



# Universal Human Values

## Unit-I

### Introduction to Value Education

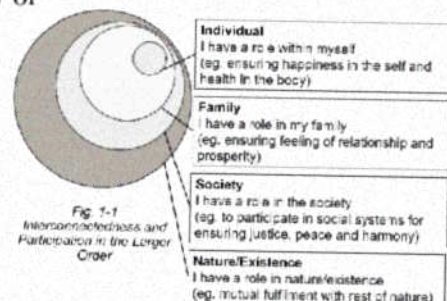
#### 1. Need for Value Education

- All human beings aspire for a **happy, fulfilling life**. The purpose of education is to facilitate the development of clarity on the aspiration and adequate competence to actualize it.
- For a human being, there are two important questions pertaining to this:

What to do? → 'Value Education' (VE)	How to do? → 'Skill Development' (SD)
<ul style="list-style-type: none"> <li>• <b>What is my aspiration?</b> to understand what a happy, fulfilling and successful life</li> <li>• what is really valuable for human being</li> <li>• what is our purpose as a human being?</li> </ul>	<ul style="list-style-type: none"> <li>• <b>How to fulfil my aspiration?</b> to learn the skills to actualize our aspirations</li> <li>• to learn the science, technology, management and other skills for fulfilling our aspiration</li> <li>• The consequence of skill-biased education is clearly visible in the form of serious crises at the individual, societal and environmental level.</li> </ul>
Understanding human aspiration helps to remove our confusions and contradictions  <b>Value Domain</b>	Actualize our aspirations  <b>Skill Domain</b>
<b>The prime need of value education is to understand human aspirations, to discover what is truly valuable in life; and work out the program for its fulfillment</b>	

#### 2. Guidelines for Value Education

- 1. Universal:** It has to be universally applicable to all human beings for all time and all places. This implies that values should not change according to sect, creed, nationality, gender, etc.
- 2. Rational:** It has to appeal to reasoning; and not be based on dogmas or blind beliefs. It has to be open to address the related questions. It cannot be a set of sermons or do's and don'ts.
- 3. Natural and Verifiable:** It has to be 'naturally acceptable' to the human being and there needs to be every provision in nature for its fulfillment. It needs to be experientially verifiable, and not based on dogmas, beliefs or assumptions. It is not merely an intellectual exercise or information transfer.
- 4. All Encompassing:** It needs to cover all dimensions (thought, behaviour, work and understanding) and levels (individual, family, society and nature/existence) of human life.
- 5. Leading to Harmony:** It ultimately needs to promote harmony within the individual, among human beings and with the entire nature.





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### 3. Content of Value Education

- This value is worth understanding, worth thinking about, worth living.
- We need to explore and understand things as they are; so that we are able to recognize and fulfil our participation with them.
- This question implies - what is the participation of a human being in the bigger order? That bigger order includes human beings, plants, air, water, soil, animals, birds etc.
- The value of a human being is the participation of human being in this order. Hence, to understand human values, we need to study the human reality along with all that is there in the existence constituting the larger order, and the role of human being in the relationship with each and every unit in the existence
- That means the content or scope of study has to be all encompassing, i.e.
  - It has to cover all dimensions of human being - thought, behaviors, work and realization.
  - It has to cover all levels of human living - individual, family, society, nature and existence.
- Accordingly, the content of Value Education has to be to understand
  1. human being, human aspirations, happiness;
  2. understand the goal of human life comprehensively;
  3. understand the other entities in nature, the innate inter-connectedness, the harmony in the nature/existence and finally the role of human being in this nature/existence.

#### Example :

- The value of any unit in this existence is its participation in the larger order of which it is a part e. g. value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which pen, paper, human being, all are present. Value of an eye is that it can be used for seeing. Value of a vegetable plant is that it gives nutrition to animals and humans.

### 4. Process of Value Education

The process of value education has to be ascertained before we proceed. In this course, various aspects of reality facilitating the understanding of human values will be presented as proposals.

- ✚ You need to verify these proposals for yourself and examine your living in this light. Let us see how we can verify these proposals.
- ✚ We will verify these proposals through self-exploration. We shall investigate into these proposals and try to verify within us in our own right.
- ✚ This self-exploration will be done on the basis of whether the proposals are acceptable to us in a natural manner - i.e. they need to be naturally acceptable to us and not just imposed externally. We shall explore this concept further in the next chapter.



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#### 4.1. Self-exploration

- Human Values can be understood by an **appropriate process of self-discovery**, because they are potentially there in each human being.
- Whatever is **found as truth or reality** may be stated as a proposal and every student is to be encouraged to **verify it on his/her own right**.
- ✚ You can **check** if you want to be **able to decide on your own right** or you want somebody else to **decide for you?**
- ✚ **This somebody may be a group of people; it may be the society or the education system, etc.**
- ✚ If you are not able to decide on your own right then:
  - **Someone else is programming you (deciding what is valuable and what is not valuable for you)**
  - **Unconsciously you keep accepting those things as values**
  - **You get busy with how to implement them, how to realize them and materialize them**

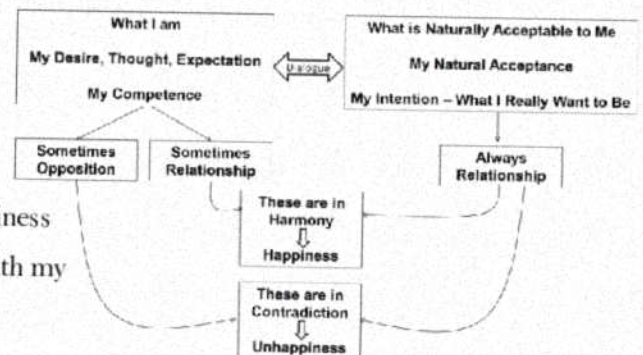
#### What is Self-exploration?

- It is a process of seeing the reality on **our own right, by our own investigation, observation and analysis.**

Let us ponder over the following points to appreciate self-exploration and its purpose.

#### 1. It is a process of dialogue between “what you are” and “what you really want to be”.

- ✚ Discover our natural acceptance
- ✚ Become aware of “what I am”
- ✚ Can make effort to ensure harmony and happiness within by ensuring that “what I am” is inline with my natural acceptance.



#### 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.
- ✚ It needs to start in each one of us. Once this dialogue within ourselves has been established, and we start evolving - we become comfortable within ourselves.

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

- ✚ Today, we are largely unaware of our own characteristics, our own assumptions, beliefs and pre-conditionings. We don't have to continue to live merely with assumptions about these things.

✚ Ask yourself:

- ⊙ Do I want to know myself?
- ⊙ Do I want this self-investigation?



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- ∅ Am I satisfied in living my life without having known myself?
- ∅ If I don't know myself, am not sure of myself, how can I be sure of what I want and what I do?

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

✚ What are the things we live with today? We live in our families - with our parents, grandparents, brothers, sisters, we live in society - we interact with our teachers, with various people engaged in making available goods and services in the society. We live with nature - with animals, birds, plants, insects, materials, etc, and of course, the larger existence - all that space, and all those planets, stars and other entities that are suspended in it. We shall then know how we have to live in harmony with all these things.

- ∅ Do we know our relationship with each one of these entities?
- ∅ Do we know and understand our relationship with our parents?
- ∅ With our teachers?
- ∅ With the person next door?
- ∅ What happens when we do not understand this relationship?

✚ You would find that this lack of understanding leads to problems.

#### ✚ For example:

if you wrongly assume that animals may breathe away all the air, and hence all animals need to be killed so that there is enough oxygen left for human beings, it would be disastrous!

#### 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.

- ∅ What is then the innateness of a human being?
- ∅ If you ask yourself, whether you want a definite character or indefinite character - what is the answer?
  - The answer is, we all want to have a definite character, a definite conduct.
  - We are not satisfied with having an indefinite conduct, though we are living with indefiniteness.

**Example:** We can't be sure of how we are going to be this very evening! We are not sure what our mood will



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be tomorrow morning. Sometimes, we are not sure about what mindset we are going to have the next moment!

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

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

#### 7. It is a process of identifying our Innateness (Swatva) and moving towards Self-organization (Swatantratā) and Self-expression (Swarājya):

- ✚ 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**.
- ✚ **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
- ✚ **Ask yourself this question: Are you self-organized right now? Are you able to be in harmony with others?**
- ✚ If you are living in contradiction, then it means you are not self-organized. If you are living with pre-conditionings, wherein you have assumed certain things, have accumulated desires without having first evaluated them, then it means you are **partantra (enslaved)**.
- ✚ If you ask this question: whether we are **swatantra or partantra**, what is the answer? Till there is a difference between what we are and what we really want to be, we are not **swatantra**, because we will always be in conflict.
- ✚ So, through this process of Self-exploration I begin by identifying **my innateness (Swatva)**, what I really want to be. Then, **living accordingly enables me to being in harmony within myself (Swatantratā)** and finally **being in harmony with the whole existence (Swarājya)**

#### The Content for Self-exploration

The content for self-exploration has two sub-parts:

- a) **Desire:** What is our basic aspiration?
- b) **Program:** What is the way to fulfil this basic aspiration?



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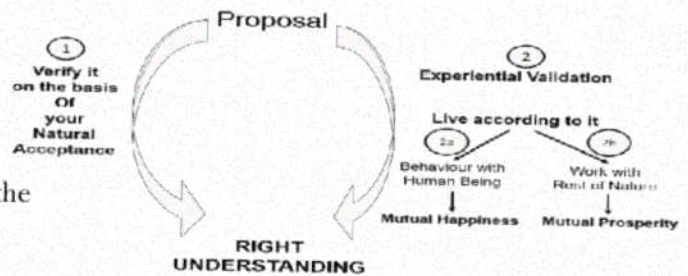
### Introduction to Value Education

#### The Process of Self-exploration

##### First part of the process: Verify it

- ✓ Whatever is stated here is a proposal; do not assume it to be true or false, right or wrong.
- ✓ **Verify it** - verify it on your own right, on the basis of your natural acceptance.

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



##### The second part of the process: experiential validation

- ✓ Self-exploration is **Experiential Validation**. It means trying to live according to the proposal.
- ✓ In living, there are two parts - one is the behavior with other human beings and the second is work with rest of nature.
- ✓ When we are behaving with human being & rest of nature on the basis of this proposal, we want to verify whether it leads to mutual happiness or not. If it leads to mutual happiness, it is a right proposal; if it does not lead to mutual happiness, it is not a right proposal.

#### 4.2. Natural acceptance

Acceptance	Natural acceptance
Our likes & Dislikes	Don't change with time, place, Individual
Assumptions & Beliefs	Uncorrupted by likes or dislikes or assumptions & beliefs
Preconditioning's	It is innate part of our being
World view & Perspective view etc	It is definite

#### 5. Continuous happiness & Prosperity

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



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Desire	State of Being
Do we want to be happy?	Are we happy?
Do we want to be prosperous?	Are we prosperous?
Do we want the continuity of happiness and prosperity?	Is there continuity of our happiness and prosperity?

- Happiness may be defined as being in harmony/synergy in the states/situations that I live in. Unhappiness is a lack of this synergy or harmony.
- Prosperity is a *feeling* of having or producing more than required physical facilities. Prosperity is a *feeling*; it is not just physical facility. It is to be distinguished from wealth. In order to be prosperous, we need to (a) identify how much is required (b) have/produce more than the requirement.

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

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

**For Human Being, both Physical Facility and Relationship are Necessary**

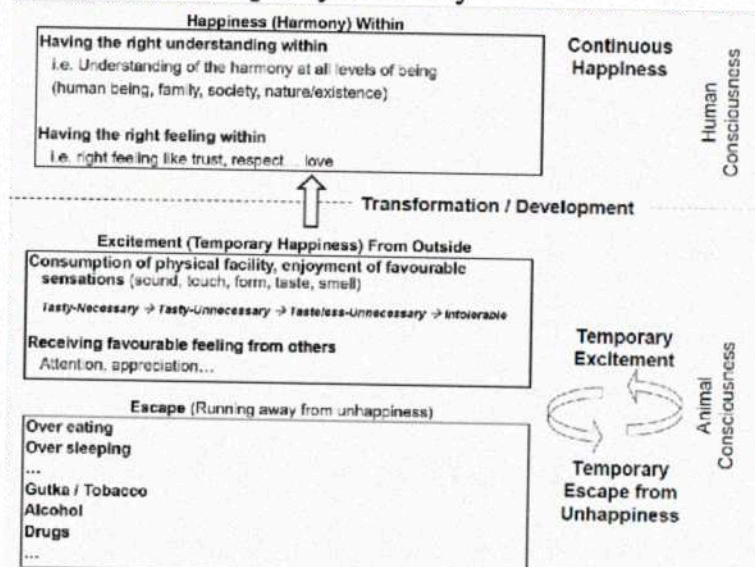
**RELATIONSHIP**  
with human being

**PHYSICAL FACILITY**  
With nature

For animals:  
necessary &  
adequate

For human being:  
necessary but not  
adequate

### Understanding happiness & Prosperity correctly



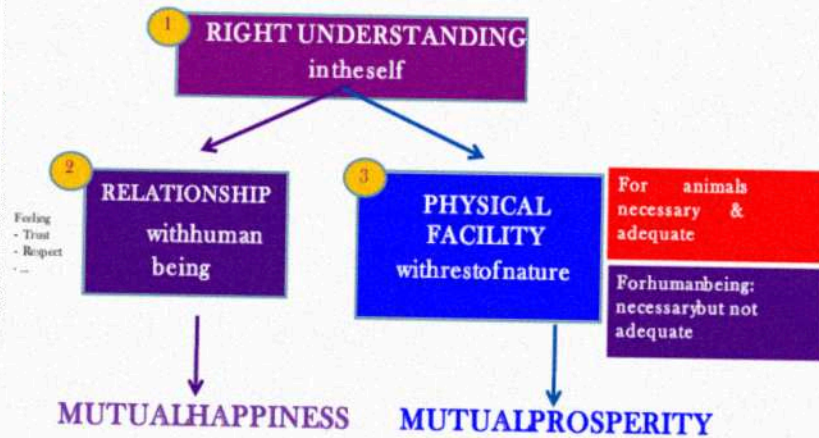


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#### 6. Right Understanding ,Fulfillment in relationship ,Physical facility



- The needs of the human being can be seen to consist of the need for (1) right understanding, (2) relationship and (3) physical facilities in the right order.

**Right Understanding:** In self, family, society, nature/Existence

**Physical Facility:** Includes all things physical

**Fulfillment in relationship :** Essentially feeling we have for other  
we can observe two categories of human being

1. Lacking physical facility, unhappy deprived
2. Having physical facility, unhappy deprived
3. **Having physical facility, happy prosperous**

**Right understanding + Relationship = Mutual fulfillment**

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

#### 7. Basic Requirements for Fulfillment of Human Aspirations

- A big Car
- Happiness
- A great house
- Big Bike
- Lot of money
- Clean city
- Peaceful society
- Respect
- Better mobile
- Good friends
- A nice music system
- Peaceful life
- Be loved
- Peace of mind
- Be a good person
- Do social work

- Take care of my parents
- A good laptop
- Get a top MBA
- Own a big house
- Not get angry
- Knowledge
- To be a well known person
- Become a politician
- Roam the world
- Have great food
- Be healthy
- Protect Nature
- Get good marks
- A digital camera
- A good guitar
- Read a lot of books

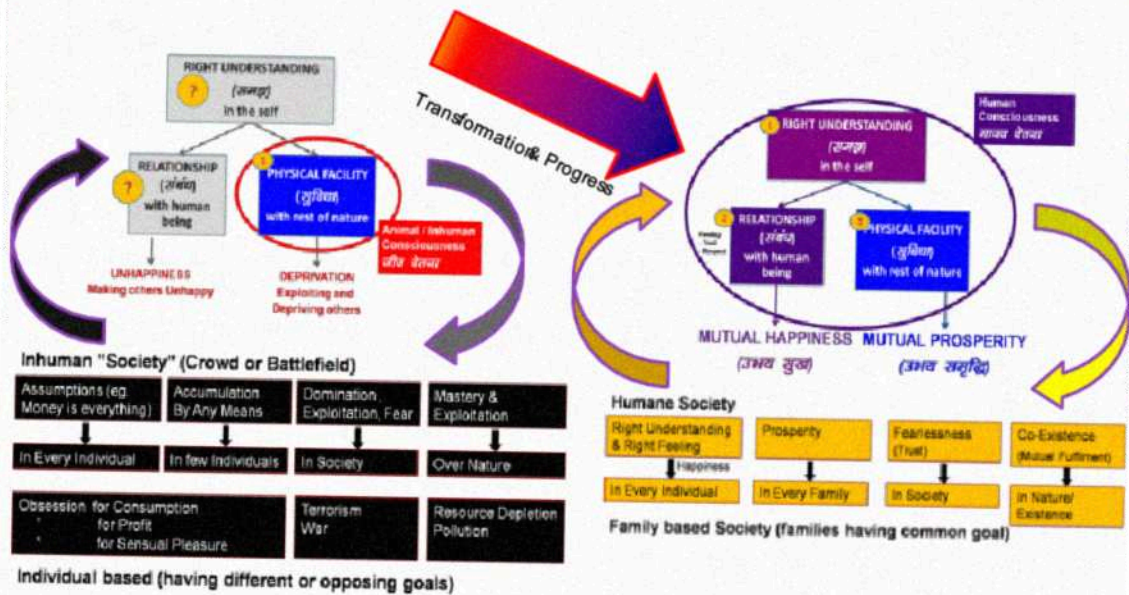


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## 8. Development of Human consciousness & Holistic development



### Role of Education -Sanskar

Education:

1. Personal transformation
2. Societal transformation

Living with Human Consciousness

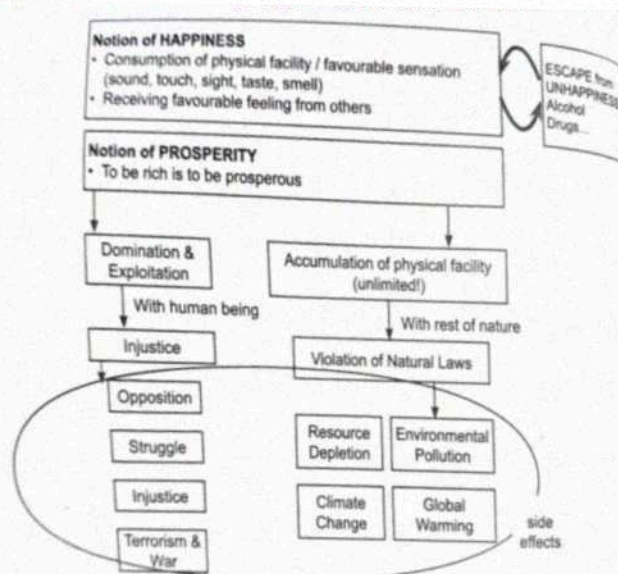
→ Humane Family, Humane Society

Living with Animal Consciousness

→ Inhuman Family, Inhuman Society

- ❑ Sanskar is Commitment, Preparation, Practice of living , with right understanding

## 9. Critical appraisal of the current scenario



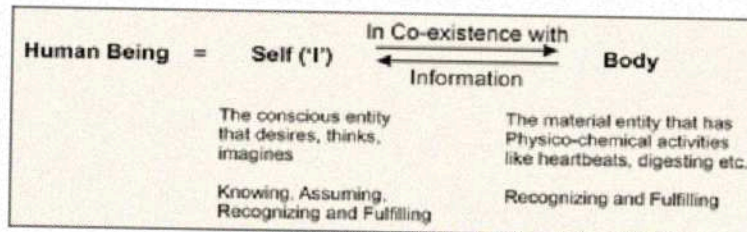


# Universal Human Values

## Unit-II Understanding Harmony in the Human Being

### 1. Understanding the Human Being (As Co-existence of Self and Body)

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



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

### 2. Understanding the Needs of Self (I) and Body

		I	Body
<b>Needs</b>	<i>Needs are...</i> →	Trust, Respect...	Food, Clothing...
		Happiness <i>(sukh)</i>	Physical Facilities <i>(suvidhā)</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
	→	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
<b>Type</b>	<i>It is of type...</i>	Conscious (non-material)	Physico-Chemical (material)

Having Physical Facilities ensures the fulfilment of the needs of the body, but it does not fulfill the needs of the "I".

Hence, for every human being, we need to fulfil the needs of both:

"I" = Happiness (Sukha)

"Body" = Physical Facilities (Suvidha)

One of these cannot replace the other.



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### Unit-II Understanding Harmony in the Human Being

#### 3. Understanding the Body as an instrument of "I": ("I" being the Seer, Doer and Enjoyer)

	I	Body
1	I am	My body is
2	I Want to live	Body is used as an instrument (of 'I')
3	I want to live in continuous happiness	For nurture of body □ food For protection of body □ clothing, shelter etc. For right utilization of body □ instruments/equipments etc. are needed as physical facilities.
4	To understand & to live in harmony at all 4 levels (see section 4.5) is the program for my continuous happiness.	Production, protection and right utilization of physical facilities is just a part of my program.
5	I am the seer, doer and enjoyer.	Body is an instrument.

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

##### **I am the Seer**

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

**For e.g.:** Our eyes and ears act as instruments which help us to see or listen anything. It is the "I" that understands what it has seen or listened to. "Seer" also means the one who understands.

**Hence I am the Seer (Drasta).**

##### **I am the Doer**

- Once I have seen and understood something, I decide what I should/ should not do. I take the help of my body parts to accomplish the task I want to do.
- **For e.g.:** I use my hands to write, my legs to walk etc. My body works as per the instructions given by me. Hence I am the Doer and I express my actions via my body.
- Doer means "one who does" or "the one who takes decisions to do something".

**Hence I am the Doer (Karta).**

##### **I am the Enjoyer**

- I use my body as an instrument to perform various activities. It is I who enjoy the pleasure derived out of those activities.
- **For e.g.:** mouth helps to chew and the tongue to taste, but I enjoy the taste and flavour. I am the one feeling excited, angry, sad, happy etc. my body is only one instrument.
- Enjoyer means "one who enjoys".

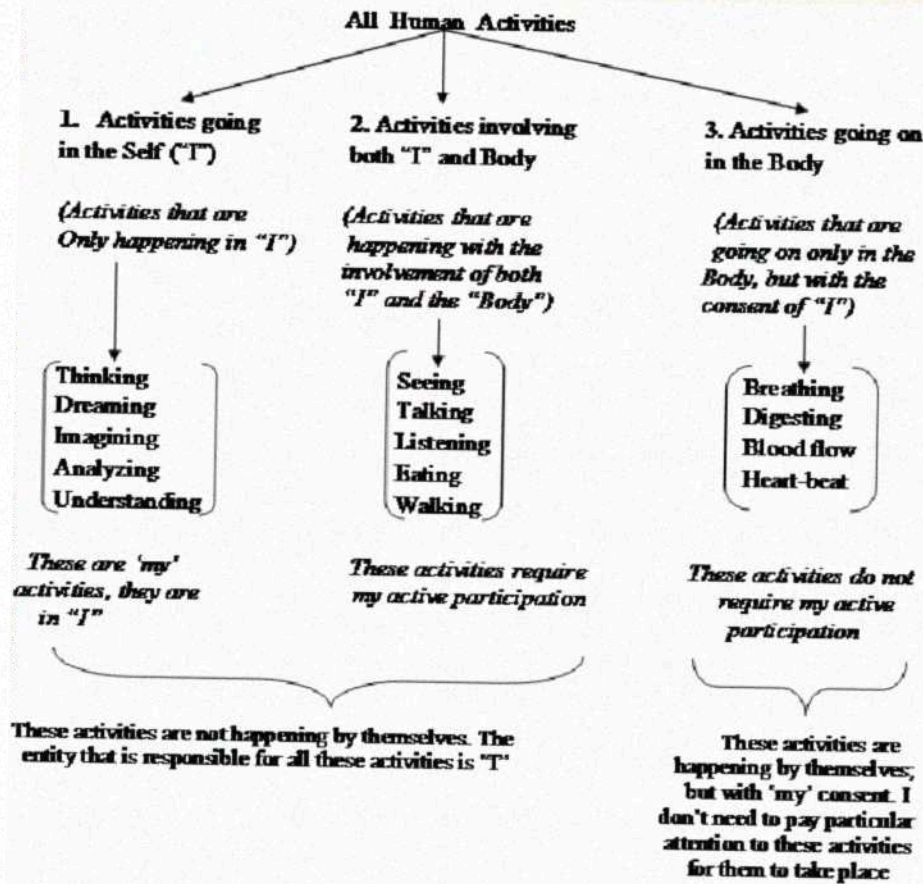
**Hence I am the Enjoyer (Bhokta).**



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## Unit-II Understanding Harmony in the Human Being

### 4. Understanding the Activities in the Self and the Activities in the Body:



All human activities can be put under three categories -

1. Activities that are going on in the Self (**Sentient Activities**)
2. Activities that are going on in the Body (**Material Activities**)
3. Activities involving both the Self and the Body **Bodily functions / Activities in the Body:**

**Recognizing (Pahachanana) → Fulfilling (Nirvaha karana)**  
(leads to)

#### Activities in the Self / Jivana:

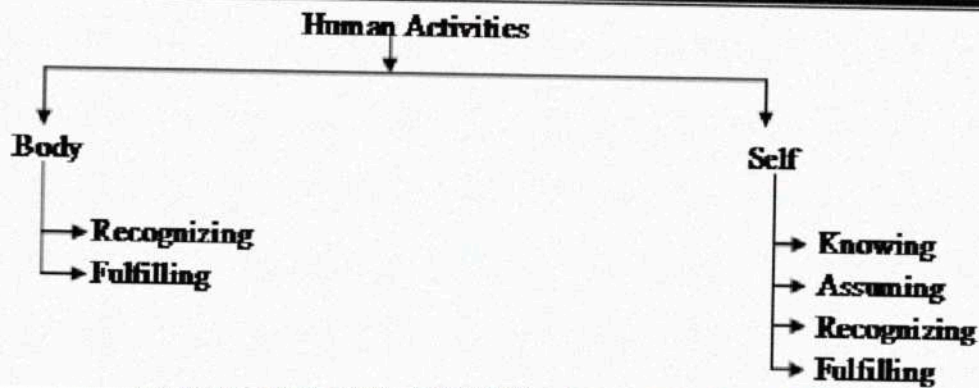
Since "Jivana" is a conscious entity, in addition to "recognizing" and "fulfilling", it also carries out activities of "assuming" and "knowing". In "I", the activities take place in the following order:

**Knowing (janana) → Assuming (manana) → Recognizing (pahachanana) → Fulfilling (nirvaha karana)**  
 (leads to)                      (leads to)                      (leads to)



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## Unit-II Understanding Harmony in the Human Being



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

**Example 1:**

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

**Activity of the Self:** If you (I) see the needle being pricked into your body, you oppose it because you that it is a needle and you assume that it is sharp. Your "Recognition" of this fact makes you avoid it (Fulfillment of your Recognition).

### 5. Harmony With Body - Understanding Sanyam And Health

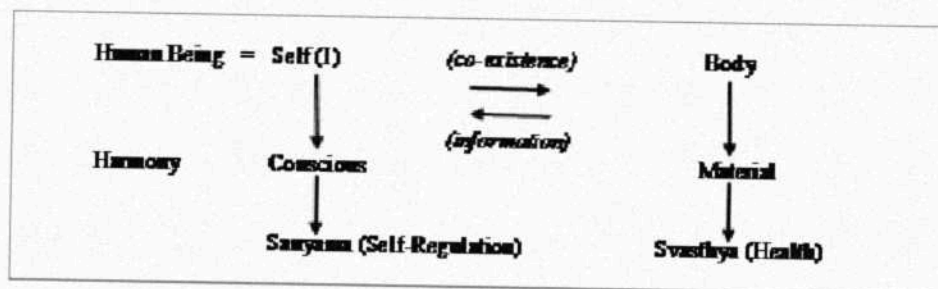
**Our Body - A Self-Organized Unit:**

- The human body is a self-organized unit with a highly sophisticated mechanism. It is made up of several organs such as the heart, lungs etc. and various glands, all of which work in a close co-ordination.
- The body is made up of cells and each cell of the body has a role to play in the overall working of the body. Each cell is Self-organized and participates in the Self- organization of the body as a whole.
- All the activities in the body keep the body fit for the use of "I".

**Harmony of the "I" with the Body:**

The harmony of "I" with the body is:

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





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#### Sanyam (Self-Regulation):

- It is the feeling of responsibility in the Self (“I”) for nurturing, protection and right utilization of the Body.
- Once I realize that the Body is my instrument and that the body needs nutrition, protection from the environment and proper utilization to work as an efficient tool for the right purpose, I naturally develop a feeling of responsibility towards my Body. This feeling of responsibility developed in “I” is Sanyam.
- When I live with Sanyam, there is harmony among the different parts of the Body and the Body becomes my useful instrument.

#### Svasthya (Health):

- It is the condition of the body where every part of the body is properly performing its expected function. This leads to harmony within the body, and the body become perfectly fit for use by the “I”.
- There is a strong coupling between “I” and the “Body”. Disharmony in any one of them adversely affects the other.

#### For example:

- ↓ 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.

### 6. Program to Ensure Sanyam & Health

#### 1. To understand and live with Sanyam:

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

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

**A. Nurturing of the Body (Posana / Poshan):** Posana / Poshan involves providing proper food (**Ahar**), air, water etc. to the body. The selection of food (Ahar) should be such that it gives required nutrients and energy to the body following the program below:

- **Ingestion:** This involves taking the food into the mouth and chewing it well for easy digestion.



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

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

#### **B. Protection of the Body (Sanrakshana):**

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

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

#### **i. Ahara - Vihara (Food - Upkeep)**

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

#### **ii. Shrama - Vyayama (Physical labour - Exercise)**

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

#### **iii. Asana - Pranayama (Yogasana - Pranayam)**

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

#### **iv. Ausadhi - Chikitsa (Medicine - Treatment)**

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

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

- It is normally believed that our body is an instrument for sensory enjoyment. This is a wrong notion. We also use our body to exploit others and to exploit Nature as well.
- For e.g.: fighting, sealing, quarrelling etc.
- Human Body should be used only for the right behaviour and right work. Otherwise it leads to disharmony in the Self which has adverse effects on the Body.



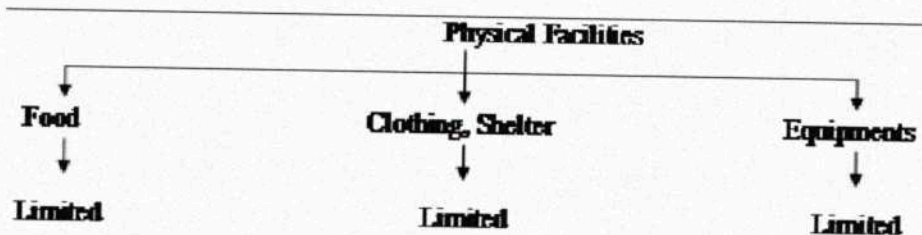
# Universal Human Values

## Unit-II Understanding Harmony in the Human Being

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

### 7. Correct Appraisal of our Physical Needs

- The correct appraisal of needs constitute the first step towards ensuring prosperity.
- The following diagram shows that the Physical Facilities required for nurturing, protection and right utilization of the body are limited.

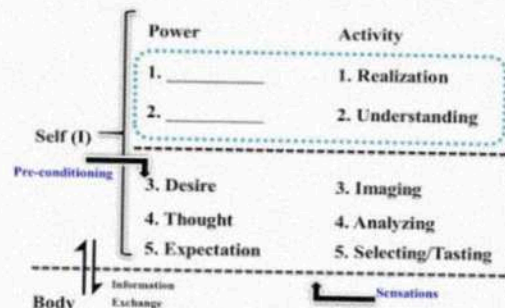


- By understanding the need for Physical Facilities under the above three heads namely food, clothing, shelter and instruments, we can evaluate whether we have more than required.
- We have a common misconception today that “Our needs are unlimited”. We are getting confused between the needs of the Self and the needs of the Body and are assuming that the needs of the body are unlimited.
- In Nature, the availability of facilities like water, oxygen etc. is more than our needs. Once we realize that the needs of our Body are limited and can be easily fulfilled, there emerges a possibility of prosperity in our minds.

### 8. Harmony In Self (“I”) - Understanding Myself

- We spend most of our time ‘with’ ourselves, ‘in’ ourselves but we spend most of our time thinking about other things and neglect ourselves. The Self (I) is the basis of everything we do. All our desires, expectations, thoughts, feelings, understanding etc. come from the “I”.
- Studying our “Self” helps us to have more clarity about ourselves and makes us confident. It develops our understanding and helps in building good relationships with everyone.

#### Activities in Self (I):



Analysis of the above diagram:



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

**POWER:** This is the basic capacity in the Self "I". This includes:

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

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

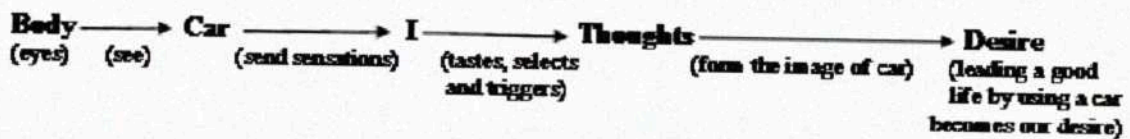
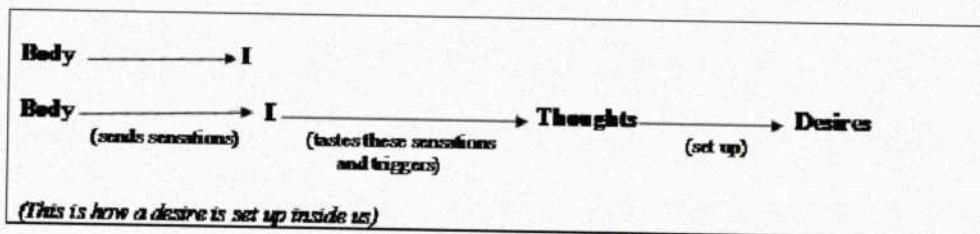
- ✓ Imaging (Chitrana / Chitran)
- ✓ Analyzing (Vishleshana)
- ✓ Selecting / Tasting ( Chayana / Asvadana)

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

### 9. Inter-relation between the activities in "I" :

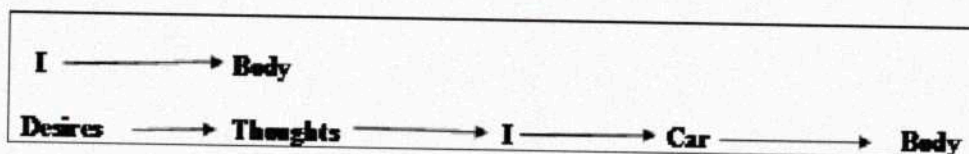
All the activities going on in the "I" are inter-related. The flow of activities in "I" occurs in two ways:

#### 1. From outside to inside:

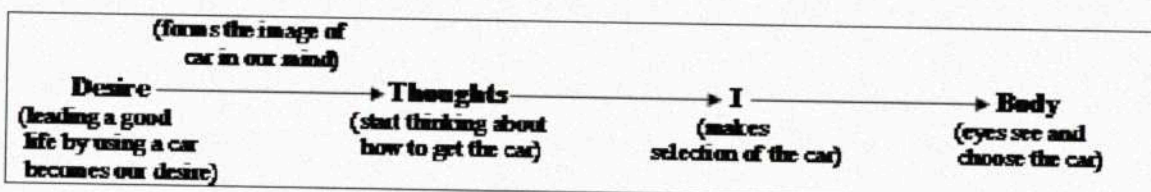


Example:

#### 2. From inside to outside:



Example:





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**10. 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.

- All the activities in the “I” are Continuous and keep going on in us irrespective of whether we want them or not.

**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.

Following are the two scenarios seen today -

**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.g.:** 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.g.:** We may develop a desire for a bike based on the way it looked (sensation) or the taste associated with it.

## 11. Effects of the Problem

**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.

**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.

**Unhappiness / Conflicts or Contradictions in ‘I’ as a result of Pre-conditioned Desire:**

Desires thoughts and expectations set by pre-conditionings or sensations make us undecided and create conflicting tendencies within ourselves. These conflicts lead to stress and unhappiness in us.

**These conflicts exist at multiple levels -**

- **Desires are in conflict**
- **Thoughts are in conflict**
- **Expectations are in conflict**
- **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



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accumulating a lot, we don't have a feeling of improvement or betterment. The development is merely Quantitative and not Qualitative.

- **State of Resignation:** In spite of accumulating large amounts of wealth, we are unable to understand ourselves properly and have contradictions within. When we are unable to find solutions for these contradictions, we end up in a state of Resignation.

**12. Living with pre-conditionings:** This often leads to a lack of clarity and self-confidence and develops a feeling of stress, unhappiness and confusion in us.

**Short lived nature of Pleasure from Sensations:** Sensations are the ways of our body's detection of various things in our environment with the help of the five major sensory organs. Whenever there is a sensation from the Body to "I", there is a tasting in "I". These sensations and tasting are temporary in nature while the needs of the "I" are continuous. Hence, any sensation we have from the Body can't be a source of our lasting happiness.

**Solution to the Problem:** The solution is to start verifying our desires, thoughts and expectations on the basis of our Natural Acceptance. As we access our natural acceptance, it becomes possible for us to have the right understanding of the harmony at all the levels of living.

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

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

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



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### Understanding harmony in Family and society

#### Harmony in Human- Human Relationship Family

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

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

#### Set of proposals to verify Harmony in the Family:

1. **Relationship IS and it exists between the Self ('I') and the other Self ('I')**: In a family, we do not create relationships. Instead we are embedded into relationships that are already there and all that we need to do is to recognize them and understand them.
2. **The Self ('I') has feelings in a relationship. These feelings are between ('I') and ('I')**: In any relationship, it is the person's Self (I) that is related to the other person's Self (I). The body is only a means to express our relationship. For example, in a mother and a child, it is the Self of the mother and the Self of the child who feel connected. Their bodies are incapable of understanding or having feelings.
3. **These feelings in the ('I') are definite. i.e. they can be identified with definiteness**: The feelings in a relationship between "I" and "I" such as Trust, Respect, Affection etc., can be identified with clarity. These feelings are the values which characterize any relationship.
4. **Recognizing and Fulfilling these feelings lead to Mutual Happiness in a relationship**: Once we recognize the values essential for any relationship, we start working and behaving according to these feelings. We begin evaluating ours' and others' feelings in the relationship. Thus living with these values leads to mutual fulfillment and happiness in all our relationships.

#### Justice (Nyaya):

- ✓ Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness.
- ✓ Justice concerns itself with the proper ordering of things and people within a society.



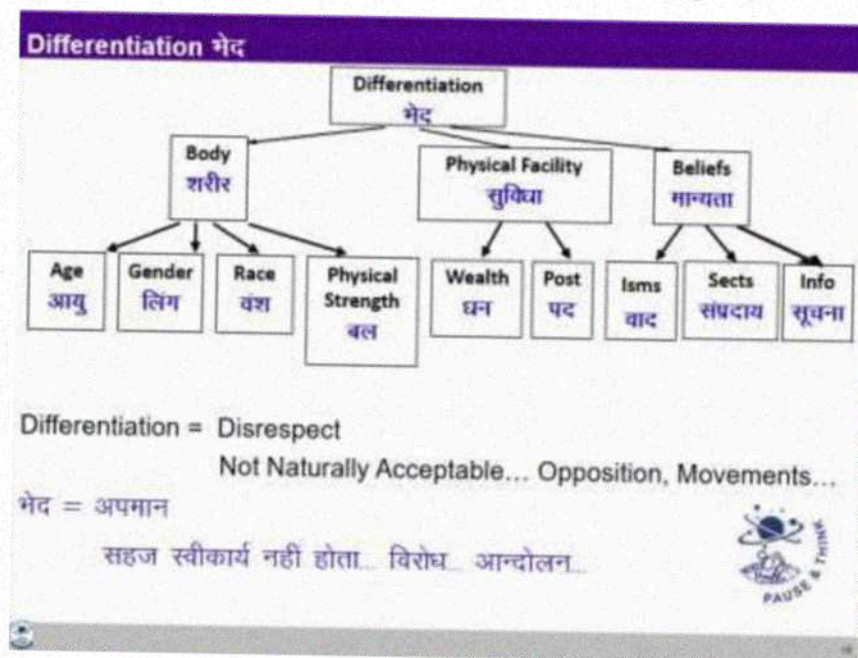
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- ✓ There are four elements: Recognition of values, fulfilment, evaluation and mutual happiness ensured.
- ✓ When all the four are ensured, justice is ensured.
- ✓ Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships.
- ✓ 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.

#### Present Scenario: Differentiation (Disrespect) in relationships





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on the basis of body, physical facilities, or beliefs -

- Respect means accepting individuality and doing right evaluation (to be evaluated as I am). Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of similarity or one of right evaluation, we have made it into something on the basis of which we differentiate i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special.
- Today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of relationship, only one of differentiation.

#### On the basis of body

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

#### On the basis of physical facilities

- **Wealth:** We differentiate people because some have wealth than others. What we term as a "rich person" gets idolized. We do not even bother to find out whether such people are feeling prosperous, or if they just have wealth. This way, we are over-evaluating physical



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facilities first, which are just meant to fulfil the needs of the body, and then on this basis, we are wrongly identifying our relationship.

- **Post:** We try to respect based on 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.

#### On the basis of beliefs

- **'Isms':** 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on. 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.
- **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 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 cast 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,



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- **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.

#### Foundation Value and Complete Value in Human Relationship:

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

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

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

**There are two aspects in trust:**

- i. Intention (wanting to - our natural acceptance)
- ii. Competence (being able to do)



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

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

The basic error is that if we trust everybody people will not take undue advantage of me. On the contrary, it gives us inner strength and we become far more effective in interacting with and “dealing with different people”.

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

**Difference between Respect and Differentiation / Disrespect:**

Respect	Differentiation
1. Respect is right evaluation.	1. Differentiation is lack of understanding of respect.
2. Respect for others is generated by the right evaluation and understanding which leads to fulfilment in relationships. This further creates a sense of respect among people	2. This differentiation can take the form of: <ul style="list-style-type: none"><li>o Gender bias</li><li>o Generation gap</li><li>o Caste struggle</li><li>o Power play and domination</li><li>o Communal violence</li><li>o Clash of race, religion, etc.</li><li>o class struggle,</li></ul>
	3. This leads to the escalation in the problems of society which further lowers the respect shown to others in society.

**3. Affection: 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.



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4. **Care:** The feeling of care is the feeling to nurture and protect the body of our relative. Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care.
5. **Guidance:** The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. We understand the need of 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.
6. **Reverence:** The feeling of acceptance of excellence in the other is called reverence. When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.
7. **Glory:** Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this. **Glory is the feeling for someone who has made efforts for excellence.**
8. **Gratitude:** Gratitude is the feeling of acceptance for those who have made efforts for my excellence. Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation.
9. **Love:** Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

#### **The Basis of Undivided Society (Akhanda Samaja) - The World Family:**

The feelings 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.



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### Understanding harmony in Family and society

#### Harmony In The Society – From Family Order To World Order

##### Extending Relationship from Family to Society

Right Understanding at the individual level leads to harmony in the family. This leads to harmony in the society.

- Understanding relationships in family, recognizing the feelings in these relationships and living according to these feelings leads to mutual happiness and fulfillment.
- Slowly we become aware of our relatedness to all the human beings beyond the confines of our family such as friends, colleagues, people in the neighbourhood and even strangers.

**Try to answer this question:**

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

- Try to observe some most sought-after public figures. Also observe how famous personalities like Buddha, Mother Teresa, Vivekananda etc. established their connectivity with a vast majority of people - It is because they did not remain confined to the harmony with a limited set of people. They developed a relatedness with all the human beings.
- The more you feel connected/ related to more and more number of people, the more you feel relaxed and satisfied. This helps to develop a feeling of assurance, trust and fearlessness in the social web.

**Trust—→Fearlessness (Trust is the basis of Fearlessness, Peace and Harmony.)**

- Our Natural Acceptance extends from the level of Individual to the levels of Family and then Society and finally into a feeling of World Family. This forms the basis of an undivided society (Akhanda Samaj) a feeling of relatedness for all (we are all one family).

Thus, when we expand into a world family, we realize our responsibility in the society and participate in it.

##### Identification of Comprehensive Human Goal:

For the fulfilment of the basic human aspirations of all human beings, the following Comprehensive Human Goal should be understood:

The Comprehensive Human Goal comprises of four constituents namely:

- |  |                     |
|--|---------------------|
| 1. Right Understanding (Samadhana)       | In every individual |
| 2. Prosperity (Samriddhi)                | In every Family     |
| 3. Fearlessness / Trust (Abhaya/Vishwas) | In Society          |
| 4. Co-existence (Sah-astitwa)            | In Nature           |



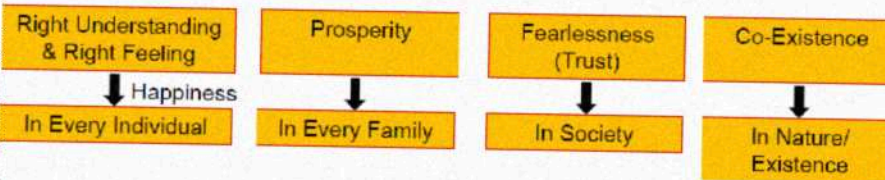
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#### Common Goal of a Human Society

##### Human Goal



All the above four constituents form the Comprehensive Human Goal in the same sequence as above.

**Right Understanding (in individuals)** - We have only information and skills, no right understanding, no true happiness.

**Prosperity in Families** - We forgot that the need for physical facilities is limited and are trying to generate only more and more wealth.

- ↓ Our economy, education, market is all luring us to generate more wealth.
- ↓ We are interested in the lists of millionaires and trillionaires in our society and not in the lists of prosperous people.
- ↓ We give importance to sensory enjoyment and are forgetting that wealth is needed only for keeping our body healthy.

#### **Fearlessness/Trust in Society** -

We are working for strategic power and not fearlessness (In the name of defence, we are misusing the valuable resources of nature to make weapons and ammunition). Thus, we are becoming more fearful (of wars, fights etc.). We have organizations like the UNO, but we don't have programs to ensure trust among people.

**Co-existence (with Nature)** - We are not giving importance to co-existence with nature and are figuring out ways to exploit Nature. (The goal of our technological development is to get victory over Nature, to subjugate the entities in nature and to disrupt nature's cycles for our whims and fancies.

**Conclusion:** We have missed the core things in life and are unable to understand the harmony at all levels of our living.

- The problem is that, the very first step towards change i.e. the Right Understanding is missing.
- Right Understanding is the only route to prosperity and social harmony.

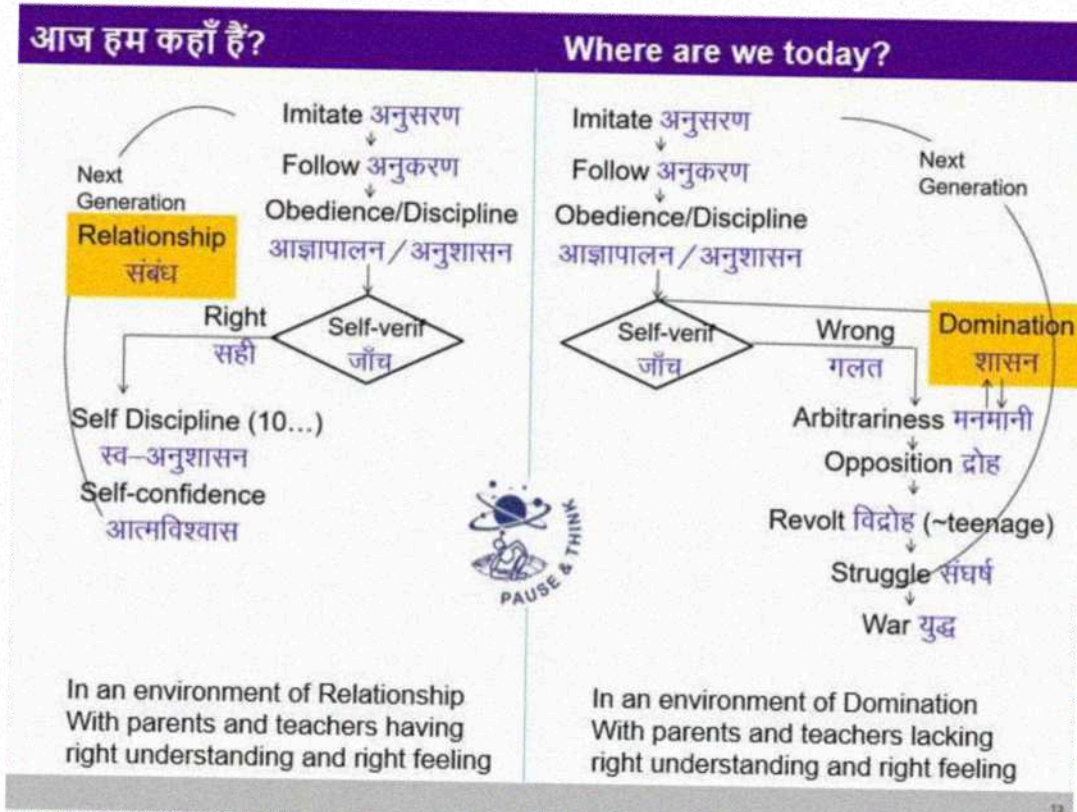


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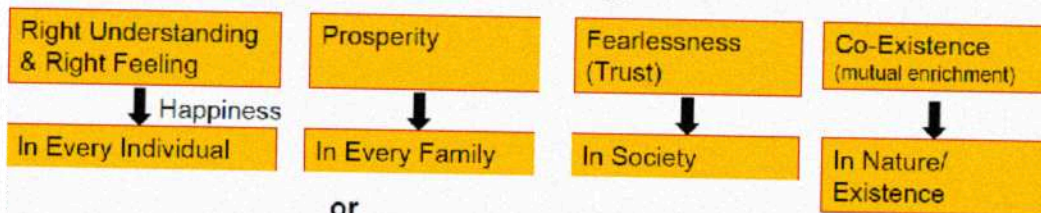
### Understanding harmony in Family and society

#### Where are we today? -Current Appraisal

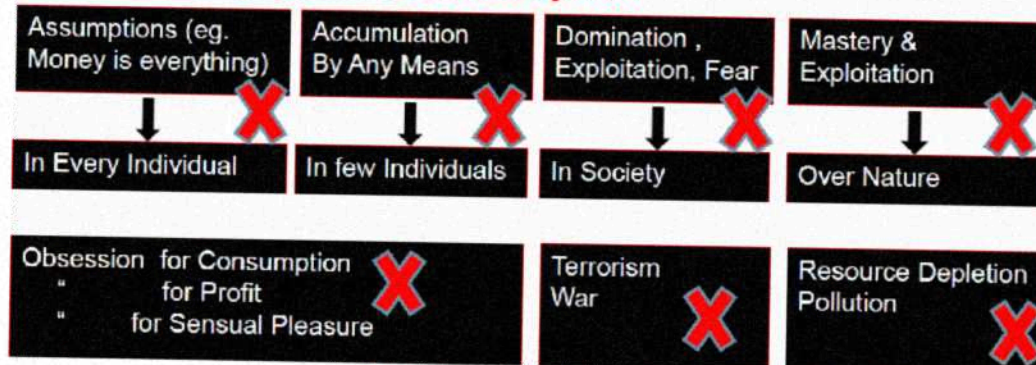


#### What are we Actually Making Effort for?

##### For Human Goal (In Family... in Society)



##### Just for Managing in the Current System





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### Understanding harmony in Family and society

#### Programs needed to achieve the Comprehensive Human Goal: The five dimensions of Human Endeavour

In order to achieve the Comprehensive Human Goal, the following five dimensions of Human Endeavour are to be shaped and implemented in the society:

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

- (leads to Right Understanding, Right Feelings and an all encompassing solution, Samadhana)
- **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
- The goal and objective of education is to ensure Right Understanding, Right Feelings and An-encompassing Solution(Samadhana) in every individual through Right Living.

#### 2. **Health - Self Regulation (Svasthya - Sanyama)**

- (leads to Prosperity)
- **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.

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

- (leads to Fearlessness and Co-existence)
- **Justice** - Human-Human Relation (relationship between human beings) - its recognition, fulfilment, evaluation - leading to mutual happiness
- **Preservation** - Human - Rest of the Nature Relation - its recognition, fulfilment, evaluation - leading to mutual Prosperity

**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 ( Utpadana - Karya)**

- (leads to Prosperity and Co-existence)

**Production = Things obtained out of work**

**Work = Labour that a human being does on the rest of the Nature**



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### Understanding harmony in Family and society

Two important questions come to our mind when we talk of Production - Work :

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

We should decide **what to produce** depending on the right identification of needs for the right utilization of the body.

How to produce refers to the technology or systems we use for production. In Nature,

1. The systems are cyclic and not open ended. For eg. Water cycle, Nitrogen cycle, Food chain etc.
2. The systems are mutually fulfilling and mutually enriching. For eg. When birds, animals or humans eat guavas which come from nature, finally they go back to nature(soil) itself through excreta.

Hence we should design our production systems in such a way that the mutual fulfillment in nature is ensured and not disturbed.

#### 5. Exchange - Storage (Vinimaya - Kosa/ Kosh)

- (leads to Prosperity and Fearlessness)
- **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.

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

- Once we understand the Comprehensive Human Goal and the five dimensions of Human Endeavour, in the light of Right Understanding, our Natural Acceptance extends from the level of Individual to the levels of Family and then Society and finally into a feeling of World Family. This forms the basis of an undivided society (Akhanda Samaj) a feeling of relatedness for all (we are all one family).
- Thus, when we expand into a world family, we realize our responsibility in the society and participate in it.
- **Undivided Society (Akhanda Samaja)** - feeling of being related to every human being  
**Universal Human Order (Sarvabhauma Vyavastha)** - feeling of being related to every unit including human beings and other entities of nature.



# Universal Human Values

## Unit-IV

### Understanding harmony in Nature & Existence

#### Understanding the harmony in the Nature

**Nature:** Natural/ Physical / Material world (or) entire Universe

#### **Four orders in Nature:**

Everything around us can be placed under the following 4 orders -

1. Material order - Padartha / Vastu avastha

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

2. Plant/ Bio order - Prana avastha

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

3. Animal order - Jiva order

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

4. Human / Knowledge order - Gyana avastha

It includes all the human beings (Body + I)

#### Interconnectedness and Mutual fulfilment between the four Orders ( Parasparata and Paraspara Purakata):

##### **Material Order, Plant Order, Animal Order:**

- Material Order helps the Plant and Animal Order by providing soil, water, oxygen, sunlight, nutrients, minerals etc. and also provides the basis for movement.
- Plant Order helps the Material Order by preventing soil erosion, producing Oxygen, absorbing CO<sub>2</sub> etc. It helps the Animal Order by providing food.
- Animal Order helps the Material Order by enriching the soil through excreta. It helps the Plant Order in Pollination.
- Thus all the three orders are mutually interdependent and co-exist with mutual fulfilment.

##### **Material Order, Plant Order, Animal Order, Human Order:**

- All the first three orders help the Human Order to have the Natural Acceptance to be mutually fulfilling with the three orders. But human beings are not able to ensure this fulfilment.
- 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.



# Universal Human Values

## Unit-IV

### Understanding harmony in Nature & Existence

- The Plant order helps the Human order by providing 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. The Human beings in return have made several species of animals extinct.
- Thus, except the Human order, all the other three orders are in harmony with each other and are also fulfilling the Human order. It is high time that the human beings learn to live in harmony with the other three orders.

#### Recyclability and Self-regulation in Nature:

**Cyclical/Recyclability** and **Self-regulation** are the two characteristics of Nature.

Cycles such as Food chain, Water cycle, Nitrogen and Carbon cycles help in regulating -

- ↓ pollution (through decomposition of dead organisms in forests etc)
- ↓ changes in seasons to promote birth and death and regulate overgrowth of plants etc.
- ↓ food chain controls over population of plants as well as animals
- ↓ balance in male and female species disturbed by the Human Order
- ↓ compensating for the loss of nutrients from soil through decomposed matter.

#### Salient aspects of the Four Orders:

ORDER	MATERIAL	PLANT/BIO	ANIMAL	HUMAN
Things (Vastu)	Soil, Air, Water	Plant Body	Animal Body + "I"	Human Body + "I"
Activity (Kriya)	Composition/ Decomposition	(Composition/ Decomposition + Respiration) in Body	(Composition/ Decomposition + Respiration) in Body + (Selection) in "I"	(Composition/ Decomposition + Respiration) in Body + (Selection, Thought, Desire) in "I" + (Need for Realization & Understanding)
Innateness (Dharana)	Existence	(Existence + Growth) in Body	(Existence + Growth) in Body + (Will to Live) in "I"	(Existence + Growth) in Body + (Will to Live with Happiness) in "I"



# Universal Human Values

## Unit-IV

### Understanding harmony in Nature & Existence

Natural Characteristic (Svabhava)	Composition/ Decomposition	(Composition/ Decomposition + Nurture/Worsen) in Body	(Composition/ Decomposition + Nurture/Worsen) in Body + (Non-cruelty/Cruelty) in "I"	(Composition/ Decomposition + Nurture/Worsen) in Body + (Perseverance, Bravery, Generosity) in "I"
Basic Activity (Kriya)	Recognising, Fulfilment	Recognising, Fulfilment	(Recognising, Fulfilment) in Body + (Assuming, Recognising, Fulfilment) in "I"	(Recognising, Fulfilment) in Body + (Knowing, Assuming, Recognising, Fulfilment) in "I"
Conformance (Anu-sangita)	Constitution conformance	Seed conformance	Breed conformance	Right Values conformance

The above table explains the following salient aspects in each of the four orders:

#### A. Things (Vastu):

##### 1. Material order - Padartha / Vastu avastha

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

##### 2. Plant/ Bio order - Prana avastha

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

##### 3. Animal order - Jiva order

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

##### 4. 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



## Universal Human Values

### Unit-IV

### Understanding harmony in Nature & Existence

“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.

#### Conclusion:

All the things in the **Material order** are lifeless and are composed of smaller units(atoms) coming together to form bigger units. Such combining is referred to as Composition and the splitting up of these units is referred to as Decomposition. The Material order simply Exists and has no Growth, Nurturing or Worsening. Its Conformance (continuity in nature) takes place through physical and Chemical processes.

The **Plant order** is made up of units called cells which have life. These cells are responsible for various Physico-chemical activities in the Body. Hence along with Composition/Decomposition, plants also Grow, Nurture/Worsen depending on the availability of nutrients, climatic conditions etc. However they don't possess any Consciousness or “I” as in Animals or Humans.



# Universal Human Values

## Unit-IV

### Understanding harmony in Nature & Existence

#### Difference between I and Body of Animals & Humans:

The Body of Animals and Humans have the same activities.

#### 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.
- Animals have the faculty of **Assuming, Recognising 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.

Animals have the breed conformance ie they act according to their lineage. For instance, A puppy doesn't behave like a cub. A calf doesn't eat meat.

- **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.

#### Human Beings: Our State today

ORDER	ANIMAL	HUMAN
Things (Vastu)	Animal Body + "I"	Human Body + "I"
Innateness (Dharana)	(Existence + Growth) in Body + (Will to Live) in "I"	(Existence + Growth) in Body + (Will to Live with Happiness) in "I"
Natural Characteristic (Svabhava)	(Composition/ Decomposition + Nurture/Worsen) in Body + (Non-cruelty/Cruelty) in "I"	(Composition/ Decomposition + Nurture/Worsen) in Body + (Perseverance, Bravery, Generosity) in "I"
Mode	Reaction	Response
Needs	Physical Facilities	Physical Facilities + Relationship + Right Understanding/ Knowledge



# Universal Human Values

## Unit-IV

### Understanding harmony in Nature & Existence

#### Harmony In Existence - Understanding Existence as Co-existence

**UNIT (ikai)** : All the things in nature are called units. All units big or very small are limited in size. For Example, a small blade of hair to the large galaxies (each unit occupies limited amount of space and has a boundary and is countable).

**SPACE(Sunya/Shoonya)** = empty space found everywhere

- For example : What is there between you and your book? Nothing. This “Nothing” or empty space is called Shoonya or Space.
- Space is not a unit. It can't be touched, smelled or seen. We can just see through it. Space exists everywhere.

#### **EXISTENCE**

- All the units of all orders in nature, along with the empty space constitute the Existence. Hence,

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

- We can also say that all the units of all the orders ‘exist in space’, ‘are in space’ and ‘submerged in space’.

Therefore

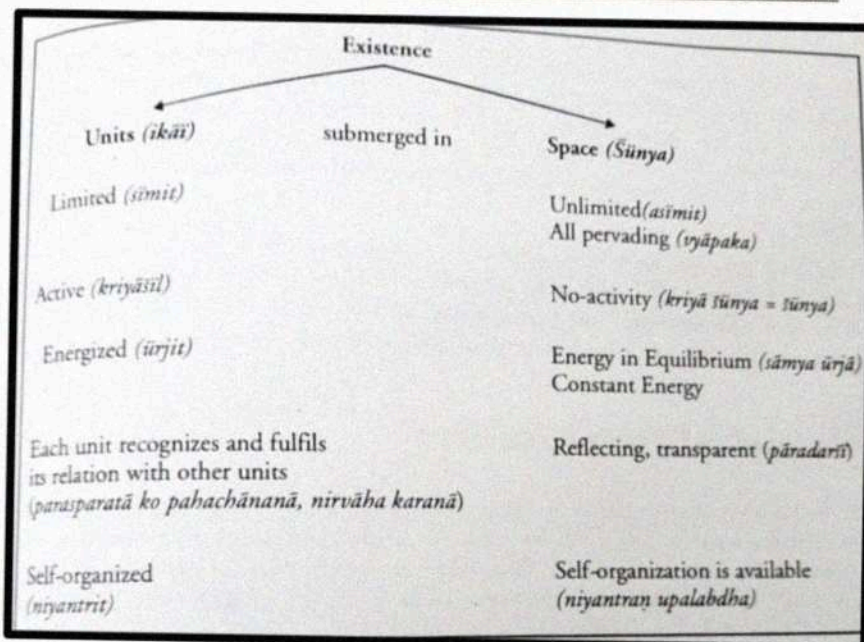
**Existence = Nature submerged in space**

**Nature = Four Orders**

- Being in space, all the units in nature, lead to the **Complete Existential Order (Samagra Vyavastha)**

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

#### **DIAGRAM SHOWING VARIOUS ATTRIBUTES OF UNITS AND SPACE:**





## Universal Human Values

### Unit-IV

### Understanding harmony in Nature & Existence

All nature is submerged in space. Nature has four orders and there are units in each order.

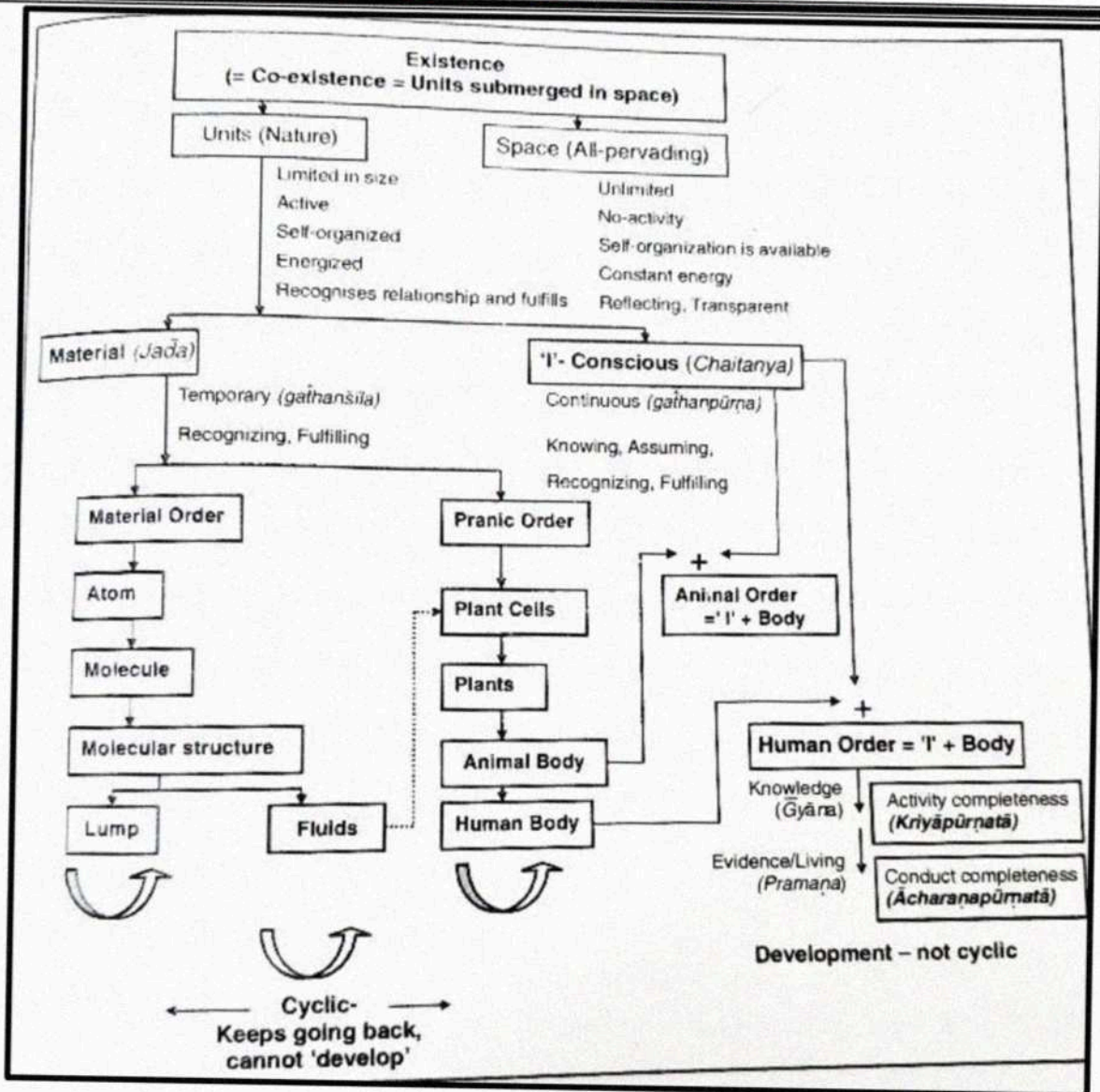
- Each order is limited in size from being as small as an atom to as large as a galaxy. Space, on the other hand is unlimited. Space has no size like the units and it is not bounded.
- Each unit is dynamic and active whether it is a physical activity or physic-chemical activity or sentient/conscious activity. Space on the other hand, doesn't have any activity.
- All the units are active and hence, energised. There is a transfer of energy from one form to another. Since space has no activity on its own, it is not energized. But all the units are energised in space. Hence, **"Space is energy in Equilibrium"** or it is Constant Energy. This energy is available to all the units.
- Each unit recognises and fulfils its relation with other units. For instance, the air recognises its relationship with the soil, the soil with the water, the water and soil with the tree etc. this is called living in harmony with all the four orders.
- The space on the other hand, is reflecting. Every unit is reflected in the other units in space. This is why human being feel related to one another and to the units of the other orders. Space is also transparent. There is no obstruction in space. Thus it is reflecting, helping all the units to recognise each other.
- Every unit is an organization. Smaller units such as atoms, molecules, cells etc. combine to form bigger organizations. All these units are self organised. No one is supplying this organization externally. Since all the units exist in space, we say that Self-organization is available in space.
- The following figure depicts how all the four orders co-exist in space. The units are of two kinds - Material and Conscious(I). Material units are the ones that are recognising and fulfilling while the Conscious units also have the activities of knowing and assuming along with recognising and fulfilling.



# Universal Human Values

## Unit-IV

### Understanding harmony in Nature & Existence



Realization and understanding ensure harmony in desires, thoughts, expectations.

- Understanding the Self(I), the activities in the I and their interrelation, understanding the reality of 'I' as distinct from the body is called KNOWLEDGE OF SELF ( JIVANA GYANA)
- Understanding the harmony at all the levels of Existence is called KNOWLEDGE OF EXISTENCE (ASTITVA DARSHANA GYANA)
- Understanding our relationship with every unit in Existence and fulfil it is called KNOWLEDGE OF HUMAN(E) CONDUCT (MANAVIYATA PURNA ACHARANA GYANA)



# Universal Human Values

## Unit-IV

### Understanding harmony in Nature & Existence

- The knowledge of all the above three is called right understanding. With this right understanding, we develop realization and understanding, and we call this as **ACTIVITY COMPLETENESS** or **KRIYA PURNATA**.
- When there is completeness in the ability of 'I' to live with right understanding at the four levels, leading to mutual fulfilment, it is called, **CONDUCT COMPLETENESS** or **ACHARANA PURNATA**.
- Our role in this existence is to understand the co-existence to reach the state of **KRIYA PURNATA** and live accordingly to attain **ACHARANA PURNATA**.

#### Right Understanding

- Understanding of Existence + Understanding of Self + Understanding of Human(e) conduct

= same as Harmony at 4 levels

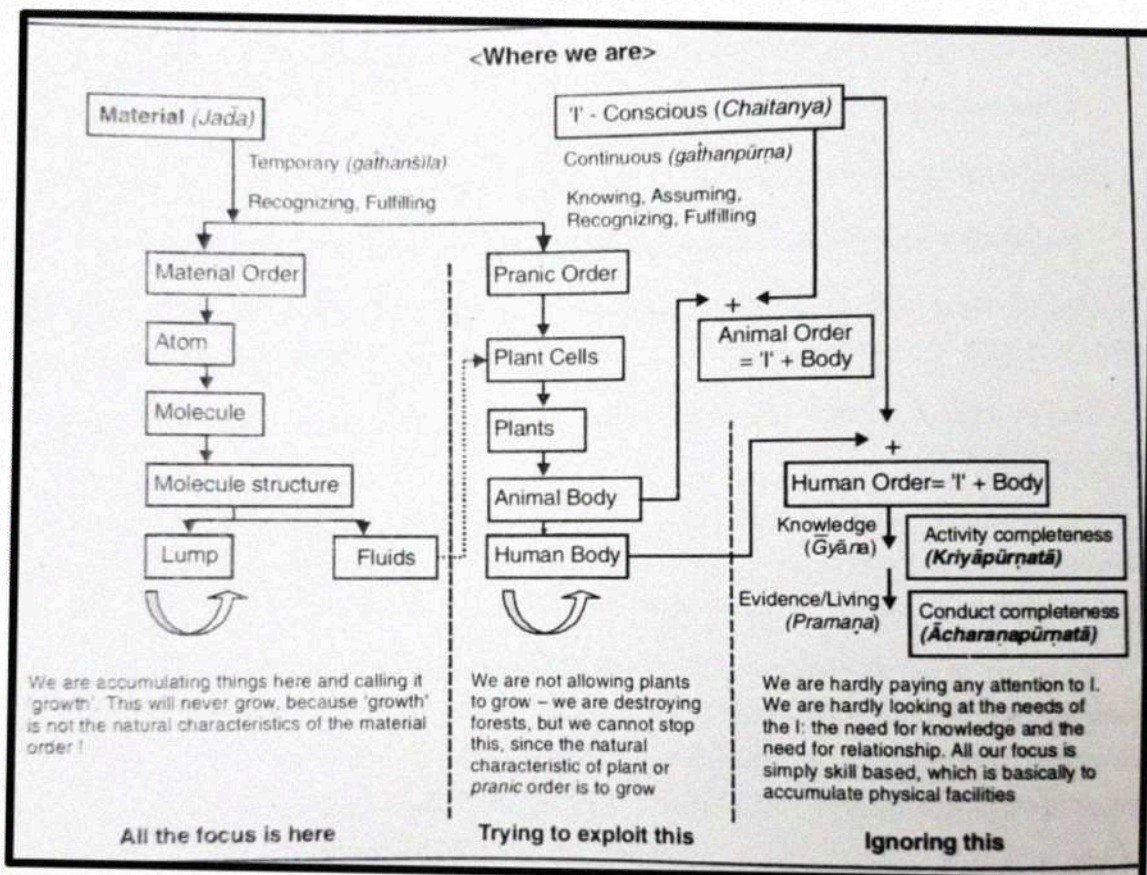
The following diagrams help us to understand the three questions:

What are we doing today?

Where we are?

Where we really want to be?

DIAGRAM 1





# Universal Human Values

## Unit-IV

### Understanding harmony in Nature & Existence

DIAGRAM 2

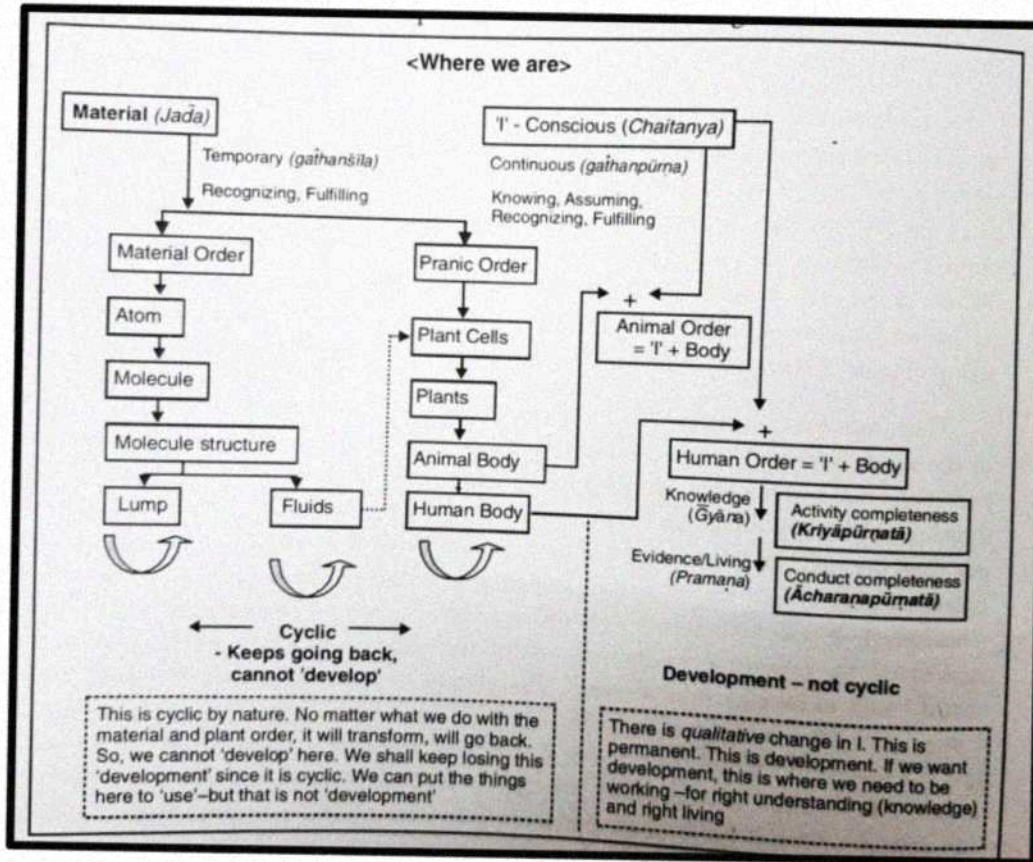
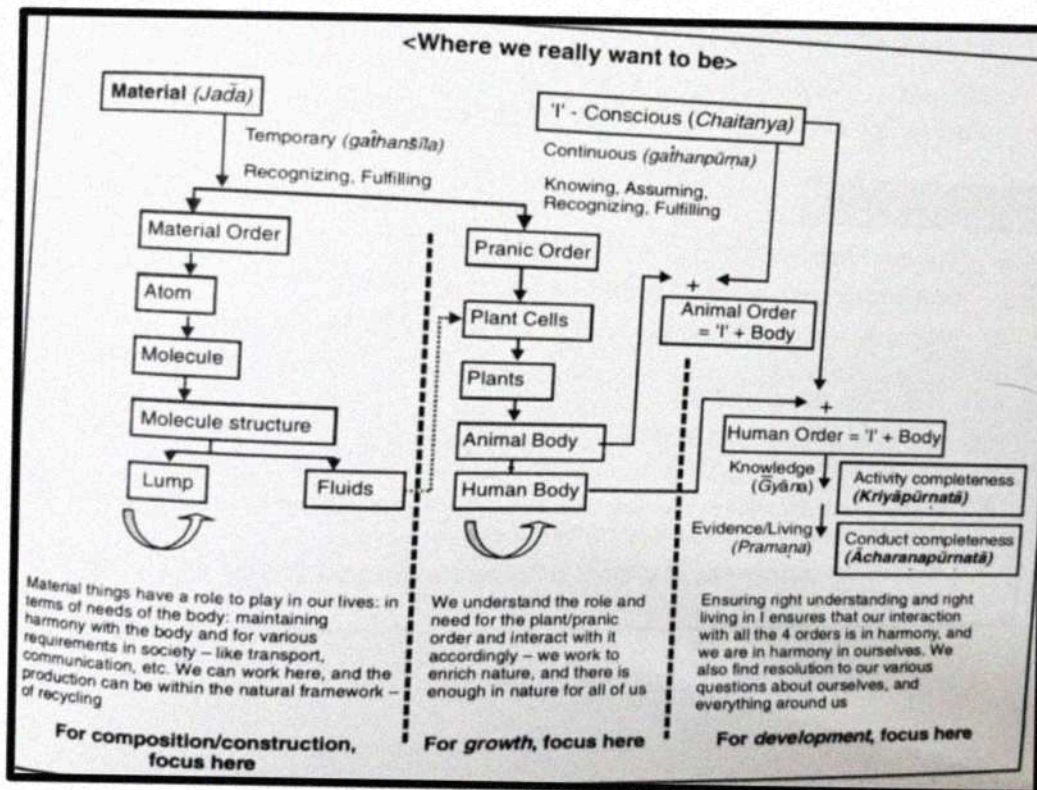


DIAGRAM 3





# Universal Human Values

## Unit-V

### Holistic Understanding of Harmony on Professional Ethics.

Q 1. What is ethical human conduct?

OR

How does right understanding provide the basis for ethical human conduct? Give two examples.

**Ans.** The right understanding gained through self-exploration enables us to identify the definitiveness of human conduct which may also be called the **ethical human conduct**. It is the same for all human beings. So we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. **Unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct.**

Q 2. What is ethical human conduct? Explain in terms of values, policies and character with appropriate examples.

**Ans.** It is the same for all human beings. So we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. It can be understood in terms of the following:

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

1. **Values (Mulya):** Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava. The values of a human being can be enumerated as thirty, which are listed below:

A) Values in self (Jivan Mulya):

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

B) Values in Human - Human Relationship (Sambandh Mulya):

#### Established - Values Expressed - Values

1. Visvasa (Trust) Saujanya (Complementariness)	10
2. Sammana (Respect) Sauhardra (Compliance)	113
3. Sneha (Affection) Nistha (Commitment)	124



# Universal Human Values

## Unit-V

### Holistic Understanding of Harmony on Professional Ethics.

4. Mamta (Care) Udarata (Generosity)	13
5 Vatsalya (Guidance) Sahajata (Spontaneity)	14
6 Shraddha (Reverence) Pujyata (Obedience)	15
7 Gaurava (Glory) Saralata (Ease)	16
8 Kritagyata (Gratitude) Saumyata (Self-Restraint)	17
9 Prema (Love) Ananyata (Unanimity)	18

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

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

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

D) 1. Values of Human Being in the Interaction with the Rest of the Nature (Vastu Mulya):

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

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

**Policy (Niti):** The decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resources (self, body and wealth - mana, tana and dhana). Have three parts:

- Economic Value (Artha Niti): enrichment of self, body and wealth
- Political Value (Rajya Niti): protection of self, body and wealth
- Policy for Universal Human Order (Dharma Niti): right utilization of self, body and wealth

**Character (Charitra):** The definiteness of my desire, thought and selection gives definiteness to my living.

- Sva Nari, Sva Purush: Chastity in conjugal relationship
- Sva Dhana: Rightful production, acquisition and utilization of wealth
- Dayapurna Vyavahar and Dayapurna Karya: Kindness in behaviour (people friendly)



# Universal Human Values

## Unit-V

### Holistic Understanding of Harmony on Professional Ethics.

andwork (eco friendly)

**Q 3. What are the values in interaction of human beings with the material things? Give one example of each.**

OR

**What is utility value and artistic value? How are both important in human life? Explain with example.**

OR

**'When there is no utility there is no scope for art too'. Explain.**

**Ans.** Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava. Values are a part of our ethical conduct. They are the natural outcome of realization and right understanding, which are always definite. Values need not to be imposed through fear, greed or blind belief. The vastu mulya (values of Human Being in the Interaction with the Rest of the Nature) is the participation of the human being with the rest of the nature. It is further categorized as:

- i. **Utility Value (Upyogita Mulya):** The participation of human being in ensuring the role of physical facility in nurture, protection and providing means for the body.
- ii. **Artistic value (kala mulya):** The participation of a human being in ensuring the role of physical facility to help and preserve its utility. For example, the utility value of a pen is that it aids in writing. This provides a means to the body. Providing a cap to the pen so that the ink does not spill, a proper design for holding of the pen while writing, etc. preserve the utility of the pen. A shirt has the utility that it protects the body. This is its utility value. Designing the shirt so that it can be easily put on is the artistic value.

**Q 4. What do you understand by definitiveness of ethical human conduct? Why is this definitiveness desirable?**

OR

**What do you mean by definitiveness of ethical human conduct? How can it be ensured?**

**Ans.** The right understanding gained through self-exploration also enables us to identify the definitiveness of human conduct which may also be called the **ethical human conduct**. It is the same for all human beings. So we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. Each one of us wants to have a definite conduct but presently we may not be able to ensure that. This is because we are presently living on the basis of our pre-conditionings or assumptions which are not in consonance with the truth or the right understanding. But, this situation neither gives satisfaction



# Universal Human Values

## Unit-V

### Holistic Understanding of Harmony on Professional Ethics.

to us not to others. We do see the human beings struggling to find out what the right conduct is and in the process, exhibiting a wide variety of attributes. We also see people debating endlessly about what they consider to be ethical. But **unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct.** It can be understood in terms of the following:

1. Values (Mulya) : Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava is known as values. Values are a part of our ethical conduct.
2. Policy (Niti) : policy is the decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resources (self, body and wealth - mana, tana and dhana).
3. Character (Charitra) : The definitiveness of my desire, thought and selection gives definitiveness to my living. Definitiveness of character is the outcome of the definitiveness of my behaviour and work.

#### Q 5. Comment on Profession - in the light of comprehensive human goal

Ans.

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

#### Q 6. Define ethics. Or what do you mean by ethics?

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



# Universal Human Values

## Unit-V

### Holistic Understanding of Harmony on Professional Ethics.

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

**Q 7. What do you mean by professional ethics?**

**Ans.** Professional ethics means to develop professional competence with ethical human conduct. Ethical human conduct means definitiveness of human conduct. Ethical human conduct is the foundation of professional ethics. The only effective way to ensure professional ethics is through correct appraisal and systematic development of ethical competence in the professional (the human being). Profession is a significant domain of human activity targeted towards participating in the larger order which includes the society and nature around. Thus, it is a meaningful participation for each one in one or more of the five domains of human endeavour needed for a harmonious society. Ethical conduct of profession implies the right utilization of one's professional skills towards the fulfillment of comprehensive human goal and thus, meaningfully participates in the larger order. Professional ethics may be defined as a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment. Professional ethics concerns the moral issues that arise because of the specialist knowledge that professionals attain, and how the use of this knowledge should be governed when providing a service to the public.

**Q 8. What do you mean by competence in professional ethics? Elaborate with examples.**

**OR**

**What do you understand by competence in professional ethics? Give two examples of its implications in industry.**

**Ans.** Professional ethics means to develop professional competence with ethical human conduct. Developing ethical competence in the individual (profession) is the only effective way to ensure professional ethics. The development of ethical competence is a long term process to be achieved through appropriate value education. As profession is only a subset of the life activities, the competence in profession will only be the manifestation of one's right understanding. The salient features characterizing this competence can be summarized as follows:

1. Clarity about comprehensive human goal: Samadhan - Samridhi - Abhay - Sah-astitva, and its fulfilment through universal human order.
2. Confidence in oneself: Based on the right understanding of oneself and the rest of existence.
3. Mutually fulfilling behaviour: Clarity and confidence in ethical human conduct and its



# Universal Human Values

## Unit-V

### Holistic Understanding of Harmony on Professional Ethics.

correlation with sustained personal as well as collective happiness and prosperity.

4. Mutually enriching interaction with nature: Self-sufficiency in fulfilment of physical needs; ability to assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature. In the light of the above, one acquires the ability to identify and develop appropriate (people-friendly and eco-friendly) technologies, production systems etc.

**Q 9. What do you mean by 'universal human order'? What is your vision of a universal human order? Write in your own words.**

OR

**What do you mean by universal human order? What are its implications?**

**Ans.** Universal human order (sarvabhauma vyavastha) is a feeling of being related to every unit including human beings and other entities of nature. Having understood the comprehensive human goal, we are able to be in harmony not only with human beings, but also with the rest of the 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 endeavour (education, health etc) 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

**Q 10. What are the implications of value based living at all four levels of living?**

**Explain. Ans.** The implications of value-based living can be studied in the following terms:

**At the level of the individual** - Transition towards happiness and prosperity will take place at the individual level. It will instil self confidence, spontaneous joyfulness, peace, contentment and bliss in the self, and also perseverance, bravery and generosity in living of the individual.

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

**At the level of the society** - Fearlessness in the society, holistic systems for education, health,



## Universal Human Values

### Unit-V

#### Holistic Understanding of Harmony on Professional Ethics.

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

**Q 11. What would be the pragmatic implications of value-based living at the four levels? Briefly explain.**

**Ans.** The implications of value based living can be understood in the following terms:

**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

**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. Differentiations on the basis of body, physical facilities and beliefs will be reduced.

**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.

**Q 12. How do the current world views lead to contradictions and dilemmas in professional life? - Explain.**

**Ans. Contradictions and Dilemmas:** We can understand more clearly through examples how the contradictions and dilemmas are inherently generated by the prevailing worldview in which wealth maximization is perceived to be the prime objective. In such a paradigm, 'your loss is my gain'. Thus the other person's happiness seems to be in conflict with my happiness. In that case, the other people have to be exploited for one to gain affluence and there is no possibility of mutual fulfillment in a sustainable way. In the same way, exploitation of nature also becomes acceptable as it helps a person to accumulate wealth easily and there is no limit to this.

Let us analyse how such a world view affects the propensity of people in different professions. Take the example of business circles, whenever there is a scarcity of commodity due to say - monsoon failure or other natural disturbances or wars etc, the people in general are in distress and need succour; however in such a situation the businessmen endowed with materialistic world view will feel elated and look at it as an opportunity to make maximum profit. They feel that the



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market is 'improving' and they should take the maximum advantage of it, even accentuate it by hoarding and black marketing to serve their objective. Thus the interest of such businessmen and the consumers in general come in direct conflict. While in reality they are expected to be mutually complementary. In a similar way, ethical practices like adulteration and spurious production etc. are also adopted in an attempt to increase profits- albeit at the cost of greatly endangering public health and safety. An interesting example of the prevailing dichotomy is evident in the advertisements that we daily come across, particularly in case of various evidently harmful products like cigarettes, pan masala etc. Where on one hand, the use of these products is highly glamorized to attract the consumers and in the end there is an inconspicuous statutory warning indicating that the use of these products is injurious to health. Thus there is clear tendency of making profits by promoting the sale of the products which are injurious to public health. In such a situation the dilemma as to how much importance is to be given to one's profit and how much to the welfare always remains unresolved.

**Q 13. What do you understand by holistic technology? Briefly explain.**

**OR**

**What is a holistic technology? Take any two such examples from the Indian tradition and elaborate on them.**

**OR**

**Describe briefly the criteria for evaluation of holistic technology. Support your answer with an example.**

**Ans.** The modern technologies and systems are all human inventions in response to the needs visualized under the influence of the prevailing worldview. Accordingly, they have been designed and optimized to the objective functions best suited to this world view. In order to facilitate the development of holistic technologies and systems, it will be necessary to visualize alternative objective functions and to formulate appropriate criteria for evaluation compatible with comprehensive human goal. Generally speaking, there are three broad criteria to guide the development of such technologies and systems, viz.,

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

### Criteria for Technologies

The above mentioned general criteria can be itemized into more specific form as follows:

1. Catering to real human needs



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2. Compatible with natural systems and cycles
3. Facilitating effective utilization of human body, animals, plants and materials
4. Safe, user-friendly and conducive to health
5. Producing with local resources and expertise as far as possible
6. Promoting the use of renewable energy resources
7. Low cost and energy efficient
8. Enhancing human interaction and cooperation

**Q 14. Give a critical review of the current management models in profession.**

**Ans.** Learning from the Systems in Nature and Traditional Practices: If we really wish to gain an insight into the holistic systems, we have a lot to learn from systems of nature and from traditional practices. With modern developments in science and technology, and their widespread application, an impression has grown that the nature is primarily for exploitation as per the whims and fancies of human beings, the nature has to be tamed/controlled and exploited for human enjoyment. Further, it is believed that the systems in nature are all primitive and have to be replaced by man-made systems. This is how one looks at 'development'. Similarly, it is also believed that the traditional practices are obsolete and have to be rejected outright. This arrogant attitude towards nature and the traditional know-how has caused much damage to humanity in recent times. It is high time we critically examine these beliefs and rectify them in the light of right understanding.

In reality, nature is not only our nourisher but also a learning ground. The human beings are an integral part of this self-sustaining nature and it is essential to understand its functioning and systems to live in harmony with it. After all, it is only by diligent study of nature that all the laws and principles governing various processes have been discovered by human beings. In a similar way, the systems and cycles of nature also need to be understood and emulated as required in man-made designs. Then only, we can correctly visualize and evolve the holistic way of living.

As for the traditional practices, it is true that with increase in knowledge and skills, and with changing needs, it is necessary to make improvisations in technologies and systems of human use, however, in order to do that it is essential to critically evaluate their strengths and weaknesses. It is important to identify the characteristics which have enabled the traditional practices to serve humanity for long periods. The eco-friendly and people-friendly characteristics of many traditional practices are very much worthy of our recognition and retention. Then we will be in a better position to utilize our present day knowledge to augment the systems and make them more effective, efficient and more suited to current needs. For example, we can learn a lot



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from the traditional practices of eco-friendly agriculture techniques, watershed management, eco-restoration, herbal formulations, preservation techniques, and artisanal practices and so on. It does not amount to going backwards but rather enables us to avail from the vast storehouse of wisdom and experience so that we become better prepared to take the leap forward in the right direction.

**Q 15. Critically examine the issues in professional ethics in the current scenario.**

OR

List any five unethical practices in profession today and the methods being tried to curb them.

OR

What are the reasons of unethical practices in profession today? What is the real solution to the above problems? Give your opinion.

OR

Elaborate on any two practices that are unethical but still quite prevalent in profession today. Suggest few measures to solve the problems in a sustainable way.

OR

Mention some of the unethical practices in society today. How do the prevailing world views lead to such unethical practices?

- **Ans.** The unethical practices are rapidly increasing and their impact is also becoming far-reaching. Corruption in multifarious manifestations is afflicting all the professions like a virus. Similarly, other unethical practices are also proliferating and getting out of control. It appears as if human ingenuity is being increasingly harnessed to devise newer and subtler ways to thwart the ethical conduct of profession, to twist the laws and to beat the system. As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offences and kickbacks in large scale purchases. Lapses on the part of big organizations in ethical conduct of profession have led to large scale disasters, such as Bhopal Gas Tragedy, the Chernobyl Disaster, etc. endangering public life and prosperity, and causing serious degradation to environment.
- This menace becomes even more serious as unethical politics are adopted collectively by large industries, cartels, multinational corporations and even national governments. We are also quite familiar how misleading propaganda, advertisements using sex-appeal, the influence of show business ad celebrities are being employed to influence the public mind for promoting all types of products which are not quite conducive to human welfare. We may enlist some salient categories of these unethical practices as follows:



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

Q 16. Explain how Identification of svatva leads to svatantrata and svarajya.

OR

You were introduced to the words Svavta, svatantrata and svarajya. How does the self-exploration help you to identify svatva and transition to swatantrata and swarajya?

OR

How does exploring our svatva leads to svatantrata and svarajya.

OR

Elaborate on the meaning of swatva (innateness), swatantrata (self organization) and swarajya (self expression). How are they related?

- **Ans.** We are exploring our svatva and in the process of self-verification and living accordingly, we are attaining svatantrata and svarajya. Having discussed the content of right understanding, we can see how we explored our svatva (our natural acceptance) at different levels of our living and how the dialogue that started in us helped us getting rid of our preconceived notions, our dilemmas, contradictions and compulsions, either external or internal.
- Having explored our svatva, we are able to live accordingly and this way, we become svatantra. The more, we attain this self-organized state, we are able to live in harmony with others and also we are able to help others attain this state. This leads to our participation in svarajya. It is a natural process. It leads by itself, without any external force.
- From here we get an important message: the effort towards ensuring orderliness in the society is possible and is sustained by ensuring orderliness in ourselves. Every mechanism to bring order in 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.