

a foundation course in  
**HUMAN VALUES** and  
**professional ethics**

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

**TEACHER'S MANUAL**

**R R Gaur   R Sangal   G P Bagaria**

a foundation course in  
**human values** and  
**PROFESSIONAL ETHICS**

Presenting a Universal Approach to  
Value Education - through Self-Exploration

(Teacher's Manual)

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EXCEL BOOKS

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## Preface

We appreciate your interest and commitment to join this innovative experiment in Value Education. You are preparing yourself for teaching the Foundation Course in 'Human Values and Professional Ethics', which is a crucial academic input for the technical and other professional institutions. It is intended to be the primary step to fulfill a long-felt need and provide the missing link in the present education curricula.

As you may be aware, it is an innovative type of course input aimed at bringing about a perceptual transformation among the students, by initiating a process of self-exploration. It is not aimed at mere information transfer or skill transfer as in most of the other courses. Accordingly, conduction of this course effectively needs an appropriate aptitude, commitment, training and teaching effort on the part of the teacher.

We shall be facilitating you in this process by providing the requisite orientational training, guidance and support through resource material. Going through a seven-day residential Teacher Orientation Program is a necessary pre-requisite to initiate the teaching of this course. However, you will also need to carry out sufficient preparation at your own level with the help of the resource material being made available. This Teacher Manual provides general guidelines as well as the templates for planning your lectures. In addition, guidelines for practice sessions, evaluation of the students and the use of reference material are also given.

A video CD of the Teacher Orientation Program will also be made available to you for your own recapitulation. A textbook specifically designed for this course is also under publication and will soon be available.

Further, it may be pointed out that diligent involvement in the teaching of this course will also be highly rewarding for your own personal development.

We are confident that with the support and guidance being provided and with your own commitment, you will be able to make this important experiment a success. In order to create the right kind of ambience for this activity to grow at your institution, a Value Education Cell needs to be set up which will be helpful in organizing special lectures and other activities for the sensitization of the faculty members and students in the institute.

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## 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 movement 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 behavior and mutually enriching interaction with Nature.

Thus, this course is intended to provide a much needed orientational input in Value Education to the young enquiring minds.

## Course Methodology

- The methodology of this course is explorational and thus universally adaptable. It involves a systematic and rational study of the human being vis-à-vis the rest of existence.
- It is free from any dogma or value prescriptions.
- It is a process of self-investigation and self-exploration, and not of giving sermons. Whatever is found as truth or reality is stated as a proposal and the students are facilitated to verify it in their own right, based on their Natural Acceptance and subsequent Experiential Validation.
- This process of self-exploration takes the form of a dialogue between the teacher and the students to begin with, and then to continue within the student leading to continuous self-evolution.
- This self-exploration also enables them to critically evaluate their pre-conditionings and present beliefs.



## Orientational Guidelines for Teachers

- As mentioned earlier, this course has to be conducted in a highly interactive mode - in the form of a meaningful dialogue through which the students are encouraged to probe, in their own right, into the propositions being made by the teacher as well as their present beliefs and assumptions. The role of the teacher is primarily that of a facilitator, systematically presenting the facts and facets of reality as propositions, enabling the students to analyze these propositions and verify these on the basis of their natural acceptance. Perseverance on the part of the teacher is required to facilitate this process. There is no need of argumentation, imposition or sermonization to convince the students.
- This course deals with the most fundamental issues concerning all human beings, namely, happiness and prosperity. The central theme of the course is to draw attention to the fact that right understanding about oneself and the rest of the existence and living in accordance with this understanding is the key to sustained human happiness and prosperity. There is an inherent interconnectedness, self-regulation and harmony at all levels of existence and this needs to be discovered by each individual. In fact, the whole existence is co-existence, of which the human beings are a constituent part. Care should be taken to correlate all the points of discussion to this 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 harmony in themselves, harmony with other human beings

and harmony with the rest of the nature. All our thoughts, behavior and work are to be guided by this 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 audience 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 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.
- The prime emphasis of this course lies in enabling the student to refer to natural acceptance which is innate and invariant in every human being and forms the key to self-exploration.
- It needs always 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.
- To sum up, 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 depict the real success of the course.

## Expectations from Students

- ***Appreciating the importance:*** The students need to appreciate the importance of these fundamental issues relating to their happiness and the real success in their life and in profession. The whole discussion will be very helpful in removing their confusion and complexes and bringing in self-confidence, clarity and conviction.
- ***Listening rather than just hearing:*** Listening attentively with continuity and not casual hearing is essential. They need to listen to what the teacher has to say, analyze it, then only respond or make query. 'Reacting' to the propositions immediately, 'Accepting' or 'Rejecting' prematurely will not help grasping the course.
- ***Questioning one's own beliefs:*** The students need to learn to question their own beliefs and evaluate these by asking if these are naturally acceptable or not before insisting on them.
- ***Focusing on Meanings rather than Words:*** Certain key words will be used by the teacher to communicate specific aspects of the reality. Therefore, it is important to focus on the meaning precisely. Many a time, we keep using a word vaguely and in context that we may be used to. Take special care to ensure that you are able to clearly visualize the 'reality' being conveyed by means of a keyword in the present context.
- ***Avoiding jumps to readymade solutions:*** Whenever a new concept is being introduced, one needs to avoid the tendency of immediately applying to find readymade

solutions to one's problems, even before the concept is grasped completely and correctly. The feasibility of applying the new concepts to real life situations will definitely be taken up, but only after the conceptual framework has been set properly.

## Course Syllabus

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

### Module 1: Introduction to Value Education

[6]

1. Understanding the need, basic guidelines, content and process for Value Education
2. Self-exploration – its content and process; 'Natural Acceptance' and Experiential Validation – as the mechanism for self exploration
3. Continuous Happiness and Prosperity – A look at basic human aspirations
4. Right understanding, Relationship and Physical Facilities – The basic requirements for fulfillment of aspirations of every human being
5. Understanding Happiness and Prosperity correctly – A critical appraisal of the current scenario
6. Method to fulfill the above human aspirations: Understanding and living in harmony at various levels

### Module 2: Harmony in the Human Being

[6]

7. Understanding human being as a co-existence of the sentient 'I' and the material 'Body'
8. Understanding the needs of Self ('I') and 'Body' - *Sukh* and *Suvidhā*
9. Understanding the Body as an instrument of 'I' (I being the doer, seer and enjoyer)



## xx Human Values and Professional Ethics

10. Understanding the characteristics and activities of 'I' and harmony in 'I'

11. Understanding the harmony of 'I' with the Body: *Sanyam* and *Swāsthya*, correct appraisal of physical needs, meaning of prosperity in detail

12. Programs to ensure *Sanyam* and *Swāsthya*

## Module 3: Harmony in the Family and Society [6]

13. Understanding harmony in the Family – the basic unit of human interaction

14. Understanding values in human-human relationship; meaning of *Nyāya* and program for its fulfillment to ensure *Ubhay – tripti*; Trust (*Vishwās*) and Respect (*Sammān*) as the foundational values of relationship

15. Understanding the meaning of *Vishwās*; Difference between intention and competence

16. Understanding the meaning of *Sammān*, Difference between respect and differentiation; the other salient values in relationship

17. Understanding the harmony in the society (society being an extension of family): *Samādhan*, *Samridhi*, *Abhay*, *Sah-astitva* as comprehensive Human Goals

18. Visualizing a universal harmonious order in society – Undivided Society (*Akhand Samāj*), Universal Order (*Sarvabhaum Vyawasthā*) – from family to world family.

## Module 4: Harmony in the Nature (Existence) [4]

19. Understanding the harmony in the Nature

20. Interconnectedness and mutual fulfillment among the four orders of nature – recyclability and self-regulation in nature

21. Understanding existence as co-existence (*Sah-astitva*) of mutually interacting units in all-pervasive space

22. Holistic perception of harmony at all levels of existence

## Module 5: Implications of the Holistic Understanding – A Look at Professional Ethics [6]

23. Natural acceptance of human values

24. Definitiveness of Ethical Human Conduct

25. Basis for Humanistic Education, Humanistic Constitution and Universal Human Order

26. Competence in Professional Ethics:

(a) Ability to utilize the professional competence for augmenting universal human order,

(b) Ability to identify the scope and characteristics of people-friendly and eco-friendly production systems, technologies and management models

27. Case studies of typical holistic technologies, management models and production systems

28. Strategy for transition from the present state to Universal Human Order:

(a) At the level of individual: as socially and ecologically responsible engineers, technologists and managers

(b) At the level of society: as mutually enriching institutions and organizations

*Note:* After every two lectures, there will be a two-hour practice session, the guideline and content for which are given later.



**MODULE-1**

**‘Introduction to  
Value Education’**

## INTRODUCTORY LECTURE

- ❖ 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 more clear and comfortable in their thinking, and more confident about life and profession.

## LECTURE - I

# Understanding Value Education

### 1.1 Need for Value Education

- All human beings continuously aspire for a happy life, a fulfilling and successful life, and the purpose of education is to provide adequate competence to actualize this aspiration.
- For this, it is essential to understand- what is really VALUABLE for human being, and, what is really conducive to a happy and fulfilling life? - this is the VALUE domain.

Then, one should know - How to actualize it? How to make it happen? - This is the domain of 'SKILLS'.

Hence, there is an essential complementarity between 'VALUES' and 'SKILLS' for the success of any human endeavor.

- The subject which enables us to understand 'What is Valuable' for human happiness is called 'Value Education' (VE).
- Thus, VE enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfillment. It also helps to remove our confusions and contradictions and bring harmony at all levels.
- The present education system has become largely skill-based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide the competence of deciding what really is valuable.
- VE is a crucial missing link in the present education system. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are manifesting.

Hence, there is a strong need to rectify this situation.

### 1.2 Basic Guidelines for Value Education

In order to qualify for any course on Value Education, the following guidelines for the content of the course are important:

- **Universal:** It needs to be applicable to all the human beings irrespective of cast, creed, nationalities, religion, etc., for all times and regions.
- **Rational:** It has to appeal to human reasoning.
- **Natural and verifiable:** It has to be 'naturally acceptable' to the human being who goes through the course 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.

- **All encompassing:** It needs to cover all the dimensions- (thought, behavior, work and realization) and levels (individual, family, society, nature and existence) of human life and profession.
- **Leading to harmony:** The Value Education ultimately is targeted to promote harmony within the individual, among human beings and with nature.

### 1.3 Content of Value Education

#### What are Human Values?

Value of any unit in this existence is its participation in the larger order of which it is a part, eg. value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which pen, paper, human being, all are present.

Value of an eye is that it can be used for seeing.

Value of a spinach plant is that it gives nutrition to animals and humans.

What is the value of a human being?

This question implies what is the participation of a human being in the bigger order? That bigger order includes human beings, plants, air, water, soil, animals, birds etc. The value of human being is the participation of human being to ensure the continuity of harmony in that order. In order to understand human values, we need to study human being along with all that is there in the existence, and the role of human being in the relationship with each unit in the existence.



### Scope of Study

As mentioned above, any course on value education must include:

- All dimensions-thought, behavior, work & realization and
- All levels-individual, family, society, nature & existence.

*Accordingly, the content of Value Education will be to understand myself, my aspirations, my happiness and understand the other entities in existence vis-à-vis the human being, understand the goal of human life comprehensively, understand the innate inter-connectedness, order, the co-existence, the self-regulation and the recyclability in nature. It should encompass understanding of harmony at various levels, namely individual, family, society, nature and existence. And finally, it is to learn to live in accordance with this understanding by being vigilant to one's thought, behavior and work.*

### 1.4 Process of Value Education

- The process for Value Education has to be that of Self-exploration, and not of giving sermons or telling dos & don'ts. 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.
- This process of Self-exploration has to be in the form of a **dialogue** - a dialogue between the teacher and students to begin with and within the student finally.

#### TAKE-AWAY

The need, basic guidelines, content and process of Value Education.

## LECTURE - 2

# Self-exploration as the Process for Value Education

### RECAP

The last lecture explained the need, basic guidelines, content and process of Value Education. Let us now understand the process of 'Self-exploration' in more detail.

### 2.1 Meaning and Purpose of Self-exploration

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

*It is a process of focusing attention on yourself, your present beliefs and aspirations vis-à-vis what you really want to be (that is to say, what is naturally acceptable to you).*

*It is a process of discovering that there is something innate, invariant and universal in all human beings. This enables us to look at our confusions and contradictions within and resolve them by becoming aware of our natural acceptance.*

2. It is a process of self-evolution through self-investigation.  
*It successively enables you to evolve by bridging the gap between 'what you are' and 'what you really want to be'.*



3. It is a process of knowing oneself and through that knowing entire Existence.

*The exploration starts by asking simple questions about yourself, which gives you clarity about your being, and then clarity about everything around you.*

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

*It is a process of becoming aware about your right relationship with other entities in existence and through that discovering the interconnectedness, co-existence and order in the entire existence, and living accordingly.*

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

*It is a process of discovering the definitiveness of human conduct and human character and enabling one to be definite in thought, behavior and work.*

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

*This process of self-exploration helps you to be in harmony with yourself, and with everything around.*

7. It is a process of *Swatantratā* and *Swarājya* starting from exploration of *Swatva*.

**Swatva:** Innateness of Self – the natural acceptance of harmony

**Swatantratā:** Being self-organised – being in harmony with oneself

**Swarājya:** Self-expression, Self-extension – living in harmony with others

Swatva → Swatantratā → Swarājya

*The Swatva is already there, intact in each one of us. By being in dialogue with it, we attain Swatantratā enabling us to work for Swarājya.*

## 2.2 Content of Self-exploration

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

*The main focus of self-exploration is Myself- the Human Being. Basically, it should dwell on the following two key questions:*

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

*In short, the above two questions cover the whole domain of human aspirations and human endeavour. Thus, they form the content of self-exploration.*

## 2.3 Process of Self-exploration

Whatever is being presented is a PROPOSAL.

- Don't assume it to be true immediately, nor reject it without proper exploration.
- Verify it in your own right, on the basis of it being naturally acceptable to you,

- ❖ Not just on the basis of scriptures
- ❖ Not on the basis of equipment/instrument data
- ❖ Not on the basis of the assertion by other human beings.

*Certain propositions in this regard will be presented during this course for drawing your attention.*

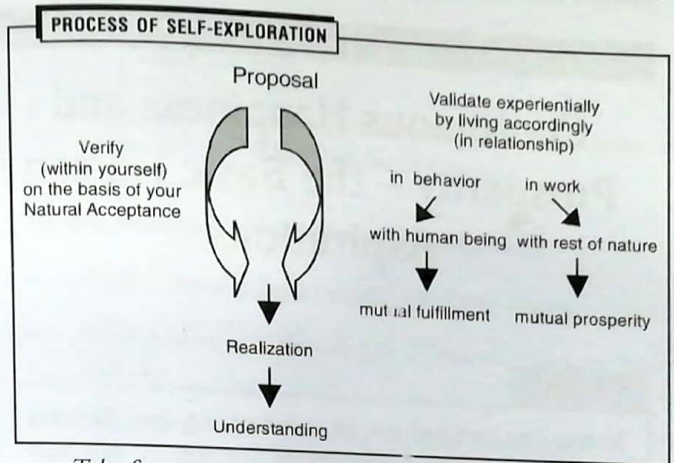
*The teacher has already carried out some exploration on these and is presenting them for your assessment, your evaluation.*

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

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

- because something like this/different from this, has been mentioned in scriptures,
- or, because it has been preached/denied by some great men,
- or, a large number of people possess such a view / a different view,
- or it is claimed to have been verified through some physical instrument or, claimed that this is beyond the domain of verifiability by physical instruments.

*Remember, it is a process of self-exploration, therefore, it has to be authenticated by you alone by means of verification at the level of natural acceptance and experiential validation.*



*Take for example: a proposal- 'respect' is a value in human relation. When I verify at the level of natural acceptance, I find that it is naturally acceptable to me. Similarly, when I behave with respect, it is mutually fulfilling to me and to the other.*

*Thus the proposal is 'True'. If it fails on any of the two tests, it is untrue.*

*This verification leads to realization of the truthfulness of the proposal and it becomes part and parcel of my understanding. It is reflected in my thoughts and in my behavior.*

**TAKE-AWAY**

Self-exploration-its content and process.

## Continuous Happiness and Prosperity – the Basic Human Aspirations

### RECAP

In the last lecture, it was pointed out that 'Natural Acceptance' and 'Experiential Validation' are two important mechanisms for self-exploration.

Through examples, let us draw attention to our 'Natural Acceptance'. e.g.

What is naturally acceptable to me: relationship or opposition?

What is naturally acceptable to me: respect or disrespect? etc.

### 3.1 Desire - Continuous Happiness and Prosperity

- *Verify whether you want to be happy or unhappy.*
- *Verify whether you want to be prosperous or deprived.*
- *List all your desires*

- *See whether the basic aspiration in that desire is happiness and/or prosperity*
- *Verify whether you want continuity of happiness and prosperity or discontinuity of happiness and prosperity?*

### Some Possible Questions/Confusions

- *I will be bored of happiness if I am always happy*
- *I will grow only if I am unhappy. If I become happy, my growth 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.*
- *Happiness and unhappiness go together, they cannot be separated.*
- *Yes, I want happiness. But my desire does not guarantee it. So, why to talk of 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 stay unhappy)!*
- *Happiness is a small thing. We have higher aspirations - like contentment, peace, bliss, etc!*
- *Do not bother me with such abstract concepts, I have to live and deal with things in my real life.*



### Guidance for answering these types of questions

*In all these questions, let the student reflect upon himself/herself and see if the desire is to be happy/unhappy and secondly, if the desire is to be happy continuously. It is important that he/she is able to see that the desire is always to be happy continuously. Secondly, we are talking about the desire - and not about how things stand today. Let the student verify at the level of 'Natural Acceptance', whatsoever be the norms/pre-conditionings.*

### 3.2 Happiness

The state/situation, in which I live, if there is harmony/synergy in it, then I like to be in that state or situation.

- To be in a state of liking is Happiness.
- To be in harmony is Happiness.

### Unhappiness

If there is contradiction/disharmony in it, then I don't like to be in that state.

To be forced to be in that state of disliking is unhappiness.

*One needs to ask oneself - whether I am happy in any given situation or when there is harmony or disharmony?*

*Essentially, I want harmony in me and in my interactions with everything else.*

### 3.3 Prosperity

The feeling of having more than required physical facilities is prosperity.

For Prosperity, two things are required-

1. Identification of the required quantity of physical facilities, and
2. Ensuring availability/production of more than required physical facilities.

*One needs to ask oneself- Is prosperity abundance of physical facilities? Is it having more and more of certain kinds of physical facilities? Or, is it a correct appraisal of my physical needs and ensuring more than what I need in terms of physical facilities?*

### TAKE-AWAY

I want happiness, I want prosperity and I want continuity of both. Correct appraisal of happiness and prosperity is essential to actualize these.

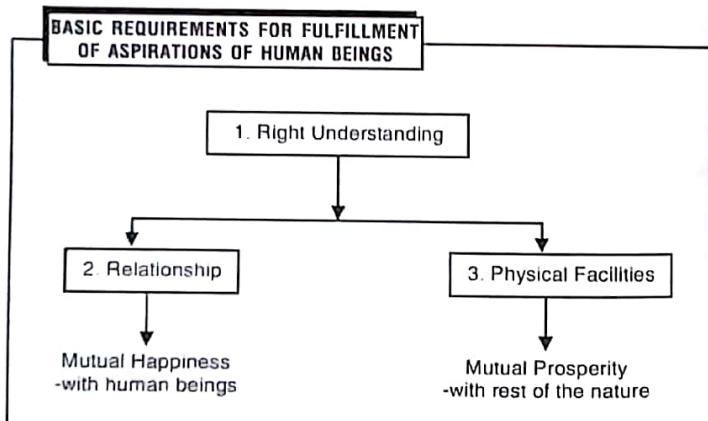


## Right Understanding, Relationship and Physical Facilities

### RECAP

As indicated in the last lecture, continuous happiness and prosperity are basic aspirations of every human being. This have to be correctly understood in order to actualize them in life.

### 4.1 Basic Requirements for Fulfillment of Human Aspirations



- One essential requirement of every human being is adequate 'physical facilities' which includes food, clothing, shelter, etc. But is this all that we want? Or we want something more than this? Can we find what else do we want?
- Other than physical facilities, I want 'relationship'. I live with other human beings and relationship is an important issue.
- If we look at the problems in our lives – what do I find? Are the problems more due to lack of physical facilities or lack of relationship? This we need to explore in our family first and then in society and in our professional life.
- Where are we putting in most of our efforts? In acquiring physical facilities or in ensuring proper relationship. This is a common irony in our lives that a large part of our problems are due to lack of relationships while most of the time, our effort and attention are focused on earning physical facilities.
- How do I become competent to correctly identify my needs for physical facilities? I am able to decide my need for physical facilities by right understanding. Also, I am able to ensure right feelings in relationship on the basis of right understanding of myself and of others. Thus, right understanding is the most basic requirement.
- So, there are 3 requirements - Right Understanding, Relationship and Physical Facilities which are essential for fulfilling human aspirations.

### 4.2 The Correct Priority

1. Right Understanding

2. Relationship

3. Physical Facilities

- *Is the above priority correct? Does it appeal to your natural acceptance? Facilitate this exploration through examples. Also, analyze what priority are we presently maintaining in our day to day life?*

**4.3 Animal Consciousness versus Human Consciousness**

Giving all priorities to physical facilities only, may be termed 'Animal consciousness'

Physical Facilities:

Requirement	Animal	Human being
Necessary	Yes	Yes
Complete	Yes	No

- *For animal, physical facility is necessary as well as complete – whereas for human beings it is necessary but not complete*
- *Working only for physical facilities is living with Animal Consciousness*
- *Working for right understanding as the first priority followed by relationship and physical facilities implies living with Human Consciousness*
- *There is a need for transformation from Animal Consciousness to Human Consciousness. It can be accomplished only by working for right understanding as the first priority.*

- *This transformation from Animal Consciousness to Human Consciousness forms the basis for Human Values and Value based-living. This is the prime objective of the present course.*

**TAKE-AWAY**

The basic requirements for fulfillment of the basic aspirations of every human being are: 1. Right Understanding 2. Relationship, & 3. Physical Facilities.

## Happiness and Prosperity – Current Scenario

### RECAP

We have gained some clarity about happiness and prosperity and the three basic requirements for fulfillment of these aspirations of every human being with their correct priority, we have also been able to discriminate between living with 'animal consciousness' and living with 'human consciousness'.

In this chapter, let us look at the prevailing worldview in this respect and its consequences.

### 5.1 Two Categories Persons

Two categories of persons in terms of Happiness and Prosperity

*Presently, as we look around, we find most of the people in the following two categories:*

*SVDD-Sadhan Viheen Dukhi Daridra-Materially deficient, Unhappy and deprived*

*SSDD-Sadhan Sampann Dukhi Daridra-Materially affluent - Unhappy and still deprived (so not prosperous)*

*While the natural acceptance of all human beings is to be SSSS- Sadhan Sampann Sukhi Samriddha*

*Materially adequate-Happy and prosperous*

*Let us explore the above suggestion. Is it true?*

- *One can assess, in which of these three categories one lies, SVDD, SSDD or SSSS?*
- *If we are working only for physical facilities, the maximum achievement that one could have is that one could shift from SVDD to SSDD. But the goal is to be SSSS. And this can be accomplished by working for right understanding and relationship with high priority.*
- *Currently our education is just training as to shift from SVDD to SSDD.*

### 5.2 What is the Prevailing Notion about Happiness and its Continuity?

- *Explore and analyse what is the present perception about happiness and its continuity. Indicate how fulfilling the present perception has proven to be.*
- *A common notion among people is that continuous happiness can be achieved through maximisation of pleasant sensory interactions.*

*Explore the truthfulness of the above by verifying at the level of your natural acceptance. Also, investigate it by studying the consequences of such a notion in the present scenario. Is it possible to ensure continuity of happiness through maximisation of pleasant sensory interactions? Is it not self-defeating? Analyze-discuss some case studies.*



### 5.3 What is the Prevailing Notion about Attaining Prosperity?

- Analyse what is the prevailing notion about prosperity-
  - ❖ maximisation of physical facilities?
  - ❖ assuming that wants are unlimited and then struggling to meet unlimited wants with limited resources!
- In such a situation, is it ever possible to be prosperous?
 

*Is it possible to maintain harmony with Nature, to maintain ecological balance in this way?*
- And if the above balance is increasingly disturbed, can human survival be at all sustained on this planet?
  - ❖ What is the way out? think!
- Again, with assumed unlimited wants and limited resources, does not exploitation and strife among human beings become inevitable?

*In such a situation, is peaceful and harmonious co-existence of human beings ever possible?*

- ❖ What is the way out? think!

### 5.4 Where do we Stand Today?

*An appraisal of the current scenario -*

- At the level of the individual – rising problems of depression, anxiety, suicides, stress, insecurity, increasing health problems, lack of confidence and conviction etc.
- At the level of the family – breaking up of joint families, mistrust and disharmony in relationships, divorce, generation gap, dowry deaths, neglect of older people etc.

- At the level of the Society – growing incidences of terrorism, violence, communalism, racial and ethnic struggle, corruption, adulteration, sex-crimes, exploitation, wars between nations, proliferation of lethal weapons etc.
- At the level of nature – global warming, weather imbalances, depletion of mineral and energy resources, deforestation, soil degradation etc.

*All the problems are a direct outcome of an incorrect understanding, our wrong notion about happiness and prosperity and their continuity – This is an issue for serious exploration! What is the way out?*

### 5.5 Urgent Need

*Under such a situation, where basic human aspirations tend to become unachievable, contradictions, tensions and insecurity at various levels are bound to increase, hence peace and harmony among human beings are increasingly at peril*

*Further, the global environmental imbalance is a serious threat to Human survival at this planet.*

*Hence, there is an urgent need to rectify this situation and the prime most step is to acquire the right understanding and learn to live in accordance with it.*

#### TAKE-AWAY

The prevailing notion about happiness and prosperity are seriously in error. This is an urgent need to rectify this situation through right understanding among human beings.



## Method to Fulfill the Basic Human Aspirations

### RECAP

Let us devote the first half of this lecture to recapitulate the salient points learnt in Module-I. In this introductory module, we have tried to bring out the need, content and process of value education. We have also tried to understand and begin applying the process of self-exploration for gaining right understanding.

Then we have tried to gain some clarity about Happiness and Prosperity which are the basic aspirations for all human beings.

We have also tried to draw attention to the inadequacy in the prevailing notion of happiness and prosperity and its hazardous consequences.

We have also tried to establish that Right Understanding, Relationship and Physical Facilities together in the right order of priority are essential to fulfil the basic human aspirations.

We have also been able to distinguish between Animal Consciousness and Human Consciousness, and the strong need to initiate such a transformation.

This forms the Core objective of Value education

Let us now begin our journey towards right understanding.

### 6.1 The Universal Human Desire and the Program to Fulfill it

*Desire:* To live with continuous happiness and prosperity

*Program:* To acquire the right understanding about oneself vis-a-vis rest of existence. To identify the innate harmony at all levels of existence and to live in consonance with it.

### 6.2 The Four Levels of our Living

It is necessary to recognise the harmony at the following four levels of our living/existence

1. In the self
  2. In Family
  3. In Society
  4. In Nature (existence)
    - *Observe that your expanse of living is right from yourself to the whole existence.*
    - *Observe that you are related to each and every unit in existence.*
    - *Observe that you want to be in harmony at all the levels of your living.*
- To conclude,
- *All human beings want to live happily at all times and are striving for this goal.*

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- *Continuous happiness is being in harmony within oneself, being in harmony with others and being in harmony with nature.*
- *There exists an inherent harmony and co-existence in the whole existence and the prime goal for human being is to gain the right understanding of this harmony at various levels and to learn to live in accordance with it.*
- *This is the way towards continuous and collective human happiness as well as sustainable prosperity.*
- *In the following modules, we shall look at the harmony at the level of the individual, family, society, nature and the existence as a whole.*

**TAKE-AWAY**

The program to ensure continuous happiness and prosperity is to understand and learn to live in harmony at all levels of existence.

**MODULE-2**

**‘Harmony in the Human Being’**

## LECTURE - 7

# Understanding Human being as the Co-existence of Self ('I') and the Body

### RECAP

The need for gaining right understanding starting from the Human reality and going up to the whole existence has been sufficiently highlighted in the previous module. Let us begin this module by trying to understand 'ourselves' i.e. the human being in correct perspective.

When I observe myself, I find the following:

		In Co-existence with $\begin{matrix} \rightarrow \\ \leftarrow \end{matrix}$ Information	
Human =	I (self)		Body
Need	(Respect)		(Food)
Need	Happiness		Physical facilities
In Time	Continuous		Temporary
In Quantity	Qualitative (No quantity)		Quantitative (Limited in quantity)
Fulfilled by	Right understanding & right feeling		Physico-Chemical Things (food, shelter, etc.)

*Contd.*

Activities	Desiring, thinking, selecting, etc.	Eating, breathing, etc.
Mode of Interaction	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	Consciousness (Non-material)	Material

- Human being is the co-existence of 'I' and the Body, i.e. 'I' and Body exist together and are related. There is a flow of information from 'I' to the body and from body to the 'I'.
- An example of the need of 'I' – say, respect, while the need of the body is a thing like food. The two things are qualitatively different.
- All the needs of 'I', can be called as Happiness (Sukh), while the needs of Body are physical facilities (Suvindhā).
- The need of 'I' is continuous, while the need of Body is for a limited time. None of the needs of the body is continuous!
- There is no relevance of quantity for the needs of I as it is qualitative, while the needs of body are quantitative, and they are limited in quantity.
- The activities of 'I' are activities like, desiring, thinking, selecting, while the activities of body are activities like eating, breathing etc.
- The mode of interaction of 'I' includes knowing, assuming, recognition & fulfillment. The fulfillment depends on recognition, depends on assumption and assumption depends on knowing or not knowing (belief).

*If assuming is based on knowledge, then recognition will be correct & fulfillment will be correct.*

*If assuming is not based on knowledge, then things may go wrong.*

- *The mode of interaction of body is only recognising and fulfilling.*

### TAKE-AWAY

The Human being can be understood in terms of a co-existence of two entirely distinct entities, namely sentient 'I' and the material Body. Their needs and activities are quite different and have to be understood accordingly. But these two constituents of Human being are to act in close synergy with each other.



## Discriminating between the Needs of the Self ('I') and the Body

### RECAP

Having identified the Human being as a co-existence of 'I' and the body which need to be clearly differentiated, let us now try to understand in details, the specific needs of 'I' and those of the Body. This understanding is essential for appropriately identifying our needs and their characteristics

### 8.1 The needs of 'I' and the Body

The needs of 'I' is happiness (*Sukh*), while the need of the body is physical facility (*Suvidhā*)

*Feelings like respect, trust give happiness. Examples of physical facilities are food, clothing, etc.*

### 8.2 The need for *Sukh* is Continuous, need for *Suvidhā* is Intermittent.

*Example: Need for respect is continuous, need for food is temporary (intermittent). Even air in breathing is required by the body intermittently. There is no need of the body which is continuous.*

### The Changing Pattern of physical needs

*When we try to perpetuate *Suvidhā*, the following pattern results. With time it successively changes from*

*Necessary and tasteful => Unnecessary but tasteful => Unnecessary and tasteless => Intolerable*

*Example: Let's take the example of any delicious food. In the beginning, it satisfies my hunger and I find it delicious. Here it is necessary and tasteful. But once my stomach is full – I find it difficult to eat though I still enjoy the taste. Now it is unnecessary but tasteful. If I still continue to eat – I do not enjoy the taste anymore. At this point, it is unnecessary and tasteless. If I still go on, it becomes intolerable.*

To every need in the category of *Sukh*, the following applies:

If it is naturally acceptable, I want it continuously. If not acceptable, I do not want it any moment.

*Any feeling in me is either naturally acceptable or not acceptable at all. If naturally acceptable (like respect), I want it every moment, and if not acceptable (like disrespect), I do not want it any moment!*

*One point to be noted here is that a feeling and its expression are two different things. We want the continuity of any naturally acceptable feeling (value) but not the continuity of its expression. For example – when I visit a friend, he treats me with respect by shaking me by my hand. But what if he does not let go off my hand after sometime?! Shaking hands is only an expression of respect and not respect in itself!*

### **8.3** *Sukh* is qualitative whereas *Suvidhā* is quantitative

*Example:* The notion of quantity does not apply to *Sukh*. For example, one cannot say that one needs 5 Kg of trust or 2 metres of respect. But one does quantify the food, clothes, means of transport etc.

### **8.4** *Sukh* is ensured by Right Understanding and Right Feelings, while *Suvidhā* is ensured by Appropriate Physico-chemical Things

*Example:* Imagine that you are sitting in an air-conditioned room on a big sofa with a friend with whom you have the feeling of opposition. How do you feel? – happy or unhappy? You have enough *Suvidhā* here, but not the right feeling. Hence *Sukh* is not ensured.

Imagine that you are seated alone in an air-conditioned room, but tense/depressed. How do you feel? – happy or unhappy? You have again enough *Suvidhā* here, but not the right understanding. Hence *Sukh* is not ensured.

### **8.5** Human being needs both – *Sukh* and *Suvidhā*. One cannot replace the other.

*Example:* If I visit a friend – my desire is that he treats me with respect as well as provides food/water for my hungry/thirsty body. Imagine – I visit a friend and he provides me with lots of delicious food but treats me with contempt. How would I feel? There is another friend who treats me with utmost warmth but does not even ask me for water. How would I feel in this situation?

A common mistake is that we mix the two sets: *Sukh* and *Suvidhā*. Working for *Suvidhā*, we assume that it will ensure *Sukh*, while we need to work for *Sukh* and *Suvidhā*, both. But the programs for the two are qualitatively different. One cannot ensure the other.

Where are we investing most of our time presently? – working for physical facilities, or working for right understanding and right feelings?

#### **TAKE-AWAY**

The need of I is happiness (*Sukh*), the need of the body is physical facilities (*Suvidhā*). The two needs are different, and the programs to ensure the two are also different. One can not replace the other.

## The Body as an Instrument of 'I'

### RECAP

Having understood the distinct needs of 'I' and the Body, let us now proceed to clarify the complementary and the respective status of 'I' and the Body.

### 9.1 Body as an Instrument of I

Let us explore the following proposals:

	I	Body
1	I am	My body is
2	I want to live	Body is used as an instrument (of I)
3	I want to live with perennial happiness	For nurture of body → food is needed For protection of body → clothing, shelter etc. are needed For right utilization of body → instruments/ equipments etc. are needed as physical facilities.
4	To understand & to live in harmony at all 4 levels (see 6.2) is the program for my perennial happiness.	Production, protection and right utilization of physical facilities is just a part of my program.
5	I am the seer, doer and enjoyer.	Body is an instrument, with the help of which these activities are performed.

- *Body is my instrument. I am the one who takes decisions, the body acts accordingly.*

*Example: Eating –this involves both, me as well as my body. I decide to eat and pass the information to body. Thus the food is picked, chewed and then swallowed. Note that it is the 'I' (self) that chooses to eat and makes a choice of what to eat and how much to eat. The body is used just as an instrument in the process of eating.*

- *I want to live with continuous happiness. For the body, physical facilities are required in a limited quantity and temporarily. For the nurture of the body, food is required. For protection, clothing and shelter are required. For right utilisation, instruments are required.*
- *My complete program is to understand and live in harmony at all the four levels. Production of physical facilities is only a part of my complete program for happiness*
- *I am the seer. I see through eyes, the eyes don't see, they are just an instrument used by me. In the eyes, different images are formed every time- it is 'I' who is able to relate it to its meaning.*
- *I am the doer. I select to do, and use the hands or feet or other parts of the body to do the things.*
- *I am the enjoyer. When I eat, I get the taste. The body just gets in touch with the food and sends the information to me, it is 'I' who enjoys the food.*

### TAKE-AWAY

I am the seer, the doer and the enjoyer. The body is my essential instrument. Usually, we recognize ourselves largely on the basis of Body only which is not right.



## Understanding Harmony in the self ('I')

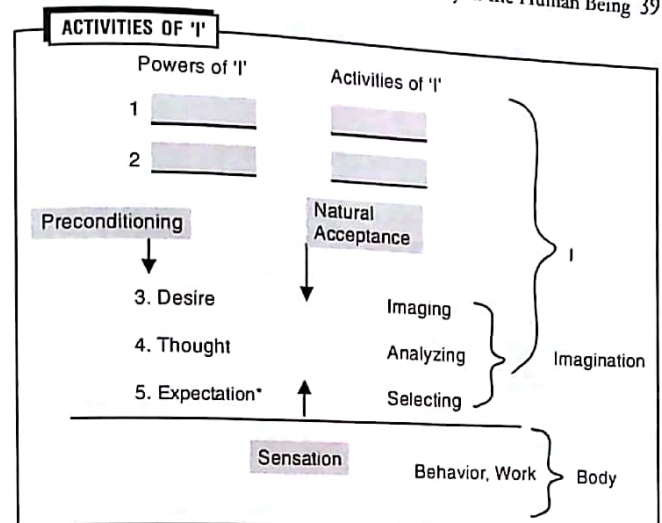
### RECAP

On one hand, we recognize the importance of 'I' as the seer, the doer, the enjoyer and thus directly responsible for happiness; On the other hand, we also notice that our knowledge, our familiarity with 'I' is little. This immediately highlights the need to understand 'I' in more detail, with more clarity. Let us undertake this study in the present lecture.

### 10.1 Activities of 'I'

To gain more familiarity, let us focus attention on ourselves- the salient activities of 'I'- Let us explore into ourselves

- Start observing – What am I doing? What is going on in me and what is going on in my Body?
- Desire, thought, expectation are activities in 'I', not in the body. They are collectively termed as Imagination. At the level of Body, activities of behavior and work are there.
- Observe that the activities of 'I' are continuous, going on every moment, while the activities of the body are going on intermittently.



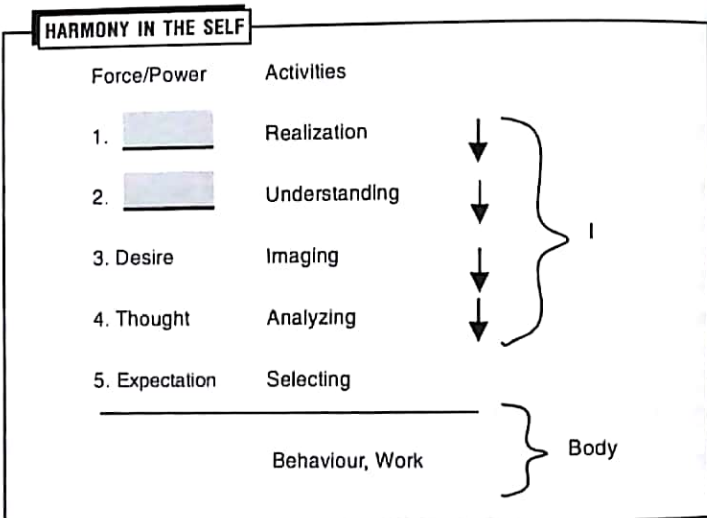
\*Expectation (for happiness)- operating continuously in the form of selecting and tasting.

- It is to be seen whether these activities are operational on the basis of
  - a. sensation, or
  - b. preconditioning, or
  - c. natural acceptance.
- If they are operating on the basis of sensation or preconditioning, I am controlled by extraneous factors (Paratantra). If they are operating on the basis of natural acceptance, I am SELF-ORGANISED (Swatantra).
- Make a list of desires. See whether they are coming from sensations & or preconditionings & or from natural acceptance.



- Also see, what part of my desires is coming from sensation what part is coming from preconditioning and what part is coming from natural acceptance.
- As long as the desire, thought and expectation are controlled by preconditioning or sensory motivation, there is contradiction, there is disharmony. What we do is NOT in consonance with our natural acceptance. In such a state, we have problems, we are not able to accept what is happening and we are not able to be at peace with ourselves. We can also say that higher faculties of 'I' namely, understanding and realization are not activated. So an important task for us becomes the activation of these.

**10.2 Harmony in the Self (I)**



- Self exploration of harmony at all the levels of my living on the basis of natural acceptance, and experiential validation through living accordingly, leads to Realization and Understanding. This ensures harmony in I.

- Once Realization and Understanding are activated, the other three activities (imaging, analyzing, selecting) get self organized. This is harmony, this is happiness!
- If we operate at the level of 3, 4, 5, there is uncertainty. If we operate at the level of 1, 2, there will be certainty (definiteness).

**TAKE-AWAY**  
 Activities of I are realization, understanding, imaging (desire), analyzing (thought) and selecting (expectation). Harmony in 'I' is the key to happiness.

LECTURE - II

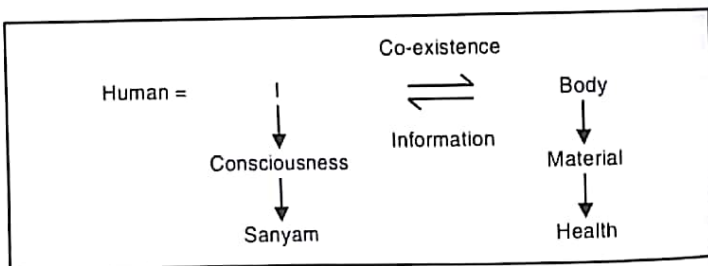
# Harmony of the self ('I') with the Body

**RECAP**

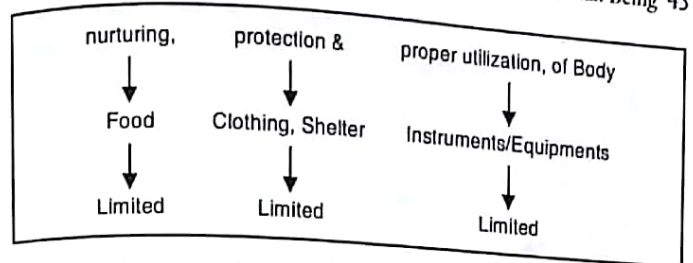
In the last lecture, we focused attention on the salient powers and activities of the Self which is continuously active in the pursuit of happiness. Happiness is nothing but the harmony in the activities of the Self (I). Now we will try to understand the harmony between 'I' and the body, and its implications.

## 11.1 Harmony of 'I' with the Body

Let us understand the salient aspects of harmony between 'I' and the Body which manifests as Sanyam on the part of 'I' and Swāsthya in the Body. In the light of this harmony, we will also revisit the issue of prosperity, i.e. the appropriate assessment of physical needs and the way to their fulfillment.



- Sanyam = 'I' takes the responsibility of



Need for Physical facilities is limited in quantity.

## Swāsthya (Health)

1. The Body acts according to the needs of 'I'.
2. There is harmony among the parts of the Body.
  - ❖ Sanyam is the feeling of responsibility in 'I' towards the body for its nurture, protection and right utilization.
  - ❖ Swāsthya has two elements- the body acts according to me, and there is harmony in the body. The two go together.
  - ❖ Explore, what is more basic: Sanyam or Swāsthya? If there is Sanyam, health can be ensured. But if Sanyam is not there, a good health can also be lost. So, what is more basic? And, where are we investing most of our energy and resources today- in ensuring Sanyam or in treatment of the unhealthy body?

## 11.2 A Re-look at Prosperity

**Prosperity:** Feeling of having more than required physical facilities.

- For Prosperity, two things are required-
  - ❖ Appropriate assessment of the physical needs with their required limited quantity, and

- ❖ Ensuring availability/production of more than required physical facilities.
- *Prosperity can be achieved only with the right understanding of 'I' and the 'Body'. It is to be understood that physical facilities are the needs of the Body and not 'I', and that too in a limited quantity.*
- *Today, we are not able to identify as to what quantity of physical facilities is required and therefore, we continue to feel deprived, regardless of any amount of physical facilities we have.*

*Make an assessment of the need for physical facilities for yourself in terms of food, clothing, house, other implements etc. Also take stock of what is already available to you and comment on the status of your prosperity.*
- *Do you feel prosperous now? Note that just by understanding the need for physical facilities for your body, you can be prosperous in a moment, if you already have more than the need you have assessed. On the other hand, if one doesn't explore the need for physical facilities, he can never be prosperous, whatsoever be the amount of his possessions!!! Try to internalize this.*
- *The way to ensure availability of physical facilities is production, about which we will talk in Module 3.*

### TAKE-AWAY

Harmony of 'I' with the body is Sanḡam in the Self (I) and Swāsthya (Health) in the body. Prosperity is derived from appropriate assessment of physical needs and ensuring their production/availability in more than required quantity.

## LECTURE - 12

# Program to Ensure Sanyam and Swāsthya

### RECAP

In the last lecture, we looked at the harmony of 'I' with the Body, leading to correct appraisal of our need for physical facilities and the way to their fulfillment. Further, we also tried to understand Sanḡam and Swāsthya. We will now proceed to elaborate further on the programs to actualize Sanḡam and Swāsthya.

### 12.1 Sanyam Ensures Swāsthya

*As we discussed, Sanyam is the feeling of responsibility in the Self (I) towards the Body. With right understanding, I get self-organized and take care of the Body properly. With lack of right understanding, I am not able to do it and the body becomes unhealthy.*

*Another important thing here is that with right understanding and right feelings, the body gets favorably affected.*

*Example: When I am happy, the temperature and pressure in the body are normal, when I am angry or tense, they get upset.*



## 12.2 Programs of Sanyam

### Nurturing of the Body (Poshan)

I need to arrange for food for the body for its proper nurture. The various elements which make a complete food need to be included so that the food gives proper energy to the body. The following needs are to be taken care of:

- **Ingestion (Grahan):** The food needs to be chewed well before swallowing. If chewed well, the work of the lower parts of the body is simplified.
- **Digestion (Pāchan):** This is done by the body itself. It needs to be facilitated by eating only when feeling hungry, choosing the food which is easily digestible, choosing the proper posture while taking food, eating the right quantity of food, etc.
- **Excretion (Nishkāsan):** The stomach needs to be emptied well every day and only then the fresh food can be taken in. The undigested food needs to be removed from the body after a given time or it starts spoiling the body.

### Protection of the Body (Sanrakshan)

I need to arrange for clothing and shelter for the body to protect it.

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

Along with this, I need to ensure the following:

- **Proper upkeep (Vihār) of the body:** This includes proper rest and movement of the body.
- **Labour (Shram):** Labour means employing the body physically for production and maintenance of physical facilities.

### Physical Exercises (Vyāyām)

- **Asan-Prānāyām:** The systems of the body have to be kept running properly through Asanas (giving the body proper postures by sitting or lying) and Prānāyām (breathing exercises).
- **Treatment (Upchār) of the body:** The body may get unhealthy at times. Then I need to treat the body to make it healthy again. For this, I may go without food for some time, or arrange for only specific kinds of food for the body which are fit to use in that period.

I may treat the body with air, water, sun, soil, herbs or medicines. Here one thing to understand is that, the systems of the body work in a self-organized way and I only need to facilitate the self-organization of the body.

At times, I may need to go for surgery of the body too.

### Right Utilization of the Body (Sadupyog)

I need to arrange for equipments/instruments for right utilization of the body. They increase the efficiency and capacity of the body.

Another thing here is that when I employ my body for right behavior and work, it has favorable effects on the body, and if I use it for acting in opposition with other human beings or nature, like quarrelling, fighting, hitting, it has adverse effect on the body.



### **Salient Conclusions of this Module**

*The salient conclusions arising out of the exploration carried out during this module towards understanding myself- the Human Being, are as follows:*

- We are continuing the process of self-exploration on the basis of Natural Acceptance and Experiential Validation.
- I and the Body are two complementary but distinct constituents of Human Being.
- Their characteristics, activities and needs are to be distinctly understood.
- The activities of the Self (I) are continuous while the activities of the body are time-dependent.
- Moving towards harmony in the activities of the Self (I) through self-exploration is the way to continuous happiness.
- Further, right understanding of the harmony of Self (I) with the Body enables us to assess the need for physical facilities, and also indicates the way to ensure prosperity.

#### **TAKE-AWAY**

*Sanyam ensures Swāsthya. The programs of Sanyam include nurturing, protection and right utilization of the body so that this instrument can be used for the purpose for which it is meant. That is to gain and actualize the right understanding.*

## **MODULE-3**

# ‘Harmony in the Family and Society’

## Harmony in the Family – the Basic Unit of Human Interaction

### RECAP

Having explored harmony at the level of individual (Human Being), we will now proceed to study the harmony in human-human relationship i.e. the universal values characterizing the relationship.

### 13.1 Family is the Basic Unit of Human Interaction

The family is a natural laboratory and learning ground

1. to understand the harmony in relationship with human beings and
  2. to practice it in terms of its fulfillment, evaluation and ensuring mutual happiness before we extend this to every unit in the Society and then to Nature.
- *We naturally live in a family. In family, we have relationships where we interact with other human beings.*
  - *A child starts interacting with mother, father and other members in the family, and starts understanding relationship.*
  - *Family is the foundation of society, and provides the basis of continuity of human tradition on the earth.*

- Human being gets the opportunity to interact, understand, fulfill, share and work in mutual relationships living in a family.

### 13.2 Harmony in the Family

1. Relationship is – between 'I' & 'I'
  2. There are feelings in relationship – of one 'I' with the other
  3. These feelings can be recognized – they are definite
  4. Their fulfillment and evaluation leads to Mutual Happiness
- Relationship is a reality. It is not an assumption or illusion or a notion. It is very much there, though I may not be able to understand it.
  - It is primarily between 'I' and 'I', and not between one body and the other.
  - In every relationship, there are feelings between 'I' and 'I'. These feelings are innate and intrinsic to relationships. They are naturally there, and are to be understood.
  - The feelings have definitiveness, hence these can be recognized.
  - Once the feelings are recognized, fulfilled and rightly evaluated, it leads to mutual happiness, that is to say, both are happy.

### 13.3 Feelings (Values)

The salient values in human-human relationship are the following:

1. Trust (*Vishwās*) → Foundational Value in all relationships.

2. Respect (*Sammān*)
  3. Affection (*Sneha*)
  4. Care (*Mamatā*)
  5. Guidance (*Vātsalya*)
  6. Reverence (*Shraddhā*)
  7. Glory (*Gaurava*)
  8. Gratitude (*Kritagyatā*)
  9. Love (*Prem*) → The Comprehensive Value
- The feelings in relationship are the values in relationship.
  - All the feelings are already within you -understanding only makes you aware and once you are aware of it, there is continuity of these feelings and you are able to fulfill them.
  - Trust is the foundational value of relationship, i.e. relationship starts only when we have trust, and love is the complete value.
  - We will discuss in detail about these values in the succeeding lectures.

#### TAKE-AWAY

Family is the basic unit of human interaction. In relationship, there are nine values which can be clearly recognized and understood.

## Values in Human-to-Human Relationships

### RECAP

In the last lecture, we started exploring about relationship. Relationship can be understood naturally in a family. We also started exploring the values in relationship. Now we will see that understanding and facilitating these values in the relationship ensures harmony in the family. It leads to mutual fulfillment, it leads to Justice (*Nyāya*).

### 14.1 Justice (*Nyāya*)

Justice is the Recognition of values in relationship, Fulfillment, Right evaluation and ensuring of Mutual happiness (*Ubhay-nipn*).

- Thus there are four elements of justice: recognition of values, fulfillment, evaluation and mutual happiness.
- What do you think- we want justice only on few occasions or every moment?
- What do you think- the justice will be ensured in the family, among human beings or courts of jurisdiction?

- It is to be evaluated in how many relationships and on how many occasions, we are ensuring justice?

### 14.2 Harmony in Relationships = 'Justice' (from Family to the World Family)

- Justice starts from family and slowly expands to the world family.
- Family - relationship recognized, fulfilled and evaluated leading to mutual happiness.
- Undivided Society (*Akhand Samā*)- (feeling of being related to every human being.)
- Universal Human Order (*Sārvabhaum Vyavasthā*) - (feeling of being related to every unit.)
- Harmony in individual → family → society → nature → entire existence
- *We want harmony at all levels of living. Harmony in the family is the building block for harmony in the society.*
- *Harmony in the society makes an undivided society, which is the cherished desire of each one of us. We do not want society to be divided on grounds of caste, creed, sex, race, beliefs. But that can happen only when we are able to ensure harmony in the family, when we can learn to do 'justice'.*
- *Undivided society leads to Universal Human Order, where we are able to ensure synergetic living with plants, animals, air, water, soil, and every other unit, along with human beings.*



### 14.3 Trust

To be assured that the other human being wants to make me happy and prosperous.

*This is to be explored within oneself whether the other wants to make me happy or unhappy. The assurance that the other wants to make me happy is trust. (We will explore more about it in the next lecture).*

### 14.4 Respect

Respect is right evaluation.

*Need of I is that I should be evaluated as I am, I should evaluate others as they are. If I do not do this, it is disrespect. (We will explore more about it in lecture 16).*

#### TAKE-AWAY

Establishing harmony in relationships is justice. Trust and Respect are prominent values while love is the comprehensive value.

## LECTURE - 15

# 'Trust' – the Foundational Value in Relationships

### RECAP

We explored the harmony in the family and had a look at the meanings of justice, trust and respect. Now, we will look more deeply into the meaning of trust.

### 15.1 Exploration about Trust (*Vishwās*)

To be assured that the other wants to make me happy and prosperous is Trust (*Vishwās*).

Verify the following:

- 1a. I want to make myself happy.
- 2a. I want to make the other happy.
- 3a. The other wants to make himself/herself happy.
- 4a. The other wants to make me happy.

What is the answer?

Also verify the following:

- 1b. I am able to always make myself happy.
- 2b. I am able to always make the other happy.

3b. The other is able to always make himself/herself happy.

4b. The other is able to always make me happy.

What is the answer?

• The first four questions are related to our Natural Acceptance i.e. Intention and the next four to our Competence.

• It is very important to differentiate between these two

*Intention (Natural Acceptance) & Competence*

To be assured that the intention of the other is always correct is Trust.

• Note that the intention is always correct, only competence is lacking! But don't assume it to be true, explore it time and again, until you come to realize it.

• We generally evaluate ourselves on the basis of our intention and others on the basis of their competence!

• We seldom look at our competence and others' intention.

• If we have trust on Intention, we have a feeling of being related to the other & we start helping the other to improve his competence, if he does not have enough.

• If we do not have trust on Intention, we have a feeling of opposition with the other which ultimately leads to fighting, struggle and war.

### TAKE-AWAY

In intention, every human being wants to do what is right; only the competence may be lacking which needs to be developed through proper understanding & practice.

## LECTURE - 16

# 'Respect' – as the Right Evaluation

### RECAP

Exploring about 'Trust', we started observing about two different aspects, namely, intention and competence. We generally mix the two and get into opposition with the other. The two need to be evaluated separately. We will talk about evaluation of competence here.

### 16.1 Respect (Sammān)

Respect = right evaluation.

### 16.2 Disrespect (Apmān)

Over evaluation - To evaluate more than what it is

Under evaluation - To evaluate less than what it is

Otherwise evaluation - To evaluate other than what it is

*Whenever the evaluation is not right, it is disrespect for the other. If we observe, we will find that in our day to day relationship, we tend to do one of these three leading to disrespect, rather than respect.*

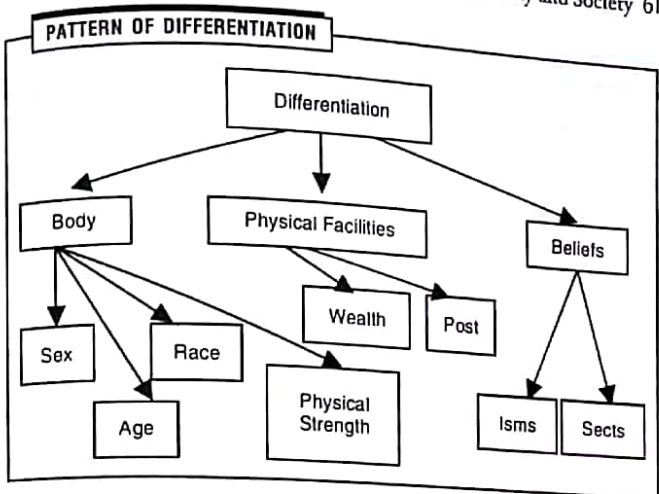
- A grave mistake is to evaluate human being in terms of the body only, which means evaluating the human being otherwise.

### Evaluation on the basis of I (of a Human being)

1. As I want to be continuously happy and prosperous, same with the other.
  - ❖ Our Natural Acceptance is the same.
2. As I am able to live happily by understanding and living in harmony at all the four levels, same with the other.
  - ❖ Our Program is the same.
3. As I continuously operate in the form of Desire, Thought, Selection, same with the other.
  - ❖ Our Potential is the same.
  - ❖ The other is similar to me
  - ❖ This is the conclusion we reach on the basis of these three criteria.
  - ❖ This is the minimum content of respect for a Human being.
4. The difference could only be at the level of Understanding (and not just information) which connects us in a mutually complementary role;
  - ❖ If the other has better understanding than me, I want to understand from the other.
  - ❖ If the other has less understanding than me, I accept the responsibility to improve the understanding of the other.

### 16.3 Differentiation

Generally, we are making Differentiation in the name of respect; which certainly is not naturally acceptable.



- Differentiation based on one or all of these leads to feelings of disrespect, leading to resentments and protests.
- If we try to respect people on the basis of the above, we are actually disrespecting them.
- With every human being, especially for a child, be alert of every word, every gesture, you are using. Minutely observe what you have done or said to the other, does it ensure the respect and trust for him?
- One needs to be aware whether evaluation is on the basis of the body or 'I'.

**Note that:**

1. Everyone has good intentions, irrespective of whether he/she has competence to fulfill it or not; and
2. Every 'I' is like me and human being needs to be evaluated primarily on the basis of 'I'; therefore, every human being is like me.



### 16.4 Other Salient Values in Relationship

If (a) Trust and (b) Respect are ensured, the rest seven values follow very easily:

1. **Affection (Sneha):** The feeling of acceptance of the other as one's relative (feeling of being related to the other)

*Once we have the trust and respect, acceptance follows naturally. It starts with feeling of relationship with one, then slowly expands to many and finally to all.*

2. **Care (Me-ness) (Mamatā):** The feeling of responsibility of nurturing and protecting the other as myself.

3. **Guidance (Vatsalya):** The feeling of ensuring right understanding in the other.

4. **Reverence (Shraddhā):** The feeling of acceptance for the Excellence.

*Here, Excellence essentially means - Understanding of the Harmony and living in that Harmony - at all 6 levels.*

5. **Glory (Gaurava):** The feeling for those who have made effort for Excellence.

6. **Gratitude (Kritagyatā):** The feeling of acceptance for those who have made effort for My Excellence.

7. **Love (Prem):** The feeling of being related to all, to every unit in existence, the entire existence.

- ❖ *It all starts with identifying that one is related to other human being (Affection) and it slowly expands to the feeling of being related to all human beings (Love) and then to all, each and every unit in nature (human being as well as other units).*

- ❖ *This leads to Undivided Society - it starts from family and slowly expands to world family; without being obstructed at any intermediate level.*

- ❖ *Every human being has natural acceptance for expanding up to world family through this feeling of love, but due to lack of understanding of relationship, one is not able to ensure a relationship of mutual fulfillment with one's family members.*

### 16.5 What do you want - to Work for Excellence, or Competition?

- Working for Excellence & Working for Competition are not the same.
- In Excellence, one helps to bring the other to his level; in Competition, one hinders the other from reaching one's own level.
- This Excellence is Absolute and Definite; Competition is always relative, with no definite state, no point of completion.
- What do you want to work for - Excellence or Competition?
- When do you excel more when you understand the purposefulness of the work that you are doing or when you compete with the other?

#### TAKE-AWAY

Understanding of the nine values in relationship starting from trust, and then respect, affection, care, guidance, reverence, glory, gratitude and love. Excellence vs competition.



## Understanding Harmony in the Society

### RECAP

We explored about the harmony in family (relationships) so far, now we extend our exploration to the level of the society.

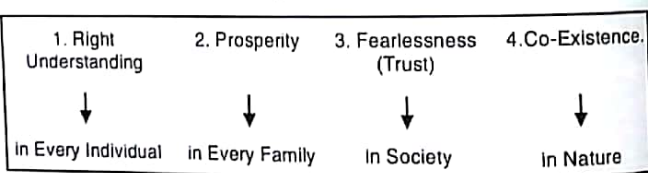
### 7.1 Harmony in Society

All pervading harmony (*Akhand Samāj*) - from family to the world family

*Do we want harmony only among a limited section of people based on caste, creed, religion, nationality, etc. or with all the people on the globe?*

### Comprehensive Human Goal →

In order to ensure a harmonious society, the following human goal has to be understood in a comprehensive manner:



- Find out all that we expect at the level of society.
- Summing up all our expectations, our target is that every individual has right understanding; there is prosperity in every family; fearlessness, i.e. trust and harmony in the society and co-existence in the nature.
- These are the four salient values in the society.
- Explore what we are doing right now: are we working for the fulfillment of the above mentioned Human Goal, or working to accumulate unlimited money? And what is naturally acceptable to us?

### 17.2 Evolving towards Universal Human Order (*Mānviya Vyavasthā*)

On the basis of the comprehensive human goal, mentioned earlier, the society gets organized harmoniously in the following order:

Family - Family cluster - Village - Village cluster - - - World Family

- In society, the organization follows the above order i.e. harmony in the family leads to harmony in the cluster of families, then to harmony in the village and finally to harmony in the world family.
- This way we ensure the harmony from family to the world family.

### 17.3 Five Dimensions of Universal Human Order

The activity in the society to actualize the comprehensive human goal can be visualized in terms of the following five dimensions, the right understanding of which is essential:

- Education-Inculcation (*Shikshā Sanskār*)
- Justice - Protection (*Nyāya-Surakshā*)
- Health - Sanyam (*Swasthya-Sanyam*)
- Production - Work (*Urpādan-Kārya*)
- Exchange - Storage (*Vinimaya-Kosh*)

(We will discuss in detail about the five dimensions in the next lecture).

#### TAKE-AWAY

We need to work towards the comprehensive Human Goal, consisting of Samādhān, Smridhi, Abhay & Sahastitva to ensure happiness in a holistic way, and not just concentrate on economic development only.

## LECTURE - 18

### Vision for the Universal Human Order

#### RECAP

The need for Comprehensive Human Goal was emphasized in the last lecture. Here, we will proceed to look in detail the five dimensions of 'Mānviya Vyavsthā' to actualize this goal.

#### 18.1 Five Dimensions of Human Order (Mānviya Vyavsthā)

- 1a. Education = To understand harmony at all four levels  
= To understand the harmony right from self to the whole existence
  - 1b. Sanskār = To live in harmony at all four levels.  
= To live in harmony right from self to the whole existence
- ❖ *The content of education is the understanding of harmony at all levels of living, right from self to the entire existence.*
  - ❖ *Understanding is followed by learning and doing.*
  - ❖ *The competence gained by understanding goes into living in the form of Sanskār.*

(Nyāya) = 'Human-Human relation' - its recognition, fulfillment, evaluation - leading to mutual Happiness.

hā = 'Human - Rest of nature' relation - its recognition, fulfillment, evaluation - leading to mutual Prosperity.

= Enrichment, Protection, Right Utilization of nature.

Nyāya relates to the relation between human and human while Surakshā (Protection) relates to relation between human and the rest of nature.

Surakshā involves three things: enrichment, protection and right utilization of resources of Nature.

Example: I cultivate wheat: this is enrichment, I protect so that it is fit to eat: this is protection, and I eat it as per my need (and do not waste it): this is right utilization.

ya = The Body is fit to act according to the Self (I)

There is harmony among the various parts of the Body

n = I taking the responsibility of

protection and proper utilization of Body



Clothing, Shelter      Equipment/Instruments

- Labour that human does on the rest of nature

Production- Things obtained out of work

❖ Here two important issues are:

◆ What to produce? - Physical facilities for nurturing, protection and right utilization of Body.

◆ How to produce? -Through recyclable process, in harmony with nature

1. Not only does it have to be cyclic but it also has to ensure that every unit in nature is enriched.

5a. Exchange- Exchanging of produce for mutual fulfillment.

❖ With a view of mutual fulfillment, not MADNESS of profit

5b. Storage - Storing of produce after fulfillment of needs for use of others.

❖ With a view of right utilization in future, not HOARDING

**TAKE-AWAY**

The Five dimensions of Mānviya Vyavasthā are to be correctly visualized.

**MODULE-4**

**‘Harmony in the  
Nature (Existence)’**



## Understanding Harmony in the Nature

### RECAP

We started exploring the harmony at all levels of our living, starting from the human reality, then to the family followed by the society. Now, let us explore the harmony at the level of Nature.

### 19.1 Understanding Nature -its Interconnectedness & Mutual Fulfillment

The aggregate of all the mutually interacting units-big or small, sentient or insentient together can be called nature. These units are infinite in number and we could easily observe that there exists a dynamic balance, self regulation among all these units. To facilitate understanding, we can categorize all these units into four distinct orders.

**Mutual Fulfillment amongst four orders.**

Mutual Fulfillment = relatedness + fulfillment

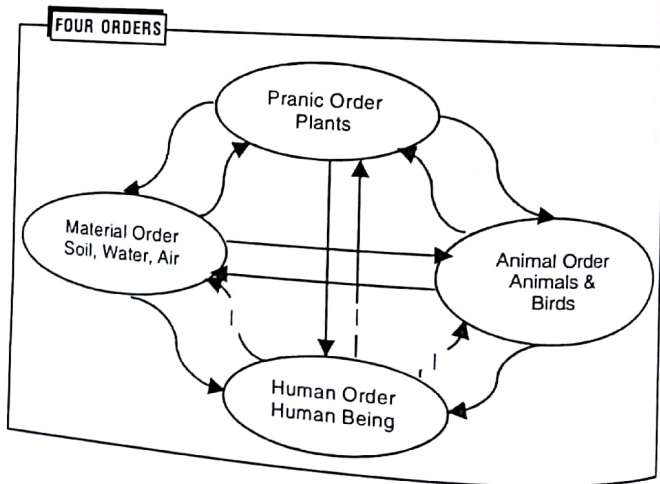
- *There are four orders in the nature.*
- *There is mutual fulfillment among the four orders of nature as well as within them.*
- *Mutual fulfillment implies that each unit of the four orders is related to each other and enriching to each other. We will verify this through self-exploration.*

### 19.2 The Four Orders in Nature

1. Material Order (*Padārth-awasthā*)
2. Pranic Order (*Prān-awasthā*)
3. Animal Order (*Jeev-awasthā*)
4. Human Order (*Gyān-awasthā*)

- Material order includes material things like soil, water and air. Pranic order includes plants etc., Animal order includes animals and birds, and Human order includes human beings.
- These four orders can be distinctly recognised in terms of their characteristics, participation with other units in similar order, activities, pattern of inheritance, etc. We will discuss about these elaborately in the next lecture.

### 19.3 Mutual Fulfillment among the Four Orders



- *Verify whether the four orders are mutually fulfilling to other orders or not?*
- *You will find that in nature all the three orders other than human order are mutually fulfilling for themselves as well as others. Only human order has to work to ensure mutual fulfillment.*
- *Only the human order is responsible for problems such as pollution, resource depletion, extinction of animals, global warming and other threats to human race on earth.*
- *Mutual fulfillment is, of course, naturally acceptable to human order, it just has to be realized and lived accordingly.*
- *Intrinsically, there is co-existence among all the units of the existence, about which we will keep exploring.*

#### TAKE-AWAY

The aggregate of all the units in existence which are in mutual interaction is called nature. There is an interconnectedness & mutual fulfillment among the four orders of nature.

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

### RECAP

In the earlier lecture, we studied about the mutual fulfillment among four orders in nature. Now let us explore the four orders in more detail.

### 20.1 Understanding the Four Orders

Key concepts:

#### **Dhāranā (Characteristic)**

That which is innate to a unit.

- *Material continues to exist.*
- *Material is conserved as material. It is neither created nor destroyed.*
- *Pranic order has existence as well as growth.*
- *Animal body is like plants only. In 'I' of animals, there is the will to live.*

- *Human body is like plants only. In 'I', there is the will to live with happiness (right understanding).*

#### **Swabhāva (Participation)**

Participation in the harmony at higher levels of existence.

*With human it means, the feelings which are readily acceptable in participation at higher level of existence.*

- *By composing, small material structures transform into bigger structures and by decomposing, big structures transform into smaller structures.*
- *A Pranic unit enhances or worsens in itself and the other pranic unit.*
- *The swābhava of animal body is same as plants. The swābhava of the Self (I) in animals is Deenatā, Heenatā, Kruratā.*

*Deenatā (Wretchedness): The feeling that I cannot fulfill my needs.*

*Heenatā (Cunningness): The feeling that I cannot fulfill my needs so I go for cheating, manipulation etc.*

*Kruratā (Cruelty): The feeling that I cannot fulfill my needs, so I go for forceful violence.*

*The swābhava of human body is same as plants. For 'I' of human beings, it is -*

*Dheeratā (Perseverance): Being assured that the all encompassing solution is to understand and live in harmony at all four levels.*

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

**Udāratā (Generosity):** Being assured that the all encompassing solution is to understand and live in harmony at all four levels, and I am ready to help the other getting assured of it, and I am also ready to invest my self, body and wealth to help the other getting assured of it.

**Kriyā (Activity)**

- The material unit only recognizes and fulfills.
- The pranic unit too only recognizes and fulfills.
- The animal's body operates like the plants, while in the Self (I), there is the activity of assuming, recognizing and fulfilling.
- The human body too operates like the plants, while in the Self (I), there is the activity of knowing, assuming, recognizing and fulfilling.

Other way of studying the activity is that the material unit has activities of composition and decomposition, the plants have composition and decomposition as well as respiration. The bodies of animals and human beings operate like the plants. In the Self (I) of animals, only selection is active, while in the Self (I) of humans, desire, thought and selection are active.

**Anushangitā (Inheritance)**

- The material inherits the outcome of physico-chemical action.
- The pranic unit inherits the attributes of seed.
- Animals and birds inherit the lineage (Vansh).
- Human beings inherit the Shikshā-Sanskār.

Order	Material	Pranic
<b>Things (Vastu)</b>	Soil, Air, Water	Plants, Animal body, Human Body
<b>Activity (Kriya)</b>	Composition - Decomposition	Composition - Decomposition + Respiration
<b>Characteristic (Dharana)</b>	Existence	Existence + Growth
<b>Participation (Swabhava)</b>	Composition- Decomposition	Composition- Decomposition + Enhance/ Worsen
<b>Activity (Kriya)</b>	Recognizing, Fulfillment	Recognizing, Fulfillment
<b>Inheritance (Anushangita)</b>	Parinamanusangi (Inheriting constitution)	Beejanusangi (Inheriting seed)

Order	Animal	Human
<b>Things (Vastu)</b>	Animal Body + I	Human Body + I
<b>Activity (Kriya)</b>	Composition - Decomposition + Respiration in body + Selection in I	Composition - Decomposition + Respiration in body + Selection, Thought, Desire in I
<b>Characteristic (Dharana)</b>	Existence + Growth in body + Will to live in I	Existence + Growth in body + Will to live with happiness in I
<b>Participation (Swabhava)</b>	Composition- Decomposition + Enhance/ Worsen in body + Wretchedness, Cunningness, Cruelty in I	Composition- Decomposition + Enhance/ Worsen in body + Perseverance, Bravery, Generosity in I
<b>Activity (Kriya)</b>	Recognizing, Fulfillment in body + Assuming, Recognising, Fulfillment in I	Recognizing, Fulfillment in body + Knowing, Assuming, Recognising, Fulfillment in I
<b>Inheritance (Anushangita)</b>	Vanshanusangi (Inheriting breed)	Sanskaranusangi (Inheriting education and sanskar)



## 20.2 Recyclability and Self-regulation in Nature

In the nature, there is recyclability and self-regulation.

**Recyclability:** If during a process, a material unit in nature transforms and finally comes back to the same form, it is termed as recyclability. Such cycles can be studied operating frequently in nature.

**Example:** Cycles of water, oxygen, nitrogen, etc.

**Self-regulation:** The breeds of animals and plants continue to exist by themselves in a mutually fulfilling manner.

**Examples:** Population of animals and plants are regulated in such a way that all the breeds continue to exist.

## 20.3 Interconnectedness and Mutual Fulfillment in Nature

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

Similarly, we can explore about other units in the existence, knowing their characteristic and participation.

### TAKE-AWAY

Identification of the characteristic of various units in nature-*Dhāraṇa*, *Swābhava*, *Kriyā* and *Anushangitā* of all the four orders in nature. Further, recognition of the innate recyclability, self-regulation, interconnectedness and mutual fulfillment in nature.

## LECTURE - 21

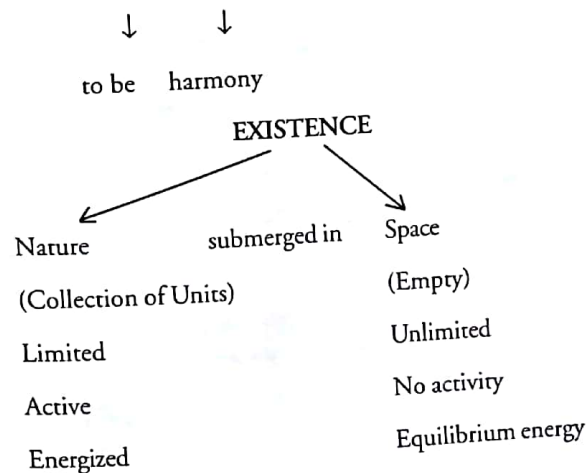
# Realizing Existence as Co-existence at All Levels

### RECAP

Till now, we studied about the units in various orders of nature. Now we will study the Existence as a whole which includes the units of nature submerged in all-pervading, and immutable space.

### 21.1 Harmony in Existence

Existence = Exist + Essence, whatever exists.



Recognizes and fulfils the relation	All-reflecting, transparent
Self-organised	Self-organization is available
Unit	All pervasive
Abundance with diversity	All pervasive
Consciousness (I) - <i>Nirantar</i>	<i>Nitya</i>
Material - <i>Anitya</i>	(Unlimited in space and time)

*(Nirantar: Limited in space, unlimited in time, Anitya: Limited in space and time)*

### 21.2 Every Unit is Submerged in Space

- It is energized in space.
- It is self-organized in space.
- It recognizes and fulfills the relationship with others in space.

#### TAKE-AWAY

Existence to be recognized as the co-existence of mutually interacting units and the unchanging space, thus, constituting the whole.

## The Holistic Perception of Harmony in Existence

#### RECAP

Having recognized the whole existence as co-existence let us elaborate how it leads to a holistic perception.

See the chart on the next page. It encapsulates all that we talked so far, a holistic view of Existence.

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

1. *Material (insentient)*
2. *Consciousness (the Sentient 'I')*

*The material units are transformable, and their composition keeps on changing, hence these are gathansheel. The other category of units, the Sentient 'I', do not transform and are complete in composition, hence gathanpurna.*

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

*The material units are available in two orders- material order and pranik order.*

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

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

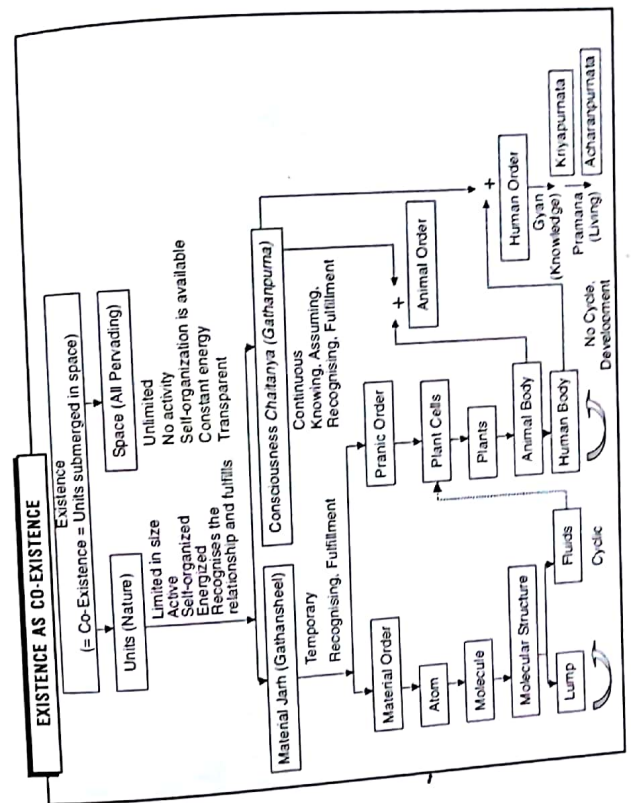
The co-existence of 'I' with the animal body becomes the animal order, and the co-existence of 'I' with the human body becomes the human order.

Completion of right understanding in human being is called Kriyapurnata and ability to live with complete understanding is called Acharanpurnata.

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

**TAKE-AWAY**

Existence is Co-existence at all levels and this is the key to the holistic perception



**MODULE-5**

**‘Implications of the Holistic  
Understanding – a Look  
at Professional Ethics’**



## Natural Acceptance of Human Values

### RECAP

Before going into the implications of the Holistic Understanding, we would like to recapitulate the core theme of this course, i.e. '**Harmony and co-existence at all levels**' which we have studied from Module-2 to Module-4 starting from the 'self' and going up to the whole existence. Now, we will retrace this path by again looking at the harmony and co-existence from

Existence→Nature→Society→Family  
→the Human Being.

*This common thread has to be clearly grasped by the students and the process of self-exploration has to continue and become a part of our day to day living as well as our professional work.*

*Let us also recapitulate what transformation, what change in our world view has it initiated in each one of us- this is to be brought out by listening to the feedback from the students and the necessary discussion to facilitate sufficient clarity.*

*Then we also observe that the right understanding leads to a natural acceptance of Universal Human Values. It also leads to definiteness of human conduct or what may be called the ethical*

human conduct which is again universal and eternal. This will be elaborated in the next lecture.

### 23.1 Values

Values are to be understood as participation in mutual relationship. We studied about values in earlier lectures.

In relationship with human beings, we studied the nine values such as trust, respect, love etc. ... Similarly, when working with material things, there are two kinds of values:

*Utility-value:* The participation of a physical facility in ensuring nutrition and protection of the body.

*Artistic-value:* The participation of a physical facility in ensuring right utilization of the body.

### 23.2 Natural Acceptance of Human Values

Actually the Human Values are,

- not to be enforced through fear
- not to be enforced through enticement
- not to be enforced through blind faith/belief

The values are to be naturally acceptable, as a result of the right understanding gained through self-exploration.

*This provides the real basis for inculcation of Human Values in the society. Any attempt to ensure value based behaviour through fear, enticement or blind belief will not be tenable. Only the process of self-exploration will lead to harmony in the society or organization.*

### 23.3 Swatva-Swatantratā-Swarājya

As discussed in lecture 1, the transition to a value based living in the society follows from the understanding of *Swatva* in each one of us. This *Swatva* is the natural acceptance which is innate, invariant and universal. Each one of us becomes authentic about the rightness of thought, behavior and work by being in dialogue with this *Swatva*. This process of dialogue leads to realization of harmony at all levels of living. Realization of harmony in oneself and living accordingly (which follows naturally) is *Swatantratā*. Working for ensuring harmony in the larger order (i.e. the society) is *Swarājya*.

### 23.4 Implications of Value Based Living

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

of material and pranic units through right availability of temperature, air, water, soil and other natural resources, that is to say, a Universal Human Order.

#### TAKE-AWAY

Human Values are naturally acceptable. Their understanding paves way for Universal Human Order.

## LECTURE - 24

### Definitiveness of (Ethical) Human Conduct

#### RECAP

It is important to remember that in this course we are trying to proceed systematically from *Swatva*, i.e. my natural acceptance to *Swatantratā*, i.e. being self-organised, being in harmony with oneself, further by understanding *Swatva* we can move towards *Swarājya* i.e. self-expression, self-extension, i.e. participating in harmony at various levels of existence. This is what paves the way for undivided society (*Akhand Samāḥ*) and universal human order. This is what can lead to sustainable happiness and prosperity of all human beings.

#### 24.1 Ethical Human Conduct

In accordance with the above understanding, the ethical human conduct can be characterized in terms of.

##### *Mulya-Neeti-Charitra*

- *Values (Mulya)*: Competence of living in accordance with universal human values - mutually fulfilling relationship - Competence of *Nyāya*.

- **Policy (Neeti):** Acceptance of the policy for right utilization, protection and enrichment of all the assets including the Self (I), the Body and the Physical Resources.
- **Character (Charitra):**
  - (a) Chastity in conjugal relationship (*Siva-purush/Siva-nari*)
  - (b) Access to rightfully acquired wealth (*Swa-dhan*).
  - (c) Compassionate behavior and work (*Dayāpurna Kārya Vyavahār*).

Discussion on the prevailing notion about ethical human conduct - Is it definitive? Is it universal? Also start evaluating your own conduct on these lines.

It may be repeatedly pointed out that continuous self-exploration with perseverance is the process for bridging the gap between our present conduct and the ethical human conduct.

Finally, it may be appreciated that life and profession cannot be seen in a segregated manner. Profession is only a subset of the activities needed for our living, therefore, a **subset of life**.

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

### TAKE-AWAY

The ethical Human conduct is definite and universal. It is characterized by universal human values and hence, we can talk about it with definitiveness. It manifests in terms of *Mulya*, *Neeti* and *Charitra*

## LECTURE - 25

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

### RECAP

In the last lecture, we have realized that the right understanding finally leads to definitiveness of Human Conduct, i.e. the ethical conduct which is also the foundation of professional ethics.

To facilitate the process of right understanding in the society, to create a favorable ambience for this and to ensure a continuity of this process among human beings from generation to generation, it is crucial to visualize and to work towards the following key elements of *Mānviya Vyavasthā*.

### 25.1 Vision for *Mānviya Vyavasthā* (Universal Human Order)

These are the key elements of '*Vyavasthā*' which will need to be actualized, and therefore, it is important to gain some clarity about the following:

1. Humanistic education (*Mānviya Shikshā*)



2. Humanistic constitution (*Mānviya Samvidhān*)
3. Universal Human order (*Mānviya Vyavasthā*)

So, let us have a discussion on the basis of the understanding gained so far as to what could be the model for the above.

(This lecture should be devoted to collectively visualize the salient features of the above in contrast to what is prevailing presently).

#### TAKE-AWAY

The right understanding about the human reality and the realization of co-existence inherent at all levels of existence provides us the basis to formulate the vision and the structure for humanistic education, humanistic constitution etc. which are conducive to move towards universal human order.

## LECTURE - 26

# Competence in Professional Ethics

#### RECAP

It is important to understand that the only effective way to ensure professional ethics is through correct appraisal and systematic development of ethical competence in the professional (the human being). As the right understanding successively comes into our living through self-exploration and practice, it manifests in terms of the following competencies in the individual.

#### 26.1 Competence in Professional Ethics

1. *Clarity about comprehensive human goal: Samādhān-Samriddhi-Abhay-Sah-astitva*, and its fulfillment through universal human order
2. *Confidence in oneself*: based on the right understanding of oneself and the rest of existence
3. *Mutually fulfilling behavior*: clarity and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity.
4. *Mutually enriching interaction with Nature*: self-sufficiency in fulfillment of physical needs; ability to assess the needs

for physical facilities for the family and their fulfillment through production systems ensuring harmony in the nature. In the light of the above, one acquires the ability to identify and develop appropriate (people-friendly and eco-friendly) technologies, production systems etc. This will be elaborated in the next lecture.

(An interactive session to clarify the above mentioned points adequately is required)

Each one of us may explore and analyze one's own present status in terms of the above mentioned competencies and accordingly proceed with self-evolution through continuous self-exploration and practice.

## 26.2 Salient Unethical Practices in the Profession at Present

In the present system, there is no tangible mechanism to develop the ethical competence of the individual and the dominating worldview is primarily profit-oriented. Let us have a critical look at the contradictions and dilemmas because of the prevailing world view in profession today.

- a. Corruption at various levels and in different forms
- b. Tax-evasion and misappropriation of funds
- c. Unethical nature of advertisements and sales promotion
- d. 'Cut-throat' competition
- e. Adulteration and spurious production
- f. Exploitation at various levels
- g. Negligence and disregard for environment
- h. Promotion of unsustainable technologies

*Discuss the above problems/ issues through real life examples and facilitate the students to find out the root cause of these problems. Some more issues may also be included on the suggestion of the students.*

## Contradiction and Dilemmas

Using the above examples, bring out the salient contradictions and dilemmas existing today.

To understand the above situation correctly, it is necessary to appreciate that the present ethos guiding all our activities is primarily profit-maximization; wealth maximization, comfort maximization and all the systems and efforts are influenced by it. By now it should have been clear that such an ethos is not conducive to continuous human happiness and prosperity. In an over-arching environment of profit maximization, to expect ethical conduct by individuals is a contradiction in terms. Hence, it gets thwarted time and again. Without rectifying our world view, we are trying to ensure ethical conduct through checks and controls, through oaths, through punishments and rewards etc. But such a remedy proves untenable, frustrating, full of dilemmas. Hence, a change of ethos, a change of perception is the prime requisite, which is core message of this course. The prime need is to develop the ethical competence through right understanding.

## TAKE-AWAY

The real method to promote professional ethics is to develop adequate ethical competence among human beings (professionals). The prevailing contradiction and dilemmas can only be resolved with the right understanding.

## LECTURE - 27

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

### RECAP

In this course, so far, we have tried to understand the methodology to develop ethical competence among human beings and to evolve systems which will help promotion of ethical competence in the society. One significant aspect of the competence in Professional Ethics is the ability to visualize and develop appropriate (holistic) technologies, production systems, and management models. Let us now look at these.

### 27.1 Ability to Develop Holistic Systems

By now it must have become clear that understanding of harmony at various levels along with the appreciation of comprehensive Human goal enables us to characterize the criteria of appropriateness (people-friendliness and eco-friendliness) of technologies, production systems and management models.

For example, the following criteria will acquire importance

- Renewability

- Preservation of natural balance
- Utilizing local resources and expertise
- Decentralized and conducive to meaningful mass employment
- Catering to real needs
- Matching of production, distribution and consumption etc.

### 27.2 Case studies of Typical Holistic Technologies, Management Models and Production Systems

- Biomass based Energy Technologies
- Animal Driven Gadgets
- Micro-hydel and Wind power Prime-movers
- Solar Energy Devices
- Eco-sanitation Technologies
- Green Building Materials and Techniques
- Water shed Management
- Eco-friendly Agriculture

Case studies of Management models-e.g. *Gramin* Bank, *Lizdat* Cooperatives, *Auroville*, *Ralegaon sidhi*, *Brahma Kumaris* etc.

### TAKE-AWAY

The right understanding provides a holistic vision for technologies, production systems and management models. There are a number of inspiring experiments going on in this direction which can provide us good learning and confidence in the alternative.



## Strategies for Transition towards Value-based Life and Profession

### RECAP

In this course we have so far tried to explore various elements of the right understanding and its implications in life and profession. In this concluding lecture it is pertinent to visualize how a transition in this direction can be actually initiated starting from the present state.

- *At the level of individual and*
- *At the level of society and organisations*

### 28.1 Strategies for Transition

We will try to identify some tangible steps in the light of understanding gained to initiate transition from the present situation to the desired situation.

- What can be done at the individual level?
- What can be done at the level of society and organisations?
- What can be taken up immediately?
- What can be taken up as a long term strategy?

The answers to the above questions are to be sought through brainstorming with active participation of the students, while the teacher acts as a facilitator.

### TAKE-AWAY

The journey for transition begins by adequate appreciation of the need and the framework for gaining right understanding. Naturally, the first intervention has to be made is through education. The present course is a preliminary but necessary step in this direction!



## Guidelines and Content for Practice Sessions

After every two lectures, there will be a 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 lecture. It is to make them think on their own and also clarify the concepts being introduced. Further it will also be utilized 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. Finally the teacher is expected to use his/ her own creativity to make the best use of these sessions to obtain the expected outcome.

### Module 1: Introduction to Value Education

**PS 1:** Introduce yourself in detail. What are the goals in your life? How do you set your goals in your life? How do you differentiate between right and wrong? What have been your salient achievements and shortcomings in your life? Observe and analyze them.

**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:** Now-a-days, there is a lot of talk about many technogenic maladies such as energy and material resource depletion, environmental pollution, global warming, ozone depletion,

deforestation, soil degradation, etc. – all these seem to be man-made problems, threatening the survival of life on Earth – What is the root cause of these maladies & what is the way out in your opinion?

On the other hand, there is rapidly growing danger because of nuclear proliferation, arms race, terrorism, criminalization of politics, large scale corruption, scams, breakdown of relationships, generation gap, depression & suicidal attempts etc. – what do you think, is the root cause of these threats to human happiness and peace – what could be the way out in your opinion?

**Expected outcome:** the students start finding that technical education without inculcation of human values can generate more problems than solutions. 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.

**PS 3:**

1. Observe that each one of us has the faculty of 'Natural Acceptance', based on which one can verify what is right or not right for him. (As such we are not properly trained to listen to our 'Natural Acceptance' and many a time it is also clouded by our strong pre-conditioning and sensory attractions).

**Explore the following:**

- (i) What is 'Naturally Acceptable' to you in relationship—the feeling of respect or disrespect for yourself and for others?
- (ii) What is 'Naturally Acceptable' to you – to nurture or to exploit others?

Is your living in accordance with your natural acceptance or different from it?

2. Out of the three basic requirements for fulfillment of your aspirations- right understanding, relationship and physical facilities- observe how the problems in your family are related to each. Also observe how much time & effort you devote for each in your daily routine.

**Expected outcome:**

1. The students are able to see that verification on the basis of natural acceptance and experiential validation through living is the only way to verify what is right or wrong. Referring to any external source like a particular text or instrument or any person cannot enable them to verify with authenticity; it may only help develop assumptions.
2. The students are able to see that in many cases, their actual living is not in harmony with their natural acceptance, and the first thing they need to do is to refer to their natural acceptance, to remove this disharmony.
3. The students are able to see that lack of right understanding leading to lack of relationship, is the major cause of problems in their family and with friends - not the lack of physical facilities in most of the cases. However, most persons give higher priority to acquiring physical facilities in their life, ignoring relationships. They are so far not aware that right understanding is the most important requirement for any human being!

**Module 2: Harmony in the Human Being**

**PS 4:** List down all your important desires. Observe whether the desire is related to Self (I) or the Body. If it appears to be



related to both, visualize which part of it is related to Self (I) and which part is related to Body.

**Expected outcome:** the students are able to see that they can enlist their desires and the desires are not vague. Also they are able to relate their desires to 'I' and 'Body' distinctly. If any desire appears related to both, they are able to see that the feeling is related to I while the physical facility is related to the body. They are also able to see that 'I' and 'Body' are two distinct realities, and a large part of their desires are related to 'I' and not the body, while their efforts are mostly centered on the fulfillment of the needs pertaining to the body, in the hope that it will meet the needs of 'I' too.

**PS 5:**

1. a. Observe that any physical facility you use, follows the given sequence with time :

Necessary and tasteful → unnecessary but still tasteful → unnecessary and tasteless → intolerable

- b. In contrast, observe that any feeling in you is either naturally acceptable or not acceptable at all. If naturally acceptable, you want it continuously and if not acceptable, you do not want it any moment!
2. List down all your important activities. Observe whether the activity is of 'I' or of Body or with the participation of both 'I' and Body.
3. Observe the activities within 'I'. Identify the object of your attention for different moments (over a period of say 5 to 10 minutes) and draw a line diagram connecting these points. Try to observe the link between any two nodes.

**Expected outcome:**

1. The students are able to see that all physical facilities they use are required for a limited time in a limited quantity. Also 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.
2. The students are able to see that activities like understanding, desire, thought and selection are the activities of 'I' only, the activities like breathing, palpitation, blood circulation etc. are fully the activities of the body with the acceptance of 'I' 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 'I' and body.
3. The students become aware of the activities of 'I' 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.

**PS 6:**

1. Chalk out some programs towards ensuring your harmony with the body - in terms of nurturing, protection and right utilisation of the body.
2. Find out the plants and shrubs growing in and around your campus, which can be useful in curing common diseases.

**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 wildly growing in and around the campus which can be beneficial in curing different diseases.

### Module 3: Harmony in the Family and Society

**PS 7:** Form small groups in the class and make them carry out a dialogue focusing on the following eight questions related to 'TRUST';

- 1a. Do I want to make myself happy?
- 2a. Do I want to make the other happy?
- 3a. Does the other want to make himself/herself happy?
- 4a. Does the other want to make me happy?

*What is the answer?*

#### Intention (Natural Acceptance)

- 1b. Am I able to always make myself happy?
- 2b. Am I able to always make the other happy?
- 3b. Is the other able to always make himself/herself happy?
- 4b. Is the other able to always make me happy?

*What is the answer?*

#### Competence

Let each student answer the questions for himself and everyone else. Discuss the difference between intention and

competence. Observe whether you evaluate yourself and others on the basis of intention/ competence.

**Expected outcome:** The students are able to see that the first four questions are related to our Natural Acceptance i.e. Intention and the next four to our Competence. They are able to note that the intention is always correct, only competence is lacking! We generally evaluate ourselves on the basis of our intention and others on the basis of their competence! We seldom look at our competence and others' intention as a result we conclude that I am a good person and other is a bad person!

#### PS 8:

1. Observe, on how many occasions, you are able to respect your related ones (by doing the right evaluation) and on how many occasions you are disrespecting by way of under-evaluation, over-evaluation or otherwise evaluation.
2. Also, observe whether your feeling of respect is based on treating the other as you would treat yourself or on differentiations based on body, physical facilities or beliefs.

**Expected outcome:** The students are able to see that respect is actually the right evaluation, and only right evaluation leads to fulfillment in relationship. Many present problems in the society are an outcome of differentiations (lack of correct understanding of respect), like gender bias, generation gap, caste conflicts, class struggle, domination through power, communal violence, clash of interests, and so on. All these problems can be solved by realizing that the other is like me. The other also has the same natural acceptance and potential to ensure a happy and prosperous life for him and for others though he may have differences in body, physical facilities or beliefs.



## PS 9:

1. Write a narration in the form of a story, poem, skit or essay to clarify a salient Human Value to the children.
2. Recollect and narrate an incident in your life where you were able to exhibit willful adherence to values in a difficult situation.

**Expected outcome:** The students are able to use their creativity for clarifying about Human Values in a simple manner and communicating with children in this respect. Also they are encouraged to introspect on their own behaviour in context with Human Values.

## Module 4: Harmony in the Nature (Existence)

**PS 10:** List down some common units (things) of Nature which you come across in your daily life and classify them in the four orders of Nature. Analysis and explain the aspect of mutual fulfillment of each unit with other orders.

**Expected outcome:** The students are able to differentiate between the characteristics and activities of different orders existing in Nature and study the mutual fulfillment among them. Their attention is also drawn towards the expected role of human beings in mutual fulfillment with all the orders of Nature.

## PS 11:

Make a chart to show the whole existence as co-existence. With the help of this chart try to identify the role and the scope of some of the courses of your study. Also indicate the areas which are being either over-emphasized or ignored in the present context.

**Expected outcome:** The students are able to obtain a Holistic vision about existence and in the light of this understanding they are able to place various educational inputs appropriately.

## Module 5: Implications of the Holistic Understanding – a Look at Professional Ethics

**PS 12:** Identify any two important problems being faced by the society today and analyze the root cause of these problems. Can these be solved on the basis of natural acceptance of human values. If so, how should one proceed in this direction from the present situation?

**Expected outcome:** The students are able to clearly visualize the co-relation between lack of Human Values and the prevailing problems. They are also able to visualize tangible steps and a roadmap for moving in the cherished direction.

## PS 13:

1. Suggest ways in which you can use your knowledge of Science/Technology/Management etc. for moving towards a universal human order.
2. Propose a broad outline for Humanistic Constitution at the level of Nation.

**Expected outcome:** The students are able to visualize an appropriate utilization of the knowledge in their respective streams to ensure mutually enriching and sustainable systems.

**PS 14:** The course is going to be over now. It is time to evaluate what difference in your thinking has it made. Summarize the core message of this course grasped by you. How has this affected you in terms of ;

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- a. Thought
- b. Behavior
- c. Work and
- d. Realization

What practical steps are you able to visualize for the transition of the society from its present state.

**Expected outcome:** The students 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.

## Guidelines for Evaluation

1. It is recommended to be a compulsory audit course and will be conducted according to the norms and modalities presently being followed by the University for Audit Courses.
2. The course will be offered by the Institutes in both the semesters. The students can take it at any stage of their program. But, it is desirable to opt for it in the earlier part of the program, preferably within the first two years.
3. There will not be any grade associated with this course but only 'satisfactory'/'unsatisfactory' performance. It will be mandatory to pass this course (satisfactory performance) before completion of the program.
4. There is no 'carry-over' permitted in this course. In case of unsatisfactory performance, it has to be repeated.
5. The internal evaluation is to be based on regular interaction with the students in the practice sessions and the viva. In addition, there may be a term paper. The evaluation will depend upon the students' grasp, participation and indications of transformation in thinking, as well as, the effort to carry out the self-exploration.
6. The written examination is meant to basically test the clarity of understanding of the core message and its application to life situations.

## References

The main resource material for teaching of this course will consist of :

- a. The text book: R R Gaur, R Sangal, G P Bagaria, 2009, *A Foundation Course in Human Values and Professional Ethics*, Excel Books, New Delhi.
- b. Teachers' manual (in your hand)
- c. Video CD of Teacher Orientation Workshop.

In addition the following reference books will be found useful for supplementary reading in connection with different parts of the course:

1. Ivan Illich, 1974, *Energy & Equity*, The Trinity Press, Worcester, and Harper Collins, USA
2. E.F. Schumacher, 1973, *Small is Beautiful: a study of economics as if people mattered*, Blond & Briggs, Britain.
3. Sussan George, 1976, *How the Other Half Dies*, Penguin Press. Reprinted 1986, 1991
4. Donella H. Meadows, Dennis L. Meadows, Jorgen Randers, William W. Behrens III, 1972, *Limits to Growth – Club of Rome report*, Universe Books.
5. A Nagraj, 1998, *Jeevan Vidya ek Parichay*, Divya Path Sansthan, Amarkantak.
6. P L Dhar, RR Gaur, 1990, *Science and Humanism*, Commonwealth Publishers.



7. A N Tripathy, 2003, *Human Values*, New Age International Publishers.
8. Subhas Palekar, 2000, *How to practice Natural Farming*, Pracheen (Vaidik) Krishi Tantra Shodh, Amravati.
9. E G Seebauer & Robert L. Berry, 2000, *Fundamentals of Ethics for Scientists & Engineers*, Oxford University Press
10. M Govindrajran, S Natrajan & V.S. Senthil Kumar, *Engineering Ethics (including Human Values)*, Eastern Economy Edition, Prentice Hall of India Ltd.
11. B P Banerjee, 2005, *Foundations of Ethics and Management*, Excel Books.
12. B L Bajpai, 2004, *Indian Ethos and Modern Management*, New Royal Book Co., Lucknow. Reprinted 2008.

### **Relevant Websites, CDs, Movies and Documentaries**

1. Value Education website, <http://www.uptu.ac.in>
2. Story of Stuff, <http://www.storyofstuff.com>
3. Al Gore, *An Inconvenient Truth*, Paramount Classics, USA
4. Charlie Chaplin, *Modern Times*, United Artists, USA
5. IIT Delhi, *Modern Technology – the Untold Story*
6. Anand Gandhi, *Right here right now*, Cyclewala production