

Universal Human Values 2
Understanding Harmony :20HS01

UNIT-I: Need, Basic Guidelines, Content and Process for Value Education

‘Natural Acceptance’ and Experiential Validation- as the process for self-exploration; Continuous Happiness and Prosperity- A look at basic Human Aspirations; Right understanding, Relationship and Physical Facility, Understanding Happiness and Prosperity

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

Understanding human being as a co-existence of the sentient ‘I’ and the material ‘Body’; Understanding the needs of Self (‘I’) and ‘Body’ - happiness and physical facility; Understanding the Body as an instrument of ‘I’ (I being the doer, seer and enjoyer);

Understanding the characteristics and activities of ‘I’ and harmony in ‘I’; Understanding the harmony of I with the Body: Sanyam and Health; correct appraisal of Physical needs, meaning of Prosperity in detail

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

Understanding values in human-human relationship; meaning of Justice (nine universal values in relationships) and program for its fulfilment to ensure mutual happiness; Trust and Respect as the foundational values of relationship;

Understanding the harmony in the society: Resolution, Prosperity, fearlessness and co-existence as comprehensive Human Goals; Visualizing a universal harmonious order in society- Undivided Society, Universal Order- from family to world family, Gratitude as a universal value in relationships.

UNIT-IV: Understanding Harmony in the Nature and Existence - Whole existence as Coexistence

Understanding the harmony in the Nature; Interconnectedness and mutual fulfilment among the four orders of nature- recyclability and self regulation in nature; Understanding Existence as Co-existence of mutually interacting units in all-pervasive space; Holistic perception of harmony at all levels of existence.

UNIT-V: Implications of the above Holistic Understanding of Harmony on Professional Ethics

Natural acceptance of human values; Definitiveness of Ethical Human Conduct; Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order; Competence in professional ethics, Strategy for transition from the present state to Universal Human Order

Text Book:

Human Values and Professional Ethics by R R Gaur, R Sangal, G P Bagaria, Excel Books, New Delhi, 2010

UNIT-I:
Need, Basic Guidelines, Content and Process for Value Education

Value Education : Value + Education

**Value : Something that is important , worthy or useful for human being
That gives the feeling of 1) Happiness 2) Prosperity**

**Education : It is the process of teaching , learning skills and Knowledge.
Educations means to impart knowledge and skills to human beings.**

Value Education deals with the learning of :

- ❖ What is universally valuable to all of us (Happiness and Prosperity)
- ❖ What is conducive to our individual and collective happiness and prosperity in a sustainable way

We can say that : Value education impart the knowledge and skills in human beings about what is universally valuable and how to live in state of continuous happiness and Prosperity.

Value Education enables us to be in harmony (healthy environment):

- within ourselves
- With other human beings
- With rest of nature

Value Education gives the knowledge of

- What is universally valuable to human beings?
- How to live in state of continuous happiness and prosperity?
- How to live in Harmony?

Need for Value Education

All human beings aspire for a happy, fulfilling life.

Understanding human aspiration, or what is really valuable for human being, is the value domain.

It enables us to understand our aspirations and visualise our goals for a fulfilling life and indicates the direction for their fulfilment.

Values and skills go hand in hand. Both values and skills are required.

It is also necessary to learn the skills to actualise our aspirations. This is the skill domain.

The subject which enables us to learn the skills is called 'Skill Development' (SD).

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

Guidelines for Value Education

Universal: It has to be universally applicable to all human beings for all time and all places. This implies that values should not change according to sect, creed, nationality, gender, etc.

Rational: It has to appeal to reasoning; and not be based on dogmas or blind beliefs. It has to be open to address the related questions. It cannot be a set of sermons or do's and don'ts.

Natural and Verifiable: It has to be 'naturally acceptable' to the human being and there needs to be every provision in nature for its fulfilment. It needs to be experientially verifiable, and not based on dogmas, beliefs or assumptions. It is not merely an intellectual exercise or information transfer.

All Encompassing: It needs to cover all dimensions (thought, behaviour, work and understanding) and levels (individual, family, society and nature/existence) of human life.

Leading to Harmony: It ultimately needs to promote harmony within the individual, among human beings and with the entire nature.

Content of Value Education

The value of an entity is its participation in the larger order of which it is a part.

The context is always the larger order. Value has to do with the participation of a unit in the larger order. E.g. a piece of chalk is a unit.

The classroom is the larger order for this unit. The value of chalk is that it can be used to write on the blackboard for the desired functioning of the classroom.

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

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

To understand human values, we need to study the human reality along with all that is there in the entire nature/existence which constitutes the larger order.

Process of value education:

The process for value education has to be that of self-exploration, which includes two things: verification at the level of natural acceptance and experiential validation in living.

Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourselves.

Various aspects of reality facilitating the understanding of human values will be presented as proposals. We need to verify these proposals for our self and examine our living in this light.

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



Introduction to Value Education

Basic Requirements for Fulfilment of Human Aspirations

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

We have assumed that 'happiness and prosperity will automatically come when we have enough physical facility'.

If continuity of happiness and prosperity is not achieved by just accumulating physical facility

Is the unhappiness in my family

- More due to lack of physical facility or
- More due to lack of fulfilment in relationship?

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

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

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

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

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

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

we can understand the difference between animals and human beings. Physical facility is necessary for animals as well as for human beings.

For animals, it is necessary as well as adequate.

But when it comes to human beings, that is not the case – physical facility is a necessity, but physical facility alone is not going to suffice for the fulfilment of human being.

For human beings, physical facility is necessary, but physical facility alone is not adequate.

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

Natural acceptance : **unconditional and total acceptance of the self, people and environment**

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

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

out of these three, what is naturally acceptable is the first one.

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

Every time when there is fight, we want to resolve it. We start the next day with the thought that we don't want to fight today; but a fight takes place again.

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

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

for fulfilment of human being— physical facility, relationship and right understanding — all three are necessary.

From above three, right understanding is the first priority, fulfilment in relationship with human being is the second priority and ensuring physical facility with rest of nature is the third priority.

Right Understanding, Relationship and Physical Facility

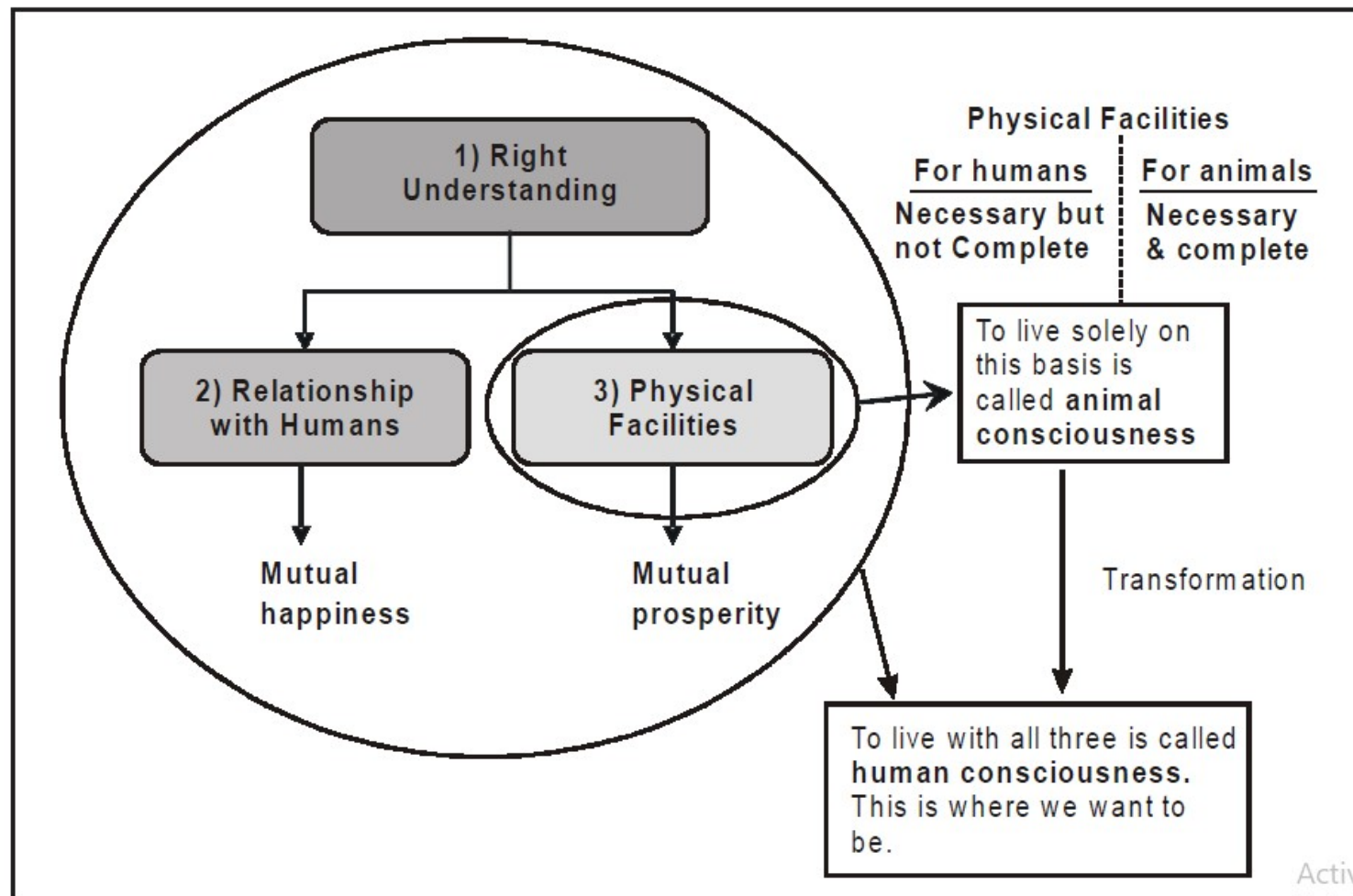
Human being wants to live with continuous happiness and prosperity and this is possible by ensuring right understanding, fulfilment in relationship and physical facility in the correct priority. This is living with **‘human consciousness’**.

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

The other outcome is that if the right understanding is missing, one is not able to identify the need for physical facility. Now, if we are not able to identify our need for physical facility then regardless of how much physical facility we accumulate, we never feel that we have enough. We keep wanting more.

This feeling of not having enough is the feeling of deprivation. As a result, one is deprived, exploiting and depriving others.

However, we are not satisfied merely by living at this level and hence we need to work towards having the right understanding. Living with all three: [1] Right understanding, [2] Relationship and [3] Physical facilities is called human consciousness.



To develop from animal consciousness to human consciousness is the transformation. It is

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

There are generally two kinds of people today:

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

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

3. Having physical facility, happy and prosperous.

we naturally want to be in the state 3, of having more than required physical facility, happy and prosperous.

if we are able to ensure all three, i.e. right understanding, relationship and physical facility, in that order of priority,

- Through right feeling in relationship, based on right understanding, we can ensure mutual happiness – happiness for ourselves as well as happiness for others.
- With right understanding, we can identify the need for physical facility. We can also learn how to produce using a mutually enriching production process. Once we are able to ensure the availability of more than required physical facility, we have a feeling of prosperity;

For animals: We see that animals need physical things to survive, mainly to take care of their body. Take a cow for example. A cow will look for food when it is hungry. Once it gets the grass or fodder, it eats it, sits around to chew at leisure. Hence, we can see that as long as animals have physical things, they are largely fine. They don't desire other things like knowledge, or a peaceful animal society

For humans: Now let's take the human being. Let's take you. Let's say you are hungry.

What do you do? You would look for some food, perhaps, some tasty food. Once you have had your fill, do you just sit around and relax? The answer is an emphatic "No"! We all have other needs, other plans, perhaps we think of going to a movie, or reading a book, or go to college, or watch some TV, or spend time with family and friends... the list is endless. Thus, it is easy to see that while physical facilities are necessary for us human beings, they are *not complete by themselves to fulfil our needs. Our needs are more than just physical facilities; we* need physical facilities, but the need does not end there.

Hence, we can say for animals – "Physical facilities are necessary and complete";

For humans – "Physical facilities are necessary but not complete"

Here is another proposal:

"Besides physical facilities, we want relationship".

By relationship, we mean the relationship we have with other people, or human beings: father, mother, brothers and sisters, our friends, our teachers; we desire good relationships with all of them. When we have a problem in these relationships, it troubles us, we are bothered by it.

Priority: Right Understanding, Relationship & Physical Facility

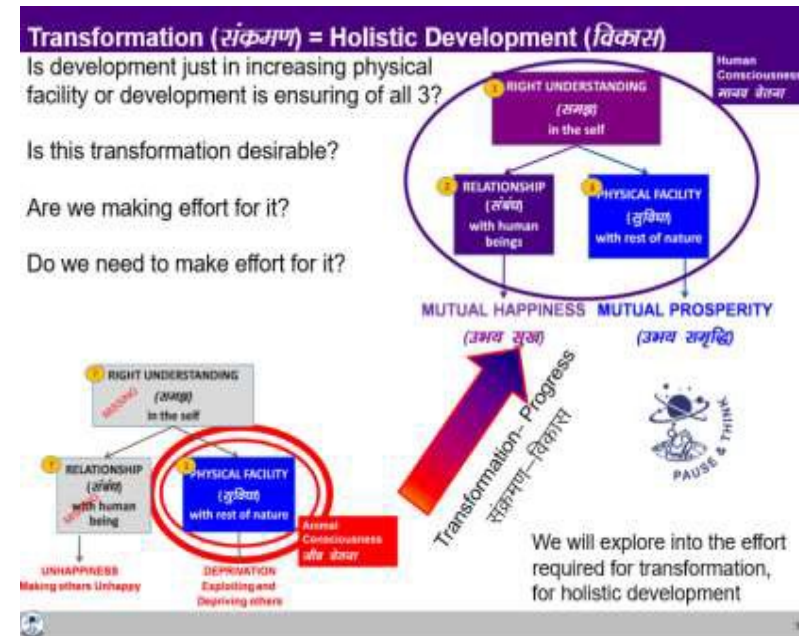


Development of Human Consciousness:

We can clearly envisage holistic development as the transformation of consciousness –to human consciousness. Of course, it will necessitate working on all three – right understanding, fulfilment in relationship as well as physical facility; and in that order of priority.

Role of Education

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

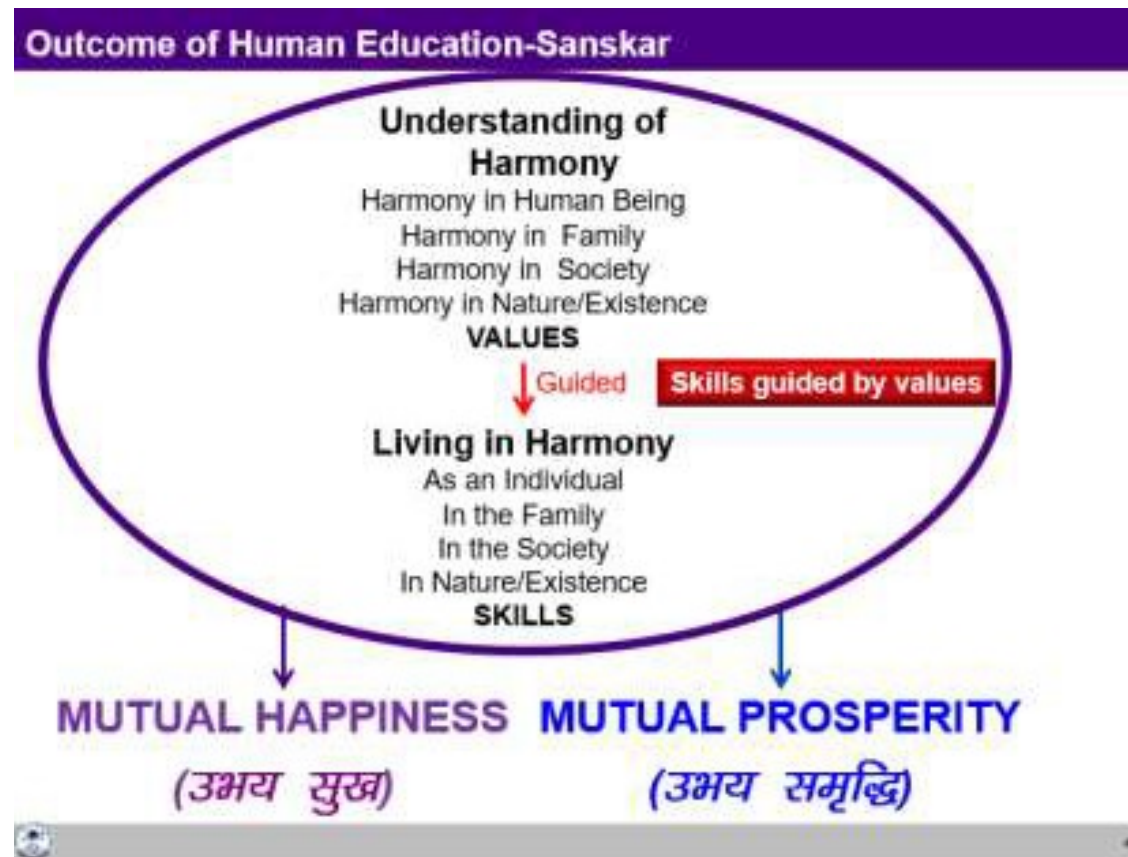


The education-sanskar has to ensure:

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

Education is developing the right understanding

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



Process of Value Education – Self-exploration

Human Values can be understood by an appropriate **process of self-discovery**, because they are potentially there in each and every human being. There is already a natural acceptance for values in a human being. It is only that we have to discover them or become aware of them.

Thus, The **process for Value Education** has to be that of self-exploration, and not of giving sermons or telling dos & don'ts.

Whatever is found as truth or reality may be stated as a proposal and every student is to be encouraged to verify it on his/her own right.

Process of Value Education – Self-exploration

Human Values can be understood by an appropriate process of self-discovery, because they are potentially there in each and every human being.

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Various aspects of reality facilitating the understanding of human values will be presented as proposals. We need to verify these proposals for our self and examine our living in this light.

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

What is Self-exploration?

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

Through this process, we are trying to understand the reality that exists and our participation with it; this participation is what we are calling values.

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

Further, self-exploration is a process of dialogue. To begin with, it is initiated as a dialogue between us and you. This course systematically presents a series of proposals for your exploration.

As you explore, you try to verify the proposals and start asking these questions to yourself. Then, it turns into a dialogue within your own Self.

The Dialogue Within :

It is a dialogue between “what I am” and “what is naturally acceptable to me”.

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

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

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

Therefore:

Happiness is to be in a state of harmony.

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

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

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

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

The Content for Self-exploration

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

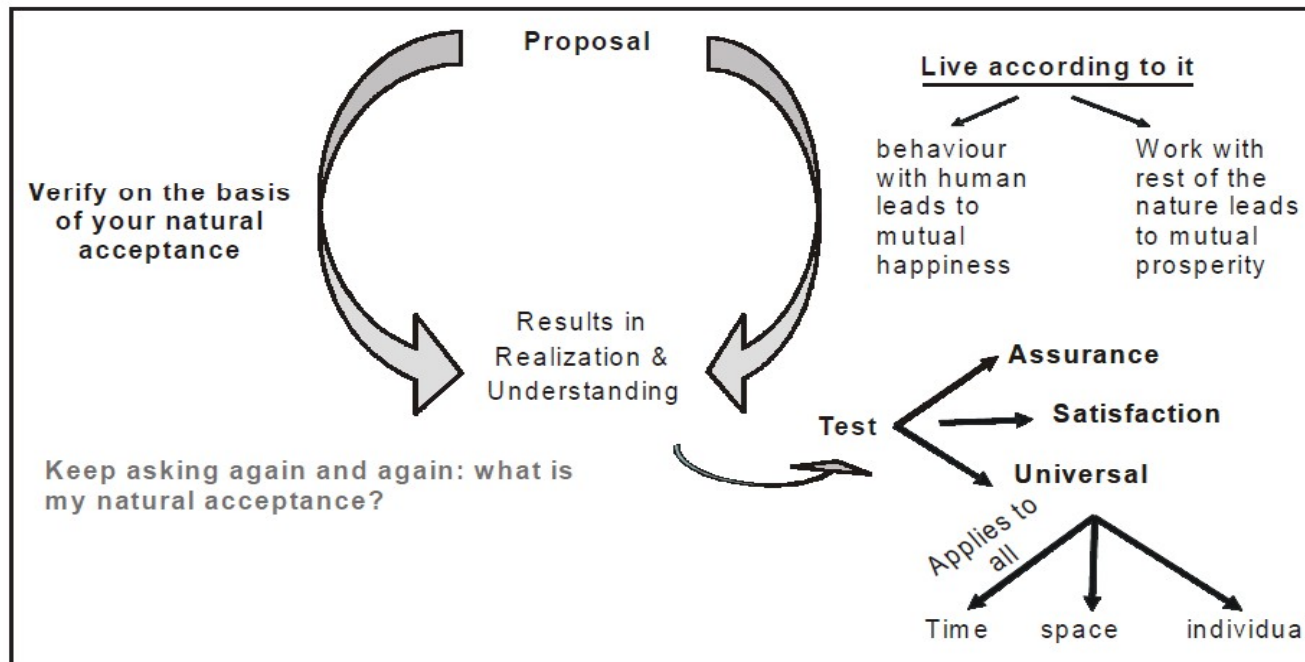
a) Desire: What is our basic aspiration?

b) Program: What is the way to fulfil this basic aspiration?

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

self-exploration

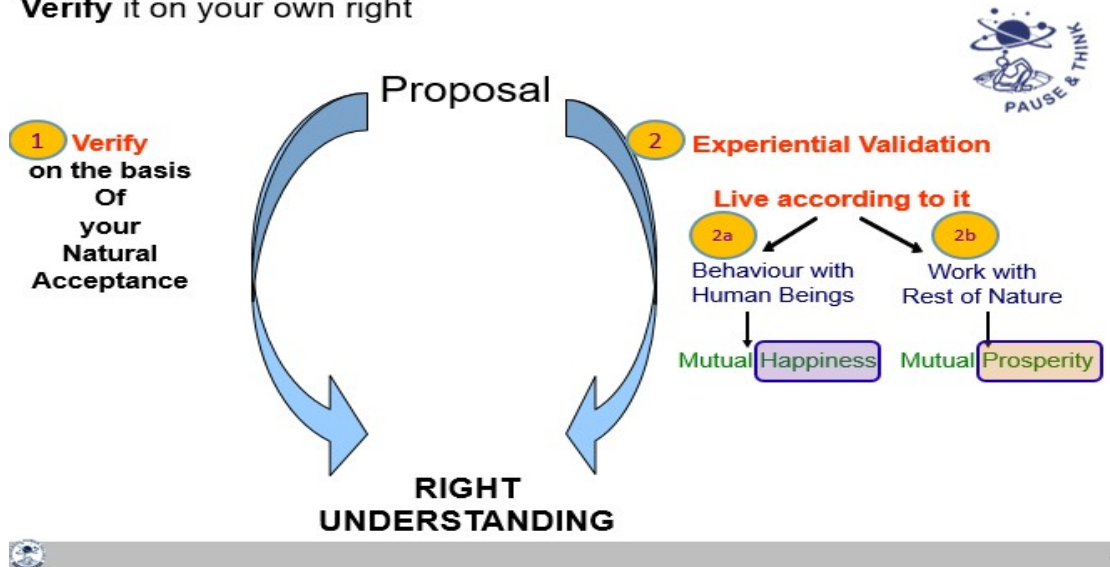
Let us revisit the process of verifying on the basis of Natural Acceptance:



This natural acceptance is present in each one of us, regardless of what country or culture we come from, and is regardless of our age or our gender. Natural Acceptance is a human trait and all humans have this. It is intact and invariant in each one of us. It is not

Process for Right Understanding: Self-exploration

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



The second part of self-exploration is experiential validation. It means trying to live according to the proposal. In living, there are two parts – one is the behaviour with other human beings and the second is work with rest of nature. When we are behaving with human being on the basis of this proposal, we want to verify whether it leads to mutual happiness or not. If it leads to mutual happiness, it is a right proposal; if it does not lead to mutual happiness, it is not a right proposal. Similarly, when we are working with rest of nature on the basis of this proposal, we want to verify whether it leads to mutual prosperity or not. If it leads to mutual prosperity, it is a right proposal; if it does not lead to mutual prosperity, it is not a right proposal.

Understanding Natural Acceptance – the basis for Right Understanding

(Distinguishing between acceptance and natural acceptance)

Natural acceptance has to do with something fundamental, something related to our purpose, something related to our basic desires. When we ask a question related to these, we get a definite answer from our natural acceptance. For example,

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

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

Some of the characteristics of natural acceptance are:

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

- On self-investigation, we find out that we want to be in harmony at all levels of our living:
- I Harmony in myself (resulting in happiness and a feeling of prosperity)
- I Harmony in family (resulting in mutual fulfilment in relationship and prosperity in the family).
- I Harmony in society (resulting in a trustful, undivided, universal society).
- I Harmony in nature/existence (resulting in being in harmony with nature, understanding the inherent co-existence)

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

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

Exploring the Meaning of Happiness and Prosperity

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

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

Happiness = Harmony.

Unhappiness = Disharmony.

Happiness

The state or situation, in which I live,

if there is harmony / synergy in it,

then it is Naturally Acceptable to me to be in that state / situation



To be in a state of Harmony / Synergy is Happiness



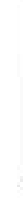
Happiness = To be in Harmony

Unhappiness

The state or situation, in which I live,

if there is disharmony / contradiction in it,

then it is not Naturally Acceptable to me to be in that state / situation



To be forced to be in a state of Disharmony / Contradiction is Unhappiness



Unhappiness = Disharmony



Exploring the Meaning of Prosperity :

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

There are two basic requirements:

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

We can have a feeling of prosperity only if we are able to do the right assessment of our physical needs.

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

Program for Continuity of Happiness

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

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

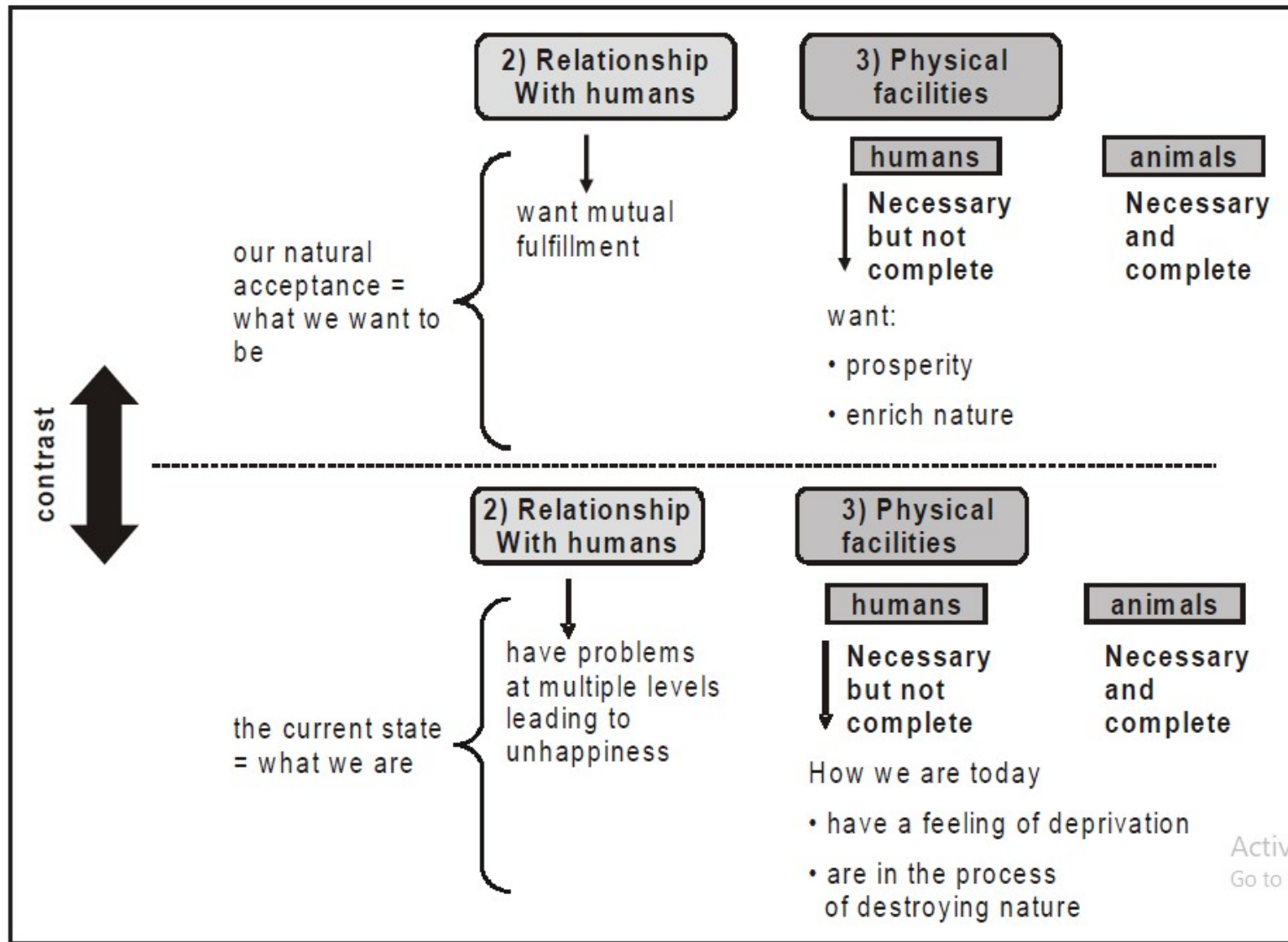
We are living with all this expanse of our being, at these four levels; of course, we may or may not be aware of it.

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

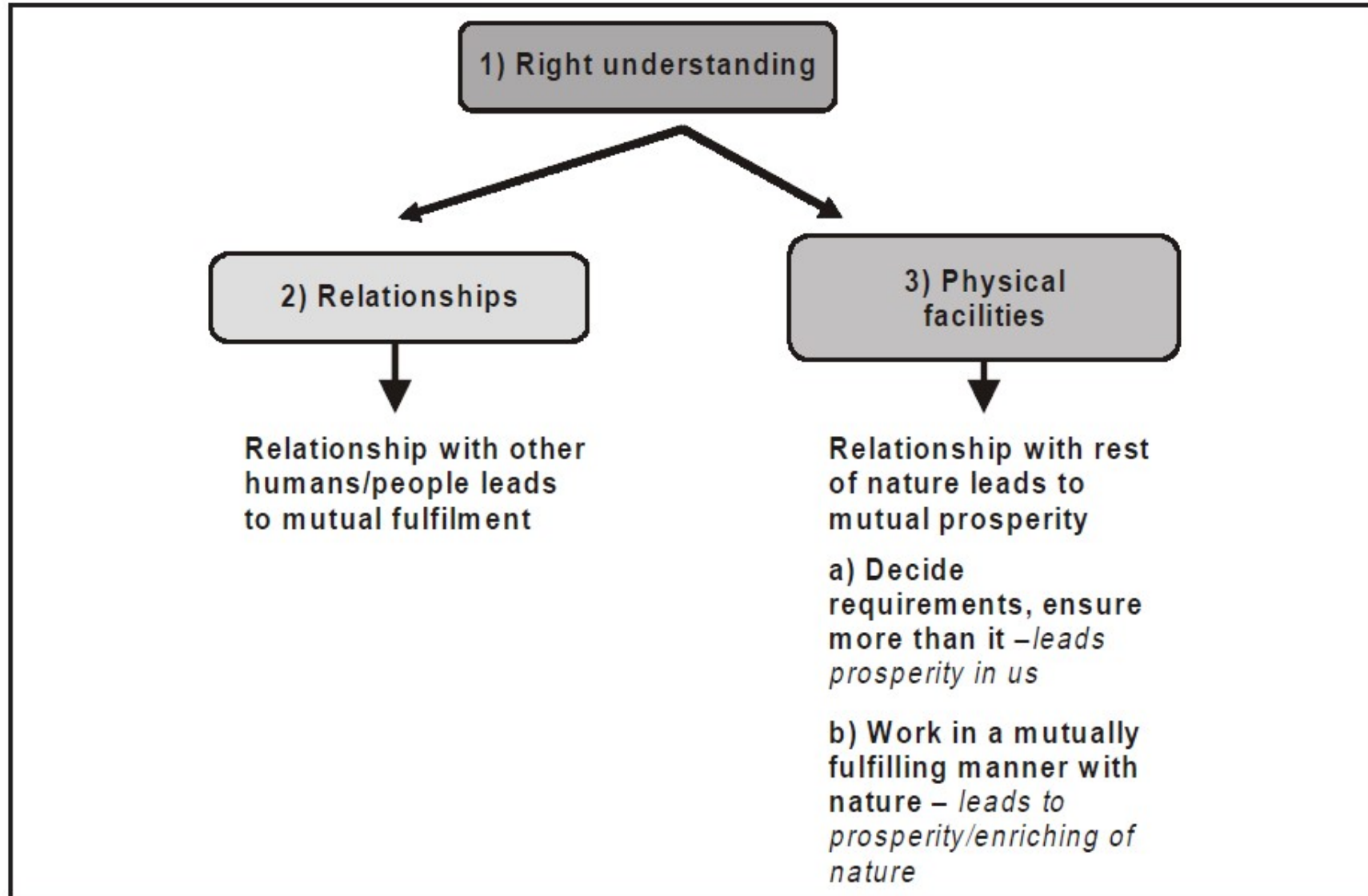
To understand the harmony and To live in harmony at all levels of being:

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

Why Are We in This State? – Living with Wrong Assumptions



What is the Solution?- The Need for Right Understanding



Thus, we can conclude the following: We need to work for all three, and this is the order in which we have to work:

1. Right Understanding
2. Relationship
3. Physical facilities

Working with this order, we are able to ensure mutual fulfilment with human beings and mutual prosperity with the rest of nature.

Right understanding + Relationship = Mutual fulfilment

Right understanding + Physical facilities = Mutual prosperity

Fulfilment of Human Aspirations

Let's make a list of everything we want today and see what these wants or aspirations in turn depend on.

Below is a sample list.

- | | | | |
|--------------------|-----------------------------|-----------------------|-----------------------|
| · A big Car | · Take care of my parents | · Good friends | · Have great food |
| · Happiness | · A good laptop | · A nice music system | · Be healthy |
| · A great house | · Get a top MBA | · Peaceful life | · Protect Nature |
| · Big Bike | · Own a big house | · Be loved | · Get good marks |
| · Lot of money | · Not get angry | · Peace of mind | · A digital camera |
| · Clean city | · Knowledge | · Be a good | · A good guitar |
| · Peaceful society | · To be a well known person | · Do social work | · Read a lot of books |
| · Respect | · Become a politician | · Have respect | · Understand the |
| · Better mobile | · Roam the world | purpose of life | |
| | | · Satisfaction | · Peace of mind |

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. We will discuss about them subsequently and put them into other two categories.

“Physical facilities are necessary for human beings”

“Physical facilities are necessary for human beings and they are necessary for animals.”

“Physical facilities are necessary and complete for animals, while they are *necessary but not complete for humans*”

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

1 While we desire prosperity for ourselves and prosperity for nature, we are unable to ensure this today. What is happening in actuality is quite the contrary, with nature getting steadily depleted and disturbed – while we continue to feel deprived.

We desire mutual fulfilment in our relationships today but are unable to have this or are unable to ensure its continuity.

This is because we are largely operating on the basis of assumptions, which may be right or wrong – leading to uncertainty in ourselves, and in our relationship with people and our interactions with nature.

Right understanding is essential for the fulfilment of relationship and for right identification of physical facilities. We have to ensure right understanding. Today, we are largely pre-occupied with accumulation of physical facilities and tend to ignore the need for relationship and right understanding.

1 We need to have the right understanding; we need to understand the harmony at all levels of our living – ourselves, family, society and nature/existence. This is our program: to fulfil our basic desire of continuous happiness and prosperity.

- Animals are primarily concerned with survival for which they need to consume (physical facilities). The need for right understanding and relationship is what distinguishes a human being from an animal.
- Fulfilment of relationships based on right understanding leads to mutual happiness. Fulfilment of need for physical facilities through nature-fulfilling production activities, (both identified on the basis of right understanding) leads to mutual prosperity.
- To live only for physical facilities is called ‘animal consciousness’, while to live with all three: right understanding, relationship and physical facilities leading to mutual happiness and mutual prosperity is called ‘human consciousness’.

**UNIT-II: Understanding Harmony in the Human Being -
Harmony in Myself:**

We have seen that our fundamental motivation, our basic desire - is that of continuous happiness and prosperity. We have also seen that the fulfilment of this desire depends upon our understanding of the reality, or harmony at every level of our existence.

We have also seen that we can understand this harmony (understand the feelings of human beings i.e. Understand the relation of father, mother, sister etc.) through self-exploration.

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

As human beings, our living extends from the Self to the entire existence. The four levels of our living are -

- *living in myself*
- *living in family*
- *living in society*
- *living in nature/ existence*

There is the familiar shape and structure of a human body that is immediately apparent to us and we imagine someone with similar human body-like features.

But in addition to the body, we are also aware of the 'alive-ness' of the person - the entity that keeps the body 'alive' and makes it operate in various ways.

We perceive this 'alive-ness' in the activities demonstrated by the person like their seeing, talking, listening, walking, eating, etc.

It is impossible to imagine a human being – a person that is alive – without these two aspects namely the Body and the 'alive-ness'. This 'alive-ness' is called '*Jivana*'. This '*Jivana*' refers to itself as 'I' (Self).

Thus we say - "I am so and so" or 'I feel tired' or 'I am happy'. This 'I' or 'Self ' is also called 'consciousness' and is the sentient constituent of the human being. Each one of us can see that he/she has an awareness of 'I' (*Jivana*) and an awareness of the Body.

We are busy through the day performing different activities. From brushing our teeth or taking a bath to studying or playing – we consciously choose, decide and perform an activity with the knowledge that it is ‘I’ who is performing these activities.

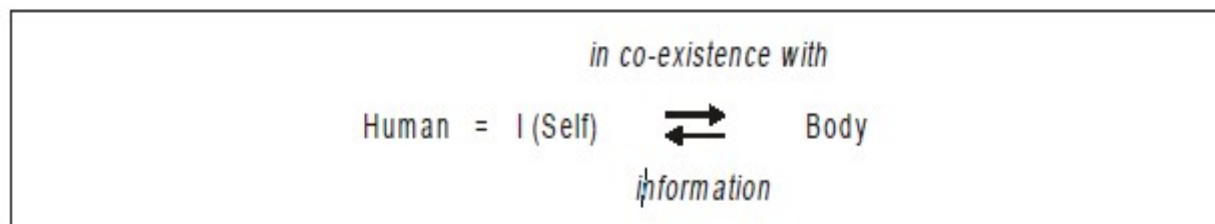
It is not the body that chooses, decides and performs these activities – without *our consent or participation*.

We use our bodies to perform such activities – and the choice, the decision and the manner in which to perform these activities – are all done by ‘Jivana’ identifying itself as ‘I’.

For example, we don’t say my legs started walking by themselves! We say, “I decided to walk” i.e. the decision to walk is taken by ‘I’, and not the legs!

So, the Human Being is **co-existence of both these entities – the Self (‘I’) and the Body.**

Here is a proposal:



The Human Being is the co-existence of ‘I’ and the Body, and there is exchange of information between the two.

We can make this distinction between the Self and the Body in three ways in terms of the needs, activities and the types of these two entities, as shown in the table below:

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

Needs are.

All of us feel hungry! This happens because the body has a need for nourishment. In order to have nourishment, the body needs food and water. The body needs food for its functioning and each cell uses the energy from the digested food for its sustenance. This forms the basic need of the Body.

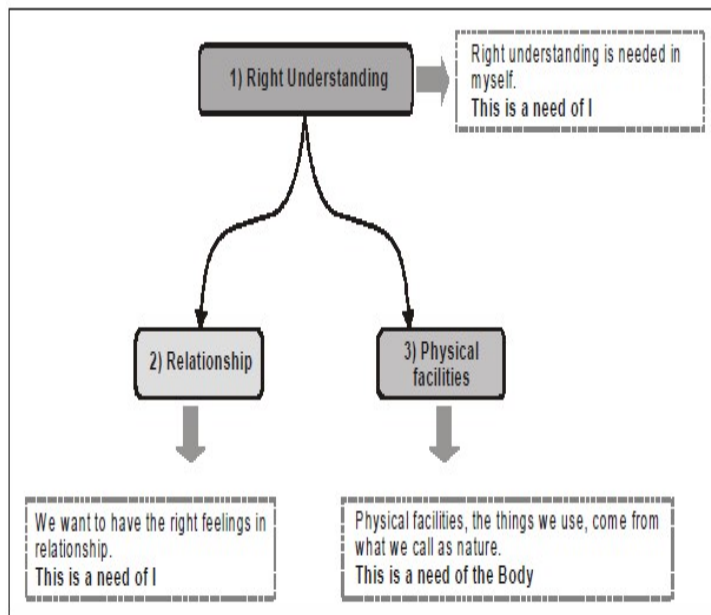
The needs of the body are physical in nature, whereas the needs of the self ('I') are not physical in nature – like trust, respect, happiness, etc.

The need of the Body is Food, Clothing, Shelter, or *physical facilities*, and these are *temporary in time*.

The need of 'I' is happiness, trust, respect, etc. or *happiness and it is not physical in nature*, and is *continuous in time*.

we are in today

You will recollect that we discussed about 1) right understanding, 2) relationship and 3) physical facilities in the previous chapter. We had seen that physical facilities are necessary and complete for animals; but when it comes to human beings, physical facilities are necessary but, they are not complete:



We can thus see that:

I The need of the Self ('I') for happiness is fulfilled by ***right understanding and right feelings, while the need of the Body is fulfilled by physical facilities.***

I The need of the Self ('I') is ***qualitative, and continuous in nature, while the need of the Body is quantitative and temporary in nature.***

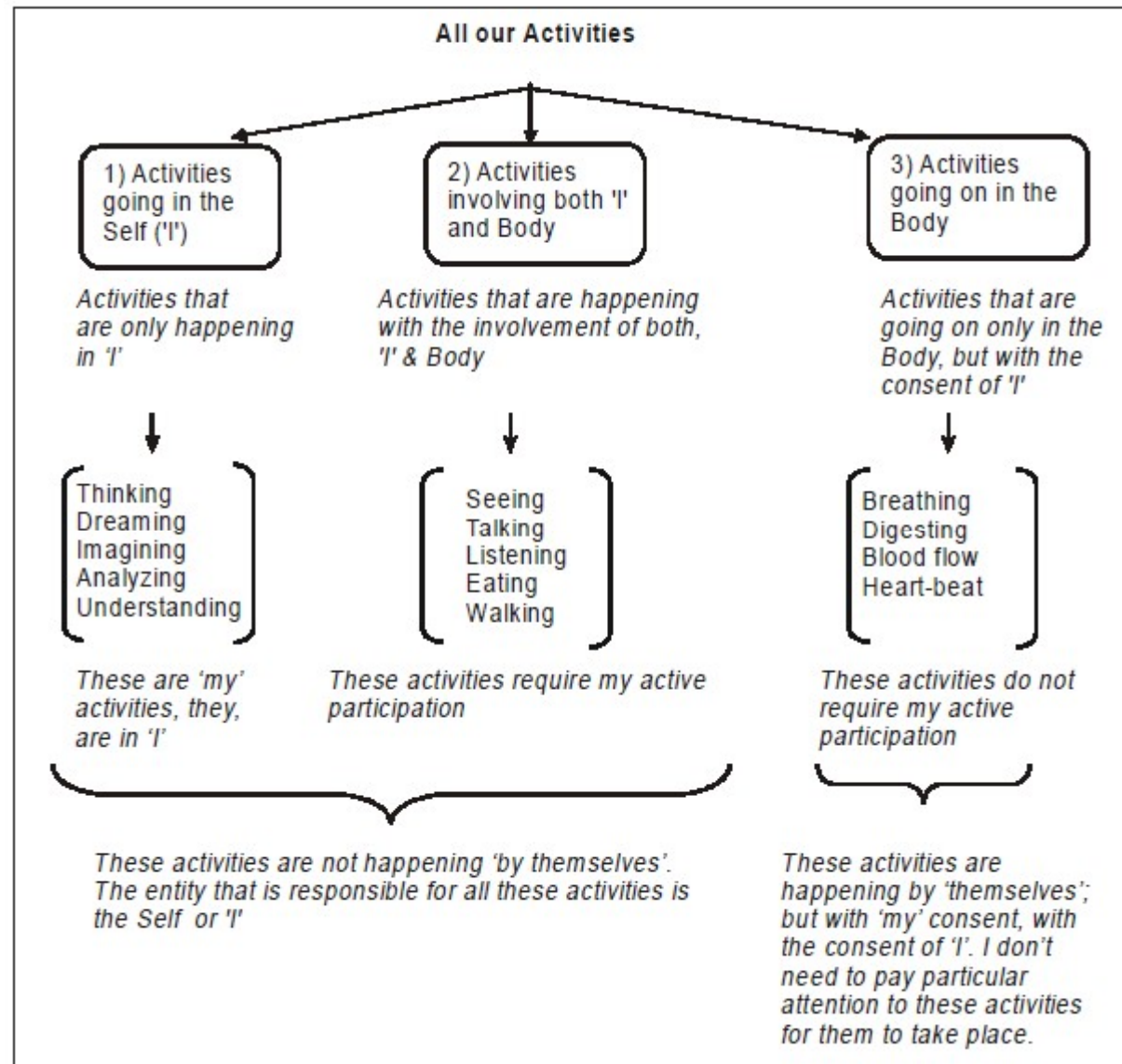
We can thus see that:

I The need of the Self ('I') for happiness is fulfilled by ***right understanding and right feelings, while the need of the Body is fulfilled by physical facilities.***

I The need of the Self ('I') is ***qualitative, and continuous in nature, while the need of the Body is quantitative and temporary in nature.***

- A common mistake today is that we mix these two sets of needs: happiness (*sukha*) for 'I' and physical facilities (*suvidhā*) for the Body. We **assume that**
- “All we need is physical facilities (*suvidhā*), and that it will automatically ensure happiness (*sukha*)”
- While the reality is that we need *both*: since one is the need of the Body , and the other is the need of 'I'.
- We hence need to work for both-happiness (*sukha*) in 'I' and physical facilities (*suvidhā*) for the Body. **The programs for the two are also different. Working for one will not** ensure the other, i.e. only working for happiness in 'I' cannot ensure physical facilities for the Body, and only working for physical facilities cannot ensure happiness in 'I'.

Desiring, Thinking. in .I. and Breathing, heart beats. in Body



In the Body, recognizing and fulfilling are definite; there is no ‘assuming’.

1 In ‘I’, recognizing and fulfilling *depends on assuming*. As the assumption changes, recognizing and fulfilling changes.

Let us now write down what we have learnt so far about the activities in ‘I’:

1 We *assume* – we all make assumptions. We say “I assumed this was true, but I was wrong”. Example: if I see a snake and assume it to be a rope, I shall respond differently to it (recognition and fulfilment), than if I take it to be a snake itself. We call this activity ‘**assuming**’ or ‘**mānanā**’.

1 We *recognize* – we all recognize things today, we recognize a variety of things. Like, we recognize water, our parents, friends, etc. We call this activity ‘**recognizing**’ or ‘**pahachānanā**’. **The recognizing in ‘I’ depends on assuming.**

1 We *fulfil* – once we recognize water, we take it, when we recognize a friend, we greet him/her, when we see a wounded dog, we try and help it. This response that follows recognition is called the activity of ‘**fulfilling**’ or **nirvāha-karanā**. **The fulfilment depends on the recognition.**

Understanding the Body as an instrument of 'I' (I being the doer, seer and enjoyer)

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

I am the seer

- When we are reading a book or listening, when someone, is explaining something to us, when we are watching a scenery or when we are thinking or contemplating, – we are engaged in the activities of ‘seeing’ or understanding.

I am the doer

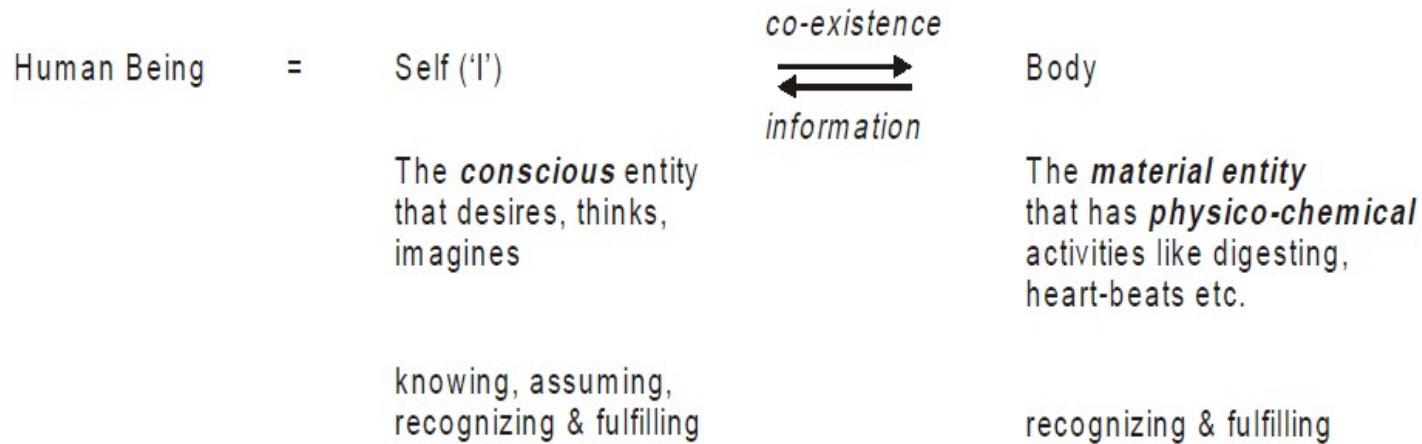
- Once I have seen/understood something, I am the one who decides what to do or not to do. I am the doer.
- For example, I am the seer of the nice scenery. Then, I am the one that chooses to take a picture of the scenery.

I am the enjoyer

- I ‘saw’ the scenery, and I ‘took’ the picture.
- I was the seer and doer so far.
- When I see the picture, I like it.
- I am the one that enjoys it.
- Thus, there is a continuity of being the seer, doer and enjoyer.

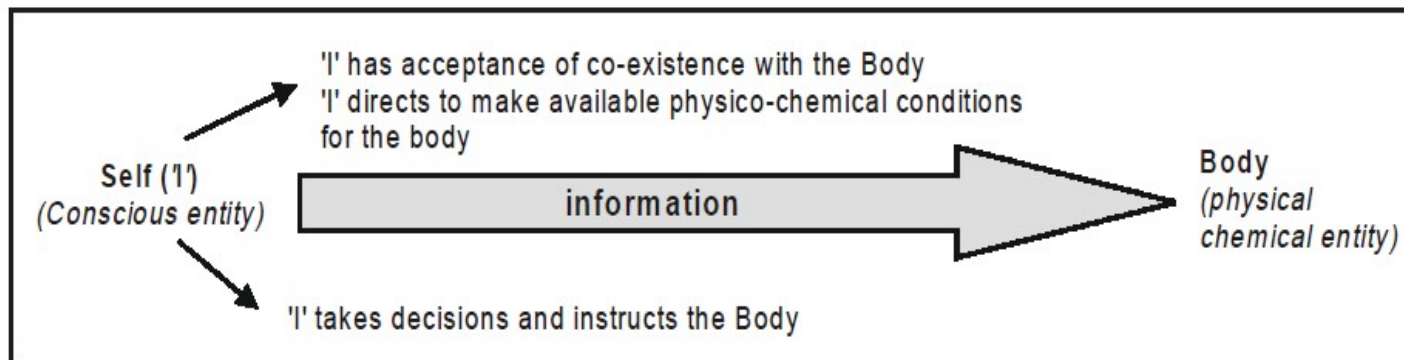
Understanding the characteristics and activities of 'I' and harmony in 'I'

- Now we will explore into the activities of the Self and see how harmony can be ensured among all the activities of the Self, resulting into a state of continuous happiness.
- The activities of the Self can be seen in terms of desire, thought and expectation.



The human being is thus a co-existence of a conscious Self ('I') and the material body.

To make it more explicit, we can write:



I co-exist with the Body. 'I' and my Body keep exchanging information.

We can make some additional observations on this table as shown below:

Need	Related to Body?	Related to 'I'?
Ex: Nice looking Car	What the body needs is protection. The nice part of the car is a need of 'I'	
Ex: Car for transport	Transport, is for right utilization of the Body & related to Body	
Ex: Food	Food, that nourishes the Body is related to Body only	
Ex: Tasty Food	Nourishment is for body, taste is for 'I'. Nourishing food can also be tasty	
Ex: Trust	Trust is a need of the 'I'. It can be expressed through the body	
Ex: Happiness	Happiness is basically a need of 'I'. We currently try for this via the body sensations	
Ex: Knowledge	Need to know is a need of 'I'. The body is used as an instrument	
Ex: 50 Lac Rupees	The amount 50 lacs is I's assumption. It could be for respect or sense of security. This money could also be used for nurturing & protecting the body	
Ex: Love	Love is a need of 'I'. It can be expressed through the body	
Ex: Good Health	Good health, is a need related to body	
Ex: Prosperity	The feeling of prosperity is for 'I'	
Ex: MBA	MBA could be for learning, respect, etc. Then it is for 'I'. If it is ensure physical facilities, it is for Body.	

Activity	Going on in 'I'	'I' & Body both are involved	Going on in Body, with consent of 'I'
Eating	If we are only <u>thinking</u> about eating, only I is involved		
Walking		✓	
Thinking	✓	When we think <u>and do something</u> , both are involved	
Dreaming	✓	If we dream and sleep-walk, both are involved	
Breathing			✓
Heart-beat			✓
Dancing		✓	
Chewing		✓	
Scratching		✓	
Batting eyelids			✓
Getting Angry	✓	In getting angry <u>and expressing</u> it, both are involved	
Shouting		✓	

Harmony in the Self ('I') -Understanding Myself

I am continuously active to fulfil my need for happiness.

The Self ('I') is the basis of everything we do. All the desires and expectations we have:-be it to be famous, get marks, get a great job, become a politician, having good relationships in our family, or wanting *rasgulla*, *it is all there in 'I'*. Hence, *it becomes* important to understand these desires, thoughts and activities in 'I', so that we know whether they are right!

I Happiness and unhappiness are states in the Self ('I'). Hence, we need to study ourselves to understand happiness better, and the causes for unhappiness.

I Studying ourselves helps us have more clarity about how we are within. As we gain clarity about ourselves, it helps us become self-confident. It also helps in establishing proper synergy between the Self and the Body.

I Since we are in relationship with other people, the more we understand ourselves, the more we understand the other person as well, and our relationship with them.

Activities in the Self ('I')

We need to remember that the Self ('I') is conscious in nature while the body is physico-chemical in nature. The interaction between 'I' and the Body is in the form of exchange of information.

You can clearly see the Self ('I') and the Body, and that the interaction between the two is in the form of exchange of information.

Power: This means the basic capacity in the Self ('I'). They are:

- Desire
- Thought
- Expectation

Activity: The activities listed above are:

- Imaging
- Analyzing
- Selecting/Tasting

The power is the basic capacity for that activity.

Desire is a power, i.e. it is the *capacity of imaging*

- We may have a desire to have respect by being the owner of a big house. This is in the form of imaging – we have an “image” in us of ‘fulfilment of this need for respect via a house’.

Here, **the power is ‘desire’, and the activity is ‘imaging’**.

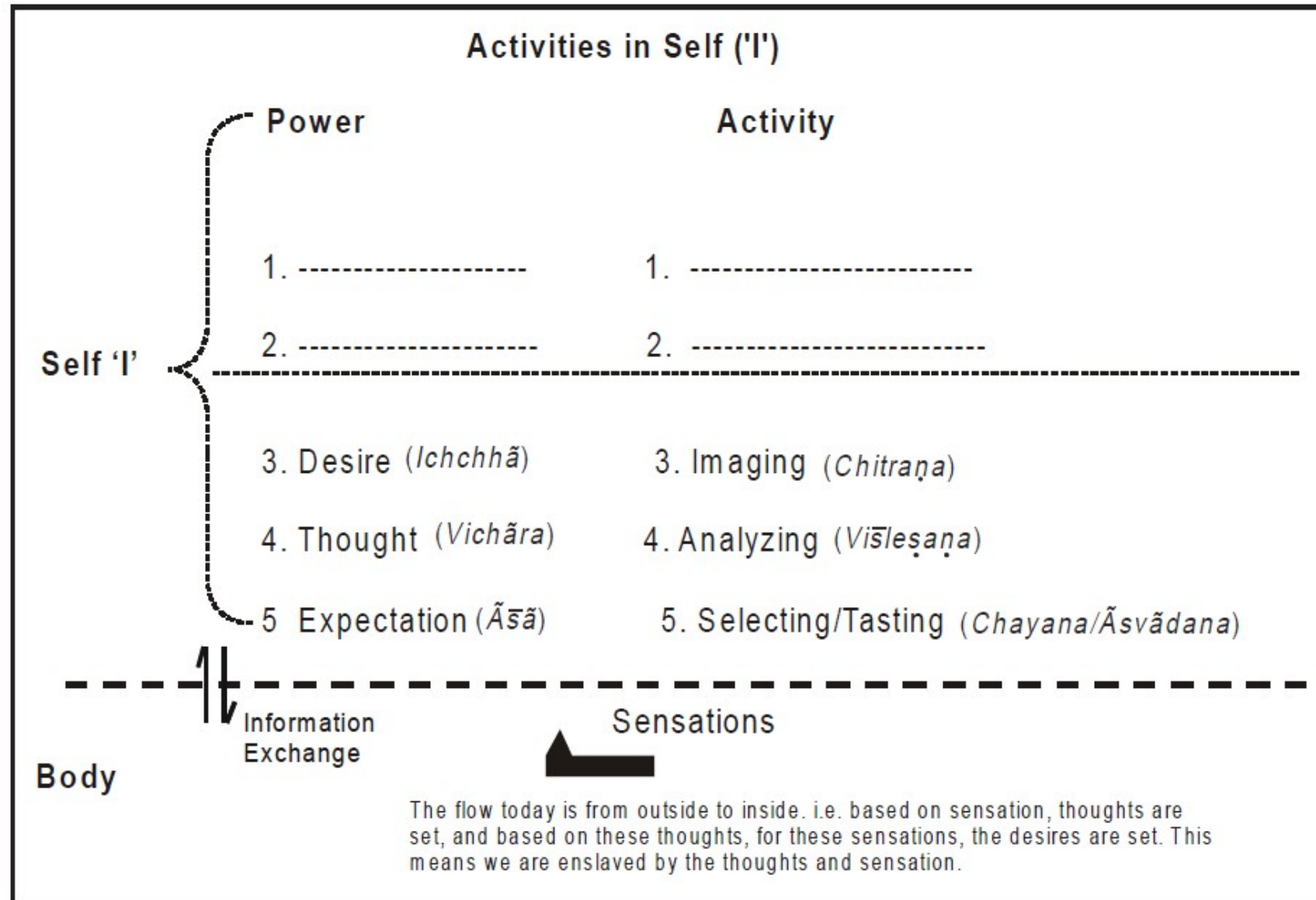
Based on this desire, this image, we start working out the details of the house. The house will have rooms and a verandah, it will have a porch in the front, there will be a kitchen garden on the backside, it will have storeys and you will stay on the topmost storey and keep renters on the ground floor, etc. Here the image of ‘wanting respect from the house’ is split into many parts - this is called analysing. When I have an image in me of myself being a house-owner, it is a single image, but after analysing, we can see its different parts. The activity of analyzing thus means breaking down the image into various parts, or, “to open it up”

Here, **the power is ‘thought’, and the activity is ‘analyzing’**.

Now that we have worked out the details of the house, we go about choosing the size, colour etc, of the rooms: what the dimensions and layout of the rooms will be – will it be rectangular, oval or, square, what will the colour of the house will be- will it be yellow, white or creamy colour, etc.– this is called selecting/tasting. The selecting/ tasting is with the expectation of fulfilling our desire, with the expectation of happiness.

Here, **the power is ‘expectation’, and the activity is ‘selecting/ tasting’**.

We had a brief overview of the activities in 'I' in the previous section. We will now see how these activities are inter-related.



There are two possible flows of the activities, and both keep taking place

From outside (the body) to inside (in .I.)

I 'I' receives sensations from the Body and this is tasted in 'I' (*activity #5*).

I Based on this taste, thoughts could be triggered (*activity #4*), and

I Based on these thoughts, desires may be set (*activity #3*).

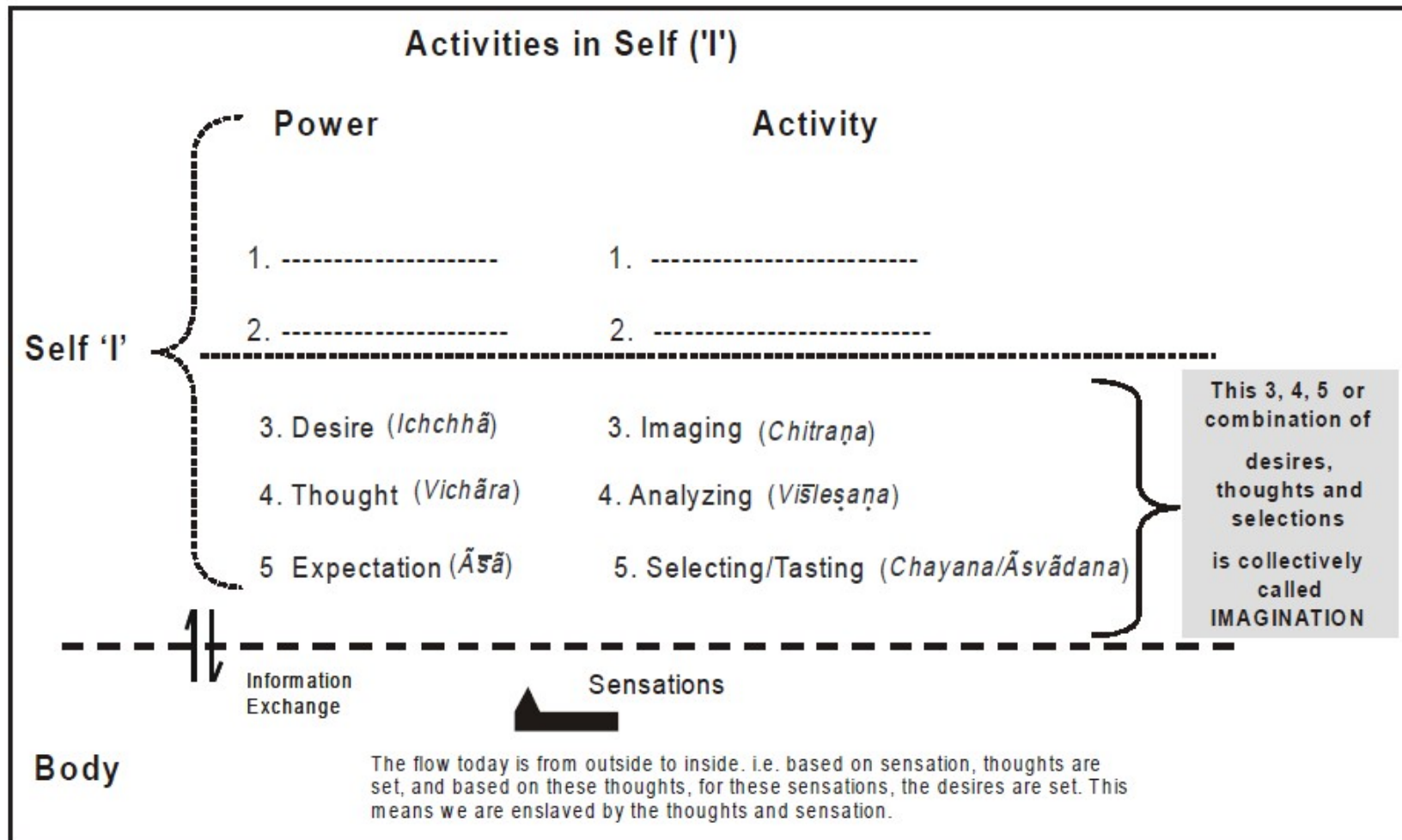
A desire may be set in me through the above process.

For example,

I we may see a car (Taste in 'I' from information obtained via 'eyes' in the Body); this is Selecting/Tasting or (*activity #5*),

I Based on this we start Thinking about the car (*activity #4*), and

I It slowly forms an image in us as we "leading a good life" by using a car, and in this way, "a good life by having a car" becomes a desire in us (*activity #3*).



We make choices with the external world, based on our imagination today.

Imagination = Desires + Thoughts + Expectations.

The Activities in .I. are Continuous

We saw that there are various activities in 'I'. Now let us find out whether these activities in 'I' are continuous or temporary. Let us take the case of 'imaging' (*activity #3*). *Start observing* yourself, ponder over it and ask this question: "Is imaging a continuous activity; or does it go on and off with time?" You will find that imaging continues with time – it is taking place all the time. You are imaging throughout the day, even at night. During the day, we keep having desires, and these desires don't stop even at night (we will explore this later, when we talk of imagination)

The activity of Selecting/Tasting is also continuous. We are 'expecting' something all the time. In this, we see that while the object of *taste may change (taste of rasgulla, taste of engineering, taste of nice looking bike, etc.)*, the *selection that you make may focus on different items (the rasgulla, engineering, or bike) at different times – but the activity of selecting/tasting is continuous.*

The activity of analyzing, takes place all the time as well. For example, I may be analyzing my personal life at one moment, then, my attention may shift to the surroundings and I may start some other analysis or thought, and then after sometime I may start thinking about my relationship with people. In this way, while *what we analyze may keep changing, the activity of analyzing is continuous.*

Activities of the Self

- The activities of the Self can be seen in terms of desire, thought and expectation.
- Desire is the name given to the activity of imaging. You are making an image in the Self. Desire is in the form of an image which you have created within.
- Thought is the power for the activity of analysing based on comparing various possibilities to fulfil your desire.
- Expectation is the power for the activity of selecting based on tasting.

Activities of the Self are Continuous

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

Activities Together Constitute Imagination

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

Sources of Imagination

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

Preconditioning

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

Let us summarize the problems we face today due to these pre-conditioned desires, thoughts and selections:

Wavering aspirations: Since our desires are being set on the basis of pre-conditionings and are inputs from the outside (*they are borrowed, or from external influence, they are not our own*), *our goals keep shifting as the inputs from the outside also keep changing (the influence from the TV may be different from the influence from the magazine; different magazines may say different things!).*

Our desires thus keep shifting, because their source is 'outside' and these pre-conditioned desires may come from what we read, see, hear, from media, friends, society, etc. Hence, we are always wavering in what we want; we are not able to be certain about it. For example, at one moment, we are told that gentlemen put on well-creased garments, finely knit and weaved, and we hence aspire to be a gentleman of that kind. We come to college, and watch friends wearing faded or even torn jeans, which are termed to be the 'look of the season', and we rush to the shop to get a pair of similar jeans. We join engineering, and aspire to go for higher studies. Suddenly, we read in a newspaper that a student of management gets paid in seven figures per annum in his first job, and our goal changes. No longer do we want higher studies, we only want management now! *And thus it is, that our aspirations, what we really think we want to do, may be nothing but some influence we picked up from outside, with the result that it keeps wavering.*

Lack of confidence: Since our desires are shaky, we are not sure about them, and don't know what it is that we ultimately want. As a result, we lack self-confidence, in the true sense. Our confidence seems relative i.e. *we keep comparing ourselves with others in order to feel confident. For example, I feel confident of my torn jeans when I feel others appreciate it* or I feel confident of myself if I can speak English as well as the others. My source of selfconfidence is not in myself (i.e. it is not absolute). Rather, my source of self-confidence is outside, as long as others feel I am fine, I feel good (i.e. it is relative).

Unhappiness/ Conflict: since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Moreover, such desires will also be in conflict with our natural acceptance, thus guaranteeing our own unhappiness.

For example: we may strongly believe that the only way to succeed is by cheating the other person – and thus, have a program of cheating for our entire life. But when we try to cheat, when we try to exploit, it creates conflict in us at that very instant – since exploiting the other is not naturally acceptable to us, thus leading to conflict and unhappiness in us.

Lack of qualitative improvement in us: this is because, we get conditioned to ignore the need of the 'I' and focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfilment. We are doing many things, accumulating a lot, progressing on paper, but we don't feel that **we have improved, that we have become better. It seems that only** the things around us are changing! For example, I now have a great job, a good title, a doctorate degree, many research papers to my credit, a big house, plenty of money, **but I am still the same i.e. there is little or no QUALITATIVE improvement in me, only QUANTITATIVE changes in the external world.**

State of resignation: Many of us try to understand the meaning of life, and our place and purpose in the scheme of things, as we seek solutions to the problems that concern us, be it social problems, or environmental problems, or regarding the purpose of life. However, because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned. We feel that there are no solutions to these issues, and end up in a state of resignation.

To sum up, if our desires, thoughts and expectations are based on pre-conditionings, we are generally in a state of great confusion. Given below is a representation of the way our desires, thoughts and expectations may look today!

Living with pre-conditionings:

- Desires, thoughts and expectations keep changing as new inputs keep coming and the activities in 'I' take a zig-zag path as shown above.
- This leads to confusion, unhappiness, conflict and stress.
- We have lack of clarity about the self, relationships, society, nature and existence.
- We have a lack of self-confidence.
- We have a feeling of being unfulfilled, unsettled.
- We operate largely on the basis of the environment, driven from the 'outside' – either from sensations, or based on pre-conditionings!
- This is just an illustration. You can make the same diagram for yourself: Close your eyes, right now, and become aware of the thoughts in you – as you trace your desires, thoughts and expectations, you can see what pattern comes out!

Sensation

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

Short lived Nature of Pleasure from Sensations:

The pleasure obtained from sensations is short-lived. Let us take an example to clarify this point:

Your friend takes you to a sweet shop one day. You eat some sweets. You like it so much, that you keep coming back for it. So much so, that you now need the sweets everyday, else you feel something is wrong, and you finally fall sick because of this. This is the sensation from the body and we have ended up being conditioned by it. Note that eating the sweet, by itself is not so much the issue; the issue is that we have become so much dependent on it, that instead of giving us some sensory pleasure, it becomes the source for our unhappiness!

The need of the 'I' is *continuous*, i.e. *we want to have happiness, and its continuity*. Therefore, if the *source for our happiness is temporary by definition*, then *our need for continuous happiness will never be fulfilled! Hence, any sensation we have from the body can't be the source for our lasting happiness.*

You will find that no matter how much you try to become happy via the senses, or via bodily sensations, it does not last. This does not mean that we stop these sensations from the body, or that we stop tasting from the senses! It only means that we need to understand the *limitations of happiness or pleasure got from the sensations from the body and need to understand what is their use or purpose. If we* confuse this purpose with happiness, we are in trouble, since something that is *temporary* can't be the source for our *continuous happiness*.

What then is the Solution

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

Let us take the same example that we took earlier. Ask yourself this question. Is trust acceptable to me in relationship, or mistrust? Now observe yourself in daily life. You shall see that very often, we end up having a feeling of mistrust for people, and since this is not in alignment with our natural acceptance, *at that very instant, we become unhappy. Similarly,* we can find numerous such examples where our desires, thoughts and expectations are not in alignment with our natural acceptance, and cause us unhappiness.

As we access our natural acceptance, it becomes possible for us to have the right understanding of the harmony at all levels of our living (*remember our program!*).

When we have the right understanding, we are able to see our “true nature”, and what we truly want. We are also able to see and understand the harmony at all levels of our living. Our desires thus start getting set on the basis of this right understanding – instead of being driven by pre-conditioning/sensations.

Since our natural acceptance or right understanding is based on “reality”, on the harmony at all levels of our being, which is definite, our desires, thoughts and selections get aligned with this understanding of the harmony at all levels of our being. They become definite and they are in harmony among themselves.

This puts us at ease. We are no longer struggling or are in conflict at the various levels of our living. This leads to harmony within, and in our living: with the body, family, society and nature/existence.

Further, we can see on investigation that this natural acceptance turns out to be the same for everyone.

Natural acceptance

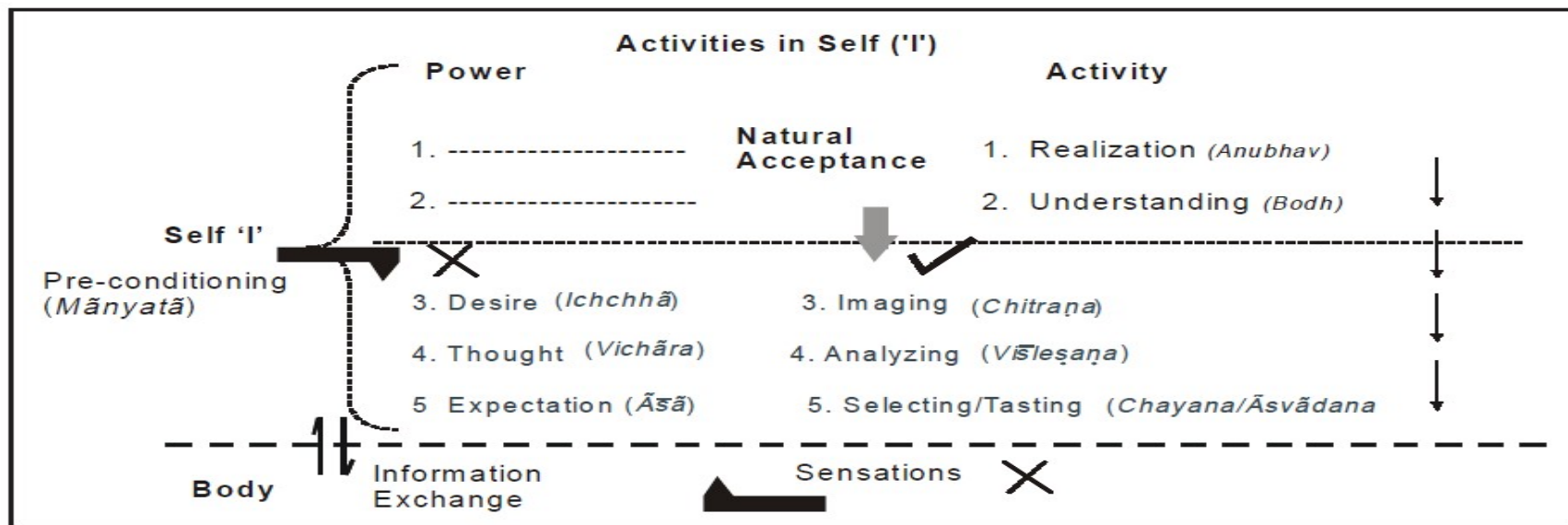
- The third source of imagination is our natural acceptance. It can also be referred to as the inner voice or conscience.
- Self-verification on the basis of our natural acceptance can be the third possible source.
- It may or may not be the predominant source of motivation currently, but it can be the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

Realization and Understanding:

- 1. *Realization:*** Means to be able to ‘see’ the reality as it is.
- 2. *Understanding:*** Means to be able to understand the self-organization in all entities of nature/existence and their inter-connected organization “as it is”. We are able to see the harmonious interconnectedness at all the levels of our living.

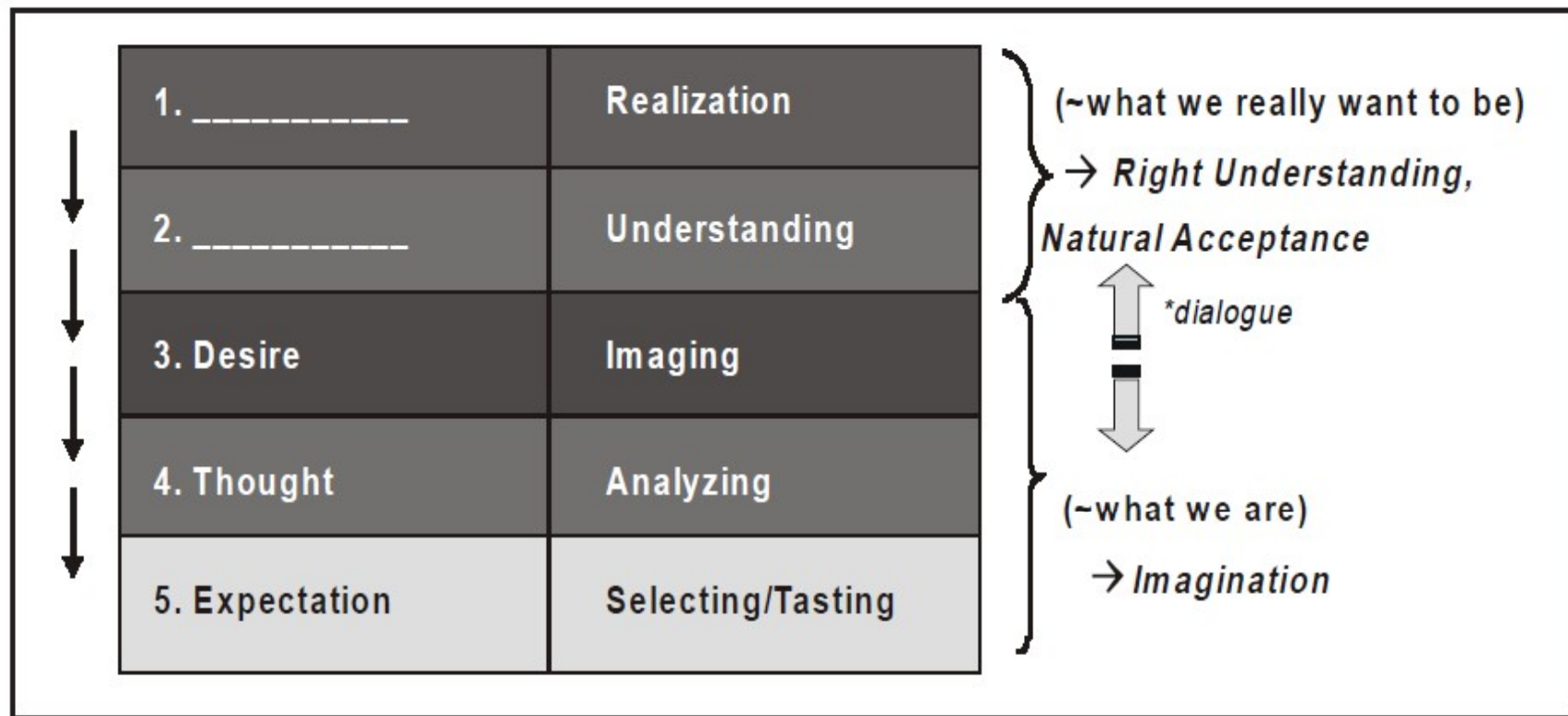
‘Operating on the basis of our natural acceptance’ thus *leads to* ‘operating on the basis of our ‘Realization’ and ‘Understanding’. So long as activities (1) and (2) are not activated, we have conflicting desires, thoughts and expectations and they are in conflict with our natural acceptance, and this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

But constantly referring to our natural acceptance , leads to the activation of (1) and (2)



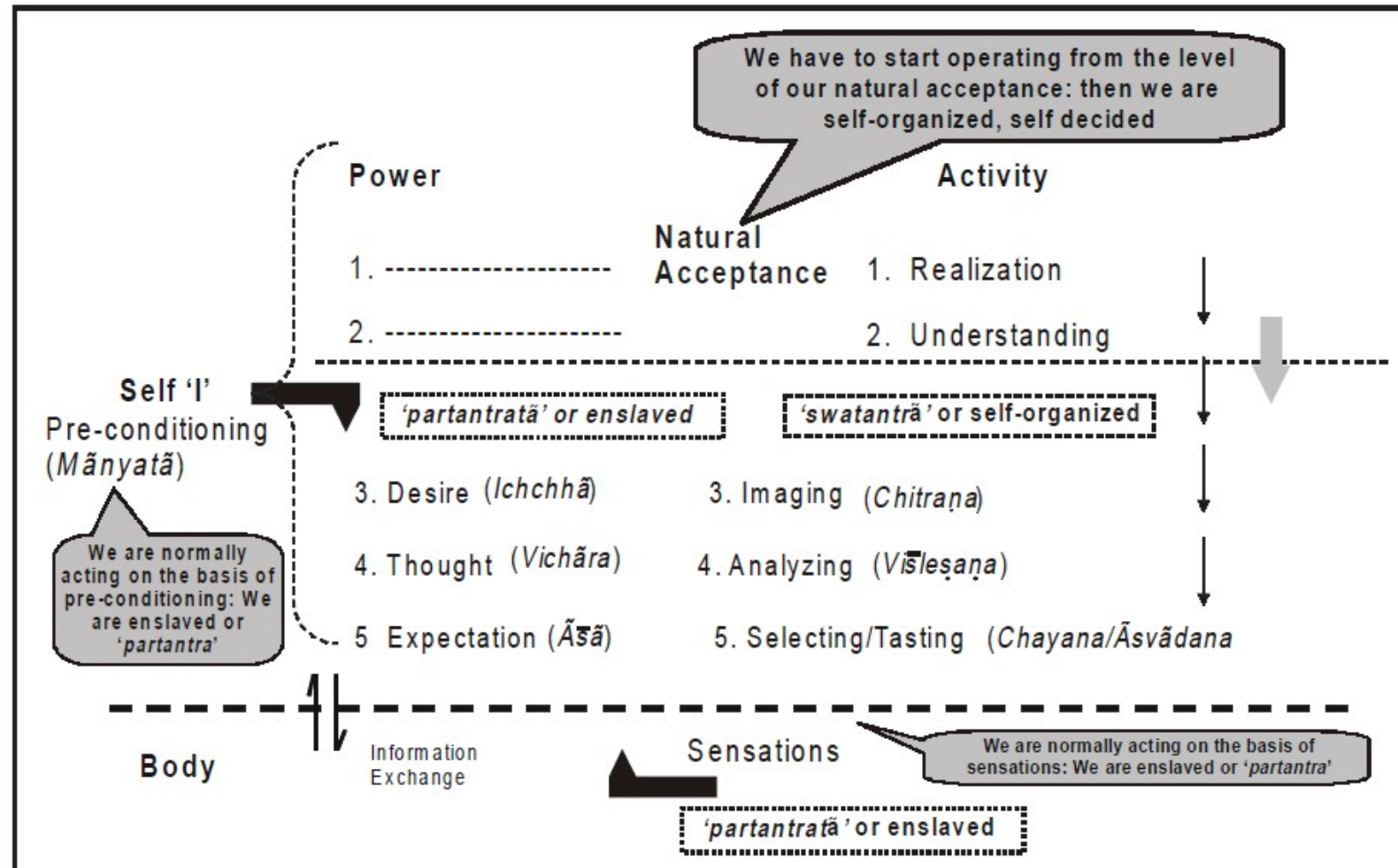
Notice above the arrows to the extreme right in the diagram – when we have (1) Realization, then (2) Understanding becomes according to the realization. When this happens, then (3) imaging or desires get set according to this understanding. Consequently, (4) analysis or thoughts become according to the imaging/desires and hence, the (5) expectations or selection/taste are according to the thoughts/analysis. This is called self-organization or 'svatantratā. This leads to happiness & its continuity. There is no conflict now, since we have understood the harmony at all the levels of our living, and our desires, thoughts and expectations have become definite and are in harmony – according to this understanding.

In Realization and Understanding, we get the answer to “What is the reality?”, which is essentially the innate harmony in the existence, and our participation in this innate harmony. This, for each one of us, translates into the answers to “What to do?” and “Why to do?”. Then, what remains to find out is, “How to do?”, which comes from imagination [activities 3, 4 & 5]. If we see today, we are focusing on “How to do?”, without trying to first verify “What to do?” and “Why to do?”! It is just like travelling in a comfortable AC vehicle on a smooth road without knowing where we have to go! This may seem humorous, but we need to verify whether we try to evaluate our efforts and plans in terms of our basic aspirations or not.



As we understand the reality for ourselves, without pre-conditionings, our basic goal becomes to live with that understanding. Subsequently, our desires get set to fulfil this goal. Since the understanding is invariant, the desires are also definite, and the thoughts and selections arising out of such desires are also definite. Hence, our behaviour and expression are also in harmony.

We can summarize these points in the figure below. Additionally, we can see that when we operate on the basis of our Realization and Understanding, we are 'self-organized' and when we operate only on the basis of our pre-conditioned imagination or our pre-conditioned Desires, Thoughts and Selections, we are not self organized.



we largely operate on the basis of

1. Sensations from the Body, or
2. Pre-conditioning (*Mānyatā*)

This is the cause for our conflicts and contradictions, i.e. our being enslaved or '*partantra*' – is because we operate solely at the level of 3, 4, 5 (Desires, Thoughts & Expectations) which are based on sensations or pre-conditionings .

We have to start referring to our Natural Acceptance, i.e. we have to start operating on the basis of Realization & Understanding at levels 1 & 2. Then we get self-organized, or become '*svatantra*', *which is what we basically aspire to be.*

The way to ensure Harmony in the Self ('I') therefore is a four step process given below:

1. Becoming aware that human is the co-existence of 'I' and the Body.
2. Becoming aware that the Body is only an instrument of 'I'. 'I' is the seer, doer and enjoyer.
3. Becoming aware of the activities of Desire, Thoughts and Expectation and pass each of these desires, thoughts and expectations, through your natural acceptance.
4. Understand the harmony at all levels of our existence – by verifying the proposals being placed at the level of our natural acceptance. This leads to realization and understanding, which in turn becomes the basis for Desire, Thoughts and Expectation this leads to harmony in 'I' in continuity.

The outcome of this process is thus:

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

Summery:

- The basic human aspiration is to have continuous happiness and prosperity. Happiness is a state/situation in which there is synergy, there is harmony. We are unhappy when there is a state of conflict in us.
- We see that this conflict is primarily inside us. To understand why these conflicts arise and how we can get rid of them, we need to understand ourselves, the activities in our Self ('I').
- Activities of imaging (desire), analysing (thought) and selecting/tasting (expectation), are constantly taking place in 'I'.
- These activities are related. They are together called Imagination. We are largely unaware of these activities in 'I' today. *(This is because we are not paying attention to 'I' at all, leave alone the activities in 'I', since we are operating on the assumption that 'I' = Body!)*

Today, our desires, thoughts and expectations are being set either on the basis of some pre-conditioning or on the basis of sensation – i.e. from the ‘outside’ – these are not self verified by us on the basis of our natural acceptance.

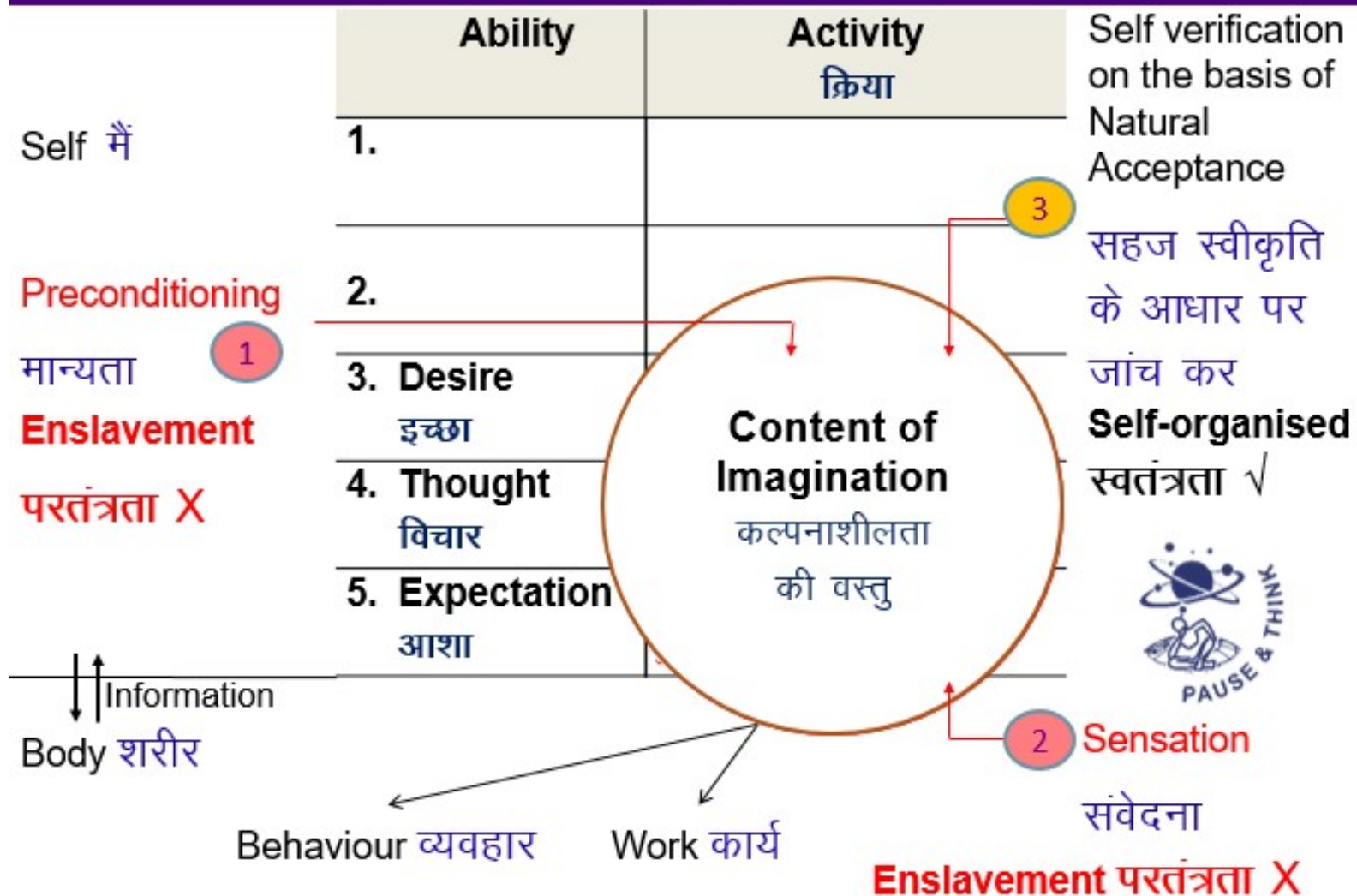
As long as our desires are being set by the outside (from a sensation or a preconditioning), there is a chance that we may be in conflict. If our desires are being set either by a pre-conditioning (*manyatā*), or by some sensation from the body, we are enslaved (*partantra*).

In this state, not only are our desires, thoughts and expectations in conflict amongst themselves, they are also in conflict with our *own natural acceptance and this creates* unhappiness in us. This is the basic issue. The basic issue is that our imaginations are in conflict with our natural acceptance:

Through the process of self-exploration, the activities of realization and understanding get activated. Once we start operating at the level of [1] and [2], our desires, thoughts and expectations get aligned with [1] and [2] (our *own natural acceptance*), and we are *svatantra (self-organized)*. *There is self-organization in my activities, leading to* continuity of happiness. This is harmony in the self (‘I’).

It is possible to have this Realization and Understanding by starting this process of self-exploration on the basis of our natural acceptance and exploring into the proposals being put forth so that we are able to see the reality, see the harmony at all levels of our living. This Realization and Understanding of the harmony at all levels of our being and living accordingly becomes the basis of continuous happiness - the basic human aspiration.

Sources of Motivation for our Imagination and its Implications



Understanding the harmony of I with the Body: Sanyam and Health

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

Self-regulation and Health

- The responsibility of the Self towards the Body is in terms of nurturing, protecting and rightly utilizing the Body.
 - Nurturing the Body is by providing appropriate air, water, food, sunlight, etc.
 - Protection is to ensure the continuity of the body which includes safeguarding from unfavorable conditions.
 - Right utilization would mean using the Body for the purpose of the Self.
- This feeling of responsibility towards the Body is called as the feeling of **self-regulation**, and a **natural outcome of it is health.**

Self-regulation and Health



Nurturing the Body

- Nurturing means providing the necessary inputs to the Body. The right inputs nurture the Body, without disturbing its harmony.
- The programme for nurturing and maintaining health of the Body includes the following:
 - 1a. Intake
 - 1b. Routine
 - 2a. Physical Labour
 - 2b. Exercise
 - 3a. Balancing internal and external organs of body
 - 3b. Balancing breathing of body
 - 4a. Medicine
 - 4b. Treatment

Protecting the Body

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

Right Utilisation of the Body

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

Correct appraisal of Physical needs, meaning of Prosperity in detail

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

Correct appraisal of Physical needs, meaning of Prosperity in detail (2)

- If we are able to see the simple point that there is a difference between the needs of the self and the needs of the Body, and the needs of the body are limited, then there is the possibility of prosperity for each one of us.
- Today, we have assumed our needs to be unlimited and hence keep running after “unlimited amounts”.
- We even fail to see that the word “unlimited” means “having no end”, and hence, try accumulating endlessly

UNIT - III

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

Understanding Harmony in the Family . - Values in Human Relationships

Family :- Family is a group of persons who are connected by blood within two or three generations. A group that consists of Parents and their children. Family is the Basic Unit of all Interactions We share our feelings and interests with them and have an affinity to them.

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

Family as the Basic Unit of Human Interaction

Feeling of Relationship as the Basis for Harmony in the Family:

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

Understanding Relationship

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

1. Relationship is – between one Self (I1) and another Self (I2)
2. There are feelings in relationship – in one Self (I1) for the other Self (I2)
3. These feelings can be recognised – they are definite
4. The fulfilment of these feelings and their right evaluation lead to mutual happiness

Relationship IS, and it Exists between Self (.I.) & Self (.I.)

The family exists naturally as a part of this social web of interdependency. So, we are embedded in relationships, they are there and all that we need to do is to recognise them and understand them.

Relationship is between .I. & .I.

We inherently are in relationship with each other.

A relationship exists between the Self ('I') and the other Self ('I').

Self ('I') that recognizes the relationship.

The Body is only a means to express or receive our relationship.

The Body is incapable of understanding as well as having feelings.

The Self (.I.) has Feelings in a Relationship. These Feelings are between .I. and .I.

There are feelings in relations naturally. They do not have to be created.

we can see that in each case, feelings are involved. We may try to suppress them, or argue against them, or undermine them, but they are very much there. These feelings are fundamental to the relationship and can be recognized.

The important issue in human relationship is that of the feelings.

We can see that feelings are in the Self, not in the Body.

It is the Self which has the feelings and which recognises the feelings.

To understand relationship, one has to understand the Self and the naturally acceptable feelings in the Self.

‘Self(I)’ that wants trust. There is no part of the body that wants trust, no part of the body that wants respect. When you respect someone, you respect the person, ‘I’, and not their body organs! When you ‘trust’ someone, it is the person, and not the body. Trust is something to do with the person, the Self (‘I’).

That is to say, the feelings in relationship are between ‘I’ and ‘I’.

These Feelings in the Self (.I.) are Definite. They can be Identified with Definiteness

We have already seen that relationship is naturally there between humans, that this relationship is between ‘I’ and ‘I’ and that there are feelings in the relationship. The feelings in relationship are to be identified with clarity.

The feelings in relationships are actually definite, and not vague. These are the values characterizing relationships – e.g. Trust, Respect, Affection, etc. – We shall explore them in the next section. Living with these values, we are able to participate in the right way with other human beings.

Recognizing and Fulfilling these Feelings Leads to Mutual Happiness in a Relationship

Once we have recognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to fulfilment of both sides in the relationship, i.e. it leads to mutual fulfilment.

Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness

Values in Human Relationships

The relationship is between the Self ('I') and the other Self ('I'). It is a need of the Self ('I') to be in relationship with the other. Being in relationship, we have feelings for the other. These feelings cannot be replaced by any material or physical things.

Feelings (values) in relationship:

1. Trust (foundation value)
2. Respect
3. Affection
4. Care
5. Guidance
6. Reverence
7. Glory
8. Gratitude
9. Love (complete value)

Trust:

Trust or *vishwās* is the foundational value in relationship.

The feeling of Trust (*Visvāsa*) in relationship is defined as:

“To be assured that each human being inherently wants oneself and the other to be happy and prosperous.

When you examine, you find that there are two parts in this exploration:

1. Intention (***wanting to-our natural acceptance***) &
2. Competence (***being able to do***)

Intention is what one aspires for (*our natural acceptance*), competence is the ability to fulfil the aspiration.

Intention (Natural acceptance)	Competence (Ability to fulfill)
1a) I want to be happy	1b) I am always happy
2a) I want to make the other happy	2b) I make the other always happy
3a) The other wants to be happy	3b) The other is always happy
4a) The other wants to make me happy	4b) The other makes me always happy
What we really want to be	What we are

We have populated the questions with answers below with tentative answers.

Intention (Natural acceptance)	Competence (Ability to fulfill)
<input checked="" type="checkbox"/> 1a) I want to be happy	<input type="checkbox"/> 1b) I am always happy
<input checked="" type="checkbox"/> 2a) I want to make the other happy	<input type="checkbox"/> 2b) I always make the other happy
<input checked="" type="checkbox"/> 3a) The other wants to be happy	<input type="checkbox"/> 3b) The other is always happy
<input type="checkbox"/> 4a) The other wants to make me happy	<input type="checkbox"/> 4b) The other always makes me happy
What we really want to be	What we are

Activate
Go to Set

If you see this carefully you will realize that when you are judging *yourself* you are judging on the basis of your *intention*, whereas, when you are judging the other you are judging him on the basis of his *competence*.

You are sure in point 2 a) that you want to make the other happy, but in point 4 a) you are not sure that the other wants to make you happy. *We find that while we look at our intention, we are sure of it, we are not sure of the other's intention.* We are actually seeing their competence, and making a conclusion on their intention. We say *"I wanted to do well, but I could not"*. But for the other, we say *"He did not want to do well"*. *"Wanting to", is the intention, "could not", is the lack of competence!*

Thus, we can see that our *competence and the other's competence is usually lacking and it* is because of this that sometimes we fail to make the other happy, and sometimes the other fails to make us happy. We can be aware of our intention, at the level of our natural acceptance. We find that our *intention, our natural acceptance, is always to make the other happy.*

Distinguishing between Intention and Competence

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

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

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

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

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

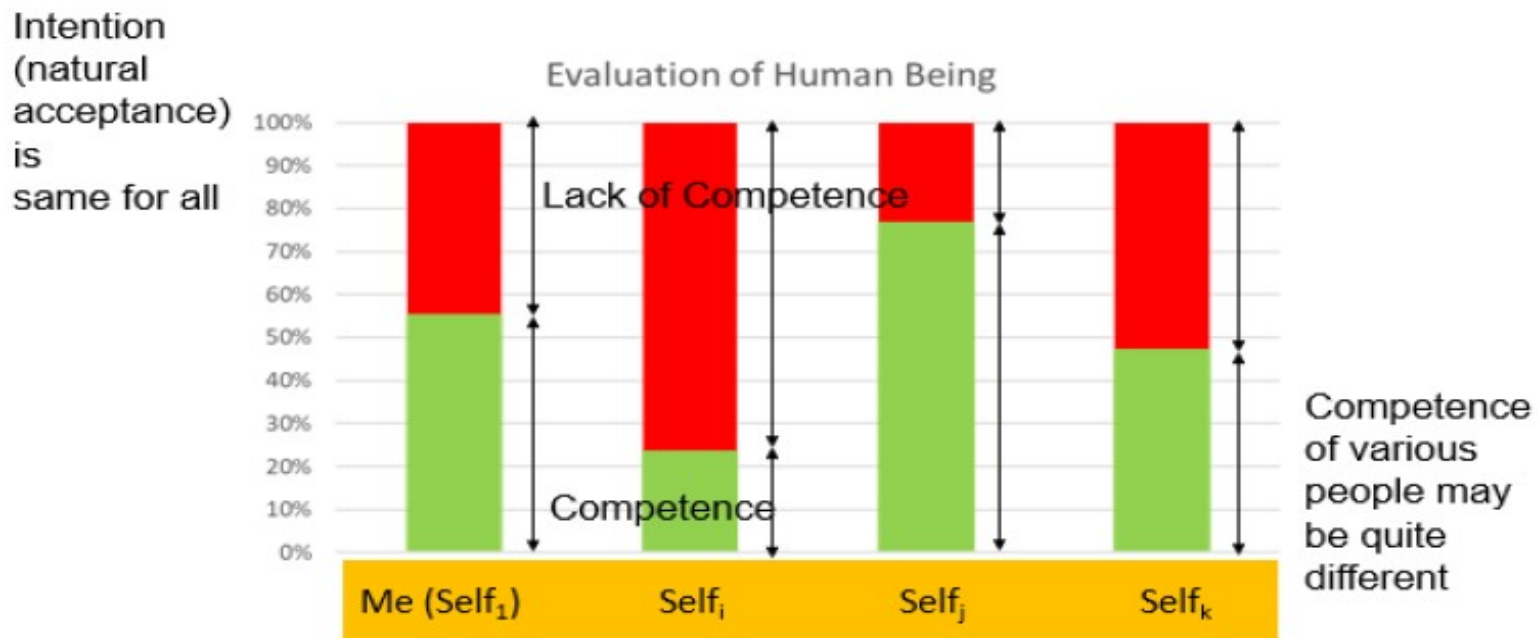
competence is generally lacking, the feeling of unconditional acceptance is almost completely missing; rather there is a feeling of opposition.

we reinforce wrong assumptions like:

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

With the feeling of trust, one is able to see it clearly that the intention is same for all, to be happy and make other happy. The only difference lies in the level of competence.

Trust



Take-away:

Trust on Intention (Natural Acceptance)

Respect

Respect is right evaluation.

- When we are rightly evaluated, we feel respected.
- When we are not rightly evaluated, we feel disrespected.
- Disrespect can take place in three ways:
 - Over evaluation – evaluating for more than what it is*
 - Under evaluation – evaluating for less than what it is*
 - Otherwise evaluation – evaluating for other than what it is*

Minimum Content of Respect – The Other is Similar to Me

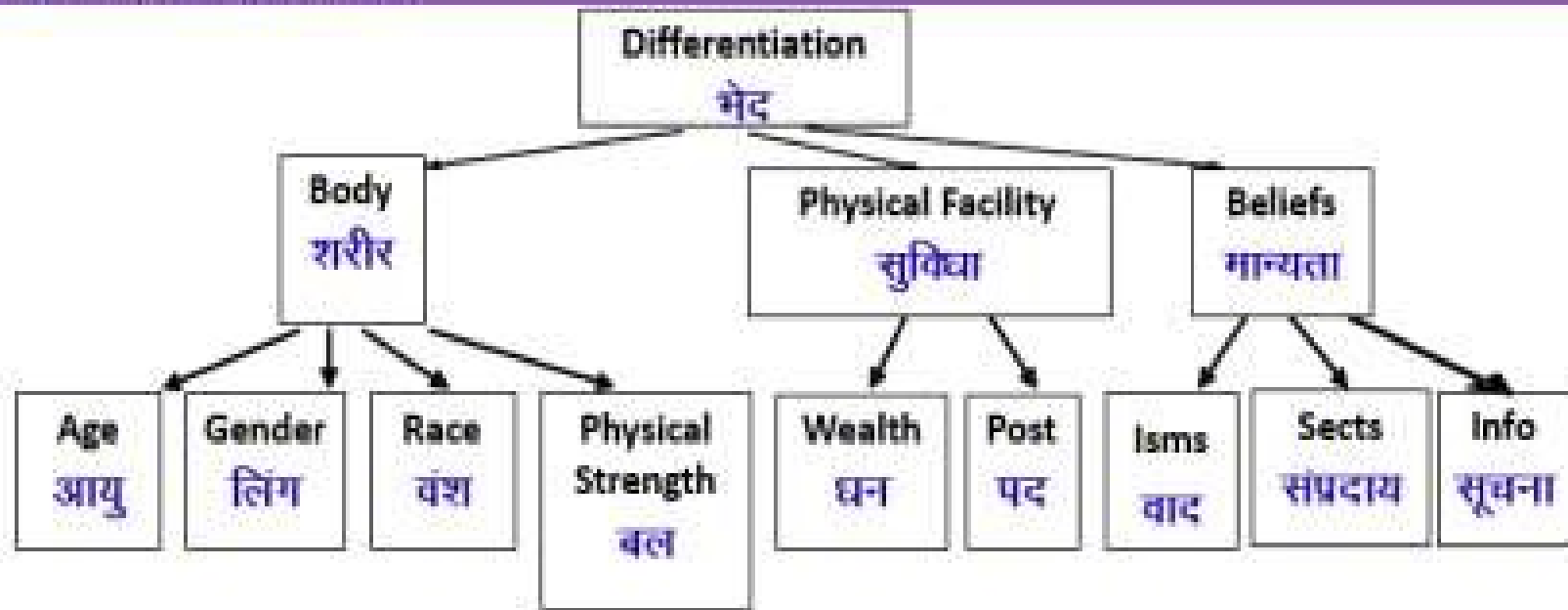
- 1. Our purpose is the same** – As I have a natural acceptance to live with continuous happiness and prosperity, it is same with the other. So, on the basis of our natural acceptance, we have the same purpose.
- 2. Our programme is same** – As my programme to achieve continuous happiness and prosperity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

Disrespect Arising out of Differentiation leading to Discrimination

- First set of differentiation is on the basis of body– on the basis of age, gender, race and physical strength. This is based on the gross misunderstanding that human being = Body. The truth is that human being = co-existence of the Self and the Body.
- The second set of differentiation is made on the basis of physical facility – on the basis of wealth and post. The gross misunderstanding here is that physical facility = happiness. The truth is that happiness is to be in a state of harmony.
- The third basis of differentiation is on the basis of beliefs – on the basis of different isms (thought systems like socialism, capitalism, etc.), different sects, and different sets of information prevalent in the society.

Differentiation

Differentiation भेद



Differentiation = Disrespect

Not Naturally Acceptable... Opposition, Movements...

Complete Content of Respect – We are Complementary to Each Other

- At the level of the Self, only the competence could be different. Competence means how much of the potential of the Self has been realized. One Self may have realized more of its potential, while another may have realized less of its potential.
- This difference in competence is to be complementary to each other (not to discriminate and exploit each other).
- The complete content of respect is to be able to see that **‘the other is similar to me and we are complementary’**

Complete Content of Respect – We are Complementary to Each Other

- Defining one's complementarily:
 - If the other has more understanding, is more responsible than me, I'm committed to understand from the other
 - If I have more understanding than the other, I'm more responsible than the other. I live with responsibility with the other, unconditionally, unperturbed by the behaviour of the other. I am committed to facilitate the understanding in the other, once the other is assured in relationship and not before that
- The complete content of respect is
 - The other is similar to me in terms of purpose, programme and potential and
 - We are complementary to each other in terms of competence

Respect: Right Evaluation

Respect: Right Evaluation – on the basis of the Self

1. Purpose – Our purpose (Natural Acceptance) is same
2. Program – Our program is same
3. Potential – Our potential is same

The Other is Similar to Me

4. Competence – On the basis of right evaluation of our mutual competence, I recognise our complementarity and fulfill it:

If the other has more understanding, is more responsible than me

- I am committed to understand from the other

If I have more understanding, I am more responsible than the other

1. I live with responsibility with the other, unconditionally, unperturbed by the behaviour of the other
2. I am committed to facilitate understanding in the other (once the other is assured in relationship, and not before that)



COMPLETE CONTENT of RESPECT

The Other is Similar to Me. We are complementary to each other

Respect: Right Evaluation

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

Disrespect

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

Affection

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

Care

- **Care is the feeling of responsibility and commitment for nurturing and protection of the Body of my relative.**
- With the feeling of affection, one naturally takes the responsibility for development of the relative – both at the level of Self as well as at the level of Body.
- Being responsible to the Body of one's relative is Care.

Guidance

- **Guidance is the feeling of responsibility and commitment for development of Self by ensuring the right understanding and right feeling in the Self of my relative.**
- Being responsible to the Self of my relative is Guidance.
- Generally, our focus is mostly on care because we have come to assume that human being is Body.
- We are not even aware of the Self. Therefore, we are not aware that we have to take care of the Self as well.

Reverence

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

Reverence

Effort for Excellence	Effort for Competition
The other is like me	Not other – only me
We are complementary	I am different/more than the other
Feelings are based on right understanding (definite, unchanging)	Feelings are based on preconditioning (indefinite, keeps changing)
Unconditional relationship	Conditional relationship
Nurtures others	May nurture or exploit others
Helps the other to come to his level	Stops the other to come to his level - effort to accentuate the difference, to dominate, manipulate, exploit
Absolute (definite completion point)	Relative (no definite completion point)

Glory

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

Gratitude

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

Love

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

Harmony in the Society . From Family Order to World Family Order

Family is the first place to understand our relationships, recognize the feelings in these relationships, live according to these feelings and attain mutual happiness.

As we begin to understand that relationship exists between my Self ('I') and the other's Self ('I'), we begin to see that relationships are not limited in the family but extend to include all human beings.

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

Our natural acceptance is to feel related to everyone.

We can easily explore this within ourselves. We find that in reality we not only want ourselves to be happy but also want to make others happy, even beyond the confines of our family.

We see this with our friends, our colleagues, our co-workers, our teachers, people in the social web that we live in and even the stranger on the road! Whoever we come in contact with, our natural acceptance is to be in harmony, to co-exist with them.

Our *competence might be limited at the moment* and we might feel we are unable to do so but we *spontaneously accept that we wish for their happiness* as well, along with ours; this is our *intention. We expect the same from the other.*

We feel relaxed when we are with people who we feel related to us and we enjoy a feeling of assurance and trust when we live in this social web.

Harmony in the family is the building block for harmony in the Society.

Harmony in society leads to an undivided society when we feel related with each and every human being.

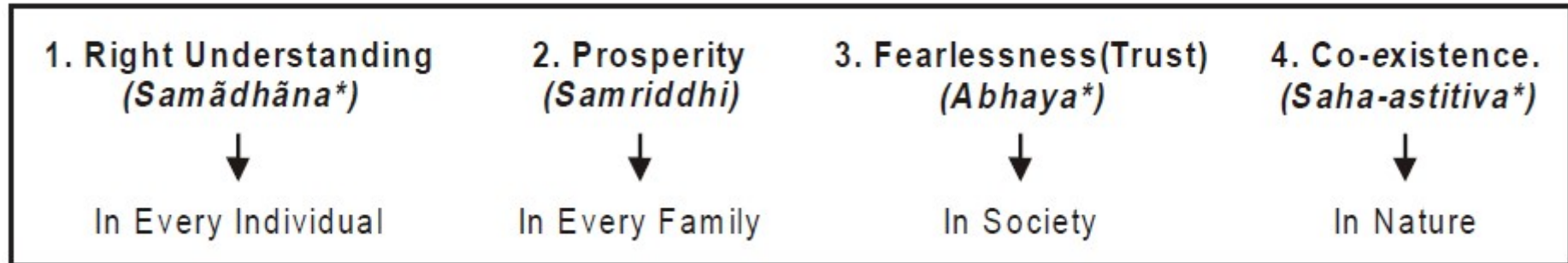
Even these simple relationships in a family may appear burdensome to a lot of us, not to talk of the world family!

Our natural acceptance, however, is for relatedness with all and we can very naturally expand into the world family.

This is the basis of an undivided society (*Akhand^a Samāja**), *a feeling of relatedness with all.*

Identification of the Comprehensive Human Goal

In order to facilitate the fulfilment of the basic aspirations of all human beings in the society, the following comprehensive human goal needs to be understood.



1. Right understanding is necessary for the human being, for all human beings. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature.

2. Prosperity is needed in every family. Prosperity in the family means that the family is able to identify its needs and is able to produce/achieve more than its requirements.

3. Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.

4. Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings.

This is the Comprehensive Human Goal.

1. The harmony in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society.
2. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required, the family can be prosperous.
3. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.
4. When human beings with right understanding interact with nature, it will be in consonance with the co-existence and will be mutually enriching.

We may also understand it in the following sequence.

1. Right Understanding → 2. Prosperity → 3. Fearlessness (trust) → 4. Co-existence|

Programs Needed to Achieve the Comprehensive Human Goal: The Five Dimensions of Human Endeavour

1. Education – Right Living (*Sikshā - Sanskāra*) (or ‘*Shiksha-Sanskar*’ for simplicity)
2. Health – Self-regulation (*Svāsthya-Sanyama*) (or ‘*Svasthya-Sanyam*’ for simplicity)
3. Justice – Preservation (*Nyāya-Surakshā*) (or ‘*Nyaya-Suraksha*’ for simplicity)
4. Production – Work (*Utpādana-Kārya*) (or ‘*Utpadan-Karya*’ for simplicity)
5. Exchange – Storage (*Vinimaya – Kos.a*) (or ‘*Vinimaya-Kosh*’ for simplicity)

These five dimensions broadly cover all the activities that are necessary and fundamental to the harmonious existence of human society. Let us look at each of these in the light of comprehensive human goal:

Education-Right Living : ‘Education – Right Living’ is made up of two words – Education & Right Living.

The content of education is the understanding of harmony at all the four levels of our existence – from myself to the entire existence.

Right Living or *Sanskāra* refers to the ability to live in harmony at all the four levels of living.

Education = To understand harmony at all four levels of living.

Right Living = Commitment and preparedness to live in harmony at all four levels of living.

It is important to realize that understanding of harmony is accompanied by learning to live in harmony at all the levels and doing things that ensure harmony at all the levels. The competence gained from understanding enables us to live in harmony.

