

UNIVERSAL HUMAN VALUES & APPLIED ETHICS

DR. PAMPA MITRA



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Acknowledgement

Writing this book has been a journey of learning and growth. I would like to express my sincere gratitude to all those who supported and encouraged me during the completion of this book. I am deeply thankful to the entire publishing team for invaluable guidance and support to shape the book. I also extend my heartfelt thanks to my colleagues and students whose questions and insights enriched my understanding of the subject.

My special appreciation goes to my admirers for their constant encouragement and emotional support, throughout this journey. I'm also grateful to those people who made me lose faith in humanity and thrust me to study human psychology more deeply. Above all, I am grateful to the Almighty for the strength, wisdom, and perseverance that made this work possible.

Dedication

I dedicate this book to my mentor, Mr. Subrat, whose guidance, wisdom, and encouragement shaped my understanding and constantly motivated me to explore, reflect, and grow as a living entity.

Preface

Universal Human Values form the ethical foundation of individual character, social harmony, and sustainable development. In an era of rapid globalization, technological advancement, and cultural diversity, the relevance of value-based education has become increasingly significant. This book has been written with the objective of helping students understand universal human values in the context of both India's rich philosophical heritage and contemporary global realities.

India has long emphasized value-oriented living through its philosophical, spiritual, and cultural traditions. Concepts such as *Vasudhaiva Kutumbakam* (the world is one family), *Dharma* (righteous conduct), *Ahimsa* (non-violence), *Satya* (truth), and harmony between human beings and nature have been central to Indian thought for centuries. These timeless principles continue to offer meaningful guidance for ethical living and social responsibility in the modern world. This book draws upon such indigenous wisdom while presenting it in a secular, inclusive, and academic framework suitable for learners from diverse backgrounds.

At the same time, the book adopts a global perspective by addressing universal concerns such as human rights, social justice, environmental sustainability, intercultural understanding, and ethical challenges in professional and technological domains. By linking traditional values with contemporary global issues, the book aims to develop a balanced worldview that encourages respect for diversity, empathy, and responsible citizenship.

Designed primarily for undergraduate and postgraduate students, this book aligns with the objectives of value education prescribed by universities and regulatory bodies. The content is presented in a clear, systematic, and learner-friendly manner, encouraging self-exploration, reflection, and dialogue. Real-life examples, case situations, and reflective exercises have been included to help students relate values to personal, social, and professional contexts.

This book seeks not merely to impart theoretical knowledge but to inspire a value-based approach to life that promotes inner harmony, ethical decision-making, and peaceful coexistence at both national and global levels. It is hoped that this work will serve as a meaningful resource for students, educators, and all readers interested in fostering universal human values.

Constructive suggestions and feedback from readers are sincerely welcomed and will be gratefully acknowledged for future improvement.

Pampa Mitra

Foreword

The National Education Policy (NEP) 2020 envisions an education system that not only imparts knowledge and skills but also nurtures ethical values, constitutional spirit, and holistic development of learners. Emphasis on value-based education, character building, and responsible citizenship forms a core pillar of this transformative policy. In this context, the present book on *Universal Human Values* is both timely and highly relevant.

This book effectively addresses the objectives of NEP 2020 by promoting ethical awareness, self-exploration, empathy, and harmony at individual, social, and environmental levels. Drawing upon India's rich civilizational ethos—while maintaining a global and inclusive outlook—the author presents universal human values in a structured and learner-friendly manner. The integration of Indian philosophical concepts with contemporary global concerns such as sustainability, social justice, and ethical professionalism reflects the true spirit of the policy.

The content of the book aligns well with the multidisciplinary and holistic approach advocated by NEP 2020. The clarity of language, logical organization of chapters, and use of real-life examples and reflective activities encourage critical thinking and experiential learning. Such an approach enables students to internalize values rather than merely study them as theoretical concepts.

This book will serve as a valuable resource for undergraduate and postgraduate students, educators, and institutions seeking to implement value-based education as envisioned by NEP 2020. It is hoped that this work will contribute meaningfully to the development of responsible, ethical, and socially conscious citizens.

I commend the author for this thoughtful academic contribution and wish the book great success.

Subrat Nath
Spain

Author introduction



Author, Dr. Pampa Mitra, is an educator, currently working as HOD, BBA Department in Bansal College of Engineering, Bhopal, India. She was awarded many honors, including ‘Nation Builder Award’ by Kashipur Rotary Club, ‘Shikshak Shree Award’ by Indo-Nepal education and culture organization, ‘Nari Shakti Award’ by Nehru Yuva Kendra, Government of India. The journals, written by her, have also been published internationally. Over the years, her academic experience in teaching and interacting with students from diverse backgrounds has reinforced her belief that education must go beyond the acquisition of technical knowledge and professional skills to include ethical understanding and human values.

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

Understanding the need, basic guidelines, content and process for Value Education 2. Self- Exploration—what is it? - its content and process; ‘Natural Acceptance’ and Experiential Validation- as the mechanism for self-exploration 3. Continuous Happiness and Prosperity- A look at basic Human Aspirations 4. Right understanding, Relationship and Physical Facilities- the basic requirements for fulfillment of aspirations of every human being with their correct priority 5. Understanding Happiness and Prosperity correctly- A critical appraisal of the current scenario 6. Method to fulfill the above human aspirations: understanding and living in harmony at various levels

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

UNIT 2: Understanding Harmony in the Human Being - Harmony in Myself! 7. Understanding human being as a co-existence of the sentient ‘I’ and the material ‘Body’ 8. Understanding the needs of Self (‘I’) and ‘Body’ - Sukh and Suvidha 9. Understanding the Body as an instrument of ‘I’ (I being the doer, seer and enjoyer) 10. Understanding the characteristics and activities of ‘I’ and harmony in ‘I’ 11. Understanding the harmony of I with the Body: Sanyam and Swasthya; correct appraisal of Physical needs, meaning of Prosperity in detail 12. Programs to ensure Sanyam and Swasthya - Practice Exercises and Case Studies will be taken up in Practice Sessions.

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

UNIT 3: Understanding Harmony in the Family and Society- Harmony in human Relationship 13. Understanding Harmony in the family – the basic unit of human interaction 14. Understanding values in human-human relationship; meaning of Nyaya and program for its fulfillment to ensure Ubhay-tripti; Trust (Vishwas) and Respect (Samman) as the foundational values of relationship 15. Understanding the meaning of Vishwas; Difference between intention and competence 16. Understanding the meaning of Samman, Difference between respect and differentiation; the other salient values in relationship 17. Understanding the harmony in the

society (society being an extension of family): Samadhan, Samridhi, Abhay, Sah-astitva as comprehensive Human Goals 18. Visualizing a universal harmonious order in society- Undivided Society (Akhand Samaj), Universal Order (Sarvabhaum Vyawastha)- from family to world family! - Practice Exercises and Case Studies will be taken up in Practice Sessions.

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

UNIT 4: Understanding Harmony in the Nature and Existence - Whole existence as Co-existence 19. Understanding the harmony in the Nature 20. Interconnectedness and mutual fulfillment among the four orders of nature, recyclability and self-regulation in nature 21. Understanding Existence as Co-existence (Sah-astitva) of mutually interacting units in all-pervasive space 22. Holistic perception of harmony at all levels of existence - Practice Exercises and C

As studies will be taken up in Practice Sessions.

UNIT 5: Implications of the above Holistic Understanding of Harmony at all Levels of Existence

UNIT 5: Implications of the above Holistic Understanding of Harmony on Professional Ethics 23. Natural acceptance of human values 24. Definitiveness of Ethical Human Conduct 25. Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order 26. Competence in professional ethics: a) Ability to utilize the professional competence for augmenting universal human order b) Ability to identify the scope and characteristics of people-friendly and ecofriendly production systems, c) Ability to identify and develop appropriate technologies and management patterns for above production systems. 27. Case studies of typical holistic technologies, management models and production systems 28. Strategy for transition from the present state to Universal Human Order: a) At the level of individual: as socially and ecologically responsible engineers, technologists and managers b) At the level of society: as mutually enriching institutions and organizations

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UNIT 1

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

Understanding the need, basic guidelines, content and process for Value Education

****Role of value education****

The purpose of education is to help every person lead a meaningful and fulfilling life in harmony with oneself, family, society, and nature.

Therefore, education must help resolve these issues so that human society can achieve its goals. In light of this, it is important to identify what is truly valuable to a human being. The subject that deals with these values is called value education. Values form the foundation for all actions and there is a strong connection between values and skills, especially in professional education, particularly in healthcare and medical fields.

In recent times, there has been a growing awareness of the importance of human values education.

It is important to discuss the universal human values that are rational, natural, verifiable, and universally applicable to all aspects of life—thoughts, behaviour, work, understanding, and realization—at different levels, including the individual, family, society, and nature. Without a framework of these universal values, we will not be able to determine whether a particular action in a situation is desirable or not. Universal acceptance of these human values forms the foundation for the proper conduct of any

profession. Key universal human values, which are essentially feelings towards others, include trust (considered the foundational value), respect, affection, care, guidance, reverence, glory, gratitude, and love. The domain of values created in this way is the domain of wisdom, which helps in identifying the right goals and taking the right path. On the other hand, the domain of skills helps in learning methods and practices to achieve these goals and make them a reality in life.

A systematic approach has been introduced to understand human reality in relation to the rest of existence, with the main aim of discovering inherent coexistence and harmony at all levels.

This provides a solid basis for a holistic approach to value education. Extensive experiments have been conducted involving various groups of people in society, as well as teachers and students in institutional settings. These experiments have shown significant changes in students' thinking, their vision of happiness and prosperity, clarity about life goals, improved human relationships, increased self-confidence, commitment to learning, and a greater sense of responsibility towards their profession. The effects of this approach, which begin with self-exploration at various levels, have been found to be highly rewarding.

NEED:

1. IDENTIFYING ONE'S OWN SELF –

The noble eightfold path is one of the key summaries of the Buddhist teachings. It includes eight practices:

- Right view,
- Right resolve,
- Right speech,
- Right conduct,

- Right livelihood,
- Right effort,
- Right mindfulness,
- Right samadhi ('meditative absorption or union, meditative awareness').^[6]

A common human tendency is to pursue every desire that arises in the mind, even those that are unethical.

This happens because we often lack a proper understanding of who we are. Whenever a desire is fulfilled, another one tends to appear. Value education helps individuals distinguish between ethical (morally correct) and unethical (morally incorrect) desires..

1. Correct identification of our DESIRES / ASPIRATIONS

What we want as individuals is often more complex than we realize. Whether it is about relationships, careers, lifestyles, or vacation destinations, we frequently follow goals that we have adopted from others.

We must try to identify our own aspirations in the context of ethical values. Value education helps in recognizing the skills and talents needed to achieve these aspirations.

2. Helpful in decision making

Decision-making is a cognitive process that involves selecting a belief or course of action. When making decisions, we often become confused by the number of choices we have. Value education helps clear up this confusion and prepares the mind to make decisions without hesitation or dilemma.

3. Universal approach

It becomes easier to guide behavior when the distinction between right and wrong is clear. When taking action to achieve personal goals, each action should be evaluated based on universal values that are acceptable to society. These actions should not cause harm to nature, the environment, or life in general. Value education provides guidance to students in fostering universal happiness and goodwill towards everyone.

4. **Complementarity of values and skills.**

To achieve our aspirations, both values and skills are essential. When we set the right goals and move in the right direction, it is referred to as the value of wisdom. One's abilities and skills are specific to a particular field and are known as domain skills.

5. **Technology and Value Education,**

Technology is the application of scientific knowledge to meet practical human needs. Value education, on the other hand, is the process of teaching moral values. Therefore, value education is essential in training future technologists by making them aware of both the positive and negative impacts of technology.

****Basic Guidelines:****

1. **Universal:** It should be applicable to all people regardless of caste, religion, nationality, or culture.
2. **Rational:** The approach should be based on logic and not on blind beliefs.
3. **Natural and Justifiable:** All values should be naturally acceptable and lead to happiness when lived by. They should be justifiable without doubt.
4. **All-Encompassing:** Value education should cover all aspects of human life—thought, behavior, work, and realization—and all levels—individual, family, society, nature, and existence.
5. **Leading to Harmon:** The ultimate goal of value education is to promote harmony within the self and with nature.

Core Values:

- Student Focus
- Strong Ethics
- Striving for Excellence
- Social Development
- Respect for All

Process for Value Education:

- **Individualized Learning:** This involves personalized and interactive learning, where communication and interaction between the teacher and learner take place.
- **Group Learning:** Some students lack interpersonal skills and may find it difficult to interact with others. Group learning helps these students develop cooperation and coordination.
- **Project Learning:** This is an effective way to learn by addressing real-life problems. Students are encouraged to find solutions based on their values, which helps them develop self-verification and excel in their respective fields.

****Belief, Self-Exploration, and Natural Acceptance****

Let's discuss ****belief****.

Without a proper understanding, humans are often guided by values and beliefs that are impulsive or self-serving. Beliefs come from various sources, such as what we hear from family, friends, media, or other influences. However, beliefs can change over time and differ from person to person. Only a right understanding can help us evaluate beliefs before accepting or following them.

Now, let's consider the term ****exploration****.

It refers to looking into unknown or unfamiliar areas or things. In simple terms, it means investigating something new.

Next, let us understand ****self-exploration****.

This involves becoming aware of oneself and discovering the natural, inborn, and universal qualities that exist in all human beings. It is the process of examining and analyzing one's intellectual and spiritual capacities. It is about understanding "Who am I?" and "What do I really want to be?" In essence, it is a process of knowing oneself, recognizing our relationship with all things, and understanding human behavior and character. Self-exploration also involves living in harmony with the entire existence.

Self-exploration is a process of identifying what is natural within us, moving towards self-organization, and expressing ourselves authentically. The chart below will help you better understand the concept when you ask the questions to yourselves:



****Innateness (Swatva):****

****Innateness (Swatva):****

The term “innateness” refers to something that comes from the mind or the structure of the intellect, rather than from experience.

Swatva means the natural acceptance of harmony within the self. There are seven innate qualities of the self:

1. Knowledge
2. Peace
3. Purity
4. Love
5. Power
6. Happiness

7. Bliss

Additionally, there are eight mental powers that help in mastering the self:

1. The power to accommodate
2. The power to tolerate
3. The power to face challenges
4. The power to pack up (to withdraw)
5. The power to discriminate
6. The power to judge
7. The power to cooperate
8. The power to withdraw

BASIC GUIDELINES:

1. **Universal:** It needs to be applicable to all living people irrespective of cast, creed, nationalities, religion, etc.
2. **Rational:** Its approach must be based on logic without any blind beliefs.
3. **Natural and justifiable:** All the value points must be naturally acceptable and when we start living by understanding and developing such values in our mind, it leads to our happiness. It needs to be justifiable without any doubt.
4. **All encompassing:** The value of education needs to cover all the dimensions (thought, behaviour, work and realization) and levels (individual, family, society, nature and existence) of human life and profession.
5. **Leading to harmony:** The value education ultimately is targeted to promote harmony within the individual and with nature.

Core Values

- Student Focus
- Strong Ethics

- Striving For Excellence
- Social Development
- Respect For All

PROCESS FOR VALUE EDUCATION

- Individualized Learning:- This is the highly interactive and engaging way of learning the values. which involves communication and interaction between one-to-one learner.
- Group Learning:- Some students lack interpersonal skills, which means the students who do not have the ability to interact well with others. The group learning helps these students in overcoming this problem. This method teaches co-operation and coordination among the members of the group.
- Project Learning:- This is one of the best methods of learning. The projects are BASED ON basically real life problems and students need to find out the solutions on the basis of their value system. This teaches the concept of Self- verification to do best in their respective field.

What are the main differences between moral education and value education?

While moral education centers on teaching what is right and wrong, value education is a wider concept that includes the beliefs, principles, and cultural values that influence a person's character. Its goal is to develop important values such as tolerance, empathy, humility, patience, and respect for diversity.

Value education is not confined to religious or traditional teachings.

It also includes contemporary values such as environmental awareness, responsible use of digital tools, and commitment to social justice. It helps children understand their role within the community and how they can contribute positively to society.

Moral and value education play an important role in shaping a child's personality, especially during the early years of schooling.

In the case of boarding schools and colleges in India, where students live away from home, having a strong moral foundation becomes even more essential.

Value education is broader than moral education.

Moral education is a part of value education. First, value education is developmental and is built upon expected values, while moral education is more static and is based on societal ideals. Second, value education considers the all-round development of a person, whereas moral education only focuses on the relationship between individuals and society. Third, value education is based on scientific principles, but it is not certain whether moral education is scientifically grounded. This is because moral education often relies on customs, beliefs, and traditions, which can be influenced by religion. Fourth, value education takes into account various aspects such as the individual, society, nation, environment, and the universe, while moral education primarily focuses on the relationship between the individual and society. In moral education, each society sets its own ideals and seeks to maintain them. As a result, individual behavior is shaped by both the individual and society. Religion has a strong influence on society, and this influence is reflected in the behavior of individuals. These influences are often preserved through customs and culture. However, value education looks at changes in human behavior from a new perspective and spreads these ideas through different forms of media.

BELIEF, SELF EXPLORATION AND NATURAL ACCEPTANCE

Let us talk about BELIEF. In absence of right understanding human beings are driven by impromptu and advantageous values and beliefs. Beliefs come from what we read, see, hear from parents and grandparents, friends and others talk about from magazines or from any media etc But the interesting thing is that ‘beliefs’ change with time and varies person to person. Right understanding is the only thing which helps to evaluate the beliefs before following or accepting any belief.

Now if we think about the term ‘exploration’ what comes in our mind - unknown things, unfamiliar areas etc. That means the term clearly means

to investigate about something, Let's have a look at this picture. The person is trying to explore the life under the sea.



Now let us talk about **Self exploration**. What the term ‘self-exploration’ refers to? The term refers to be aware of oneself. It is a process of discovering that there is something natural or inborn, unchangeable and universal in all human beings, the examination and analysis of one’s own intellectual and spiritual capacities. It is the realization about ‘Who am I?’ or ‘what we are?’ and ‘what I really want to be?’ Actually, it is a process of knowing oneself, recognizing one’s relationship with every unit in existence, knowing about human behavior, character, knowing living in harmony with entire existence.

Self- exploration is a process of identifying innateness, moving towards self- organization and self- expression. Now question arises in our mind that what do all the aforesaid terms mean?

INNATENESS (SWATVA) :

The word ‘innateness’ is originating in or derived from the mind or the constitution of the intellect rather than from experience. Swatva means innateness of self – the natural acceptance of harmony. There are seven innate qualities of self :

- | | | | | |
|--------------|-----------|-----------|---------|----------|
| 1. Knowledge | 2. Peace | 3. Purity | 4. Love | 5. Power |
| 6. Happiness | 7. Bliss. | | | |

And eight mental powers for mastering self:

1. power to accommodate
2. power to tolerate
3. power to face
4. power to pack up
5. power to discriminate
6. power to judge
7. power to cooperate
8. power to withdraw

SELF-ORGANISATION (SWATANTRATA):

When a person lives in harmony with themselves without any conflict or confusion, they are considered self-organized. This process is known as self-organization.

SELF-EXPRESSION (SWARAJYA):

When a person lives in harmony with others and contributes to the harmony of the whole, this is referred to as self-expression.

The process of doing so is called self-expression.

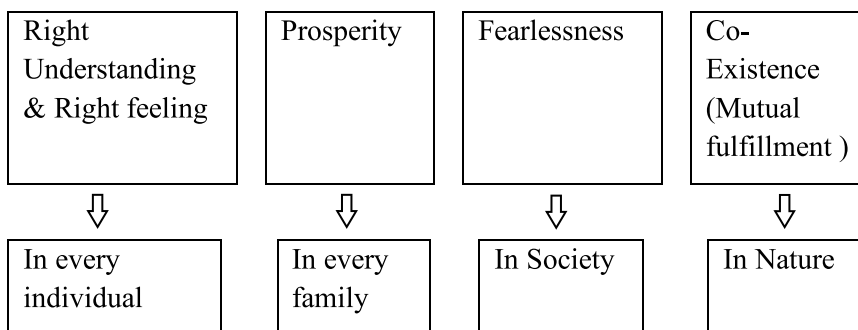
COMPREHENSIVE HUMAN GOALS

Let's look at the following chart to understand the comprehensive human goals:

Right Understanding & Right Feeling | Prosperity | Fearlessness | Co-Existence (Mutual Fulfillment)

COMPREHENSIVE HUMAN GOALS

Lets have a look on the following chart to understand comprehensive human goals:



1. Right understanding and right feelings are essential for all human beings to live in harmony with others and with nature. The absence of right understanding causes disturbance, leading to disharmony with other people as well as with the rest of nature.
2. Prosperity is essential for every family. Prosperity means having resources to achieve success and growth, maintaining things for as long as possible, and keeping the family safe. Prosperity in a family means producing or achieving more than what is needed by identifying the family's needs.
3. Trust in society means every member feels connected to others, leading to trust and fearlessness.
4. Co-existence in nature refers to the interdependent and interconnected relationship among all entities in nature, including humans. Unfortunately, in Brazil, people who want to protect the Amazon are murdered. This is a deeply troubling situation.

****NATURAL ACCEPTANCE ****

Before understanding natural acceptance, let's discuss self-exploration.

What does the term 'self-exploration' mean? It is a process of discovering that there is something natural, inborn, unchangeable, and universal in all human beings. Let's explore the three main desires.

Now, find out whether the desire is motivated by your natural acceptance.

Look at the difference between 'acceptance' and 'natural acceptance' to better understand what natural acceptance truly is.

Natural acceptance is a belief in something without any external influence. It is said to be innate, unchanging, and universal.

Principle of Natural Acceptance

The whole subject begins with self-exploration to understand "who we are" and "what we really want to be" based on the concept of 'natural acceptance'.

Natural acceptance leads us to operate based on 'realization' and 'understanding'. If you ask yourself, 'what is realization?' you will not get the answer until you have the right understanding. Realization means being able to see reality as it is.

Understanding means being able to understand the self-organization in all entities of nature and their interconnectedness as it is.

Natural acceptance is a potentiality present in every individual, which remains constant. However, one must start by paying attention to it to know what is right for us in any situation. In other words, natural acceptance is about understanding natural laws in the human dimension, just as real and unchanging as gravity in the physical world. These natural laws are the principles that govern human effectiveness. They exist in all human beings, regardless of social conditioning or loyalty, even though they may be suppressed or numbed by external influences.

Some important principles include:

- Principle of fairness
- Integrity and honesty, which form the basis of trust, essential for long-term personal and interpersonal relationships.
- Human dignity
- Quality or excellence
- Principle of potentiality, which helps in developing more talents

These principles are deep, fundamental truths with universal application.

They apply at all levels of existence: self, family, society, and nature. When these truths are internalized into habits, they empower people to create various practices to deal with different situations.

The needs of human beings include the need for right understanding, relationships, and physical facilities.

Fulfillment of relationships based on right understanding leads to mutual happiness. We know that fulfilling the need for physical facilities through nature and fulfilling production/service activities, based on right understanding, leads to mutual prosperity.

During self-exploration, we must understand that humans can be seen as a coexistence of the self and the body.

Examining the human being more deeply reveals that there are different needs and activities at the physical and self levels. This helps in clearly understanding one's ultimate life goals and how to achieve them. Problems such as anger, frustration, and depression that arise while pursuing goals need to be resolved to achieve happiness.

If our desires, thoughts, and expectations are not verified through our own 'Natural Acceptance', they can lead to conflicts at different levels.

Since our desires are based on preconditioning and stimuli from our senses, our goals keep changing. This results in lack of confidence, unhappiness, conflict, and lack of qualitative improvement, leading to a state of resignation.

In such situations, when we seek solutions to problems—social, political, economic, ecological, or related to life's purpose—it is unlikely to be healthy.

This is because we do not understand ourselves properly and have inner contradictions, leading to disillusionment. On the contrary, the solution is to verify our desires, thoughts, and expectations based on our natural acceptance.

If the abilities of realization and understanding remain inactive and we operate based on desires, thoughts, and expectations derived from our preconditioning and senses, we will not live in harmony with prosperity.

Instead, we end up doing things we do not want to do. Hence, the potential of realization and understanding are the key ingredients within us.

SELF-ORGANISATION (SWATANTRATA):

When a person lives in harmony with themselves without any conflict or confusion, they are considered a self-organized person.

The process of achieving this state is known as self-organization.

SELF-EXPRESSION (SWARAJYA):

When a person lives in harmony with others and contributes to the overall harmony of the world, this is referred to as self-expression.

The process of doing so is called self-expression.

1. Right understanding and right feelings are essential for every person to live in harmony with others and with nature. If someone lacks the right understanding, they tend to feel disturbed, which leads to disharmony with others as well as with nature.
2. Prosperity is important for every family. Prosperity means having the necessary resources to achieve success and growth, keeping things together as long as possible, and ensuring the safety of the family. Family prosperity means producing or achieving more than what is needed by identifying and fulfilling the family's requirements.
3. Trust in society means that every member feels connected to others and thus experiences trust and feels fearless.
4. Coexistence in nature means that all elements in nature, including humans, are interdependent and interconnected. However, it is very unfortunate that in Brazil, people who want to protect the Amazon are often murdered. This is a very discouraging situation.

NATURAL ACCEPTANCE

Before we understand natural acceptance, let us first consider self-exploration.

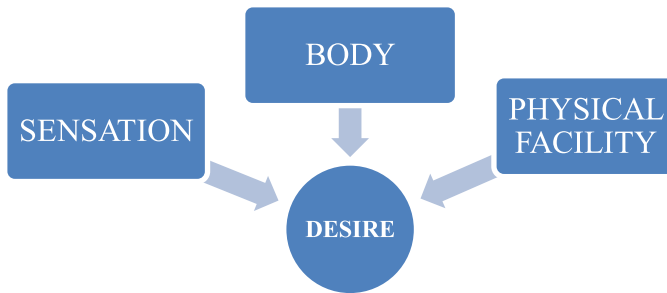
What does the term 'self-exploration' mean? It refers to the process of discovering that there is something natural, inborn, unchangeable, and universal in all human beings. Let us explore the three main desires.

Now, try to determine whether these desires are motivated by your natural acceptance.

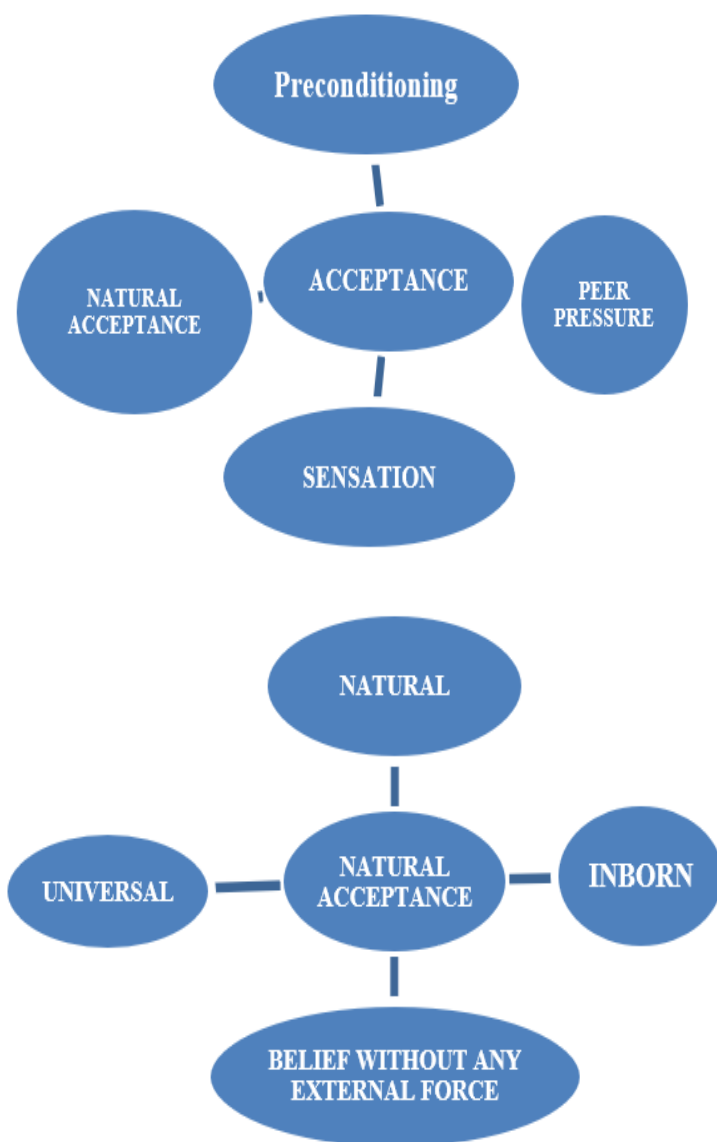
If you look at the differences between 'acceptance' and 'natural acceptance', it will be easier to understand what natural acceptance truly means.

Natural acceptance is a belief in something that comes naturally, without any external influence. It is said that natural acceptance is innate, constant, and universal.

Let us find out of the 3 main desires:



Now find out if the desire is motivated by your natural acceptance. Just have a look on the differences between ‘Acceptance’ and ‘Natural acceptance’, then it will be easier to understand what actually the natural acceptance is.



Natural acceptance is the natural belief about something without any external force. Thus, it is said that “Natural acceptance is innate, invariant and universal.”

Principle of natural acceptance

The whole subject begins with self-exploration, which involves understanding 'what we are' and 'what we really want to be' based on the concept of natural acceptance.

Natural acceptance leads us to act on the basis of 'realization' and 'understanding'. If you ask yourself, 'what is realization?' you will not get the answer until you have the right understanding. Realization means being able to see reality as it is.

Understanding means being able to grasp how self-organization exists in all entities of nature and existence, as well as their interconnected organisation.

Natural acceptance is considered a potential that exists in every individual, and it remains constant. However, one must start paying attention to it in order to know what is right for oneself in any situation. To clarify further, natural acceptance is about understanding the natural laws in the human dimension, which are just as real and unchanging as the force of gravity in the physical world. These natural laws are the principles that govern human effectiveness. They seem to exist in all human beings, regardless of social conditioning or loyalty to them, even though they may be hidden or weakened by conditions or disloyalty.

Some important principles include:

- The principle of fairness
- Integrity and honesty, which form the foundation of trust, essential for long-term personal and interpersonal relationships
- Human dignity
- Quality or excellence
- The principle of potentiality, which helps in developing more and more talents

These principles are deep, fundamental truths that have universal application.

They apply at all levels of existence, such as the self, the family, society, and nature. When these truths become habits, they empower people to create a variety of practices to deal with different situations.

The needs of human beings can be seen as the need for right understanding, relationships, and physical facilities.

Fulfilling relationships based on right understanding leads to mutual happiness. We understand that fulfilling the need for physical facilities through nature and by engaging in production or service activities, both based on right understanding, leads to mutual prosperity.

While conducting self-exploration, we need to understand that humans can be viewed as the coexistence of the self and the body.

Examining humans more deeply reveals that there are different needs and activities at the physical level and the level of the self, which help us clearly understand our ultimate life goals and how to achieve them. Problems such as anger, frustration, and depression, which often come with the pursuit of our goals, need to be resolved in order to achieve happiness. If our desires, thoughts, and expectations are not verified against our own 'natural acceptance', they can lead to conflicts at various levels. Since our desires are often shaped by pre-conditioning and stimuli from our senses, our goals keep changing. This results in a lack of confidence, unhappiness, conflict, and a lack of qualitative improvement in ourselves, leading to a state of resignation. In such circumstances, when we seek solutions to problems—be they social, political, economic, ecological, or regarding the purpose of life—it is not going to be healthy. This is because we do not understand ourselves properly and have internal contradictions, leading to disillusionment. On the contrary, the solution is to start verifying our desires, thoughts, and expectations based on our natural acceptance. If the capabilities of realization and understanding remain inactive in us and we act based on desires, thoughts, and expectations derived from our pre-conditioning and sensations, we will not be able to live in harmony and prosperity. Instead, we end up doing things we do not want to do. Therefore, the potential of realization and

understanding is within us, and by using them, we can gain the right understanding of any situation we encounter in our daily lives. When a person lives in harmony with oneself without any conflict or confusion, is called a self-organized person and the process is called self-organization.

SELF-EXPRESSION (SWARAJYA):

SELF-EXPRESSION (SWARAJYA):

When a person lives in harmony with others and his or her participation towards universal harmony and the process is called self-expression.

1. Right understanding and right feelings are essential for all human beings to live in harmony with others and with nature. Lacking the right understanding, one remains disturbed which results in disharmony with other human beings as well as with the rest of nature.
2. Prosperity is quintessential in every family. Prosperity means having the resources to achieve success and growth, keeping things together for as long as they can, and keeping their families safe. Prosperity in the family means to produce or achieve more than its requirements by identifying its needs.
3. Trust in society means every member of society feels interconnected to everyone else and therefore there is trust and fearlessness.
4. Co-existence in nature means there is a relationship of interdependent and interconnectedness among all the entities in nature including human beings. But it is very unfortunate that in Brazil, people who want to protect the Amazon are murdered. This is very depressing.

The realization and understanding lead us to harmony in our actions and they get self-aligned. Hence, to ensure harmony in self, it turns out to be a four-step process: –

- First, become aware that the human being is the coexistence of self and body where body is just an instrument of self and self is the seer, doer and enjoyer;
- Second, become aware of the actions of desire, thoughts and expectations and pass them through the prism of natural acceptance;
- Third, understand harmony at all levels of existence by verifying the proposals being placed at the level of our natural acceptance;
- Fourth, let the realization and understanding become the basis for our desires, thoughts, and expectations, thus leading to harmony in self in continuity.

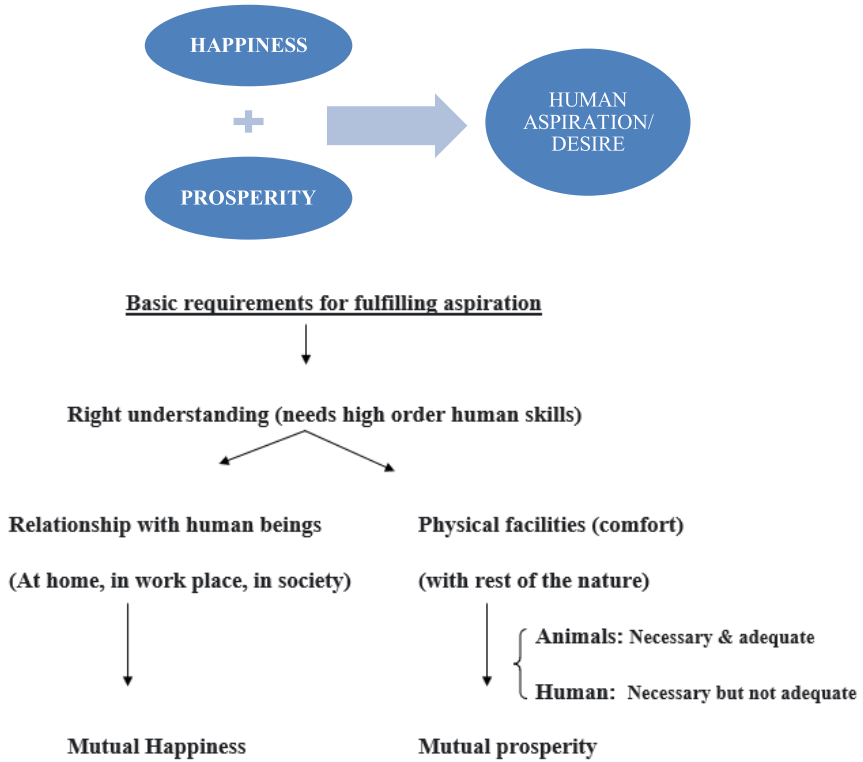
The outcome of the process is that the desires, thoughts, and expectations are definite. Thus, there is a clear flow of ideas and with no enigma; we have clarity about ourselves on the basic aspirations and how to fulfill these aspirations. Further, we have an understanding about all the levels of our living and we live accordingly, we live in a state of freedom, we are self-organized in our imagination, behaviour, and our work. This results in continuous happiness and prosperity at all levels.

Let's find out if the desire is motivated by your natural acceptance. Just have a look at the differences between 'Acceptance' and 'Natural acceptance', then it will be easier to understand what actually natural acceptance is.

Acceptance	Natural Acceptance
1.Process or fact of being received as adequate, valid or suitable.	1.Accept the good things naturally to the human
2.Condition applied	2.Unconditional and total acceptance of self, other people, environment
3.Required approval, acknowledgement	3.Acceptance without any external force
4. Changes with times	4.Does not change with times
5.Depends upon times	5.Does not depends on time
6.Sometimes depends on past belief or preconditioning	6.Does not depends on past belief
7. Changes with age	7. Does not change with age
8. Belief is not same for all	8.Belief is same for all

Natural acceptance is the natural belief about something without any external force. Thus, it is said that “Natural acceptance is innate, invariant and universal.”

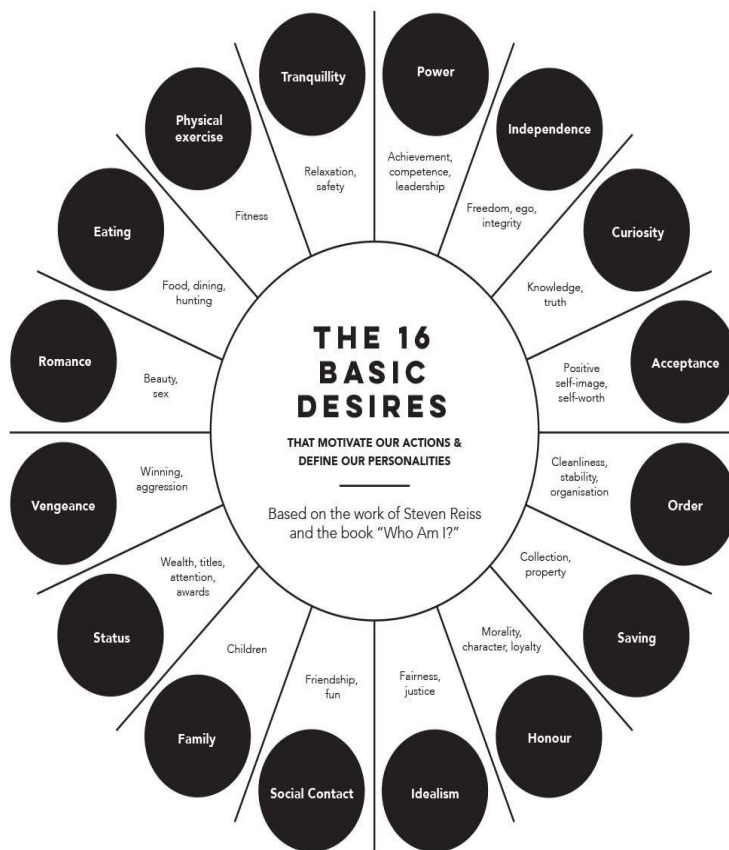
Basic Human Aspiration/ desire



Our basic aspirations/ desires are to achieve happiness and prosperity and its continuity. To achieve this goal, we continuously involve ourselves in several activities to accumulate materialistic things too. But it is very unfortunate that we fail to fulfil our aspirations. Actually, we don't know our definite priority and that is the reason we fail to fulfil our basic aspirations.

From the questions 'What makes a person happy?', 'What makes another person happy?' and 'What makes me happy?' Professor Reiss started to search for answers to these questions in the field of motivational research. Steven Reiss was an American psychologist who conducted one of the first large and cross-cultural research surveys on motivation. From four continents, he assessed 6,000 people and discovered 16 'basic desires' (or psychological human needs). These are common to all of us and deeply

rooted in human nature and the way we think and the behaviours we exhibit. In his book, '[Who Am I?](#)' Reiss explains that we are all motivated by the 16 basic desires, but as individuals, we prioritize them differently. They are:



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In reference to the above chart let's try to grasp the concept of basic human desires/ aspirations:

Desire 1: Power

End Goals: Achievement, competence, leadership

Associated Emotion: Competence, influence

Behaviour: Leadership, achievement

Desire 2: Independence

End Goals: Freedom

Associated Emotion: Freedom

Behaviour: Self-reliance

Desire 3: Curiosity

End Goals: Knowledge, truth

Associated Emotion: Wonderment

Behaviour: Truth-seeking, problem-solving

Desire 4: Acceptance

End Goals: Self-worth, positive self-image

Associated Emotion: Self-confidence

Behaviour: Assertive behaviour

Desire 5: Order

End Goals: Stability, organization

Associated Emotion: Security, stability

Behaviour: Rule-making, perfection-seeking, compulsive

Desire 6: Saving

End Goals: Collection, property

Associated Emotion: Ownership

Behaviour: Collecting, frugality

Desire 7: Honour

End Goals: Morality, loyalty

Associated Emotion: Loyalty

Behaviour: Character, morality

Desire 8: Idealism

End Goals: Fairness, justice

Associated Emotion: Compassion, sense of justice

Behaviour: Social causes, fair play

Desire 9: Social Contact

End Goals: Friendship, fun

Associated Emotion: Happiness, belonging

Behaviour: Parting, joining clubs/groups

Desire 10: Family

End Goals: Children

Associated Emotion: Love

Behaviour: Parenting, homemaking

Desire 11: Status

End Goals: Wealth, titles, awards, attention

Associated Emotion: Self-importance, superiority

Behaviour: Concern with reputation, showing-off

Desire 12: Vengeance

End Goals: Winning

Associated Emotion: Anger, hate

Behaviour: Aggressive, Revenge

Desire 13: Romance

End Goals: Beauty, sex

Associated Emotion: Lust, appreciation of beauty

Behaviour: Sexual, flirting, courting

Desire 14: Eating

End Goals: Food, dining, hunting

Associated Emotion: Hunger

Behaviour: Eating, dining, cooking

Desire 15: Physical exercise

End Goals: Fitness

Associated Emotion: Vitality

Behaviour: Physical activity, sports

Desire 16: Tranquility

End Goals: Relaxation, safety

Associated Emotion: Safety, sense of peace

Behaviour: Avoids stressful situations

Our desired profile reveals who we truly are. It determines what we need to achieve a sense of value-based happiness, or a feeling that our lives have meaning. Value-based happiness is long-lasting and refers to the overall sense of well-being we experience when our lives are rooted in pleasure and meaning. As Reiss says, “When we give blood to a loved one, for example, we feel good about ourselves even though the actual experience of giving blood is unpleasant.”

Now, a question arises: **what is pre-conditioned desire?**

- When our activities are not guided by our natural acceptance, they are influenced by preconditioning and sensations.

Preconditioning means we assume something about our desires based on common beliefs. We haven’t checked these desires for ourselves. As a

result, we are unsure of what we will gain by fulfilling them. What's the issue with that? Unless we verify our desires, we might not even know if they are truly ours. We could spend a lifetime collecting desires that don't belong to us and running after them without realizing it!

- Sensation is a feeling that comes from a sense organ or a physical condition, such as the sensation of heat or a visual feeling.

Conflicts and contradictions in "I" due to pre-conditioned desire. Since we haven't verified our desires, thoughts, and expectations based on our natural acceptance, they are conflicting. As a result, the thoughts that arise from these conflicting desires are also in conflict, and the choices we make based on these thoughts are in conflict too. This conflict affects us in various ways:

1. **Wavering aspirations:** Our goals keep changing as outside influences change. Our desires shift because they are often influenced by what we read, see, hear, from the media, friends, society, etc. Therefore, we are always uncertain about what we want. We can't be certain about our desires.
2. **Lack of confidence:** Since our desires are unstable, we aren't sure about them. As a result, we lack real confidence. Our confidence seems relative, as we tend to compare ourselves with others to feel confident.
3. **Unhappiness and conflicts:** Since our desires, thoughts, and expectations are in conflict, this leads to unhappiness, causing stress and tension. These desires also conflict with our natural acceptance.
4. **Lack of qualitative improvement in us:** We focus mostly on fulfilling bodily needs. As a result, we feel a sense of lack of fulfillment. We accomplish many things, collect a lot, and move forward on paper, but we don't feel like we have improved or become better. It feels like only the surroundings are changing!
5. **State of resignation:** Because we don't understand ourselves and have contradictions within, we gradually become disillusioned

(pleasing but mistaken beliefs). We feel that there are no solutions and end up in a state of resignation.

6. **Short-lived pleasure from sensations:** The pleasure from sensations is temporary. We rely too much on sensations, and instead of giving us sensory pleasure, they become our source of happiness. This can be understood in the following way: The external object is temporary, the contact between the object and the body is temporary, the sensation from the body to “I” is temporary, and finally, the taste of the sensation in “I” is also temporary.

Therefore, if the source of our happiness is temporary by definition, our need for continuous happiness will never be fulfilled. Hence, any sensation we receive from the body cannot be the source of lasting happiness. To summarize, if our desires, thoughts, and expectations are based on pre-conditioning, we are generally in a state of great confusion. This leads to confusion, unhappiness, conflict, and stress. We lack clarity about the self, relationships, society, nature, and existence. We lack confidence. We feel unfulfilled and unsettled. We operate mostly based on the environment, driven from the outside—either by sensations or by pre-conditionings. It depends on one’s thinking.

Can you live a fulfilling life with only physical facilities?

Human beings are more than just their bodies.

In fact, human beings are a combination of the “Self” (i.e., “I”) and the “Body”. It is important to understand human beings not just as the physical body but also in the context of the “Self”, which acts as the observer or user of the body. The body is the physical appearance with a particular structure and features, whereas the self is the aliveness of the person, i.e., the entity that keeps the body. To understand the basic difference between the body and the self (I), answering simple questions can help. For example, who needs food—“I” or the body? Who needs shelter—“I” or the body? Who needs clothes—“I” or the body? Who needs respect—“I” or the body? Who needs happiness—“I” or the body? The answers to the first three questions are the body, while the last two are the self. Further discussion will help clarify this difference. The self

(I) and the body are different in terms of their needs. The body's needs are physical in nature, while the self's needs are not. The body needs food for nourishment, clothes for protection from different kinds of weather, and other facilities for the proper use of the body. These can be categorized as physical facilities or suvidha. The self (I) needs respect, happiness, trust, and so on. Therefore, the need of the self is to live in a state of continuous happiness. There is a need to work on physical facilities for the body. It is equally important to work on the self to ensure respect. As Reiss puts it, “When we give blood to a loved one for instance, we feel good about ourselves even though the actual sensations of giving blood are unpleasant.”

Happiness = Harmony	Unhappiness = Disharmony
To have clarity, solution within	To have confusion, problem within
To be in harmony with family members	To be in conflict with family members
To be in harmony with the society	To be in opposition with society
To be in harmony in nature/existence	To struggle for survival
= Happiness	= Unhappiness

Happiness and trust are important aspects of the self. The needs of the body and the self can be temporary or continuous. For the body, food is a temporary need. For example, if a friend offers a burger to X, and X eats it, once he is full, any further insistence on eating more will feel like a punishment. This means the body needs food only at certain times. Similarly, the body does not need the same type of clothing in different weather conditions. For example, one cannot wear a sweater in summer as it is too warm. Therefore, clothing

needs to change with the weather, making it a temporary requirement.

A house is needed for protection from bad weather, but one cannot live in a house all their life.

Staying in one place for too long can feel like imprisonment. Hence, the need for a house is temporary. In the same way, other physical facilities like transportation are also needed only for a short time. For example, one cannot sit on an airplane for a long time. This shows that the body's needs for physical facilities are temporary in nature.

On the other hand, the needs of the self are continuous.

Everyone wants to be happy all the time and to feel accepted in relationships. Similarly, everyone wants to be respected continuously. No one wants to lose the feeling of happiness or respect for even a moment. Therefore, the needs of the self are continuous, unlike the needs of the body.

Even the need for air is temporary.

While breathing, you take in air, then exhale, and the process is interrupted. But the feeling of happiness and respect for the self is continuous. No one wants to be respected or happy for just a moment and then not at all.

The needs of the body are quantitative.

We can measure the body's needs like clothes, food, and shelter. For example, one person may need one chapati a day, while another may need three. But the quantity of such needs is limited. Unlimited use of physical facilities leads to problems. For instance, if someone loves pastries and is given twenty, they will start to feel full, then the taste will change, and eventually, they will find it unbearable. This pattern shows that physical facilities, while essential at first, become unbearable with overuse.

Physical facilities cannot be used endlessly.

If someone is given ten bikes they like, it becomes a burden. Similarly, loving mangoes does not mean one needs to eat tons of them. Hence, the body needs physical facilities in limited quantities.

In contrast, the needs of the self are qualitative.

Feelings like happiness, love, and respect are not measured in quantity. It is not reasonable to say one kilogram of happiness or three liters of love. These feelings are either present or absent. Therefore, the needs of the self are qualitative and continuous, whereas the needs of the body are quantitative and temporary.

The body requires physical resources (i.e., suvidha) which can be fulfilled through suitable physical or man-made items. However, the Self's need for happiness (i.e. sukha) depends on correct understanding and right emotions. These two types of needs cannot be fulfilled in the same way. They require entirely different methods. A person may have all the necessary physical resources but still not be happy if they lack proper understanding. Similarly, even if people from a wealthy background live together, they may not be happy if they don't have the right feelings for each other. Hence, happiness cannot be guaranteed merely by having sufficient physical facilities. It is clear from this that physical resources alone are not enough for a human being. This is because a human being is the combination of the Body and the Self (I). Physical resources are needed for the Body, and using them fulfils the Body's needs only. The needs of the Self are not addressed through the use of physical resources. Therefore, it is important to ensure the following:

- (a)** Proper understanding
- (b)** Good relationships or right feelings
- (c)** Physical resources.

In other words, it is essential to fulfill the needs of both the Body (i.e., physical resources) and the Self (i.e., happiness).

There is no replacement for one another. For example: When visiting a relative's house, you might expect both respect or affection and also food. Imagine a situation where your relative offers delicious food but treats you poorly or lacks affection. In both cases, the needs of only one (either the Body or the Self) are met. Here, food nourishes the Body, and respect or affection satisfies the Self. If only one is available, it is insufficient.

There is a common misunderstanding that physical resources (suvidha) are the only necessity and working for them brings happiness (sukha).

However, you need to work for both: one for the Body and the other for the Self. Efforts to fulfil one do not ensure fulfilment of the other. For instance, respect or happiness alone does not ensure food, and food alone does not guarantee happiness or respect. Thus, both are important. There is a continuous need for happiness in the Self and limited physical resources for the Body. People often mix up sukha and suvidha due to a lack of proper understanding. They constantly work for physical resources but are unable to fulfil even the Body's needs properly. The reason is that they try to fulfil the continuous requirement for happiness (sukha) in the Self through the Body using physical resources, putting the Body into an uncomfortable state. In this process, the Body suffers and happiness is not achieved. There is no focus on providing the Body with what it needs to stay healthy. Instead, people make useless efforts by doing things to the Body to gain happiness. While this might bring some enjoyment for a short time, it does not ensure constant happiness in the Self. This shows that the needs of the Body and the Self are different and must be fulfilled in different ways. Both are important and cannot replace each other. Any attempt to replace one for the other leads to problems for the Body, the Self, and the outer world.

It is important to note that people often believe they need unlimited facilities or wealth to achieve constant happiness, but this is not true.

Every facility, whether it is a car, food, or a room, has its own limits. Another common misconception is that physical facilities bring appreciation from others and, in turn, happiness to the Self. However, this is not always the case. For example, having a luxury car may bring admiration from some or cause jealousy in others. Thus, happiness or respect from physical facilities is not always guaranteed. Another mistake people make is believing that good clothes ensure respect from others. This is incorrect. Clothes are chosen mostly based on the Body's need for protection. If you think that you are buying clothes to gain respect, it is a misunderstanding because respect is a need of the Self and cannot be fulfilled by dressing the Body.

Let us now summarize the common misunderstandings in today's world.

- These include:

- Body = Self (I)
- Facilities = Happiness
- Clothes = Respect

It has been discussed that the Body and the Self (I) are different, and physical facilities cannot ensure happiness.

Similarly, clothes, being temporary and limited, cannot ensure continuous respect. Based on the above discussion, it becomes necessary to understand that humans are the coexistence of the Self (I) and the Body. It is also important to recognize that their needs are different. This understanding will help people fulfill the needs of both in different ways.

The previous discussion covered the needs of the Body and the Self.

Now, let us move on to the activities of the Self and the Body to gain deeper insight into the difference between the two. In our daily lives, various activities take place. These can be broadly classified as:

- Activities that occur only in the Self
- Activities that involve both the Self and the Body
- Activities that occur in the Body with the consent of the Self
- Activities that occur only in the Self

Activities such as imagining, dreaming, thinking, choosing, analyzing, desiring, and understanding take place in the Self or 'I' and can be called 'my activities'.

These activities do not occur on their own; rather, the Self is the entity responsible for them.

It is important to note that these activities continue to happen within us, and we are generally unaware of them. We can become aware of them by paying some attention. Another important point is that these activities occur regardless of the state of the body. For example, one cannot stop thinking even when they are ill and lying in a hospital bed.

Activities that involve both the Self and the Body: There are various activities such as running, walking, eating, doing household tasks, seeing, smelling, and listening that involve both the Body and the Self.

Decisions and choices are made by the Self and then carried out by the Body. For instance, when eating, one first decides what food to eat, uses the hands to bring the food to the mouth, uses the mouth to chew it, and then swallows it. Thus, the eating activity involves both the Self, which makes the decision, and the Body, which carries out the action. Now, the question arises: who actually experiences the taste of the food—the Self or the Body? The answer is clear: it is the Self. In the case of listening, both the Body and the Self are involved. For example, when P's father asks him to get medicine from another room, P goes to the room, brings the medicine, and gives it to his father. Here, the Body's role is to receive the words spoken by the father, while the Self's role is to understand the information and give directions. The Body then acts accordingly.

Activities that occur in the Body with the consent of the Self: Activities such as blood flow, digestion, and breathing happen automatically but with the consent of the Self.

These activities do not require active involvement or constant attention from the Self. For instance, breathing happens on its own and with the Self's consent. That is, the Self can choose to stop breathing if desired, but does not need to pay particular attention to keep breathing. These activities are referred to as bodily functions or simply the activities of the Body.

Activities of knowing, assuming, recognizing, and fulfilling in the context of the Self and the Body: After reviewing the above discussion, it becomes easier to differentiate between the activities of the Body and the Self.

However, these activities can also be distinguished by examining them from different perspectives.

Activities of 'recognizing' and 'fulfilling' in the Body: Earlier discussions focused on activities of the Body such as blood flow, digestion, and breathing.

These Body activities can also be understood as 'recognition' and 'fulfilment'. Actually, the interaction between two material entities can be understood in terms of 'recognition and fulfilment' of their relationship. They interact in a defined or definite manner. The Body is considered a

material entity and interacts with another material entity in a specific way, performing activities of 'recognition and fulfilment'. For example, when someone is thirsty and drinks juice, the Body absorbs the juice as needed and uses it to nourish various body organs. It is observed here that the juice has a definite relationship with the Body to fulfil the body's need at that time. The Body 'recognizes' it and 'fulfils' it.

Activities of knowing, assuming, recognizing, and fulfilling in the Self (I): In the context of the Self, which is considered a conscious entity, there are two additional activities performed by the Self apart from 'recognizing' and 'fulfilling'.

In reality, the performance of 'recognizing' and 'fulfilling' activities in a human being (Self) depends upon 'knowing' and 'assuming'. Let us first understand the activity of 'assuming' with an example. Suppose a needle is pressed against one's body. If the needle is blunt, it will not enter the body, but if it is sharp, it will. Since the Body has a definite relationship with the needle, it recognizes it and fulfils it. These are the activities of 'recognizing' and 'fulfilling' performed by the Body. Now imagine being told that the needle is a syringe and the person holding it is a doctor who wants to cure you by injecting. In that case, you will allow the person to prick the needle into your body. On the other hand, if you are told that the person holding the syringe wants to cause you harm, you will resist the person from pricking the needle into your body. It can be observed here that the 'assuming' activity is performed by the Self. The assumption about the purpose of pricking the needle—whether for curing or causing harm—has an impact on the activities of 'recognizing' and 'fulfilling' in the Self. The activities of 'recognizing' the needle by the Self and 'fulfilling' (responding) by allowing or resisting the insertion of the needle change depending on the assumption about the needle. Thus, in the Self, the activities of recognizing and fulfilling change with the change in assumption. However, in the Body, there is no 'assuming', so the activities of 'recognizing' and 'fulfilling' are definite. Apart from the above-mentioned activities, there is one more activity in the Self, which most people are unaware of or have not explored properly. This activity is 'knowing'. It tells us what is true for us and what is true in reality. In simple terms, 'knowing' means having the right understanding or knowledge of

reality. With the right understanding, one can assume properly, and thus the activities of recognizing and fulfilling do not keep changing; they become definite. In the absence of knowing, recognizing and fulfilling continue to change as these activities are based on assumptions, which are merely beliefs and have not been tested through knowledge. The right understanding helps in making correct assumptions, and consequently, recognizing and fulfilling become definite. The activities of the Self can be expressed as:

- Recognizing
- Assuming
- Knowing
- Fulfilling

Thus, in the context of human beings, it can be inferred that when assumption is based on correct knowledge, then recognition and fulfilment will also be correct.

However, if assuming is not based on correct knowledge, things may go wrong. Now, let us understand the concept of a 'conscious' entity. When the question is asked, 'who sees, thinks, or recognizes?'

The obvious answer is 'I'. It is 'I'(Jivana) which has the feature of being aware or being conscious. Therefore, it is also called 'Consciousness' or 'conscious' entity and it is always aware that 'I am'. Going through the whole discussion, it can be summarized that human beings are a co-existence of conscious Self (I) and material Body. Self (I) is a conscious entity. It co-exists with the Body. It takes all decisions or makes choices and instructs the Body. 'I' and 'Body' keep exchanging information. 'I' directs to make available physio-chemical conditions or physical facilities for the Body. The body is a physio-chemical or material entity. It cannot instruct or decide. It provides information (sensations) to Self ('I').

Right Understanding: Right understanding is the foundation for developing a proper sense of values. Without the right understanding our vision is dimmed and the way is lost; all our efforts will be misguided and misdirected, all our plans for individual and social development must flounder and fail. Such plans will have to be based on the Eightfold Path

with its emphasis on self-effort, self-control, and respect for the individual.

Good Relationships: This refers to the interpersonal relationships that a person builds in his or her life – at home, at the workplace, and in society.

Physical Facilities: This includes the physiological needs of individuals and indicates the necessities as well as the comforts of life.

Now ask yourself: “Do I need all the three or I can live a fulfilling life with only physical facilities?”

For Animals:

Animals need physical things to survive, mainly to take care of their body animals also need.

For Humans:

While physical facilities are necessary for human beings, they are not complete by themselves to fulfil our needs. Our needs are more than just physical facilities; besides physical facilities, we want relationships.

By relationship, we mean the relationship we have with other people, or human beings (father, mother, brother and sisters, our friends, our teachers). We desire good relationships with all of them.

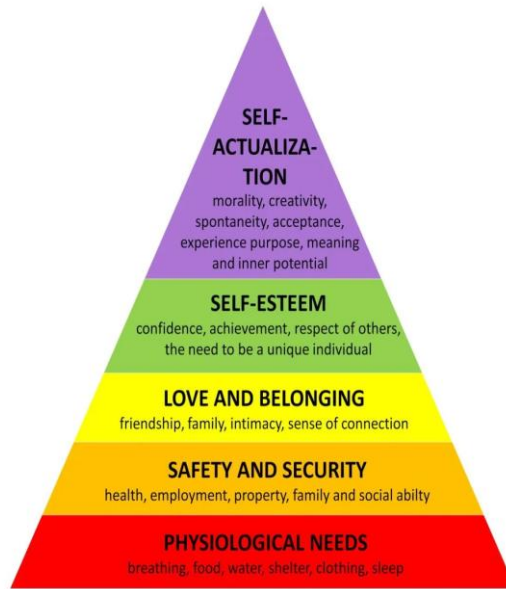
In Relationship: Mutual Fulfilment:

If there is a problem in a relationship, we feel unhappy, it troubles us. Even if we are interacting with someone, and something we said or did offends them, it makes us uneasy; i.e. we want mutual fulfilment in a relationship.

In Physical Facilities: Prosperity in us, Enrichment in nature: Prosperity refers to the feeling of having or being able to have more physical resources than what is necessary. If we do not experience a sense of prosperity, we may tend to take advantage of others. Similarly, as we use nature to meet our physical needs, we can either exploit it or help improve it. However, our natural tendency is to live in harmony with nature.

American psychologist Abraham Maslow suggested that human decisions are based on a hierarchy of psychological needs.

In his early writings and in a later book titled *Motivation and Personality* (1954), Maslow introduced the idea that five core needs form the basis for human motivation in 1943. Maslow's hierarchy of needs is a psychological theory that explains human motivation through a five-tier model, often shown as a pyramid.



Starting from the bottom of the hierarchy, the needs are: physiological (such as food and clothing), safety (like job security), love and belonging (like friendships), esteem, and self-actualization.

In this theory, lower-level needs must be met before individuals can focus on higher-level needs. It is a theory of motivation that states five categories of human needs influence an individual's actions. These needs are:

- (a) Physiological needs
- (b) Safety needs
- (c) Love and belonging needs
- (d) Esteem needs
- (e) Self-actualization needs

Now, the question arises: Why are people unable to maintain a continuous sense of happiness?

What is the way to ensure happiness continuously?

The clear answer is 'I'.

It is 'I' (Jivana) that has the quality of awareness or consciousness. Therefore, it is referred to as the 'consciousness' or 'conscious' entity, and it is always aware of 'I am'. Throughout the discussion, it can be summarized that a human being is a combination of the conscious Self ('I') and the physical Body. The Self ('I') is a conscious entity. It exists along with the Body. It makes decisions and choices and gives instructions to the Body. The 'I' and the Body interact with each other. The 'I' ensures that the Body has the necessary physical conditions and facilities. The Body is a physical and chemical entity. It cannot make decisions or give instructions. It provides information (sensations) to the Self ('I').

Right Understanding: Right understanding serves as the foundation for developing a proper sense of values.

Without it, our vision becomes unclear, and the path becomes uncertain. Our efforts become misguided and misdirected. All our plans for personal and social development will suffer and fail. These plans must be based on the Eightfold Path, which emphasizes self-effort, self-control, and respect for the individual.

Good Relationships: This refers to the relationships a person builds in life, including those at home, at work, and in society.

Physical Facilities: This refers to the physiological needs of individuals and represents the essentials and comforts of life.

Our needs go beyond physical needs. We also desire relationships and care for the comfort of others.

By relationship, we mean the connections we maintain with other people, or humans (such as parents, siblings, friends, teachers), and we wish to have good relationships with all of them.

In Relationships: Mutual Fulfilment:

When there is a problem in a relationship, we feel unhappy and this causes us discomfort.

Even if we are interacting with someone, and something we say or do offends them, it makes us uneasy. In other words, we desire mutual fulfilment in our relationships.

In Physical Facilities: Prosperity in Us, Enrichment in Nature:

Prosperity means feeling that we have or are able to have more physical facilities than we need.

If we do not feel prosperous, we may exploit others. Similarly, when we interact with nature for our physical needs, we may choose to either exploit it or enrich it. However, our natural inclination is to live in harmony with nature.

American psychologist Abraham Maslow suggested that human decisions are based on a hierarchy of psychological needs.

In his early work and in a later book titled **Motivation and Personality** (1954), Maslow proposed that five fundamental needs form the basis for human motivation in 1943. Maslow's hierarchy of needs is a motivational theory in psychology that includes a five-tier model of human needs, often depicted as hierarchical levels within a pyramid.

From the bottom of the hierarchy upwards, the needs are: physiological (such as food and clothing), safety (like job security), love and belonging (like friendships), esteem, and self-actualization.

Needs at lower levels must be satisfied before individuals can focus on higher-level needs. It is a theory of motivation that states that five categories of human needs influence an individual's behaviour. These needs are:

- (a) Physiological needs
- (b) Safety needs
- (c) Love and belonging needs
- (d) Esteem needs
- (e) Self-actualization needs

Now, the question arises: Why are people unable to ensure the continuity of happiness?

What is the way to ensure happiness in a continuous manner?

1.

1. **Physiological Needs:** The first of the id-driven lower-level needs in Maslow's hierarchy are physiological needs, which include food and water, adequate rest, clothing and shelter, overall health, and reproduction. Maslow states that these basic physiological needs must be satisfied before humans can move on to the next level of fulfilment.
2. **Safety Needs:** The next level of needs is safety. Safety needs include protection from violence and theft, emotional stability, health security, and financial security.
3. **Love and Belonging Needs:** The third level of Maslow's hierarchy involves social needs, which relate to human interaction. These include friendships and family bonds—both with biological family (parents, siblings, children) and chosen family (spouses and partners). Physical and emotional intimacy, ranging from sexual relationships to deep emotional bonds, are important for achieving mutual fulfilment.
4. **Esteem Needs:** The higher-level needs, starting with esteem, are ego-driven needs. The primary elements of esteem are self-respect and self-esteem.

Let's talk about self-image first.

What does self-image mean? According to the Bible, God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea, the birds of the air, the livestock, the earth, and all the creatures that move along the ground." Therefore, God created man in His own image, male and female. To accept God's love, one must be willing to love oneself and forgive oneself.

Hence, we can say that self-respect is an internal sense of one's own worth that we create for ourselves.

It cannot be given to us by others, nor can it be taken away from us. Self-respect is about behaviour, not status. We build self-respect by reflecting on how we have treated ourselves and others in life. There is a slight difference between respect and envy. We may desire what someone else has achieved (envy), but we respect them only if they have achieved those things in a positive manner. Respect comes not from accomplishments themselves, but from how people act while earning those accomplishments.

In short: Self-respect is a positive, internal sense of one's own worth as a person.

It comes from looking at the evidence of our own actions and knowing that we have lived in a way we can be proud of. Self-respect is important...

The clear answer is 'I'. It is 'I' (Jivana) that possesses the quality of awareness or consciousness. Therefore, it is referred to as the 'consciousness' or 'conscious' entity, and it is always aware of 'I am'. Throughout the discussion, it can be summarized that a human being is a combination of the conscious Self ('I') and the physical Body. The Self ('I') is a conscious entity. It exists along with the Body. It makes decisions and choices, and gives instructions to the Body. The 'I' and the Body communicate with each other. The 'I' ensures the provision of physical conditions and facilities for the Body. The Body is a physical and chemical entity. It cannot make decisions or give instructions. It provides information (sensations) to the Self ('I').

Right Understanding: Right understanding serves as the foundation for developing a proper sense of values.

Without it, our vision becomes blurred and the path becomes uncertain; our efforts become misguided and misdirected. All our plans for personal and social development would suffer and fail. These

plans must be based on the Eightfold Path, which emphasizes self-effort, self-control, and respect for the individual.

Good Relationships: This refers to the relationships a person builds in their life, including those at home, at work, and in society.

Physical Facilities: This refers to the physiological needs of individuals and represents the essentials and comforts of life.

Now ask yourself: "Do I need all three aspects, or can I live a fulfilling life with just physical facilities?"

For Animals:

Animals require physical things to survive, mainly to take care of their bodies.

For Humans:

While physical facilities are essential for human beings, they are not sufficient on their own to fulfil our needs.

Our needs go beyond just physical needs. We also desire relationships and consider the comfort of others.

By relationship, we mean the connections we maintain with other people, or humans (such as parents, siblings, friends, teachers), and we wish to have good relationships with all of them.

In Relationships: Mutual Fulfilment:

When there is a problem in a relationship, we feel unhappy and it causes us discomfort.

Even if we are interacting with someone, and something we say or do offends them, it makes us uneasy. In other words, we desire mutual fulfilment in our relationships.

In Physical Facilities: Prosperity in Us, Enrichment in Nature:

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American psychologist Abraham Maslow theorized that human decision-making is based on a hierarchy of psychological needs.

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Needs at lower levels must be satisfied before individuals can focus on higher-level needs. It is a theory of motivation that states that five categories of human needs influence an individual's behavior. These needs are:

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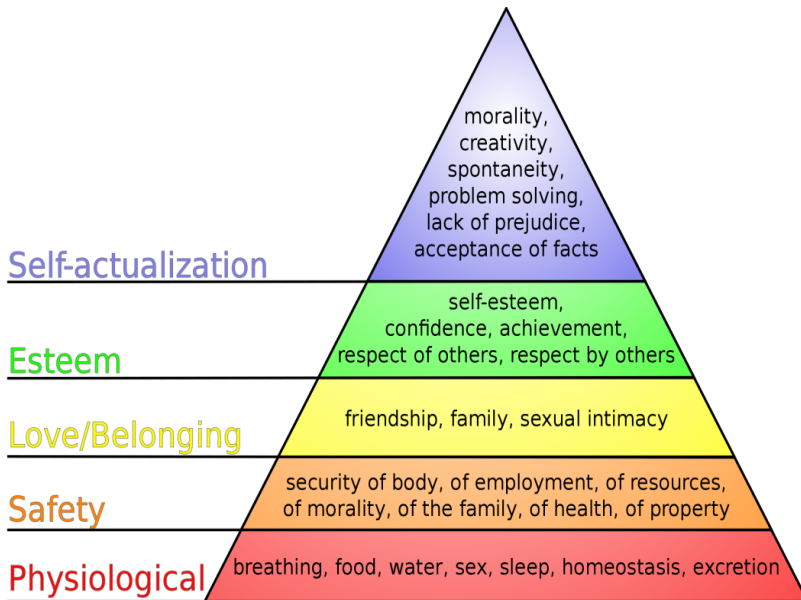
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In short: Self-respect is a positive, internal sense of one's own worth as a person.

It comes from looking at the evidence of our own actions and knowing that we have lived in a way we can be proud of.



Let's talk about self-image first. What does the self-image mean?

Self-image refers to the mental picture a person has about themselves. It includes how individuals perceive their appearance, abilities, personality traits, and overall identity. Self-image is shaped by life experiences, social interactions, cultural influences, and feedback from others. It can be positive or negative and may change over time. For example, repeated criticism or failure can lead to a poor self-image, even when a person has real strengths. Since self-image is largely perceptual, it does not always accurately reflect reality.

Self-esteem refers to the overall value or worth a person place on themselves. It reflects how much individuals appreciate, respect, and feel confident about who they are. Self-esteem is influenced by self-image but goes deeper, involving emotional evaluation and self-acceptance. A

person with high self-esteem feels capable, worthy, and confident, while a person with low self-esteem may experience self-doubt and feelings of inadequacy. In simple terms, **self-image** is **how we see ourselves**, whereas **self-esteem** is **how we feel about and value ourselves**.

Self-respect, on the other hand, is the value and dignity a person gives to themselves. It reflects a deep sense of self-worth, moral integrity, and the ability to stand up for oneself without feeling inferior. Self-respect is not dependent on others' opinions or external approval; rather, it is rooted in personal principles, confidence, and self-discipline. A person with self-respect sets healthy boundaries, refuses to tolerate disrespect, and acts in alignment with their values. **self-respect** is about **how we treat ourselves**.

Hence, we can say that self-respect is an internal sense of one's own worth that we create for ourselves.

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In short: Self-respect is a positive, internal sense of one's own worth as a person.

It comes from looking at the evidence of our own actions and knowing that we have lived in a way we can be proud of. Self-respect is important if we want to get respect from the society.

The clear answer is 'I'. It is 'I' (Jivana) that possesses the quality of awareness or consciousness. Therefore, it is referred to as the 'consciousness' or 'conscious' entity, and it is always aware of 'I am'. Throughout the discussion, it can be summarized that a human being is a combination of the conscious Self ('I') and the physical Body. The Self ('I') is a conscious entity. It exists along with the Body. It makes decisions

and choices, and gives instructions to the Body. The 'I' and the Body communicate with each other. The 'I' ensures the provision of physical conditions and facilities for the Body. The Body is a physical and chemical entity. It cannot make decisions or give instructions. It provides information (sensations) to the Self ('I').

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Without it, our vision becomes blurred and the path becomes uncertain; our efforts become misguided and misdirected. All our plans for personal and social development would suffer and fail. These plans must be based on the Eightfold Path, which emphasizes self-effort, self-control, and respect for the individual.

Good Relationships: This refers to the relationships a person builds in their life, including those at home, at work, and in society.

Physical Facilities: This refers to the physiological needs of individuals and represents the essentials and comforts of life.

Self-respect has some important advantages over self-esteem. Researchers have shown that people take self-respect in their comfort even when things don't go their way. Research also shows that the way we create lasting happiness and find inner peace is, in part, through developing self-respect.

Self-respect  the belief that you are a valuable and a deserving personality.

If we talk about self-esteem, what does self-esteem mean? It is the belief and confidence about our own capability and values which includes competence, identity, a sense of belongings, a feeling of security and self-confidence. It is necessary to be happy if you want to build a healthy self-esteem. Self-esteem is how we value and perceive ourselves. It's based on our opinions and beliefs about ourselves, which can feel difficult to change. Your self-esteem can affect whether you:

- Like and value yourself as a person
- Can make decisions and claim yourself

- Recognize your strengths
- Feel able to try new or difficult things
- Show kindness towards yourself
- Learn from past mistakes without blaming yourself unfairly
- Take the time you need for yourself
- Believe you deserve happiness

Self-image



Self-respect is the belief that you are a valuable and deserving personality.

If we talk about self-esteem, what does self-esteem mean?

self-esteem
 ↓
**confidence in your potential for personal growth
 and accomplishments**

Self-actualization needs refer to the process of fulfilling one's full potential as a person. This involves education, developing skills, and refining talents in areas such as music, sports, design, cooking, and gardening. It also includes caring for others and pursuing broader goals like learning a new language, traveling to new locations, and achieving recognition or awards.

Maslow's hierarchy of needs is important because it explains that human motivation is driven by our needs.

If any key needs are not met, it can disrupt our growth and progress and may interfere with other needs, preventing us from becoming the best version of ourselves. Therefore, it is essential to understand what we truly need and how we can fulfill those needs.

Our current state of relationships is based on several incorrect assumptions.

First, we need meaningful relationships with other people and seek mutual fulfillment. Second, we require physical comfort and prosperity from the natural environment. We desire a rich and fulfilling life in harmony with nature.

Self-esteem



confidence in your potential for personal growth and accomplishments

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RESPECT AND DISRESPECT

The opposite of disrespect is respect which means treating another person in a proper way and if we admire a person or love a person, we will definitely respect them. Respecting another person by behaving politely with them and not behaving politely is the way to disrespect a person.

Differentiation between respect and disrespect:

Respect	Disrespect
It implies the right evaluation	It implies the wrong evaluation
It includes one way evaluation	It includes three-way evaluation: over evaluation, under evaluation, otherwise evaluation
If we get respect or rightly evaluated, we feel comfortable	If we do not get respect or rightly evaluated, we feel uncomfortable
Feeling of respect is naturally acceptable to us	Feeling of disrespect is unacceptable to us
Respect works as a bridge in developing good relationship	Disrespect is the cause of toxic or unhealthy relationship.

Let's talk about the differences in attention and respect.

People are respect monger creatures. We do lot of things and make a lot of effort to get respect. People change their appearances, climbing high up the mountain, doing dangerous/unnatural things, trying different types of fashions, putting effort to earn lot of money for the sake of fame. But by doing all such things people can get only attention of other people, cannot get respect. All the while people become uncomfortable inside.

Respect is something else. If I respect you, that means I accept you in any situation or appearance. You are a human being like me. I will always respect that person who is a good human being and committed to do good work for the society and the world. It is enough for me to respect you Which makes me happy and makes you also happy. It makes both of us comfortable. Therefore, respect comes from heart for others without any external force.

How do children behave?

The answer is that they are highly sensitive to emotions. They often connect with others and things by relating them to themselves. They mostly learn through imitation by observing their surroundings.

Let's discuss the concept of Ahankara, or the 'feeling of I'.

Ahankara means ego or the 'I-maker'—'Aham' meaning 'I' and 'Kara' meaning 'maker'. It is the mind's ability to take on the identities of 'me' or 'mine'. Ahankara is one of the four functions of the mind: manas, chitta, ahamkara, and buddhi. Ahankara labels incoming sensory impressions with thoughts like 'I like' or 'I don't like', and 'me' or 'mine'. As a result, it forms the individual's identity. When sensory impressions are influenced by Ahankara with attraction or repulsion, they are stored in chitta and are called samskaras. When these samskaras become active from the storehouse of chitta, they create desires. Ahankara does not color all sensory impressions—some remain neutral in chitta. It is important to note that Ahankara is separate from all samskaras. Ahankara is thus a mistaken assumption about personality or individuality. It is mistaken because the soul is not capable of action; it is actually the prakriti, or the essential material aspect, that acts.

Human personality or the human psyche is complex and consists of more than one component.

According to Sigmund Freud's psychoanalytical theory, personality is made up of three parts—id, ego, and superego. These elements interact to create the complexity of human behavior. These are not physical parts of the brain, but rather conceptualizations of important mental functions.

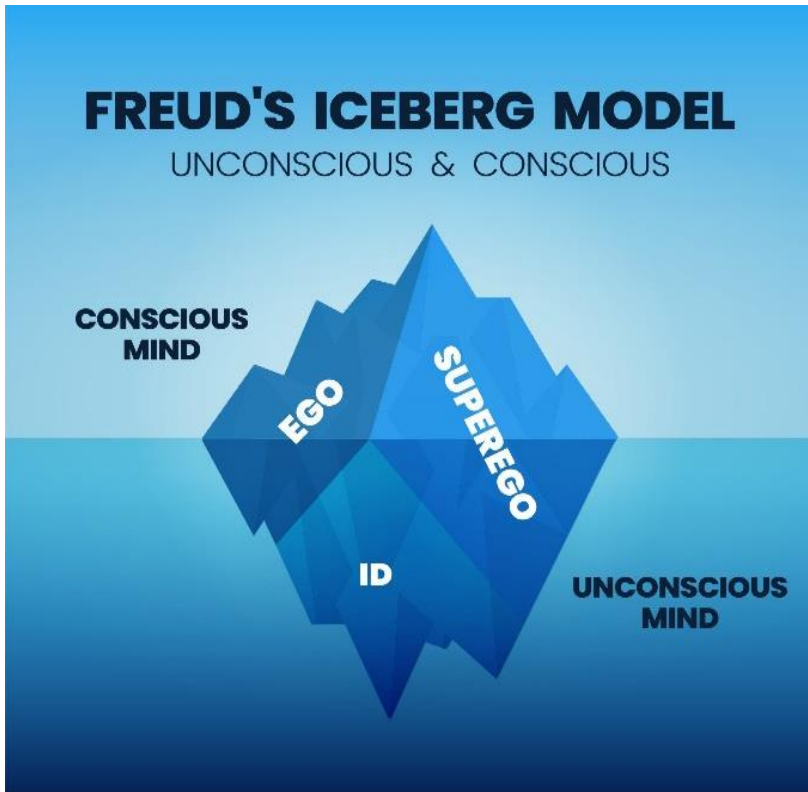
The id is considered the root of sexual and aggressive energy and is mostly unconscious.

It operates through illogical or wishful thinking. The id is a primitive and unconscious part of personality that holds all unconscious energy.

The superego functions as a moral conscience, controlling our sense of right and wrong.

It is developed through identification with parental figures or societal norms. The ego serves as the mediator between the desires of the id and the moral demands of the superego. According to Freud's theory, some parts of personality are more original and may push us to act on our basic desires. Other parts of the personality work to counter these desires, striving to make us conform to reality.

Here's a closer look at each of these key parts of the personality, how they work individually, and how they interact.



The Id

- According to Freud, the id is the source of all psychic energy, making it the main part of personality.
- The id is the only part of personality that exists from the beginning of life.
- This part of personality is entirely unconscious and includes basic, instinctive behaviors.

The id is guided by the pleasure principle, which seeks to satisfy all desires, wants, and needs immediately.

If these needs are not met right away, it leads to a feeling of anxiety or discomfort. For instance, when someone feels hungry or thirsty, the id pushes them to eat or drink quickly.

The id is especially important during early life because it helps ensure a baby's needs are met.

If a baby is hungry or uncomfortable, they will cry until their needs are fulfilled. Very young infants are completely controlled by the id; they do not reason when it comes to their basic needs.

Examples of the id include trying to get a baby to wait until lunchtime to eat.

The id requires immediate satisfaction, and since the other parts of personality are not developed yet, the baby will cry until the needs are met.

However, satisfying every need immediately is not always possible or realistic.

If people followed the pleasure principle fully, they might take things from others to fulfill their desires. This behavior would be both problematic and socially unacceptable. According to Freud, the id tries to reduce the tension caused by the pleasure principle through primary process thinking, which involves forming a mental picture of the desired object. As humans grow, they learn to control the id. The development of the ego and superego allows people to manage the id's basic instincts and behave in realistic and socially acceptable ways.

- According to Freud, the ego develops from the id and helps express the desires of the id in ways that are acceptable in the real world.
- The ego works in the preconscious, conscious, and unconscious parts of the mind.
- The ego is the part of personality responsible for dealing with reality.

Everyone has an ego.

The term ego is sometimes used to describe a person's overall sense of self, but ego is not the same as personality. Ego is just one part of someone's full personality. A good example of a cohesive group is a sports team—members from different backgrounds with varying personalities

and opinions, but all working together toward a common goal. They respect and trust each other.

The ego works based on the reality principle: going to the actual place, knowing the actual situation, and being realistic.

It tries to satisfy the id's needs in a realistic and socially acceptable way.

The term ego is often used informally to suggest someone has an overinflated or exaggerated sense of self, which is a misunderstanding.

The ego has a positive role in personality. It keeps a person grounded in reality and stops the id and superego from pulling them too far toward their basic desires or moral values. A strong ego means having a strong sense of self-awareness.

Freud compared the id to a horse and the ego to the horse's rider.

The horse provides power and movement, while the rider provides direction and control. Without the rider, the horse would go anywhere and do whatever it wants. The rider gives the horse instructions to go where it should.

Examples of the ego include being stuck in a long meeting at work and feeling hungry.

While the id may urge you to leave and grab a snack, the ego helps you sit quietly and wait for the meeting to end. Instead of acting on the id's impulses, you may imagine eating your favorite food. Once the meeting is over, you can realistically fulfill the id's needs.

- According to Freud, the superego is the last part of personality to develop.
- The superego starts to form around the age of five.
- The superego contains the internalized moral standards and ideals we receive from our parents and society.
- The superego provides a framework for making judgment calls.

The superego has two parts:

1. The conscience includes information about actions that are considered wrong by parents and society. These actions often lead to punishment, guilt, or bad consequences.
2. The ego ideal represents the standards and rules for behavior that the ego aspires to follow.

The superego aims to make behavior more perfect and civilized.

It suppresses the unacceptable urges of the id and tries to guide the ego to act based on ideal standards. The superego is present in the conscious, preconscious, and unconscious levels.

Examples of the superego include feeling guilty or ashamed if you give in to the id's desires.

The superego may also make you feel good when you control your basic urges.

Other examples of the **superego** include:

- A woman feels the urge to steal office supplies from work. Her superego stops her by reminding her that such behavior is wrong.
- A man notices a cashier at the store forgot to charge him for an item. He returns to pay for it because his internal sense of right and wrong tells him to do so.
- A student forgets to study for a history test and feels an urge to cheat off of a student sitting nearby. Even though he feels like his chances of getting caught are low, he knows that cheating is wrong, so he suppresses the urge.

The Interaction of the Id, Ego, and Superego

When discussing the id, ego, and superego, it is essential to understand that these are not three separate parts with clearly defined limits. Instead, they are continuously interacting and influencing each other to shape a person's personality and behavior.

Freud referred to ego strength as the ego's ability to manage these competing forces.

Someone with strong ego strength can effectively deal with the pressures from the id and the superego. However, if someone has too much or too little ego strength, it can lead to difficulties. For example, an individual with too much ego strength might be stubborn or difficult to work with, while someone with too little might struggle to cope with challenges.

What happens when there is an imbalance between the id, ego, and superego?

According to Freud, a healthy personality is formed when there is a balance between these three components.

If the ego can properly handle the demands of the id, the superego, and the real world, a well-adjusted personality results. A person with a strong ego, capable of balancing the id and the superego, is more likely to have a healthy personality. Freud believed that imbalances in this system can cause problems like neurosis, anxiety, or inappropriate behaviors.

Freud also stated that mental health issues such as anxiety and depression can occur when the ego is unable to properly manage the id's impulses.

For example, if the id is too dominant, a person might act in an impulsive, uncontrollable, or even illegal way, without considering whether their actions are appropriate.

On the other hand, if the superego is too strong, a person may become overly moralistic and judgmental, unable to accept anything or anyone they consider "bad" or "immoral." The id and superego are in constant conflict, with the id seeking immediate gratification and the superego pushing for socially acceptable behavior. The ego's role is to find a middle ground, satisfying the id's desires in a way that avoids guilt.

Final Thoughts:

The id is the source of all psychic energy.

The ego develops from the id, helping to keep someone grounded in reality and preventing them from being pulled too far by their desires or moral values. The superego provides a sense of right and wrong, guiding judgment and moral behavior.

Freud's theory offers one way of understanding how personality is structured and how its parts function.

He believed a balance between the id, ego, and superego is essential for a healthy personality.

While Freud's ideas have become less influential, some researchers still find value in his work.

Sauer-Zavala notes that many people have questioned whether personality differences can be accurately explained by sexual and aggressive impulses, and there is limited scientific support for Freud's theories.

Although the ego has a difficult job, it is not acting alone.

Anxiety also plays a role in helping the ego manage the demands of basic urges, moral values, and the real world.

What is self-verification?

What are the processes of self-verification? Why do people self-verify?

The Self-Verification Theory was developed by William B. Swann Jr. in 1983.

He based his theory on earlier ideas, assuming that people form self-views to predict how others will respond and act towards them. The theory suggests that people prefer others to see them in the way they see themselves, even if their self-view is negative. For instance, those who see themselves as likable want others to see them as likable, while those who see themselves as unlikable want others to perceive them that way.

If you feel unable to connect with people, it's not necessarily your fault.

Likewise, if you listen to sad music that makes you feel sad, it's not your fault. Your brain uses a process called self-verification to create a consistent understanding of your daily experiences. There is a scientific reason behind feelings like "why am I in this situation?" or "why did I make the same mistake again?" The negativity in our lives is often based on our perspective and what we choose to internalize. We have a

fundamental need to evaluate ourselves, which starts with loving ourselves before others can love or treat us well.

People verify others based on their natural acceptance.

- People use social interactions to confirm their self-view.
- They seek feedback that supports how they see themselves.
- Participants in studies received reactions that confirmed their self-view.
- Participants remember feedback in a way that confirms their self-view.

The question arises: **why do people self-verify?**

The answer may be to achieve mutual happiness and prosperity. We want to feel good about ourselves, and it is our right to do so. Social psychology has identified ways to feel good about ourselves. To evaluate ourselves positively, we need to develop a clear understanding, which leads to happiness and success.

Self-verification theorists suggest that people seek predictability and control, which help them feel more secure.

In contrast, those who focus on positivity believe people choose interactions to feel good. Two studies tested these ideas by looking at how participants chose interaction partners. The results showed that both positivity and self-verification played a role in participants with positive self-views choosing partners who liked them. However, the cognitive processes behind self-verification best explained why people with negative self-views chose partners who viewed them negatively.

The reason for the above thought is given below:

people prefer others to see them as they see themselves, even if their self-views happen to be negative. For example, the people those who see themselves as attractive, friendly and appealing want others to see them as such and people who see themselves as unfriendly, irritable, repellent want others to recognize them that way.

Pre-conditioning and its sources

- Sometimes we assumed something about our desire on the basis of prevailing notion about conception or the belief about something.
- It comes from what we hear, read in the magazines, parents or grandparents tell us, friends talk about, watch on the electronic media etc.
- Sometimes We are not interested in self -verification of the desire in our own rights, we may not even know whether they 're ours or not!
- Mostly we spend our entire lifetimes accumulating desires and trying to fulfill them that is actually not ours nor even know that what we will be the outcome of fulfillment of our desire.
- When our activities are not guided by our natural acceptance, then they are guided by preconditioning and sensations.
- Sensation and Preconditioning influence our imaginations.

For better understanding of this concept, we can take reference of the

attribution theory:

ATTRIBUTION THEORY

DEFINITION

Attribution theory believes that people attempt to understand events and actions by attributing intentions, beliefs, and feelings to the events. It also holds that we tend to place causation into two categories: internal (dispositional) factors and external (situational) factors.

EXAMPLES

Actor-Observer Bias

The actor-observer bias is the tendency for people to attribute situational factors for their own behavior, but more trait-based attributions for others.

Self-Serving Attribution

People have a basic psychological need to view themselves in a positive light. In fact, being negative towards oneself is a depressive symptom and can be psychologically unhealthy.

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Wealth and Prosperity

WEALTH

- Plathora of money, belongings and valuable assets.
- Material gain
- Taking the total market value of all tangible (building, land, furniture, machinery, etc.) and intangible (goodwill, reputation, trademark, patents etc.) assets owned after subtracting all debts.

PROSPERITY

- Plathora of material possessions, money along with health and happiness
- Not only material gain but also possesses family, friend, healthy body with peace of mind.
- Example: A person who has immense money to spend, all kind of luxury and facilities he avails and living a peaceful life and has a healthy body.
- Happy with every aspect of life

RIGHT UNDERSTANDING

First, we need to understand what the areas of our Gross misunderstanding are:

1. Maximization of sensual enjoyment
 2. Extreme desire for physical facilities
 3. Desire for maximum profit and domination
 4. Differing opinions about reality and relationships
- a. Now the question is what to do as a human being?

Assurance (Ashwasti) – Clarity about what a person wants to do

Satisfaction (Tripti) – assurance for harmony

Universal (Sarvbhaum) – The thing is same for all

- b. Is excitement for sensation leads to happiness?

Physical thing → Contact with senses of body $\Longrightarrow$ Sensation (info from body)

→ Tasted by self (I)

If taste is favourable $\Longrightarrow$ Happiness (Temporary)

If taste is unfavourable $\Longrightarrow$ ~~Unhappiness~~ (Temporary)

Sensation of Sound, Touch, Taste, Smell, see

Topics: Food, Sleep, Fear/Security, Sex

Sensation can be a source of excitement. Since it only provides temporary happiness, one gets bored, keeps changing from one sensation to another.

Role of sensation or right utilization of sensation

- c. To keep body in good health
- d. To communicate in order to understand (& help other understand)

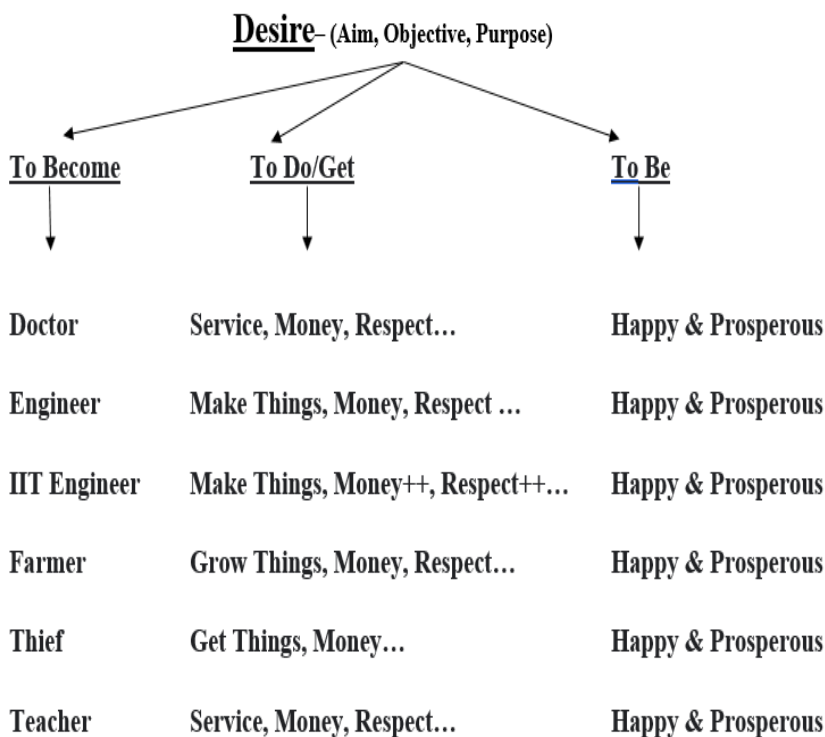
Sensation in animal $\longrightarrow$ naturally restrained (by nature)

Sensation in human being $\longrightarrow$ can do right utilization of sensation only if one has the right understanding

Body is an instrument of the Self (I)

Role of body or right utilization of body

1. To communicate in order to understand & help other to understand
2. Labour in order to obtain necessary PF for the body
3. For ensuring continuity of Human Tradition (new body)



The meaning of Right Understanding is based upon acceptance.

This is when you are accepting the things in life that truly exist, for example suffering. You are meant to feel suffering and joy. You only have one life to live; learn to accept the obstacles that you get in your ways. One needs to do hard work to remove obstacles and to get rid off negative thoughts. It can happen only when you replace your negative thoughts with positive one. Wrong thoughts can involve hatred, jealousy and desire. Right thoughts can involve forgiveness and kindness.

Relationship and Physical Facilities- the basic requirements for fulfillment of aspirations of every human being with their correct priority:

Three most valuable things are needed in order to fulfill basic human aspirations:

- Right understanding
- Right relationships
- Physical facilities

The happiness (mutual fulfillment) and prosperity (mutual prosperity) are our basic aspirations. Happiness is ensured by the relationships with other human beings or with the other elements of nature and prosperity is ensured by working on physical facilities along with mental peace and the feeling of happiness.

The world today is extortionately full of with large numbers of problems and issues. While the manners in which these problems are identified, understood, expressed and treated to solve them, are thankworthy. The civil societies in the world over are engaged in trying to solve them.

To grasp the concept of ‘Happiness’ and ‘Prosperity’—lets have a look on the critical appraisal of the current scenario:

If we talk about two major problems we see at the societal level: poverty and unemployment. When one studies the situation, we are in today, we arrive at the following:

PROBLEMS At the level of Individual:

On one hand humans have unhappiness, dissatisfaction, exploitation, lack of hope about them, and on the other hand they’re faced with sovereignty and other problems. Even after getting every physical and medical facilities, the health of the body is steadily declining and find themselves surrounded by so many problems and have even come to believe that there are no solutions of their problems at all.

PROBLEMS At the level of Family:

Some common challenges family face are separation, parenting issues, pressure at work, unemployment, financial problems, illness or disabilities, one sees complaints, fights, inter-personal tensions, injustice, hatred, exploitation which ultimately lead to disintegration and the feeling of being underprivileged of material facilities even after numerous attempts to solve these problems.

PROBLEMSat the level of Society:

Problems are visible in the form of proneness to grab hold of the things or facilities from one another, opposition, exploitation, struggle, war, poverty and unemployment. There are several steps have been taken to establish harmony among every individual, but expected result of being successful is not obtaining.

THE COMMON PROBLEM THAT WE HAVE SEEN HERE IS UNEMPLOYMENT AND EXPLOITATION.

At the level of Nature/environment:

Problems evident in the form of disparity, pollution, uneven distribution of physical and ecological resources, the fertility of the soil is decreasing. As a result, one is unable to find happiness within and continually suffer from a sense of lack of prosperity. In such case individuals are showing helplessness in contributing towards the real progress of self as well as community as a whole. Hence financial gain is the only focusing area for every individual now a days.

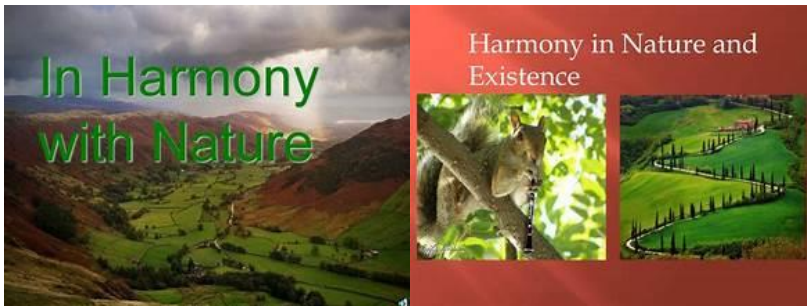
SOCIETY AND HUMAN ASPIRATIONS:

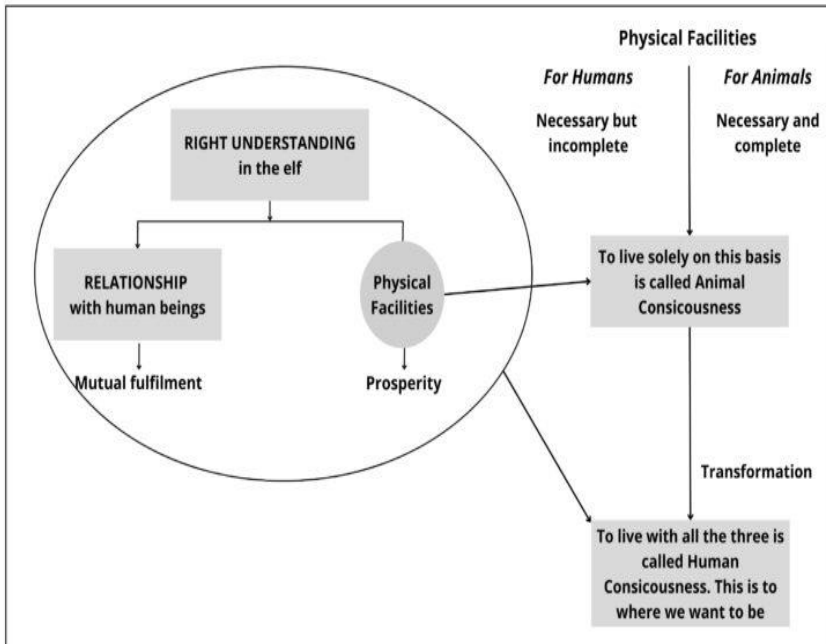
In any society there will be three systems- i) Education, ii) Government and iii) Industry. For the wellbeing of the society these three systems need to work together. If we look at basic human aspirations, the answer what we get is we need happiness. However, to get it we need money. But when you ask how much money? The answer is not that easy. We see that some of our desires or wants are to do with physical things. We call these 'Physical Facilities'. We have desires which are other than physical facilities too. Now, here is a set of proposals:

1. Physical facilities are necessary for human beings and they are necessary for animals too.
2. Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans.

However, the current society seems to be industry driven. In such situation, goal of education is to catering the needs of industry; thereby students are running money and career.

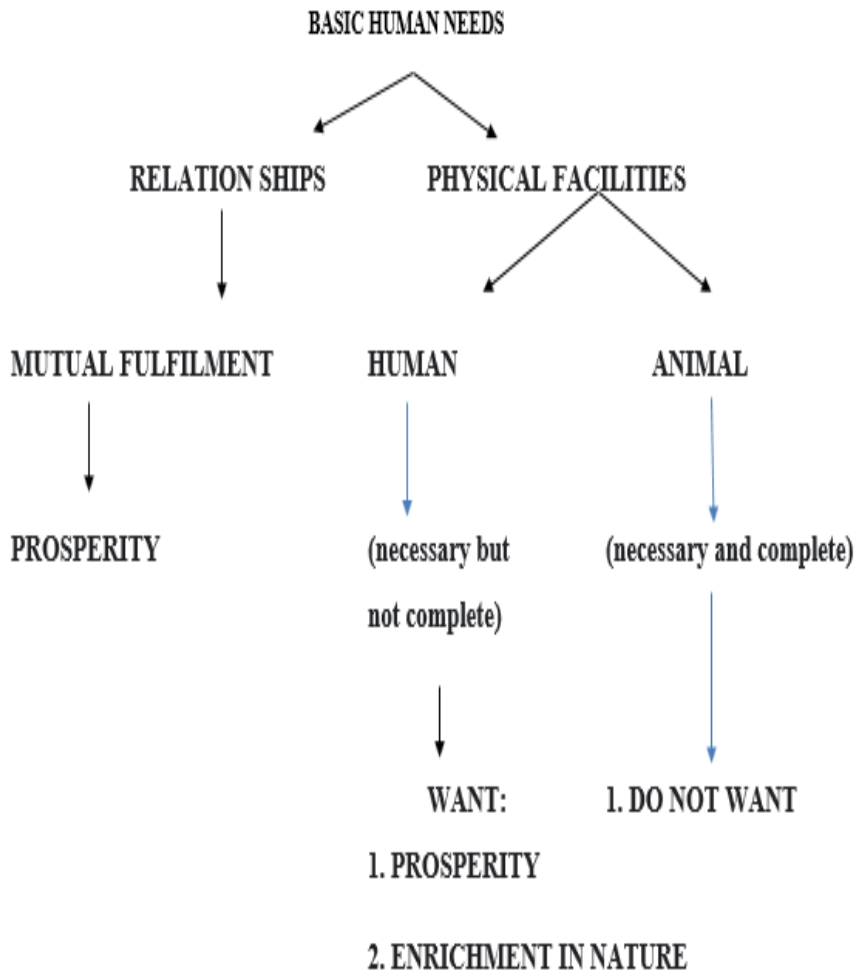
1. **Method to fulfill the human aspirations:
understanding and living in harmony at
various levels**





- ✓ The need for right understanding ·
- ✓ Resolve the issues in human relationships ·
- ✓ Be prosperous ·
- ✓ Enrich Nature ·
- ✓ Work out our requirements for physical facilities

**LET US LOOK AT THE FLOWCHART TO UNDERSTAND
THE BASIC HUMAN NEEDS IN A BETTER WAY:**



1. RIGHT UNDERSTANDINGS

(need to learn and utilize our intelligence)

2. INTERPERSONAL RELATIONSHIP

(at home, at the workplace, and in society)

3. PHYSICAL FACILITIES

(physiological needs)

Let's discuss about the Happiness and Excitement

Happiness comes from connecting with others, contributing to something meaningful, dealing with the world around us, and even from the food we consume.

However, society has pushed us in the opposite direction. We need to reconsider what we drink, what we eat, how we live, how we play, what interests us, and most importantly, how we relate to our friends, family, and the society we live in.

According to the Longman Dictionary, "excited" refers to a feeling of great happiness and interest because something good is about to happen.

In contrast, "happiness" is simply defined as pleasure. Looking at these emotions from a poetic perspective, excitement feels like a powerful wave that overwhelms us, leaving us both exhilarated and drained. The thrill of the moment—whether it's fun, exciting, or filled with adrenaline—vanishes as soon as the event ends.

Happiness, on the other hand, is more peaceful and steadier.

It's like floating on the surface of a calm lake, surrounded by beautiful mountains, feeling content and satisfied. Although this feeling eventually fades when we return to the land, it lasts much longer than the fleeting rush from intense emotions. In simpler terms, happiness can exist in our daily lives. Even when nothing exciting happens for a while, we can still

feel happy and fulfilled by being in the right place, doing things we love, and being around people who make us feel safe. That's why we often choose happiness over excitement in life. If our lives are aligned with our true selves, they can bring us joy and satisfaction every day—like enjoying a morning cup of coffee or reading a book before bed. These small moments can be deeply satisfying, and exciting events can add more flavor to our lives.

UNIT 2

Understanding Harmony in the Human Being - Harmony in Myself!

****Human Beings****

Before we can understand human value or the concept of harmony, we need to first understand what it means to be a human being.

A human being refers to a person—whether male, female, or child—or a member of the species **Homo sapiens**, who has advanced mental capabilities. Unlike a machine, the human body does not function solely based on chemical and physical laws. Therefore, humans are regarded as the most valuable creation of God among all living beings on Earth.

****Harmony****

A human being is made up of both the body and the soul.

So it is natural that there should be perfect harmony between these two aspects to lead a happy and peaceful life. Just as in nature, we must maintain balance and harmony in life. Many beliefs, such as the concept of yin (female or moon) and yang (male or sun), emphasize this idea of harmony. For us, harmony means the unity of two or more souls, thoughts, opinions, or feelings, coming together as one.

****Humanistic Constitution****

****Harmony at Various Levels****

1. Harmony within Oneself
2. Harmony with Society
3. Harmony with Nature

Let's focus on harmony within oneself.

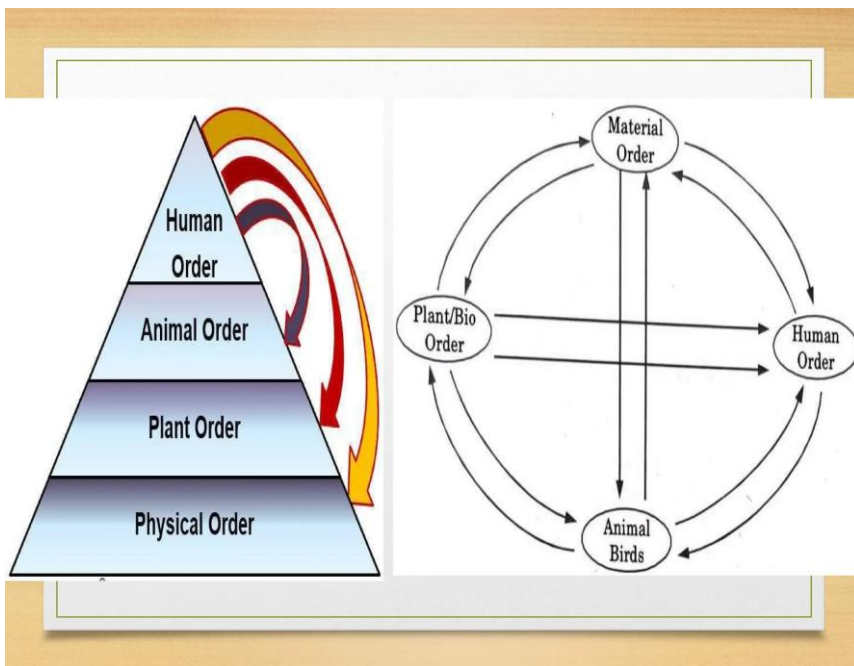


Before we can talk about this, we must first understand who we are. We need to ask ourselves: What are my strengths and weaknesses? What do I want to become? What do I expect from society? And what can I offer to society?

To answer these questions, we must observe and evaluate ourselves thoroughly with a clear and unbiased mindset.

The great spiritual leader and teacher Swami Vivekananda often began his talks with the words, “Know thyself.”

Happiness is experienced through interpersonal connection, through individual contribution, through our ability to cope with the world around us and also the food we eat. Society has driven us to do just the opposite. We have to rethink what we drink, what we eat, how we live, how we play, what interests us and ultimately how we interact with our friends, family and society.



As the Longman Dictionary defines it, 'excited' is the feeling of being very happy and interested because something good will happen, whereas 'happiness' is merely defined as pleasure. If we look at them more poetically, excitement is an intense feeling that comes like a wave, crushes us, and leaves us wet and cold. The moment itself is still fun, awesome, anticipated, and full of adrenaline, maybe. But this mixture of feelings leaves as soon as the occasion ends.

Happiness, on the other hand, is more serene and stable. It's more like floating on the lake's surface, surrounded by the beautiful mountain scenery, feeling pleasure and satisfaction. Sure, it also ends at some point, as we reach the shore and stand on the ground, but the feeling lasts longer than those induced by crashing waves. In other (less metaphoric) words, happiness can exist in our everyday lives. Nothing exciting might happen for a while, but we still feel happy and content by being where we want to be, doing things we love to do, and being around people who make us feel secure. That's why we seek happiness rather than excitement in life. Our lives, if they're the right ones for us, can bring us happiness and pleasure every day — that way even little things like having a morning

coffee and reading a book before sleep can be quite satisfying, and exciting occasions might bring much more flavour and spice to our lives.

HUMANISTIC CONSTITUTION

Harmony at various level :

1. Harmony within Oneself
2. Harmony with Society
3. Harmony with Nature

Let us discuss about harmony within oneself. before talking about harmony within oneself, first we need to know who am i? What is my strength or weakness? what do i want to be? what do i want from the society? and what can i give to the society?

To answer all those questions, we need to observe and evaluate ourselves very keenly with right understandings without being biased of own self.

The great saint and preacher Swami Vivekananda always used to start his sermon by saying “know thyself”.

****Introspection****

- Introspection is the process of examining one's own thoughts and feelings.
- In psychology, this involves observing one's mental state. In a spiritual context, it refers to reflecting on one's soul.
- It involves observing, evaluating, and understanding one's own mental and emotional processes, such as thoughts, feelings, and ideas.
- Self-introspection plays a vital role in achieving harmony within oneself.
- In times of crisis or when faced with the threat of death, only introspection can bring about inner peace and harmony.

****Introspection and Buddha****

The method of introspection used by structuralists was an effective way to gather information about oneself, much like the five senses.

According to the Buddha, introspection is a way of looking within to develop inner spiritual growth. This method, which is part of Buddhist psychology, still has relevance in Western psychology despite criticism from behaviorists. The main reason for rejecting introspection in Western psychology is the belief that the data collected through this method may not be reliable. In other words, psychologists are concerned that people may not be able to provide accurate accounts of their own feelings, such as happiness, fear, helplessness, anger, or sorrow.

Spiritual Activism is a practical path for self-improvement, aimed at helping individuals achieve liberation from suffering and find inner peace.

Its goal is to guide each person toward spiritual contentment and freedom. According to Buddhism, anyone can reach this level of mental clarity by developing their mental abilities. The technique used in this process is based on the idea that "the self should be reflected by the self" and "the self should be measured against the self."

The first structured studies of the human mind were not strictly scientific, as science as a formal discipline developed only in the 17th century CE.

Intellectual culture in Europe, however, began much earlier, dating back to the 5th century BCE.

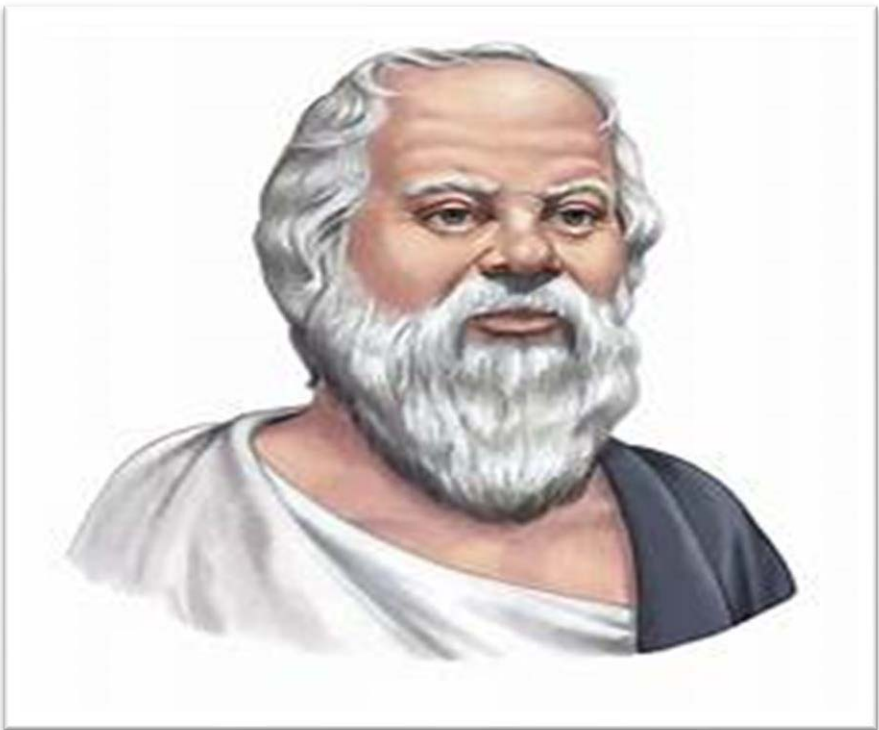


The method of introspection used BY structuralisms was a successful way to collect information about oneself in addition to information obtained from the five sensory organs: eye, ear, nose, tongue and bodily contact according to the Buddha. In Buddhism, introspection is the method looking into ONE'S mind in order to develop spiritualiy inside. This method, adopted in Buddhist psychology has still value in western psychology in spite of the criticism it has received from behaviorists. The major reason to reject introspection in western psychology is the belief that data obtained with this method are not reliable. In other words, psychologists have been worried that individuals cannot provide reliable data about the feelings they experience, like happiness, fear, helplessness, anger, sorrow, etc. Spiritual Activism is a practical path of self-cultivation for gaining liberation from TORMENT and suffering. Its aim is to lead each individual to spiritual contentment and freedom AS A method for achieving this goal. To Buddhism, anyone can reach this mental ability by developing his/her mental capabilities.

The technique used in this way is known as a method where “the self ought to be reflected by the self” and “the self ought to be measured against the self”.

The first structured examinations of the human mind were not strictly scientific, because science wasn't developed as a distinct discipline until the 17th century CE. European intellectual culture itself began much earlier, back around the 5th century BCE.

Introspection and Socrates

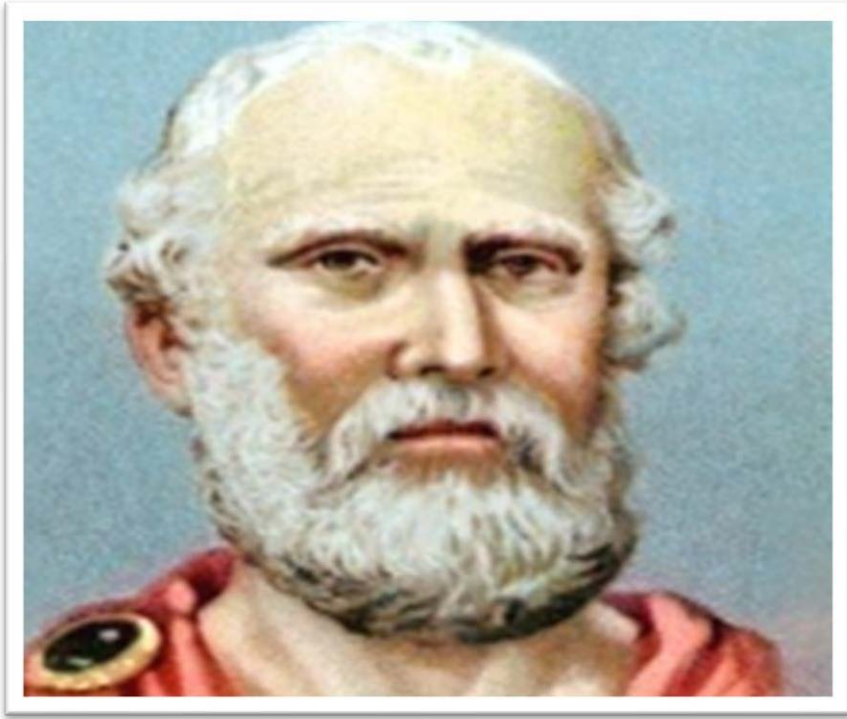


The study of the human mind has its roots in ancient Greek philosophy, beginning with Socrates (469–399 B.C.E.). Socrates, often regarded as the founder of Western philosophy, emphasized the idea of "know thyself," which is one of the oldest expressions of wisdom in Greek thought. What does "know thyself" truly mean?

ocrates' famous statement, originally said by the Oracle of Delphi, encourages the idea that truth lies within us.

In modern psychology, the process of examining one's own feelings and thoughts is called introspection.

Introspection and Plato

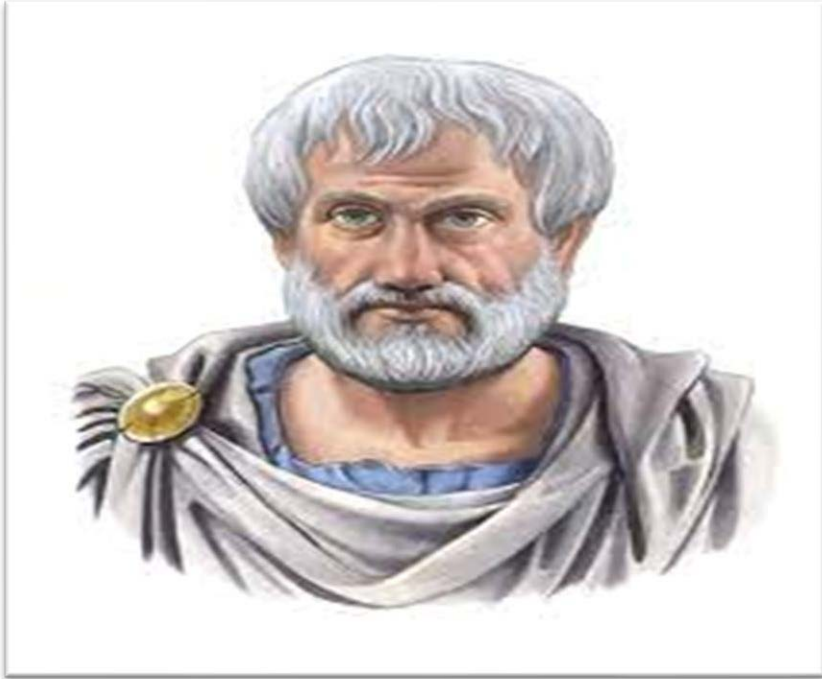


Plato (428/427–348/347 B.C.E.), a student of Socrates, believed that introspection was one of the most important activities for human life.

Introspection remains a fundamental concept in psychology. Almost all of our knowledge about Socrates comes from Plato's writings, which also include his own philosophical ideas. Plato was deeply interested in how humans can gain knowledge, especially how they can access truth. He argued that if moral, scientific, and philosophical truths exist, then they must be knowable. His solution was that reason and logic are the ways to uncover these truths.

The exploration of the human mind did not end with Plato.

Introspection and Aristotle



One of his most notable students, Aristotle, continued this line of thought. Unlike Plato, Aristotle focused more on finding clear and concrete answers to his questions. While Plato thought that the mind functioned through interconnected components that produced thoughts and memories, Aristotle aimed for more precise explanations. He developed a theory called associationism, which proposed that ideas and concepts are connected through associations such as thinking, learning, and memory.

Lord krishna

Lord Krishna emphasizes performing one's duty with sincerity and responsibility. *Dharma* represents moral conduct, ethical responsibility, and social harmony—core universal values guiding personal and professional life.



“It is better to perform one's own duty imperfectly than another's duty perfectly.” (*Gita* 3.35)

Krishna teaches action without attachment to results. This reflects values of **selflessness, integrity, and dedication**, encouraging individuals to act responsibly without greed or fear.

Krishna stresses mastery over desires, anger, and ego, promoting **self-discipline, emotional balance, and inner peace**. Krishna speaks of balance between humans and nature, supporting **sustainability and coexistence**, a vital global value today.

Swami Vivekanand



Vivekananda emphasized self-belief as the foundation of character and success. He taught that recognizing one's inner strength leads to confidence, responsibility, and ethical living.

“Arise, awake, and stop not till the goal is reached.” Vivekananda advocated universal brotherhood and social unity. His belief in service to humanity (*Daridra Narayana Seva*) reflects values of trust, mutual respect, compassion, and responsibility, which are central to harmonious family and social relationships. He strongly emphasized character building through education. According to him, true education develops moral strength, integrity, and ethical conduct rather than mere intellectual knowledge, aligning with the UHV focus on ethical living. Vivekananda viewed all life as interconnected. His philosophy supports coexistence, sustainability, and respect for nature, reinforcing the UHV principle of harmony at the level of existence.

HARMONY WITH SOCIETY

- Service to man is service to God. True service has twin benefits- it makes you happy and gives happiness to others.
- HENCE offers service to the society and receives the love of God.

HARMONY WITH NATURE

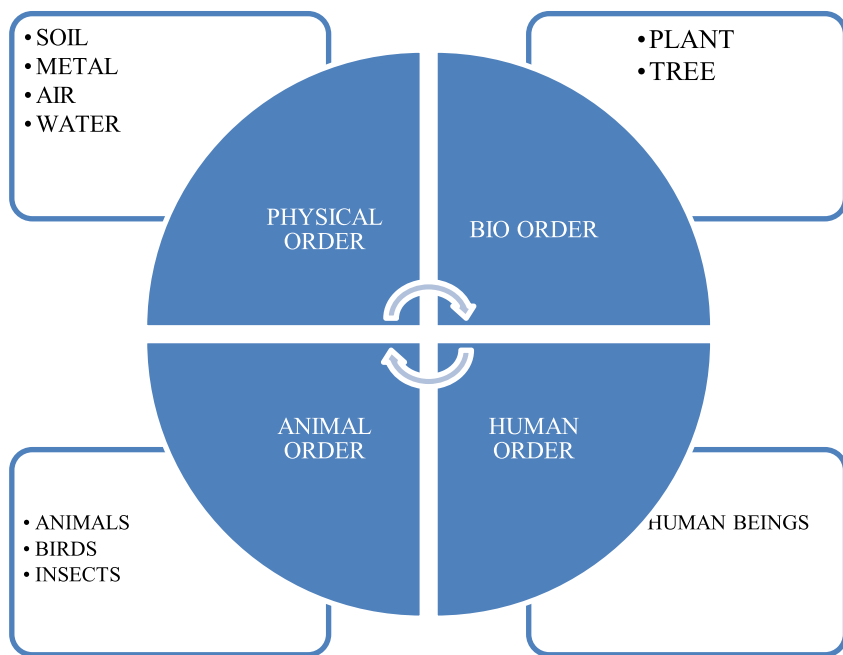
- Man is a single entity with nature. We can not separate ourselves from nature. and still we have the scope to control, evaluate ourselves before doing any action towards the destruction of nature.
- At the first stage humans acted on the basis of his/her understanding, sensation, and awareness like any elementary part of nature. gradually when the mind developed in him/ her, he/ she started acquiring selfish properties. and the first step that was taken to move away from nature. At this point of time the problem arose.

The person who lives in harmony with himself / herself, lives in harmony with universe.**First of all creates harmony in your mind and say: “YES I AM AT PEACE”**

NATURE = COLLECTION OF UNITS

Air, Water, Trees, Soil, Animal body , Birds , Animals, Human body,

Self(I), Human Beings, Earth, Sun, Moon, Metals.All units can be categorized into 4 orders:



On closer observation, we can see that every human being aspires for a happy life, and for that all human beings must have to live in harmony with nature. At an individual level, happiness is harmony and integration among all four dimensions within the self - thought, behaviour, work and realization. At the level of society, individuals aspire to ensure harmony and integration among four levels - Individual, Family, Society and Nature. This is the aspiration; this is the desire, this is the innate need of every human being, regardless of age, gender, caste, creed, nation and beliefs.

LET’S HAVE A LOOK INTO THE TABLE BELOW:

ORDER	MATERIAL/ PHYSICAL (Padartha Avastha)	PLANT/BIO(PR ANIC/Prana Avastha)	ANIMAL (Jiva Avastha)	HUMAN(Knowl edge)/(Gyana Avastha)
Things (Vastu)	Soil, Air, Water, Metals	Plants, Trees, Shrubs, Herbs, Bushes	Animal Body+ ‘I’	Human Body+ ‘I’
Innetnes s (Dharm)	Existance	Existance+ Growth	Existance+ GrowthZZZ	Existance+ Growth
Natural Characte ristics (Swabha va)	Recognition/F ulfilment	Composition/ Decomposition+ Respiration+ Nurture+ Producer	Composition/ Decomposition+Respira tion+Adaptation+ Consumer+ Cruelty	Composition/ Decomposition+ Respiration In Body+Adaptatio n+ Consumer+ Selection In ‘I’
Activity (Kriya)	Provider Of Basis For Movement+C omposition/ Decompositio n	Respiration+Prot ector Against Heat Inside The Earth As Well As From The Sun+ Food Provider	Enrich Soil+ Pollination+ +Assumption	Destruction+ Need For Realization & Understanding+ Reaction +Response+Need s Physical Facilities + Relationship + Right Understanding/ Knowledge Of Perseverance(Dh irta:Live In Harmony Without Any Stress/ Anxiety), Bravery (Virta:Ready To Help Others & Live In Harmony), Generosity(Udarta:Ready To Invest Wealth And Body To Help Others & Live In Harmony)+Mutu al Fulfilment

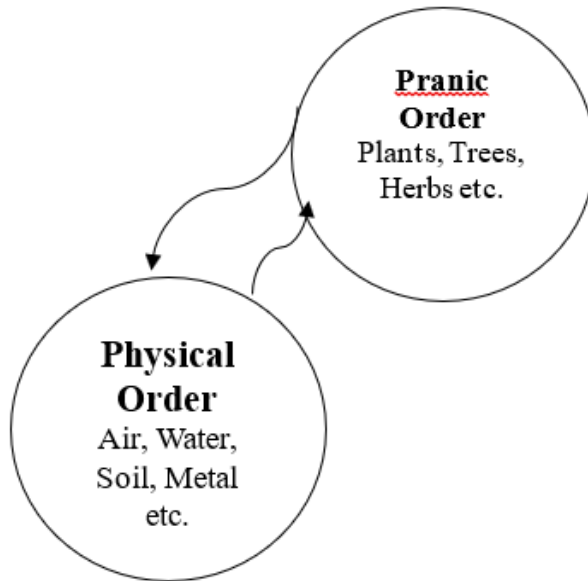
If we look into the given chart, we can easily find out that each order has its own value. There is relatedness and dependency upon each other

within the community. If one is removed from the community then all other will be affected. Thus, they all are interdependent.

Between Physical Order and Pranic Order

Mutual fulfillment

1. Cyclic, interconnected, interdependent
2. Every unit is enriched

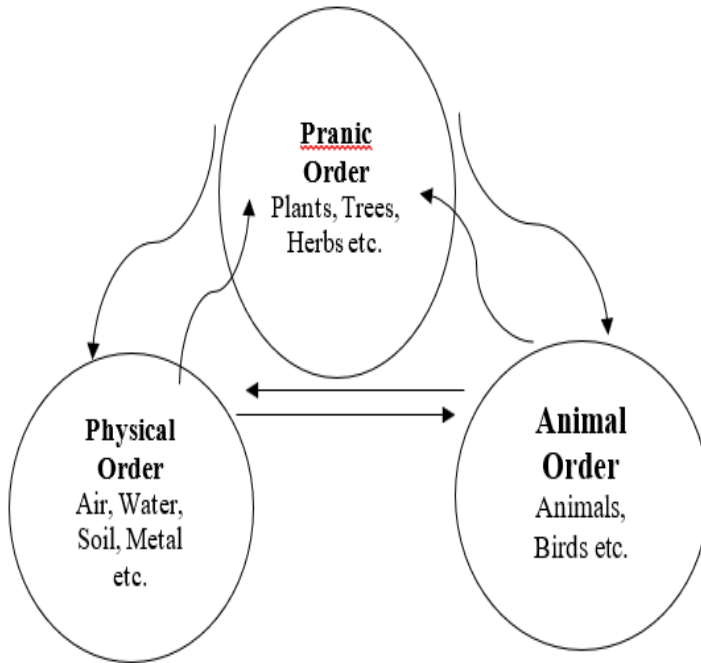


And there is abundance of Physical order for the Pranic order to thrive

Between Physical Order, Pranic Order and Animal Order

Mutual fulfillment

1. Cyclic, interconnected, interdependent
2. Every unit is enriched



And there is abundance of Physical order and Pranic order for Animal order to thrive

Physical Order, Pranic Order and Animal Order are fulfilling for Human Order, but Human Order (without right understanding) is not fulfilling for any of the 4 orders. Human beings have natural acceptance to be mutually fulfilling **With right understanding**,

Physical order, Bio order, Animal order are enriching for Human order. But Human order without right understanding does not fulfill any of the four orders.

- Quantity of units in each order
Physical >> Plant >> Animal >> Human
Quantity as per overall enrichment of the whole; and availability of sustaining resources (e.g. number of bees)

- Dependence of each order is on all previous orders

- Order of appearance of orders
Physical Plant Animal Human



Let us discuss about the activities of animal order

Animal Order helps the Material Order by enriching the soil through excreta. It also assists the Plant Order through pollination. Thus, all three orders are mutually interdependent and coexist with mutual fulfillment.

Animal Order (Jiva Order) includes all animals, birds, and insects, ranging from unicellular to complex beings (Body + I).

The Animal Order enriches the soil with its excreta, which provide nutrients to plants. In turn, the plant or bio-order supplies food for animals, birds, and fish. Additionally, the Animal Order aids in the pollination of flowers belonging to the pranic order.

There is an exception, TARDIGRADES, also known as ‘water bears’.

These organisms are only a millimeter in length and live deep in the ocean. They can survive without food and water for up to 30 years, and they can endure extreme conditions such as absolute zero temperature, boiling water, and even the vacuum of space. They are called polyextremophiles because they thrive in extreme environments.



Animal conscience vs Human Conscience

he difference between the 'I' and the Body in animals and humans is significant.

While the Body of both animals and humans performs similar functions, there is a vast difference in the conscious activities of the Self. In animals, the 'I' is limited to selection, taste, the will to live, and traits like cruelty or non-cruelty. For example, a cow feels content when provided with fodder, but it does not consider where the fodder comes from or who grows it. It simply needs food to survive. In contrast, humans desire various tastes and possess a will to live in happiness.

Animals have the ability to assume, recognize, and fulfill needs, but they lack reasoning and knowing.

For instance, a dog may bark at a stranger, assuming that the person is a thief, but it does not bark at someone it sees regularly, regardless of whether that person is good or bad. This is because animals lack the capacity for reasoning.

Animals also follow breed conformance, meaning they act according to their lineage.

For example, a puppy does not behave like a cub. A calf, for instance, does not eat meat.

In humans, the process of desiring, thinking, selecting, and tasting leads to understanding and realization.

The human 'I' includes the will to live in happiness rather than just survival. Instead of traits like cruelty or non-cruelty, humans possess characteristics such as bravery, perseverance, and generosity. Additionally, humans have reasoning skills and can engage in knowing, which is absent in animals.

Human conformance is largely based on values, not on breed.

A doctor's son, for example, does not necessarily think or behave like his father.

Human Beings: Our State Today.

ORDER

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

According to the above table,

Being able to survive alone is not enough for us; our innate need for continuous happiness is essential.

- ✓ We cannot live alone with cruelty or without cruelty, but we must live with perseverance, bravery, and generosity.

- ✓ Our basic needs are not only physical comforts; we also require meaningful relationships and a correct understanding of the world.

Unfortunately, as human beings, we are living in the left column of the table, which represents animal consciousness.

On the other hand, our natural acceptance means that we should live according to the right column, which represents human consciousness. We are not using our knowledge to distinguish between right and wrong ways of living and are instead living in ignorance with animal consciousness, forgetting that human order is based on knowledge.

The way forward is for mankind to move from animal consciousness to human consciousness and develop the right understanding.

The transition from animal consciousness to human consciousness is the foundation for values and a value-based way of living.

Here are the basic differences between animal and human consciousness:

Sl. no.	Animal conscience	Human Conscience
1.	Giving all priorities to the physical facilities only for survival	The first priority followed by mutual fulfillment with right understanding, relationship with other human beings and nature, Physical facilities,
2.	Physical facility is necessary as well as complete.	For human beings it is necessary but not complete.
3.	Working only for physical facilities is living with Animal Consciousness.	Living with all 3 components: a. Right understanding b. Relationship c. Physical facilities

For Animals:

Animals have less cognitive ability, such as reasoning, problem-solving, planning, abstract thinking, understanding complex ideas, and learning from experience.

Animals require physical things to survive, mainly to take care of their bodies. They look for food when they are hungry, search for partners, and once their hunger is satisfied, they eat without concern. Therefore, as long as animals have the physical necessities, they are largely content. They do not desire things like knowledge, a peaceful society, or to become an MBBS.

For Humans:

Humans have a remarkable cognitive capacity, which is a major achievement of evolution.

While physical facilities are necessary for human beings, they are not sufficient on their own to fulfill our needs. Our needs go beyond just physical comforts. We all have other desires and plans, such as going to a movie, reading a book, attending college, watching TV, or spending time with family and friends. This list is endless. Therefore, it is clear that while physical facilities are necessary for us, they are not complete on their own. Hence, for animals, "physical facilities are necessary and complete," whereas for humans, "physical facilities are necessary but not complete."

Comprehensive human goals:

To achieve comprehensive human goals following values are needed:

1. Right understanding (Samadhan) in every individual
2. Prosperity (Samriddhi) in the family
3. Fearlessness (Trust) in the society
4. Co-existence in nature

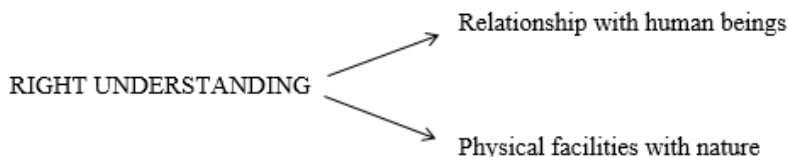
Let us understand each of the terms very clearly:

This aspect of society aims to create 'right understanding' and 'right feelings' in individuals, which is referred to as Samadhan.

Our basic desire is happiness and prosperity. We must understand how to attain happiness. And we can only realize this goal through right understanding. Our relationships with others help ensure happiness and provide the physical comforts and resources needed for prosperity. Prosperity is achieved by recognizing and fulfilling our needs.

Right understanding is gained by using intelligence efficiently.

Good relationships are built by developing interpersonal connections in the family, workplace, and society. At the same time, our physiological needs are the basic necessities and comforts in life. When a person feels that they have all the comforts and facilities they desire, it indicates they are prosperous.



To ensure harmony with all parts of nature, we must feel connected to others.

This connection can be achieved through right understanding. By wishing for the happiness of others and accepting their differences, we can feel a sense of connection, leading to a happy and harmonious life without fear. When we feel connected to others, a sense of assurance and trust naturally develops among society members.

Unfortunately, people in society often become selfish, leading to a loss of the feeling of oneness.

This causes disharmony, conflict, and eventually destruction, which is the main barrier to forming a global family today.

Co-existence fosters good relationships, trust, connection, respect, and complementarity among all members of society and nature.

This is a fundamental need in human civilization. If we look closely, we can see that harmony in society starts from the individual by ensuring right understanding and gradually expands to the world family. In this context, it is important to understand the five dimensions of human effort:

1. Education and right living (Siksha & Sanskar)
2. Education is essential for understanding harmony at all levels of life
3. Right living is necessary for commitment and preparedness to live in harmony at all levels of life
4. These help create right understanding and right feelings
5. Health and self-regulation (Swasthya & Sanyam)

Self-Regulation (Sanyam) & Good Health (Swasthya)

Self-regulation refers to the ability to monitor and manage your energy, emotions, thoughts, and behaviors in ways that are acceptable and lead to positive outcomes such as well-being, loving relationships, and effective learning. The body functions in harmony when all its parts work together in alignment with the self. This ability plays a key role in how we handle stress and sets the foundation for all other activities. To develop self-regulation, it is important to build self-awareness, emotional intelligence, the ability to filter sensory input efficiently, cope with stress effectively, relate well with others, and maintain focus.

In another way, sanyam can be described as the feeling of responsibility within oneself for nurturing, protecting, and using the body properly.

It is also known as self-control, which involves managing one's mind, desires, urges, emotions, and delusions. This leads to the question: How can one control their mind? What does it mean to control the mind? And what is the process for doing so?

In the Bhagavad Gita, Lord Krishna explains to Arjuna: "Arjuna, no doubt the mind is very difficult to control.

However, it can be controlled through constant practice and detachment." (Bhagavad Gita 6:35) Without a sense of detachment from people and things, it is difficult to control the mind.

Here are some ways to help you learn how to control your mind:

1. Practice mindfulness meditation and breathing exercises
2. Avoid things that trigger negative thoughts, such as scrolling through social media
3. Ask yourself reflective questions when you are unsure or confused about your thoughts
4. Develop better self-awareness to identify patterns that lead to unwanted thoughts, such as rumination or a negative attitude
5. Write down your thoughts to release them and express your feelings
6. Talk to a therapist, life coach, or a trusted friend or family member for support
7. Avoid listening to negative or pessimistic people and their advice
8. Practice positive visualization when you feel overwhelmed by unwanted thoughts
9. Control the tendency of your mind and senses that may distract you, such as calling a friend, watching a show, going out, or engaging in promiscuous or inappropriate behavior

Sanyam has a direct impact on your health.

Only when you have complete control over your mind can you truly enjoy good health, and vice versa. The Sanskrit phrase "Sanyam ensures swasthya" translates to the idea that sanyam promotes good health. In Sanskrit, 'Swa' means 'self,' and 'swasthya' refers to the state of the body

where all its parts function as intended. True health, comfort, and satisfaction can only be achieved when one is anchored to the self.

Here are the different aspects that contribute to ensuring swasthya:

1. Nurturing the body: Taking care of your body addresses some of the most essential human needs. Neglecting your meals, sleep, or developing unhealthy habits like smoking can have significant effects on your well-being. It is crucial to nourish your body with proper food, clean air, and sufficient water.

1. Protecting the body: The skin, being the body's largest sensory organ, plays a vital role in protecting the body from external threats. It acts as a protective layer, ensuring you are not immediately harmed by physical pressure or other stressors. Potential threats to the entire body include extreme temperatures, chemical exposure, radioactive materials, arc flash, infectious agents, sparks or flames, falls, and sharp objects. To strengthen the immune system, wearing appropriate protective clothing based on weather and work conditions, and ensuring the right amount of exposure to air, water, and sunlight, is essential.

Following are the needs to protect our body:

Ahar-Vihar → 1. Proper time to rest 2. Limited time of work 3. Body posture, way to work



(Balanced diet)

Shram-Vyam →



Our body functions as an instrument that follows the instructions given by the brain. It is important to understand the purpose for which this instrument is meant to be used. If we use it only for sensory pleasures, it can be harmful. Therefore, we should guide our behavior and work in the right direction.

When we work, the body gets tired.

When we rest, the body becomes ready to work again. However, there is a limit to how much work or rest we need. It is important to ensure that we have the right amount of time, proper posture, and correct ways to work and rest. Also, we must provide hygienic conditions for the body to function well.

Asana- Pranayama →



We know the benefits of physical exercise.

When we do physical labor, some parts of the body may become stressed, while others remain inactive. Through exercise, we can use all parts of the body effectively.

Aushadhi-Chikitsa —→



Even with careful care, the body may require treatment from time to time.

There are several ways to treat the body. Sometimes, a short period without food can help. Choosing the right kind of food can also be beneficial. Proper exposure to air, water, and sunlight can help. Using herbs or medicines may also be effective.

It is important to remember that the body functions in a self-organized way.

We just need to support this self-organization by providing the necessary resources. It is also essential to ensure that the methods used to treat one problem do not cause other problems. Here one thing to understand is that, the system of the body works in a self-organized way and 'I' only need to facilitate the self-organization of the 'body' by arranging for material things. One thing to take care about is that while curing the Body of one problem, we need to choose ways which do not give rise to other problems.

Harmony of the Self with the Body → Harmony in the Body

There is a feeling of responsibility in the self toward the body
– for nurturing, protection and right utilization of the body

Program for harmony in the body

(A) Staying Healthy

- 1 Intake and Daily Routine (Lifestyle)
- 2 Labour and Exercise
- 3 Postures for regulating internal & external body organs
and Regulated Breathing

4 Medicine and Treatment

(B) Bringing body
back to harmony
from temporary
disharmony

(C) Dependence on
drug / machine to
perform a body
function

To use the body properly as an instrument, it is necessary to understand the purpose for which it is meant.

Usually, we think of the body only as a means for sensory enjoyment, which is not correct. We also use the body to exploit others or nature, which is not the right way to use it. The human body is an instrument that helps us gain right understanding and put it into practice in life. We should

also arrange the right equipment and tools to make the best use of the body. These tools can increase the body's efficiency and capacity.

Now the question arises, why are the people not able to ensure the continuity of happiness? What is the way to ensure happiness in continuity?

With the progress in science and technology, there has been an impression that nature exists primarily for human exploitation based on arbitrary human notions. It is believed that nature must be controlled and used for human enjoyment. It is also commonly thought that natural systems are primitive and should be replaced by man-made systems. This is the way many view developments. Similarly, traditional practices are often seen as outdated and should be entirely rejected. This attitude is arrogant.

This is something that must be ensured from within and not obtained from outside. When we attempt to get it from outside, it causes problems. Therefore, the message is that if you try to find continuous happiness from outside sources, you are likely to face failure and difficulties.

Happiness can be achieved through internal dialogue.

The things we need to do are:

1. We must discover our natural acceptance (where we want to reach).
2. We must understand who we are (where we are now).
3. We must ensure the following dialogue and maintain harmony within (evaluate our desires in relation to our natural acceptance):
 - What do I really want to be?
 - What is my natural acceptance?
 - What is my intention?
 - Who am I?
 - What is my desire, thought, and expectation?
 - What is my competence?

Self-regulation is one of the major developmental tasks during childhood.

Sometimes, children naturally develop it by being around self-regulating adults, playing, exercising, spending time in nature, eating healthy foods, and getting enough sleep.

At other times, children may be over-stimulated, surrounded by stressed or dysregulated adults, and may not receive enough exercise, time in nature, sleep, hydration, or healthy food.

These children often struggle with attention, learning, impulse control, and forming relationships.

Self-regulation is similar to maintaining a steady rate of acceleration.

If we want to drive at 25 mph, we must adjust the accelerator to handle changes in the road, incline, and wind. Driving involves making constant adjustments based on traffic conditions and speed limits. Learning to accelerate, brake, and shift gears smoothly takes time and practice. This is much like how children learn to self-regulate.

When it comes to holistic technology, modern technologies and systems are all human inventions created in response to human needs, shaped by the prevailing worldview.

They have been designed and optimized to fit the functions that align with this worldview. To develop holistic technologies and systems, it is necessary to imagine alternative objectives and set evaluation criteria that match comprehensive human goals.

There are three broad criteria to guide the development of such technologies and systems:

- a. Catering to appropriate needs and lifestyles
- b. Being people-friendly
- c. Being eco-friendly

These general criteria can be broken down into more specific ones:

1. Catering to real human needs
2. Being compatible with natural systems and cycles
3. Facilitating effective use of the human body, animals, plants, and materials
4. Being safe, user-friendly, and health-promoting
5. Being producible with local resources and expertise as much as possible
6. Promoting the use of renewable energy resources
7. Being low cost and energy efficient
8. Enhancing human interaction and cooperation
9. In reviewing current management models in various professions, we can say that if we want a deeper understanding of holistic systems, we can learn a lot from nature and traditional practices.
10. With modern advancements in science and technology, there has been an impression that nature exists primarily for human exploitation, based on arbitrary human notions. Consequently, nature is seen as something to be tamed and used for human enjoyment. It is also believed that natural systems are primitive and must be replaced by man-made systems. This is how development is often viewed. Similarly, traditional practices are considered outdated and should be rejected. This arrogant attitude toward nature and traditional knowledge has caused significant harm to humanity in recent times. It is time for us to critically examine these beliefs and correct them based on a proper understanding.

11. In reality, nature not only provides us with sustenance but also serves as a learning ground.
12. Human beings are an integral part of this self-sustaining system, and it is essential to understand its functioning and systems to live in harmony with it. After all, it is through careful study of nature that humans have discovered the laws and principles governing various processes. In a similar way, the systems and cycles of nature should be understood and imitated in human-made designs. Only then can we survive; otherwise, we cannot.
13. Modern technologies are causing environmental problems.
14. We are burning fossil fuels and using other renewable resources to meet increasing human demands, leading to the rapid depletion of natural resources. As a result, there is a growing demand worldwide for alternative renewable technologies and production methods. This situation can be controlled by properly understanding and assessing human needs. We need to focus on developing renewable human technologies and researching eco-friendly technologies for human well-being.

When determining the type of production systems, the key questions to answer are:

- a. What should be produced?
- b. How should it be produced?
- c. For whom should it be produced?
- d. How much should be produced?

These questions have been discussed while studying the harmony in society—human goals and their fulfillment through different dimensions of the societal system.

Therefore, the needs should be determined in line with the comprehensive human goal and fulfilled through human systems defined within this context.

All these decisions should be made based on the availability of local natural resources and expertise to meet the needs of a community. The optimal and efficient use of local resources and expertise, including human beings, animals, air, solar energy, land, water, and other biological and mineral resources.

Economic viability and sustainability.

Priority for local consumption.

Matching the pattern of production with the availability or producibility in the local environment and the pattern of consumption.

Decentralized systems that offer meaningful employment in the community.

Encouraging production by people and not mass production in a centralized manner, as much as possible.

Promoting individual creativity and a sense of accomplishment.

Using people-friendly and eco-friendly technologies.

Ensuring the required quality and quantity of production.

Harnessing recycling, conservation and reuse possibilities

Safe and conducive to the health of persons involved in production as well as others. Ultimately it should be conducive for self-development. To gain an insight into the holistic systems, we have a lot to learn from systems of nature and from traditional practices.

To better understand the complex systems that exist in nature and in traditional communities, we can draw valuable insights from these sources. Typically, these include:

- Systems for collecting, storing, and using water through ponds and other traditional structures
- Traditional methods of agriculture

- Techniques for storing grains and preserving food
- Practices of sharing food and shelter in social and religious organizations, such as the langar system
- Traditional healing methods and health care systems
- Systems like Yoga, Ayurveda, and Naturopathy, along with other traditional health approaches
- Rural businesses that operate within families
- The jajmani system – a village-based relationship model that supports rural self-reliance
- Local crafts and artisanal practices

Creating a holistic community model:

- It is now important that we begin working towards a model of human order at the village level, known as the Holistic Community Model or gram-swarajya, based on a correct understanding.
- Many groups are already actively working in this direction.
- As a result, several technologies and systems have been developed, although full-scale demonstrations of these alternative lifestyles are still in the early stages.
- There is a need for increased and widespread efforts to develop holistic technologies and systems through dedicated research and development, all based on the correct understanding.
- We will share some details about this Holistic Community Model.
- Each of us can contribute by exploring the details further and creating a functional model.

1. Some case studies include: Renewable and Decentralized Energy Technologies

- (a) Biomass-based energy systems
- (b) Tools that help efficiently use human and animal power
- (c) Small-scale wind energy systems
- (d) Micro hydropower generation systems

2. Systems for water conservation and watershed management to efficiently use rainwater and support ecological restoration.
3. Technologies and architectural practices that promote the use of green building materials and energy conservation.
4. Organic and natural farming techniques.
5. Eco-sanitation methods for small-scale wastewater treatment and recycling.
6. Low-cost and energy-efficient technologies for small-scale production systems.
7. Human-centered organizational and management models.
8. Based on the right understanding, guidelines, criteria, examples, and case studies related to Holistic Technologies, Production Systems, and Management Models can be developed.
9. We can also learn from natural systems and traditional practices to create a holistic model of living that ensures harmony at all levels.

Each of us lives on these levels—ourselves, our families, our society, and nature.

We aim to understand each of these elements. By examining ourselves closely, we can identify our actions, decisions, ideas, and desires. This helps us understand our thinking and what we truly want. Human relationships can only be successful if they are based on correct understanding, mutual respect, satisfaction, accurate assessment, and love. After studying nature and understanding its interconnectedness, we also explore the various aspects of human culture, our overall aim, and how to achieve it. Through self-inquiry, we find that harmony in all areas of life is what we truly seek.

1. Harmony within ourselves
2. Harmony in the family
3. Harmony in society
4. Harmony with nature

In harmony within ourselves, there is mutual happiness and a sense of fulfillment.

In harmony within the family, we experience equal happiness and success in our relationships and families.

In society, there is confidence and unity.

In nature, there is harmony and an understanding of interconnected existence.

After achieving this balance at all levels, we can understand our place in nature.

This function of a human being is their value—our worth lies in our engagement with nature. These values are natural and universal. This is, therefore, a holistic way of living.

A holistic approach naturally supports the overall aim of human life. Today, money and industry dominate, rather than people. Our goal is to change this trend. The term "development" is often misused today. Development is now synonymous with the exploitation of nature. Nature is treated as something to be controlled and used for human gain.

Our attitude toward nature has caused harm to human life. Humans are an essential part of nature, and it is crucial that we live in peace with it.

We need to develop holistic technologies and systems that critically assess the strengths and weaknesses of modern technology.

Adopting a healthy lifestyle, properly evaluating needs, and having the right knowledge can help create holistic technologies and systems.

The importance of Holistic Technology:

Correct knowledge helps in developing a holistic vision.

A holistic approach means that the processes and technologies we use should be eco-friendly.

A holistic model naturally supports the overall aim of human life. Modern technology is the result of the human mind. Every invention is born out of growing needs. To create holistic technologies, certain criteria for evaluating technologies are necessary. These general criteria include:

1. Meeting appropriate needs and supporting a healthy lifestyle.
2. Being people-friendly.
3. Being eco-friendly.

With increased use of natural resources, modern technologies have caused environmental problems. We use both fossil fuels and other renewable resources. Natural resources are in high demand globally and are disappearing at an alarming rate. This can only be achieved with proper knowledge and analysis of human needs.

We must focus on renewable energy technology. We must also study environmentally friendly technologies that promote human well-being.

When using technology, we must always keep people's needs in mind.

We must strive to create people-friendly technologies. Since the purpose of technology is to benefit people, this should always be the guiding principle in our efforts. Science and technology are no longer just for human well-being. When we use technology, we must remember to consider people's needs. We must make every effort to create people-friendly technologies. Because the purpose of technology is to benefit people, and this must be maintained in mind while we create a solution. Science and technology are no longer being employed only for human well-being, and this is happening in society as a result of a lack of proper knowledge and appraisal of human needs.

Rather of making technology more human-friendly, we are making it more anti-human. For proper technology use, we must first determine our basic demands via proper knowledge.

As part of a comprehensive strategy, we suggest that the methods and technologies we use should be eco-friendly. A holistic approach allows for flexibility by accepting contradictions and uncertainties.

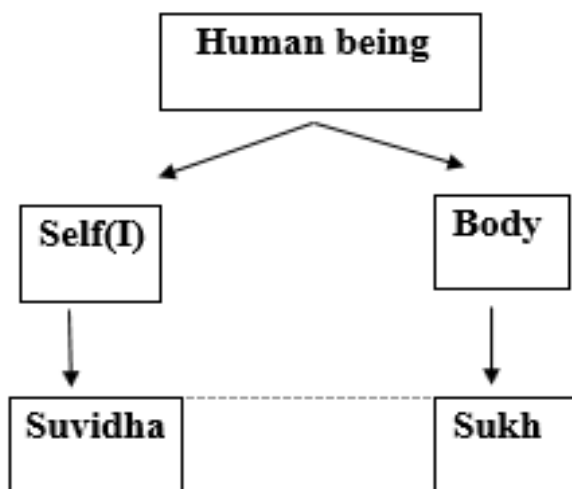
Holistic in Human Values: Holistic in human values means taking into account the connections between various areas of human life and how they affect overall happiness and health.

This approach acknowledges that humans are multi-faceted, with physical, mental, emotional, social, and spiritual aspects that are all linked and influence one another.

Understanding human being as a co-existence of the sentient 'I' and the material 'Body'

A human being is more than just their physical body. They are a combination of a sentient 'I' that includes all feelings, thoughts, and emotions, and a material body that refers to all physical activities and resources available. To understand the co-existence of the body and the self, it's important to recognize that a human being is not just a body but also includes the self, which observes and uses the body. The body is the physical appearance with a specific structure and features.

Let's look at the flow chart:



Suvidha (Facilities) and Sukh (Happiness) are key concepts.

A human being is the co-existence of two entirely different entities: the sentient, non-material 'I' and the physical body. These two have different needs and activities, but they function in harmony through the exchange of information.

The needs of the 'I' can be considered as happiness, while the needs of the body are physical facilities such as food, clothing, and shelter.

Feelings like respect and trust contribute to happiness. Over time, physical needs change from essential and satisfying to unnecessary but pleasant, then to unnecessary and unsatisfying, and finally to intolerable.

Their needs and activities are quite different, but they act in harmony with each other through flow of information.

All the needs of 'I' can be referred to as Happiness, whereas the needs of 'body' are physical facilities like food, clothing, shelter. Feelings like respect, trust give happiness. With time physical facilities successively change from necessary and tasteful => unnecessary but tasteful => unnecessary and tasteless => intolerable.

Happiness is ensured by having the right understanding and the right feelings, while physical facilities are ensured by appropriate physical and chemical resources.

One cannot ensure the other.

The needs of the 'I' are continuous, while the needs of the body are temporary and not continuous.

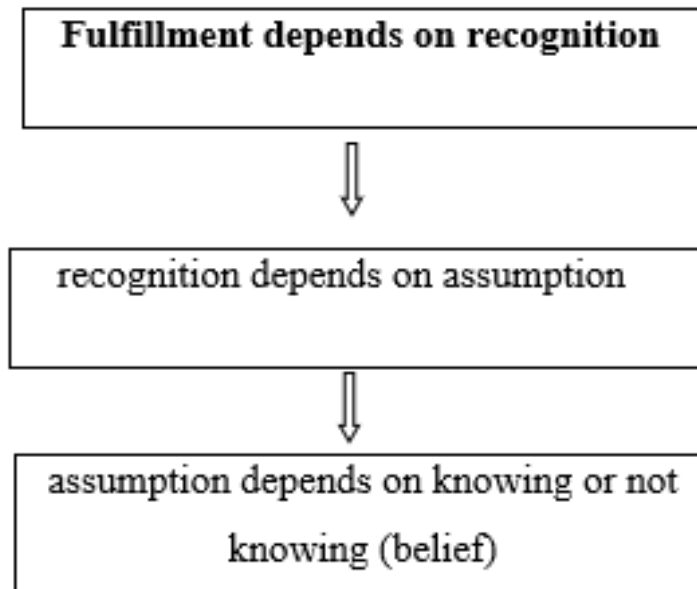
Even air is needed by the body in intervals. Feeling and expressing feelings are two separate things. We desire the continuity of any naturally acceptable feeling but not the continuity of its expression.

The needs of the 'I' are qualitative, meaning they are about quality, while the needs of the body are quantitative, meaning they are about quantity and are limited.

One does not need five kilograms of trust or two miles of respect.

The activities of the 'I' include desiring, thinking, and selecting, while the activities of the body include eating and breathing.

The mode of interaction of the 'I' involves knowing, assuming, recognizing, and fulfilling, whereas the mode of interaction of the body is only recognizing and fulfilling. The following flowchart will help in understanding this better:



If assuming is based on knowledge, then recognition and fulfillment will be correct,

We can categorize individuals into three types:

Sadhan Viheen Dukhi Daridra (SVDD): People who are materially deficient and therefore unhappy and deprived. They lack physical facilities. When a person does not have desired physical resources or suffers from material weakness, they live a life without happiness and may feel poor or underprivileged.

Sadhan Sampann Dukhi Daridra (SSDD): People who are materially affluent but still unhappy and deprived. They have some physical resources but live a life of sadness and may feel poor or underprivileged.

Sadhan Sampan Sukhi Samriddha (SSSS): People who are materially sufficient and therefore happy and prosperous. They have all the needed physical facilities and experience happiness and prosperity. These individuals can be considered materially affluent, happy, and prosperous.

The three basic requirements for ensuring happiness and prosperity are Right Understanding, Relationship, and Physical Facility.

If a person lacks right understanding, they cannot understand the value of their relationship with other parts of nature, which leads to unhappiness and disadvantage.

The question arises as to why people are not able to ensure the continuity of happiness.

Physical facilities are essential for animals, but they are not sufficient for humans. This can be easily verified. There are five key sources of happiness: security, outlook, autonomy, relationships, and skilled and meaningful activity. The context in which a person lives plays a significant role in their happiness. The pursuit of happiness is not just an individual matter. The sources of happiness vary depending on where we find our happiness and how these sources change across generations and cultures. How important are genes in determining our happiness? The same five sources apply: security, outlook, autonomy, relationships, and skilled and meaningful activity. The context in which a person lives is a major part of the story of happiness. The pursuit of happiness is not just an individual matter. A lot depends on where a person is and their ability to live as they choose.

For animals, physical needs are essential for survival, mainly to maintain their body.

For example, a cow looks for food when hungry. Once it gets the grass or fodder, it eats it and rests to chew it. Therefore, as long as animals have the necessary physical things, they are generally content. They do not desire things like knowledge, a peaceful animal society, or obtaining a good MBA.

For humans, while physical facilities are necessary, they are not sufficient to fulfill all our needs.

Our needs go beyond just physical facilities. We have other needs, plans, and desires such as going to a movie, reading a book, attending college, watching TV, or spending time with family and friends. This list is endless. Therefore, it is easy to say that while physical facilities are

necessary for humans, they are not enough on their own to fulfill all our needs.

Right Understanding + Relationship = Mutual Happiness

Right Understanding + Physical Facilities = Mutual Prosperity.

Hence we can say that for animals – “Physical facilities are necessary and complete.” For humans “Physical facilities are necessary but not complete.”

Continuity of Happiness = Harmony at all 4 levels of my Being.
(Individual, Family, Society, Nature/Existence) Program for Continuity
of Happiness = Understanding the Harmony & Living in.

Unit 3

Understanding Harmony in the Family and Society- Harmony in Human-Human Relationship



Family serves as a place to learn about the balance and harmony in relationships with other people. We should practice this understanding in terms of how relationships are fulfilled, assessed, and how they ensure happiness for all involved. Only after gaining this insight should we apply it to other units in society and eventually to nature.

A relationship is a real and meaningful connection between two individuals, 'I' and 'I'.

In every relationship, there are natural and inherent feelings that exist between the individuals. These feelings are certain and can be recognized, fulfilled, and properly evaluated, leading to mutual happiness. When a child is born, they begin to interact with their parents and other family members, gradually learning about relationships. Maintaining harmony within the family is essential for building strong emotional bonds.

First, we need to understand what exactly the term 'family' means.

What values does a family represent?

The family is the base of all social structures.

It is the first place where people learn to interact, socialize, and pass on cultural values. It offers care, support, and shelter to all its members and assigns roles to each person, expecting them to fulfill these roles within society. A family consists of two or more people connected by blood, adoption, or marriage who live together and share household responsibilities, excluding domestic servants. The family is the fundamental unit of all interactions. We identify these people, share our emotions, tastes, interests, and understanding with them, and develop a sense of connection with them. Within the family, we must work together to help each member identify their core values in practical ways. Every family must have its own core values and put them into practice.

In any relationship, there are nine essential values or feelings:

Trust

Respect

Affection

Care

Guidance

Reverence

Glory

Gratitude

Love

TRUST:



Each of us is born into a family which includes a number of relationships. Trust or viswas is the foundation value of every relationship. It means having faith in others and believing them. It is built through integrity and consistency in relationships. Trust is the practice of being honest and showing a consistency towards the strong moral and ethical principles and values. In other ways, trust is regarded as the honesty and truthfulness or

accuracy of one's actions. Trust is the result of the right understanding of the intention of all human beings around us.

RESPECT :

RESPECT

Respect is defined as honoring someone by treating them in a way that is polite, kind, or honors their wishes. It can be demonstrated through words, actions, or gifts.

DEFINITION

Respect is a fundamental value that encompasses acknowledging the worth and dignity of others. It involves treating individuals with kindness, fairness, and consideration, regardless of their differences or opinions.

Respecting others means actively listening to their perspectives, valuing their autonomy, and refraining from actions that may cause harm or undermine their rights and boundaries.

EXAMPLES

- **Taking your hat off in a church -**
This shows that you are honoring the longstanding traditions of the church.
- **Thanking someone -** This shows that you are grateful for their assistance and you are respecting them for helping you.
- **Giving people personal space -**
It's respectful to leave space between yourself and others so they don't feel crowded.

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It means that you accept somebody for who they are, even when they're different from you or you don't agree with them. Respect in your relationships builds feelings of trust, safety, and wellbeing. Respect doesn't have to come naturally – it is something you learn. Respect is a two-way street.

- Respect is knowing others are valuable too.
- Respect is treating others nicely.

Age group: 8 — 14 years

- Respect is to respect myself — to know I am naturally valuable.
- Respect is knowing my own qualities.
- Respect is knowing I am unique and valuable.
- Respect is knowing I am lovable and capable.
- Respect is listening to others.
- Respect is knowing others are valuable, too.
- Respect for the self is taking care of the body.
- Respect for own self enhances self-confidence.
- Those who give respect will receive respect.
- To know one's worth and to honour the worth of others is how one earns respect.
- Everyone in the world has the right to live with respect and dignity, including myself.
- Respect is knowing self-capability to make a difference.

Age group: Young Adults

- Every human being has innate worth.
- Part of self-respect is knowing my own qualities.
- Respect for own self enhances self-confidence.
- When we have respect for ourselves, it is easy to have respect for others.
- To know one's natural worth and to honour the worth of others is the true way to earn respect.
- Those who give respect will receive respect.
- Respect is knowing self-capability to make a difference.
- The greater the desire, the more one falls victim and loses respect for oneself.

- Everyone in the world has the right to live with respect and dignity, including me.

Respect
is earned.

Honesty
is appreciated.

Trust
is gained.

LOYALTY
is returned.

AFFECTION:



Affection, which is seen as help or cooperation that helps someone survive, matches the way people commonly use the word in daily life. It is often used to express a feeling of love that goes beyond mere kindness or friendship. It includes feelings of liking, attachment, fondness, and care toward someone or something. Therefore, affection is considered an essential part of every person's life. Giving affection involves helping others, supporting their well-being, and ensuring their survival through care and effort.

In today's fast-paced and stressful world, people often face many worries.

Research in the last ten years has shown a connection between affection during childhood and greater happiness and health in the future. According to Child Trends, a major U.S. nonprofit focused on improving the lives of children and families, scientific evidence supports the idea that affection and warmth from parents lead to long-term positive results for children.

Children who receive affection from their parents tend to have higher self-esteem, perform better academically, communicate better with their parents, and experience fewer psychological and behavioral problems.

In contrast, children who lack affection from their parents may have lower self-esteem and feel more alienated, hostile, aggressive, or anti-social.

Several recent studies have explored the link between parental affection and children's happiness and future success.

In 2010, researchers at Duke University Medical School found that babies with affectionate and attentive mothers grow up to be happier, more resilient, and less anxious adults. The study followed about 500 people from infancy to their 30s. When the babies were eight months old, psychologists observed their mothers' interactions with them during developmental tests. Then, 30 years later, these individuals were interviewed about their emotional health. Those whose mothers showed "extravagant" or "caressing" affection were less likely to feel stressed or anxious, and were also less likely to report hostility, difficult social interactions, or physical symptoms of stress.

The researchers suggested that the hormone oxytocin, which is released when people feel love and connection, might be responsible for these effects.

Oxytocin helps parents' bond with their children, creating a sense of trust and support. This bond likely influences the brain to produce more oxytocin, leading to more positive emotions in children.

A 2013 study from UCLA found that unconditional love and affection from parents can make children emotionally happier and less anxious.

This is because affection can actually change the brain. On the other hand, the negative effects of abuse and a lack of affection can harm children both mentally and physically.

In 2015, a study from the University of Notre Dame showed that children who receive affection from their parents are happier as adults.

Additionally, numerous studies on massage have demonstrated its positive benefits in reducing anxiety in children.

Massage is also an excellent way for parents to connect with their children, both physically and emotionally. Starting from infancy, parents can begin to massage their children, creating a strong bond. Studies have shown that children and adults who receive massages experience less anxiety during stressful events such as exams, hospital visits, and other challenging situations.

So, how can you bring more hugs into your family's day?

From the moment a mother brings her baby home from the hospital, be sure to hold, touch, and rock them in her arms.

Spend many precious moments caressing your baby so that the baby's skin can touch the mother's skin.

As they grow older, be playful by doing fun activities like dancing together or creating silly games like pretending to be a hugging or kissing monster.

Set a reminder to make sure hugging is part of your daily routine.

Another idea is to use affection while disciplining your child.

As you talk to them about what they did wrong, put your hand on their shoulder and give them a hug at the end of the conversation to show them that, even if you are not pleased with their behavior, you still love them. If your children hit their sister or brother, hug them and explain how hugging feels better than hitting.

CARE :



Care is a practice that people naturally develop, both with themselves, with others, and with the environment. Caring involves showing respect for the feelings of others, expressing interest in their well-being, and offering support in a fair, impartial, and just manner. This concept is reflected in activities such as friendship, participation in social and professional groups. The way in which care is given reflects interests related to survival, happiness, protection of life, and the pursuit of security. It also includes ideas found in “Convivencia,” which refers to living together in harmony, whether in society, culture, family, religion, or at school.



GUIDANCE:



Looking at the picture above, we can see that the person appears confused and needs guidance regarding various aspects of his life.

If he makes wise decisions for himself, he can achieve his goals; otherwise, he may lose his way. This is the sense of responsibility one has toward oneself.



Now, looking at the same picture, we can see that guidance involves helping someone whenever they need it, providing support when necessary, offering advice, giving tips, and assisting others who may be struggling.

According to Hearron and Hildebrand (2013), guidance can be defined as: “Using words and actions that positively influence others’ behavior, setting appropriate expectations, supporting them to make the right choices, providing opportunities for practice and success, and offering help and encouragement when mistakes happen.”

The goal of guidance is to help individuals make positive decisions that are aligned with their goals, build values, and develop interests.

It involves providing accurate, relevant, and timely information and resources so they can understand their options and make choices that help them achieve their desired outcomes. In short, guidance is the sense of responsibility one feels toward oneself, relatives, or close ones by ensuring they have the right understanding and the right feelings.

Care and guidance are both natural results of affection.

REVERENCE:



he feeling of accepting excellence, which is the ability to understand and live in harmony at all levels, is called reverence.

It is the deep respect one feels for others as individuals, as family members, as part of society, or as part of nature or existence.

If we have reverence for someone, we are inspired by them to achieve excellence.

Glory:

Glory is the feeling of admiration for a person who has worked hard to achieve excellence.

Gratitude:

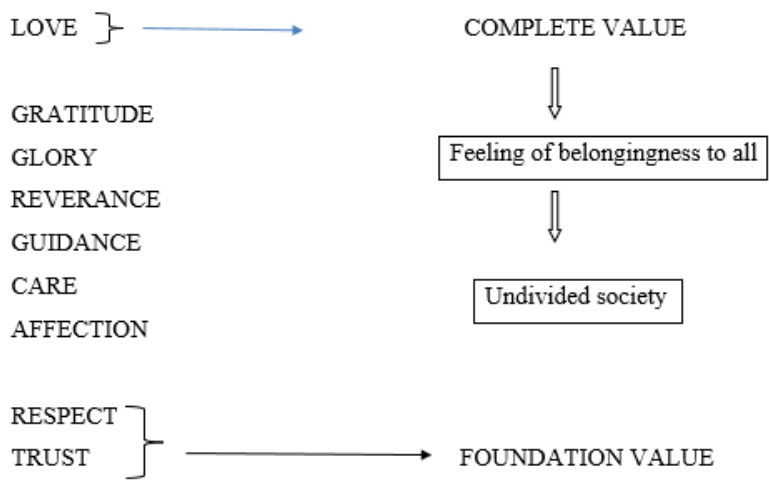
Gratitude is the feeling of appreciation for those who have made efforts to help you achieve excellence. It is an emotion that develops after receiving help from others.

Love:

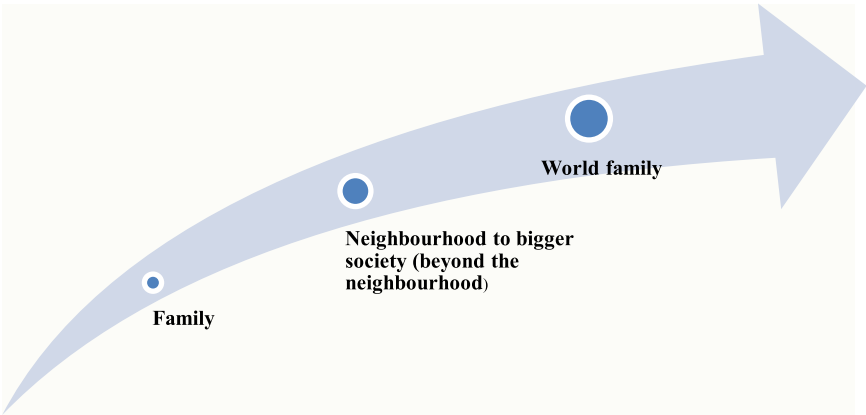
Love is the feeling of connection with all people based on correct understanding and natural acceptance.

It is important to note that when one feels connected to a single person or several people, it is called affection, but when the feeling extends to everyone, it is called love. Love actually begins with affection, expands to feeling connected to all human beings, and eventually leads to every unit of nature. The feeling of love is expressed through kindness, generosity, empathy, fellow feeling, care, and understanding.

Proposals to promote harmony within the family:



Beginning with our own family as the basic unit of interaction, we gradually expand our interactions to the immediate neighborhood, then to the wider world society, and ultimately to nature on a broader scale.



Proposals to verify Harmony in the Family:

1. Relationships exist between the self ('I') and another self ('I'): In a family, we do not create relationships.

Instead, we are already deeply connected through existing relationships, and all we need to do is recognize, understand, and evaluate these connections.

The self ('I') experiences feelings in a relationship.

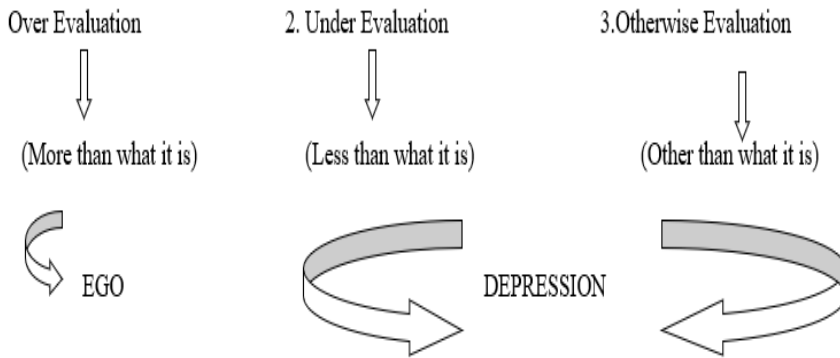
2. In a family, it is the self of one person that relates to the self of another. The body acts as a medium through which these feelings are expressed. For example, in a mother-child relationship, it is the self of the mother and the self of the child who feel connected.

Feelings such as trust, respect, and affection in a relationship between two 'I's can be clearly identified.

3. These feelings are the values that define any relationship. Recognizing and fulfilling these feelings leads to mutual happiness in a relationship.
4. Once we understand the essential values required for any relationship, we start acting and behaving in accordance with these values. We begin to evaluate both our own and others' feelings within the relationship. Thus, living by these values leads to fulfillment and happiness in all our relationships.

Thus, living with these values leads to mutual fulfillment and happiness in all our relationships.

Respect comes from right evaluation. Now the question is what is evaluation? It is a process that critically examines a person or program. There are three types of evaluation in this regard.



Respect comes from correct evaluation.

Now, the question arises: what is evaluation? It is a process that critically examines a person or a program. There are three types of evaluation in this context.

What does family harmony mean?

It means the ability to trust and support, communicate differences constructively, and look beyond the self and immediate family to a broader perspective.

Trust means relying on another person because you feel safe with them and have confidence that they won't hurt or betray you. It also means continuously working to maintain a healthy connection with the family as a whole. Trust allows you to be vulnerable in times of need and to open up to another without fear or self-defense.

Family harmony does not mean there will be no arguments or conflicts; it does not mean sacrificing the self.

However, when a couple is committed and united, sacrifice becomes a blessing rather than a burden.

Family harmony can be supported by focusing on a simple structure to identify and clarify family values, and then using these values as guidelines in daily life.

However, identifying and clarifying family values is not enough. It takes real courage and determination to ensure that future family decisions and actions are based on these values.

Often, families identify these values but do not live by them in their daily lives.

Sometimes, families truly believe in these values but their everyday experiences conflict with this ideal. The tendency of the present generation is to be antagonistic, to feel hurt, and to develop mistrust. The values of "caring, supportiveness, togetherness, and respect" are not always reflected in their actions. These are the values they wanted their family to embody, but they were not supported by their behavior.

Many families have expectations that their family embodies certain values, but the mismatch between values and actions leads to disappointment, resentment, and hard feelings.

Today, understanding harmony in the family—the basic unit of human interaction—

meaning of Nyaya and program for its fulfillment to ensure Ubhay-tript

To understand this topic, we need to understand the universal human order.

Undivided Society:

Undivided society (Akhand Samaja) – the feeling of being connected to every human being.

An undivided, human-centered society is one of the higher human goals. Akhand Samaj is the state of society where people of different religions and ways of thinking live and work together for the betterment of the society.

If one can have the right understanding of the comprehensive human goal, that is, living in harmony with other human beings as well as nature and achieving mutual fulfillment in all relationships, then the fundamental unit is the family, and the final destination is the world family.

meaning of Nyaya and program for its fulfillment to ensure Ubhay-tripti

To understand this topic we need to understand universal human order.

Universal Human Order :

The sarvabhaum vyavastha (Universal Human Order) is the state of realizing individual freedom within the context of the universe.

It is essential to show respect towards mankind and nature in order to establish this universal order.

By understanding the comprehensive human goal, we can live in harmony not only with human beings but also with nature.

We can see that we are connected to every unit of nature and ensure mutual fulfillment in our relationships. By working on the five dimensions of human endeavor with the right understanding, we can contribute to an orderly life in human society, where the fundamental unit is the family and the final goal is the world family.

A number of family units form a village, and a cluster of villages in a network structure work together, using each other's strengths to form human society, expanding in this way until they form a universal or world family.

Undivided society:

Undivided society (Akhand Samaja) – the feeling of being connected to every human being.

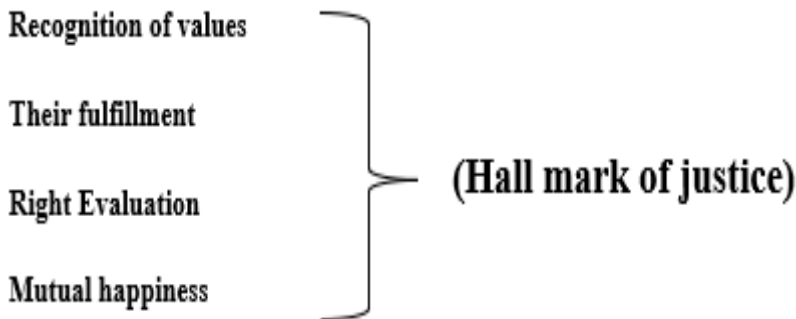
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achieving mutual fulfillment in all relationships, then the fundamental unit is the family, and the final destination is the world family.

justice (nyaya):

Justice is the recognition of values in relationships. Right understanding, right evaluation in the relationship result in mutual happiness (ubhay tripti). Justice consists of 4 elements:



Justice is important in all families and in all relationships. It begins with the family and gradually expands to the nation and then to the world. When a child is born, they start learning about justice within the family. As they grow and interact with people in society, they begin to understand the value of relationships that are based on the proper arrangement of people and things in society.

Justice (Nyaya) is about recognizing values, ensuring their fulfillment, evaluating them properly, and achieving mutual happiness.

When all these four elements are present, justice is achieved. Mutual fulfillment is a key part of justice, and it is essential in all types of relationships. Justice begins at home and grows into the wider world. A child learns about justice in the family and carries this understanding into society, where they interact with others.

If justice is properly understood in the family, it leads to justice in all our interactions in the world.

Without understanding the values in relationships, we are influenced by our own biases and fixed ways of thinking. We may treat people as

superior or inferior based on caste, gender, race, or wealth, or by the beliefs they follow. These actions create injustice and lead to a divided society. However, our natural instinct is to have a unified society and a universal order. By exploring the harmony in human beings, we can understand harmony in the family, and from there, harmony in society and nature. This process helps us grow in harmony with all human beings.

Trust or Vishwas is a key value in any relationship.

It means believing that every person naturally wants themselves and others to be happy and prosperous. Mutual trust is when both people believe they can rely on each other to achieve common goals. Trust is built through honesty and consistency in relationships. Trust has two parts:

1. Intention – the desire to achieve natural acceptance.
2. Competence – the ability to carry out that intention.

Both intention and competence are important for trust.

Everyone has the intention to do what is right, but competence may be lacking and needs to be developed through understanding and practice. Today, when we judge ourselves, we often judge based on our intention, but when we judge others, we base our judgment on their competence. We trust our own intentions but are hesitant to trust others' intentions. We are certain about our own intentions but unsure about others', often seeing their competence and forming conclusions about their intentions. This leads to mistrust and a refusal to accept the relationship. We rarely examine our own competence or others' intentions.

It is important to distinguish between intention and competence.

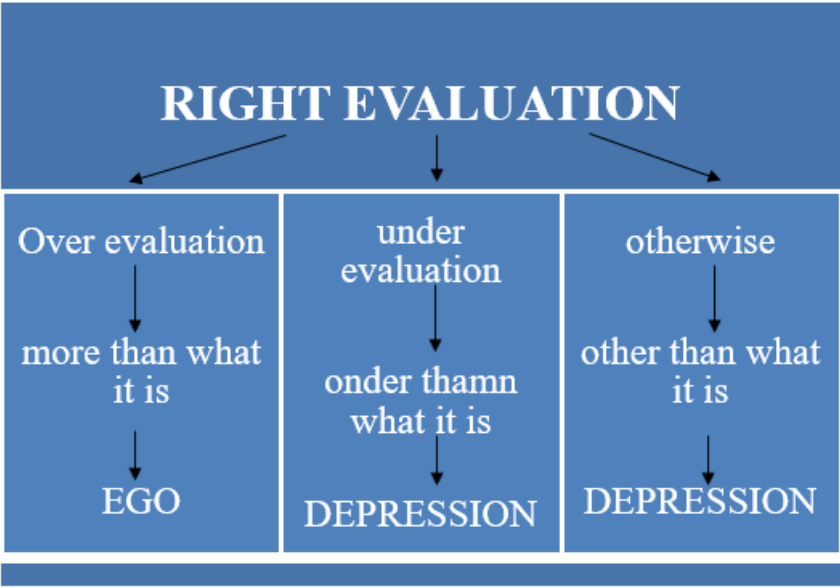
If we trust someone's intention, we feel connected to them and are willing to help them improve their competence if needed.

Respect or Samman means recognizing the individuality of a person and evaluating them correctly.

It means seeing someone as they are, without overestimating or underestimating them. When we can see that others are similar to us and recognize respect in a relationship, we avoid making distinctions. Respect comes from proper evaluation.

What is evaluation?

It is the process of critically assessing a person and their progress. It can also happen within ourselves. Sometimes, when we overestimate someone or something more than they are, it causes their ego to grow. At the same time, if we underestimate someone or something, or evaluate them incorrectly, it can lead to depression or anxiety. Evaluation is a natural part of relationships, as we constantly assess our feelings and those of others. For example, trust is essential in a relationship, and when there is mutual trust, it leads to mutual fulfillment and the



Example of over evaluation:

Example of over evaluation:

You are at home with some guests around.

Your father says, “My son is the greatest scholar in his school. No one can compete with his intelligence. He could be the greatest scholar in India.”

Check yourself: Do you feel comfortable or uncomfortable?

Example of under evaluation:

You are at home with some relatives or neighbors around.

Your father says, “My son is good for nothing. He is not at all active. He only knows how to sleep all day and always makes excuses to say ‘NO’ to any work.”

Check yourself: Isn’t it uncomfortable to accept such a view?

Example of otherwise evaluation:

Example of otherwise evaluation:

If your father says, “You donkey, can’t you understand this simple thing?”

It is obvious that you would feel depressed being a human being and feel disrespected when we are wrongly evaluated.

Think about the number of times you feel you have been wrongly evaluated and how many times you may have done the same to others. But we often ignore people’s deeds.

Respect means evaluate rightly. Think of the number of instances when you feel you have been wrongly evaluated and number of times you may have done the same for others. But we ignore the deeds maximum times.

Suppose you are wearing a branded and exclusive dress.

Now ask yourself if it creates a sense of respect or a feeling of jealousy in others. Be honest—people feel uncomfortable inside because they are also seeking the same. It is very rare to see people respecting each other just because they are human beings. If that were the case, both parties would feel comfortable, and the world would be happier.

Different conceptions we hold regarding respect include:

1. Saluting someone
2. Firing guns in the air after someone’s death
3. Red bulbs on a car
4. Building a big house to gain respect
5. Wearing well-dressed clothes
6. Buying fancy cell phones or costly cars

Now, let's discuss the term 'differentiation.'

It refers to the process of making something different from others that are similar. Differentiation happens based on several factors. Let's look at the flow chart to understand this concept better.

Harmony in society refers to a state of cooperation and mutual understanding between individuals and groups.

A family is a group of people—especially humans and animals—who are connected through relationships. The bonding within close groups is sometimes called a family. However, such groups may form, take shape, and eventually disappear, so we cannot always use the term family for them.

“A family is a social group characterized by common residence, economy, cooperation, and reproduction.” – Mar dock

“A family is a set of people living together, with blood relations connecting them. It is a heterogeneous group that begins with marriage, followed by reproduction, and is supported by economic and social bonds.”

Functions of a Family:

- i. A family consists of several people, each with their own role.
- ii. There are various responsibilities and functions that a family fulfills:
- iii. Extension of family
- iv. Care for children
- v. Economic support
- vi. Care for the elderly
- vii. Physical protection
- viii. Cultural and religious aspects

Extension of Family:

The primary responsibility of a married couple is to extend the family through reproduction.

This is essential for a healthy society. Children become part of a larger family and support the society in many ways. Therefore, it is the responsibility of the married couple to ensure the family continues.

Care for Children:

Another essential duty is to care for children. The health and education of children are crucial for the family. It is important to provide a healthy environment for them to grow and offer proper education to help them survive in the world.

Care for the Elderly:

The family includes not just married couples and children, but also older generations. This older generation needs support and care. The present generation exists because of them. The responsibility for their health, food, shelter, and other needs rests on the entire family.

Physical Protection:

The family acts as a safeguard for its members against any threat. A well-connected family ensures the safety of all its members.

Cultural and Religious Aspects:

The family should engage in certain religious and cultural activities.

It is the duty of the head of the family to teach moral, cultural, and religious values to all members. This helps in forming a family's traditions and customs.

Based on the nature of relationships, families can be classified into two main types:

Conjugal Family: This type of family consists of adult members who have a sexual relationship.

Consanguine Family: This type of family consists of members who are connected by blood relations, such as brothers, sisters, fathers, and sons.

Family conflicts can lead to depression, anxiety, sleeplessness, loss of appetite, sadness, confusion, and anger.

No one wants to live like that! Here are some simple rules that can help turn family conflicts into family fun.

Understand that we are responsible for the well-being of our family. We should be clear about our responsibilities and avoid overlapping with others. This attitude brings a sense of belonging within the family. Parents are a very important part of the family. The main responsibility of maintaining smooth family relations lies with the parents, so they need to be extra careful. Parents are the real role models for the children. They look at their children with great hope. The well-being of the children largely depends on the behavior of the parents.

Children need strong emotional support along with sufficient financial support. Words like, “Don’t worry, my son, work hard—we are with you” can bring wonderful results. A healthy family environment is essential for a well-functioning family. The older generation, such as grandparents and mothers, are the real assets of the family. Complete respect can provide excellent guidance to all family members. Remember that they have a wealth of experience that can only be gained through a long life.

Learn to respect each other’s thoughts. Even children have a sense of self-respect. Treat every person in the family as important. Pay respect to others.

Understanding the harmony within society (with society being an extension of the family): Samadhan, Samridhi, Abhay, and Sah-astitva represent comprehensive human goals.

Family Expansion: The main responsibility of a married couple is to expand the family through reproduction.

This is essential for a healthy society, as children will eventually form a larger family and support the community in many ways. Therefore, it is the duty of married couples to ensure family expansion.

Childcare: Another vital responsibility is the care of children.

The well-being of the family depends largely on the health and education of its children. It is important to provide a safe and nurturing environment for their growth and proper education to help them thrive in the world.

Care for the Elderly: A family includes not only married couples and children but also the older generation.

This generation deserves support and care, as they have contributed to the present. The responsibility of ensuring their health, food, shelter, and other necessities lies with the entire family.

Physical Protection: The family acts as a protective shield for all its members against external threats.

A well-connected family ensures the safety and security of each individual.

Cultural and Religious Practices: The family should engage in certain religious and cultural activities.

It is the duty of the head of the family to teach moral, cultural, and religious values to all members. This fosters a family heritage and shared traditions.

Family conflicts can lead to depression, anxiety, sleeplessness, loss of appetite, sadness, confusion, and anger.

No one wants to live like that. Here are some simple rules for transforming family conflicts into positive family experiences.

We are responsible for our families.

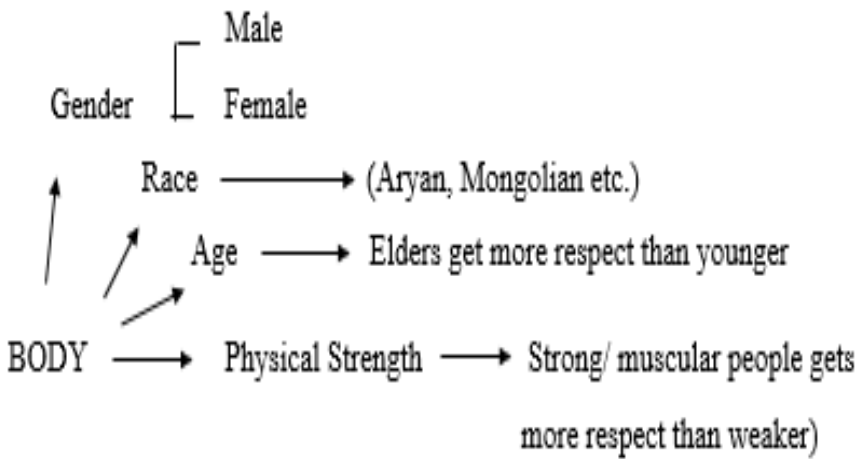
We must clearly understand our roles without overlapping with others. This sense of responsibility fosters a feeling of belonging. Parents play a crucial role in maintaining family harmony. It is their task to manage family relations carefully, as they are the true role models for children. They look at their children with hope, and the children's well-being largely depends on their behavior.

Children require strong emotional and financial support.

Statements like, “Don’t worry, my son, work hard—we are with you,” can make a significant difference. A healthy family environment is essential for a strong family. The older generation, like grandparents, are valuable assets in the family. Respecting them leads to good guidance for every family member. Remember, they have a wealth of experience gained through years of life.

Now come to the term ‘**differentiation**’. It is the process of making a thing different from other similar things.

Differentiation occurs on the basis of several things keeping in mind. Lets have a look on the flow chart to understand the concept better.

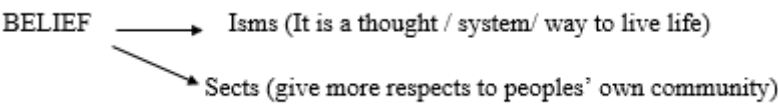


DIFFERENTIATION

Wealth (Wealthy and prosperous people get more respect)

Designation/ Post (Highly designated person/s gets more respect)

(Happiness, begins in the state of harmony)



Misconception: “If the Pre-conditioning of others matches my pre-conditioning then the other is like me”. But the reality is, “every human being is like me.”

Respect each other’s thoughts.

Even children have a sense of self-respect. Treat every family member as important. Show respect, and you will receive respect. Never take relationships for granted. Often, children take their parents' guidance for granted. Remember, parents understand you better. They overlook small mistakes and give you time to correct them. This doesn't mean they don't know everything.

Spend some time with each family member.

If not every day, at least once a week. This strengthens bonds. Everyone is unique. Just because not all fingers are the same size doesn't mean all family members should be treated the same. Adjust your approach according to individual needs. Give every person space.

Dreams are important, but not at the cost of family.

The idea should be acceptable to the majority. Try to convince rather than impose. This helps maintain long-term relationships. The challenge with family relationships is that you have to live with people you may not always like. The best approach is to avoid disconnection and establish open communication. Solutions will naturally come. Even if you can't convince everyone, you can at least protect your family.

Family harmony is the foundation of social harmony.

Values in Relationships: No individual or nation can live in isolation from the community.

Whenever people try to separate themselves under the guise of greatness or holiness, the result is usually negative.

The beauty of life lies in relationships.

From birth to death, we are surrounded by a web of connections. Our family, friends, workplace, and other social circles are the threads that make up this web. These relations give us a lot and take a lot from us as well. They may even change our entire personality. You will not be able to recognize the reasons behind it but somehow these changes will link to relations.

Here it does not mean that relations are bad and one should not take care of that. But practically you cannot enjoy life in totality with them or without them. It means you have to be a part of this.

“Values without reason would be blind, without }
feeling would be impotent and without deeds would be empty” –

Richard L. Morrill

There are certain basic and important values in maintaining relationships. These values, we all know, are the backbone of health and happy family relations. The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationships on a long-term basis. The Basic Values: Commitment, Respect (Samman), Trust (Visvas), Unconditional Acceptance & Empathy, Honesty and Transparency, Equity and Justice (Nyaya)

COMMITMENT:

A relationship is a two-way process, and handling it requires great care. Commitment is the key element that truly strengthens a relationship. It ensures that we do not take our relationships for granted. We must be fully committed to our partners and family members so that everyone feels they are an essential part of the family. By showing complete confidence in the relationship, it becomes stronger and more fulfilling.

RESPECT: It is important to remember that every individual in the family, regardless of their age, has their own identity.

This identity shapes how we view that person. To keep the family happy, we must take this into account and respect each individual. Even a small child needs respect, as they will grow up and exhibit similar behavior. It is important to command respect rather than demand it.

TRUST: A relationship becomes stronger when it is built on trust.

However, building trust is not something that happens overnight. It is a continuous process that lasts every day of the year. Being honest is essential; otherwise, trust will be lost. False commitments, misleading

words, or actions based on lies can destroy trust. When trust develops to a point where no one can question it, it is called 'Shraddha'.

Unconditional Acceptance and Empathy: It is widely known that understanding plays a key role in deepening relationships.

This is a personal and important aspect of relating to others in the family or in relationships. As we discussed previously, each person has their own identity, so we need to understand and accept that. We should care about the likes and dislikes of others and pay attention to their feelings.

Honesty and Transparency: The saying “Honesty is the best policy” still holds true.

Trying to hide things can lead to problems in relationships. Being honest and open is better if you want to maintain long-term relationships. Speak truth and live with happiness. Once you start hiding the truth, your happiness diminishes, and you get caught in a web of lies. The result is not good. Therefore, stick to honesty, sincerity, and transparency.

Equity and Justice: Equity and justice give us the strength to maintain balance in life and relationships.

A fair and just conversation can remove obstacles in building relationships. The values mentioned above are the core of all relationships. One must follow them to deal with daily challenges. These values are natural and present in every person. We must find them within ourselves and put them into practice. Without this, one cannot expect strong family relations. Everything will seem like “Mithya” (false). The only way to destroy “Mithya” is to follow all these values as they are.

Nyaya: In Sanskrit, Nyaya means rational argument.

It is one of the six orthodox schools of Hindu philosophy that focuses on logic. Based on texts known as Nyaya Sutras written by Aksapada Gautama, this school has made a significant contribution to the study of logic and epistemology in Indian thought. Nyaya has certain characteristics. To understand Nyaya fully, we need to understand its basic features based on references from ancient literature. This concept is well defined in the Vedas and Upanishads.

Vishwas – Trust: “It is better to be trusted than to be loved,” says David O. Mackay.

Trust is both an emotional and logical act. Emotionally, it is when you expose your vulnerabilities to others and believe they will not take advantage of your openness. Logically, it is when you evaluate the chances of gain and loss, calculate expected utility based on performance, and conclude that the person will act predictably. Trust is both emotional and logical in practice. I trust you because I have experienced your reliability and believe in the goodness of people. Trust brings with it feelings like companionship, friendship, love, agreement, relaxation, and comfort. There are many ways to define trust, and here are its dimensions:

1. **1.Predictability:** It is natural for people to constantly look ahead. We build mental models based on our experiences and what others say, which helps us predict what will happen next. This allows us to prepare for threats and plan for long-term goals.
2. **Value Exchange:** Most interactions with others are based on exchange, which is fundamental to both business and personal relationships. At its simplest, it is the exchange of goods—like trading two sheep for one cow. This is easy to measure. As things get more complex, less tangible elements come into play, such as a parent exchanging attention for love or a company exchanging salary and good working conditions for the efforts of their employees.
3. **Delayed Reciprocity:** Trust is also about the idea that what you give will eventually be returned, even if not immediately.
4. **Exposed Vulnerabilities:** Trust involves showing your vulnerabilities and believing others will not take advantage of them.

Samman – Respect:

Samman means recognizing individuality.

Recognizing individuality is the first step towards respect. Once we realize that we are individuals, we can see ourselves as different from others. Respect is an inner feeling. Throughout history, India has seen

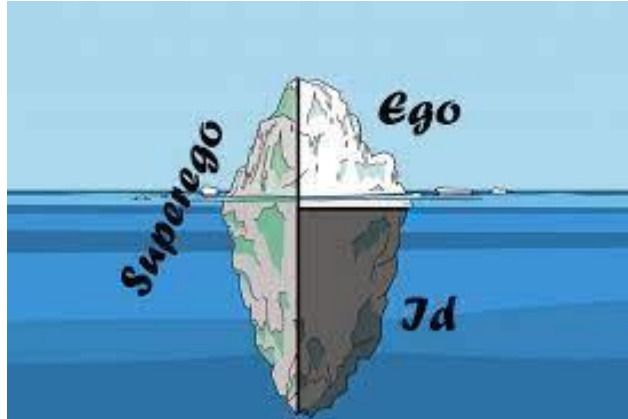
many ups and downs. The caste system has significantly impacted the respect individuals have for themselves. Lower castes have been deprived of rights. People who live in simple conditions have lost their sense of manhood and individuality. They have been treated by Hindus, Muslims, and Christians as if they were born to be stepped on by those with money. They must be returned their lost individuality. They are to be educated.

“Try not to become a man of success but rather try to become a man of value.” - Albert Einstein (1879-1955, German-born brilliant American theoretical physicist).

EGO Vs RESPECT

Education means the vision and this vision leads to respect. We should understand that there is a very thin line that separates respect from ego. Ego is negative. It stops progress because it narrows your vision and natural acceptance. On the other hand, respect is progressive. It allows individuals to see beyond self towards the betterment of the entire society. Respect doesn't mean bringing down the higher, but by raising the lower up to the level of the higher. In Ego, every person tries to bring down the higher by any means. This nature starts the process of self- destruction. One cannot learn new things, but keep on thinking of evil methods to bring down the progressive person.

According to the father of psychology Sigmund Freud, there are three parts of the human psyche: Ego, Super- Ego and ID. These are originally Latin terms, meaning: 'I', 'Upper I' and 'ID'. Freud used an iceberg as a metaphor to explain the triple structure of mind. The upper part of the iceberg above the water corresponds to the conscious parts of mind. On the other hand everything submerged under the water, the subconscious parts of the mind.



Sigmund Freud's iceberg theory

The Ego is positioned above the water level, fully conscious. The ID is completely unconscious, like it is under water. The super ego is partially above and partially below the water, meaning it is both conscious and unconscious. Each part of the mind has its own nature and role.

At first, there was the ID, which we are born with.

The other two parts, Ego and Super Ego, develop later from the ID. Below the water, there are all the psychological drives, animal instincts, and impulses that operate freely. When you feel hungry, your body may make loud noises. When you feel attraction or see something red, the ID reacts. This part contains libido, which is the primary source of instinctual energy. The ID operates based on what feels good, not necessarily on what society considers right or wrong.

The Ego is the part that internalizes the 'should' and 'shouldn't' of our culture.

It is the moral code we learn from our parents and society. If we fail to follow this moral code, the Super Ego punishes us with feelings of guilt and shame.

The Super Ego also has another aspect: it relates to pride, value, and accomplishment.

Unlike the ID, which is focused on immediate gratification, the Super Ego encourages long-term thinking. Sometimes the Super Ego's perspective aligns with reality. The Ego acts as a balance between these parts.

Self-respect is about being one with yourself.

Abhiman is a result of one's dominance or superiority in a particular area due to ego. The thought process related to self-respect involves duty towards oneself without being selfish. Undermining another's self-respect is considered a sin. The highest form of self-respect is admitting our mistakes and making amends for them. Making a mistake is just an error in judgment; however, sticking to it when it is discovered shows a lack of character. Self-respect is the result of discipline, and the sense of dignity grows as one learns to say no to oneself. Self-respect is the foundation of all virtue.

"As it is not hard to make decisions when you know your values."- Roy Disney, American Film Writer, Producer, Nephew of Walt Disney

After studying this chapter, you will be able to understand Samadhan, Samriddhi, Abhay, and Sahastitva.

Society is becoming more complicated, and the inner voice is getting quieter.

There must be a balance between the internal self and the external world. One must be in harmony with society and nature for a successful life.

What is Samadhan?

Adi Shankracharya wrote about Samadhan in his book, "Tatva-Bodha."

Samadhan represents the correct understanding that individuals should have. A balance is essential for living in harmony within the family and society. Conflicts are a natural part of life, and although one cannot imagine a life without problems, Samadhan helps in living peacefully because the right way is always the right path. Dharma is the guiding force for Samadhan.

Samadhan is a state of mind in which a person focuses on a single life goal.

If one has a clear goal, the mind and efforts are directed towards one path, helping to move faster toward that goal.

- a. Sama: Keeping the mind steady and focused on the object of attention.
- b. Dama: Control over perception and action, ensuring they do not go out of control.
- c. Uparati: Avoiding dependence on outer things and external objects.
- d. Titiksha: Enduring difficulties without rebellion or complaint.
- e. Shraddha: Faith or strong belief in the truth about the soul, the science of the soul, and those who teach it.
- f. Samadhana: Being in a settled state of the Pure and Eternal, gradually increasing until it becomes permanent.

"Wealth consists not in having great possessions, but in having few wants." – Epicurus, 341 B.C.-270 B.C., Ancient Greek philosopher, Father of Hedonism.

To bring in abundance and prosperity, it is important to understand the meaning of each word. Abundance refers to having a large amount or a plentiful quantity of something. Prosperity is the condition of being wealthy and successful, accompanied by good fortune. People generally desire wealth, possessions, prosperity, and a good quality of life. Because of this, they seek the path to success, hoping it will meet their needs and desires. Some individuals have a moment of realization and come to understand how the law of abundance and the law of prosperity function, which enables them to thrive. Many others keep searching, but in the end, many give up, believing they are unlucky and destined to face scarcity and poverty.

Samriddhi encompasses financial and mental prosperity, emotional and spiritual well-being, as well as a sense of contentment with one's life.

How can we attain Samriddhi?

To answer this, let's follow these steps:

Set a Goal: In order to achieve Samriddhi, it is essential to set a clear goal or determine a purpose. This helps to focus your efforts, provides direction, and motivates you to move forward.

Develop a Plan: Planning is a crucial part of life in every aspect. It improves decision-making, gives a sense of control, increases productivity, and helps organize time effectively to reach your goal.

Take Action: Following the plan is important because it brings clarity and direction to your work, making your goal more achievable and avoiding unnecessary obstacles.

Track Progress: Tracking your progress provides real feedback on your strategy, helps identify roadblocks, and encourages a sense of responsibility. It allows you to assess how well your plan is working, showing what is effective and what needs improvement. This process also helps you recognize your strengths and areas that need more attention.

Recheck and Review: It is important to stay motivated, understand what is working and what is not, make necessary adjustments to your plan, and celebrate your achievements.

Regularly reviewing your progress gives valuable insights, keeps your focus consistent, and allows you to acknowledge even small successes.

Fix the Error: It is vital to address any mistakes, whether small or significant. Learning from errors enhances adaptability and keeps you moving towards your goals. By correcting mistakes, you can effectively manage challenges along your path.

Celebrate the Success: Celebrating your achievements is important as it boosts self-esteem and confidence, releases dopamine which reinforces positive behaviors, and creates a sense of accomplishment.

It also inspires you for future goals, fosters a positive mindset, and brings greater life satisfaction. In the end, you will achieve the ultimate goal, which is Samriddhi.

Fear (Bhay): Understanding the concept of fear is important in order to attain Abhay (freedom from fear).

Fear is often a misunderstanding created by the mind; the absence of fear is also a misconception created by the mind. Mistaking one thing for another leads to fear, while recognizing and correcting the mistake removes it. These two, Bhaya and Nirbhaya, are related to fear and the state of being fearless.

When you forget your true self, when you forget the Atma, you will experience fear. When you focus only on the world and not on God, fear arises. When you are consumed by desires and attachments, fear follows. When you are misled by objects, fear takes hold. However, when you are deeply immersed in the transcendental reality, you become totally free from fear; you will never fear anything. Then, you will always be Abhaya, fearless.

There are many factors that can lead to fear. These include ignorance and incorrect views of the world. The fear of the unknown is the most common factor. Fear of the past arises from guilt over past actions. Fear of the future comes from insecurity. Death is another major cause of fear for many people.

Fear can be overcome by objectively examining the causes and resolving the underlying factors.

The fear of death can be addressed by understanding that the body is temporary, but the soul is eternal. The fear of the past can be reduced by taking responsibility for past actions and avoiding actions that may lead to future guilt. Insecurity can be addressed by accepting limitations and viewing the cosmic order with humility.

An effective technique described in Patanjali's Yoga Sutras is 'Pratipaksha Bhavana.'

This method helps neutralize negative thoughts or emotions by consciously thinking of their opposite. For example, when feeling angry, thinking of a pleasant scene or a loved one can help reduce anger.

Coexistence means living together and accepting diversity.

It implies maintaining positive relationships with others. Our identities are shaped in relation to others. When relationships are fair and equal, they enhance dignity, freedom, and independence.

What is Sahasitwa?

Meaning in Simple Terms

- Saha = together
- Astitva = existence

Sahastitwa = existence together

Concept of Sahastitwa

Sahastitwa emphasizes that:

- All human beings are interconnected
- Humans and nature are mutually dependent
- Harmony, not competition or exploitation, is the basis of sustainable living

Sahastitwa in Universal Human Values

In UHV, Sahastitwa is reflected at four levels:

1. Individual – inner harmony and self-regulation
2. Family – trust, respect, and responsibility
3. Society – justice, equality, and cooperation
4. Nature/Existence – ecological balance and sustainability

Importance

- Promotes peace and non-violence
- Encourages environmental responsibility
- Supports social justice and inclusive growth

Sahastitwa is a core universal value that teaches peaceful coexistence, guiding humans to live responsibly with one another and with nature—an essential principle for global harmony and sustainable development.

Indian Philosophical References to Sahastitwa (Co-existence)

1. Vedic Philosophy

The Vedas emphasize harmony between humans, nature, and the cosmos. The idea that all existence is interconnected reflects Sahastitwa.

“May all be happy”

This expresses collective well-being, not individual isolation.

2. Upanishads

The Upanishadic concept of **oneness of existence** (*Ekam Sat*) teaches that all beings share the same fundamental reality, promoting mutual respect and coexistence.

“All this is pervaded by the Divine”

3. Bhagavad Gita

Lord Krishna teaches balance, duty, and harmony through **Karma Yoga**—acting responsibly without harming others or nature, a practical model of Sahastitwa.

“Act for the welfare of the world”

4. Jain Philosophy

The principle of **Ahimsa (non-violence)** and **Anekantavada (multiplicity of viewpoints)** promotes peaceful coexistence and tolerance—core aspects of Sahastitwa.

5. Buddhist Philosophy

The doctrine of **Pratītyasamutpāda (dependent origination)** teaches that all phenomena arise through mutual dependence, reinforcing coexistence.

6. Indian Ethical Ideal

Vasudhaiva Kutumbakam (*the world is one family*) from the Mahā Upanishad is a direct expression of Sahastitwa at a global level.

In a nut shell, Indian philosophy consistently upholds Sahastitwa as a fundamental principle—recognizing interdependence, harmony, and mutual responsibility among individuals, society, and nature—making it highly relevant to Universal Human Values and sustainable living.

When relationships are negative and destructive, they undermine human dignity and self-worth. This applies to personal, group, and international relationships.

In modern political terms, the term 'peaceful coexistence' is seen as a strategy between war and peace.

Peaceful coexistence refers to peaceful relationships between states. With the growth of the state, peaceful coexistence between states and non-interference in their internal affairs has become a key part of state diplomacy.

The concept of coexistence should not be limited to international relations.

It also includes relationships within a country between different peoples, races, religious groups, clans, and tribes. Coexistence among diverse identities is a major challenge for the 21st century. The peaceful coexistence of peoples is a necessity for the next stage of civilizational development. On one hand, the struggle for self-determination, which was a significant factor in nationalist wars of the 20th century, led to the end of colonization. Today, civil wars and ethnic conflicts pose challenges to the existing political system.

to the removal of fear. These two, Bhaya and Nirbhaya, are associated with fear and the freedom from fear. In Indian philosophical thought, Bhaya means *fear*, while Nirbhaya means *fearlessness*. These concepts are closely related to a person's inner state, understanding of self, and harmony with others.

Bhaya (Fear) arises due to ignorance, insecurity, attachment, and lack of trust. Fear may be related to loss, failure, social judgment, or uncertainty about the future. In the context of Universal Human Values, Bhaya indicates inner disharmony, where an individual is driven by anxiety, competition, and self-centeredness. Fear often leads to unethical

behaviour, violence, and stress, disturbing harmony in the individual and society.

Actually, fear is the lack of reason that makes you uncomfortable and God is the lack of reason that makes you comfortable. Hence the sentence is pointing out a contrast:

Both fear and faith deal with the unknown. Fear makes the unknown terrifying. Faith makes the unknown reassuring. Fear and God both exist where reason ends—but fear unsettles us, while faith consoles us.

It's not saying fear or God is irrational in a negative way; it's highlighting how humans emotionally respond to uncertainty in two opposite ways.

Nirbhaya (Fearlessness) is a state of inner confidence and clarity that arises from right understanding and self-awareness. It does not mean absence of challenges, but the ability to face situations with courage, trust, and responsibility. Indian philosophy associates Nirbhaya with self-realization, ethical conduct, and harmony. The Upanishads describe this state as freedom from fear through knowledge of the self.

In the UHV framework, Nirbhaya emerges when an individual lives in harmony with oneself, others, and nature. It promotes ethical action, compassion, and social trust.

When you forget your Self, when you forget the Atma, you will suffer from fear.



When you remember only the world and not God, you will suffer from fear. When you are filled with desires and attachments, you will suffer from fear. When you are deluded by objects, you will suffer from fear. On the other hand, when you are immersed in the transcendental reality, you will be totally free from fear; you will never be afraid of anything. Then you will always be Abhaya, fearless. There are many factors which can make a person develop fear. Ignorance and distorted perception of the world. Fear of the unknown is the most common factor. Fear of the past is due to guilt feelings attached to our past actions. Fear of the future is insecurity. Death is another major cause of fear for many people. Fear can be overcome when we enquire into the nature of its cause objectively and the causative factors are resolved. The fear of death can be overcome if one accepts the fact that this body is meant to be perishable but the soul is immortal. Fear of the past can be overcome if we take responsibility for our actions and stop doing things which will add to our guilt later. Insecurity can be overcome if we accept our limitations and perceive the

wonderful cosmic order as a humble spectator. There is an effective technique called 'Pratipaksha Bhavana' in Patanjali's Yoga Sutras. According to this technique, one can neutralize any thought or emotion by consciously raising its counter thought or emotion. For instance, when one is angry, thinking of a pleasing situation (e.g. beautiful scenery) or an object which is close to one's heart (e.g. thinking of one's own mother or children) can help in neutralizing anger. Coexistence means learning to live together, to accept diversity and implies a positive relationship to the other. Our identities are defined in relation to the other. When relationships are affirmative and equal it enhances dignity and freedom and independence.

What is sahasitwa?

When relationships are harmful and damaging, it harms human dignity and our sense of self-worth. This applies to relationships between individuals, groups, and countries. In today's political language, the term 'peaceful coexistence' is used as a way to survive and live between actual war and the ideal of peace. In this context, peaceful coexistence means having peaceful relations between countries. As the state has grown and become more centralized, maintaining peaceful relations between countries and not interfering in each other's internal matters has become a key part of diplomatic relations.

Coexistence should not only focus on relations between countries but also on relations within a country.

Coexistence between different communities, races, religious groups, clans, and tribes within a diverse range of identities is a major challenge for the 21st century. Coexistence among people is essential for the next stage of human civilization. On one hand, the fight for self-determination of peoples, which was a major cause of nationalist wars in the 20th century, ended with the completion of the decolonization process. Today, civil wars and ethnic conflicts remain challenges to the existing international system.

Undivided Society (Akhand Samaj), Universal Order (Sarvabhaum Vyawastha)

The sense of being connected to every individual and nature is the foundation of an undivided society.

An undivided society, or Akhand Samaj, refers to living in harmony with all parts of nature. Nowadays, society is fragmented and people are not united. When individuals in society do not care about others' feelings or emotions due to a lack of proper understanding, society does not function well. When we talk about relationships between people and between people and nature, both need mutual respect and mutual fulfillment to create a universal order. If we understand the comprehensive goal of human life clearly, then not only will all people live in harmony but there will also be a strong connection with nature. Through understanding the comprehensive goal, we can feel a sense of connection with every part of nature, since we are all partners on this Earth. Our coexistence ensures our survival as a group and also helps to promote well-being and progress.

To achieve the five dimensions of human order, which include physical, emotional, mental, social, and spiritual.

Each dimension is important for the overall well-being of society, and neglecting any one can lead to disharmony. Actually, we are working within the family, but our efforts should continue until the world becomes one family, as Akhand Samaj is our final goal.

The concept of family: When many families live together and depend on each other in different ways, they form a village.

When many villages come together, they form a human society, which eventually becomes a world family.

Within this context, we can identify and plan for our physical needs by considering the availability of natural resources.

If we can identify our needs and the necessary natural resources, it becomes easier to plan to meet these needs.

Further, we can build up all accepted human values through the education process.

In this way, we can establish justice so that every part of society is valued.

Therefore, when every individual feels connected to others and to every part of nature, a society is formed that is called the Undivided Society (Akhand Samaj), and the system is called the Universal Order (Sarvabhaum Vyawastha).

Let us discuss how the self enjoys the activities of the body.

Previously, we discussed the concept of the self and the body.

The body is an instrument through which the self performs its activities. The body itself does not think or decide.

When we are listening, reading, or seeing something, it means our sense organs are involved in performing the task.

When we say "I am listening," that means both the ear and the brain are involved in this activity. The ear helps us hear sounds, and the brain processes the meaning of the sounds.

As the seer: When we say "I am seeing," the eyes are the instrument that enables us to see objects.

Different images are formed in the eyes every time, but it is the 'I' that relates the images appropriately.

On the other hand, if we say "I can see your love" or "I can hear the voice of your soul," the things involved are more about feelings rather than physical involvement of body parts as instruments.

As the doer: Once we have seen or heard something, we decide what action to take.

Suppose we are an artist. After seeing a person or object, we decide to use our hands and eyes to draw a picture as instruments. Of course, the brain decides how to draw or paint.

As the enjoyer: Once we, as the seer and doer, complete the drawing by using our body parts as instruments, we are the ones who enjoy it.

Thus, there is a connection between the seer, the doer, and the enjoyer.

Our ultimate goal is happiness.

A question may arise: is happiness the same as excitement? No. They are completely different. Happiness is a long-term journey. It is a more steady and balanced state of the mind with complete satisfaction. Excitement is a short-lived emotional state triggered by stimulation or enthusiasm. Happiness fulfills the objective of co-existence or *sahastitwa*, the relationship between family, society, and nature. The intensity of happiness can range from a gentle satisfaction to deep inner joy, whereas the intensity of excitement can be very high at a certain time. To understand this concept, we can take the reference of the sea. Happiness is like calm sea water in the mid-sea, a stable state of well-being. Happiness is more serene and stable. It is like floating on the mid-sea surface, surrounded by the beautiful mountain scenery, feeling pleasure and satisfaction. Sure, it also ends at some point, as we reach the shore and stand on the ground. On the other hand, the excitement is the waves of that sea which are powerful, crush us, leave us wet and cold. The intensity of excitement is very short lived. Here the feeling of serene beauty is actually happiness lasts longer than those pursued by crashing waves. In conclusion we can say that happiness is a broad concept in which excitement is an experience of fun and joy for a certain moment. A celebrating moment is happiness, and excitement is a search for happiness. We all human beings tend to chase only excitement which leads to a cycle of seeking temporary thrills, while intentionally nurturing, growing and maintaining a state of inner joy and satisfaction through the positive effort and habits. Happiness provides a more sustainable sense of well-being.

When relationships are harmful and damaging, it harms human dignity and our own sense of self-worth. This applies to personal, group, and relationships between countries. In today's political language, the term 'peaceful coexistence' is used to describe a way for states to survive and live together, between actual war and the ideal of peace. In this context, peaceful coexistence means having peaceful relations between countries. As the state has grown stronger and more centralized, maintaining peaceful relations between states and not interfering in each other's internal matters has become a key part of state diplomacy.

The idea of coexistence should not only apply to relationships between countries but also within a country.

Having peaceful relations among different peoples, races, religions, clans, and tribes within a range of identities is a major challenge for the 21st century. Peaceful coexistence between peoples has become a necessity as civilization continues to develop. On one hand, the fight for self-determination of peoples, which played a big role in nationalist wars of the 20th century, led to the end of the decolonization process. Today, civil wars and conflicts based on ethnic or identity issues are major challenges to the current system of international states.

UNIT 4

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

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

Understanding the harmony in the Nature

Interconnectedness and mutual fulfillment among the four orders of nature cyclability and self-regulation in nature

Understanding Existence as Co-existence (Sah-astitva) of mutually interacting units in all-pervasive space.

Holistic perception of harmony at all levels of existence.

Existence = Exist (to be) + Essence (harmony; mutual fulfillment)

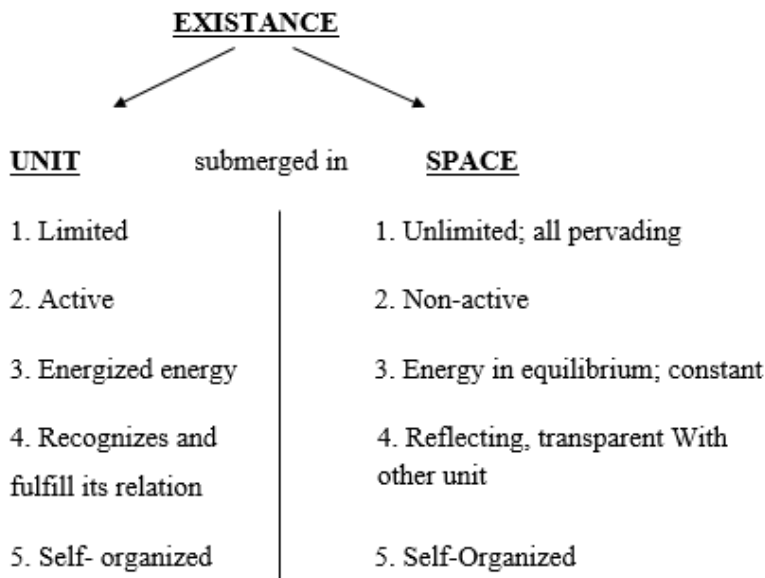
Existence is the state of being a real or living thing, or of being present in a particular place, time, or situation. And living in a particular time, place, state or situation within harmony with every unit of nature is referred to as coexistence. Therefore, all the things about which we have been studying so far, the humans, animals, matter, molecules, atoms, are all units. 'Unit' is defined as something that is limited in size.

There is another reality which is called space. We normally don't pay attention to this because it is not a unit, nor even we can touch it or smell it. But it doesn't mean that space has no real existence. It is present everywhere. Between every two units there is a space. There are two types of realities in existence. **They are space and units.**

Existence= space+ unit, each unit exists in space. They're submerged in space. Therefore, we can say:

Co-existence = Unit submerged in space

All nature is submerged in space; Space is not a unit but exists as a reality. Hence, we can define existence through the following flow chart:



Unit is limited but space is unlimited and spreaded over all around. Unit is always engaged in different activities as a result it gets energized always as well. On the other hand, space doesn't have any activity. But it doesn't mean that space has no energy, indeed it has but within equilibrium which is also termed as constant energy. Unit also has the ability to recognize other unit, their differences and always fulfill its relation with them. Whereas space is reflective and transparent. As we know nature consists of four orders and each order consists separate unit. Each unit is finite and limited in size. The size ranges from atom to galaxies. On the other hand, space is unlimited with no size and no boundaries. Therefore, it has neither beginning nor ending. If we take the example of book and reader, the book has definite shape, size, it may or may not fulfill readers expectation, it energizes readers, it is self-organized same as to readers. But if we search what is there in between book and reader, there is a space in between in reality and also, we find that space is pervading all around.

Each unit whether it is physical or mental, is active. If we take an example of thinking, it is active as thinking is also an activity. Space on the other

hand has no activity, only units are active. In other way we can say that when something is active or has an activity, we call it unit. Look at you and this book. There is a space between you two- space is there but no activity can be found here though gas and dust particles are there in this space which are active in reality.

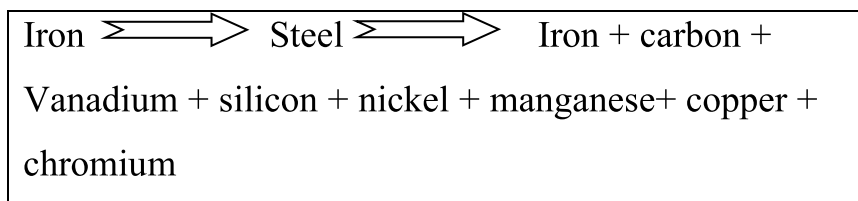
- a. Let's talk about energy. It is transferrable. Suppose I take a kettle full of water and place it on a gas stove. We can see the water start bubbling, that means energy from the gas flame transferred into water in the kettle. Anything that is unit, has activity and anything that has activity is energized. On the other hand, space is not a unit and has no activity as a result it is not energized.
- b. Space is transparent which means it has no obstacles and therefore all units can recognize each other in space.
- c. Every unit is an organization. A unit recognizes other units and combines to form a bigger organization, starting from the atom to a big galaxy and so on and so forth as a self-organization. At every level we got a self- organization. Like each cell unit recognizes each other in the body and forms organs and body. If we look at ourselves, each human body is self-organized. We are doing nothing to coordinate our body parts. But we need the required nutrients when we fall sick or injured.
- d. At the level of 'I' we are not self-organized but being in space, self-organization is available to the self. That is why we are in a rush of happiness which is an essential element of harmony. If we think deeply, we can find that when we are not in harmony, we become unhappy.
- e. In a nut shell we can say that all the units of four orders are self-organized. Nothing is organized from outside.
- f. Suppose 'you', you have your own existence. Similarly, 'I', If it is about me then I also have my own existence. Now the sense of mutual fulfillment develops the sense of harmony. When every unit of nature represents its mutuality collaboratively then it is referred to as co-existence which assures harmony in nature, harmony in the family, harmony in the society and harmony in existence as well.
- g. Actually, co-existence is a state in which two or more groups are living together by respecting their differences and resolving their

conflicts peacefully; with the understanding mutually. Co-existence defined in many ways:

- h. To exists together (time & space) or to exists in mutual tolerance.
- i. To learn to recognize and live with differences.
- j. To have a relationship between persons or groups in which none of the parties try to destroy others' existence.

We all know that nature is the collection of all units of air, water, plants, animals, human beings, metals, minerals, celestial bodies etc. All the units are interconnected. Also, we have already discussed that all those units are divided into four orders: Physical order, Pranic order, Animal order and Human order.

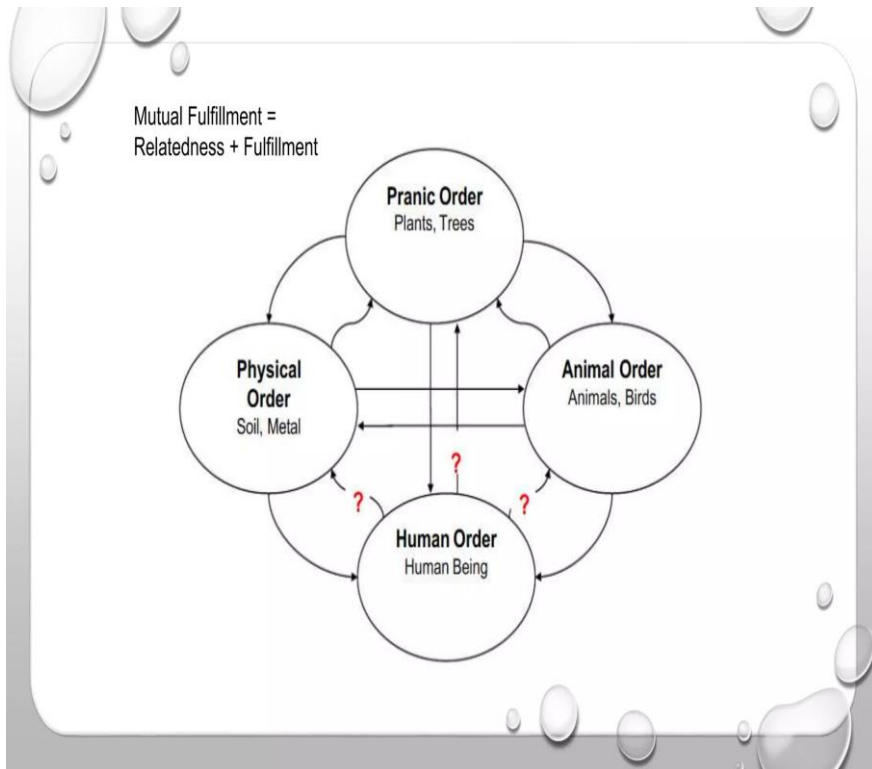
In physical order all the units are lifeless; Non-living, such as metal, soil etc. The formation and deformation process occurs in this order. Suppose when builders make buildings, they need bricks which are obtained from modulation of soil, cement which is obtained by the limestone, shells, and chalk or marl combined with shale, clay, slate, blast furnace slag, silica sand, and iron ore iron These ingredients, when heated at high temperatures form a rock-like substance that is ground into the fine powder, and also iron rod. Once the construction is finished, it requires maintenance. After years the construction is also demolished. That means whatever formation takes place in the planet earth, it must be deformed after a particular interval. What does it mean? It simply means that any formation can be changed into another form, it has physical existence. And every unit of physical order has its own composition. Like:



Every unit has a definite composition.

All types of pranic order also have definite formation and after a certain interval, they also deformed and decompose. Another thing we must observe in pranic order is growth.

We can see this interconnectedness and mutual fulfillment in the following diagram:



Understanding the harmony in the Nature

The harmony in nature refers to the way different ecological systems, species, and natural processes are connected and maintain balance. This balance supports life on Earth and includes things like predator-prey relationships, the movement of nutrients, and the regulation of climate.

Nature includes all the physical life, arrangements, forces, and events that exist in the world.

These units, whether big or small, sentient or not, are not controlled by humans. All of them are interconnected, and there is a dynamic balance and a natural ability to self-regulate among them.

Natural harmony is important for several reasons:

1. It helps solve global warming and the loss of non-renewable resources.
2. Harmony with nature, especially trees, helps reduce wind speed, save energy, allows companion planting, forms an ecological system like a forest garden, and reduces heat in buildings.
3. To achieve harmony with nature, we need the right understanding.
4. We can understand the deeper connections and balance in nature by reflecting on and contemplating the natural order.

We have already studied the concept of co-existence in nature.

All entities in nature, including humans, are connected and supportive of each other. Co-existence is a state where different groups live together while respecting their differences and resolving disputes without violence. There are several ways to define co-existence:

1. Living together in time or space and tolerating each other.
2. Learning to recognize and live with differences.
3. A relationship where no party tries to destroy the other.
4. Living together in time or place and tolerating each other.

The world is full of diversity – different nations, cultures, religions, communities, languages, and beliefs.

The beauty of existence can only be fully realized if everything is in harmony. Peaceful and mutually beneficial co-existence is essential for harmony in the world.

The term "nature (units) submerged in space" prompts the question: do we truly understand what nature means?

Nature refers to an ecosystem, which is the basic unit of nature.

An ecosystem includes all living organisms (biotic factors) interacting with their non-living environment (abiotic factors) to form a self-

sustaining system. The elements within an area are connected and rely on one another. Nature consists of units that can be classified into four categories: Physical, Bio, Animal, and Human. There is a mutual relationship among these units that supports each other.

Now, let's talk about "nature as a unit in human value."

Mutual fulfillment means that each element in nature supports the well-being of others, creating a balanced ecosystem.

All elements are connected and depend on each other for survival.

Gathansheel, Gathanpurna, Kriyapurnata, and Acharanpurnata

Gathansheel: These are material units that can change and their structure keeps transforming, so they are called gathansheel.

Gathanpurna: These are sentient units, like the "I" or self, which do not change and are complete in their structure, so they are called gathanpurna.

Kriyapurnata: The complete understanding in a human being is called kriyapurnata.

Acharanpurnata: The ability to live with complete understanding is called acharanpurnata.

Material units are changeable, as they undergo processes of recognition and fulfillment.

The other type of units remains constant, with activities of knowing, assuming, recognizing, and fulfilling.

Material units exist in two orders – the material order and the pranic order.

In the material order, atoms combine to form molecules, and molecules form molecular structures, which exist in two forms: lumps and fluids.

Fluids provide nourishment to the pranic order.

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

When the "I" coexists with an animal body, it is called the animal order.

When it coexists with a human body, it is called the human order.

Kriyapurnata refers to the complete understanding in a human being, and acharanpurnata refers to the ability to live with that complete understanding.

Co-existence based on mutual respect for diversity is known as active co-existence.

In this relationship, all parties embrace each other's differences, have equal access to resources and opportunities, and live in an environment of peace, social unity, justice, and equality.

UTILITY VALUES & ARTISTIC VALUES

To maintain Physical facilities sustainable, we need two main values: UTILITY VALUES and ARTISTIC VALUES

Utility Values

Utility values refer to values related to **usefulness, functionality, and practical benefit**. These values focus on fulfilling human needs and making life comfortable, efficient, and productive. Utility values are associated with material objects, technology, services, and skills that provide physical or economic benefits.

Examples of utility values include efficiency, productivity, durability, safety, convenience, and cost-effectiveness. In professional and social life, utility values help in problem-solving, innovation, and development. However, utility values alone cannot ensure happiness or harmony, as they address only physical needs and external comforts.

Human beings have a responsibility to ensure that any physical facilities they obtain are used to protect and care for their bodies. All physical resources should serve the purpose of supporting the body in some way.

Artistic Values

Artistic values relate to **beauty, creativity, expression, and emotional fulfilment**. They appeal to human sensitivity, imagination, and aesthetic sense. Artistic values are reflected in art, music, literature, dance, architecture, and creative expression.

Examples of artistic values include creativity, harmony, balance, originality, elegance, and emotional expression. Artistic values enrich human life by providing joy, inspiration, cultural identity, and inner satisfaction. They help develop sensitivity, empathy, and appreciation for diversity and culture.

This is another duty of humans—to maintain and preserve the facilities they receive.

A key responsibility is also to improve and enhance the facilities they have. Artistic value is a term used to describe the quality or worth of something in terms of art. It includes various types of value, such as aesthetic, moral, cognitive, and political.

A person's role is to participate in ensuring that physical facilities are used in a way that supports and maintains their usefulness.

For example, the usefulness of a pen is that it helps in writing.

Similarly, a shirt's usefulness is that it protects the body. However, the way a shirt is designed—such as making it easy to wear, comfortable, and durable—represents artistic value.

When considering food, it plays a crucial role in supporting the body.

However, other aspects are also important, such as how it is prepared, what ingredients are used to benefit the consumer and promote physical development, how it is presented in an appealing manner, and how it is stored or preserved for future use. These aspects are referred to as artistic values.

Difference and Relationship

While utility values focus on **function and usefulness**, artistic values emphasize **beauty and expression**. Both are important for holistic development. Utility values support material progress, whereas artistic values nurture emotional and cultural growth.

As whole we can say, a balanced life requires both utility and artistic values. Together, they contribute to human well-being, social harmony, and a meaningful quality of life.

It is important to remember that artistic value can only exist when there is a corresponding utility value.

UNIT 5

Implications of the above Holistic Understanding of Harmony on Professional Ethics

Professional Ethics refer to the moral principles and standards that guide behavior and decision-making in a professional environment. They ensure integrity, accountability, fairness, and responsibility in one's work. Ethical professionals act honestly, respect confidentiality, avoid conflicts of interest, and uphold the dignity of their profession. Professional ethics promote trust among colleagues, clients, and society and contribute to long-term organizational credibility and social well-being.

Professional Etiquette refers to the accepted norms of polite, respectful, and appropriate behavior in the workplace. It includes punctuality, proper communication, respectful language, professional appearance, courteous behavior, and adherence to organizational protocols. Etiquette reflects external conduct and helps maintain a positive, cooperative, and disciplined work environment.

While ethics focus on **what is right**, etiquette focuses on **how one behaves**. Both are complementary and essential for professional success. Ethical values guide inner conduct, whereas etiquette ensures harmonious interaction with others.

In the context of **Universal Human Values**, professional ethics and etiquette promote trust, respect, responsibility, and mutual harmony. Together, they help individuals perform their duties responsibly, build healthy workplace relationships, and contribute positively to society.

Professional ethics ensure moral correctness, while professional etiquette ensures respectful behavior. Both are essential for personal integrity, organizational effectiveness, and social harmony. The holistic understanding of harmony, as emphasized in Universal Human Values, recognizes harmony at four interconnected levels: the individual, family, society, and nature. This integrated perspective has profound implications

for professional ethics, as it broadens the scope of ethical responsibility beyond individual success to collective well-being and sustainable development. At the individual level, harmony leads to self-awareness, self-regulation, and inner stability. A professional who is internally harmonious acts with integrity, honesty, and courage. Such an individual is not driven by fear, greed, or excessive competition but is guided by right understanding and ethical clarity. This inner harmony ensures consistency between thought, speech, and action, which is fundamental to ethical professional conduct.

At the level of family and social relationships, holistic harmony promotes trust, mutual respect, empathy, and cooperation. In professional settings, this translates into ethical practices such as fairness, non-discrimination, respect for diversity, transparent communication, and teamwork. Professionals guided by harmony avoid exploitation, corruption, and manipulation, and instead contribute to a positive and inclusive work culture.

At the societal level, the holistic view emphasizes social responsibility and accountability. Professionals recognize their duty toward society and work for the common good. Ethical implications include adherence to professional standards, consumer safety, data privacy, public welfare, and compliance with laws and regulations. Professions are thus seen as service-oriented rather than merely profit-driven.

Harmony with nature forms another essential dimension of professional ethics. A holistic understanding encourages sustainable practices, responsible use of resources, and environmental sensitivity. Professionals are ethically obliged to minimize ecological harm and contribute to sustainable development.

The holistic understanding of harmony transforms professional ethics from a narrow, rule-based approach to a value-driven framework. It nurtures ethical professionals who contribute to human dignity, social trust, and sustainable coexistence.

Natural Acceptance of Human Values refers to the inherent and spontaneous acceptance of certain values by every human being, without any external pressure, conditioning, or indoctrination. These values are

naturally agreeable to us because they lead to harmony, happiness, and mutual well-being. Examples include trust, respect, honesty, care, and responsibility. When we reflect within ourselves, we find that we naturally want to live in peace, be respected, and maintain harmonious relationships—this inner agreement is called natural acceptance.

Natural acceptance is **universal**, meaning it is the same for all human beings irrespective of culture, religion, gender, or nationality. It is also **unchanging** and **continuous**, as these values remain valid across time and situations. Unlike socially imposed rules, natural acceptance comes from within and can be verified by self-exploration. When our thoughts, behavior, and actions are aligned with these naturally accepted human values, we experience satisfaction and happiness; when they are violated, we experience discomfort or conflict. Hence, natural acceptance forms the foundation of ethical living and holistic human development.

Definitiveness of Ethical Human Conduct refers to the clarity, certainty, and universality of what constitutes right and ethical behavior for human beings. It means that ethical conduct is not vague, relative, or dependent on individual opinions or changing social norms. Instead, it is **clearly defined, universally applicable, and naturally acceptable** to all human beings because it leads to harmony within oneself and with others.

Ethical human conduct is considered definitive because it is based on **natural acceptance of human values** such as trust, respect, honesty, justice, care, and responsibility. When a person reflects on these values through self-exploration, they find inner agreement with them. Actions aligned with these values result in mutual happiness and sustainable coexistence, while unethical actions lead to conflict, dissatisfaction, and disharmony. Thus, ethical conduct can be evaluated objectively by checking whether it ensures harmony at the level of the individual, family, society, and nature.

In essence, the definitiveness of ethical human conduct provides a **clear guideline for right living**. It helps individuals make consistent moral decisions, promotes social order, and supports universal human well-being. Therefore, ethical human conduct is not arbitrary but a well-defined and verifiable way of living that ensures holistic human development.

Basis for Humanistic Education, Humanistic Constitution, and Humanistic Universal Order lies in the **natural acceptance of human values** and the understanding of the **co-existence of human beings with nature**. This basis emphasizes harmony at all levels—individual, family, society, and the larger natural order. It recognizes that every human being aspires for happiness and prosperity, and these aspirations can be fulfilled only through right understanding and ethical living.

Humanistic Education is based on developing right understanding, right feelings, and right skills. Its foundation is value education through self-exploration, which helps individuals recognize naturally acceptable values such as trust, respect, compassion, and responsibility. Unlike skill-only education, humanistic education aims at holistic development by integrating ethical values with professional competence, enabling individuals to contribute positively to society.

The **Humanistic Constitution** is grounded in the same human values and ensures justice, equality, dignity, and mutual respect for all. It provides a framework of laws and policies that promote ethical conduct, social harmony, and the well-being of every individual rather than narrow interests. Such a constitution supports relationships based on trust and cooperation, ensuring a fear-free and value-based social system.

A **Humanistic Universal Order** is based on the understanding of interconnectedness and co-existence among all units of nature. It envisions a world family (*Vasudhaiva Kutumbakam*) where humans live in harmony with each other and with nature. The foundation of this order is ethical human conduct guided by natural acceptance, leading to sustainable development, peace, and universal well-being.

Competence in Professional Ethics refers to the ability of an individual to apply professional knowledge, skills, and attitudes in a manner that supports ethical living, social harmony, and sustainable development. It ensures that professional work contributes not only to personal or organizational success but also to the **universal human order**.

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

This ability involves using one's technical and professional skills to promote harmony at the levels of the individual, society, and nature. A professionally competent person applies knowledge in ways that ensure human welfare, justice, and sustainability. For example, an engineer designs safe infrastructure, a manager ensures fair organizational practices, and a teacher nurtures ethical values along with knowledge. Thus, professional competence becomes a means to strengthen trust, cooperation, and coexistence.

(b) Ability to identify the scope and characteristics of people-friendly and eco-friendly production systems:

This ability includes understanding production systems that prioritize human well-being and environmental sustainability over mere profit. People-friendly systems ensure fair wages, safe working conditions, and respect for human dignity, while eco-friendly systems minimize resource depletion, pollution, and ecological imbalance. Recognizing the scope of such systems helps professionals evaluate the long-term social and environmental impact of economic activities.

(c) Ability to identify and develop appropriate technologies and management patterns for such production systems:

This competence involves selecting and creating technologies and management practices that support people-friendly and eco-friendly goals. Appropriate technologies are need-based, energy-efficient, affordable, and environmentally sustainable. Similarly, ethical management patterns promote transparency, participation, accountability, and responsibility. Together, these ensure that professional activities contribute to sustainable prosperity and the universal human order.

Case Studies of Typical Holistic Technologies, Management Models, and Production Systems

1. Holistic Technology: Solar-Based Rural Electrification System

A village adopts decentralized **solar energy technology** to meet its electricity needs. Solar panels are installed on rooftops and community buildings, reducing dependence on fossil fuels. This technology is **eco-**

friendly, renewable, and affordable in the long run. It improves quality of life by supporting education, healthcare, and small businesses while maintaining harmony with nature. The system demonstrates holistic technology as it is need-based, sustainable, and people-friendly.

2. Holistic Management Model: Cooperative Management System

In a cooperative organization, decisions are taken collectively with equal participation of members. Profits are shared fairly, transparency is maintained, and workers are treated with dignity. This management model builds **trust, mutual respect, and responsibility** among stakeholders. It ensures economic viability while maintaining ethical relationships, making it a holistic and human-centric management model.

3. Holistic Production System: Organic Farming

Organic farming avoids chemical fertilizers and pesticides, relying instead on natural manure, crop rotation, and biological pest control. This production system protects soil fertility, biodiversity, and human health. Farmers benefit from reduced input costs and sustainable income, while consumers receive healthy food. Organic farming exemplifies a holistic production system as it is **people-friendly, eco-friendly, and sustainable**.

4. Holistic Technology and Production: Rainwater Harvesting System

A community implements rainwater harvesting to conserve water resources. The collected water is used for drinking, irrigation, and groundwater recharge. This simple and appropriate technology reduces water scarcity and promotes responsible use of natural resources. It supports coexistence with nature and long-term ecological balance.

5. Holistic Management and Production: Small-Scale Local Enterprises

Local cottage industries use simple technologies and ethical management practices to produce goods based on local needs. Employment is

generated within the community, migration is reduced, and traditional skills are preserved. These enterprises promote self-reliance, social harmony, and sustainable economic development.

These case studies show that **holistic technologies, management models, and production systems** are those that integrate **human values, social well-being, and environmental sustainability**. They go beyond profit-making and contribute to the **universal human order** by ensuring harmony among individuals, society, and nature.

Strategy for Transition from the Present State to Universal Human Order

The transition from the present state of competition, exploitation, and ecological imbalance to a **Universal Human Order** requires a well-defined strategy at both the **individual level** and the **societal level**. This transition is based on right understanding, ethical conduct, and harmonious coexistence.

(a) At the Level of Individual: As Socially and Ecologically Responsible Engineers, Technologists, and Managers

At the individual level, the strategy focuses on developing **right understanding through self-exploration** and aligning professional competence with human values. Engineers, technologists, and managers must recognize their responsibility towards society and nature while applying their technical skills. This includes designing safe, reliable, and sustainable products; adopting energy-efficient and eco-friendly technologies; and ensuring optimal use of natural resources.

Professionals should practice ethical decision-making, transparency, and accountability in their work. They must prioritize human welfare over short-term profits and avoid practices that harm society or the environment. By integrating people-friendly and eco-friendly approaches into professional activities, individuals contribute to trust, harmony, and sustainability, thereby strengthening the Universal Human Order.

(b) At the Level of Society: As Mutually Enriching Institutions and Organizations

At the societal level, the strategy involves restructuring institutions and organizations to function on the basis of **mutual trust, justice, and participation**. Educational institutions should emphasize value-based and holistic education along with skill development. Industrial and business organizations must adopt ethical management practices, fair employment policies, and sustainable production systems.

Government bodies, social institutions, and organizations should work collaboratively rather than competitively, ensuring justice, transparency, and inclusiveness. Policies should promote people-friendly and eco-friendly technologies, decentralized production systems, and responsible consumption. When institutions operate in a mutually enriching manner, they create a social system that supports ethical human conduct, social harmony, and ecological balance, thus enabling a smooth transition to the Universal Human Order.

The strategy for transition to the Universal Human Order lies in the **combined effort of value-driven individuals and ethically oriented social institutions**. When individuals act responsibly and institutions support ethical practices, a harmonious, sustainable, and humane social order becomes achievable.

Exercise -1

1. Distinguish between value education and moral education.
2. Write about the process of value education.
3. Explain the need and basic guidelines of value education.
4. Explain Swatva (Innateness), Swatantrata (Self-organisation) and Swarajya (Self-expression).
5. Differentiate between acceptance and natural acceptance
6. Define the following: Human Value, Self verification, preconditioning
7. What do you understand by desire?

8. Why do people self-verify?
9. State the Pre-conditioned Desires.
10. Can you live a fulfilling life with only physical facilities? Justify your answer.
11. Describe the term 'Innateness'.
12. List the natural characteristics of a human being living with human consciousness.
13. "Natural acceptance is innate, invariant, and universal." Explain this statement with any two examples.
14. Explain the Humanistic Constitution.
15. What is Human Consciousness? With the help of a diagram, explain the meaning of transformation from animal consciousness to human consciousness.
16. List the natural characteristics of a human being living with human consciousness.
17. Explain Sanyam.
18. Write about the difference aspect of Swasthya,
19. Define and explain the activities of animal order.
20. Differentiate between Sukh & Suvidha.
21. Explain the activities of realization and understating. How do they lead to harmony in the activities of 'I'.
22. What are the abbreviations given as SVDD, SSDD and SSSS signify?
23. Distinguish between 'human consciousness' and 'animal consciousness' and explain human consciousness in detail with the help of a diagram. What is the process for transformation from animal to human consciousness?
24. Explain the natural characteristics of the pranic order.
25. What do you mean by 'Glory'?

26. Describe the natural characteristics of the four orders of Nature. How does the knowledge of natural characteristics of the four orders facilitate the participation of human beings in nature?
27. What are the four orders of nature? On what basis Nature is categorized into four orders?
28. Explain why people are not able to ensure the continuity of happiness? What is the way to ensure happiness in continuity?
29. 'The need for physical facilities is temporary while the need of the self is continuous' –explain the statement with two examples. How can the needs of the self be fulfilled in continuity?
30. Explain the way to ensure harmony in self ('I') with the help of an example.
31. Distinguish between reaction and response. How one can overcome his/her reaction? Explain with the help of an example.
32. Make an appraisal of the prevailing approaches towards promotion of professional ethics listing any five such approaches.
33. Distinguish between Happiness and Excitement with suitable examples.
34. Describe the four human goals in the society. Compare them with the current state of society and suggest the way out.
35. Explain the meaning of ethical conduct in terms of values, policy and character in detail. Evaluate the current state of society in these terms.
36. Explain holistic technology. Take any two such examples from the Indian tradition and elaborate on them.
37. What do you mean by professional ethics?
38. What is artistic value?
39. The Self is the seer, doer and enjoyer, while the Body is just an instrument. Review this statement and support your answer with examples.

40. Explain the problems faced due to differentiation in relationships.
41. What do you understand about the term 'innateness' (dhaarna) in nature?
42. Explain the innateness of material and animal order in nature.
43. What do you understand by competence in professional ethics? Give two examples of its implications in industry.
44. Discuss basic guidelines and needs for value education?
45. "For success in any Human endeavor both values and skills are required." Explain.
46. "The human being is the co-existence of 'I' and the body, and there is exchange of information between the two, i.e. 'I' and body exist together and are related". Explain this statement taking you as an example.
47. What is the meaning of desire? How do we verify whether our desires are coming from sensations or preconditioning or natural acceptance?
48. Attempt any one part of the following:
49. How do you differentiate between intention and competence when you have to judge the other? Why is it important?
50. What is the difference between respect and disrespect? Which of the two is naturally acceptable to you? Explain
51. Elaborate that 'nature (units) submerged in space'. Explain the meaning of submerged here.
52. There is recyclability in nature. Explain this statement with any two examples. How does it help in production activity?
53. What are the reasons for unethical practices in the profession today? What is the real solution to the above problems? Give your opinion.
54. Elaborate on the meaning of swatwa (innateness), swatantrata (self-organization) and swarajya(self-expression).

Exercise-2

1. Describe the two domains of Education.
2. How are values and ethics related?
3. What are the four levels of living?
4. How is the response of the body definite?
5. What are the different types of disrespect?
6. What is the foundation value and complete value of a relationship?
7. List out four orders in nature. How are processes in nature cyclic?
8. List out five dimensions of Human order.
9. What is the outcome of harmony with the whole of nature/existence?
10. Describe process of Value Education
11. Explain with example the definite and indefinite response of the self.
12. What is the role of physical facility in the fulfilment of a relationship?
13. Define salient features of Ethical competence.
14. Explain the process of self-exploration.
15. Distinguish between ‘animal consciousness and ‘human consciousness’.
16. Define self-regulation and health. How are the two related?
17. Explain how the assumption “Human Being = Body”, leads to the feeling of deprivation.
18. Define affection. How does affection lead to harmony in the family?
19. What is the building block for harmony in society?

20. Elaborate the significance of Education – Sanskar for human beings.
21. Describe the dependency of the Human Being on the other three orders.
22. How to resolve current issues in professional ethics.
23. Describe in detail the term “holistic approach ” and “universal human order”
24. What do you understand about human conduct?
25. What is the foundational value of a relationship?
26. Discuss the Respect (Samman).
27. What is the Co-existence (Sah-astitva)?
28. What do you mean by mutual fulfillment in nature?
29. Define recyclability in nature.
30. Discuss Ethical Human Conduct.
31. Self exploration is a process of dialogue between ‘what you are’ and ‘what you really want to be’. Explain with a suitable diagram.
32. When we evaluate our “State Today, we find that we are not quite responsible towards taking care of our body today. We tend to go for medication at the pace of ensuring the health of the body” Examine the statement.
33. “Human beings live in relationships. We are related to other human beings.” Explain
34. Describe briefly the criteria for evaluation for Holistic Technology. Support your answer with an example.
35. Discuss the scope and characteristics of people-friendly and eco-friendly production systems.
36. “Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans.” Explain

37. In order to fulfill basic human aspirations—right understanding, right relationships and physical facilities are needed. Explain the meaning of each one of these.
38. “I am the seer, doer and enjoyer the body is just as an instrument”
39. For fearlessness in society, what are minimum requirements? Where do you wish to live, fearful or fearless society? What is your participation towards ensuring fearless society, examine within yourself?
40. What is the meaning of justice in relationships? How does it follow from family to world family?
41. Define Existence. Draw the complete chart of the existence showing co-existence in the existence and the four orders of nature.
42. Closely examine Four orders in Nature and their participation, Explain present state of participation of human order.
43. How Value Education helps in the development of Professional Ethics? Explain
44. What do you mean by ethical human conduct? Explain in terms of values policies and character
45. What do you mean by values or human values?
46. What do you mean by your natural acceptance and experiential validation?
47. Define the terms Gathansheel, Gathanpurana, Kriyapurnata and Acharanpurnata.
48. What do you understand by trust?
49. What is preconditioning? What is their source?
50. What do you mean by sukh and suvidha?
51. What is Self-Exploration? Explain the process of self-exploration with a diagram.
52. What are the requirements to fulfill basic human aspirations?

53. Distinguish between the needs of the self (I) and the needs of the body.
54. Explain the feeling of Care and Guidance. What role do these feelings have in a parent's child relationship?
55. What is ethical human conduct? Explain in terms of values, policies and character with appropriate examples.
56. What are the basic guidelines for value education?
57. Differentiate between prosperity and wealth with examples.
58. What are the consequences of confusion between sukh and suvidha?
59. How do sensations and pre conditionings influence our imagination? Give two examples of each?
60. What is justice? How does it lead to mutual happiness?
61. Explain respect. How do we generally differentiate reverence in the name of respect? Explain the minimum content of respect for a human being.
62. What do you mean by innateness? What is the innateness in the four orders?
63. What are the four orders in nature? How are they inter-dependent and mutually fulfilling for each other? Explain.
64. What are the values in interaction of human beings with material things? Give one example of each.
65. How does holistic harmony influence professional ethics?
66. What do you mean by competence of professional ethics? Elaborate with examples.
67. Describe briefly the criteria for evaluation of holistic technology. Support your answer with an example.
68. List some suggestions to make value education more effective in the present scenario.

69. What is "Definitiveness of Ethical Human Conduct"? How does it differ from current prevalent, but changing, norms?
70. Explain the components of ethical human conduct (values, policy, and character).
71. Explain the concept of "Humanistic Constitution" and "Humanistic universal Order".
72. Discuss the need for a change from a "Profit-oriented" to a "Human Oriented" production system.
73. Define "Competence in Professional Ethics." How can professional skills be used for the augmentation of universal human order?
74. What are the characteristics of a "People friendly" and "Eco friendly" production system?
75. Explain the term "holistic technology" with examples.
76. What is the strategy for transition from the present, broken state to a Universal Human Order?
77. Discuss the role of individuals and society in creating a holistic, value-based society.
78. How can we ensure "Mutual fulfillment" in professional life?
79. Explain the role of right understanding in developing natural acceptance.