

**teachers' manual** for  
a foundation course in

# **HUMAN VALUES** and professional ethics



Presenting a universal approach to value education  
- through self-exploration

**3<sup>rd</sup>**  
Revised  
Edition

What is  
my role in  
this existence?



**R R Gaur**

**R Asthana**

**G P Bagaria**

# **Teachers' Manual for A Foundation Course in Human Values and Professional Ethics**

RR Gaur, R Asthana, GP Bagaria

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# CONTENTS

Preface	ix
Course Objectives	xiii
Course Methodology	xv
Oriental Guidelines for Teachers	xvii
Facilitating Self-exploration in the Student	xvii
Maintaining the Flow of Content	xviii
Responding to Questions	xix
Avoid	xx
Teacher's Expectation from the Students	xxi
Teacher as a Co-explorer and Facilitator	xxi
Course Syllabus	xxiii
Lecture Plans	xxv

## **Module I – Introduction to Value Education**

Lecture 1: Understanding Value Education	3
Lecture 2: Self-exploration as the Process for Value Education	8
Lecture 3: Basic Human Aspirations and their Fulfilment	15
Lecture 4: Right Understanding, Relationship and Physical Facility	20
Lecture 5: Happiness and Prosperity - Current Scenario	25
Lecture 6: Method to Fulfil the Basic Human Aspirations	30

---

---

## **Module 2 – Harmony in the Human Being**

---

Lecture 7: Understanding the Human Being as Co-existence of the Self and the Body	37
Lecture 8: Distinguishing between the Needs of the Self and the Body	42
Lecture 9: The Body as an Instrument of the Self	46
Lecture 10: Understanding Harmony in the Self	49
Lecture 11: Harmony of the Self with the Body	55
Lecture 12: Programme to Ensure Self-regulation and Health	59

## **Module 3 – Harmony in the Family and Society**

---

Lecture 13: Understanding Harmony in the Family - The Basic Unit of Human Interaction	65
Lecture 14: 'Trust' - The Foundational Value in Relationship	70
Lecture 15: Respect - As the Right Evaluation	75
Lecture 16: Other Values in Human-to-Human Relationship	80
Lecture 17: Understanding Harmony in the Society	85
Lecture 18: Vision for the Universal Human Order	93

## **Module 4 – Harmony in the Nature (Existence)**

---

Lecture 19: Understanding Harmony in Nature	99
Lecture 20: Interconnectedness, Self-regulation and Mutual Fulfilment among the Four Orders of Nature	103
Lecture 21: Realizing Existence as Co-existence at All Levels	108
Lecture 22: The Holistic Perception of Harmony in Existence	111

---

---

**Module 5 – Implications of the Holistic Understanding  
– A Look at Professional Ethics**

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Lecture 23: Basis for Universal Human Values	121
Lecture 24: Definitiveness of (Ethical) Human Conduct	125
Lecture 25: Professional Ethics in the Light of Right Understanding	128
Lecture 26: A Basis for Humanistic Education, Humanistic Constitution and Universal Human Order	133
Lecture 27: Holistic Technologies, Production Systems and Management Models-Typical Case Studies	137
Lecture 28: Strategies for Transition towards Value-based Life and Profession	145
Guidelines and Content for Practice Sessions	149
Practice Sessions for Module 1 - Introduction to Value Education	150
Practice Sessions for Module 2 - Harmony in the Human Being	155
Practice Sessions for Module 3 - Harmony in the Family and Society	162
Practice Sessions for Module 4 - Harmony in the Nature (Existence)	168
Practice Sessions for Module 5 - Implications of the Holistic Understanding - A Look at Professional Ethics	171
Socially Relevant Projects	174
Guidelines for Evaluation	177
Faculty Log (For Your Own Self-reflection)	180
Faculty Development Programs	181
Teaching Resources	183

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## PREFACE

Dear reader, we appreciate your interest and commitment to take up the teaching of this innovative and important subject – the foundation course on ‘Universal Human Values and Professional Ethics’.

The prime need of value education is for understanding human aspiration and the programme for its fulfilment – as a preparation to live a fulfilling life. For that it is important to holistically understand the human reality – from the individual, to the family, society and nature/existence and understand the role of the human being at each of these levels.

The present education system has largely become skill-biased; the emphasis is on introducing more and more of skill training, with hardly any emphasis on the development of a holistic perspective and inculcation of human values. This is an important missing link in the present education curricula. The fallout of this lacuna is clearly visible in the form of serious crises at the individual, family, societal and environmental levels. This foundation course is intended to be the primary step towards fulfilling this long-felt need. In this course:

- The course content is universal, rational, verifiable and leads to harmony in all aspects and levels of living.
- The prime focus throughout the course is towards affecting a qualitative development in the consciousness of the student, the development of a holistic worldview and fulfilment in living, rather than on mere information transfer.
- The whole content is presented in the form of proposals for self-exploration on one’s own right. Students are encouraged and facilitated to verify these proposals on the basis of their natural acceptance and validate them experientially in living.

- The style of presentation is in the form of a dialogue with ample clarification, exemplification and even repetition to help the students to assimilate the core proposals and connect it to their every-day life.

More recently, NEP-2020 has given a tremendous boost to this, “Education is fundamental for achieving full human potential, developing an equitable and just society and promoting national development”.

This hope can be appropriately fulfilled by incorporating value education in the present education system. Of course, that is only an initial step towards value-based education and value-based living, which are essential for the complete fulfilment of the aspirations articulated by the various commissions on education, and now in NEP 2020.

The spadework for formulation of the contents for a regular course was carried out at NRCVVEE (National Resource Center for Value Education in Engineering) in IIT Delhi since 2001 involving extensive consultations with various stalwarts. From 2005, IIIT Hyderabad started conducting full-scale implementational experiments at the level of an institute to introduce a two-semester course on human values for the engineering students. In 2009, UP Technical University (now called Dr. APJ Abdul Kalam Technical University), Lucknow decided to launch the foundation course in ‘Human Values and Professional Ethics’ in large scale implementation of Human Values in Higher Technical Education. The first edition of the text-book and teacher’s manual were brought out at this juncture to meet the requirement of teaching material for this implementation.

In the last 20 years, more than 100 universities with more than 6000 institutions across every state in India have taken the initiative of offering this foundation course as a core part of their academic curricula. In 2017, the All India Council for Technical Education (AICTE) included Universal Human Values as an essential component of the model curriculum for technical education throughout India. It is included as a mandatory 3-credit full-semester course in the 3<sup>rd</sup>/4<sup>th</sup> semester and also as a core part of the student induction programme. Since 2022, AICTE has started work for offering a Minor Degree in UHV.

The experience of more than a decade of the focussed effort has brought us significant insights in this domain. We have tried to include them in this second revised edition of both the text-book as well as this teacher’s manual.

We can now confidently say that in the present form this foundation course in Universal Human Values (UHV) is one such universal content and methodology which can effectively be implemented for introducing human values in education. We are able to see that:

- Human values are definite.
- Human values can be taught in the sense that youth, regardless of their background, can explore, discover and develop the humanness in them.
- Students find it interesting, when it is shared as a proposal for self-exploration (rather than a set of instructions or do's and don'ts).
- Self-exploration is an effective means of self-evolution. There is significant perceptual as well as behavioural transformation in those exploring seriously.
- Problems are an indication of the lack of clarity and effort in line with our existential or our true human aspiration. Therefore, with focussed effort for human aspiration with clarity, commitment and competence for its fulfilment, the problems naturally diminish and eventually go away.

This course is primarily targeted towards the students entering higher education, although it can also be effectively used for the school students in the upper secondary classes. At this stage the students are not only inquisitive but also ready to reason out logically, explore for themselves and then accept things rather than blindly accept sermons or emulate their elders (while the younger children tend to learn more by observation and emulating their elders and icons). Hence an exploratory and experiential approach has been used in this course.

For the preparation of faculty, now there are a series of 8-day Faculty Development Programs (FDPs). These are described in the section on faculty development, towards the end of this manual.

This manual provides general guidelines as well as the templates for planning the lectures. Each lecture starts with a recap and ends with a crisp key takeaways. In addition, practice exercises to connect the proposals with real-life situations, creative project ideas and guidelines for evaluation of the students are also given. Needless to emphasise that the textbook for this course, which has been thoroughly revised and enriched in its second edition, provides the main teaching material. In addition, the following supporting material is also available through the web-site:

- A set of lecture-wise presentations.
- Frequently asked questions.
- Videos used in practice sessions.
- Links to videos of each lecture (available on YouTube).
- FDP schedules and registration links.
- Real-life experiences of teachers and students regarding this course.
- Latest updates.

We encourage you to be a co-explorer with your students to explore and evaluate the proposals. We trust that this will help teachers and students in living a fulfilling life. Along with that, you refine or develop ability to contribute meaningfully in the family, society and to humanity at large. It may be pointed out that diligent involvement in the teaching of this course will be highly rewarding for your own personal development as well!

We wish you happy exploration and an enriching teaching experience!

**R R GAUR**

**R ASTHANA**

**G P BAGARIA**

## COURSE OBJECTIVES

This introductory course input is intended:

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

Thus, this course is intended to provide the much needed orientational input in Value Education to the young enquiring minds for the development of their full human potential; and ultimately leading to a humane society, which is just and equitable by way of:

1. Facilitating the development of a holistic perspective through a systematic study of the harmony in every aspect of living – from individual to family, society and nature/existence and to discover the innate value of human being in every aspect of life.
2. Developing the competence and commitment to live with fulfilment in every aspect of life:
  - a. As an individual human being.
  - b. As a member of the family, i.e. in human-human relationship.

- c. As a member of the society.
  - d. As a unit in nature/existence.
3. Strengthening the commitment and competence for ethical behaviour, work and ethical participation in the profession (this is essentially a natural outcome of 2, above)

It may be pertinent to mention that this course also presents a rather 'unconventional', but more fundamental approach to professional ethics where the major focus is on the development of the ethical competence of the individual rather than relying only on codes of conduct, oaths, whistle-blowing etc. An ethically competent professional will be the most effective safeguard for professional ethics; the other measures are of secondary importance.

## COURSE METHODOLOGY

The methodology of this course is explorational and reflective. It involves a systematic and rational study of the human being vis-à-vis the rest of existence. It encourages the learner to discover what is truly and innately valuable for them – in every aspect of life.

The process is one of self-investigation and self-exploration. Whatever is found as reality or truth is stated as a proposal by the teacher. Students are facilitated to verify each proposal on their own right. The verification is based on their Natural Acceptance and also on their validation of each proposal experientially in living. Students are encouraged to seek clarifications, ask questions, clarify their doubts etc.

It is a process of dialogue. It begins with a dialogue between the teacher and the students; and then the dialogue continues in the students. This dialogue within is the self-exploration. It leads to their self-evolution.

In the process, the student develops understanding or the critical ability to distinguish between what is of value and what is superficial in life; in all possible aspects of living.

It helps students to be self-referential or self-confident that they can make the right decisions (which lead to harmony within and harmony with the world outside) on their own right, rather than merely on the basis of assumptions or peer-pressure. It further leads to commitment and courage to act on the basis of their own understanding.

Self-exploration also enables the learner to critically evaluate their pre-conditionings and present beliefs.

The course methodology is not a process in which one is expected to merely memorise and assume what is taught. It is not a set of sermons, do's and don'ts, dogmas, beliefs or value prescriptions.



## ORIENTATIONAL GUIDELINES FOR TEACHERS

### Facilitating Self-exploration in the Student

The success of this course lies in enabling the student to refer to their natural acceptance, which is innate and invariant in every human being. This forms the basis for self-exploration. The teacher is expected to facilitate the process of self-exploration in the student, rather than getting them to mug up some specific content or to cover a specific syllabus alone.

The real success of the course is depicted by the triggering of the process of self-exploration, indications of perceptual transformation, decrease in confusion and contradictions, and increase in self-confidence through practice based on the right understanding.

The role of the teacher is primarily that of a facilitator, systematically presenting the facts and facets of reality as proposals, enabling the students to analyse and verify them on the basis of their natural acceptance. Some suggestions in this context are:

- Place each proposal clearly, supported by examples, data, incidents, stories, etc.
- Ask relevant questions to initiate the process of exploration in them.
- Pause, allow time for self-verification by the student and allow student to ask questions.
- Listen to their questions carefully and answer with responsibility even if the question is not very relevant.
- Bring attention back to the proposal being discussed after Q&A.

## Maintaining the Flow of Content

Care should be taken to correlate all the points of discussion to the central theme. Accordingly, there has to be a clear running thread which needs to be repeatedly pointed out to the students during the whole course. Basically, all human beings need to understand the harmony in existence (in themselves, with other human beings and with nature/existence). When all our feelings, thoughts, behaviour and work are to be guided by this understanding, there is harmony and happiness. So, this underlying harmony at each level is to be emphasised repetitively, but in subtly different ways, to bring it to consolidate their understanding.

It may be pointed out that human beings are being governed mostly by their pre-conditionings and sensory experiences and one is generally very hesitant to re-look at them. Usually, there is a strong effort to justify or defend this stand. Thus, it requires a little effort in the beginning to screen through one's beliefs and assumptions. However, once a breakthrough is achieved, the subsequent journey is very pleasant and relieving.

Whenever a new concept is presented, there is normally a lot of apprehension in the minds of the students about its workability, feasibility etc. In fact, even without grasping the essence of the concept, one tends to seek readymade solutions of the prevailing problems with the help of the new concept. The right way to approach, is to carefully grasp the complete concept, then verify it on the basis of natural acceptance and experience. Only after that, it is possible to work for its implementation in specific life situations.

It always needs to be kept in mind that all the discussions are finally correlated with our real life and need to get reflected in our thought, behaviour and work. This needs to be illustrated sufficiently through examples from our life and profession.

Lectures need to include the following points:

- Short recap of previous topic.
- Brief response to the home work and sharing by the students.

- Elaboration and discussion on current topic:
  - ❖ Place the proposals for the self-verification by the student. Help them to verify the proposal, rather than quickly assuming it to be right or wrong.
  - ❖ Give them time and opportunity to explore, to seek clarifications, ask questions etc.
  - ❖ Don't be in a hurry to finish the content.
- At the end of the lecture, do present a point-wise summary of the key takeaways.
- Before closing, give a home-assignment to reinforce their grasp of the content and self-reflection about it.

## Responding to Questions

Students may not ask questions to start with. Many students have lost interest in classes and confidence in the older generation. Either parents or teachers (or both) have reacted or given their ready-made solutions instead of responding to their underlying curiosity, which is natural for any child. However, once they feel comfortable with the teacher, they will express themselves, tentatively at first, then with more confidence. When they do ask questions, it is extremely important to respond.

If their question is not properly formulated, then formulate it properly and ask them if that is indeed their question. It is necessary to find out the underlying reality or harmony that the question is related to. The question is arising out of the part of the reality that they are unfamiliar with. The most important part of the answer is to provide a related proposal that they are able to explore and verify. In this way, the student's self-exploration can lead to arriving at the conclusion on his own right, rather than believing or mugging up a given statement.

For example, there may be a question "how can we say that all human beings are similar"? The question is related to the reality human-being. This question may be reformulated as "in what way is one human being (particularly the Self) similar

to another”? If the student is able to see that human being is the co-existence of the Body and the Self, then the teacher can ask the student to explore the part of the Self being referred to as their Natural Acceptance. So, when the student tries to verify his own natural acceptance as “to be happy and make the other happy”, he may be able to see that the other also has the same natural acceptance. Therefore, the student may be able to conclude that ‘human beings are similar (at least as far as their natural acceptance is concerned)’. Like this, the student may be successively guided to explore the purpose, programme and potential of the Self.

There may be questions that are about multiple levels of living. Even such questions may be handled similarly, with specific proposals to explore, but at the multiple levels of living, drawn from the question. An answer addressing to multiple levels of living will help the students develop a holistic perspective and add to their self-confidence.

For example, there may be a question “how can we respect a thief”? In addition to seeing the thief also as a human being, with the same natural acceptance, you may ask the student to explore into the motivation for their desires. If the student is able to see that the thief’s desire is based on preconditioning like ‘happiness = physical facility’, ‘physical facility is most important (more than relationship)’ etc., the student may be able to rightly evaluate the thief. S(he) may be able to appreciate that these preconditioning are prevailing in the family and in the society. S(he) may also be able to see that such preconditioning is part of the education, including that which the thief must have got. Like this, s(he) may be able to appreciate the need for the right kind of education in the society. This particular question pertains to the individual, the family and the society.

## **Avoid**

- Comparing with existing beliefs/notions.
- Jumps to readymade solutions.
- Sermonising, even Convincing.
- Judging the student – better to provide the yardstick to do a self-evaluation, rather than passing judgement on them.

- Giving prescriptions in the form of do's and don'ts.
- Mixing any other content (which is not in line with the guidelines – universal, logical, verifiable, leading to harmony) while teaching this course.

## **Teacher's Expectation from the Students**

The process of self-exploration may be new and unfamiliar for most. It may also appear to be difficult, particularly in the initial stages. A teacher who is making sincere effort on their own self-exploration would realise this. The teacher would also be able to see that s(he) is able to convey and answer questions more clearly about proposals which s(he) has understood and is also living by them.

It is necessary that the teacher takes due cognizance of the present state of their students. Even though everyone intrinsically has the desire to understand what is right and to live in accordance with it, their actual thinking and behaviour are greatly influenced by their previous beliefs and pre-conditionings which may be hard to relinquish. Accordingly, the teacher needs to have perseverance and moderate their expectations from students.

Of course, once the student begins self-exploration, it is only a matter of consistent effort of validating the proposals and ultimately, realizing the underlying harmony in its completeness as there is a definite completion point.

## **Teacher as a Co-explorer and Facilitator**

While engaged in teaching of this course, it is of prime importance that the teacher is also simultaneously making efforts for his/her own excellence. Such a teacher will be able to command reverence and keen attention from the students. In the ancient Indian tradition, the word 'acharya' used for the teacher implies 'the one whose conduct is excellent and worthy of adoption'.

Once students are assured about the teacher and the intent of this course, they may start sharing and discussing their personal problems first; and then their aspirations in the form of questions.

When a teacher is preparing and sharing the content as a co-explorer:

- The teacher comes to know what s(he) has really understood and what is just assumed or believed.
- Many things flash, become clear during the preparation or the sharing. This is due to the intensity of the exploration during this opportunity.
- The teacher develops further commitment for understanding and living the values.

In this way, the sincere teacher is one of the major beneficiaries!

# COURSE SYLLABUS

[L-T-P: 2-0-2]

The whole course is divided into 5 modules over 28 lectures.

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

## **Module 1 – Introduction to Value Education** **[6]**

- Understanding Value Education
- Self-exploration as the Process for Value Education
- Continuous Happiness and Prosperity – the Basic Human Aspirations and their Fulfilment
- Right Understanding, Relationship and Physical Facility
- Happiness and Prosperity – Current Scenario
- Method to Fulfil the Basic Human Aspirations

## **Module 2 – Harmony in the Human Being** **[6]**

- Understanding Human being as the Co-existence of the Self and the Body
- Distinguishing between the Needs of the Self and the Body
- The Body as an Instrument of the Self
- Understanding Harmony in the Self
- Harmony of the Self with the Body
- Programme to Ensure self-regulation and Health

**Module 3 – Harmony in the Family and Society** [6]

- Harmony in the Family – the Basic Unit of Human Interaction
- 'Trust' – the Foundational Value in Relationship
- 'Respect' – as the Right Evaluation
- Values in Human-to-Human Relationship
- Understanding Harmony in the Society
- Vision for the Universal Human Order

**Module 4 – Harmony in the Nature (Existence)** [4]

- Understanding Harmony in the Nature
- Interconnectedness, self-regulation and Mutual Fulfilment among the Four Orders of Nature
- Realizing Existence as Co-existence at All Levels
- The Holistic Perception of Harmony in Existence

**Module 5 – Implications of the Holistic Understanding –  
a Look at Professional Ethics** [6]

- Basis for Universal Human Values
- Definitiveness of (Ethical) Human Conduct
- Professional Ethics in the light of Right Understanding
- A Basis for Humanistic Education, Humanistic Constitution and Universal Human Order
- Holistic Technologies, Production Systems and Management Models- Typical Case Studies
- Strategies for Transition towards Value-based Life and Profession

## LECTURE PLANS

- Begin the course with introduction of the teacher and the students.
- Introduce the course objective, course methodology, course structure and give a brief overview of the course contents (as given in the syllabus).
- Also give some orientational guidelines as to how to participate in this course.
- Motivate the students by pointing out the importance of the issues being discussed and the likely outcome in terms of making them clearer and comfortable in their thinking, and more confident about life and profession.



# MODULE 1

## INTRODUCTION TO VALUE EDUCATION

In this module, we will talk about the need for value education and what it is all about. For any input to qualify as human value, it has to fulfil certain basic guidelines. What could be those guidelines, what could be the content and process of value education if it is to be imparted in a classroom- such issues will be addressed. Then there will be discussion of the basic human aspiration, the basic requirements to fulfil the aspiration and the programme to fulfil the aspiration. For clarity on any topic, it is advisable to read the relevant portion from the book.



# LECTURE 1

## Understanding Value Education

*(For details, refer to Chapter 1 of the textbook<sup>1</sup>)*

### 1.1 Need for Value Education

All human beings aspire for a happy, fulfilling life. For a human being, there are two important questions pertaining to this:

- What is my aspiration? (What to do?)
- How to fulfil my aspiration? (How to do?)

The purpose of education is to facilitate the development of clarity on the aspiration and adequate competence to actualise it.

For this, it is essential to understand what a happy, fulfilling and successful life is – what is really valuable for human being; what is our purpose as a human being? Understanding human aspiration, or what is really valuable for human being, is the value domain. The subject which enables us to understand this domain is called ‘Value Education’ (VE). It enables us to understand our aspirations and visualise our goals for a fulfilling life and indicates the direction for their fulfillment. In relation to these issues, it also helps to remove our confusions and contradictions. In that sense, VE addresses the issues related to ‘what to do?’.

It is also necessary to learn the skills to actualise our aspirations. This is the skill domain. The subject which enables us to learn the skills is called

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<sup>1</sup> *A Foundation Course in Human Values and Professional Ethics*, R R Gaur, R Asthana, GP Bagaria, 3rd Revised Edition, UHV Publications, 2023 ISBN ???

'Skill Development' (SD). It enables us to learn the science, technology, management and other skills for fulfilling our aspiration. In that sense, SD addresses the issues related to 'how to do?'

Values and skills go hand in hand. Both values and skills are required. There is an essential complementarity between the two. The priority is values, then skills; i.e. first understanding 'what to do' and then developing the skills for 'how to do'. And of course, checking if this results into a fulfilling life!

The present education system has largely become skill-biased. For developing skills, the prime emphasis is on science and technology, without a base of values. Skills can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide a way to decide what really is valuable. The consequence of skill-biased education is clearly visible in the form of serious crises at the individual, societal and environmental level. Thus, there is a strong need to rectify this situation. Value education is a crucial missing link in the present education system.

But more importantly, the prime need of value education is to understand human aspirations, to discover what is truly valuable in life; and work out the programme for its fulfillment.

## **1.2 Guidelines for Value Education**

For any input to qualify for Value Education, the following guidelines for the content of the course are important:

- **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.

- **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.
- **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.
- **All Encompassing:** It needs to cover all dimensions (thought, behaviour, work and understanding) and levels (individual, family, society and nature/existence) of human life.
- **Leading to Harmony:** It ultimately needs to promote harmony within the individual, among human beings and with the entire nature.

### **1.3** Content of Value Education

**The value of an entity is its participation in the larger order of which it is a part.** The context is always the larger order. Value has to do with the participation of a unit in the larger order. E.g. a piece of chalk is a unit. The classroom is the larger order for this unit. The value of chalk is that it can be used to write on the blackboard for the desired functioning of the classroom.

The value or role of a human being is its participation in the larger order. E.g. my role in living with the other human being is to ensure the feeling of respect in the relationship. Interestingly, I feel happy in fulfilling my role; and it is fulfilling for the other as well!

This value is worth understanding, worth thinking about, worth living. The value of human being is to ensure mutual fulfilment in the larger order<sup>2</sup>, i.e. in the entire nature/existence, but starting from within themselves, then extending in their family and in the society.

Hence, to understand human values, we need to study the human reality along with all that is there in the entire nature/existence which constitutes the larger order. We need to explore and understand things as they are; so that we are able to recognise and fulfil our participation with them.

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, behaviour, work and realisation.
- 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 human being, human aspirations, happiness; understand the goal of human life comprehensively; 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.

## **1.4 Process of Value Education – Self-exploration**

Human Values can be understood by an appropriate process of self-discovery, because they are potentially there in each and every human being. There is already a natural acceptance for values in a human being. It is only that we have to discover them or become aware of them. Thus, the process for Value Education has to be that of self-exploration, and not of giving sermons or telling dos & don'ts.

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2 The word 'order' implies harmony throughout this manual

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 realise them and materialise them

This process of Self-exploration has to be in the form of a dialogue – a dialogue between the teacher and student to begin with; and finally, within the student – between ‘what I am’ and ‘what I really want to be’, which is the innate natural acceptance.

## **Key Takeaways**

The prime need of value education is to understand human aspirations, to discover what is truly valuable (human value) in life. Value of any entity is its participation in the larger order of which it is a part. The value of human being is its participation towards mutual fulfillment (harmony) starting from within themselves, then extending in their family, in the society and in nature. The content of value education has to be universal, rational, natural, verifiable and leading to harmony. The process of value education has to be a process of self-exploration, rather than being prescriptive.

## LECTURE 2

# Self-exploration as The Process for Value Education

*(For details, refer to Chapter 2 of the textbook)*

### Recap

In the previous lecture, we tried to understand what value education is. We also discussed the need, basic guidelines, content and process of value education. We saw that the process of value education is self-exploration.

In this lecture, we will elaborate on the process of self-exploration.

### **2.1** What is Self-exploration?

It is a process of seeing the reality on our own right, by our own investigation, observation and analysis. Through this process, we are trying to understand the reality that exists and our participation with it; this participation is what we are calling values.

The first step is to verify the given proposal on your own right, by referring it to your 'natural acceptance'. If the proposal is naturally acceptable to you, it is right for you. If it is not naturally acceptable to you, it is not right for you.

Further, self-exploration is a process of dialogue. To begin with, it is initiated as a dialogue between us and you. This course systematically presents a series of proposals for your exploration. As you explore, you try to verify the proposals and start asking these questions to yourself. Then, it turns into a dialogue within your own Self.

## 2.2 The Dialogue Within

It is a dialogue between “what I am” and “what is naturally acceptable to me” (refer to fig. 2-1).

“What I am” has to do with my desires, my thoughts, my expectations; all that is going on in my imagination. It includes the way I feel, the way I think, how I make decisions, what I expect from others and all that. It is my current competence on the basis of which I live.

“What is naturally acceptable to me” is what I really want to be, that is my natural acceptance. It is my intention. It is a basic reference which is a part and parcel of every human being. We may or may not be referring to it at present, but it is always there.

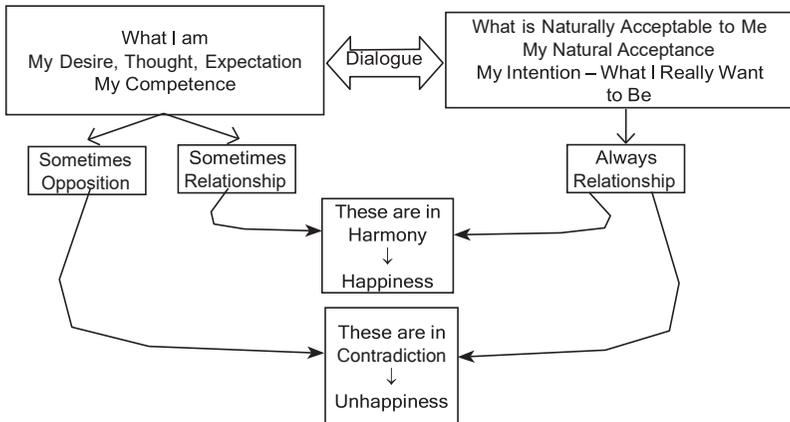


Fig. 2-1. ‘What I Am’ and ‘What I Really Want to Be’

When we are in harmony within, we are in state of happiness. When we are in a state of contradiction within, we are in the state of unhappiness. Therefore:

**Happiness is to be in a state of harmony.**

**Unhappiness is to be forced to be in a state of contradiction.**

We don't want to be in contradiction, so whenever there is contradiction, we want to run away from it; but if we cannot run away, and if we are forced to be in that state, we call it unhappiness.

It is possible for each one of us to do this self-exploration. The dialogue within constitutes the major part of it. Through this, we:

1. Discover our natural acceptance
2. Become aware of "what I am"
3. Can make effort to ensure harmony and happiness within by ensuring that "what I am" is in line with my natural acceptance.

### **2.3 The Content for Self-exploration**

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

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

If we are able to get the answer to these two things, practically all our questions are answered

### **2.4 The Process of Self-exploration**

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. This is the first part of the process.

The second part of self-exploration is experiential validation. It means trying to live according to the proposal. In living, there are two parts – one is the behaviour with other human beings and the second is work with

rest of nature. When we are behaving with human being 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. Similarly, when we are working with rest of nature on the basis of this proposal, we want to verify whether it leads to mutual prosperity or not. If it leads to mutual prosperity, it is a right proposal; if it does not lead to mutual prosperity, it is not a right proposal.

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

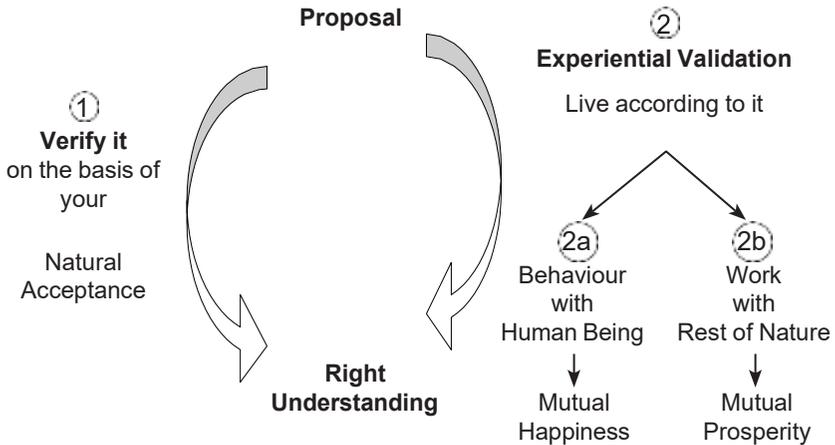


Fig. 2-2. Process of Self-exploration

## 2.5 Understanding Natural Acceptance – the Basis for Right Understanding

(Distinguishing between acceptance and natural acceptance)

Natural acceptance has to do with something fundamental, something

related to our purpose, something related to our basic desires. When we

ask a question related to these, we get a definite answer from our natural acceptance. For example,

- Is happiness naturally acceptable or is unhappiness naturally acceptable?
- Is it naturally acceptable to live in relationship or in opposition?
- What is naturally acceptable – to nurture your Body or to exploit it?

For all these questions, we get a definite answer when we refer to our natural acceptance.

On the other hand, we have an acceptance for our likes and dislikes, assumptions, pre-conditionings, beliefs, world-view, perspective, etc. but these may or may not be naturally acceptable to us.

Of course, all acceptances are not wrong. Passing them through our natural acceptance will validate them and contribute to our self-confidence.

Some of the characteristics of natural acceptance are:

- It does not change with time
- It does not change with place
- It does not change with the individual
- It is uncorrupted by likes and dislikes or assumptions or beliefs
- It is innate, a part and parcel of our being; we don't need to create it
- It is definite

As we refer to our natural acceptance, we become self-referential.

## **2.6 Important Implications of Self-exploration**

It will be quite educative to learn that the process of self-exploration can result in the following important implications, which will be conducive to a fulfilling life.

1. It is a process of knowing oneself and through that, knowing the entire existence.
2. It is a process of recognizing one's relationship with every unit in existence and fulfilling it.
3. It is a process of knowing human conduct and living accordingly.
4. It is a process of being in harmony within and in harmony with the entire existence.
5. It is a process of identifying our innateness and moving towards self-organization and self-expression.
6. It is a process of self-evolution (evolving as a human being) through self-exploration.

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

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

1. It is assuring
2. It is satisfying
3. It is universal
  - (i) Time: It holds good for all time – past, present and future
  - (ii) Space: It is the same at all places or locations
  - (iii) Individual: It is the same for every human being

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

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

## **Key Takeaways**

Self-exploration is a process of seeing the reality on our own right, by our own investigation, observation and analysis. It is a process of dialogue between “what I am” and “what is naturally acceptable to me”. It includes verifying the proposals on the basis of natural acceptance (which is not the same as acceptance) and validating experientially in living.

## LECTURE 3

# Basic Human Aspirations and their Fulfilment

*(For details, refer to Chapter 3 of the textbook)*

### Recap

While discussing self-exploration, we mentioned that there are two issues to be explored: first, what the basic aspiration of a human being is, and second, the process to fulfil this basic aspiration.

In this lecture, we will discuss these two issues further.

### **3.1** Continuous Happiness and Prosperity as Basic Human Aspirations

Whatever we think, whatever we do is with some end state in mind. That end state is our basic aspiration.

When you ask yourself:

- Do I want to be happy?
- Do I want to be prosperous?
- Do I want the continuity of happiness and prosperity?

The answers are in affirmative yes. We have a natural acceptance for continuity of happiness and prosperity. These are our basic aspirations.

## **3.2 Basic Requirements for Fulfilment of Human Aspirations**

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

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

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

This is something we need to explore in our own life. Where are we putting in our effort?

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

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

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

Now to look at the investment of your effort, find out:

- How much time and effort you are investing for physical facility, and
- How much time and effort you are investing for fulfilment in relationship?

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

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

With this discussion, the conclusion that we want to draw out of this is a very simple one:

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

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

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

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

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

While we do have a natural acceptance to live in relationship, are we actually able to ensure living in relationship? Have we understood this or just assumed it? To explore this further, find out if:

1. You want to live in relationship (harmony) with others or

2. You want to live in opposition with others or
3. You believe, living has to be necessarily in opposition with others, i.e. there is 'struggle for survival', 'survival of the fittest' and if you feel happy living this way?

A little introspection will show that out of these three, what is naturally acceptable is the first one. You certainly do not want to live in opposition with others. But you may be conditioned to think in a manner as mentioned in the third option. If we adopt the third option, it has significant negative implications in our life, in the family and in the society. We can see this all around today.

In relationship, what is generally happening today is something like this:

*Every time when there is fight, we want to resolve it. We start the next day with the thought that we don't want to fight today; but a fight takes place again (sometimes by the end of the same day).*

Does this happen with you, with your brother, sister, father, mother, spouse, children, with your friends, co-workers, etc.? Getting irritated, angry, not speaking for days, dragging each other to court, divorces, etc. are indicators of the situation in relationship.

For ensuring fulfilment in relationship, it is necessary to have right understanding about relationship.

From the preceding discussion, it may be concluded that **for fulfilment of human being- physical facility, relationship and right understanding - all three are necessary.**

We can see that physical facility, relationship and right understanding are three distinct realities. All three are required for fulfilment of human being. One cannot be substituted for the other.

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

## **Key Takeaways**

The basic aspiration of a human being is continuity of happiness and prosperity. To fulfil this, three things are required in order of priority: right understanding, relationship and physical facility, and one cannot be substituted for the other.

## LECTURE 4

# Right Understanding, Relationship and Physical Facility (Development of Human Consciousness)

*(For details, refer to Chapter 3 of the textbook)*

### Recap

In the previous lecture, we saw that the basic aspiration of a human being is continuity of happiness and prosperity, and to fulfil this, there are three things which are required: right understanding, relationship and physical facility. And this is the correct priority too for a human being.

Now we will further investigate into this and look into the programme for holistic development of a human being.

### **4.1** Right Understanding, Relationship and Physical Facility

Human being wants to live with continuous happiness and prosperity and this is possible by ensuring right understanding, fulfilment in relationship and physical facility in the correct priority. This is living with 'human consciousness'.

On the other hand, if one is living for physical facility alone, and not ensuring right understanding and right feeling in relationship, s(he) feels unhappy and makes others unhappy too. This is one outcome.

The other outcome is that if the right understanding is missing, one is not able to identify the need for physical facility. Now, if we are not able to identify our need for physical facility then regardless of how much physical facility we accumulate, we never feel that we have enough. We keep wanting more. This feeling of not having enough is the feeling of deprivation. As a result, one is deprived, exploiting and depriving others.

While physical facility alone may suffice for animals, it is not adequate for human being to be fulfilled. Under this condition, one is living with ‘animal consciousness’.

There are generally two kinds of people today:

1. Those lacking physical facility, unhappy and deprived
2. Those having physical facility, and yet unhappy and deprived

Try to find out where you are – at 1 or at 2?

Whereas we really want to be is in the following state, i.e.

3. Having physical facility, happy and prosperous.

It is easy to see that we naturally want to be in the state 3, of having more than required physical facility, happy and prosperous. However, today we seem to be at 1 or 2 and our effort is generally for 2. You can see that what is called development today largely takes us from ‘1’ to ‘2’.

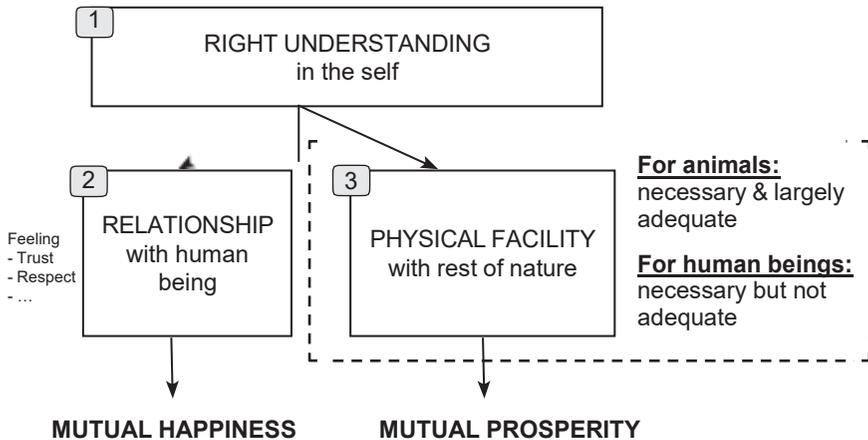


Fig. 4-1. Human Being Living with Right Understanding, Relationship and Physical Facility in Priority Order

Now, if we are able to ensure all three, i.e. right understanding, relationship and physical facility, in that order of priority, let us see the outcome (refer to fig. 4-1).

- Through right feeling in relationship, based on right understanding, we can ensure mutual happiness – happiness for ourselves as well as happiness for others.
- With right understanding, we can identify the need for physical facility. We can also learn how to produce using a mutually enriching production process. Once we are able to ensure the availability of more than required physical facility, we have a feeling of prosperity; isn't it?

## 4.2 Development of Human Consciousness

We can clearly envisage holistic development as the transformation of consciousness – to human consciousness. Of course, it will necessitate

working on all three – right understanding, fulfilment in relationship as well as physical facility; and in that order of priority.

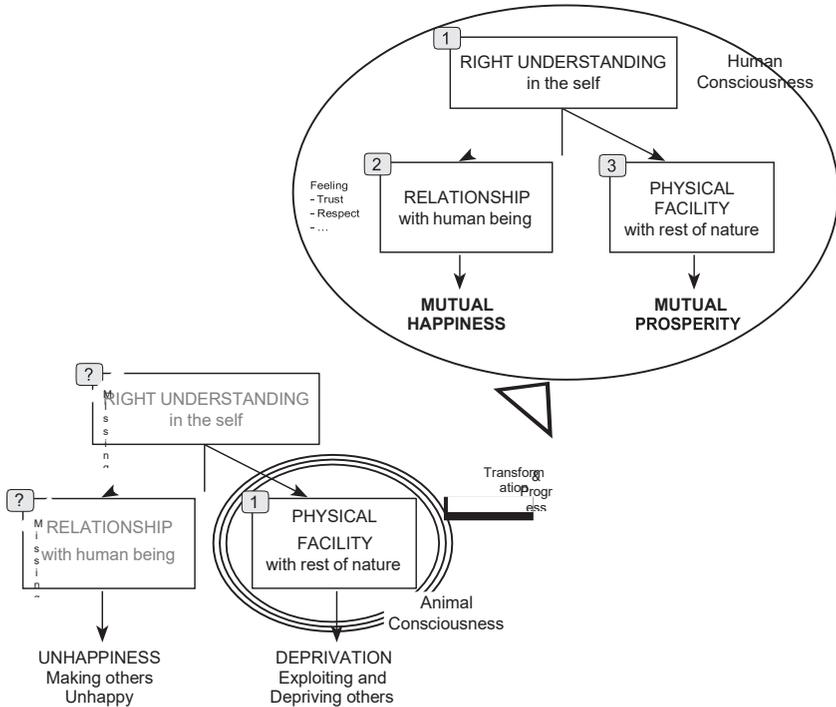


Fig. 4-2. Transformation, Progress, Development

### 4.3 Role of Education-Sanskar

(Enabling the Transformation to Human Consciousness)

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

For this, the education-sanskar has to ensure:

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

**Education is developing the right understanding (holistic perspective).**

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

## **Key Takeaways**

Human consciousness is living with continuous happiness and prosperity by ensuring right understanding, fulfilment in relationship and physical facility in the correct priority. Holistic development is the transformation from animal consciousness to human consciousness. Education-sanskar has the most significant role to play in this transformation.

## LECTURE 5

# Happiness and Prosperity - Current Scenario

## (A Look at The Prevailing NOTIONS of Happiness and Prosperity)

*(For details, refer to Chapter 4 of the textbook)*

### Recap

In the previous lecture, we identified continuity of happiness and prosperity as the basic aspiration, and discussed basic requirements to fulfil the aspiration. We also talked about consciousness development of a human being and role of education-sanskar in it.

In this lecture, we will take a critical look at the prevailing notions of happiness and prosperity in the society.

### **5.1** Prevailing Notions of Happiness

#### Continuity of Happiness from Physical Facility

Is it possible to ensure continuity of happiness by the consumption of physical facility, and the enjoyment of favourable sensation? Let us study this phenomenon and see what is taking place.

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

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

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

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

**Tasty-Necessary → Tasty-Unnecessary → Tasteless-Unnecessary → Intolerable**

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

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

### **Continuity of Happiness from Favourable Feeling from Others**

The second prevailing notion is that we can be happy by getting favourable feelings from others. We tend to feel happy when others pay attention to

us, when others praise us, when others respect us, care for us or express any favourable feeling to us.

But is it possible to ensure continuity of happiness by receiving favourable feeling from others? Let us study this phenomenon.

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

– If feeling is favourable → Happiness (Temporary)

– If feeling is unfavourable → Unhappiness (Temporary)

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

### **Is Happiness the same as Excitement?**

The question is whether the feeling that we get is happiness or something else.

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

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

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

## Other Prevailing Notions about Happiness

There are many other assumptions, questions and confusions about happiness. Let us see a few of them here. Try to explore if they are valid:

“I will be bored of happiness if I am always happy”.

“Happiness and unhappiness are two sides of the same coin” or  
“Happiness and unhappiness go together; they cannot be separated”  
or “Happiness and unhappiness are the two banks of a river and one  
is doomed to travel back and forth between the two”.

“Don't bother me with vague things like happiness. I have to live and  
deal with other more important things in my life”.

“If we become happy, progress will stop”.

“I need to be unhappy to recognise that I am happy”.

“We think of others only when we are unhappy. Thus, it is important  
/ useful to be unhappy so that one can help others”.

“Yes, I want happiness. But my desiring does not guarantee it. Why  
talk of that desire”?

“My happiness depends on the others. What can I do about it”?

“We do not want happiness for ourselves, but we want to make others  
happy (while we may stay unhappy)”.

“Happiness is a small thing. We have higher aspirations, such as  
contentment, peace, bliss, etc.”.

Try to investigate into these notions and see them vis-à-vis the definition  
of happiness given earlier.

## **5.2** Prevailing Notions of Prosperity

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

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

### **Key Takeaways**

There are several prevailing notions about happiness and prosperity which are not correct and need to be examined closely. Generally, happiness is equated to excitement, either in terms of sensation from physical facility or favourable feelings from others, which are all momentary. And prosperity is assumed to be the same as accumulation of physical facility and money which is not true.

## LECTURE 6

# Method to Fulfil the Basic Human Aspirations

## (Understanding Happiness, Prosperity and Programme for Fulfilment in Continuity)

*(For details, refer to Chapter 4 of the textbook)*

### Recap

In the previous lecture, we took a look at the prevailing notions of happiness and prosperity which are generally misleading for a human being.

In this lecture, we will explore the meaning of happiness and prosperity. We will also investigate in more detail about how the basic human aspiration can be fulfilled.

### **6.1 Exploring the Meaning of Happiness**

The proposal for happiness is:

“The state or situation, in which I live, if there is harmony / synergy in it, it is Naturally Acceptable to me to be in that state / situation”.

“To be in a state / situation which is Naturally Acceptable is Happiness”.

i.e. “To be in a state of Harmony / Synergy is Happiness”.

**i.e. Happiness = Harmony.**

Some exploration will show that when we are in a state of harmony within, we feel happy because that state is naturally acceptable to us. When we are in a situation with the outside world in which there is harmony, we feel happy as the feeling of being in that situation is naturally acceptable to us. This state or situation of being in line with natural acceptance is happiness. Similarly,

“The state or situation, in which I live, if there is disharmony / contradiction in it, it is not Naturally Acceptable to me to be in that state / situation”.

“To be forced to be in a state / situation which is not Naturally Acceptable is Unhappiness”.

i.e. “To be forced to be in a state of Disharmony / Contradiction is Unhappiness”.

**i.e. Unhappiness = Disharmony.**

## **6.2** Programme for Continuity of Happiness

The expanse of our living is at the following four levels:

1. As an Individual human being
2. As a member of a family
3. As a member of society
4. As a unit in nature/existence

We are living with all this expanse of our being, at these four levels; of course, we may or may not be aware of it.

Therefore, the programme for ensuring the continuity of happiness is:

at all levels of being:

To understand the  
harmony and  
To live in harmony

- 
1. At the level of the individual human being
  2. At the level of family
  3. At the level of society and
  4. At the level of nature/existence

### **6.3 Exploring the Meaning of Prosperity**

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

There are two basic requirements:

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

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

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

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

## **Key Takeaways**

Happiness is to be in a state of harmony. The expanse of our living is at four levels (individual human being, family, society and nature/existence), and thus the programme for continuity of happiness is to be in harmony at all these levels. Prosperity is the feeling of having more than required physical facility.



# MODULE 2

## HARMONY IN THE HUMAN BEING

In previous module, we have discussed about value education, its need, basic guidelines, content and process. As the process of value education, we detailed upon self-exploration. It came out that the basic aspiration of human being is happiness, prosperity and its continuity. Happiness is to bein harmony and the programme for continuous happiness is to live in harmony at all levels of being – from individual human being, to family, to society and to nature/existence. Thus, it is essential to understand the harmony at all these levels in orderto live in harmony, i.e. to be in a state of continuous happiness. We also defined prosperity as the feeling of having more than required physical facility.

Now we will start exploring the four levels of living of a human being, starting from the level of individual.



## LECTURE 7

# Understanding The Human Being as Co-existence of The Self and the Body

*(For details, refer to Chapter 5 of the textbook)*

### Recap

In previous lectures, we have discussed the basic aspiration of human being and programme for its fulfilment.

In this lecture, we will begin to explore the harmony in human being.

### **7.1** Human Being as Co-existence of the Self and the Body

We are human beings; and we need to first understand ourselves.

So, what is a human being? The proposal is that human being is co-existence of the Self and the Body. Self is what we term as 'I' and Body is what we see with our eyes.

To understand the two realities, we can start by looking at the needs, activities and response of the Self and the Body.

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

*Fig. 7-1 Human Being – Co-existence of the Self (Domain of Consciousness) and the Body (Domain of Material)*

## **7.2 The Needs of the Self and the Body**

The need of the Self is happiness (e.g. feeling of respect leading to happiness) while the need of the Body is physical facility (e.g. food). All the needs related to the Self are continuous in time while all the needs related to the Body are required for a limited time. This is one way we can differentiate between the need of the Self and the need of the Body.

The other way to see the difference between the two is in terms of quantity and quality. The need for food is quantitative in nature. We can identify the quantity of the food needed to nurture our body. Same is the case with the need of clothes, shelter, etc. On the other hand, the feeling of respect,

trust, etc. is not quantitative. We don't say, 'today I got half kg of respect' or 'two metres of trust'. These feelings are qualitative in nature.

Now, let us see how these two different types of needs are fulfilled. The need for food is fulfilled by something physical. But when it comes to the need for respect, it is fulfilled by the feeling of respect. All the needs related to the Body are fulfilled by some physio-chemical things. All the needs related to the Self are in terms of feeling, and they are fulfilled by right understanding and right feeling.

### **7.3 The Activities of the Self and the Body**

The Self has the activity of desire, thought and expectation which are continuous. On the other hand, any activity of the Body, like eating, walking, etc. is temporary in time.

### **7.4 The Response of the Self and the Body**

The response of the Body is based on recognizing and fulfilling whereas the response of the Self is based on knowing, assuming, recognizing and fulfilling. The recognition and fulfilment of the Body is definite, while that of Self is determined by the activity of assuming. As assumption changes, the recognition and fulfilment by the Self also changes. The conduct of the human being basically depends upon the response of the Self, as all decisions are made by the Self. Only with the assumptions set right, i.e. assuming based on knowing (which is definite), can recognising and fulfilling be set right; and only then, the conduct can become definite.

All the problems of a human being are due to assumptions without knowing, and the solution lies in ensuring the activity of knowing. And this is possible only through education-sanskar.

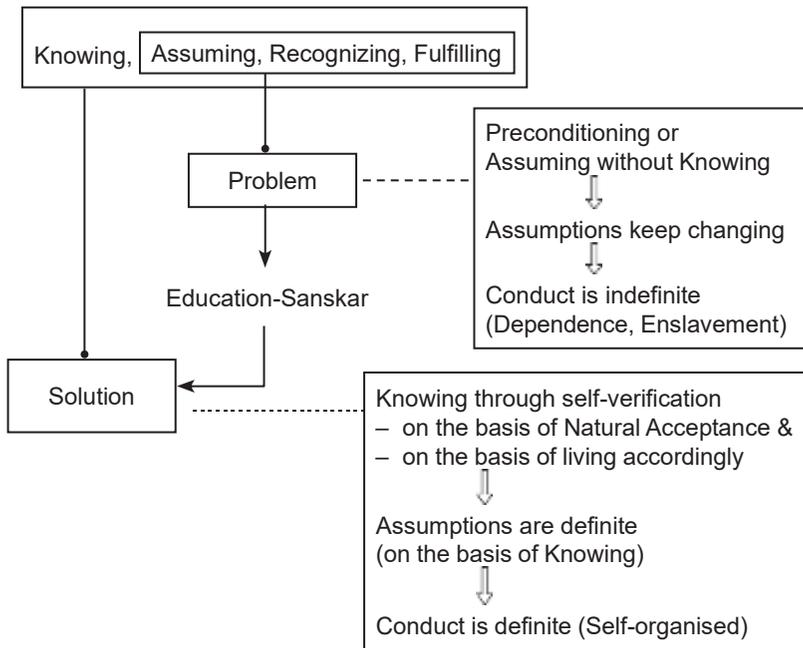


Fig. 7-2 Response Based on Knowing and Response Based on Assuming Without Knowing

## 7.5 The Self as the Consciousness Entity, the Body as the Material Entity

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

Happiness is the need of the consciousness and it is fulfilled by right understanding and right feeling, which are activities of the consciousness

itself. The Body is a material unit, its needs are material in nature and they are fulfilled by physio-chemical things.

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

## **Key Takeaways**

Human being is co-existence of the Self (Consciousness) and the Body (Material). This can be seen on the basis of exploring into the need, fulfilment of need, activity and response of the Self and the Body. In particular, the response of the body is definite while the response of the self depends on assuming. With assuming based on knowing, the conduct of a human being gets indefinite.

## LECTURE 8

# Distinguishing between The Needs of The Self and the Body

*(For details, refer to Chapter 5 of the textbook)*

### Recap

We saw that human being is co-existence of the Self (consciousness) and the Body (material).

Now we will explore into the needs of the Self and the Body in further detail.

### 8.1 The Needs of the Self and the Body

The need of the Self is happiness which is a continuous need. The need of the Body is physical facility which is a temporary need. Both of these are needs of human being.

Human Being	Self	Body
	<i>Co-existence</i>	
<b>Need</b>	Happiness (e.g. Respect)	Physical Facility (e.g. Food)
In Time	Continuous	Temporary
In Quantity	Qualitative (is Feeling)	Quantitative (Required in Limited Quantity)

*Fig. 8-1. Needs of Human Being*

Now, make a list of your desires and discuss the list.

Is the desire related to Body or Self?

Is it temporary or continuous? Quantitative or qualitative?

Find out if one can be replaced by the other.

Is every desire a need? What's the difference?

## 8.2 Fulfilment of the Needs of the Self and the Body

Thus, these are two different types of needs. Both of these are essential and therefore, both of them have to be fulfilled separately for human being.

Human Being	Self	Body
<b>Need</b>	Happiness (e.g. Respect)	Physical Facility (e.g. Food)
Fulfilled By	Right Understanding & Right Feeling	Physio-chemical Things

*Fig. 8-2. Fulfilment of the Needs of Human Being*

All the needs related to the Body, which are in terms of physical facility, are fulfilled by some physio-chemical things. Of course, the needs related to the Body depend on the age, health condition, shape and size of the Body etc. An adult may need 1kg of food in a day, while a small child may need 100 grams. A tall young man may need 3 metres of cloth for a pant, while a short boy may need only 1 metre. Like that the needs related to the Body will vary.

All the needs related to the Self are in terms of the feeling of happiness; and they are fulfilled by right understanding and right feeling. The needs of the Self are definite. A child needs happiness as much as a youth as does an old person. In other words, this right understanding and right feeling is the need of any Self and every Self, regardless of the state and condition of the Body.

### 8.3 Gross Misunderstanding – Assuming Human Being to be only the Body

The gross misunderstanding is assuming the human being to be the Body; and therefore, trying to fulfil all the needs through physical facility.

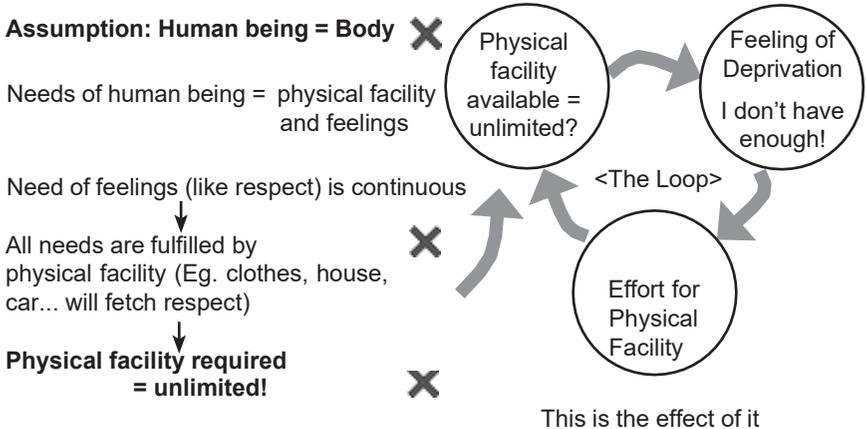


Fig. 8-3. Gross Misunderstanding

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

## **8.4 The Way Ahead**

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

### **Key Takeaways**

The needs of the Self and the Body are of two different types, so they have to be fulfilled separately. A gross misunderstanding is to assume the two to be the same, and this leads to the feeling of deprivation and exploitation.

## LECTURE 9

# The Body as an Instrument of the Self

## (The Self being Central to The Human Being)

*(For details, refer to Chapter 5 and 7 of the textbook)*

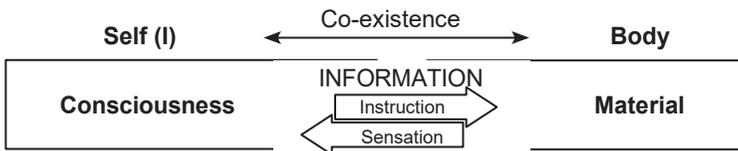
### Recap

We saw that the need, fulfilment, activity and the response of Self and Body are completely different. They are two distinct types of reality – the Self is the domain of consciousness, while the Body is the domain of material.

Now we will see how the Self is central to the existence of a human being and the Body is an instrument of the Self.

### 9.1 Co-existence of the Self and the Body

Happiness, the need of the Self, is the primary need of human being. It is fulfilled by understanding harmony and living in harmony at all levels of being (individual, family, society, nature/existence). Living as a human being, the Self gives instructions to the Body, as and when the Self decides to involve the Body. The Self reads the sensations from the Body, as and when the Self decides to read them. All these transactions are in the form of information. No material transaction is taking place.



*Fig. 9-1. Exchange of Information between the Self and the Body*

In this way, the Self uses the Body as an instrument, an equipment for the fulfilment of its programme for happiness.

## 9.2 The Body as an Instrument of the Self

We can go further into the details of the co-existence between the Self and the Body.

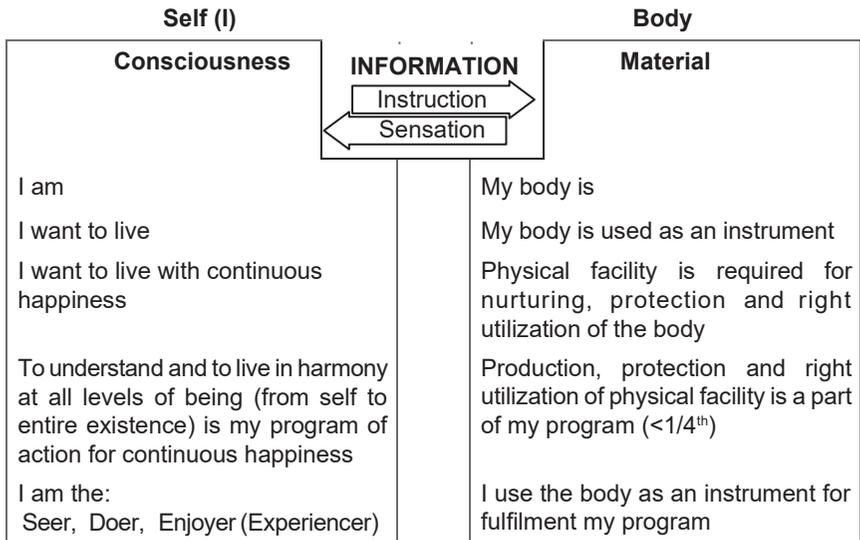


Fig. 9-2. Role of the Self and the Body (Instrument)

The Self (consciousness) is there and the Body (material) is there. There is a will to live with continuous happiness in the Self. It is the need of the Self and it is fulfilled by right understanding and right feeling. In order to live with continuous happiness, the programme of the Self is to understand harmony and to live in harmony at all levels of being— individual, family, society and nature/existence.

In this process, the Body is used as an instrument. For nurturing, protecting and rightly utilizing this instrument, physical facility is required from time to time. A part of my (Self's) programme is to produce the required physical facility, and also to protect it and rightly utilise it. This production, protection and right utilization of physical facility is only a part of my full programme. A rough estimate is that the programme related to physical facility is less than one fourth of my programme. Physical facility is required primarily to ensure harmony with the Body – my Body and the Body of my family members.

The need of the Self is the primary need of human being. The programme of understanding harmony and living in harmony at all four levels (individual, family, society, nature/existence) is the complete programme. In this programme, the Body is a useful tool, a useful instrument. In this way, we can see that Self is central to the existence of a human being. It is playing the major role; it is the seer, doer and enjoyer.

### **9.3 The Self is the Seer-Doer-Enjoyer**

The Self is the Seer. It is the Self that sees the reality; that understands the reality. The Self is the Doer. Doer means, one who decides, one who takes the decision to do or not to do.

The Self is the Enjoyer (Experiencer). It is the Self that experiences the happiness and unhappiness. In that sense, it is the enjoyer. Body is a mere instrument, a physio-chemical entity.

### **Key Takeaways**

Self and Body co-exist to live as a human being. The Self is central to human existence. It is the Seer, Doer and Enjoyer and utilises the Body as an instrument.

## LECTURE 10

# Understanding Harmony in the Self

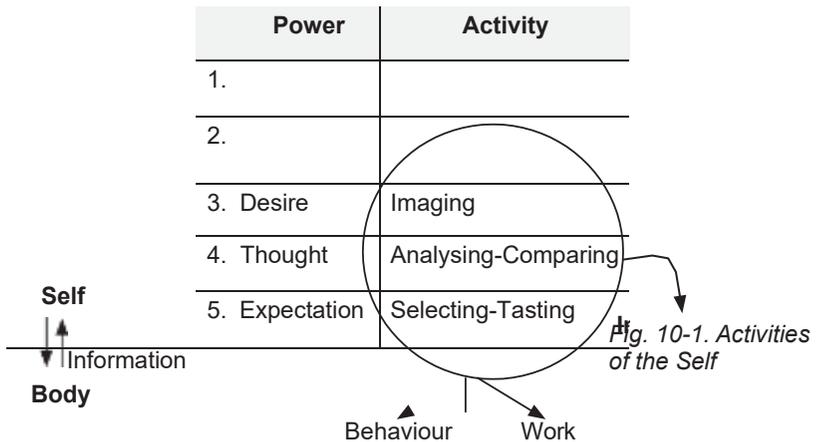
(For details, refer to Chapter 6 of the textbook)

## Recap

In the previous lecture, we discussed human being as the co-existence of the Self and the Body, the Self being central to the Human Being.

Now we will explore into the activities of the Self and see how harmony can be ensured among all the activities of the Self, resulting into a state of continuous happiness.

### 10.1 Activities of the Self



agination

The activities of the Self can be seen in terms of desire, thought and expectation.

Desire is the name given to the activity of imaging. You are making an image in the Self. Desire is in the form of an image which you have created within. Thought is the power for the activity of analysing based on comparing various possibilities to fulfil your desire. Expectation is the power for the activity of selecting based on tasting.

## **10.2** Activities of the Self are Continuous

These powers of desire, thought and expectation are inexhaustible, and the activities are continuous. The activities of imaging, analysing-comparing and selecting-tasting are always going on, whether we are aware of them or not.

## **10.3** These Activities Together Constitute Imagination

These activities are together called imagination. We may not immediately be able to observe our desire, thought and expectation distinctly, but it may be easier to see that something is going on within. One imagination or the other is going on in us all the time.

Happiness and unhappiness depend on the state of imagination. If your imagination is in harmony with your natural acceptance, you are in a state of happiness. When it is in contradiction with your natural acceptance, you are in a state of unhappiness.

Imagination is expressed to the world outside, in terms of behaviour with human being and work with the rest of nature.

We have also referred to imagination as “what I am” and the natural acceptance as “what I really want to be”.

## **10.4 State of Imagination**

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

## **10.5 Possible Sources of Imagination**

There are three possible sources of motivation for imagination: 1. Preconditioning, 2. Sensation and 3. Natural Acceptance

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

Another major source of our desire, our imagination is the sensation. Sensation is the information we get from the Body through the five sense organs – of sound, touch, sight, taste and smell.

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

## **10.6 Consequences of Imagination from the three Sources – Self-organisation or Enslavement?**

If your imagination is motivated by preconditioning or sensation, you may or may not be in harmony with the natural acceptance. Therefore, you may be in a state of happiness within or unhappiness within. Your happiness is dependent or enslaved by your preconditioning and sensation.

If your imagination is guided by your natural acceptance, you are sure to be in harmony and happiness within. You are self-organised.

### 10.7 The Way Ahead – Ensuring Harmony in the Self by way of Self-exploration

To achieve this harmony in the Self, we need to start self-exploration. In the process, we need to:

- Know our natural acceptance
- Be aware of our imagination
- Find out the source of imagination
- Work out a way to sort out our imagination till it is fully in line with our natural acceptance

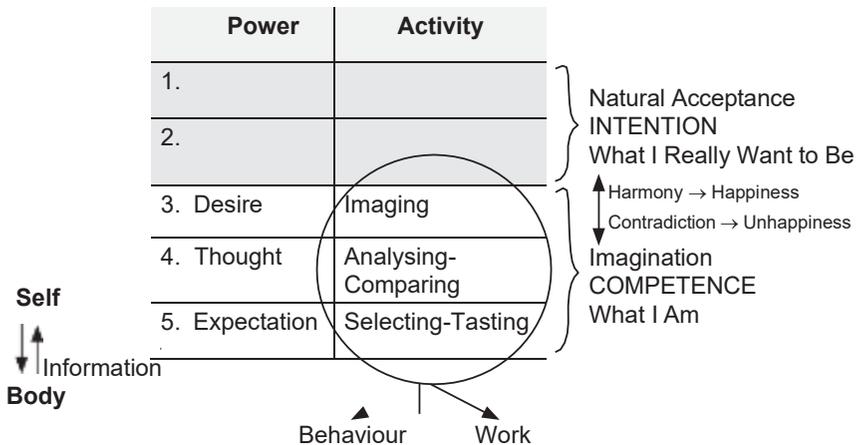


Fig. 10-2. Happiness is to Be in Harmony between 'What I Am' and 'My Natural Acceptance'

When the imagination is in harmony with the natural acceptance, there is harmony in the Self. This harmony is happiness.

## 10.8 Harmony in the Self in Detail

(Note: While conducting the lecture, this part may be referred to for clarifying doubts or even skipped. It may be appropriate to return to this part after covering all the lectures. Kindly read pages 109-114 of the text book for details)

Fig. 10-3 shows all the activities of the Self. The activities have been marked in two blocks, B1 and B2. So far, we have been talking about imagination, i.e. the activities in block B2. The activities in block B1 are related to the natural acceptance. We have previously also referred to block B1 as right understanding and right feeling.

### Space

	Dynamic Activity	State Activity	
<b>Self</b>	1. Authentication	Realization	(B1) Co-existence
	2. Determination	Understanding	Harmony in Nature
	3. Imaging ◀	Contemplation	Participation in Larger Order, Relationship
	4. Analysing	Comparing	(B2) Co-existence, Harmony, Justice <i>guided</i> Sensation, Health, Profit
	5. Selecting	Tasting	Goal, Value <i>guided</i> Sensation
<b>Body</b>	↓ Behaviour	↓ Work	↓ Participation
<b>Other</b>	Human	Rest of Nature	in larger Order

*Fig. 10-3. Self in Human Consciousness*

Harmony in the Self is continuous when the activities in the Block B2 are completely awakened. This is the complete development of the Self.

At any point, our state of being can be articulated as the accumulation of our 'acceptances'.

Sanskar =

a) Acceptances derived out of

$$\sum [ \text{Desire (from all time)} + \text{Thought (from all time)} + \text{Expectation (from all time)} ]$$

and

b) Acceptances born out of Right Understanding\*

\* Right Understanding of a reality includes contemplation of its relationship or participation in the larger order, understanding of the harmony and realisation of co-existence in existence of that particular reality.

If we do not have completeness of right understanding, then we may have discordant assumptions about relationship, harmony and/or co-existence. E.g., we may assume that there is struggle instead of co-existence in existence; there is a struggle for survival and survival of the fittest; there is conflict and contradiction rather than harmony in Nature and there is need for opposition, competition, domination and exploitation rather than relationship in human interaction with other human beings or rest of nature. In general, these assumptions form a strong part of our sanskar.

if our sanskar is not based on our natural acceptance and right understanding, then our preconditionings and sanskar, may be that we can derive happiness out of pleasing sensations or getting pleasant feelings

from other human beings. As a result, our feeling, thought, selection, behaviour, work and participation in the larger order will depend on these sanskar. This seems to be the case today for most of us.

Sanskar is being updated every moment over time. We have some sanskar at the moment (t). At the next moment (t+1), our sanskar can be articulated as:

**Sanskar (t+1) = Sanskar (t) + Environment (t) + Self-exploration (t)**

That is, our sanskar at the next moment (t+1) is a result of our sanskar at the present moment (t), the environment we are in at the present moment as well as the self-exploration, self-verification we do at the present moment. Thus, self-exploration is an important tool to transform the sanskar.

## **Key Takeaways**

The activities of imaging (desire), analysing-comparing (thought) and selecting-tasting (expectation) are together called imagination. Imagination is continuously going on in the Self. The sources of imagination can be sensation, pre-conditioning or natural acceptance. There is harmony in the Self when the imagination is in line with one's natural acceptance. Harmony in the Self is in continuity when all the activities of the Self are awakened.

## LECTURE 11

# Harmony of The Self with The Body

*(For details, refer to Chapter 7 of the textbook)*

## Recap

In the previous lecture, we discussed the harmony in the Self.

In this lecture, we will discuss the harmony of the Self with the Body, and try to understand self-regulation and health.

### **11.1** The Body as a Self-organised System

The Body is a wonderful self-organised system. It has so many parts. Each part co-exists in harmony with every other part. The eyes are well connected to the brain; the mouth, the stomach and the whole digestive system is synchronized and so it is for every organ, every cell of the Body – and you have to do nothing to make these connections or to synchronize the various parts or to deal with every cell.

### **11.2** Harmony of the Self with the Body: Self-regulation and Health

As we discussed in lecture 9, the Body is an instrument of the Self. The responsibility of the Self towards the Body is in terms of nurturing, protecting and rightly utilizing the Body. Nurturing the Body is by providing appropriate air, water, food, sunlight, etc. Protection is to ensure the continuity of the body which includes safeguarding from unfavorable

conditions. Right utilization would mean using the Body for the purpose of the Self. This feeling of responsibility towards the Body is called as the feeling of **self-regulation**, and a natural outcome of it is **health**.

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

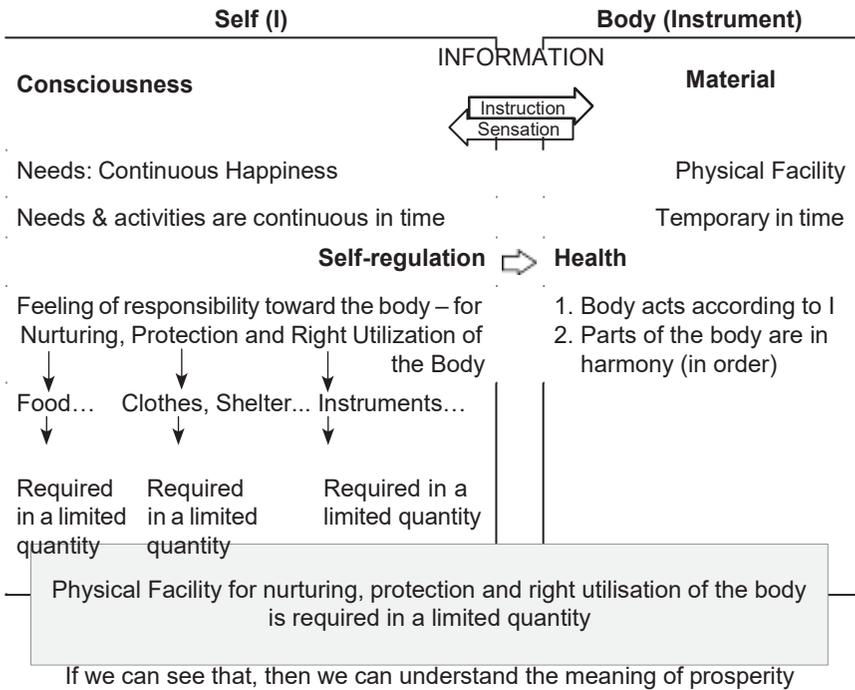


Fig. 11-1. Physical Facility is Required in a Limited Quantity for the Body

Indicators of a healthy body:

- The Body is healthy if it is able to perform as per the instructions of the Self.

- Different parts of the Body are in harmony amongst each other, they are in order.

The feeling of self-regulation in the Self is primary. Health in the Body is a natural consequence.

When the Self has the feeling of self-regulation and there is health in the Body, there is harmony of the Self with the Body.

### **11.3 Appraisal of the Current Status**

Over the last 100 years or so, there have been significant improvements in terms of longer life-spans, in dealing with communicable diseases and trauma, but yet, ensuring health remains a question mark<sup>1</sup>. The problem is in the wrong assumptions, one of which is that human being is the Body. With this assumption, happiness is sought through favourable sensation through the Body. Further, the assumption that we will get happiness from sensation through the consumption of physical facility has led to a high demand for it. Most of the present-day disorders are psycho-somatic in nature. 'Psycho' has to do with the Self and 'Somatic' has to do with the Body. Disharmony in the Self causes disharmony in the Body causing psycho-somatic problems. These effects are very prominent when the individual is living with the assumption "I am the Body".

### **11.4 The Way Ahead**

There is a need to understand human being as it is (as co-existence of Self and Body). The significant part is having the feeling of self-regulation in the Self. This can happen only when the Self is in harmony, i.e. there is right understanding and right feeling in the Self. With a feeling of self-regulation, the Self will naturally nurture, protect and rightly utilise the Body, resulting in health of the Body.

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1 Please refer to latest health data available from sources like the World Health Organisation (<https://www.who.int/>)

## **Key Takeaways**

The Body is an instrument of the Self. Harmony of the Self with the Body is ensured when Self has the feeling of self-regulation and there is health in the Body.

## LECTURE 12

# Programme To Ensure Self-regulation and Health

## (Understanding My Participation with my Body)

*(For details, refer to Chapter 7 of the textbook)*

### Recap

In the previous lecture, we discussed the meaning of self-regulation and health.

Now, we will explore into the programme to ensure self-regulation and health.

### **12.1** Programme for Self-regulation and Health

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

#### **Nurturing the Body**

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

The programme for nurturing and maintaining health of the Body includes the following:

- |                                                    |                                 |
|----------------------------------------------------|---------------------------------|
| 1a. Intake                                         | 1b. Routine                     |
| 2a. Physical Labour                                | 2b. Exercise                    |
| 3a. Balancing internal and external organs of body | 3b. Balancing breathing of body |
| 4a. Medicine                                       | 4b. Treatment                   |

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

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

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

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

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

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

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

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

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

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

### **Protecting the Body**

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

### **Right Utilisation of the Body**

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

## **12.2 Revisiting Prosperity in the Light of the Harmony between the Self and the Body**

The need for the physical facility is essentially related to fulfillment of this feeling of responsibility towards the Body, i.e. we need physical facility for

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

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

### **12.3 My Participation (Value) Regarding Self and My Body**

My participation (value) with my Body is:

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

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

### **Key Takeaways**

When the Self has a feeling of self-regulation (the responsibility for nurturing, protection and right utilisation of the Body), and it is able to fulfil this responsibility, the Body is in harmony (good health). This feeling of self-regulation is instrumental in identifying the need for physical facility and ensuring prosperity.

# MODULE 3

## HARMONY IN THE FAMILY AND SOCIETY

In the previous module, we started discussing the harmony at different levels of living of a human being. While discussing harmony at the level of individual, we saw how a human being is co-existence of the Self and the Body – their needs, activities and responses being completely different. We also saw how Body is an instrument of the Self.

Next, we explored the activities of the Self and the state of harmony in the Self. With this clarity, we discussed harmony of the Self with the Body and understood how health in the Body can be ensured.

With this clarity, now, in this module, we will discuss harmony in the family which is the next level of living of a human being. From the very beginning, we have been saying that relationship is an essential part of living of a human being. Hence, understanding relationship and the underlying feelings in relationship is very basic to a happy and prosperous life. After discussing about family, we will explore different aspects of harmony in the society.



## LECTURE 13

# Understanding Harmony in The Family - The Basic Unit of Human Interaction

*(For details, refer to Chapter 8 of the textbook, p.nos. 139-150)*

### Recap

In the previous lectures, we discussed the harmony in human being where we studied about the Self, Body and co-existence of Self and Body. We also discussed earlier the priority of relationship for a human being.

Now we will proceed to understand relationship, relationship between one Self and the other Self which is the essential for harmony in the family.

### **13.1** Family as the Basic Unit of Human Interaction

Every human being is born in a family and is part of a family. The family is the basic unit or building block of human organisation. It provides a base for appreciating, accepting, understanding and practicing to live in relationship and harmony (order).

### **13.2** Feeling of Relationship as the Basis for Harmony in the Family

The harmony in the family has primarily to do with the fulfilment of relationship between one human being and the other human being. In order to fulfil relationship, it is necessary to understand relationship.

### **13.3 Understanding Relationship**

We will now explore into the four important aspects of relationship:

1. Relationship is – between one Self ( $I_1$ ) and another Self ( $I_2$ )
2. There are feelings in relationship – in one Self ( $I_1$ ) for the other Self ( $I_2$ )
3. These feelings can be recognised – they are definite
4. The fulfilment of these feelings and their right evaluation lead to mutual happiness

1. Relationship is – between one Self ( $I_1$ ) and another Self ( $I_2$ )

Relationship is already there. We do not have to construct or create relationship. All we need to do is to understand relationship and fulfil it.

Relationship is between one Self and the other Self. It is the Self which is recognizing the relationship, and not the Body. It is the Self which relates to the other, and not the Body.

2. There are feelings in relationship – in one Self ( $I_1$ ) for the other Self ( $I_2$ )

The important issue in human relationship is that of the feelings. We can see that feelings are in the Self, not in the Body. It is the Self which has the feelings and which recognises the feelings. To understand relationship, one has to understand the Self and the naturally acceptable feelings in the Self.

3. These feelings can be recognised – they are definite

These feelings can be recognised, they are definite. There are nine feelings in relationship. These are the feelings which we can understand, which we can ensure within ourselves, which we can share with others and thus ensure mutual fulfilment in

relationship. These are the feelings which are naturally acceptable to us in the relationship with the other human being.

Feelings (values) in relationship:

- (a) Trust (foundation value)
  - (b) Respect
  - (c) Affection
  - (d) Care
  - (e) Guidance
  - (f) Reverence
  - (g) Glory
  - (h) Gratitude
  - (i) Love (complete value)
4. Fulfilment of feelings in relationship and their evaluation leads to mutual happiness

When we have these naturally acceptable feelings in the Self, we share them with the other and when we are both able to evaluate the feelings rightly, it leads to mutual happiness, i.e. the happiness of oneself as well as the happiness of the other.

### **13.4 Justice in Relationship**

With the above discussion, justice can be understood.

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

To expand it a bit:

- Recognition of relationship means recognizing the naturally acceptable feelings in relationship rightly.
- Fulfilment of relationship means
  - ❖ Ensuring the naturally acceptable feelings in oneself.
  - ❖ Living with responsibility with the other with these feelings, forming the basis of relationship. This makes the other comfortable and assured.
  - ❖ Making effort for mutual development, i.e. development of one's own competence and being of help to the other in developing their competence.
- Evaluation means verifying that I have the right feeling, I am able to express it properly, the right feeling has reached to the other and the other is able to identify it as the right feeling.

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

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

### **13.5 Appraisal of the Current Status**

The problem today is that we assume ourselves to be the Body and we assume the relationship on the basis of the Body (and not the feelings). We, therefore, fail to understand relationship and consequently, we fail to fulfil it, despite all our good intentions. The problems are due to absence of one or more of the right feelings in the Self. And we try to make up this

gap by physical facility or by trying to demand these feelings from others, rather than ensuring these feelings in ourselves and sharing it with others.

## **13.6 The Way Ahead**

First, we need to rightly recognise the relationship, identify the naturally acceptable feelings in relationship, understand these feelings and ensure that these feelings are there in us. This will ensure happiness in us. Secondly, we have to share these feelings with the other. Because this is naturally acceptable to the other as well, it will lead to happiness in the other also. Thus, it will lead to mutual happiness. And that is how the fulfilment in relationship takes place.

### **Key Takeaways**

Relationship already exists – we don't have to create it; rather we only have to recognise and fulfil it. The family is the basic unit of human-human interaction. The basic issue in family is that of relationship. In relationship, there are nine feelings (values) that can be clearly understood and lived with. There is harmony in the family, mutual happiness in the family, when we understand the feelings and ensure in our living.

## LECTURE 14

# 'Trust' - The Foundational Value in Relationship

*(For details, refer to Chapter 8 of the textbook, pages 151-163)*

### Recap

Fulfilment of relationship calls for the understanding, ensuring and expressing naturally acceptable feelings. There are nine feelings in relationship.

Now we will explore the first feeling, which is the foundational feeling (value) in relationship.

### 14.1 Feeling of Trust

**Trust is to be assured that the other intends to make me happy and prosperous.**

In order to understand trust, examine these eight statements:

1a. Do I want to make myself happy?	1b. Am I able to make myself always happy?
2a. Do I want to make the other happy?	2b. Am I able to make the other always happy?
3a. Does the other want to make himself/herself happy?	3b. Is the other able to make himself/herself always happy?

4a. Does the other want to make me happy?	4b. Is the other able to make me always happy?
<u>Intention (Natural Acceptance)</u> What is the answer?	<u>Competence</u> What is the answer?

The questions 1a to 4a relate to natural acceptance, the intention. Questions 1b to 4b relate to the competence, the ability. By and large, as far as the statements about the intention, i.e. natural acceptance, are concerned, there is a tick mark in 1a, 2a and 3a, and there is a question mark in 4a. When we look at the competence, at the ability, there is a question mark, right from the beginning – there is a question mark on 1b, 2b, 3b; on 4b there is a big question mark.

<u>About your Natural Acceptance</u>	<u>About your Ability</u>
1a. I want to make myself happy ✓	1b. I am able to make myself always happy ?
2a. I want to make the other happy ✓	2b. I am able to make the other always happy ?
3a. The other wants to make herself/himself happy ✓	3b. The other is able to make herself/himself always happy ?
4a. The other wants to make me happy ?	4b. The other is able to make me always happy ??
<u>Intention – Natural Acceptance</u>	<u>Competence</u>
What is Naturally Acceptable to You	What You Are (Σ D, T, E)

Fig. 14-1 Evaluating Trust between two Individuals

## **14.2 Distinguishing between Intention and Competence**

Now if you try to analyse your own responses, many things will get clarified. You'll find that while evaluating yourself, you evaluate on the basis of your intention (natural acceptance). You think that you are a good person as your intentions are good. On the other hand, when you evaluate the other, you evaluate him on the basis of his/her competence. You find that s(he) is not able to make you happy all the time. Many times, or most of the time he ends up making you unhappy. Therefore, you think that the other wants to make you unhappy. You have a doubt on other's intention.

On the basis of lack of competence, we conclude about the lack of intention of the other. When we doubt their intention, instead of accepting the other as a relative, we have a feeling of opposition. This is the common mistake that we make in relationship today.

Now that we have clarity about intention and competence, explore this question:

If you have unconditional, continuous trust on intention, on the natural acceptance of the other and if the other is lacking competence, what will you do?

- (a) Try to improve upon his competence
- (b) Get irritated
- (c) Get angry
- (d) Have a feeling of opposition

The answer is obviously (a). It is a response which indicates trust on intention. All other answers are reactions based on doubt on intention.

Now with these indicators, find out how many people are there in your life on whom you have trust on intention (natural acceptance) which is unconditional and continuous.

Generally, we don't see intention and competence separately. Since competence is generally lacking, the feeling of unconditional acceptance is almost completely missing; rather there is a feeling of opposition. With that, we reinforce wrong assumptions like:

- Strangers can't be trusted (?)
- Trust is developed over a long-time (?)
- Never trust anyone (?)

Thus, if we are able to see intention and competence distinctly, we will be able to place a tick mark in 4a. We will be assured of the intention of the other human being. And with that, we will make a programme of interaction with right evaluation of our competence and their competence (so, this is not 'blind' trust).

<u>About your Natural Acceptance</u>	<u>About your Ability</u>
1a. I want to make myself happy ✓	1b. I am able to make myself always happy ?
2a. I want to make the other happy ✓	2b. I am able to make the other always happy ?
3a. The other wants to make herself/himself happy ✓	3b. The other is able to make herself/himself always happy ?
4a. The other wants to make me happy ✓	4b. The other is able to make me always happy ??
<p><u>Intention – Natural Acceptance</u></p> <p>What is Naturally Acceptable to You</p>	<p><u>Competence</u></p> <p>What You Are (Σ D, T, E)</p>

Fig. 14-2 Trust on Intention

## **Key Takeaways**

Trust is to be assured that the other has a natural acceptance (intention) to make me happy and prosperous. Trust on intention is the foundation of relationship. It is the beginning of mutual development. A common mistake is to evaluate oneself on the basis of one's intention (and conclude that I am good) and the other on the basis of their lack of competence (thus doubt their intention and conclude that the other is bad).

## LECTURE 15

# Respect - As the Right Evaluation

*(For details, refer to Chapter 8 of the textbook, pages 163-174)*

## Recap

Out of the nine feelings in relationship, we tried to understand the feeling of Trust. With trust on intention, the relationship starts.

We will now explore the feeling of respect. Let us see, when do we feel respected? How do I respect others?

### **15.1** Feeling of Respect

**Respect is right evaluation.**

When we are rightly evaluated, we feel respected. When we are not rightly evaluated, we feel disrespected.

Disrespect can take place in three ways:

1. Over evaluation – evaluating for more than what it is
2. Under evaluation – evaluating for less than what it is
3. Otherwise evaluation – evaluating for other than what it is

If we look at our day-to-day behaviour, we generally tend to do one of these three – over evaluation, under evaluation or otherwise evaluation. If any of these three takes place, the other person feels uncomfortable, disrespected.

## **15.2** Minimum Content of Respect – The Other is Similar to Me

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

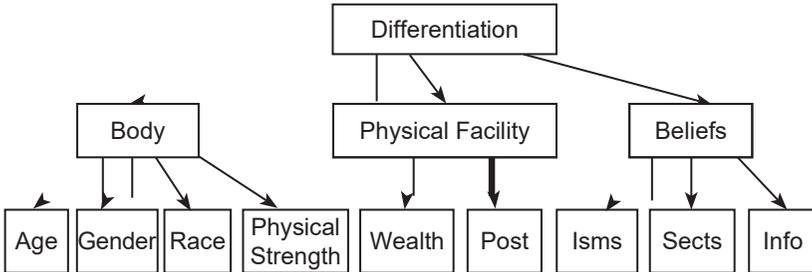
1. **Our purpose is the same** – As I have a natural acceptance to live with continuous happiness and prosperity, it is same with the other. So, on the basis of our natural acceptance, we have the same purpose.
2. **Our programme is same** – As my programme to achieve continuous happiness and prosperity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

Thus, we can see that **the other (Self) is similar to me**. This is the minimum content of respect for a human being.

## **15.3** Disrespect Arising out of Differentiation Leading to Discrimination

In general, what we are doing in the name of respect today is differentiating and discriminating.

First set of differentiation is on the basis of body– on the basis of age, gender, race and physical strength. This is based on the gross misunderstanding that human being = Body. The truth is that human being = co-existence of the Self and the Body.



*Fig. 15-1. Differentiation = Disrespect*

The second set of differentiation is made on the basis of physical facility – on the basis of wealth and post. The gross misunderstanding here is that physical facility = happiness. The truth is that happiness is to be in a state of harmony.

The third basis of differentiation is on the basis of beliefs – on the basis of different isms (thought systems like socialism, capitalism, etc.), different sects, and different sets of information prevalent in the society. This is founded on the misunderstanding that if the pre-conditioning of the other matches with mine, then the other is respectable, otherwise not. The truth is that pre-conditioning and right understanding are two different things.

All this differentiation ultimately leads to discrimination, which is disrespect because it is not naturally acceptable.

## **15.4 Complete Content of Respect – We are Complementary to Each Other**

At the level of the Self, only the competence could be different. Competence means how much of the potential of the Self has been realised. One Self may have realised more of its potential, while another may have realised less of its potential.

This difference in competence is to be complementary to each other (not to discriminate and exploit each other).

The complete content of respect is to be able to see that **‘the other is similar to me and we are complementary’**.

Defining one's complementarity:

- If the other has more understanding, is more responsible than me, I'm committed to understand from the other
- If I have more understanding than the other, I'm more responsible than the other. I live with responsibility with the other, unconditionally, unperturbed by the behaviour of the other. I am committed to facilitate the understanding in the other, once the other is assured in relationship and not before that

**The complete content of respect is**

- **The other is similar to me in terms of purpose, programme and potential and**
- **We are complementary to each other in terms of competence**

Thus, respect is right evaluation (of intention and competence on the basis of Self). We are similar at the level of purpose, programme and potential and we are complementary at the level of competence.

Disrespect arises out of over-evaluation, under-evaluation or otherwise-evaluation; and also, out of differentiation leading to discrimination on the basis of body, physical facility or beliefs. Small incidents of disrespect can have long-lasting consequences – from not speaking to each other, to opposition, break in relationship, divorce, fights and even war.

## **Key Takeaways**

Respect is right evaluation at the level of the Self. The complete content of respect is to see that the other is similar to me in terms of purpose, programme and potential; and we are complementary to each other in terms of competence.

Over evaluation, under/otherwise evaluation and discrimination are disrespect.

## LECTURE 16

# Other Values in Human-To-Human Relationship

*(For details, refer to Chapter 8 of the textbook, pages 174-193)*

### Recap

In the previous three lectures, we explored the feelings of trust and respect. Now, we will discuss other feelings, and understand our participation in the family.

### **16.1** Other Naturally Acceptable Feelings in Relationship

#### Affection

**Affection is the feeling of being related to the other.**

Affection is the feeling of acceptance for the other as one's relative. Lack of affection is seen in the form of opposition, jealousy, etc. The feelings of trust and respect are essential to have the feeling of affection. When we have the feelings of trust, we feel related to the other; otherwise we may feel opposed to the other.

#### Care

**Care is the feeling of responsibility and commitment for nurturing**

**and protection of the Body of my relative.**

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

## **Guidance**

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

Being responsible to the Self of my relative is Guidance.

Generally, our focus is mostly on care because we have come to assume that human being is Body. We are not even aware of the Self. Therefore, we are not aware that we have to take care of the Self as well.

## **Reverence**

**Reverence is the feeling of acceptance for excellence.**

Excellence is to be in a state of continuous happiness with the completeness of understanding of harmony and living in harmony at all levels. Once we achieve excellence, it continues. Excellence is something definite, something absolute.

Worship is taking inspiration from the revered and making effort for excellence. We keep using this word quite often, but the essence of worship is to make effort for excellence.

There is a basic difference between working for excellence and competition. If you have achieved excellence, you would naturally make effort for helping others to achieve excellence. On the other hand, in competition, we not only do not help rather we hinder the other to reach to our level.

## **Glory**

**Glory is the feeling of acceptance for those who have made effort for excellence.**

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

## **Gratitude**

**Gratitude is the feeling of acceptance for those who have made the effort for my excellence.**

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

## **Love**

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

**Love is the feeling of being related to all.**

Love is expressed in the form of compassion. The feeling of love is for all and it is expressed to whosoever comes in contact.

## **Distinguishing between Love and Infatuation**

The feeling of love is not something which is based on sensation. If there is a feeling on the basis of sensation, this is the case of infatuation

where the sensual pleasure becomes the major goal. Infatuation is conditional – it may last only as long as you are able to get the sensation or you have hope of getting happiness through sensation. It is very temporary; it does not last for long. Once the effect wears off, then the long-term issues of feelings become prominent.

## **16.2 Right Feeling – Within Myself or from the Other?**

With this background, we can ask ourselves which can have continuity:

- Right feeling in myself or
- Getting right feeling from the other

The answer is quite obvious that there can be continuity of right feeling, if it is from within and based on right understanding. But generally, we do keep making effort for getting right feeling from the other in continuity.

## **16.3 Role of Physical Facility in Fulfilment of Relationship**

You can now see that physical facility has a limited role to play in the fulfilment of the feeling in human-human relationship. To fulfil the feeling of care, physical facility is certainly required. For other than the feeling of care, physical facility only has a symbolic role to play.

## **16.4 Response and Reaction in Behaviour**

An important implication of understanding relationship, particularly trust on intention, is the clarity about problems in living in reaction and the possibility of living with response. With response, your conduct is definite while with reaction, the conduct is indefinite.

## **16.5 My Participation (Value) in Family**

My participation (value) vis-à-vis my family is to ensure harmony in the family, ensure mutual happiness, ensure justice in the family by way of:

- Ensuring right feelings (trust, respect, affection, care, guidance, reverence, glory, gratitude and love) in myself – this leads to my happiness.
- Expressing (sharing) these feelings with the other. When the other is able to make the right evaluation of these feelings, it leads to his/her happiness, thus leading to mutual happiness. My participation is to be of help to the other in their self-evolution, self-development.

With this preparation in the family, I have the ability to participate meaningfully in the larger society – in the neighbourhood, in the community and so on.

### **Key Takeaways**

The other feelings in relationship include affection, care, guidance, reverence, glory, gratitude and love. Love is the feeling of acceptance of all; it is the complete value. Justice is ensuring these feelings in oneself and expressing them to the other, leading to mutual happiness. Justice begins from family and extends to the world family, leading to undivided society.

## LECTURE 17

# Understanding Harmony in the Society

*(For details, refer to Chapter 9 of the textbook)*

## Recap

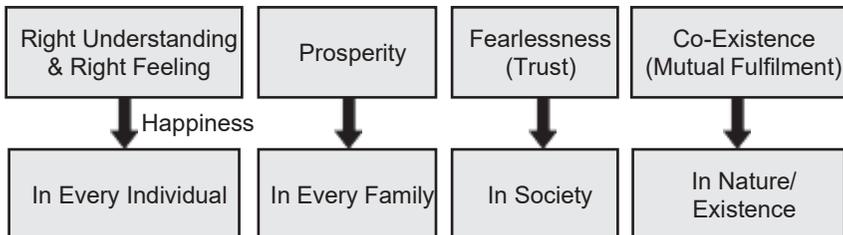
So far, we have explored harmony in the human being and harmony in the family. In the sequence, the next level of living for a human being is society.

In this lecture, we will share the proposal about the harmony in the society. We will explore into three aspects of society:

1. The goal of human being living in society (Human Goal)
2. The system required to achieve human goal
3. Scope of this system

## 17.1 Understanding Human Goal

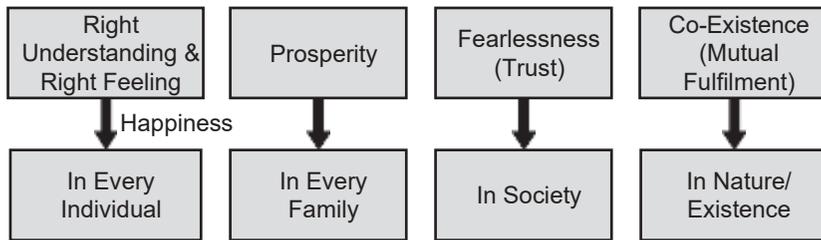
The goals of human being living in a society can be articulated as shown below:



*Fig. 17-1. Human Goal*  
*Teachers' Manual*

## 17.2 Appraisal of the Current Status

### Human Goal



### Gross Misunderstanding

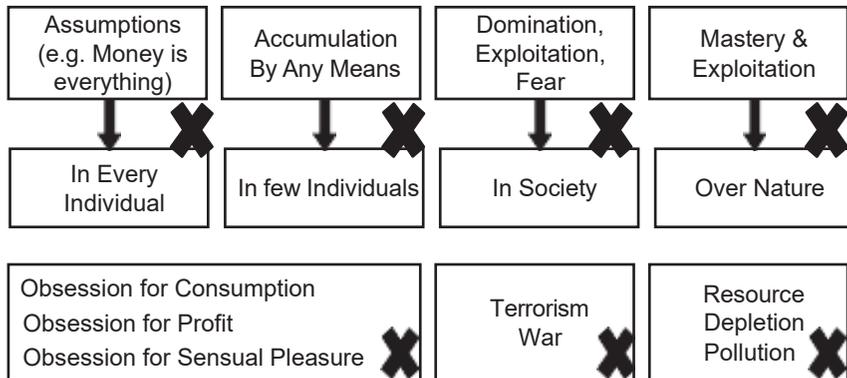


Fig. 17-2. Human Goal vs. Gross Misunderstanding

As shown in the figure 17-2, due to the prevailing false assumptions of happiness (like money is everything), happiness is sought through accumulation of physical facility (money) by any means, and using it for getting sensations from the body or feelings from others. The second goal of prosperity is similarly seen as accumulating more and more. With these

as the driving assumptions in the society, it has led to people living with three kinds of obsessions:

1. Obsession for consumption
2. Obsession for profit
3. Obsession for sensual pleasure

Similarly, instead of the third goal of fearlessness (trust), we have domination, exploitation and fear in the society. Finally, instead of mutual fulfilment, we are mostly trying to exploit and be the master over nature.

### 17.3 The Way Ahead

There is a need for understanding the harmony in society and living accordingly. The correct sequence in which these four goals can be fulfilled is shown in the figure below:

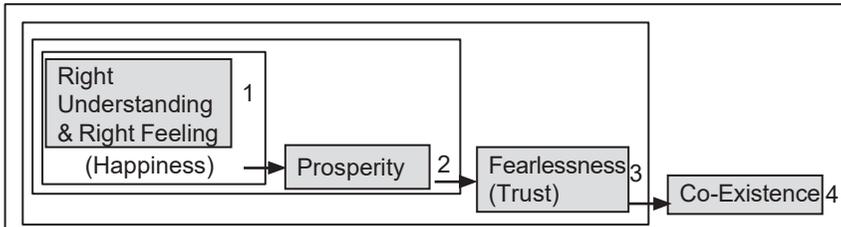


Fig. 17-3. Sequence and Priority Order of Human Goals

### 17.4 Dimensions (Systems) of Human Order

With this clarity we can discuss five interconnected, complementary dimensions of human order required for the fulfilment of the human goal. The five basic systems of a human society are:

1. Education-Sanskar
2. Health-Self regulation

3. Production-Work
4. Justice-Preservation
5. Exchange-Storage

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

Education-Sanskar → (leads to) → Right understanding and right feeling (happiness)

Health-self-regulation → (leads to) → Prosperity

Production-Work → (leads to) → Prosperity

Justice-Preservation → (leads to) → Fearlessness and Co-existence (respectively)

Exchange-storage → (leads to) → Prosperity and Fearlessness

### **Education-Sanskar**

We have discussed about education and sanskar earlier too.

**Education is to develop right understanding of the harmony at all levels of being - from self to the entire existence (individual, family, society, and nature/existence).**

**Sanskar is to develop the basic acceptances of the harmony at various levels.**

Education provides the commitment, preparation and practice of living in harmony at all levels. Preparation includes learning the skills and technology for living in harmony. Our living is an expression of our sanskar.

### **Health and Self-regulation**

We had discussed this at length earlier in lectures 11 and 12.

**Self-regulation is the feeling of responsibility towards the Body, for nurturing, protection and right utilization of the Body.**

**Health of the Body is indicated by the fact that it is able to act according to the instruction of the Self and the different parts of the Body are in harmony.**

### **Production-Work**

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

There are two important issues related to production-work:

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

Regarding what to produce, we have already discussed while exploring the proposals about prosperity, health and self-regulation – we have to produce physical facility required for nurturing, protection and right utilisation of the Body.

Regarding how to produce there are two criteria:

1. The process needs to be cyclic and mutually enriching – it has to be eco-friendly
2. Justice needs to be ensured in relationship with human being – it has to be people-friendly

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

**Resource depletion** is the symptom of using a natural resource at a rate which is greater than the rate at which it is produced in nature. For example,

if we use forest at a rate greater than the rate at which it is produced in nature, there will be a shortage/ depletion of forest.

Similarly, **pollution** indicates that we are producing something which does not return to the cycle in nature or it is produced at a rate that is faster than the rate at which it can return to the cycle in nature. Plastic, for example, does not degrade, it does not return to the cycle of nature for many years.

### **Justice-Preservation**

We had discussed about justice in Lecture 13.

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

We had discussed earlier that in human-human relationship, the feeling is the core issue. In order to ensure justice in the society, we need to develop the competence to understand and ensure justice in every individual. In case someone is not able to develop this competence and ends up doing injustice then:

- (a) Stop the him from doing further injustice, as well as
- (b) Help him/her to develop the competence for ensuring justice.

In the present system, mostly we seem to be restricting ourselves at (a) and not doing (b).

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

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

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

- Preservation ensures
1. Prosperity in human being
  2. Enrichment, protection and right utilisation of the rest of the nature

Justice ensures fearlessness (trust) in the society and preservation ensures the mutual fulfilment (co-existence) with rest of the nature.

### **Exchange-Storage**

**Exchange means sharing or exchanging physical facility with a view of mutual fulfilment and not with the obsession for profit.**

The sharing is within the family, or to the extent one has been able to accept relationship. Beyond that is exchange. Through sharing and exchange of physical facility, each family can have all that it needs, i.e. there is mutual fulfilment.

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

### **17.5 Scope**

The scope of the society is from family order to world family order. Every human being has a role in one or more of the social systems, starting from the family order, then the family cluster order and so on to the nation family order and ultimately, the world family order, leading to universal human order.

### **Key Takeaways**

At the level of society, the human goal is right understanding and right feeling (happiness) in every individual, prosperity in every family,

fearlessness (trust) in society and co-existence (mutual fulfilment) in nature/existence. This goal is fulfilled by human order, i.e. systems for education-sanskar, health-self regulation, production-work, justice-preservation and exchange-storage. These systems start with the family order, and are interconnected right up to world family order, leading to universal human order.

## LECTURE 18

# Vision For The Universal Human Order

## (Understanding My Participation in The Society)

*(For details, refer to Chapter 9 of the textbook, pages 215-220)*

### Recap

In the previous lecture, we learnt about the four elements of the comprehensive human goal and five systems of human order.

With this clarity we can understand our role in the society extending to universal human order, and our profession as a part of it.

### **18.1** Harmony from Family Order to World Family Order – Universal Human Order

A society is composed of families living together with common goal. Order in the society starts with the family order because that is the smallest unit where all these dimensions can start taking shape, can be worked out. Its scope is from family order to world family order.

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

- Mutual development of right understanding and right feeling (trust, respect and so on) in every family member, including the next generation, leading to mutual happiness.

- Participation in production of required physical facility in the form of labour, leading to prosperity.
- Contributing to a human society by way of participating at the next higher-level order.

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

Family Order  $\Rightarrow$  Family Cluster Order  $\Rightarrow$  Village Order  $\Rightarrow$  Village Cluster Order  $\Rightarrow$  ...  $\Rightarrow$  Nation Order...  $\Rightarrow$  World Family Order

## **18.2 Natural Outcome of Right Understanding**

Now if you look at the basic human aspiration and its fulfilment:

1. The happiness is ensured by having the right understanding and right feeling in the Self.
2. The prosperity is a feeling of the availability of more than required physical facility. To ensure it, Right understanding is required at the base, along with physical facility.
3. The tradition of living with happiness and prosperity starts from the family order and ultimately, continuity can be ensured by the universal human order.

## **18.3 My Participation (Value) in the Society**

My participation (value) vis-à-vis the society is to develop the clarity of society, its goals, programme and scope; and with that, playing a part in the family order and then in the larger society.

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

- Ensuring happiness in the family by way of helping in the development of right understanding and right feeling in the Self of every member of the family, particularly the next generation.
- Ensuring health in the family by way of a system of nurturing, protection and right utilisation of the Body for every member of the family.
- Ensuring prosperity in the family by way of helping the family recognise the need for physical facility, its production, its protection and its right utilisation.
- Facilitating one or more members of the family to participate in the larger society, in one or more dimensions of human order.

In the larger society, my participation (value) is:

- To play a role in one or more dimensions of the human order (education-sanskar, health-self-regulation, production-work, justice-preservation and exchange-storage)

In this way, the society with happiness in every individual, prosperity in every family, fearlessness (trust) in the society and co-existence (mutual fulfilment) in nature/existence is realised. This is my participation (value) vis-à-vis society.

## **18.4 Professions in a Human Society**

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

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

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

**Key Takeaways**

The participation of every human being is required for the realisation of a universal human order. The participation of the individual starts in the family order; in turn, the family participates in the family cluster order and so on, all the way to world family order.

# MODULE 4

## HARMONY IN THE NATURE (EXISTENCE)

In the previous module, we elaborated on harmony in the family and society. We listed the naturally acceptable feelings in relationship – Trust as the foundation value and Love as the complete value. With the understanding of values, we are able to ensure justice, which is a need in every relationship. Then we moved to the next level of living of a human being, that is society. We discussed the comprehensive human goal while living in a society and the five dimensions of a harmonious society. With this clarity, we are able to envisage a universal human order.

Now, we move to the next level, i.e. nature. Human order is a part of nature; hence, it is essential to understand the nature and the participation of human being in nature for a mutually fulfilling and sustainable way of living. After discussing nature, we will move on to understand the existence as a whole which is in the form of units (nature) submerged in space.



## LECTURE 19

# Understanding Harmony in Nature

*(For details, refer to Chapter 10 of the textbook)*

## Recap

We began our exploration with the basic human desire (aspiration) and the programme for the fulfilment of this desire. So far, we have been able to explore the harmony of the first three levels – in human being, the family and society.

In this lecture, we will explore the basic underlying design of nature. We will explore to see whether it is harmony or disharmony, order or chaos.

### 19.1 Nature as Collection of Units

Nature is the collection of all the units – the air, soil, water, plants, trees, animals, birds, other human beings and even things that are at a distant from us like the sun, the moon, the other planets, etc.

### 19.2 Classification of Units into Four Orders

Although the units are innumerable, they can all be classified into just four orders:

1. Physical order – this includes units like air, water, metal and so on.
2. Bio order – this includes grass, plants, trees, etc.
3. Animal order – this includes animals and birds.
4. Human order – this has human being only.

### 19.3 Harmony among the Four Orders

There is mutual fulfilment among the first three orders in nature. The soil-plant interaction is an example of mutual fulfilment between the physical order and the bio order. Animals and birds (units of the animal order) depend on plants (units of the bio order) for their food. At the same time, animals and birds help to spread the seeds of plants from one place to the other. They protect plants from harmful insects and pests. Similarly, the units of physical order, like air and water, are essential for animals to survive. In turn, animals enrich the soil – their dung and their dead bodies act as very good manure which makes the soil fertile. This is amply visible in the forests. These three orders are enriching for the human being too. This we can see from our day to day life.

Now, is the human being fulfilling for the other three orders? This is a big question. Human being is not only unfulfilling for the other three orders, rather it is dominating and exploiting them, to the extent of global warming and climate change.

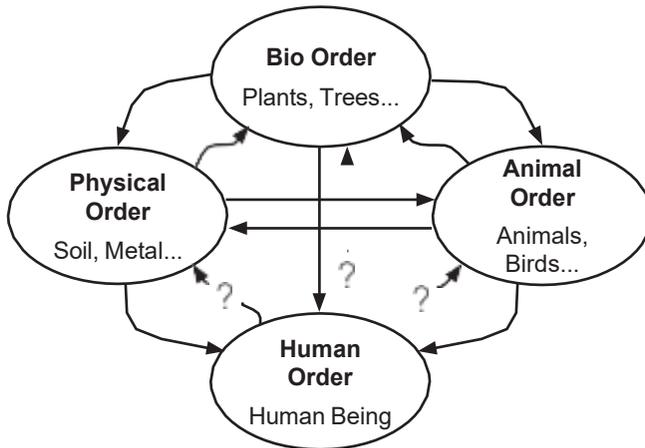


Fig. 19-1. Present State – Human Order is not Mutually Fulfilling

However, when we refer to our natural acceptance, we want to fulfil all the four orders. Ask yourself this question, “what is naturally acceptable to you – to enrich these four orders or to exploit them”? The answer is obvious – to enrich all the four orders. Once human beings understand the mutual fulfilment among the four orders, they can be fulfilling for all the orders.

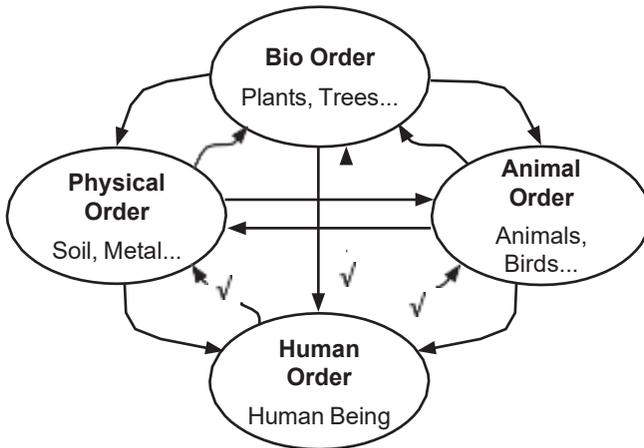


Fig. 19-2. Desired State – Human Order is also Mutually Fulfilling

## 19.4 Interconnectedness, Self-regulation and Mutual Fulfilment among the Four Orders of Nature

With the above discussion, we can conclude that there is interconnectedness and mutual fulfilment among the four orders in nature. One can also see that there is self-regulation in nature. In a forest, the proportion of soil, plants and animals of various species is self-regulated. It never happens that the lions eat up all the deer or the deer eat up all the grasses or that the plants grow to the extent that there is no space for deer or that there

is lack of soil for new plants and so on. The forest does not need to be regulated by human being to be in harmony. With right understanding only, human being will also be self-organised, in harmony within and participate in the harmony in the larger order.

## **19.5 Abundance in Nature**

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

Physical order >> Bio order >> Animal order >> Human order. Therefore, the requirement of any order is already available in abundance.

### **Key Takeaways**

Nature is the collection of units. It can be classified into four orders, (physical, bio, animal and human). There is a relationship of mutual fulfilment amongst these. It is already going on in the first three orders. Human being also has the natural acceptance for mutual fulfilment. All that we need to do is to understand it and live accordingly.

## LECTURE 20

# Interconnectedness, Self-regulation and Mutual Fulfilment among The Four Orders of Nature

*(For details, refer to Chapter 10 of the textbook)*

### Recap

In the previous lecture, we learnt about the four orders of nature and the mutual fulfilment among the four orders. Now we will study the four orders in detail and look into their interconnectedness.

### **20.1** Understanding the Four Orders

We have seen that units are interconnected and interdependent, in a relationship of mutual fulfilment. This is further elaborated in fig. 20-1.

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

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

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

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

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

Fig. 20-1. Details of Four Orders

## **20.2** Significance of Education-Sanskar for Human Order

Through human education and sanskar, we can ensure right understanding in us; this, in turn, will ensure the right feeling in us. With right understanding and right feeling in the Self, we will be able to ensure the continuity of harmony and happiness in ourselves and live accordingly. Then, we can be a source of human education-sanskar for the next generation. Once this cycle is complete, it can continue generation after generation.

## **20.3** Dependence of the Human Being on the Other Three Orders

One can see that the physical order can exist and sustain itself without any support from the other orders. The units of the bio order, however, are dependent on the units of the physical order for their existence. The units of the animal order, besides being dependent on the air and water of the physical order for their survival, are also dependent on the bio order for their food.

The human order is dependent on all of the other three orders for its existence and survival. If the human being does not ensure a relationship of mutual fulfilment with the other three orders, the human being is certainly going to face the negative consequences.

## **20.4** Mutually Fulfilling Interaction of Human Order in Nature

With this background, the role of human being when interacting with other human beings as well as with the rest of nature can be presented as:

- Facilitate a conducive environment for the activities of all the four orders in nature (or at least not violate them)
- Facilitate the innateness of all the four orders in nature (or at least not violate it)
- Participate with its natural characteristic and facilitate the natural characteristic of all the four orders in nature (or at least not violate it)
- Ensure the inheritance of all the four orders of nature (or at least not violate it)

## **20.5** Natural Outcome of the Understanding

All the orders in nature, have definite conduct except the human order (without the right understanding). The Self of the Human Being operating on the basis of assuming (without knowing) is the source of indefiniteness and the problems thereof; and its solution is to ensure knowing. With knowing, with right understanding, human beings can also have definite conduct.

## **20.6** My Participation (Value) in Nature

While interacting with any unit of nature, our participation (value) is ensuring mutual fulfilment by way of its right utilization in accordance with its natural characteristic so that it can continue with its innateness

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

## **Key Takeaways**

The four orders in nature can be studied in detail on the basis of their activity, innateness, natural characteristic and inheritance. This helps us in clearly identifying our role (participation or value) in the entire nature.

## LECTURE 21

# Realizing Existence as Co-existence at All Levels

*(For details, refer to Chapter 11 of the textbook)*

### Recap

In the previous lecture on harmony in the nature, we saw that there are four orders in nature: physical, bio, animal and human. The first three orders are in harmony, are mutually fulfilling for each other and also fulfilling for human being. Human being also has natural acceptance for mutual fulfilment. But in order to ensure this, human being has to understand the harmony and to live in harmony – then harmony in the entire nature will be materialised.

In this lecture, we will explore into the harmony in existence.

### **21.1** Existence as Units in Space

*Existence is whatever exists.*

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

### **21.2** Understanding Units and Space

There are innumerable units in existence. There is air, water, soil, earth, sun, moon, plants, trees, animals, birds, human beings etc. These units

are in space. The co-existence of the two is in the form of units submerged in space.

*Units are Limited in Size; Space is Unlimited*

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

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

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

### 21.3 Understanding Submergence

Units are in space – they are submerged in space. It means units are in space, they are inseparable from space. Where ever a unit is there, space is also there.

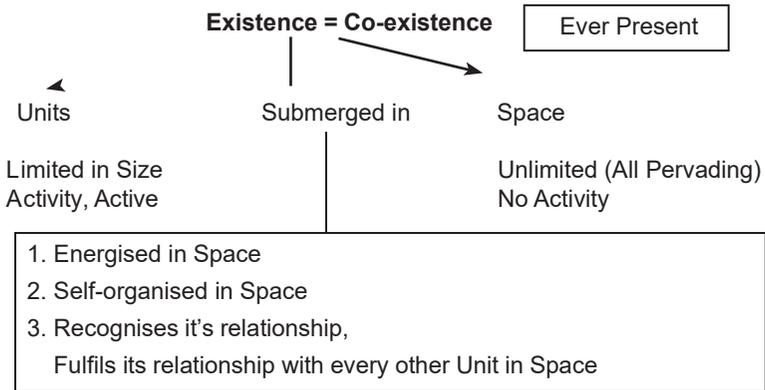


Fig. 21-1. Submergence

Submergence implies three things as mentioned in the Fig. 21-1

**1. Units are Energised in Space**

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

**2. Units are Self-organised in Space**

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

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

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

**21.4 Existence as Co-existence – Units Submerged in Space**

Existence is co-existence. It is in the form of units submerged in space. In the light of above discussion on existence as co-existence, we can now visualise the overall picture of the whole existence.

**Key Takeaways**

Existence is co-existence, which is in the form of units submerged in space. Units are energised, they are self-organised and they recognise their relationship with other units and participate with them in a mutually fulfilling manner (except for human beings without right understanding).

## LECTURE 22

# The Holistic Perception of Harmony in Existence

*(For details, refer to Chapter 11 of the textbook)*

### Recap

In the previous lecture, we explored about the existence as units and space; and tried to understand the whole existence as units submerged in space.

In the light of this discussion, we can now visualise the overall picture of the whole existence.

### **22.1** The Holistic Perception of Harmony in Existence

At the base of the whole existence is co-existence, which unfolds in terms of units submerged in space.

Units are limited in size; they are activity and are active. Space is unlimited, all-pervading and is no activity. Being submerged in space, units are energised, self-organised and recognise their relationship with every other unit in space and fulfil it.

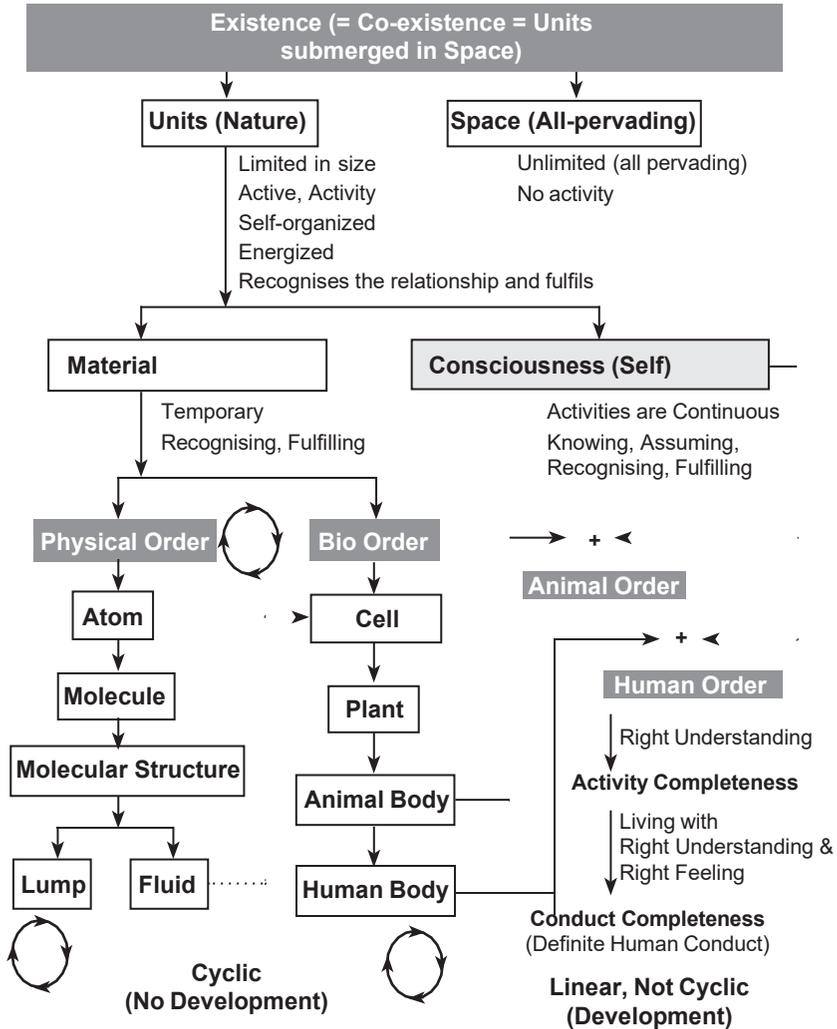


Fig. 22-1. Unfolding of Co-existence

Units are of two types – material units and consciousness units. Material units are temporary in time, while consciousness units (Self) are continuous. Material units recognise and fulfil their relationship with other units– their conduct is definite. Consciousness units recognise and fulfil their relationship on the basis of assuming without knowing or assuming based on knowing – the conduct of the human being is definite if it is operating on the basis of assuming based on knowing; and it is indefinite if it is operating on the basis of assuming without knowing.

All material units are composed of other (simpler) material units. The smallest or fundamental stable material unit is the atom. An atom may combine with another atom to form a molecule. These molecules further combine to form molecular structure. Molecular structures can exist either as lumps, or fluids. Fluids provide nurturing of cells and such cells combine to form plants, the animal body and the human body.

Coming to the domain of consciousness, there is just one type of unit which we have referred to as the Self. We can classify all the units in existence into four orders. Material units can be classified into two orders – physical order and bio order. The animal order is the co-existence of consciousness (Self) and the animal body (material). The human order is also the co-existence of consciousness (Self) and the human body (material).

## **22.2** Development in the Existential Sense

Now, we can see that everything is in co-existence. Everything that exists is basically the expression of this ever-present co-existence. It is expressing itself in the form of harmony and relationship. This unfolding is something which is happening and has to be completed through human being.

Whatever we do with the material world is cyclic. It will keep changing; keep going back to initial state, no matter what we do. In that sense, there is no development here. Only in the human order, there is a potential for

development or transformation in the Self which is not cyclic. Development or permanent change is possible only in the domain of consciousness. It is in terms of

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

This development, this transformation in human being is facilitated by education-sanskar. There is every provision in existence for this development.

### **22.3 Expression of Co-existence at Different Levels**

With this background, we can see that all that we discussed about harmony at the level of individual, family, society and nature are basically the systematic reflection (the expressions) of existence as co-existence. The same is shown in figure 22-1. The whole discussion so far can be summed up in a simple chart given below. It can be expressed in one word – '**Co-existence**'.

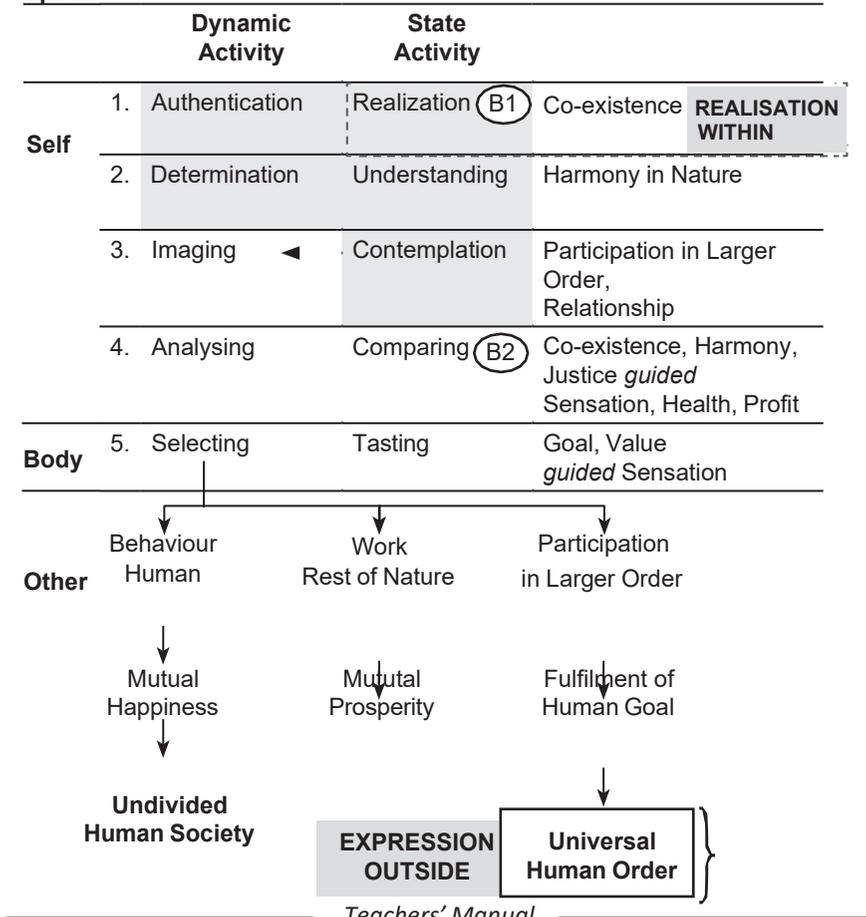
Level Name	Relationship	Details
4b. Existence	Co-existence	Units submerged in Space (energised, self-organised, recognising and fulfilling relationship)
4a. Nature	Mutual Fulfilment	4 orders
3. Society	Right Understanding and Right Feeling, Prosperity, Fearlessness (Trust), Co-existence	Human-Nature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

## 22.4 Understanding Role of Human Being in Existence

Human being has a definite participation in existence. It is to complete the process of development through itself. All that human being needs to do is to understand the co-existence and to live in co-existence. By understanding co-existence, we are referring to the Self-awakening to the activities of contemplation, understanding and realisation (labelled as block B1 in fig. 22-2). This clarity now guides our desire and thus, all the activities of imagination, i.e. desire, thought and expectation (labelled as block B2 in the diagram below). The right feeling and right thought now become the basis for our behaviour with other human being, work with the rest of the nature and participation in the larger order. Expansion of

such behaviour from family to world family leads to undivided society. The work based on natural laws with the rest of nature results into mutual prosperity. The participation in the larger order, in the entire nature results into fulfilment of human goal. Expansion of such work and participation in the larger order, from family order to world family order leads to universal human order.

**Space**



*Fig. 22-2. Role of Human Being*

The continuity of universal human order generation after generation is called human tradition. That is what we all aspire for. All this is facilitated by human education-sanskar.

## **22.5** Natural Outcome of the Understanding

The completion point for human being (materialising universal human order) is also the completion point of the universal order in existence. In that sense, the universal human order and universal order are synonymous. This is also the total expression of existence. It is the completion point of unfolding of the existence as co-existence.

**Thus, My Participation (Value) in Existence is to Realise the Co-existence and Live in Co-existence.**

### **Key Takeaways**

Existence is co-existence, and the role of human being is to realise co-existence in the Self and live in co-existence in nature/existence, extending up to universal human order. In this way, the unfolding of the co-existence will be completed through human being – resulting into universal order.



# MODULE 5

## IMPLICATIONS OF THE HOLISTIC UNDERSTANDING - A LOOK AT PROFESSIONAL ETHICS

So far, we explored the content of right understanding, discovering the innate harmony at various levels of existence right from the human being to the whole of existence. This included an appraisal of the needs, activities and responses of the Self and the Body and also the salient aspects of synergy between these. Then we also understood human-to-human relationships and the values characterising these relationships leading to harmony in family and society. We went further to explore the inherent interconnectedness, cyclability, self-regulation and mutual fulfilment existing in Nature. Finally, we concluded this study by identifying co-existence in the entire existence.

All the above investigations were carried out through a process of self-exploration to gain right understanding about ourselves as well as about all that exists. While the process of self-exploration has to continue to enable realisation and understanding, we can start looking at the significant implications of such an understanding in our life and profession. This forms the subject matter of the six lectures of this module.



## LECTURE 23

# Basis for Universal Human Values

*(For details, refer to Chapter 12 of the textbook)*

### Recap

In previous lectures, we concluded by identifying co-existence in the entire existence.

In the following lectures, we will try to understand how right understanding provides the basis for universal human values enabling their natural assimilation.

### **23.1** Natural Acceptance of Human Values in Different Dimensions of Human Living

Based on our understanding of harmony, we participate in the larger order. **Our participation at different levels is our value.** The identification of values is based on realisation and understanding. The participation of the human being is in the form of behaviour and work.

We studied about the values of behaviour as the nine values in relationship: trust, respect, affection, care, guidance, reverence, gratitude, glory and love. Likewise, working with material things, ensuring their right utilisation, enrichment and protection is our value. It results into prosperity for human being and preservation (enrichment, protection and right utilisation) of the rest of nature.

In Appendix A12-1 of the text book, a consolidated list of human values is given for your further reference.

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

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

### **23.3 Development of Human Consciousness**

As explained earlier, the journey towards right understanding in fact brings a transformation in the human being from 'animal consciousness' to 'human consciousness'. In 'animal consciousness', we give first priority to physical facility. But as we transform to the human consciousness, we are able to base our thoughts and activities on right understanding, give relationship a higher priority than physical facility, identify our physical needs and ensure it through cyclic and mutually enriching production processes, thereby enriching rest of the nature as well.

### **23.4 Implications of Value-based Living**

The implications of value-based living can be studied in the following terms:

- a. **At the level of individual:** Transition towards happiness and prosperity, slowly getting rid of the contradictions and conflicts within through self-exploration and thus getting rid of the tension, frustration, depression, one-upmanship, psycho-somatic disorders etc. facilitating definite human conduct. The feeling of

self-regulation will reduce the occurrence of diseases and in turn the feeling of insecurity. This will help the individual lead a more fulfilling life.

- b. At the level of family:** Value-based living facilitating peace and harmony in the family, with more occurrences of just and fulfilling behaviour raising the feeling of togetherness in the families and reducing the family feuds. People will feel prosperous and the feeling to nurture others will grow in the families. Such harmonious living will also help reduce the consumerist behaviour in family celebrations like marriages, parties and other social functions.
- c. At the level of society:** Fearlessness and mutual trust developing in the society, reduction of discrimination on the basis of body (in terms of gender, age or race), physical facility (in terms of wealth or posts) and beliefs (in terms of isms, sects, etc), solution emerging to problems like terrorism, communalism and international conflicts etc. The feeling of undividedness will surface in the society. Fulfilment of human goal will start getting to the fore in our plans and projects at all levels and gradually a human order based on trustful relationships will slowly emerge.
- d. At the level of nature:** Human order fulfilling all the other three orders of nature, problems of pollution and resource depletion being handled smoothly when people are able to judge appropriately their needs for physical facility themselves and the mode of fulfilment is eco-friendly. Better methods of farming and production will help cut down problems of greenhouse gases, ozone depletion, ecological imbalance, etc. The various species of animals and birds can be saved from extinction and forests can be replenished.

At this juncture, it will be worthwhile to ruminate over the above-mentioned possibilities and explore to convince yourself whether these can really be the outcomes of right understanding and value-based living.

## **Key Takeaways**

Values are naturally acceptable and value-based living is a natural outcome of the right understanding. Its implications can be seen at all levels of living of human being.

**LECTURE 24**

# Definitiveness of (Ethical) Human Conduct

*(For details, refer to Chapter 12 of the textbook)*

## Recap

In the previous lecture, we saw how value-based living naturally emerges out of right understanding. In this lecture, we will learn about ethical human conduct naturally emerging out of right understanding, and see how it is definite.

### **24.1** Definitiveness of Ethical Human Conduct

Definite human conduct is the sum total of the state of harmony within, expressing itself and participating in harmony with the outside world. The harmony in the Self is naturally expressed and extended at all levels of our being as follows:

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

Harmony with the whole of nature/  
existence

Co-existence (mutual fulfilment)

## **24.2 Values, Policy and Character**

The ethical human conduct can be further grasped in terms of values, policy and character as follows:

### **1. Human Values – Understanding of role of Human Being in Existence**

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

### **2. Policy – Thought of how to express (live with) Human Values**

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

### **3. Character – Expression of Human Values in Behaviour, Work and Participation in the Larger Order**

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

- ❖ Chastity in conjugal relationship i.e. chastity in husband-wife relationship.

- ❖ Rightful acquisition and utilization of wealth – by way of labour, using cyclic and mutually enriching production processes.
- ❖ Kindness in behaviour and work – ensuring justice in behaviour and preservation of rest of nature in work, leading to fulfilment of the comprehensive human goal; at the same time compensating for deficiencies created in the past.

For more details on the definitive human values, you may refer to Appendix A12-1 in the book.

We can further qualify the ethical human conduct on the basis of the following:

- ‘Ethical conduct’ implies that it is naturally acceptable to me and does not give rise to conflict within
- ‘Ethical conduct’ implies that it is in consonance with the right understanding of the reality – the underlying harmony at all levels.
- ‘Ethical conduct’ implies that it leads to mutual fulfilment with other people and mutual enrichment with rest of nature

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

## **Key Takeaways**

Ethical human conduct emerging out of right understanding leads to harmony at all levels of being – from oneself to family, society and nature/existence. It is definite for all time, place and individual.

## LECTURE 25

# Professional Ethics in the light of Right Understanding

*(For details, refer to Chapter 13 of the textbook)*

### Recap

In the previous lecture, we saw how right understanding provides the basis for ethical human conduct. Now, in this lecture, we shall try to understand that it is this ethical competence only which is instrumental in ensuring professional ethics as well.

### **25.1 Profession – In Context with the Comprehensive Human Goal**

We had discussed briefly about profession in lecture 18. Briefly,

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

The excellence or the success of any professional activity is to be judged from this comprehensive point of view only and not in terms of merely wealth generation. Accordingly, the profession is not only a means of earning one's livelihood, but also a means of one's evolution by appropriate participation in the larger order. It is an important activity to authenticate one's understanding, whereby we interact with other human beings and with rest of nature in a mutually fulfilling manner.

## **25.2 Professional Ethics**

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

### **Salient Features Characterizing Professional Ethics**

These may be summarised as follows:

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

## **25.3 Issues in Professional Ethics – The Current Scenario**

The issues in professional ethics are becoming very complex in the current scenario. The unethical practices are rapidly increasing and their impact is also becoming far-reaching. As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offences, kickbacks in large scale purchases etc. We may enlist some salient categories of these unethical practices as follows:

- Corruption in multiple forms and at various levels
- Tax evasion, misappropriation and misuse of public funds

- Misuse of political power and bureaucratic authority
- Misleading propaganda, unethical advertisements and sales promotion
- Cut-throat competition
- Exploiting the weakness of consumers through various enticements, bewildering advertisements
- Adulteration and spurious production
- Endangering the health and safety of public at large
- Hoarding and over-charging etc.

The list could be much longer.

## **25.4 Prevailing Approaches towards Promotion of Professional Ethics – Their Inadequacy**

Looking at the various methods and mechanisms which are being presently employed to check these trends and their effectiveness, one can see that most of the methods being adopted are either of symptomatic nature or punitive measures or crisis management techniques rather than real solutions to the whole problem. For example, the following methods are being increasingly proposed and implemented:

- Promoting awareness about professional ethics by introducing new courses, refresher programs and case studies
- Administering oaths and prescribing codes of ethical conduct for specific professional disciplines
- Setting up mechanisms for intensive audit inspection and monitoring the activities

- Framing more stringent laws and devising harder punishments for offences
- Promoting transparency in working systems through mechanisms like RTI (Right to Information Act), etc.
- Carrying out 'sting operations' and widely publicising serious lapses in ethical conduct of profession through media
- Encouraging whistle blowing by individuals or groups
- Setting up Lokpals, vigilance commissions, ethics committees, tribunals, consumer protection forums, etc.
- Filing public interest litigations, etc.

The focus in these methods is primarily towards curbing the ill effects rather than rectifying the root cause, namely the faulty world-view which continues to remain dominant.

## **25.5** Inherent Contradictions and Dilemmas and their Resolution

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. 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.

## **25.6** The Way Ahead

To resolve the situation, sincere effort towards building up the ethical competence of human beings in general and professionals in particular through proper value education is needed. It can be an effective way to safeguard professional ethics.

### **Key Takeaways**

Clarity of comprehensive human goal and our participation in different dimensions of society will ensure Ethics in profession. This also clarifies the lacunae in the present approaches.

## LECTURE 26

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

*(For details, refer to Chapter 14 of the textbook)*

### Recap

We saw how right understanding provides the foundation for the identification of universal human values in all the dimensions of life. It also facilitates the recognition of the definitiveness of ethical human conduct. Moving on to other important implications of right understanding, in this lecture, we will see how right understanding enables us to visualise holistic development.

### **26.1** Visualization of Comprehensive Human Goal

An important implication of the right understanding is the visualization of comprehensive human goal which is conducive to human welfare. In the light of the right understanding, it is possible to visualise the pattern of a holistic way of life to cater to the comprehensive human goal, a model of human living which is people-friendly and eco-friendly and therefore sustainable.

## **26.2** The Vision for Holistic Development and Universal Human Order

The right understanding prepares us for moving towards the 'holistic way of life' which will be sustainable as well as conducive to fulfil the basic human aspirations for all human beings. It will be a mode of living which is self-satisfying, people-friendly and eco-friendly. There is an urgent need to initiate research and development in this direction as our present model of living is proving to be more and more problematic and unsustainable. With the help of right understanding, it will also be possible to visualise a humanistic constitution which will facilitate the development of a harmonious world family, an undivided society and a universal human order.

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

- a. A holistic pattern in all the dimensions of human activity in the society including education, health-self-regulation, production-work, justice-preservation and exchange-storage etc.
- b. Harmonious networking between the basic unit and their clusters successively moving from family order to world family order as follows:

Family Order ⇒ Family Cluster Order ⇒ Village Order ⇒ Village Cluster Order ⇒ ... ⇒ Nation Order... ⇒ World Family Order

In each of these dimensions, we can visualise a humane system, be it education, health, production, exchange or justice and conceptualise a harmoniously functioning overall system.

## **26.3 Paving the Way towards a Humanistic Tradition**

(Humanistic Education-Human Conduct-Human Constitution- Universal Human Order)

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

### **Humanistic Education**

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

### **Humanistic Constitution**

In addition, the right understanding also provides us the basis for a humanistic constitution which is essential to the development of an unfragmented human society and a universal human order. Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among the salient directive principles of a humanistic constitution. It will also be conducive to social justice.

It may be a thought-provoking exercise to visualise a model of humanistic constitution. In the light of right understanding:

- What will the fundamental rights and duties be?

- What will be the way be to ensure justice and protection in the society?
- What will be the format of working for a universal human order?
- How will people connect to the world family?
- How will the representation of people be ensured in maintaining order in the society?

These and all such issues are to be addressed. To begin with, family will be the smallest unit of order in the society. Moving from family to the world family, the constitution will provide the basis of harmonious living. These are relevant issues in terms of visualizing the holistic way of life in the present scenario. The harmonious living at all levels of living for all people will pave the way for universal human order.

Humanistic education leads to human conduct, human constitution, universal human order and in turn, universal human order ensures humanistic education for the next generation. And the entry point is humanistic education.

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

## **Key Takeaways**

Humanistic education leads to human conduct, human constitution, universal human order and in turn, universal human order ensures humanistic education for the next generation. And the entry point is humanistic education.

## LECTURE 27

# Holistic Technologies, Production Systems and Management Models- Typical Case Studies

*(For details, refer to Chapter 15 of the textbook)*

### Recap

As discussed in the previous lectures, the right understanding provides us the vision for a holistic development and universal human order. Such a model will necessitate the visualization and development of appropriate technologies, production systems and management models etc. which cater to the fulfilment of such a vision. We will discuss the details in this lecture.

### **27.1** Need for a Holistic Worldview

In the present times, there is a great zeal for the development and adoption of innovative technologies and systems, tools, techniques and models which are claimed for the 'betterment' of society. More and more sophistication and complexity are being added. However, most of the effort is going on under the influence of the materialistic world view; needless to say that the holistic world-view is missing in such efforts. As a result, both the structure as well as the use/misuse of these innovations, is often proving to be counterproductive, contrary to the long-term human welfare.

Therefore, there is a strong need to develop technologies and systems with holistic objectives governed by right understanding to render them conducive to sustainable human welfare.

## **27.2 A Holistic Criteria for Evaluation**

Generally speaking, there are three broad criteria to guide the development of such technologies and systems, i.e.,

- (a) Catering to appropriate needs and lifestyles
- (b) Eco-friendly (cyclic / renewable and mutually enriching)
- (c) User-friendly – safe, economical and enhancing human capability

In addition, these have to promote local self-sufficiency and optimal utilization of local resources and expertise. As far as possible, priority should be for naturally available processes and systems.

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

## **27.3 Criteria for Technologies**

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

- Catering to real human needs
- Compatible with natural systems and cycles
- Facilitating effective utilization of human body, animals, plants and other natural materials
- Safe, user-friendly and conducive to health
- Producing with local resources and expertise as far as possible

- Promoting the use of renewable energy resources
- Low cost and energy efficient
- Enhancing human interaction and cooperation
- Promoting decentralisation
- Durability, life cycle and recyclability of products

## **27.4** Criteria for Production Systems

In determining the type of production systems, the key questions to be answered are:

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

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

The specific criteria to judge the appropriateness of the production systems may include the following:

- Optimal and efficient utilization of local resources and expertise, including human beings, animals, air, solar, land, water, bio and mineral resources etc.
- Economic viability and sustainability
- Priority for local consumption

- Matching the pattern of production with the availability/ producibility in the local environment and the pattern of consumption
- Decentralized systems capable of meaningful employment of people in the community
- Facilitating production by masses and not mass production in a centralized mode, to the extent possible
- Promoting individual creativity and sense of accomplishment
- Using people-friendly and eco-friendly technologies
- Ensuring requisite quality of production
- Safe and conducive to the health of persons involved in production as well as others
- Harnessing recycling, conservation and reuse possibilities

### **27.5** Criteria for Management Models

Primarily management models are to be relationship based, cooperative and ensuring justice in terms of mutual fulfillment and not coercive and exploitative. The following criteria can be chosen for a humanistic management model:

- The whole unit working as a well-knit family
- Cooperative, motivational and mutually fulfilling
- Ensuring correct appraisal of human labour and skills
- Targeting employer-employee as well as consumer satisfaction and not profit maximisation

- Sharing of responsibility and participative mode of management
- Continuous value addition of the persons involved
- Effectively integrating individual competencies and complementarity

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

Present-day systems have been largely developed under the influence of the materialistic worldview. This has caused menace of resource depletion on one hand and environmental degradation manifesting in the form of pollution and global warming etc. on the other. The other undesirable characteristics of modern technologies and systems include their centralized configurations, promotion of wastefulness, excessive transportation and substitution of human, animal and other natural resources by man-made gadgets, machines and materials.

## **27.7 Learning from the Systems in Nature and Traditional Practices**

To gain an insight into the holistic systems, we have a lot to learn from systems of nature and from traditional practices. It is important to identify the eco-friendly and people-friendly characteristics of many traditional practices which are very much worthy of our recognition and retention. Then we will be in a better position to utilise our present-day information to augment the systems and make them more effective, efficient and more suited to current needs.

In this respect the following examples are significant:

- The water harvesting and storage and utilization systems through ponds and other artifacts

- Traditional agricultural practices
- Traditional local remedies and health-care techniques
- Grain storage and food preservation practices
- Yoga, ayurveda, naturopathy-based healthcare systems
- The langar (sharing of food) system prevalent in religious institutions
- Family based rural enterprises
- The jajmani system – relationship-based village system to ensure rural self-sufficiency
- Rural craft and artisanal practices

There could be several more such examples which can be helpful in enriching our vision in this direction.

## **27.8 Visualizing a Holistic Community Model – Working Towards Harmony at All Levels**

It is high time that we start working for actualization of the model of human order at the village level (*gram-swarajya*) in the light of right understanding. Several groups of people have started working in this direction seriously. As a result, many technologies and systems have been evolved even though the full-scale demonstration of such alternative ways of living is yet to emerge.

There needs to be an increasing and wide spread thrust to evolve holistic technologies and systems through dedicated R&D efforts working within

the framework of right understanding. Some salient topics for case studies are given below:

## **Topics for Case Studies**

To gain some familiarity with the on-going effort towards holistic technologies and systems, carrying out case studies on the following topics will be beneficial:

1. Renewable and Decentralized Energy Technologies
  - (a) Biomass based Energy Conversion systems
  - (b) Gadgets and Implements to facilitate efficient utilization of human muscle power and animal draught power
  - (c) Decentralized Wind power
  - (d) Micro hydel electro-mechanical power generation etc.
2. Systems for water conservation and water shed management for efficient utilization of rain water and for eco-restoration.
3. Technologies and architecture promoting green building materials and energy conservation
4. Organic/natural farming techniques
5. Eco-sanitation techniques for small scale decentralized sewage disposal and waste water recycling
6. Low cost and energy efficient technologies for small scale production systems
7. Humanistic organizational/management models

The work on the above technologies and systems is being carried out in several technical institutions, agricultural universities, government

agencies and a large number of NGOs and socio-spiritual organizations as well as by some motivated individuals. It will be quite fruitful to familiarise with some of these in context with above case studies.

## **Key Takeaways**

Based on right understanding, the guidelines, criteria, examples and case studies about Holistic Technologies, Production Systems and Management Models can be worked out. We can also learn from the systems in nature and the traditional practices to evolve a holistic model of living ensuring harmony at all levels.

## LECTURE 28

# Strategies for Transition Towards Value-based Life and Profession

*(For details, refer to Chapter 16 in the textbook)*

### Recap

At this concluding stage, it is appropriate to recapitulate the core message of this course and then to visualise the steps that each one of us can take for transition from our present state towards a holistic, fulfilling way of life towards universal human order.

### **28.1** The Core Message

The core message of this course may be summarised as follows:

To be able to fulfil the basic human aspirations i.e., happiness and prosperity and their continuity, it is essential to gain the right understanding – the understanding about oneself vis-a-vis the rest of existence, the understanding about continuous happiness and prosperity. This involves the realisation that there is an innate harmony at all levels of existence. In fact, the whole existence is co-existence. It is the essential purpose of human beings to understand this harmony and co-existence and learn to live in accordance with it and be fulfilled. It thus leads to:

- Individual transformation – from animal consciousness to human consciousness and

- Societal transformation – from inhuman society to humane society

## **28.2 Steps for Transformation**

Having obtained a brief exposure to the universal basis of values and ethical human conduct and its implications in life and profession, let us now conclude this course by indicating a few tangible steps that the human beings can take to begin this important journey towards a holistic way of life.

### **Step 1: Steps for Individual Transformation**

The change of ethos involves a long-drawn effort for transformation at the personal level. This involves three important sub-steps. These three sub-steps are:

- 1.1 To verify the proposals on your own right, i.e. on the basis of your natural acceptance and on the basis of your experiential validation.
- 1.2 To be aware of yourself, of your imagination (desire, thought and expectation) every moment. With this awareness, you will know the content of your imagination and also of all the accumulated acceptances which are your sanskar.
- 1.3 Now, with the awareness of your imagination, of your sanskar, the third sub-step is self-evaluation – to evaluate your sanskar vis-à-vis your natural acceptance.

Recall that sanskar (t) + environment (t) +self-exploration (t) → sanskar (t+1)

Of course, these sub-steps may take a long time, but each proposal that you are able to verify and bring into your living will be immediately fulfilling for you and for those around you.

## **Step 2: Creating Mass Awareness towards Holistic Development**

With the right understanding and right feeling in you, you will develop the willingness and capacity to share with others. Through sharing, you are facilitating and developing other people to have the right understanding, right feeling and right thought. It can be in the form of informal talks and formal workshops. The people to share with would include among others:

- Family members and friends
- People who have interest and readiness for purposeful social effort and social development
- Educators, teacher and education administrators
- People connected to governance
- Your colleagues at work

To start with, it is important to share only with those who are already willing to listen. If you start this step before you have done sufficient work on yourself, people may not be able to accept you as a preceptor.

## **Step 3: Moving towards Humanising the Mainstream Education**

As the awareness amongst the people grows, the main task is to gradually move towards humanistic education which could involve the following sub-steps:

- 3.1 Integrating appropriate inputs of value education at various levels in the current curricula from school education to higher education.
- 3.2 To effectively proliferate the above effort, requisite support and policy initiatives by monitoring agencies, such as MHRD, UGC,

AICTE, ICMR, University Academic Councils and School Education Boards will be helpful.

- 3.3 Further, it will be essential to introduce teacher orientation programs (faculty development programs) and development of resource material to implement the above suggestions at a large scale.
- 3.4 The next sub-step will be to provide adequate thrust to R&D dedicated towards transforming the whole mainstream education into humanistic education (value-based education). This is going to be a long-drawn process. However, it is indispensable.

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

This will also necessitate linking the educational institutions with local development programs in collaboration with voluntary organisations and government agencies. Accordingly, the focus of R&D in higher education institutions will need to be shifted towards various aspects of holistic development, resulting in the development of real-life models facilitating universal human order.

#### **Key Takeaways**

To ensure happiness and prosperity and their continuity for all human beings, the transition to human consciousness and humane society is essential. This requires a dedicated effort to implement at a mass scale, the humanistic education focusing on right understanding.

## Guidelines and Content for Practice Sessions

After every two lectures, there will be a one/two-hour practice session. This is meant to provide an opportunity to the students for carrying out self-exploration on the salient propositions made during the lectures. It is to clarify the concepts being introduced and connect them to their everyday life. Further it will also be utilised to make them evaluate their propensities and pre-conditionings vis-à-vis their ‘natural acceptance’ using examples and issues relevant to them in their day-to-day life situations. Keeping this objective in mind, the following exercises are being proposed for the practice sessions. These are sequentially arranged according to the lecture material. With each of these exercises, the expected outcome is also indicated to facilitate the teacher.

In the text-book, a larger set of practice exercises for self-exploration are given after each chapter, particularly in part 2, of test your understanding. A list of such exercises and the experiences of some of the students and teachers who have done these exercises is also available on the web-site. The teacher may select exercises from this set as well as develop appropriate exercises on their own. Ultimately, it is the teacher who has to use his/ her own creativity to make the best use of these sessions to guide the students towards the expected outcome.

## Practice Sessions for Module 1 - Introduction to Value Education

### PS 1

Introduce yourself in detail:

- Share about yourself, your family and your friends.
- Share salient achievements and failures in your life.
- Share how do you presently differentiate between right and wrong.
- Share your aspirations from life. Share what a fulfilling life means for you. For this, you may list out the top five points that occur to you when you think of a fulfilling life. While making the list, please consider your entire life, not just the present stage of your life (youth, middle age, old age, etc.). How do you expect to fulfil these aspirations and live a life of fulfillment?

What are your observations and conclusions from your life experiences so far?

**Expected Outcome:** The students start exploring themselves; get comfortable with each other and with the teacher and start appreciating the need and relevance of the course.

### PS 2

1. Watch the video “Story of Stuff”. It is a documentary about the materials economy – its motivation, process and outcome. It has been produced by a set of concerned people at [storyofstuff.org](http://storyofstuff.org), USA (source: <http://storyofstuff.org/movies/story-of-stuff/>). Discuss

- (a) The activities and efforts made by the people shown in the video
  - (b) The outcomes of these efforts
  - (c) How their activities are motivated by their notion of happiness (physical facility = happiness. More shopping, physical facility = more happiness)? Is this and any other notions of happiness their own notions or they are programmed by advertisements, others? Does this notion seem to be true or is it getting the people into the loop of more and more physical facility only?
  - (d) Do reflect on your own notion of happiness – is it your own notion or is it borrowed from others?
2. Make a list of your desires. Now for each item on the list, find out what would be necessary to fulfil it, i.e. will it require:
- (a) Right understanding?
  - (b) Relationship (right feeling)?
  - (c) Physical facility?

Desire	Fulfilled by		
	Right understanding	Fulfilment in relationship	Physical facility
Good health	?	?	Yes (food etc.)
Lots of friends	?	Yes	?
Other desires... (we have just put some examples above to start your list)			
Your priority	1, 2 or 3?	1, 2 or 3?	1, 2 or 3?

If it requires more than one of these, mark which one is the higher priority. Explain your conclusion from this exercise.

- Can all your aspirations be fulfilled just by physical facility?
- Is right understanding required for the fulfilment of none, some or all of your aspirations?
- Is relationship required for the fulfilment of none, some or all of your aspirations?
- Can one be substituted for the other (e.g. can right understanding be substituted by physical facility). If they are distinct things, what are their key characteristics (or what are the key differences between right understanding, relationship and physical facility)?
- What is the priority order of these three?
- In your education, should all three be included? To put it another way, should your education be only about skills or should it be about skills that are guided by human values?
- The problems that you see around you – are they more due to lack of physical facility or more due to lack of right understanding and right feeling?

Keep this list handy, because we intend to use the same list in future practice sessions as well.

**Expected Outcome:** The students start finding that right understanding is the basic need of human being; followed by relationship and physical facility. Understanding about all these three needs to be included in education. In fact, technical education without inculcation of human values can generate more problems than solutions. They appreciate the need to understand happiness and make a programme for it. They also start feeling that lack of understanding of human values is the root cause

of all problems and the sustained solution could emerge only through understanding of human values and value-based living.

### PS3

1. Observe that you have the faculty of ‘Natural Acceptance’, based on which you can verify what is right or what is not right for you. Of course, you may or may not be generally referring to your natural acceptance for making decisions. So, find out if you get a spontaneous answer when you ask yourself basic questions, like the ones mentioned below:

- (a) You want to live in relationship (harmony) with others or You want to live in opposition with others?

- (b) In relationship, you want to live with the feeling of respect or disrespect (for yourself and for others)?

- (c) You want to nurture others or to exploit others?

Is your living in accordance with your natural acceptance or different from it? How do you feel when your living is in accordance with your natural acceptance; and when it is in contradiction to your natural acceptance?

2. Make a list of the problems in your family. For each problem, find out the most significant reason: is it related to lack of right understanding, lack of feelings in relationship or lack of physical facility? Also find out how much time and effort you have devoted for each in the last one week.

**Expected Outcome:** The students are able to see that self-verification on the basis of their natural acceptance (and experiential validation through living) is an effective way to verify what is right and what is wrong for them. They are able to see that, in many cases, their actual living is not in accordance with their natural acceptance. They are able to see that they

are uncomfortable when their living is in contradiction with their natural acceptance; they are comfortable when they are living in accordance with their natural acceptance.

The students are able to see that, in most of the cases, lack of feeling in relationship is the major cause of problems in their family and with friends rather than the lack of physical facility. However, most persons give higher priority to physical facility in their life, giving a lower priority to or even ignoring relationship. They are so far not aware that right understanding, and right feeling on the basis of right understanding, is the primary need of human being.

## Practice Sessions for Module 2 - Harmony in The Human Being

### PS 4

1. Take the list of desires you made in PS2. Update it if required. Now classify the desires as being related to the need of the Self or need of the Body. If a desire appears to be related to both (needs of the Self and needs of the Body), look for the purpose, and split it into two or more sub-desires until you are able to see clearly whether the sub-desire is related to the need of the Self or the need of the Body.

From this exercise,

- (a) Find out at least two key distinguishing features between the needs of the Self and the needs of the Body.
  - (b) Roughly what percentage of your desires is related to the needs of the Self and what percentage is related to the needs of the Body?
2. Make a list of your activities from morning till night. Some of these are activities going on in you (the Self), some activities are going on in your Body and some activities involve both you (the Self) as well as your Body. Classify the list of activities in these three categories (see table, below).

Activity	In the Self	In the Body	Involving both the Self and the Body
Running			I made the decision to run. The Body is running

*Contd...*

Eating			I made the decision to eat. The Body is eating. The Body is getting the nutrition and I am getting the taste
Thinking	I am thinking. My body is not involved		
Feeling excited	I am feeling excited	There is some effect on my Body also	Both, me and my Body is involved
Heartbeat		This is happening in the Body	
Blood circulation		This is happening in the Body	
Other activities...			

Write down your observations regarding:

- The activities of the Self which do not involve the Body. Can you see that these activities are continuous?
- Activities of the Body. Can you see that they involve some internal organs of the Body (like the heart and blood vessels)? Can you see that these activities are discontinuous or cyclic?
- Activities that involve both, the Self as well as the Body (like climbing a staircase). In such activities, try to identify the role of the sense organs as well as the work organs.

**Expected Outcome:** The students are able to relate their desires to need of the Self and the Body distinctly. They are able to see that the Self and the Body are two distinct realities, and a large part of their desires are

related to the need of the Self (and not the Body). They may also be able to conclude that while their efforts are mostly centered on physical facility, which can only fulfil the needs pertaining to the Body and not the Self. They may also see that they are going by the assumption that physical facility will fulfil the needs of the Self also.

The students are able to see that the Self and the Body are two distinct realities and there are three distinct types of activities going on – activities of the Self, activities of the Body and activities of the Body in which the decision of Self is involved. They are able to see that activities like understanding, desire, thought and selection are the activities of the Self; the activities like breathing, palpitation, blood circulation etc. are fully the activities of the Body, while the activities they do with their sense organs like hearing through ears, seeing through eyes, sensing through touch, tasting through tongue and smelling through nose or the activities they do with their work organs like hands, legs etc. are such activities that require the participation of both the Self and the Body.

## **PS5**

1. It was mentioned that when you are consuming any physical facility, the following sequence applies:

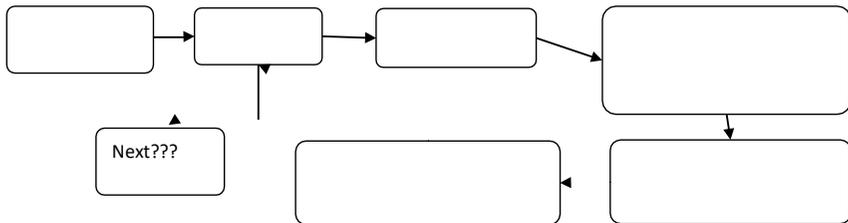
Tasty-Necessary → Tasty-Unnecessary → Tasteless-Unnecessary  
→ Intolerable

Observe this sequence for at least five types of physical facility, say a tasty food, TV programs, your favourite music, etc.

In contrast, observe that any feeling in you is either naturally acceptable or not. If a feeling is naturally acceptable, you want it continuously; and if not naturally acceptable, you do not want it even for a moment.

What are your conclusions from this exercise? Is continuous happiness possible through sensation by consuming physical facility? What are the other options for continuity of happiness?

2. Observe your imagination for about 15 minutes. List down the object of your imagination at least once every minute. From this list or from directly observing your imagination, make a sequence diagram (as shown below).



Now write down your observations:

- (a) Are you able to see your imagination all of the time or only some of the time?
  - (b) If you are able to see (be aware of) your imagination only some of the time, what do you think is the reason?
  - (c) Are all your imaginations well connected (one imagination leads logically to another imagination) or are there sudden changes from one subject to another subject or there are gaps in between one imagination and another imagination? What is the reason for this state of imagination?
  - (d) What are your observations from this exercise?
3. Take your list of desires. Revise it if you need to. For each desire, identify the primary source of motivation (sensation, preconditioning or natural acceptance). If there is any desire which

has more than one source of motivation, split it into two or more desires. E.g. a desire for good clothes may be motivated by your natural acceptance (to protect the Body from excessive heat or cold) and also be motivated by the social preconditioning for the clothes of the latest fashion. In such a case, split the desire into two desires. Now, write down your observations:

- (a) What percentage (approximately) of your desires is motivated by your natural acceptance? This will give you an idea of the percentage that you are self-organised. Keep in mind that natural acceptance is about purpose and it does not change with time, place or person.
- (b) What percentage (approximately) of your desires is motivated by sensation or preconditioning? Now you can get an idea of the percentage that you are dependent or enslaved.
- (c) What effort is necessary to be completely self-organised (if that is your goal)?

**Expected Outcome:** The students are able to see that all physical facility they use is required for a limited time in a limited quantity. Sensation through physical facility cannot be the source of continuous happiness. They are able to see that in case of feelings; they want continuity of the naturally acceptable feelings and they do not want feelings which are not naturally acceptable even for a single moment.

The students become aware of the activities of the Self and start finding their focus of attention at different moments. Also, they are able to see that many of their desires are coming from outside (through preconditioning or sensations) and are not based on their natural acceptance. They are able to find out their level of self-organisation and enslavement.

**PS6**

1. In the last 3 years, recall the times that your body has been ill (in disharmony). What steps were taken to restore the harmony of the Body?

Date(s)	Illness or disharmony	Type (Accident, viral infection, bacterial infection, lifestyle related disorder, any other)	Steps taken	Root Cause

If you were to take full responsibility for your body (i.e. you had the feeling of self-regulation), what kind of daily schedule would you have? Approximately how much time would you allocate for keeping your body in good health through:

- ❖ Healthy intake (food, air, water, sunlight, etc.)
- ❖ Timings for upkeep of the Body (sleeping and waking up time, excretion, bathing, etc.)
- ❖ Labour (production of physical facility)
- ❖ Exercise
- ❖ Balancing internal and external organs of body
- ❖ Regulating breathing of body
- ❖ Medicine
- ❖ Treatment

(Of course, you need to keep adequate time for studying, understanding, learning, behaviour, work etc.)

Do you think this schedule will make you more productive or less productive? What conclusions do you draw from this exercise?

2. Calculate the quantity required for a specific physical facility, say clothes, in your family. Now find out the quantity available. Is the quantity available less, equal or more than the quantity required? In that sense, do you feel prosperous or deprived (at least regarding that particular physical facility)? Do the same for other needs. For that you can make an inventory of everything in your home (or at least your room). How much of the physical facility is being rightly utilised? Discuss this with your family and work out your conclusions regarding:
  - (a) Meaning of prosperity
  - (b) The role of understanding (human being, the role of physical facility and the feeling of self-regulation)
  - (c) Ability of your family to identify its needs, with the required quantity

**Expected Outcome:** The students are able to list down activities related to proper upkeep of the Body and practice them in their daily routine. They are also able to appreciate the plants growing in and around the campus which can be beneficial in maintaining their health and even curing common ailments.

The students begin to recognise that the need for physical facility for nurturing, protection and right utilization of their body is limited in quantity. In cases where they are able to see that they have more than enough physical facility, they develop a feeling of prosperity. In cases of lack in physical facility, they start thinking about how to produce more than required physical facility by way of a mutually-enriching cyclic process (rather than through exploitation).

## Practice Sessions for Module 3 - Harmony in The Family and Society

### PS 7

1. Make a list of your family members and friends. Take the eight questions regarding evaluation of trust and reflect on the answers for each person in your list, one person at a time. First reflect on the four questions about natural acceptance (intention):

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

Next, reflect on the four questions about competence – your competence and their competence:

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

From this reflection, how many people are there with whom you have a feeling of trust on intention? Is the feeling unconditional and continuous? The indicators of unconditional, continuous trust on intention are:

- ❖ You never get irritated or angry with them
- ❖ You never have a feeling of opposition for them

- ❖ You are always thinking and making effort for their development

Now in your class group, share your findings and discuss:

- ❖ What you have understood about intention and competence – do you evaluate them separately?
- ❖ How you evaluate yourself and how you evaluate others – do you evaluate yourself on the basis of your intention and evaluate others on the basis of their competence?
- ❖ What is the result of such evaluation?
- ❖ What would be the result if you evaluated the intention and competence separately? Will it lead to a feeling of trust for each other?
- ❖ Reflect on some instances where you got irritated or angry with someone. What was the result of it? Can you recollect that you had a doubt on their intention? Try to call them and share your reflections with one or more of them.

Write down your conclusions from this exercise.

2. Show the video “Right Here Right Now”. It is a short film directed by Anand Gandhi about human behaviour and its propagation. (Source: Part 1: <https://www.youtube.com/watch?v=OVAokeqQuFM> Part 2: <https://www.youtube.com/watch?v=gIYJePEEnvUY>). Discuss:
  - a. Specific interactions shown in the video – are these interactions showing reaction or response?
  - b. Reflect on your own interactions – what percentage of your interactions are reactions and what percentage are response?

- c. Is it desirable to have 100% response (and no reaction)? What effort is required for it?

**Expected Outcome:** The students are able to see that the natural acceptance (intention) of everyone is to be happy and make others happy! It is the competence that is lacking – it is lacking in themselves and it is lacking in others also.

Whenever they evaluate themselves on the basis of their intention and others on the basis of their competence, whenever they doubt the intention of the other, there is a feeling of opposition, irritation or anger. They conclude that I am a good person and other is a bad person! This is a major problem in their relationship with their family and friends.

As soon as they are able to see their own natural acceptance (intention), they are able to see that the other also has the same natural acceptance (intention), they have a feeling of being related and they start thinking in terms of mutual development. This is relieving for them and also relieving for the other.

They are able to distinguish between reaction and response; appreciate the need for 100% response in human-human interaction and make effort towards it.

## PS 8

1. List out ten or more of your interactions with other people in your family and friends in the last one week. Now analyse these interactions:
  - a. From your side, was it over-evaluation, under/ otherwise evaluation or right evaluation of the other? In each interaction, were you comfortable within, uncomfortable within or unaware of your state?

- b. Did they evaluate you rightly or they over evaluated or under/ otherwise evaluated you? In each interaction, were you comfortable within, uncomfortable within or unaware of your state?
2. Study the chart regarding differentiation (discrimination) and regarding respect (on the basis of the Self). Where has most of your effort been? Where would you like to put in your effort now? What effort, if any, is required from your side now?

**Expected Outcome:** The students are able to see that **respect is the right evaluation** (of intention and competence). Only right evaluation leads to fulfillment in relationship. Over evaluation leads to ego and under/ otherwise evaluation leads to depression.

They are able to see that many present-day problems in the family and society are side-effects of the lack of correct understanding of respect. This results into differentiation (discrimination) such as gender bias, generation gap, caste conflicts, class struggle, domination through power, communal violence, clash of interests, and so on.

Once they can see beyond the superficial differences at the level of body, physical facility, beliefs etc., they are able to see that **the other is like me** (at the level of the Self):

- The other has the same natural acceptance as me.
- The other has the same potential as me.
- The other has the same programme for happiness as me.

## PS 9

1. What are your personal goals or values that you would like to make effort for? Discuss with your family and find out the goals

of other members. Is there a common family goal? What are the goals being pursued by your workplace or educational institution? How much of these three sets of goals are aligned to each other? What is your role in the fulfilment of these three sets of goals?

2. Assuming that you would like to see your hostel/ educational institution/ workplace/ neighborhood as a model of human society, write down:
  - a. Its goal(s) – relate it to the four human goals and elaborate on what each goal means. Also develop some key indicators or measures which will show that the goals are realised
  - b. The system to achieve these goals – Make a comprehensive plan for the fulfilment of each goal. Relate it to the dimensions of human order.

**Expected Outcome:** The students are able to see that as a family, a society, the comprehensive human goal is naturally acceptable:

- Right understanding and right feeling in every human being
- Prosperity in every family
- Fearlessness (trust) in society
- Co-existence (mutual fulfilment) in nature/existence

They are able to see that the systems required for their fulfilment include:

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

Meaningful participation by every individual, every family, every family cluster... every village, town, city... country and the whole world is required in these systems for the human goals to be fulfilled.

They are also able to see that presently they do not have definite goals and their family goals are unknown or not clearly defined. The goals of their educational institution or workplace are articulated as vision-mission-goals-objectives-values etc. These various goals need to be aligned for them to appreciate, commit and fully participate in their fulfilment. Presently there is neither clarity nor alignment, so there is limited focused effort. They start to refine their goals and think about how to discuss them in their family, in their hostel, institution etc. and make more focused effort.

## Practice Sessions for Module 4 - Harmony in The Nature (Existence)

### PS 10

1. Watch the video “An Inconvenient Truth”. It is a 2006 documentary about global climate change presented by Former US Vice President Al Gore. He raises the question “What were you doing when you had the time to do something?” (Source: <http://an-inconvenient-truth.com/>). Discuss:
  - a. State of the planet
  - b. Root cause of the problems
  - c. Comprehensive solution for the problems and your specific part in it

Take any one environmental issue in your neighbourhood/ village/ country and try to find out the root cause of it. [for instance, water scarcity, air pollution, food adulteration, etc.]. What exactly can you contribute as an individual, class or institution to the solution?

2. Observe the activity, innateness, natural characteristic and inheritance of at least two units in each of the four orders. Are you able to see that these orders are in a relationship of mutual fulfilment?

**Expected Outcome:** The students are able to appreciate the interconnectedness, interdependence and the relationship of mutual fulfilment existing in nature. They are able to see that they have a natural acceptance to participate in a mutually fulfilling manner in nature. By understanding the activity, innateness, natural characteristic and

inheritance of the four orders in nature, they are able to identify the role of human being in the entire nature.

They are able to see that the present-day environmental issues are related to lack of understanding; and these issues can be resolved only with the development of right understanding on the part of human being.

## PS 11

1. Observe your Self.

Are you in space?

Are you getting energy from the body? Is your energy dependent on the body? When your body is sick, does your energy to think diminish? Are you energised in space?

Are you being dictated by the body? Are you self-organised in space?

Innately, you have a natural acceptance for co-existence, harmony and relationship. To understand and live in co-existence, harmony and relationship is the scope of your full potential, your full possibility as a human being. Find out if that is the case for you.

2. Make a chart for the whole existence. List down different courses of studies and relate them to different realities in the existence (such as plants, human mind, animals etc.).

**Expected Outcome:** The students are able to obtain a holistic vision about the existence. It is in the form of co-existence, rather than a chaos. Every unit is energized, self-organised and is participating with other units in an orderly manner for mutual-fulfilment. It is only the human being without right understanding that is violating this underlying co-existence. They are able to appreciate the need to understand the co-existence in existence.

In the light of this understanding they are able to place various educational inputs appropriately and see that education is, after all, to understand the underlying harmony and live in harmony at every level – at the level of individual human being, at the level of family, at the level of society and at the level of nature/existence.

## Practice Sessions for Module 5 - Implications of The Holistic Understanding - A Look at Professional Ethics

### PS 12

1. Watch the video “Hiware Bazaar”. It is a documentary about a progressive village in Maharashtra, India about how good governance, along with the people of the village have made significant change in their society (Source: <https://www.youtube.com/watch?v=cb0Qvh9BJ0s>). Discuss:
  - a. The goal of this village and the systems that they have to fulfil these goals
  - b. The outcomes – achievements and areas of improvementYou can additionally pick current social problems in the campus or neighboring community and discuss how they can be solved with the involvement of the students and teachers.
2. Recollect any situation in your life when you had to face a strong ethical dilemma. Explain how, with the help of proper self-exploration and understanding, the dilemma could be resolved.

**Expected Outcome:** The students are able to clearly visualise the correlation between lack of Human Values and the prevailing problems. They are also able to visualise tangible steps and a roadmap for moving in the cherished direction – for a humane society.

### PS 13

1. By careful analysis, identify some important features which, when incorporated, will make our education more humanistic. What are the right expectations in terms of the outcome from humanistic education?
2. Some people feel that talking about holistic development is like trying to turn the wheel of time backwards. It will greatly hamper our progress. What is your view in this regard? Explain with justification.

**Expected Outcome:** The students are able to detail out various social systems essential for their own fulfilment, as well as the fulfilment of future generations. In particular, they are able to visualise the education system required for individual, and then societal transformation.

They are also able to appreciate those many efforts made in the tradition that were in line with desirable human goals. Thus, they are able to learn from tradition and develop a deep sense of gratitude for the effort, for the people, for the tradition, culture etc.

### PS 14

1. Suggest ways in which you can use your knowledge of Technology/ Engineering/ Management/Medicine etc. for universal human order, from your family order to the world family order.
2. The course is going to be over now. Evaluate your state before and after the course in terms of
  - a. Thought
  - b. Behaviour
  - c. Work
  - d. Realization
3. Do you have any plan to participate in the transition for the humane society after graduating from the institute? Write a brief note on it.

**Expected Outcome:** The students are able to visualise an appropriate utilization of the knowledge in their respective streams to ensure mutually enriching and sustainable systems. They are able to sincerely evaluate the course and the transformation achieved in this process. They are also able to make use of this understanding for moving towards a happy and prosperous life, including an ethical conduct of their profession.

## Socially Relevant Projects

Projects may be chosen to develop all the three aspects, in order of priority:

- Right understanding
- Relationship (right feeling and right thought)
- Skills for living in harmony

For illustration, let us take a project of tree plantation. It should help the teacher and students to:

1. Experience and understand mutual fulfillment in nature.
2. Understand human participation in enrichment, protection and right utilization of rest of the nature as well as to get a feel for prosperity within. i.e. get an idea of
  - a. Right utilization of the products from the tree (like fruit, vegetables, wood etc.)
  - b. Protection and nurturing of the trees planted; at least to be aware not to damage existing trees while planting the new ones.
3. Planning and Physical plantation of the tree.

The tree plantation project can be helpful in developing the three aspects mentioned. Of course, if they are doing tree plantation primarily as a task to be done or a means to get attention and some press coverage, then the project with the same physical tasks will not be as productive for this course.

Projects should take into consideration local requirements – it should be socially relevant. For instance, a gasifier power generation project in a city can use the waste wood, leaves, cardboard and paper etc. and contribute the clean power in the neighborhood power grid using a net-meter.

Projects can be of three types:

1. Study – Observing/Recognizing/Survey/Proposing a solution. e.g. finding out the change in water table in the local area and potential sustainable solutions
2. Modelling/Prototyping – Analysing, doing on a small scale and for a short term. e.g. developing a prototype of a pedal driven generator
3. Implementation – on some scale and for the long term. e.g. establishing an evening school in the local community, solar based lighting and pumping in the village community

Some sample topics:

1. Find out the quantity of food-grain (rice, wheat, corn, jowar etc.) that your family consumes annually. Taking this as the base, find out the total requirement of food-grain for your country. Find out the total production of food-grain in your country. Is the production sufficient? Articulate your conclusions
2. What do we consider important as a family -understanding, relationship and/ or physical facility? Is our time and effort applied for what we consider important? What do we evaluate at the end of every month? Discuss this at home and articulate your conclusions
3. Does my family have sufficient physical facility for my physical needs? Is my family prosperous? What do we need for feeling prosperous? Discuss this at home and articulate your conclusions
4. Find out how much water is available (rain, rivers, canals), how much water is needed
5. Find out how much water is available annually, and how much is used to generate electricity

6. Find out about power generation from low-head flowing-water, i.e. without making any dams. Can this system be cyclic and mutually-enriching?
7. Find out the change in water table in the local area and suggest possible sustainable solutions
8. List Socially Relevant Work in your state, nearby states, whole country, nearby countries, whole world
9. What is one valuable lesson from your tradition? Study its impact on Trust in your family
10. Document your understanding of the meaning of Health of your Body and the Programme for Health
11. Study the needs of families around your campus that are selling liquor. Suggest ways that they can meet their needs in a mutually fulfilling manner, rather than taking to means that are harmful for the society
12. Study the 'Sulabh-Shauchalaya' organisation and systems. Write a case study report on it with sections on its eco-friendly sustainable technology and human-friendly entrepreneurial system

## Guidelines for Evaluation

Our effort is for living a fulfilling life. For that, understanding the fundamental principles of human existence is essential.

The right evaluation of three points is relevant:

1. The state at the starting point ( $S_{\text{start}}$ )
2. The state at the present time or time of evaluation ( $S_{\text{present}}$ )
3. The final state or target state ( $S_{\text{final}}$ )

If these three points are clear, to the teacher as well as to the student, then:

- a) There will be feeling of achievement even if  $S_{\text{present}}$  is marginally better than  $S_{\text{start}}$
- b) There will be greater confidence and commitment for further effort (self-exploration) from  $S_{\text{present}}$  to  $S_{\text{final}}$
- c) The teacher will be able to see that individual evaluation is meaningful for the further development of an individual; there is no point in comparing  $S_{\text{present}}$  of two students; so the teacher will be able to respect every student in his own right and pay attention to all students

To evaluate the student's understanding (rather than what they have memorised) and their living, the student's self-evaluation and peer evaluation is quite important. The evaluation should consist of what the student has grasped as well as what the student has not grasped and a set of suggestions to cover what has yet to be understood. Similarly, in any situation, it is important to see "what is" along with "what is missing" or "what is not" to make a realistic effort for improvement.

In the present academic system, evaluation is predominantly in the form of written examinations, assignments and viva-voce, so these have to be

appropriately designed. E.g. If the students understand trust, then they will be able to:

- Write down the proposal about trust
- Explain it with their own examples
- Answer questions related to it
- Live accordingly on their own right, without being forced, i.e. they would have the feeling of trust which is continuous and unconditional. It would manifest in always making effort for mutual development; and an absence of opposition, irritation and anger. The students will be able to provide examples of actual incidents where peers were involved; and peers would be able to validate them.

With that in the background, here are a few recommendations:

1. It is recommended that the foundation course be a mandatory (compulsory) credit course. It should be conducted according to the norms and modalities presently being followed by the universities for credit courses.
2. The course should be offered in both the semesters in the earliest possible stage of their programme. For example:
  - a. In the first or second year of a four-year professional degree programme
  - b. In the first or second professional of a medical degree programme
3. The formal evaluation could consist of
  - a. A final examination
  - b. One or more mid-term evaluations

- c. Assignments, term papers, projects etc.
  - d. Internal evaluations
4. The written examinations may test the grasping of the basic proposals and their applicability to real-life situations. Part 1 and 2 of the Test Your Understanding provided at the end of each chapter of the text book gives an idea about the different aspects that may be absorbed by any attentive student. These types of questions are suitable for written examination.
  5. The internal evaluation should to be based on regular interaction with the students in the lectures, practice sessions, the viva-voce etc. Part 3 and 4 of the Test Your Understanding provided at the end of each chapter of the text book gives an idea about the different aspects that can only be articulated by the sincerely self-exploring student. These types of questions are suitable for assignments, term papers, projects, etc.

While marking, the teacher must remember to moderate their expectations from students by their own understanding and living the values; also, the values exhibited by the university, institution and society. They must be able to visualise the essence of what the student has written or is saying, rather than merely evaluating on the basis of the form or expressions used. This is particularly important at this time, since value education is in its very nascent stages.

## Faculty Log (for Your Own Self-reflection)

For self-evaluation and continuous development, faculty may like to record their observations after each interaction with the students.

Lecture No.

Attendance

Topic

Discussion % (you should be speaking 25% of the time; students should have the rest of the time)

Your style (relationship/domination)

Do students feel comfortable with you?

Questions raised by students

Sharing by students (on their own, without being asked to share. What do they share – their problems only or also their aspirations?)

No. of times you were irritated, angry

Content coverage (did you cover the content you had planned to cover?)

Did you remind the students to write the class summary?

Did the students share their completed home-work / assignment?

Did you give home-work / assignment?

Key Takeaways for you – how do you plan to 1. incorporate the above-mentioned points, and 2. improve your understanding and your delivery?

# Faculty Development Programs

A typical development plan for faculty members is presented below. It is composed of the presently available faculty development programs, web-sites and other material.

Teachers who are active in self-exploration for understanding, are becoming self-aware, are doing their self-evaluation; and are expressing themselves in the family, institution, society and the larger environment, will see that they are developing within and also are able to contribute to their role more and more meaningfully.

Presently Available Faculty Development Programs, along with their supporting learning material includes:

- Introductory UHV FDP (5-day online, 3-day face-to-face) – to prepare faculty mentors
- UHV-I FDP (5-day online) – to prepare faculty for teaching the introductory UHV-I module in the Student Induction Program. This module is to give a glimpse of human values, how going by human values leads to living a fulfilling life – by looking at their aspirations holistically and resolving some of their present-day issues. It helps develop interest in understanding harmony in completeness.
- UHV-II FDP (6-day online, 5-day face-to-face, 7/8-day face-to-face) – to prepare faculty for teaching the foundation course on human values and professional ethics: understanding harmony and ethical human conduct
- UHV-III FDP (10-day online, 7/8-day face-to-face) – to prepare faculty for teaching the course on understanding human being, nature and existence comprehensively. The UHV-III course is a part of the elective courses towards a minor degree in UHV
- UHV-IV FDP (10-day online, 7/8-day face-to-face) – to prepare faculty for teaching the course on vision for humane society. The UHV-IV course is a part of the elective courses towards a minor degree in UHV

- The Minor Degree in UHV is designed for individuals seeking a deeper understanding and aiming to equip themselves and their students for the essential transformation within both the individual and society. It consists of the following bouquet of courses:
  - UHV-III: Understanding Human Being, Nature and Existence Comprehensively
  - UHV-IV: Vision for Humane Society
  - UHV-V: Human Values in Different Philosophies (Darshans)
  - UHV-VI: Human Psychology – Leading to Full Human Potential
  - UHV-VII (A): A Foundation Course in Holistic Human Health – Its Philosophy and Practice
  - UHV-VII (B): Human Sociology – Leading to Justice
  - UHV-VIII: Human Economics – Sustainable Production and Mutually Enriching Systems

A list of UHV programs included in AICTE's Model Curriculum is available at <https://fdp-si.aicte-india.org/Guidelines/Approved%20FDP%20Master.pdf> Basic Orientation in Universal Human Values and Ethics: ½ day to 3-days workshop

There are other higher-level courses and workshops, as well as post-graduate certificate and diploma courses related to UHV being run or planned by various universities. Of course, the basic guidelines, content and process are followed.

# Teaching Resources

In addition to this Teacher's Manual, other teaching materials available for this course are:

A textbook specifically designed for this course

*A Foundation Course in Human Values and Professional Ethics*, R R Gaur, R Asthana, G P Bagaria, 3<sup>rd</sup> Revised Edition, UHV Publications, 2023. ISBN ??? to be Updated

## Online Resources:

- UHV website <https://uhv.org.in/>  
Courses, material to conduct courses, downloadable books, recordings, etc.
- UHV YouTube Channel <https://m.youtube.com/c/UniversalHumanValues>  
Audio and video recordings
- Reports, Papers and Impact Studies on UHV Implementation
  - [https://drive.google.com/drive/folders/1N\\_1Z1tIm8-iDfy9nQRcHbs\\_Bjtrk\\_d24?usp=sharing](https://drive.google.com/drive/folders/1N_1Z1tIm8-iDfy9nQRcHbs_Bjtrk_d24?usp=sharing)
  - [https://fdp-si.aicte-india.org/Activity\\_and\\_Impact.php](https://fdp-si.aicte-india.org/Activity_and_Impact.php)
- AICTE website <https://www.fdp-si.aicte-india.org/>
- AICTE policy, procedures, guidelines and material for universal human values and professional ethics
- AKTU website <https://aktu.ac.in/hvpe/>  
Syllabus, course structure, material on human values and professional ethics courses included in the academic curriculum of the university

## Videos and Documentaries:

- a. Story of Stuff website, <http://www.storyofstuff.com/> (and documentary)
- b. Al Gore, An Inconvenient Truth, 2006, Paramount Classics, USA (documentary)
- c. IIT Delhi, Modern Technology – The Untold Story (documentary)
- d. Anand Gandhi, Right Here Right Now, 2003, CyclewalaProduction (documentary)
- e. Hiw ar e B az ar , <https://www.youtube.com/watch?v=cb0Qvh9BJ0s> (documentary)



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