self(I)

Co-existence

Body

Human Being

Self(I)

Co-existence

Body

		'I'	Body
<b>Needs</b>	<i>Needs are...</i> →	Trust, Respect...	Food, Clothing...
	<i>Needs are...</i> →	Happiness ( <i>sukha</i> )	Physical Facilities ( <i>savidhā</i> )
	<i>In Time, needs are...</i> →	Continuous	Temporary
	<i>In Quantity, needs are...</i> →	Qualitative (no quantity)	Quantitative (limited in quantity)
	<i>Needs are fulfilled by...</i> →	Right understanding and right feelings	Food, clothing, etc
<b>Activities</b>	<i>Activities are...</i> →	Desiring, Thinking, etc	Breathing, heart-beat, etc
	<i>Activities are...</i> →	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
<b>Type</b>	<i>It is of type...</i> →	Conscious (non-material)	Physico-Chemical (material)

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

➤ **KNOWING:** To see the reality as it is, in its completeness, by direct observation

**It is definite, continuous and universal**

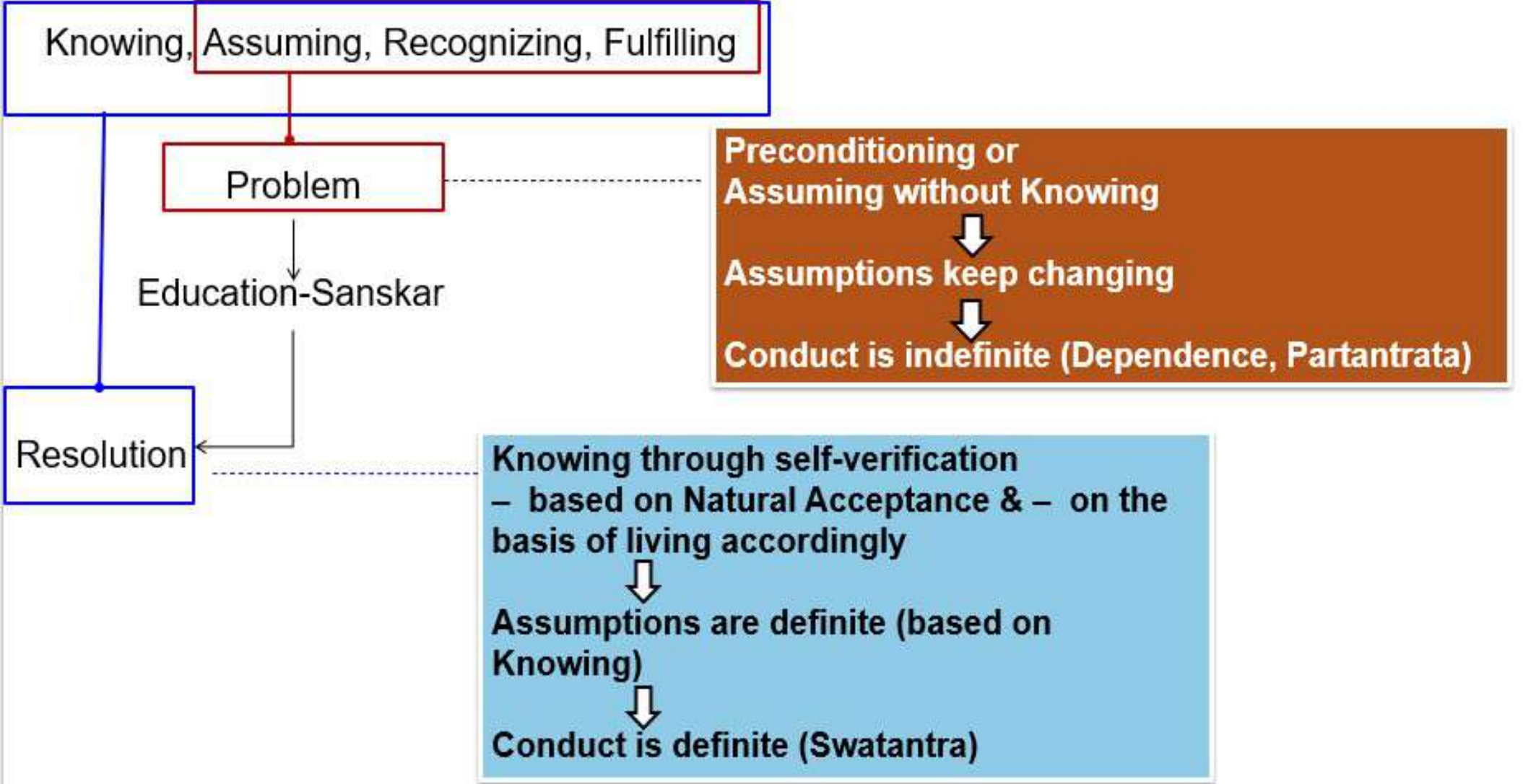
➤ **ASSUMING** :What I accept about that reality, which may or may not be same as the reality as it.

(acceptance can be on the basis of knowing the reality in completeness or acceptance can also be without knowing the reality in completeness, i.e. one has not seen the reality or not seen it in its completeness but assumed something about it)

- The indefinite response and indefinite conduct are a source of problem.
- With knowing, the response becomes definite and leads to definite human conduct. This is a state of solution.
- This transformation from a state of problem to a state of solution is facilitated by human education-sanskar.
- Harmony in the human being means ensuring the fulfilment of the need of the Self, fulfilment of the need of the Body and ensuring harmony between the Self and the Body.



# Knowing & Assuming (Accepting)





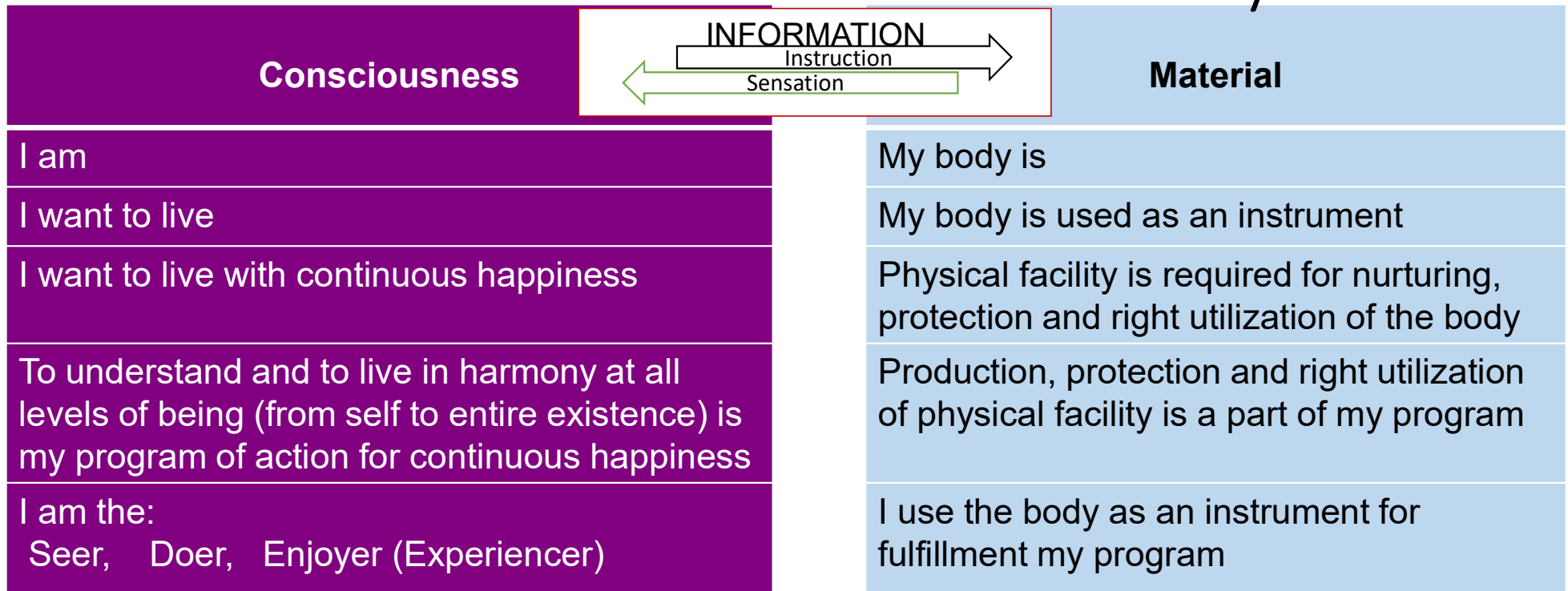
- **Feeling** is basically my acceptance of relationship, affection for example. This is certainly in the self. It might reflect at the level of the body, if self sends some instruction to the body on the basis of it consciously or unconsciously. Feeling that is naturally acceptable to us is the right feeling
- **Happiness is sought through**
  - sensation (through the body)
  - getting the right feeling (like respect...) from the other
- ❖ As a result
  - The body is harmed due to excessive consumption or overindulgence to get favorable sensation
  - Continuity of happiness can not be ensured
  - There is a major impact on family, society, nature

- A common mistake today is that we mix these two sets of needs: happiness (sukh) for I and physical facilities (savidha) for the body and we assume that “All we need is physical facilities and that it will automatically ensure happiness”



# Self

# Body



- Human Being is co-existence of Self and Body
- The need of the Self is continuous happiness
- The Self is the seer, doer and enjoyer – it is central to human existence
- For this, the program of the Self is to understand harmony & to live in harmony at all levels of the being
- Production, protection and right utilization of physical facility is a part of my program.
- The Body is an instrument of the Self
- The transaction between Self and Body is only in the form of information

- **“Seer”** means the one that sees / understands
  - Ex:- If you are given something in your hand and you conclude that it is a pen, it is not your eyes that concluded this, it is you that concluded this. The Self sees via the eyes – the eyes don’t see themselves.
  - All the 5 senses are just the instrument that enable the Self to see something outside
  - Just like you see outside, you can also see ‘within’, without using the body for sensation ex:- You can ‘see’ that you are feeling happy, getting angry...
  - Thus, the Self ‘sees’ or understands, sometimes with the help of the body, sometimes without the help of body
  - The Body is used as an instrument
- **“Doer”** means the one that does, who takes decision to do
  - I am the one who decides. I decide what to do, what not to do...
  - I may or may not use the body to do – what I think of is my decision. I do that thinking within myself (there is no role of the body in this)
  - If required, the body is used to express my decision
  - The Body is used as an instrument
- **“Enjoyer”** means the one that experiences happiness / unhappiness
  - I am the one that feels enthused or depressed. I am the one that feels angry or delighted...
  - I am the enjoyer, the experiencer
  - The Body is used as an instrument

**All our Activities**

1) Activities going in the Self ('I')

*Activities that are only happening in 'I'*

Thinking  
Dreaming  
Imagining  
Analyzing  
Understanding

*These are 'my' activities, they, are in 'I'*

2) Activities involving both 'I' and Body

*Activities that are happening with the involvement of both, 'I' & Body*

Seeing  
Talking  
Listening  
Eating  
Walking

*These activities require my active participation*

3) Activities going on in the Body

*Activities that are going on only in the Body, but with the consent of 'I'*

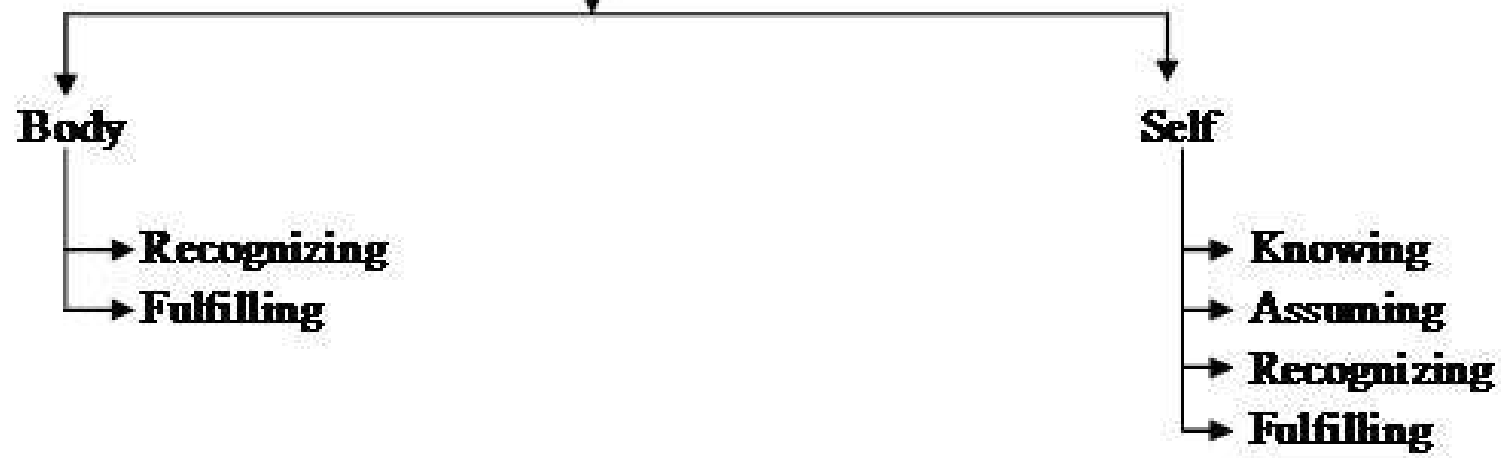
Breathing  
Digesting  
Blood flow  
Heart-beat

*These activities do not require my active participation*

*These activities are not happening 'by themselves'. The entity that is responsible for all these activities is the Self or 'I'*

*These activities are happening by 'themselves'; but with 'my' consent, with the consent of 'I'. I don't need to pay particular attention to these activities for them to take place.*

## Human Activities



- The Self “I” is conscious in nature while the “Body” is physio-chemical in nature. The interaction between ‘I’ and the ‘Body’ is in the form of exchange of information.
- There are two categories of attributes of the Self, namely the powers of the Self (Sakti) and the corresponding Activities (Kriyas) as the manifest outcome of these powers.
- ❖ **POWER(Sakti):** This is the basic capacity in the Self “I”. This includes:
  - Desire (Ichchha)[Desire is a strong feeling, worthy or unworthy, that impels to the attainment or possession of something that is (in reality or imagination) within reach.
  - Thought (Vichara / Vichar)
  - Expectation (Asa / Asha)
- ❖ **ACTIVITIES:** These are the outcomes of the power of Self. They are-
  - Imaging (Chitrana / Chitran)
  - Analyzing (Vishleshana)
  - Selecting / Tasting ( Chayana / Asvadana)

### **Example:**

- We may have a **desire** to have respect by being the owner of a big house. This desire exists in the form of **imaging** i.e. we have an image in us of fulfillment of our need of respect via a house.
- Based on this desire our **thoughts** start working out on the details (design) of the house like rooms, balcony etc. This splitting up of the image of “wanting respect from the house” into various parts is called **analyzing**.
- After working out the details of the house, we go about choosing the size, colour etc. of the rooms. The power associated with these choices is **Expectation** and **Selecting**. **Tasting** is the activity which leads us to the fulfillment of these expectations.
- **Selecting** and **Tasting** keeps going on in us continuously, throughout the day, all the time although many times we may not be aware of it.
- **Selecting** and **Tasting** are complimentary i.e. Selection changes whenever our Taste changes.

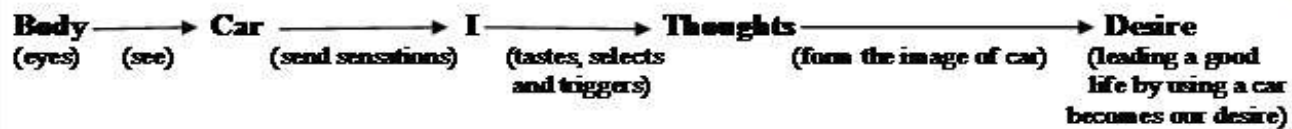
The flow of activities in “I” occurs in two ways:

1. From outside to inside:



*(This is how a desire is set up inside us)*

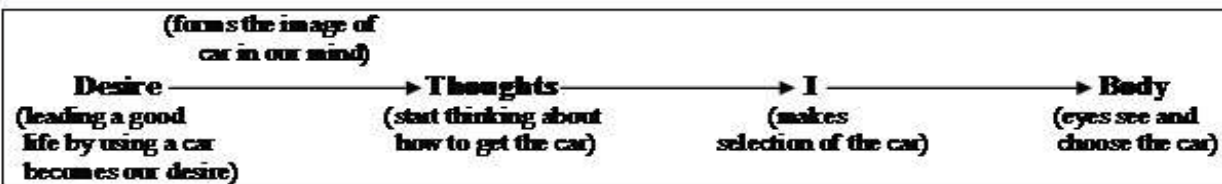
Example:



2. From inside to outside:



Example:





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

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

❖ **Possible Sources of Imagination:**

**i. Preconditioning:**

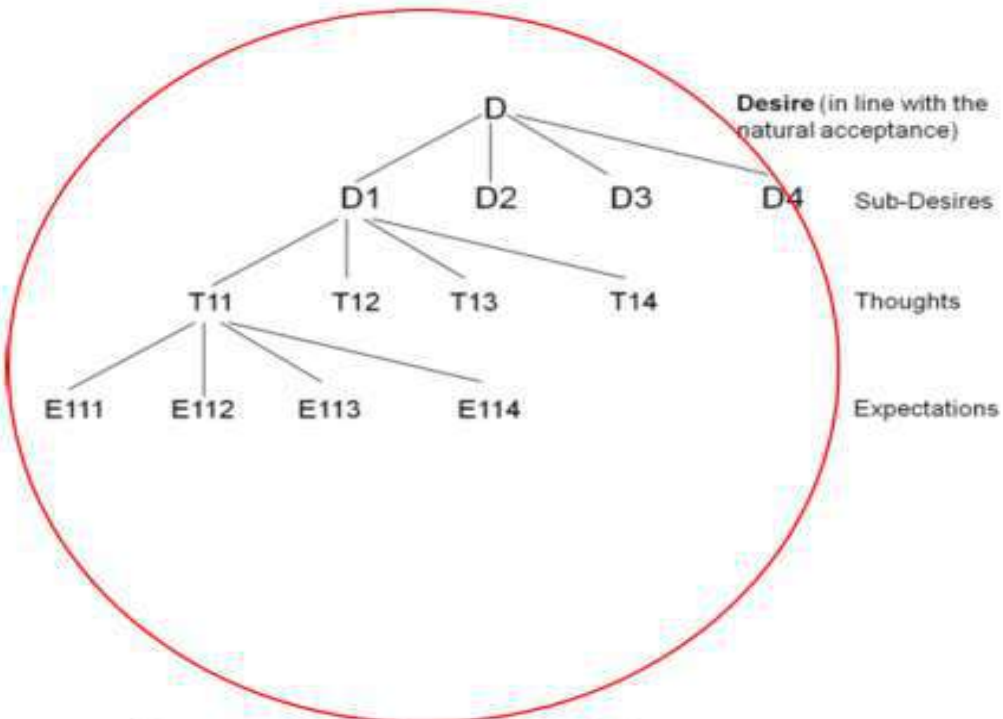
- A dominant source of imagination is preconditioning. Preconditioning means the beliefs, notions, norms, ideas, views, assumptions, dictums, goals, etc. picked by oneself, or prevailing in the family, in the society which may influence our imagination. For example, if parents say ten times you have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

## ii. Sensation

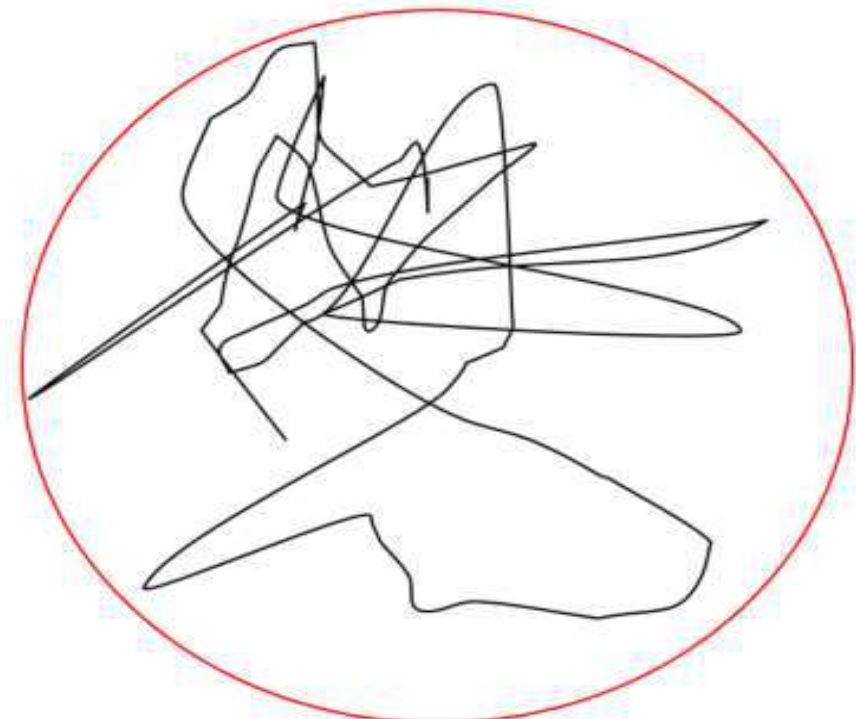
- It is the information we get from the Body through the five sense organs – of sound (through ears), touch (through the skin), sight (through the eyes), taste (through the tongue) and smell (through the nose).
- For example, you are going by the road and you see a very shining red car passing by. Now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

### iii. Natural Acceptance

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



*Imagination in Harmony*

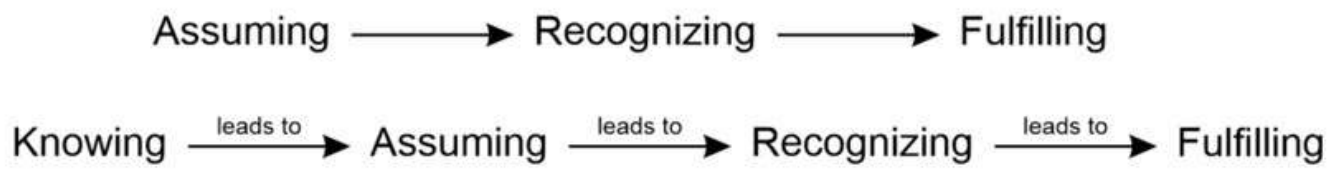


*Random Imagination*

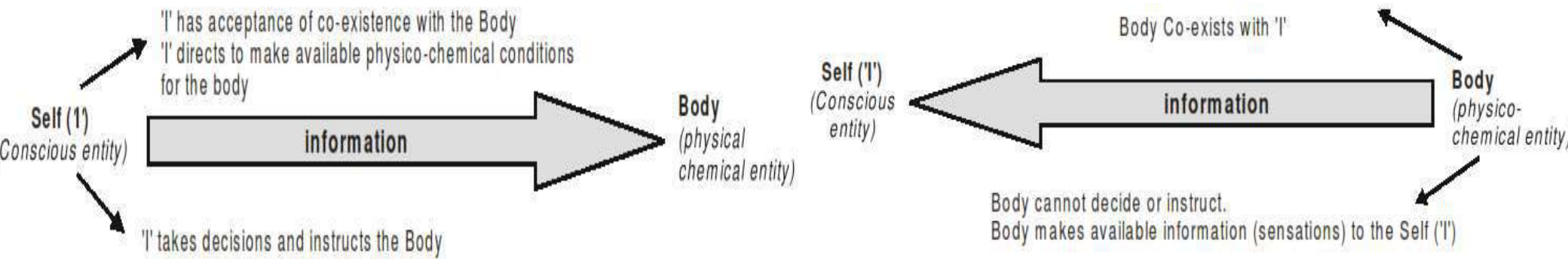
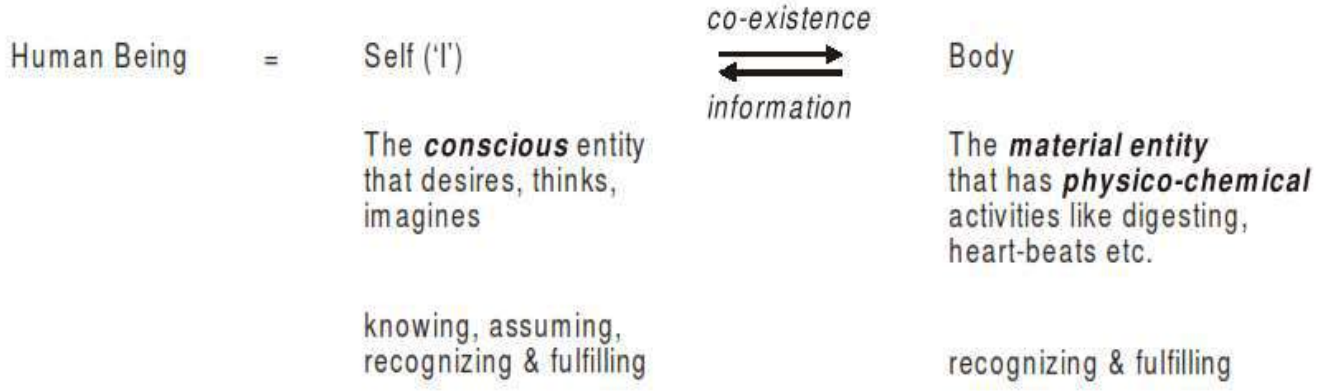
➤ **Activities of recognizing and fulfilling in the body**

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 relationship 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

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



• **Understanding the self ('I') as the conscious entity, the body as the material body**



- ❖ When imagination is fully guided by right understanding then the Self is in harmony in continuity; and therefore, in a state of continuous happiness. This is the state of self-organization. In this state, the conduct is definite and human.
- ❖ When the imagination is motivated by preconditioning or sensation, the Self may be in harmony or disharmony/contradiction; and thus, in a state of happiness or unhappiness. This is a state of enslavement. In this state, the conduct is indefinite, and the conduct may be human or inhuman.

### **Present Scenario**

Today, our thoughts and expectations are largely being set by pre-conditionings and sensations which are causing unhappiness, stress and discomfort in our lives. Such expectations can lead to contradictions in us as we cannot be sure of ourselves.

#### **Scenario 1: Desires set on the basis of pre-conditioning:**

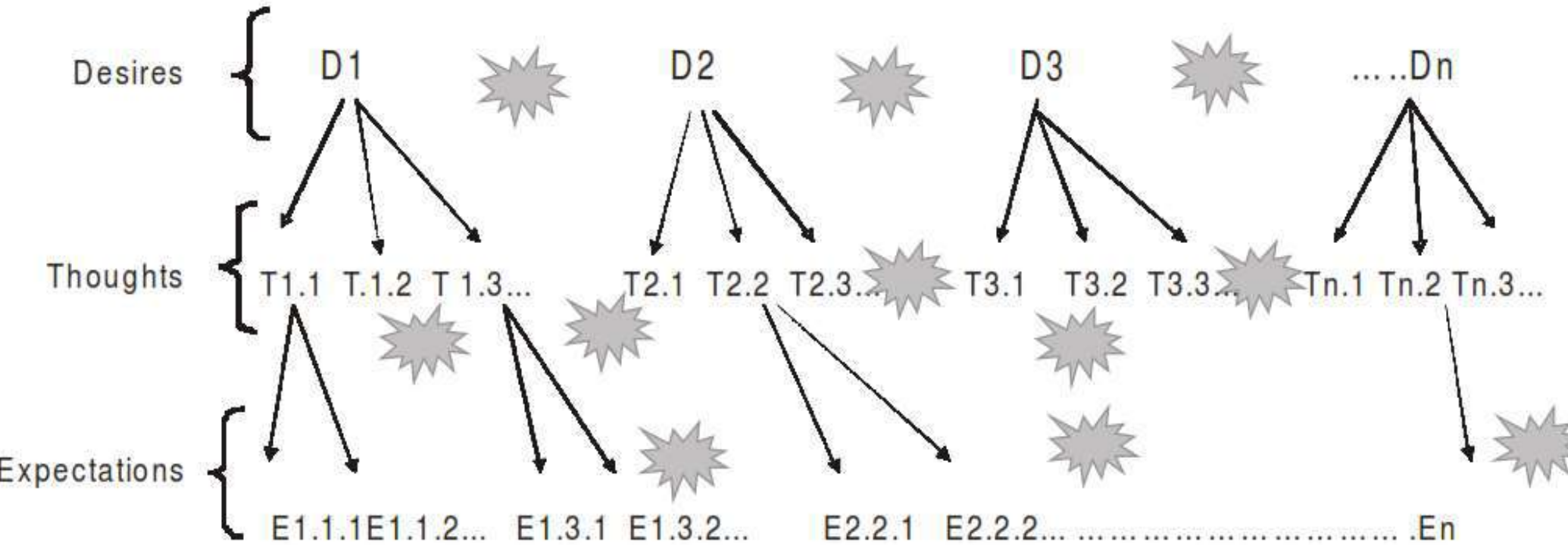
- Pre-conditioning means to assume something about anything on the basis of a prevailing notion without self-verification.
- For e.x.: While seeing advertisements, we pay attention to it and start thinking about it and associate some greatness with it and slowly the thought becomes our desire. It is a pre-conditioned desire and we don't know what we are going to get out of the fulfillment of this desire. Sometimes we are not even aware of the existence of such a desire in us.

#### **Scenario 2: Expectations set on the basis of sensation:**

- Sensation is a feeling resulting from something that comes into contact with the body.
- For e.x.: We may develop a desire for a bike based on the way it looked (sensation) or the taste associated with it.



➤ **Conflicts or Contradictions in 'I' as a Result of Pre-conditioned Desire**



- *Desires are in conflict with each other*
- *Each desire gives rise to thoughts which are in conflict with each other as well as with the thoughts from another desire.*
- *Similarly, thoughts give rise to expectations which are in conflict... for each thought, and between expectations from other thoughts. This leads to tension, confusion, unhappiness...*

## Results in

- 1. Wavering Aspirations:** When our desires are set by pre-conditionings, our goals keep shifting quite often, depending on what we read, see, hear from media or friends or society. our goals keep shifting as the inputs from the outside also keep changing
- 2. Lack of Confidence:** Since our desires are wavering, we don't have a clarity of what we ultimately want. This affects our self-confidence as we feel confident only as long as our opinion/ taste is appreciated or we keep comparing ourselves with others in order to feel confident
- 3. Unhappiness/ Conflict:** since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Moreover, such desires will also be in conflict with our natural acceptance, thus guaranteeing our own unhappiness. For example: we may strongly believe that the only way to succeed is by cheating the other person – and thus, have a program of cheating for our entire life. But when we try to cheat, when we try to exploit, it creates conflict in us at that very instant – since exploiting the other is not naturally acceptable to us, thus leading to conflict and unhappiness in us.
- 4. Lack of Qualitative improvement in us:** when we live based on the pre-conditionings, we focus largely on the needs of the body and ignore the needs of the “I”. As a result, in spite of accumulating a lot, we don't have a feeling of improvement or betterment. The development is merely Quantitative and not Qualitative
- 5. State of resignation:** Many of us try to understand the meaning of life, and our place and purpose in the scheme of things, as we seek solutions to the problems that concern us, be it social problems, or environmental problems, or regarding the purpose of life. However, because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned. We feel that there are no solutions to these issues, and end up in a state of resignation.



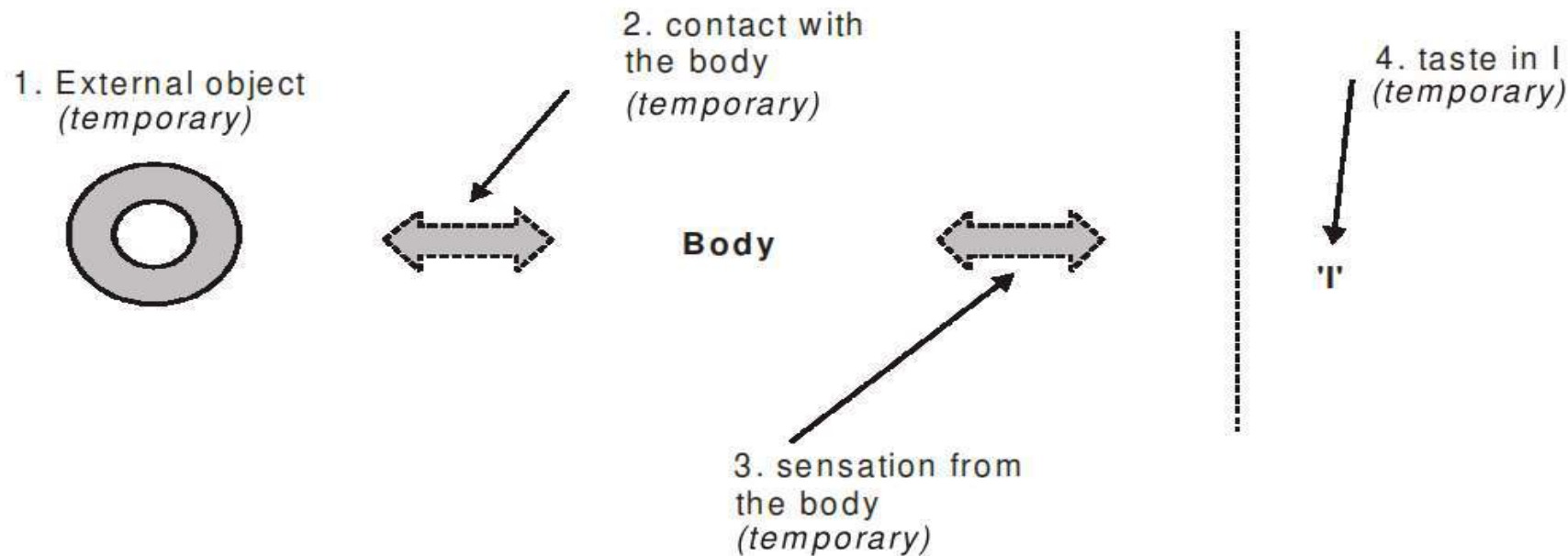
## **Solution:**

The solution is to start verifying our desires, thoughts and expectations on the basis of our natural acceptance. We have already seen that this natural acceptance there in each one of us, and it is invariant and unchanging. It is the basis for us to verify what we really want to be. As we start verifying our desires, thoughts and expectations, if we find that they come from pre-conditioning or from sensation and they are something we don't really want, they get dropped by themselves. On the other hand, if we find them naturally acceptable, then we know they are right for us.

## **These are the two activities in the Self.**

- 1. Realization:** Means to be able to 'see' the reality as it is.
- 2. Understanding:** Means to be able to understand the self-organization in all entities of nature/existence and their inter-connected organization "as it is". We are able to see the harmonious interconnectedness at all the levels of our living. 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. Thus, while on the one hand, we talk of protecting nature, and on the other, we have a way of life that depletes natural resources and pollutes nature.

'Operating on the basis of our natural acceptance' thus leads to 'operating on the basis of our 'Realization' and 'Understanding'. So long as activities (1) and (2) are not activated, we have conflicting desires, thoughts and expectations and they are in conflict with our natural acceptance, and this results in what is called unhappiness.



In the figure above, there is an external object, the sweet, there is the body and there is the Self ('I'). The sweet comes in contact with the Body. There is sensation from the Body to 'I' and then there is tasting in 'I'. We can note that

[1] The sweet is temporary in nature, it does not last for ever

[2] The contact of the sweet with the body is temporary in nature (you can't keep the sweet in your mouth for ever!)

[3] The sensation from the Body to 'I' is temporary in nature

[4] The taste of the sensation from the Body in 'I' is also temporary

Hence, this whole sequence of events in taste from the body is temporary. The need of 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.

- If Desires, Thoughts and Expectations are definite and have a clear flow then there is no contradiction.
- Then we will have clarity about ourselves, our basic aspiration and the way to fulfil the basic aspiration.
- We will have an understanding about all the levels of our living, and we live accordingly.
- We will live in a state of svatantratā, we are self-organized in our imagination behaviour and work.
- This results in continuous happiness and prosperity

**Summary:**

- Human being = co-existence of Self (consciousness) and Body (material)
- Self is central to human existence, the Body is used as an instrument
- The nurturing, protection and right utilization of the Body is the responsibility of the Self
- Physical facility is required to fulfil that responsibility towards the Body
- Physical Facility is required, in a limited quantity, for Nurturing, Protection & Right Utilisation of the Body
- Prosperity = Feeling of having / producing more than required physical facility
  1. Identification of required physical facility (including the required quantity) – with right understanding
  2. Ensuring availability/ production of more than required physical facility – with right skills

The Self and the Body are in Harmony when there is a feeling of Self-regulation in the Self and Health in the Body

- Self-regulation(Sanyam) = Feeling of responsibility toward the body – for Nurturing, Protection and Right Utilization of the Body
- Health(Svasthya)= The body acts according to Self and parts of the body are in harmony (in order)

### **Self-regulation(Sanyam):**

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

When I live with Self-regulation there is harmony among the different parts of the Body and the Body becomes my useful instrument.

### **Svasthya (Health):**

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

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

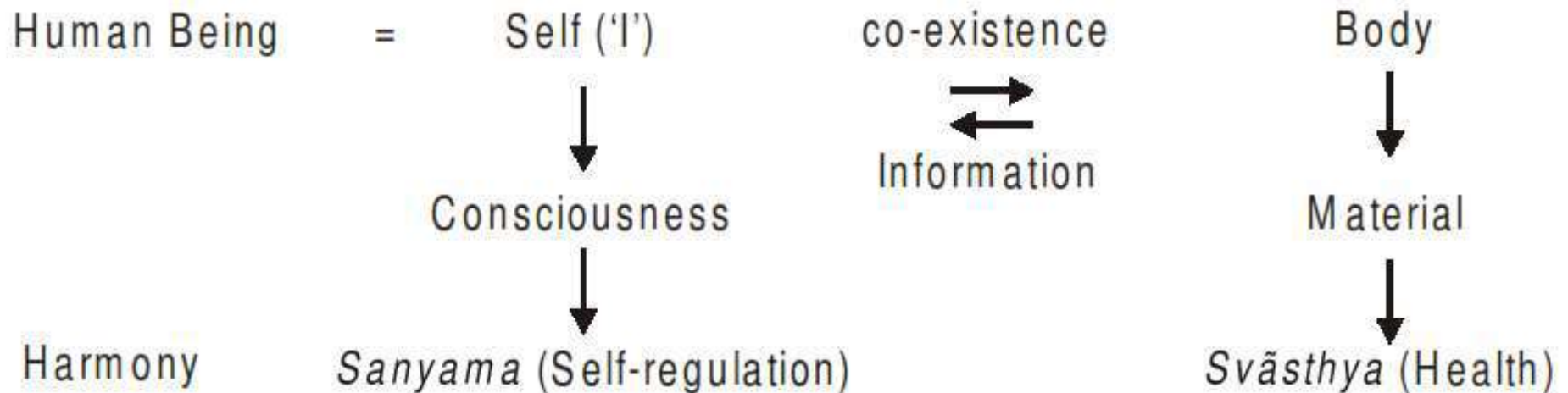
### **Example:**

- If I am in disharmony (anger/stress/despair etc.), it starts affecting the “Body” adversely leading to psychosomatic diseases like allergies, diabetes, hypertension etc.
- Similarly, if there is any strong disturbance in the Body in the form of severe pain, illness etc., it distracts “I” from its normal functions.

Hence Self-regulation is vital for good health. If there is Self-regulation, a good health can be ensured. If there is no Self-regulation, a good health can be lost.

## Feeling of Self-regulation:

- The Body is an orderly system (a harmony). It has definite conduct.
- The cells in the body work together, in harmony with each other, participate in the larger order to form tissues, organs and organ systems...
- I (Self) must ensure the continuity of that harmony (at least not disturb it).
- If I have a feeling of responsibility toward the body, I do what is required for fulfilling that responsibility.
- This will ensure health in the Body



**Our state today** (due to lack of Self-regulation):

- ***Lack of responsibility towards body***

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

Result: falling sick repeatedly

- ***Tendency for medication to suppress ailment***

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

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

- ***Polluted air, water, food ....***

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

## **The way out / Solution to our present state:**

### **1. To understand and live with Self-regulation**

#### ***a) Nurturing the body(Posana):***

Proper Food, Air, Water etc. (Āhār\*): digesting it and throwing out the unnecessary part are all important. 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 (Sanrakshana):***

The second issue is the protection of the Body. 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. To ensure the health of the Body, we need to take care of the following- (i) *Āhāra-Vihāra*, (ii) *Shrama\*- Vyāyāma\**, (iii) *Asana-Pranāyāma* and (iv) *Ausadhi-Chikitsā*

## ***Āhāra (Food) is discussed in Nurturing the body***

- i. Proper upkeep (Vihāra) 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.
- ii. Physical Labour (Shrama) and Exercise (Vyāyāma):** 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.
- iii. Asan-Pranāyām:** Yogāsana and Pranāyāma 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.
- iv. Treatment of the body (Ausadhi-Chikitsā):** 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. With all the care we take, the body may require treatment at times. There are several approaches to ensure this. It may be that just by going without food for some time, the Body gets cured. Right choice for food may also help. The treatment of the Body can be done by proper exposures of the Body to air, water or sun too. In certain situations, it becomes necessary to take proper medicine to aid this process of healing; however, the treatments needs to be in consonance with the harmony within the body as well as between the Self and the Body. Here one thing to understand is that, the system of the body works in a self-organized way and I only need to facilitate the self-organization of the body by arranging for material things. One thing to take care about is that while curing the Body of one problem, we need to choose ways which do not give rise to other problems. Thus, appropriate systems of treatment need to be adopted in specific situations.



## **2. Right Utilization of the Body (Sadupayoga)**

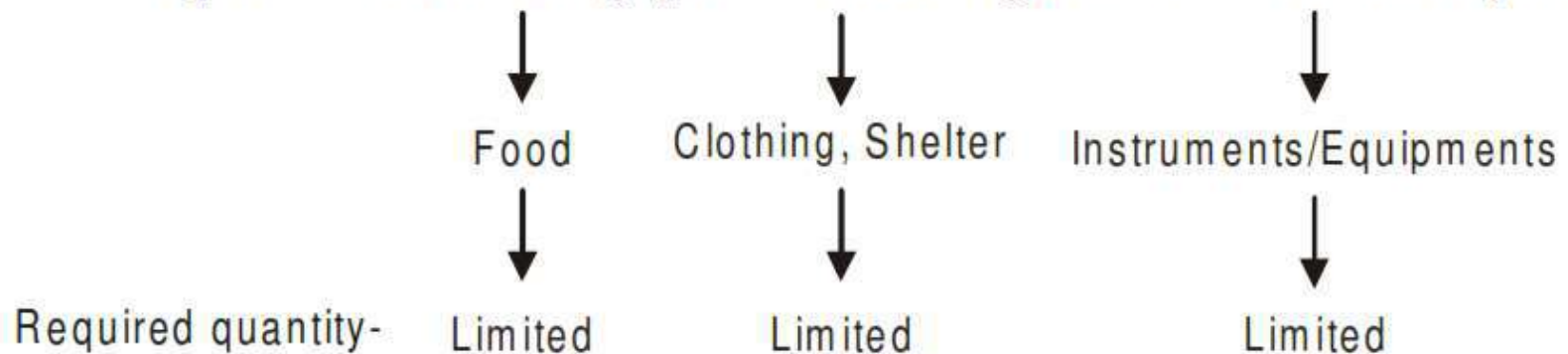
- Right utilization of the Body as an instrument necessitates understanding the purpose for which this instrument is to be used. Normally we tend to believe that the Body is an instrument for sensory enjoyment, which is not correct. We also happen to use our Body to exploit other human beings or rest of the nature which is 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. This is an important issue. I need to ensure that I use my Body for right behavior and work. When I do so, there is harmony in the Self and it has favorable effects on the Body.
- On the other hand, if I use it for acting in opposition with other human beings or nature, like quarrelling, fighting, stealing etc., there is disharmony in the Self which has adverse effects on the Body.
- I also need to arrange for appropriate equipment's/instruments for right utilization of the body. They increase the efficiency and capacity of the body and also help to avoid hard and boring work.

The quantity of physical facilities required to fulfil these needs can be determined appropriately in the light of Self-regulation and Health. The correct appraisal of needs constitutes the first step towards ensuring prosperity.

Physical Facilities required for nurturing, protection & right utilization of Body are limited and can be assessed. Then, ensuring the availability in excess of the required quantity leads to the feeling of prosperity.

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

Physical Facilities required for nurturing, protection & right utilization of Body are-



# Harmony in the Family

- The family is the basic unit or building block of human organisation
- The major issue in the family is relationship... fulfilment in relationship
- To live in relationship, for fulfilment in relationship, it is essential to understand relationship
- Without understanding relationship, it isn't possible to fulfil relationship... e.g. Not speaking to each other... for days... opposition, divorce...

➤ **These are the four aspects to understand about relationship**

- 1. Relationship is – between one self ( $I_1$ ) and another self ( $I_2$ ):**In a family, we do not create relationships. Instead we are embedded into relationships that are already there and all that we need to do is to recognize them and understand them.
- 2. There are feelings in relationship – in one self ( $I_1$ ) for the other self ( $I_2$ ):**In any relationship, it is the person's Self ( $I_1$ ) that is related to the other person's Self ( $I_2$ ). The body is only a means to express our relationship. For example, in a mother and a child, it is the Self of the mother and the Self of the child who feel connected. Their bodies are incapable of understanding or having feelings.
- 3. These feelings can be recognized:** The feelings in a relationship between "I" and "I" such as Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude & Love etc., can be identified with clarity and so they are definite. These feelings are the values which characterize any relationship
- 4. Their fulfilment, evaluation leads to mutual happiness:** Once we recognize the values essential for any relationship, we start working and behaving according to these feelings. We begin evaluating ours' and others' feelings in the relationship. Thus living with these values leads to mutual fulfillment and happiness in all our relationships.

➤ **Feelings(Values) in relationship:**

**1. Trust (Visvasa ):** The feeling of Trust in relationship is defined as: “To be assured that each human being inherently wants oneself and the other to be happy and prosperous. It is considered as the **foundational value** in Relationship.

**There are two aspects in trust:**

- I. Intention (wanting to – which is our natural acceptance)
- II. Competence (being able to do)

Both intention and competence are the aspects of trust. Intention is what one aspires for (our natural acceptance) and competence is the ability to fulfil the aspiration. In intention every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice. With trust on intention, I feel related to the other, and with that at the base, I make a programme based on our current mutual competence. I make effort to assure the other. Trust is the starting point of relationship, of mutual development. But what we are doing today is that when we are judging ourself we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence.

## ➤ **Intention vs Competence:**

Anger arises, when we are not able to differentiate between the intention and competence of the other. Based on lack of competence of the other, we doubt over their intention. Once, we have a doubt on the intention of the other, then instead of relating to the other, we feel in opposition to the other. Thus, any small unfavorable incidence may lead to irritation or even anger, particularly when our desire does not get fulfilled and we perceive that it is due to the other.

If I understand the human being correctly, then I am able to see that the other is a human being like me (self and body). The other self has the intention, i.e. natural acceptance (to be happy and make other happy) just like me. The other may be lacking in competence to fulfil their intention, just like I am lacking in competence. If I can see that the other has the same intention as me, but lacks competence, then instead of getting angry, I re-examine my desire/expectation and action:

- Is my expectation right or not?
- Is the program to fulfill the desire is correct or not?
- Have I developed the necessary competence myself?
- What effort have I made to help the other in improving their competence?

In this way, we can reinforce the need for understanding

- It results into our own fulfilment (happiness) first and then the fulfilment of the other
- It also results into the resolution of our concerns

**2. Respect (Sammāna):** Respect means “Right Evaluation”, to be evaluated as I am. The sense of individuality is prime object towards respect. Once we realized that we are as an individual then only we can see our self different from others.

When we evaluate the human being on the basis of Self, we are able to see that:

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

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

**Over Evaluation (adhi-mūlyana) – To evaluate more than what it is.**

**Under Evaluation (ava-mūlyana) – To evaluate less than what it is.**

**Otherwise Evaluation (a-mūlyana) – To evaluate otherwise than what it is.**

**Example of over evaluation:** You are sitting at home and there are guests around. Your father says ‘my son is the greatest scholar in India!’ Check for yourself: do you feel comfortable, or do you feel uncomfortable?

**Example of under evaluation:** You are still at home, but this time your father says ‘My son is a good for nothing. He must be the laziest person in all of India!’ You obviously feel uncomfortable, you don’t find this acceptable.

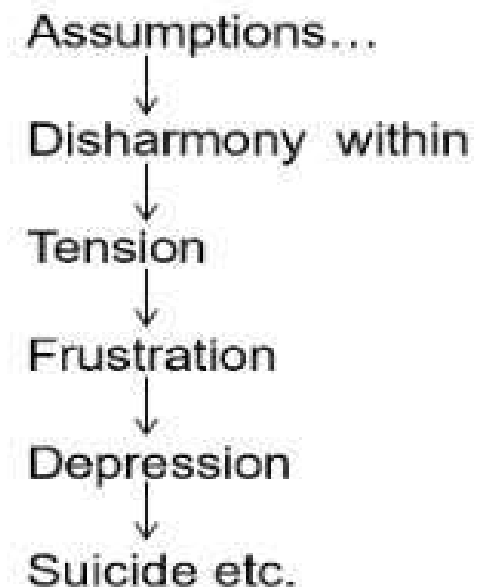
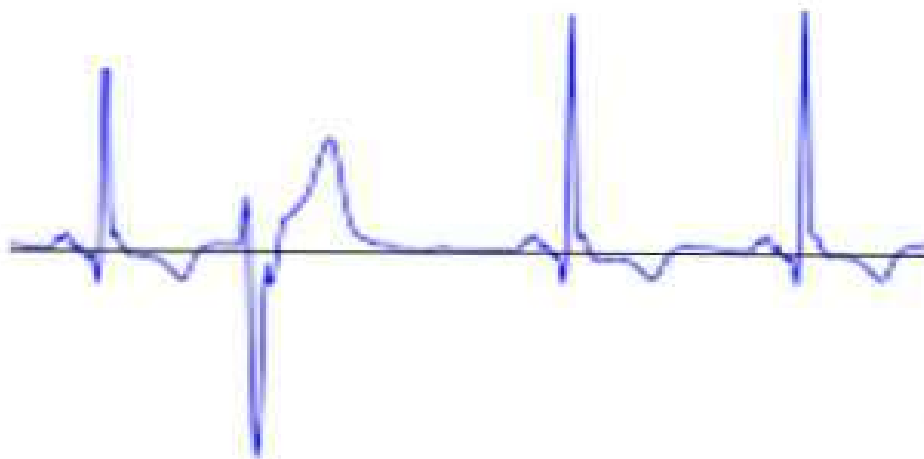
**Example of ‘otherwise’ evaluation:** You are at home, and there are guests around, and your father says, ‘You donkey! Can’t you even understand this much?’ You feel offended by this. This is evaluating you otherwise, as you are a human being and not something else.

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

**Ego**  
(over evaluation)

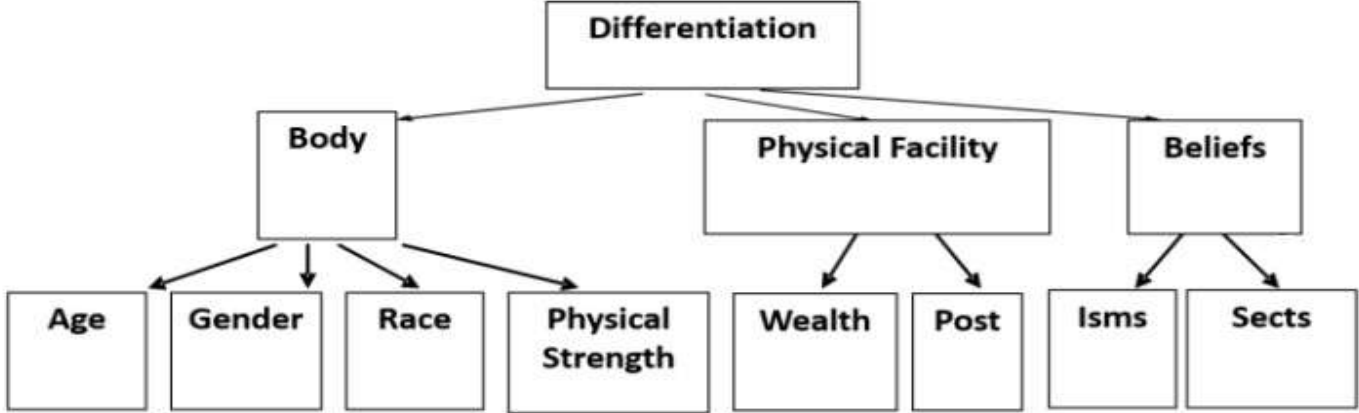
**Self-confidence**  
(right evaluation)

**Depression**  
(under/otherwise evaluation)





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



**i. Body:**

- I. Sex/gender:** We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. And differentiate in giving respect on the basis of gender called male and females. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.
- II. Race:** If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour – white, brown, black etc. or on the basis of whether the person is of Aryan race, Mongolian race etc. or on the basis of caste. Again here, we don't do the evaluation on the basis of 'I', but on the basis of the body
- III. Age:** We have notions such as 'one must respect elders'. There is no such notion as respect youngsters. Here, we see that we are again evaluating at the level of the body – age is related to the body, and not to 'I'.
- IV. Physical strength:** If someone is stronger, we again treat him/her differently. This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed.

## ii. On the basis of physical facilities

- I. **Wealth:** We differentiate people because some have wealth than others. What we term as a “rich person” gets idolized. We don’t even bother to find out whether such people are feeling prosperous, or if they just have wealth. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the body, and then on this basis, we are wrongly identifying our relationship.
- II. **Post:** We try to respect on the basis of a person’s position. The post is wrongly evaluated as the mark of a person’s excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are assumed to be important. In our education, we are trained directly or indirectly to earn posts for us to fetch respect

## iii. On the basis of beliefs

- I. **‘Isms’:** ‘Ism’ means any belief in terms of a ‘thought-system’ that we have, or that we have adopted. There are also many modern ‘isms’ such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on. The people that have adopted them or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen are at the level of desires, thoughts and expectations (selections) in ‘I’. There is no definiteness at this level, and hence, this becomes a cause for differentiation.
- II. **Sects:** People of one sect only consider those with a similar belief system to be their ‘own’ and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

## **The Problems Faced Due To Differentiation (Disrespect) in Relationships:**

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

	<b>Respect</b>	<b>Differentiation (Disrespect)</b>
<b>1</b>	Respect means Right Evaluation	Disrespect means Wrong Evaluation
<b>2</b>	During respect evaluation follows only Right Evaluation	During Disrespect evaluation follows- Over or Under or Otherwise evaluation
<b>3</b>	If we are Respected, we feel comfortable	If we are disrespected, we feel uncomfortable
<b>4</b>	Feeling of Respect is Naturally acceptable to us	Feeling of Disrespect is unacceptable to us
<b>5</b>	Respect act as a bridge in relationships	Disrespect causes problems in relationships

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

This feeling of affection comes only if Trust and Respect are already ensured. Without Trust and Respect, you feel the other is trying to make you unhappy, does not wish well for you and hence you can never feel Affection for him/her. You always see the other as being in opposition. And that is why today in the family, you find that people have been living together for years and years and still don't feel related to each other, because that basic Trust and Respect are missing. Today, there is a crisis in the state of our relationships. We are unable to accept the other as our relative, even members of our family. When we examine this deeply, we find that we have started to doubt their intentions. We wrongly feel that they are not for my happiness and prosperity. As a result of this lack of trust on intention, we are unable to rightly evaluate ours' and the other's competence and are hence not able to work towards improving competence in ourselves and in our family. Instead, we bring an attitude of blame and try and rest the responsibility on the other. When our relationships suffer, we suffer and the other suffers. No one feels happy when he/she has to struggle, to fight or live with a feeling of opposition.

There is a lot of talk of **competition** today. You will find that competition results when there is lack of affection. When there is affection, I help the other grow. When I miss this feeling, I try to beat the other, act as an opponent

**4. Care (Mamatā):** The feeling of Care is the feeling to nurture and protect the body of our relative. We understand a human being as a co-existence of the Self ('I') and the Body, and the Body is an instrument of 'I'. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relative.

**5. Guidance (Vātsalya):** The feeling of ensuring right understanding and feelings in the other (my relative) is called Guidance. We understand the need of our Self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels. The other is also similar to me in the potential of Desire, Thought and Expectation. Right Understanding and feelings is also a need of the other and the other is related to me. As a result, I have the responsibility to help the other. Based upon this, I am able to recognize this feeling of ensuring Right Understanding and feelings in my relative. This is called Guidance.

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

**7. Glory (Gaurava):** Glory is the feeling for someone who has made efforts for Excellence. Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this. We find that there have been people in the history, or even around us, who are investing their time, energy and their belongings to achieve excellence (to understand and to live in harmony at all levels of living ensuring continuity of happiness), to make others excellent. This gives us a feeling of glory for them.

**8. Gratitude (Kritagyatā):** Gratitude is the feeling of acceptance for those who have made effort for my excellence. We understand that each one of us has the same goal of continuous happiness and prosperity. Each one of us has to work towards increasing our competence to realize our intention and in this process, we are helped and guided by others that have the right understanding. When we understand this and begin to recognize the feeling in ourselves, we feel gratitude in our relationship.

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

**9. Love (Prema):** The feeling of being related to all is love. This feeling or value is also called the **complete value (Pūrna mūlya)**, since this is the feeling of relatedness to all human beings.

- It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.
- The feeling of love leads to an Undivided Society, it starts from a family and slowly expands to the world family. Every human being has natural acceptance for relatedness up to the world family in the form of love.
- We start with trust, which becomes foundation for being related to one (Affection), and we reach the state of being related to everyone – Love.
- It is this feeling of Love, which lays down the basis of an Undivided Society.



## **With Preconditioning:**

- “I am special, unique, different from the other”
- Leads to differentiation

## **Without Preconditioning:**

### **1. Purpose**

- I want to live with continuous happiness & prosperity
- The other also wants to live with continuous happiness & prosperity

**Our purpose is same (based on Natural Acceptance)**

### **2. Program**

- My program is to understand and to live in harmony at all levels of being
- The program of the other is also to understand and to live in harmony at all levels of being (Individual, family, society and nature/existence)

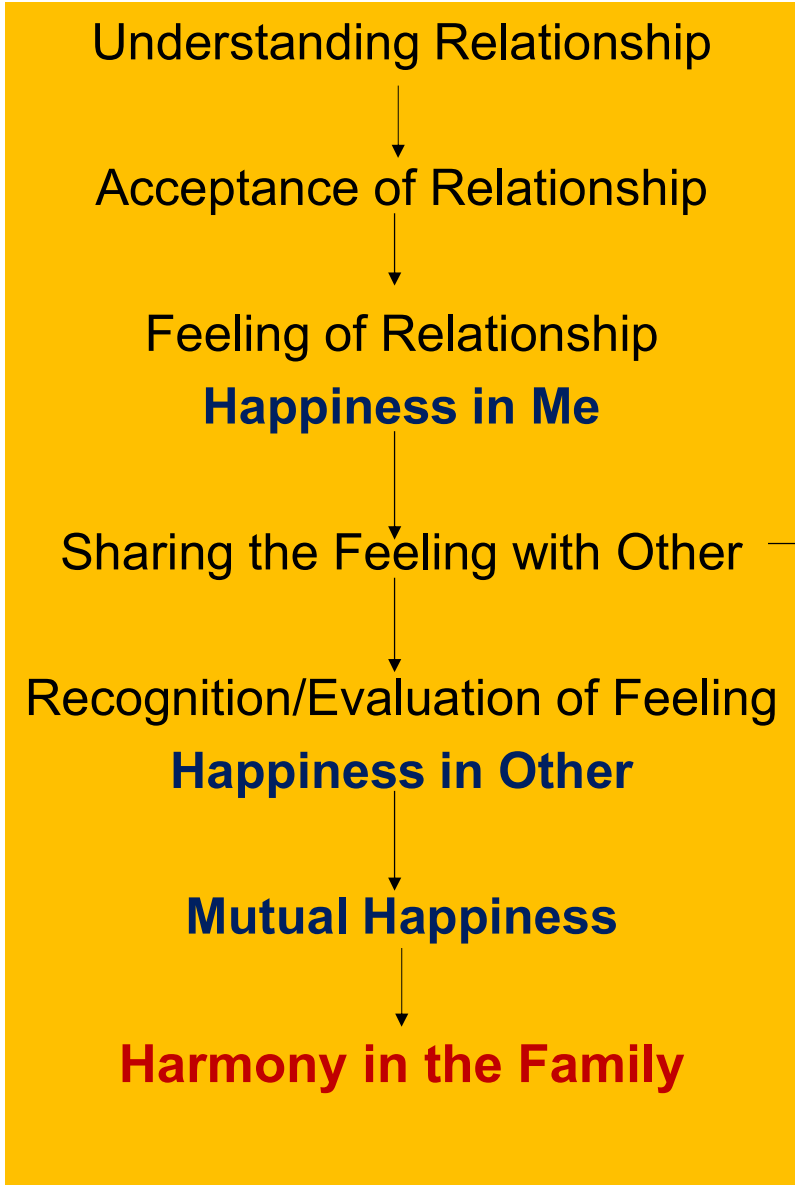
**Our program is same**

### **3. Potential**

- Desire, Thought & Expectation is continuous in me.
- I am endowed with Natural Acceptance
- Desire, Thought & Expectation is continuous in the other.
- The other is also endowed with Natural Acceptance

**Our potential is same**

# Harmony in the Family



In me – unconditional, continuous

Role of Education

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



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

### **1. Education – Right Living ( Siksha – Sanskar)**

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

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

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

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

## **3. Justice-Preservation (Nyāya-Surakshā):**

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

### **➤ Preservation involves ensuring the following three aspects:**

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

#### 4. Production-Work (Utpādana-Kārya):

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

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

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

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

## **5. Exchange-Storage (Vinimaya-Kosa)**

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

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

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

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





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

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

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

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

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

➤ **The Basis of Undivided Society:** The feelings (9 Values) of being related to every human being leads to our participation in an undivided society. By living in relationship in the family, we get the occasion to gain the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we live our understanding and relationship. With the understanding of values in human relationship, we are able to recognize the connectedness with every individual correctly and fulfil it. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being- thus laying the foundation for an undivided society- from family to world family.

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

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

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

- **Cooperation:** Cooperation is essential in creating a harmonious society, as it allows people to work together towards a common goal. This can involve promoting teamwork and collaboration, and encouraging people to put aside their individual interests for the greater good.
- **Communication:** Effective communication is crucial in creating a harmonious society. This can involve promoting open and honest dialogue, and encouraging people to listen actively to each other and understand their perspectives.
- **There are several theories that attempt to explain how a universal harmonious order in society can be visualized and achieved. Some of these include:**
  - **Social Contract Theory:** This theory posits that individuals enter into an implicit agreement with each other to give up some individual freedom in exchange for the protection and benefits provided by the state. This agreement creates a harmonious order where everyone has a shared understanding of their rights and responsibilities.
  - **Utilitarianism:** This theory states that actions and policies should be evaluated based on their ability to produce the greatest good for the greatest number of people. By focusing on the well-being of society as a whole, utilitarianism seeks to promote a harmonious order.
  - **Libertarianism:** This theory emphasizes the importance of individual liberty and limited government intervention in promoting a harmonious order. By respecting the freedoms and rights of individuals, society can function effectively and efficiently.
  - **Communitarianism:** This theory emphasizes the importance of community and the common good in promoting a harmonious order. It holds that individuals have obligations to each other and to their communities, and that a focus on the common good is necessary for a healthy and prosperous society.

**Universal Human Order- Harmony from Family Order to World Family Order:** It is achieved through Justice. Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society. There are four elements: Recognition of values, fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships. Justice starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people.

If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. If we do not understand the values in relationships, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body (particular caste, or sex or race or tribe), on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to fragmented society while our natural acceptance is for an undivided society and universal human order. Having explored the harmony in the human beings, 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. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings.

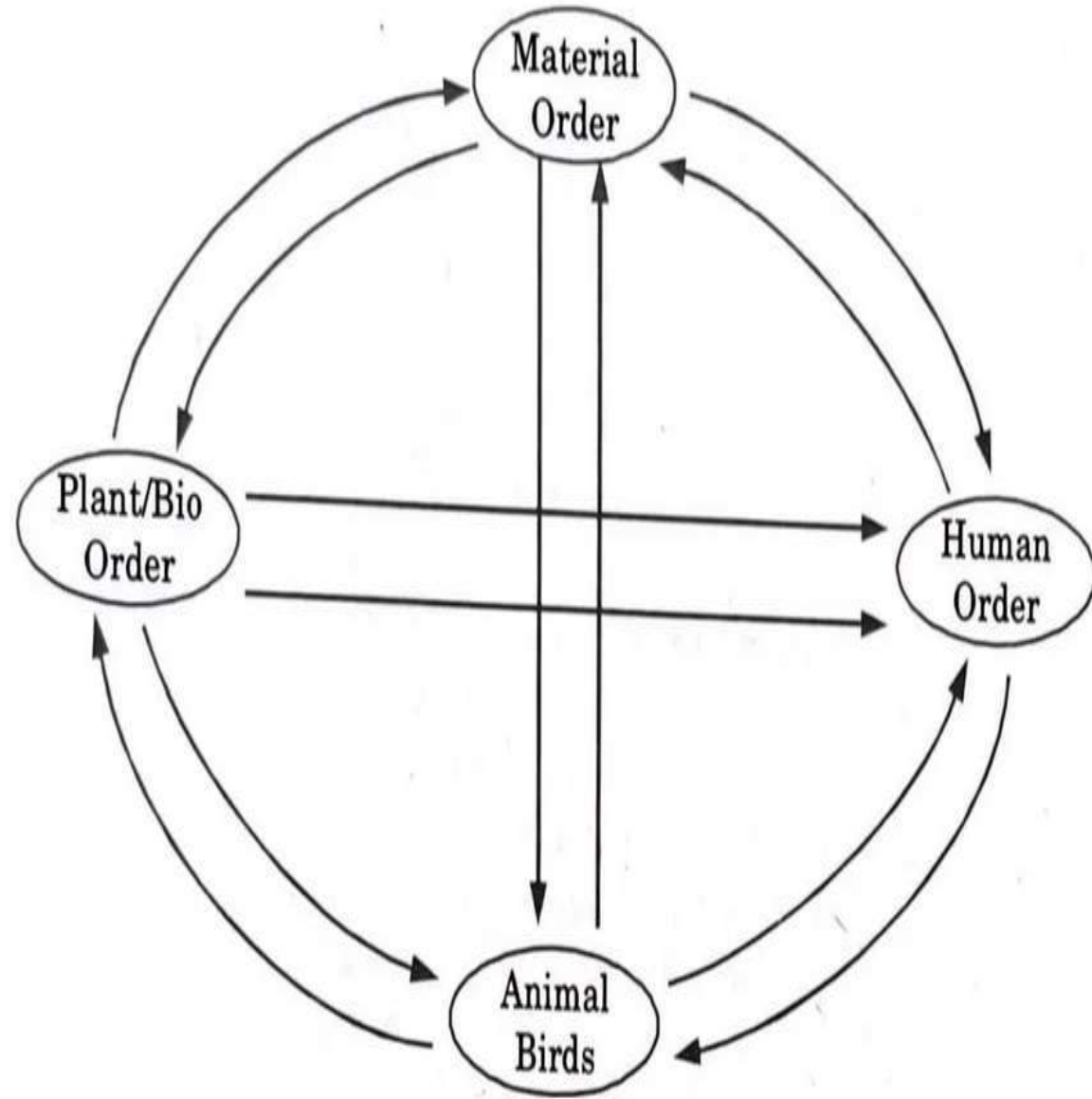
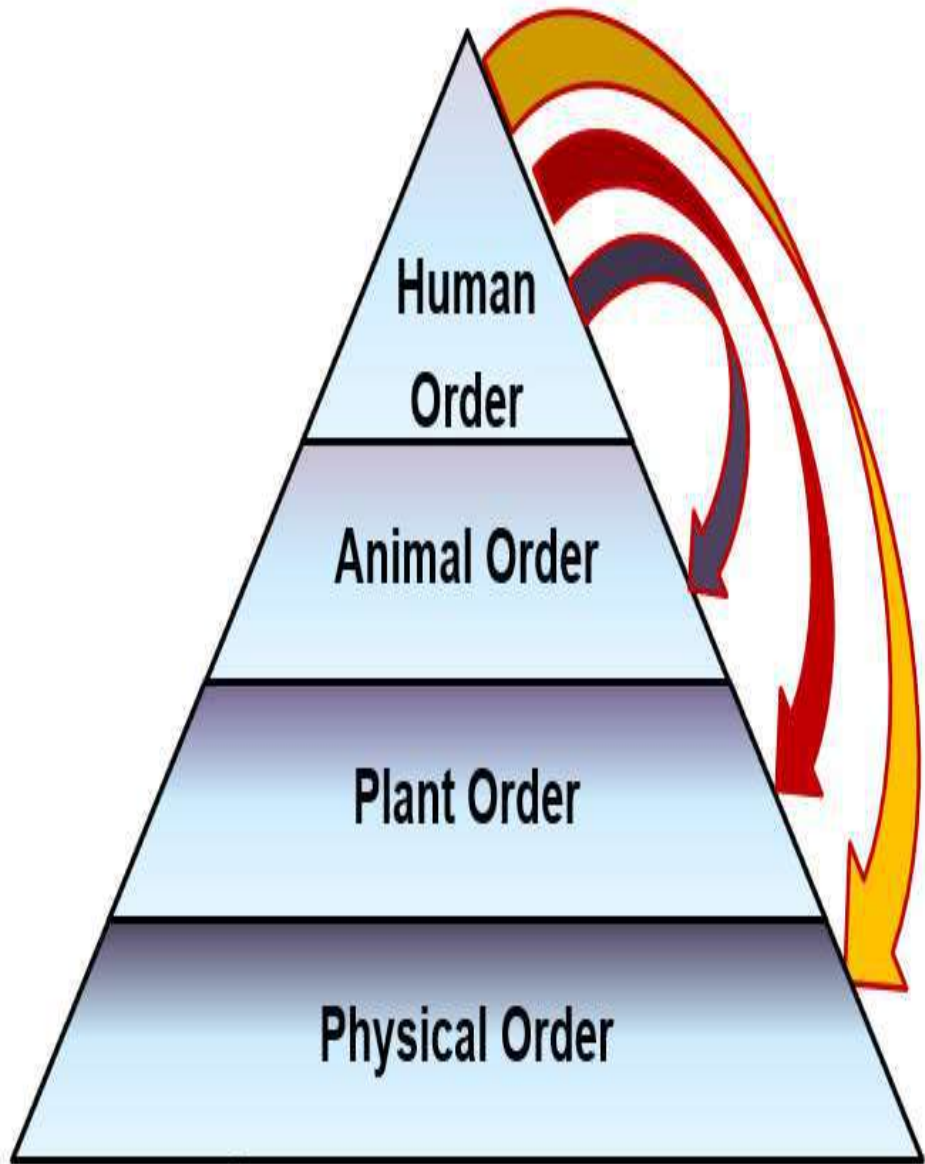
**Resolution** is the mix-up of Right Feeling and Right thought, or say the clarity of Right Understanding, Wisdom, Science, Behavior, Work, Participation in a large order, Undivided Human Society, Universal Human Order and Human Tradition in which Human goal is fulfilled.

- In this phenomenon, The Right Understanding, Wisdom (Identification of Human Goal) and Science (How to fulfil Human Goal) is in the Self (I).
- Behavior, Work, and participation in larger order work as a Human Being which is Self (I) and Body.
- Undivided Human Society, Universal Human Order, and Human tradition work as Outsider.
- Right understanding is essentially seeing the essence of the reality as it is, i.e., seeing the part that is definite, universal and continuous.

# Harmony in the Nature

## **The Four Orders in Nature**

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





## **Interconnectedness and Mutual fulfilment between the four Orders**

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

### **Current scenario:**

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

### **The way out:**

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

## ➤ **Recyclability**

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

## ➤ **Self-regulation :**

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

## **Different categories of UNITS of nature in co-existence in space.**

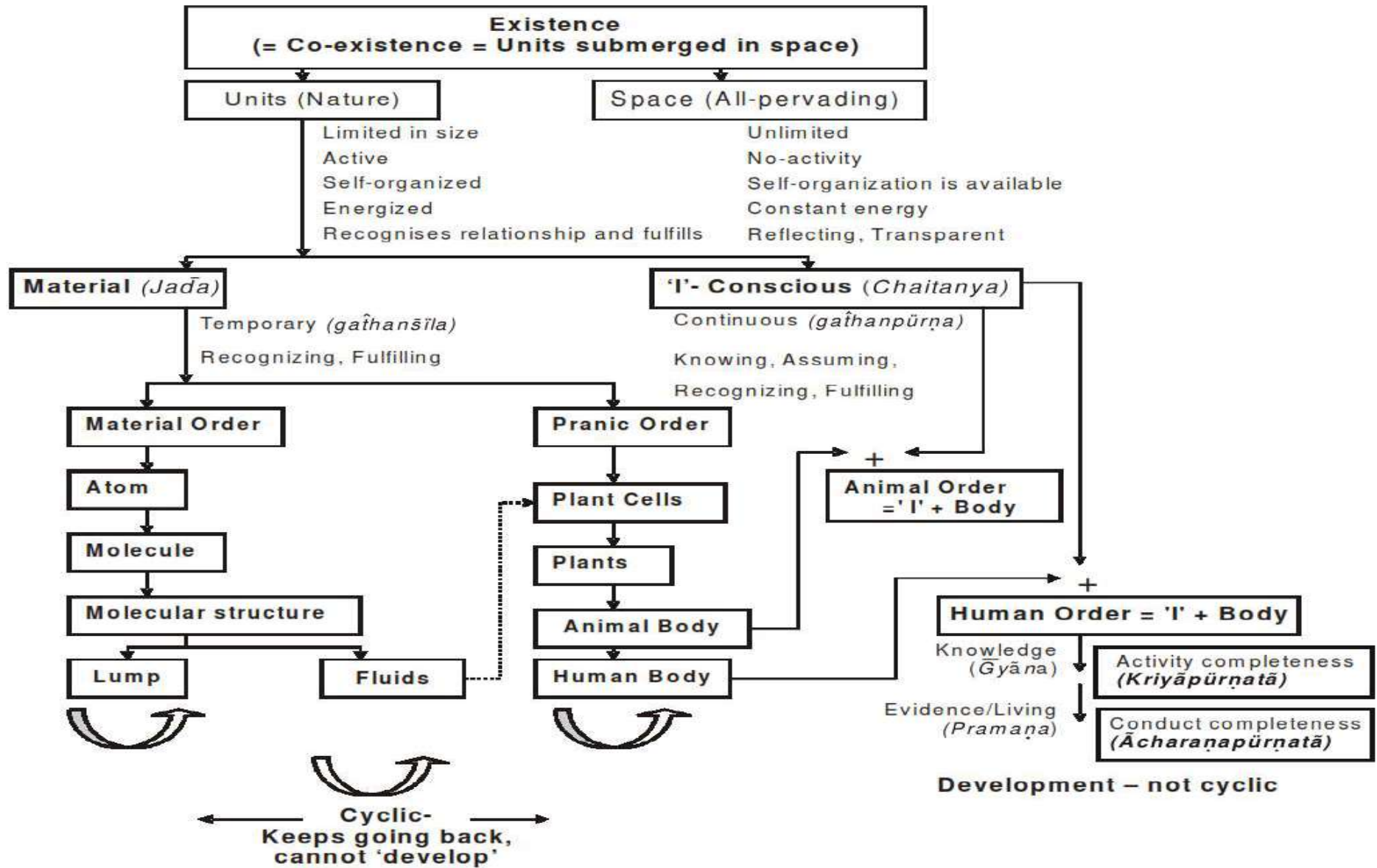
- **Things or Unit(Vastu):** Each order is composed of a number of 'things'. Each one of these 'things' is also called a 'unit'. Units have a finite number of possibilities. They are all limited in size, bounded on six sides, and range in size from a small blade of human hair to the largest planets we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

**Existence = Space + Units (in space)**

Therefore **Existence = Nature submerged in space**

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

**Existence = Co-existence = Units submerged in space**





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

## **A.Things (Vastu):**

### **•Material order – Padartha / Vastu avastha**

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

### **•Plant/ Bio order – Prana avastha**

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

### **•Animal order – Jiva order**

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

### **•Human / Knowledge order – Gyana avastha**

It includes all the human beings (Body + I)

## **B.Activity (Kriya):**

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

## **C. Innateness (Dharana):**

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

#### **D. Natural Characteristic (Svabhava):**

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

#### **E. Basic Activity (Kriya):**

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

#### **F. Conformance (Anu-sangita):**

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



## ➤ **Material Units**

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

## ➤ **Conscious or chaitanya units**

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

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

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

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

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

Animals or Animal Order = 'I' + Animal Body

Humans or Human Order = 'I' + Human Body

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

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

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

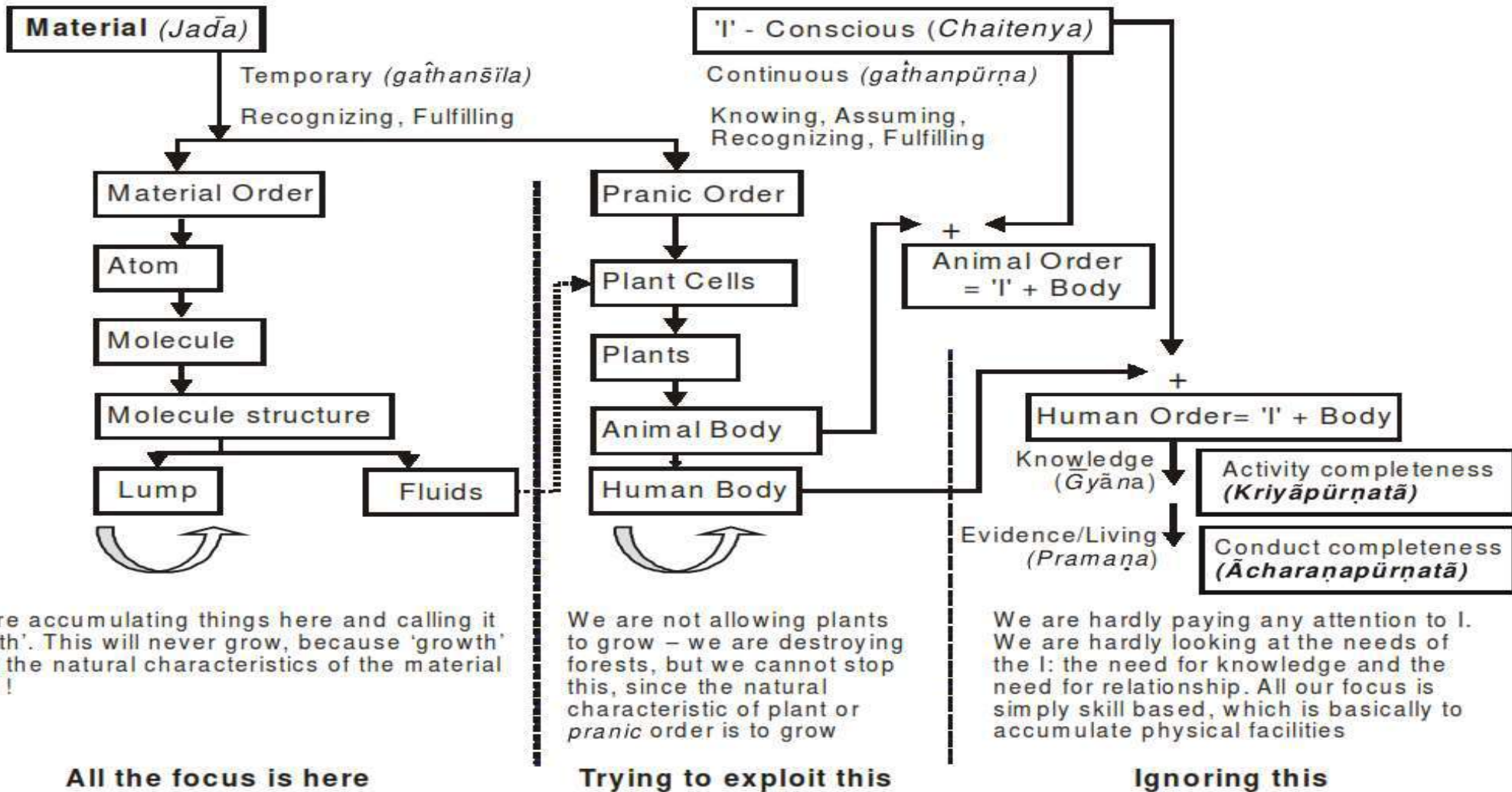
- Existence is Co-existence. Co-existence is in the form of:
  - Every unit is submerged in space (Harmony in Existence)
  - Every unit is related and mutually fulfilling to every other unit (Harmony in Nature)
  - Human being is related and wants to be mutually fulfilling to every other unit (Harmony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

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

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

## Current scenario

<Where we are>



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



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

### **The way out**

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



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

## **Holistic perception of harmony at all levels of existence**

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

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

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

# **Implications of Holistic Understanding of Harmony on Professional Ethics**

## ➤ **VALUES IN DIFFERENT DIMENSIONS OF HUMAN LIVING**

- The participation of human beings at different levels in the larger order is our “Value”. The identification of values starts from the participation of the activities of the Self (‘I’) in the definite conduct of the human being based on realization and understanding. The participation is seen in two forms: Behavior and Work.
- Values of behavior as the nine values in relationship: trust, respect, affection, care, guidance, reverence, gratitude, glory and love.
- Working with material things, we have two values
  - i. Utility-value(Upayogita Mulya): The participation of a human being in ensuring the role of physical facility in nurture, protection and providing means for the body. Ex:Anything useful to us has utility value like a shirt, pen etc.
  - ii. Artistic Value (Kala Mulya):The participation of a human being in ensuring the role of physical facility to help and preserve its utility. Ex: The way these things are designed for convenience, attractive look etc.

## ➤ **Universal Values Naturally Emerging from the Right Understanding**

- There is an innate harmony and orderliness in the existence. Human beings just need to understand it (not create).
- The universal human urge for happiness and prosperity is actually the quest for understanding this harmony and being in tune with it.

- The universal human values are the parameters which designate this harmony at various levels for human participation and highlight the universal purpose 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.
- These are naturally acceptable to all human beings and conducive to human happiness.
- These values cannot be enforced through fear(bhaya) or greed(pralobhana) or blind faith/false beliefs(āsthā)
- Only our ignorance, our wrong pre-conditionings, our illusion about ourselves, about the existence, about 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. We are able to appreciate the universality and the innateness of human being. On our own right, we can experience how such a realization leads to fulfilment at all levels. Once we are able to get rid of our false pre-conditioning and anchor ourselves to our natural acceptance, the inculcation of human values becomes spontaneous. And this is true for all human beings and for all times.
- This Right Understanding of the harmony helps in inculcating the universal values.

## ➤ ETHICAL HUMAN CONDUCT:

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

- **The definitiveness of ethical human conduct** refers to the degree of certainty or agreement about what constitutes right or wrong behavior. Ethical conduct refers to actions and decisions that are in line with moral principles and values, and that promote the well-being of individuals and society as a whole. The level of definitiveness of ethical human conduct is influenced by a variety of factors, including cultural, social, and philosophical beliefs.
- **Characteristics (Definitiveness) of ethical human conduct:** It is a combined representation of (The definitiveness of ethical human conduct is understood in terms of)
  - i. **Values (Mulya):** Values can be witnessed in relationships. The ability to recognize the relationships is due to imagination and being self organized in work. It enables us to understand the relationship between various orders of nature too. We have many relations in life, but the actual purpose of relationship is to be understood. For example, the purpose of relationship between parents and children is fulfillment and protection and living in order. Trust is the functional value that helps us to maintain the continuity of relationship.

**There are 30 Values in all for a human being:**

**a. Values in self (Jivan Mulya):**

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



**b. As a Human being participation in larger(Universal) order(Manav Mulya) :**

5. Perseverance (Dhirata): After understanding the system, patiently participating in it.
- 6.Bravery (Veerta): Helping other in understanding and participating in system.
- 7.Generosity (Udarta): Using our mind, body and wealth in system.
- 8.Kindness (Daya): To give opportunity or thing to a person who have ability
- 9.Beneficence (Kripa): To give ability to a person who have opportunity or thing
- 10.Campassion (Karuna): Providing both ability and thing to a person.

**c. Values in Human— Human Relationship (Sambandh Mulya):**

- 11Trust( Viswasa): To be assured that each human being inherently wants oneself and the other to be happy and prosperous
- 12Respect( Sammana): accept somebody for who they are, even when they're different from you or you don't agree with them.
13. Affection( Sneha): It is the feeling of being related to the other
- 14.Care( Mamata): feeling to nurture and protect the body of our relative
- 15.Guidance(Vatsalya): The feeling of ensuring the right understanding and feelings in the other
- 16.Reverence( Shraddha): The feeling of acceptance of excellence in the other
- 17.Glory( Gaurava): feeling for someone who has made efforts for excellence.
- 18.Gratitude( Kritagyata): feeling of acceptance for those who have made efforts for my excellence
- 19.Love( Prema):The feeling of being related to all or Emotion of strong affection and personal attachment

20. Complimentariness (Soujanya): it is an expression of trust and seen in terms of cooperation
21. Compliance (Souhardra): It is an expression of respect and feeling of Mutual Development
22. Commitment (Nista): It is an expression of affection and feeling of care & guidance
23. Generosity (Udarata): It is an expression of care and expresses as the feelings of Being kind, attentive, and honest. One gives not only what he possesses in material things like wealth but also non material things like ideas to another with the act of free will and without feeling of obligation.
24. Spontaneity (Sahajata): It is an expression of guidance and spontaneity is defined as acting in accordance with or resulting from a natural feeling, impulse, or tendency, without any constraint, effort, or premeditation
25. Obedience (Pujyata): It is an expression of Revere and is defined as social influence in which a person yields to explicit instructions or orders from an authority figure even when you think you have a better way
26. Ease (Saralata): It is an expression of Glory. You easily accept the person into a relationship (Ex: friend) when you rightly understood that he/she is making efforts for excellence.
27. Self-restraint (Saumyata): It is an expression of gratitude. Ex: refraining from cheating, holding back from saying things you don't mean when angry.
28. Unanimity (Ananyata): It is an expression of love. It may be defined as all the people in a group are having the same mind and are in complete agreement towards a decision.

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

29. Utility Value (Upyogita Mulya): To prepare a physio-chemical object for nourish and protection.

30. Artistic value (Kala Mulya): To ensure the long-lasting utility of the object.

**ii. Policy (Neethi)** – It refers to developing an ethical sense in all our pursuits and think, behave and work towards nurturing this harmony. It is a manifestation of right understanding in deciding upon the enrichment, protection and right utilization of the three resources namely, Mana (mind), Tana (body) and Dhana (wealth) in three parts

1. Economic Value (Artha Niti): enrichment of self, body and wealth

2. Political Value (Rajya Niti): protection of self, body and wealth

3. Policy for Universal Human Order (Dhanna Niti): right utilization of self, body and wealth

**iii. Character (Charitra):** Character is determined by the values one incorporates in his life. It is the outcome of the values he possesses, his perception, imagination and the experiences gained during his life time. The characteristics of good character include -

1. Having personal trustworthy relationships

2. Access to rightful acquiring of wealth

3. Compassionate behavior and work

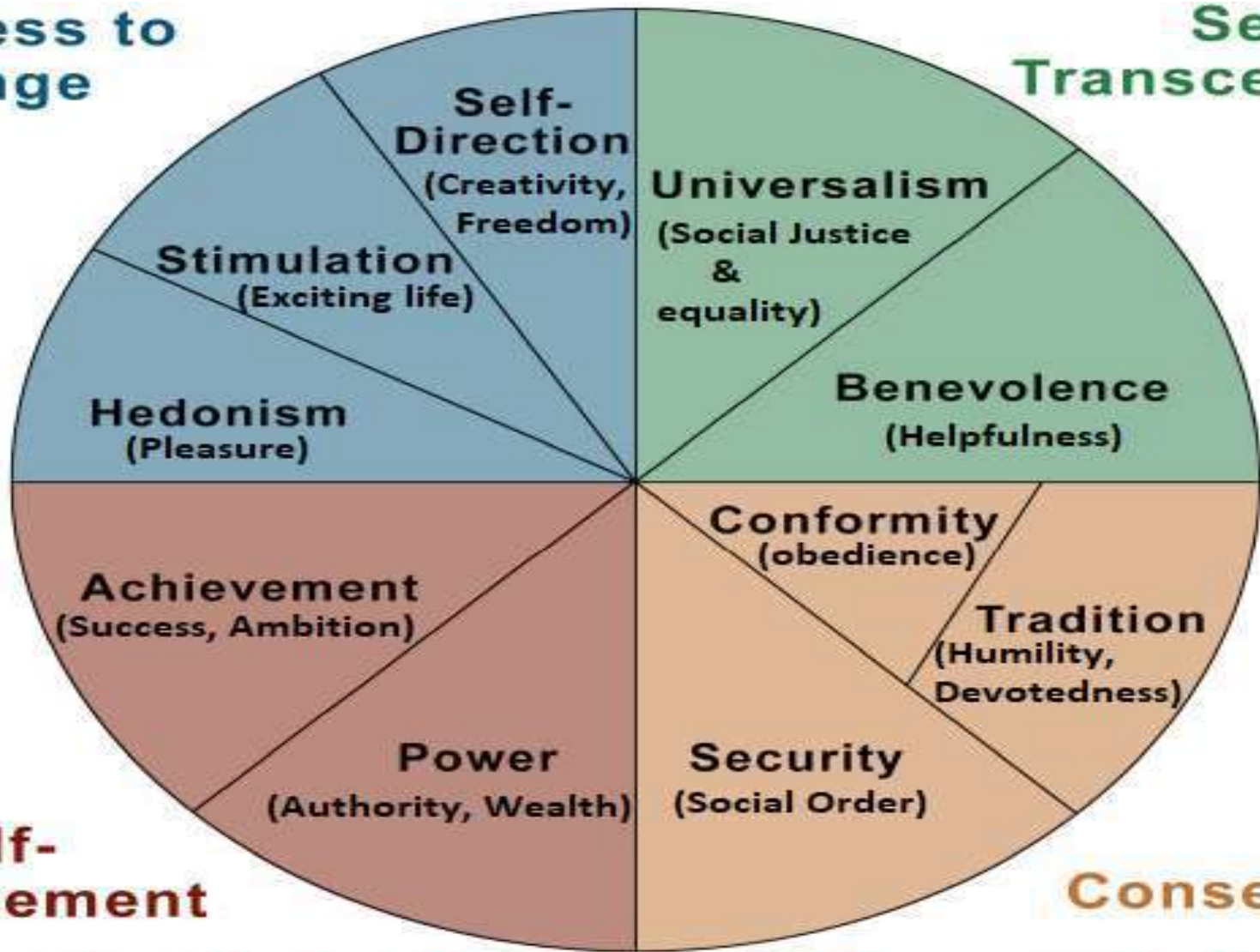
- This definitiveness of human conduct in terms of values, policies and character is termed as Ethics.
- A human being with ethical human conduct coupled with requisite professional skills becomes a good professional like a good doctor, a good teacher etc.
- Ethical conduct should be naturally acceptable to us and should not give rise to conflicts within.
- It should be in consonance with the right understanding of the reality.
- It should lead to mutual fulfilment with other people and mutual enrichment with rest of the nature.
- It should be self-satisfying, people-friendly, eco-friendly and universal.

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

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

**Openness to Change**

**Self-Transcendence**



**Self-Enhancement**

**Conservation**

**Organised by Motivational Similarities and Dissimilarities**

## ➤ **Sustainability and Resources:**

❖ **Triple Bottom Line(TBL):** According to TBL theory, companies should be working simultaneously on these three bottom lines

**i. Profit:** In the context of the triple bottom line, profit can mean more than just how much money a company makes. A company must ensure it earns its income in ethical, fair manners. This includes soliciting business partners and vendors with which it aligns philanthropically. It also defines how a company develops its strategy or financial operating plan. For instance, profit also ties to a company's responsibility to pay its lenders, creditors, and employees what is due to them and to have a sense of financial responsibility for these obligations.

Some users of the triple bottom line may also say profit refers to not only a company's profit but the profit of those around the company. This specifically refers to the community in which the business operates. This may include:

- Ensuring the company is paying its fair share of local, state, or federal income taxes on a timely basis
- Making sure the company is fostering economic wealth within its community by shopping local or utilizing small businesses.
- Committing to financially investing in the community through partnerships, developments, or corporate sponsorships.

**ii. People:** In the context of triple bottom line, people refers to every individual that is in touch with a company. This includes but is not limited to:

- **Employees.** This means ensuring workers receive a fair wage in a safe environment that encourages professional development.
- **Vendors.** This means ensuring a diverse set of suppliers are used and prioritizing small businesses or minority-owners when appropriate.
- **Customers.** This means ensuring customers have fair access to products and their feedback regarding equity or safety are considered.

Traditionally, a company would prioritize investors or shareholders. Triple bottom line shifts the focus to individuals potentially not financially invested in the company but still tangentially involved with its operations. Now, instead of attempting to create value by only increasing investor returns, triple bottom line strives to create value by encouraging volunteerism of its employees or support or business success of small suppliers, for example.

**iii. Planet:**

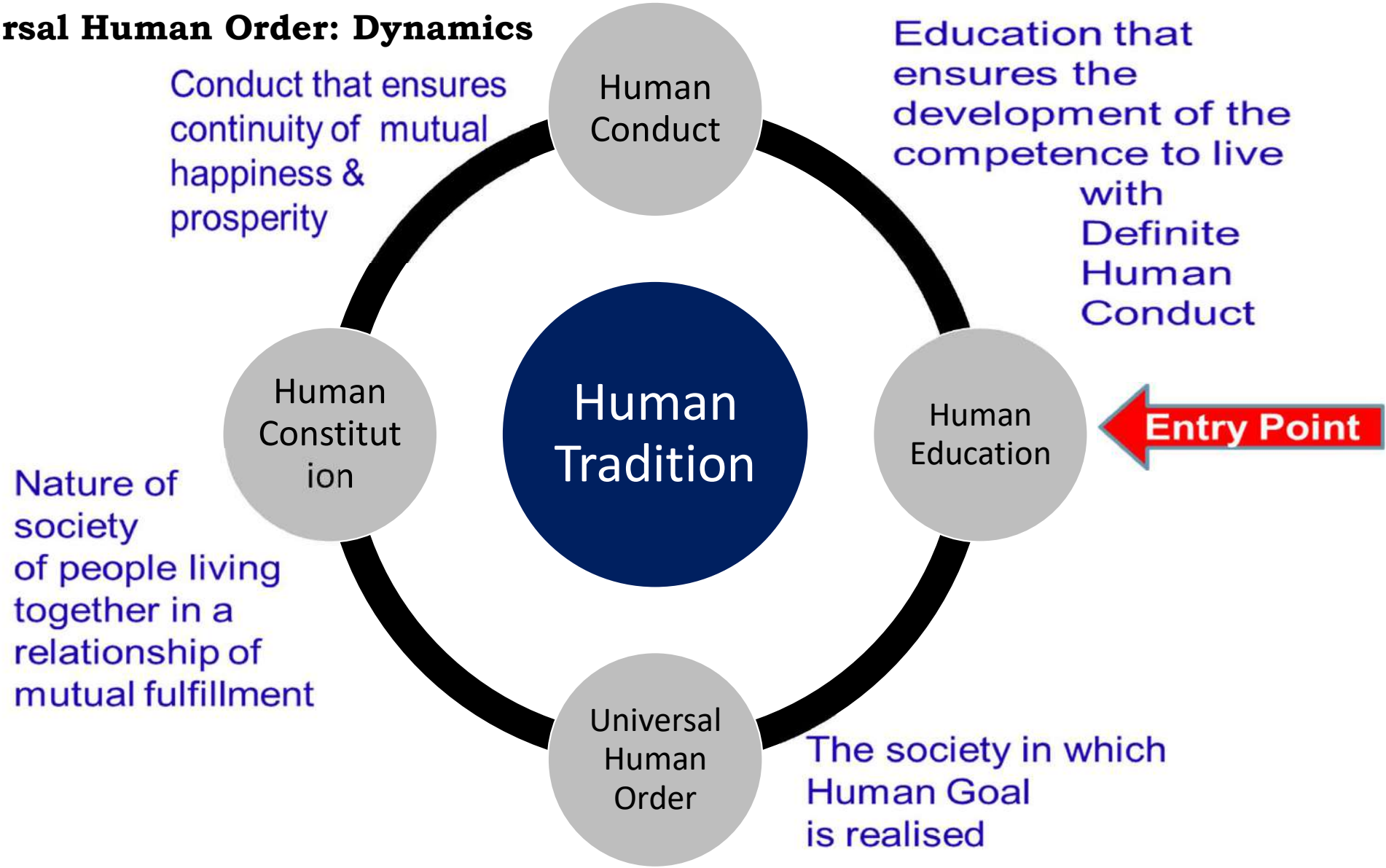
- The largest deviation from purely financial reporting relates to reporting on environmental impacts. Often, a company must be forced between a lower-cost option or a more environmentally-friendly alternative. A company may also choose between a less favorable alternative; for example, eco-friendly transit will likely be slower than aircraft.
- Instead of reporting a company's positive changes to the planet, it is often much easier to assess the impacts of the alternatives elected by the company. Imagine a company that redesigned its distribution channels to reduce its energy use; such an activity would be reported as saving a certain amount of greenhouse gas emissions.



- **Holistic** = a belief that all parts are interconnected to form a whole (dealing with the whole rather than the individual units)
- **Humanistic education**(Manviya Shiksha), **humanistic constitution**(Manviya Samvidhan), **and humanistic universal order**(Manviya Vyavastha) are based on the belief that all individuals have the inherent capacity for self-expression and self-realization, and that it is the responsibility of society to provide the conditions that support this capacity. The basis for this belief is rooted in the idea of humanism, which is a philosophical and ethical stance that emphasizes the value and agency of human beings, individually and collectively, and generally prefers critical thinking and evidence over acceptance of dogma or superstition.
- **Humanistic Education:**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.
- **The humanistic universal order** is based on the belief that all individuals are connected, and that the well-being of one person is linked to the well-being of others. The humanistic universal order is based on the idea that all individuals have a shared responsibility to care for one another and to create a world that is just, fair, and sustainable.

**Universal Human Order: Dynamics**



- 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

Right understanding  $\xrightarrow{\text{leads to}}$  Humanistic Education

Universal Human order  $\xrightarrow{\text{leads to}}$  Humanistic constitution  $\xrightarrow{\text{leads to}}$  |

Thus we move from family  $\xrightarrow{\text{to}}$  World family

➤ **Need for humanistic education, humanistic constitutions and a humanistic universal order because:**

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

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

- **Developing a shared understanding of humanistic values and principles:** The first step in establishing a humanistic approach to education, government, and society is to establish a shared understanding of the values and principles that underlie this approach. This requires individuals to engage in dialogue and critical thinking about the importance of individual dignity, freedom, and well-being.
- **Establishing goals and objectives:** Once a shared understanding of humanistic values and principles has been established, the next step is to establish goals and objectives for education, government, and society. This might include goals such as promoting critical thinking and creativity, protecting human rights, and creating a just and sustainable world.
- **Designing systems and structures that support humanistic values and principles:** The next step is to design systems and structures that support humanistic values and principles. In education, this might involve creating curriculum and teaching practices that are centered on the needs and potential of individual students. In government, this might involve creating constitutions and laws that protect human rights and promote fairness and justice.
- **Implementing humanistic programs and initiatives:** Once systems and structures have been established, the next step is to implement humanistic programs and initiatives. This might involve creating programs that support students in their academic and personal development, or initiatives that promote sustainability and social justice.
- **Evaluating and refining humanistic systems and structures:** The final step is to evaluate and refine humanistic systems and structures over time. This requires ongoing reflection and critical thinking about the effectiveness of humanistic approaches and the identification of areas for improvement.

### ➤ **Consolidated List of Human Values**

1. In the Self – Continuous happiness- Happiness, Peace, Satisfaction, Bliss
2. In Human Being- with Body- Feeling of self-regulation in self, health in body
3. In Human-Human Relationship – Justice  
(established values- trust,... love + expressed values- ... compassion)
4. In Human-Rest of Nature Relationship – Prosperity in human being, preservation (enrichment, protection and right utilization) of rest of Nature
5. In Universal Human Order – participation in different systems -Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion.

### ➤ **Compassionate (dayapurn):**

- Taking the responsibility for filling the gaps created in ignorance; both in relationship with human being as well as in work with rest of nature
- Mutually fulfilling behavior with human being (Human friendly)
- Mutually enriching work with rest of nature (Eco friendly)

➤ **Universal Values Naturally Emerging from the Right Understanding:**

- We can easily infer that there is an innate harmony and orderliness in the existence.
- The human beings only need to understand it (and not to create it).
- The universal human values are manifestations of the truth of existence, i.e. co-existence, in various dimensions of human participation in the existential order.
- These values are naturally acceptable to all human beings and conducive to human happiness (an wellbeing of all).
- Only our ignorance leads to all the difficulties and confusions in appreciating and inculcating these universal values

➤ **Development of Human Consciousness:**

- The journey towards right understanding in fact brings a transformation in the human being from 'animal consciousness' to 'human consciousness'.
- Self exploration leads to a development in our consciousness and brings about a change in our goals , priorities and selection criteria
- In 'animal consciousness', we give first priority to physical facility.
- But 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 facility, identify our physical needs and ensure it through cyclic and mutually enriching production processes, thereby enriching rest of the nature as well.



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

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

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

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

➤ **Profession – In Context of the Comprehensive Human Goal**

- A profession is a mode of participation by human beings in the larger order in pursuance of comprehensive human goal-individual & collective
- 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 merely wealth generation.
- The profession is not only a means of earning one's livelihood, but also a means of one's evolution by appropriate participation in the larger order.
- It is an important activity to authenticate one's understanding, whereby we interact with other human beings and with rest of nature in a mutually fulfilling manner.

➤ **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 for participation in the larger order towards the fulfillment of comprehensive human goal**

➤ **Competence:** Ability to do something successfully or efficiently

## ➤ **competence in Professional Ethics:**

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

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

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

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

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

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

**The way out:** Some methods proposed and or adopted are

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

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

### ➤ **Need for a Holistic Worldview:**

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

### ➤ **Holistic criteria for evaluation**

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

## **Criteria for Technologies:**

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

## **For Production Systems**

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

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

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

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

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

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

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

### ➤ **The way out:**

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



## **Case studies:**

### **❖ Renewable and Decentralized Energy Technologies**

(a) Biomass based Energy Conversion systems such as;

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

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

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

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

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

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

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

- ❖ Systems for water conservation and water shed management for efficient utilization of rain water and for eco-restoration
- ❖ Technologies and architecture promoting green building materials and energy conservation such as:
  - Construction with compressed/stabilized mud-blocks and terracotta tiles Bamboo architecture
  - Lawry-Baker low-cost brick work construction etc.
  - Solar architecture with energy conservation and passive heating/cooling of buildings
- ❖ Organic/natural farming techniques including technologies for vermi-composting, production of bio-manures and bio-pesticides
- ❖ Eco-sanitation techniques for small scale decentralized sewage disposal and waste water recycling

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

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