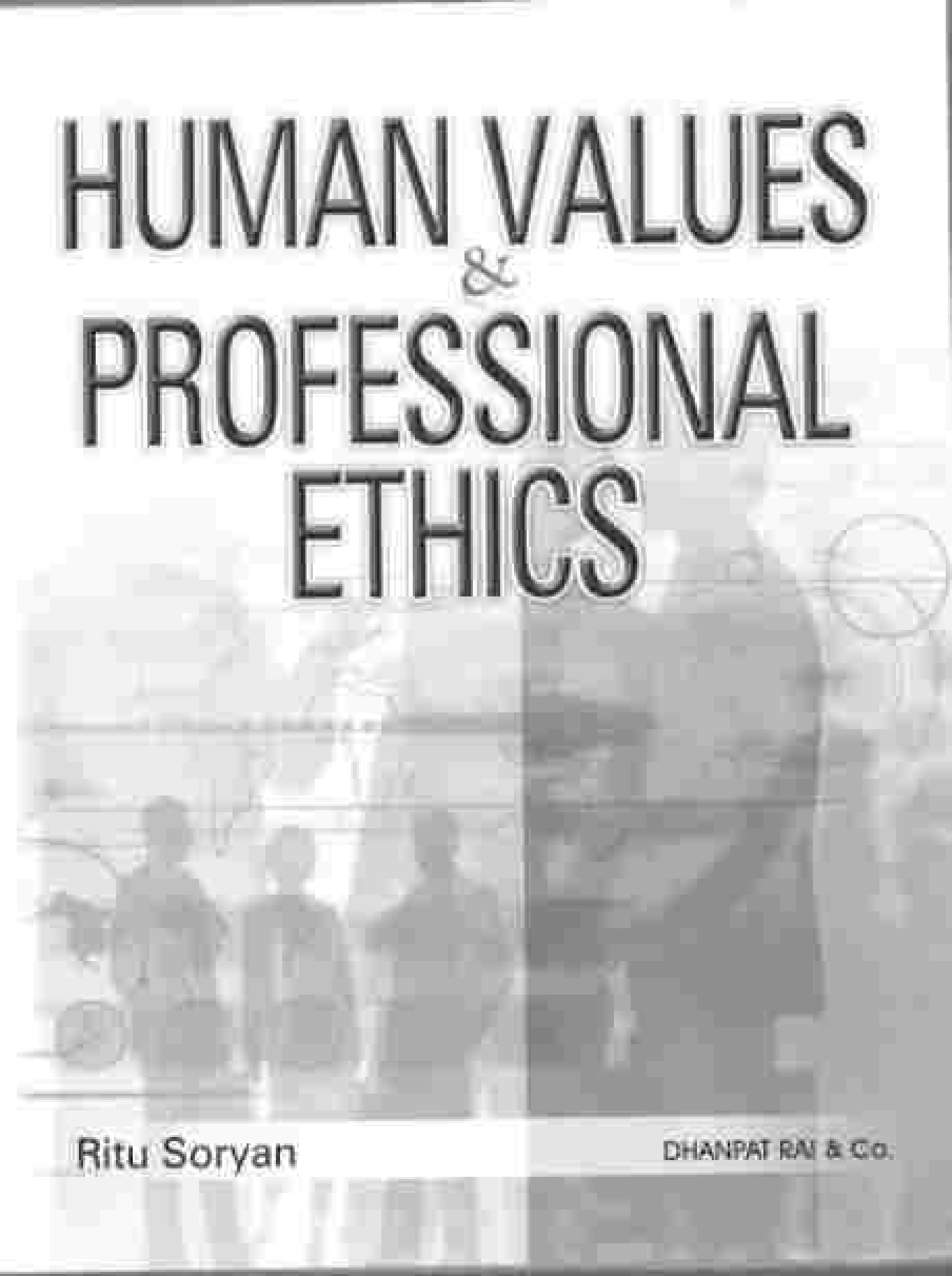


HUMAN VALUES & PROFESSIONAL ETHICS



Ritu Soryan

DHANPAT RAI & Co.



HUMAN VALUES AND PROFESSIONAL ETHICS

By

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Preface

Ethics (also known as moral philosophy) is a branch of philosophy that addresses questions about morality—that is, concepts such as good vs. bad, noble vs. ignoble, right vs. wrong, and matters of justice, law, peace and virtue.

Man is a social creature and he is bound with rules, norms and laws made by him for the proper management and maintenance of his society. So it is quite natural and essential for everyone to follow these norms and ethics, not only to make his own life happy and joyful but also to help others among them.

But alas! The new generation feels quite indifferent to follow these norms and ethics because they are much scientific minded and materialistic. Through this book the young students of today can make their introspection and analysis on self and can develop these ethics in them to become a better citizen.

After Pimpri Technical University, Lucknow has introduced the course 'Human Values and Professional Ethics' for engineering and management students. The main objective of the course is to help students appreciate the indispensable relation between 'values' and 'skills' to ensure sustained happiness and prosperity.

This book will help the students to enhance their understanding of the basic values, morals and ethics. Deviation from moral values threatens the stability of society. In the age of consumerism, the true model of man has been completely out right of. The model of spiritual man is the only valid claim.

If our quest is to achieve greater congruence between modern management and wholesome human progress then we must first recognize that western models of man are truncated and then endeavor to make them more holistic with eastern wisdom. Education without ethics cannot make man complete.

A sincere effort has been made in this book to include all features of professional ethics and human values for a fair and decent performance.

I express my deep sense of gratitude to my mother Mrs. Manja for being constant inspiration for me and making me what I am. I owe special thanks to my loving father late Shri Gopanday Singh who always take care of me from the stroke of God and time to time instruct me in my dreams.

Continuous support of my husband Mr. Navdeep Soren is gratefully acknowledged. Special credit goes to my daughter Shikha Choudhary because of her love and patience I am able to complete my work.

My special thanks to Mr. Gagan Kumar and his team of Chennai Era and Co. (P) Ltd., Gurgaon, New Delhi, for showing confidence in me. Without their constant support and encouragement this work was not possible.

With the blessings of Bhagwan Ganesha, I am sure this book will inspire the readers to explore high values and ethics in their life.

AUTHOR

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Acknowledgement

Our deeds, wisdom, luck and results are the virtues of God and I offer millions of thanks to Lord Sri Ganesha and Lord Sri Yashu, for blessing me, guiding me and providing me the much needed strength and knowledge to complete this book.

My special gratitude goes to Prof. Dr. J. M.S. Murad (Director), Prof. B.L. Kaul (Registrar), Prof. Ashwani Kumar (Academic Administrator), Prof. T.P.K. Singh (Research Cell Head), Prof. Vijay Ram Sood (HOD, Applied Science & Humanities Department) and my colleagues of Characterist Group of Institutions, Greater Noida, for their wonderful support in understanding several topics and make them alive with their inputs.

AUTHOR



Dedicated to

My Loving Father: Late Shri. Gajendra Singh

Unit 1 Course Introduction : Need, Basic Guidelines, Content and Process for Value Education

- Understanding the need, basic guidelines, content and process for Value Education.
- Self-Exploration : What is I? — Its content and process ; 'Natural Acceptance' and Experimental Validation — as the foundation for self-reflection.
- Continuous Happiness and Prosperity : A look at basic Human Aspirations.
- Right Understanding, Relationship and Physical Facilities — the basic requirements for fulfillment of aspirations of every human being with their correct priority.
- Understanding Happiness and Prosperity Honestly : A critical appraisal of the common concepts.
- Method to fulfil the above human aspirations; Understanding and living in harmony at various levels.

Unit 2 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' — Spirit and Senses.
- Understanding the Body as an instrument of 'I' (I being the driver, user and enjoyer).
- Understanding the characteristics and activities of I and harmony in I.
- Understanding the Harmony of 'I' with the Body : Sanyam and Swachhata ; correct appraisal of physical needs, meaning of Prosperity in detail.
- Program to ensure Sanyam and Swachhata.

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

- Understanding harmony in the Family — the basic unit of human association.
- Understanding values in human-human relationship ; meaning of Ahaas and program for its fulfillment to ensure Unity-arpan, Trust (Vishwas) and Respect (Samman) as the foundational values of relationship.
- Understanding the meaning of Vishwas ; Difference between imitation and competence.
- Understanding the meaning of Samman ; Difference between respect and differentiation ; the other action values in relationship.
- Understanding the Harmony in the society (society being an extension of family) : Swadha, Seva, Ahaas, Swachhata as comprehensive Human Goals.
- Visualizing a universal harmonious order in society : Individual Society (Ahaas Sangh), Universal Order (Sarvabhauk Vyavastha) from family to world family.

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

- Understanding the Harmony in the Nature.
- Interconnectedness and mutual fulfillment among the four orders of nature-regularity and self-regulation in nature.
- Understanding existence as Co-existence (Self-interest) of mutually interacting units in all pervasive space.
- Holistic perception of harmony at all levels of existence.

Unit 5 Implications of the above Holistic Understanding of Harmony on Professional Ethics

- Moral awareness of human values.
- Definition of Ethical Human Conduct
- Basis of Holistic Education, Holistic Curriculum and Holistic Universal Order.
- Competence in Professional Ethics :
 - Ability to infuse the professional competence for augmenting universal human order.
 - Ability to identify the scope and characteristics of people-friendly and eco-friendly production systems.
 - Ability to identify and develop appropriate technologies and management practices for above production systems.
- Case studies of typical holistic technologies, management models and production systems.
- Strategy for transition from the present state to Universal Human Order :
 - At the Level of individual : As socially and ecologically responsible engineers, technologists and managers.
 - At the Level of society : As mutually enriching institutions and organizations.



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Introduction to Value Education

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Understanding Value Education

1

LEARNING OBJECTIVES

After studying this chapter, you should be able to understand:

- ❑ Value Education Concept
- ❑ Need for Value Education
- ❑ Various types of Values
- ❑ Values in education
- ❑ How to deliver the Value Education

1.1 Overview : Value Education

Value education is the way of conceptualizing education that places the search for meaning & purpose at the heart of the educational process. It recognizes that the recognition, worth & integrity of all involved in the life & work of the school are central to the creation of a values based learning community that fosters positive relationship & quality in education.

Today the students are led to believe that by developing the ability together, store & retrieve vast information, they stand educated. We are lacking value in higher education & there is a requirement to show students the moral path to direct them from evil like cyber crime and consumerism and instill trust, worthiness, responsibility and respect.

"Education is not the transfer of information that is put into your brain & runs into there, integrated all your life. We must have life-building, self-making & character making assimilation of ideas."

Swami Vivekananda

In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate religious fanaticism, violence, superstition and fatalism.

1.2 Need of Value Education

The value education need can be understood by dividing the human life in view of following four parts :

- ☛ Personal Need
- ☛ Fundamental Need
- ☛ Social Need
- ☛ Family Need

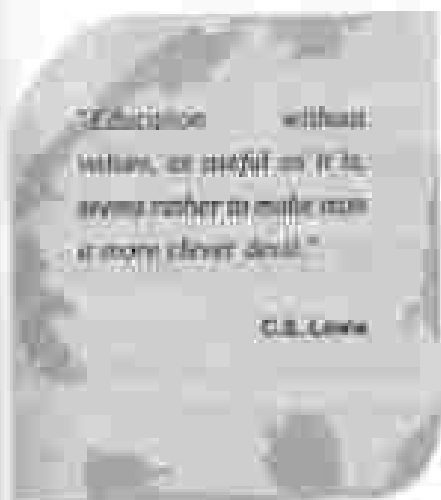
A. Personal Need

As we all know today's condition, where globalisation, consumerism, fundamentalism have gained stronger roots. Life of

"Not life, but good life, is to be chiefly valued."

*Thomas Merton, O.C.,
Ancient Greek
ethical philosophy*

full of hurry-worry, whips & shocks, ups and downs nobody have time for self-introspection. Everybody wants more and more but their whims never satisfied, particularly usual media has tremendous impact in the minds of the youth. People many a time are swayed by half truth. There is no easy means to have the holistic vision of the reality. All these lead to confusion and distortion in proper understanding. In this complex background, there is a growing need to impart value education in the proper perspective especially in the midst of youth so that they are not misguided. As there has been gross erosion in values over the decades, the values in ancient Indian philosophy, culture, heritage, ethos & literature need to be propagated and nurtured among the youth.



B. Fundamental Need

Value education consists of proper education of the core human values which enables one to have a holistic view of life and its significance. These are fundamental values which cut across the contours of race, religion, caste, creed, country, gender and so on. These are intended to ensure dignity of human beings. So the focus is on developing the fundamental principles of equality, non-discrimination, universal peace, justice, non-violence and tolerance. The understanding of these core values helps the human beings to their life in a dignified manner.

C. Social Need

The current era has breaking and blurring of all kind of boundaries- national, social, technological, political and in communication. An era of globalization has begun in which the traditional boundaries that separated ideologies and communities are been broken so that the values that have been in context-specific and unique in a particular social setup are being challenged in the light of global perspective.

Knowledge and multiple disclosures and literacies are a feature of current period, and thus the voices of different groups, hitherto silent or atleast faint are being heard now a days. The growth of new social movements such as environmental group, feminist groups, gay liberations, civil right groups has



Commitment to Children

led to a social context in which there are multiple agendas, discourses, and interests continuously interacting with each other and with the existing social patterns. Value education is important to help everyone in improving the value system that he or she holds and put them to use. Once, everyone has understood their values in life they can examine and control the various choices they make in their life. One has to frequently uphold the various types of values in his life such as cultural values, universal values, personal values and social values. Thus, value education is always essential to shape one's life to give him an opportunity of performing himself on the global stage. The need for value education among the parents, children, teachers etc is constantly increasing as we continue to witness increasing violent activities, behavioral disorder, lacks of unity in the society.

"There is no value in life except what you choose to place, spot it and re-happen in any place except what you bring to yourself."

*Neal David Thomas
1817-1922, American poet
and philosopher*

D. Family Need

The family system in India has a long tradition of imparting value education. But with the progress of modernity & fast changing role of the parents it has not been very easy for the parents to impart relevant values in their wards. In a sense, value education deals with what is universally valuable to all of us, what is conducive to our individual and collective happiness and prosperity in a sustainable way.

Value education enables us to understand our needs & visualize our goals correctly and also indicate the direction for their fulfillment. It also helps remove our confusions & contradictions and enables us to rightly utilize the technological innovations.

1.3 Content of Values Education

Value education is the understanding of fundamental values. This education consists of proper education of the core human values which enables one to have a broad view of life and its significance. The value education as subject covers following types of values in life :

Types of Values

Life comes with its ups and downs. Yes, we all know that. But there are certain mindsets that affect our life for the better and some that affect it for the worst. These mindsets that affect our life for the better can be called values. What it stands true that all people have different values in life, there are some important values in life, that should be considered by all. Not because these are the values that we follow, but because it could truly make this world a better place. Here is the list of important values to have in life.

Most Important Values in Life :

- ☛ Love
- ☛ Understanding
- ☛ Respect
- ☛ Discipline
- ☛ Honesty

A. Love

The first of the most important values in life is love. It is an important personal value to open your mind to the concept of love. I don't mean this in a fairy tale kind of way. That is not the only kind of love. The way in which you love your family, and friends, you can love everybody. Love is the language of compassion. Once, we are led by compassion, we see the best in others, while they see the best in us. We can have more faith in the world. This will help us to refrain from being suspicious, keeping us more at ease.

B. Understanding

This is the second important value in life. We see a lot of people around us holding grudges and keeping tempers. They know at the back of their mind and in the depths of their heart that the other person had a reason for doing what they did. Yet, they let their anger take over. Understanding is the key to a happy mind and a caring heart. If we are ready to understand and accept people and circumstances for what they are, we can gain control over it. Understand that people are doing their best, and instead of questioning it, try and find out ways to help them out.



C. Respect

The third of the important values in life is respect. It is very important to have respect for people. This not only allows us to get inspired by their positive aspects, but also allows us to notice their negatives. Nobody is perfect. Respect is the only way we can adopt the best of all that is around us, in the process, making us a better person everyday, every moment. A very important fact about respect is that the more we give, the more we earn. It is in fact one of the most important values in society.



D. Discipline

The fourth of the important values in life is discipline. Sadly, many people confuse discipline for routine and avoid it. Well, routine is the act of doing the same thing over and over again, due to lack of opportunity or imagination. On the other hand (and far better), discipline accepts the absence of routine, on the condition of responsibility. A disciplined person will have a lot of fun, but will make sure that he completes his duties. He will go out and have a blast,

but will ensure that he is back at the decided time. A disciplined and responsible person will respect his as well as other's time. As such, he will always be punctual.



E. Honesty

The fifth important value in life is honesty. We must be wondering why this value is mentioned at the end. Well, that is because it is the base on which the other values stand. It is the most important value to have. Honesty does not only mean telling our parents when you goofed up or admitting to your partner that we made a big mistake. Honesty is admitting to oneself that we are not perfect. It means avoiding to make a mistake. An honest person will try his best to not goof up, but if he does, he will not only admit it, but will willingly accept the consequences. All the other values that are mentioned need to be accepted and followed with honesty. That is the only way in which they will affect our life for the better.



Introduction to Value Education

1.4 Values in Education

When people speak of values they are usually referring to those beliefs held by individuals to which they attach special priority or worth, and by which they tend to order their lives. A value is, therefore, more than a belief; but it also more than a feeling.

UNESCO has specified the following as the values in education :

- (a) Peace
- (b) Non-discrimination
- (c) Equality
- (d) Justice
- (e) Non-violence
- (f) Tolerance
- (g) Respect of human dignity

1.5 Process of Value Education

This is very essential to deliver the value to students. There can be many ways to impart knowledge to students. The most appropriate one is discussed here. The process should be student friendly and easily understandable. There can be following four methods that can be adopted for value education :

- ✓ Individual Learning
- ✓ Project Learning
- ✓ Group Learning
- ✓ Open Learning

A. Individualized Learning

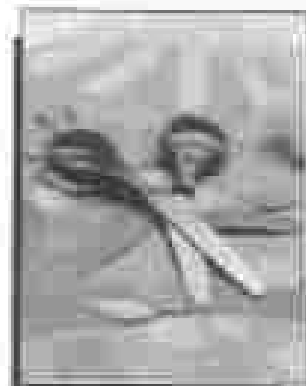
This is the highly interactive way of learning the values. This is very personal one to one interaction with the learner. So this can be customized as per the personal interest. This process increases the sense of belongingness in the students. Students can raise the queries and clear the doubts without any hesitation of the peer group. They feel more secure and attentive.

The basic drawback of this type of learning is that student lack group dynamics. Student should learn the things in group as well. Ultimately we are the part of a society and we should inculcate those values in student as well.



B. Project Learning

This is one of the best methods of learning. Here students are allowed to garner their natural curiosity through series of live projects. Students are handed over the projects and expected to complete in given time frame. The projects are basically real life problems and student needs to find out the solutions on the basis of their value system. This teaches the concepts of self-discipline, tolerance and co-operation. Important lessons are learnt for the present and future as well.

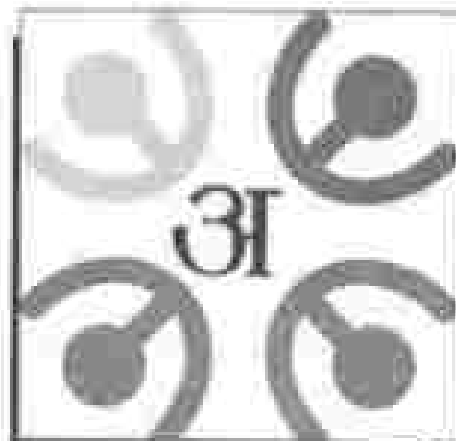


C. Group Learning

This is the best method to enhance the team building skills. The group working is always different from individual working. Some student score poor in interacting with other students. They lack in interpersonal skills. The group learning helps these students in overcoming these problems. The two-way communication is the key to all the group activity. This method teaches co-operation, collaboration and co-ordination among the various members of the group.

D. Open Learning

Open learning is a teaching method that is, among others, founded on the work of Célestin Freinet and Maria Montessori. Open learning is supposed to allow pupils self-determined, independent and interest-guided learning. This method was evolved to overcome the shortcomings of traditional methods of learning.



Descriptive Type Questions

1. Elaborate the need of value education. (UPTU, B.Tech., 2009)
2. Explain the process of value education. (UPTU, B.Tech., 2009)
3. Illustrate the content of value education.
4. Discuss the hierarchy of human values.
5. 'Human values are rules of behaviour'. Elaborate this statement.

Short Questions

1. Define human values.
2. What are the basic human values?
3. How you will apply values in your life?
4. Write the types of values in life?
5. Why there is a need of value education?
6. What do you understand by the value of an entity? What is the value of a human being? (UPTU, B.Tech., 2009)

Self Exploration – Process for Value Education

2

LEARNING OBJECTIVES

After studying this chapter, you should be able to understand:

- Self Exploration Concept
- What is Anxiety & Grief
- Contents of Self Exploration – Values, Personality and Skills
- What is the process to do Self Exploration
- Mutual Acceptance
- Experiential Validation – effective emotion



2.1 Overview

The principle of self-interest rightly understood is not a lofty one, but it is clear and sure. It does not aim at mighty objects, but it attains without excessive exertion all those at which it aims. As it lies within the reach of all capacities, everyone can without difficulty learn and retain it. By its admirable conformity to human weaknesses it easily obtains great dominion; nor is that dominion precarious, since the principle checks one personal interest by another, and uses, to direct the passions, the very same instrument that excites them.

The principle of self-interest rightly understood produces no great acts of self-sacrifice, but it suggests daily small acts of self-denial. By itself it cannot suffice to make a man virtuous; but it disciplines a number of persons in habits of regularity, temperance, moderation, foresight, self-command; and if it does not lead men straight to virtue by the will, it gradually draws them in that direction by their habits. If the principle of interest rightly understood were to



sway the whole moral world, extraordinary virtues would doubtless be more rare; but I think that gross depravity would then also be less common. The principle of interest rightly understood perhaps prevents men from rising far above the level of mankind, but a great number of other men, who were falling far below it, are caught and restrained by it. Observe some few individuals, they are lowered by it; survey mankind, they are raised.

I am not afraid to say that the principle of self-interest rightly understood appears to me the best suited of all philosophical theories to the wants of the men of our time, and that I regard it as their chief remaining security against themselves. Towards it, therefore, the minds of the moralists of our age should turn; even should they judge it to be incomplete, it must nevertheless be adopted as necessary."

Abuis de Tocqueville 1805-1859, French social philosopher in 'Democracy in America' (1835-1840) (2nd edition, section 2, chapter 8) a highly positive and optimistic account of American government and society

Man's actions, his rush and hurry have already caused much chaos and trouble in the world. It is a time to stop and think that what we want to achieve is

what way and what we are doing is right or wrong. For this there is a need of self-exploration. Self exploration implies a careful and critical examination, assessment and analysis of one's own unrealized capacities and potentials. Self-exploration represents the inward journey into yourself, into your own inner space for understanding you fully and completely.

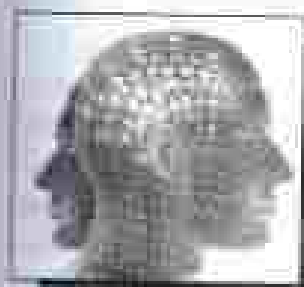
With the help of self-exploration, we can analyse our weakness and with full potential strengthen our mind and achieve what we want to be.

"There is no such thing as absolute value in the world. We can only estimate what a thing is worth to you."

Charles Dudley Warner
1829-1900, American writer

2.2 Anubhav and Smriti

With the passage of time, whatever we learn from our day to day life events, become the part of our anubhav. The events that impact our inner self and let us think about what and how this happen immediately enter into our anubhav. These are the experiences that we nurtured over a period of time. Anubhav let us know what is good and what is bad for us. This is because of the fact that every human being is different, his thoughts, personality and acts are different. Due to this diversity, people act differently in situations. The outcome of this act is anubhav. People learn many things in life through experience. This experiential learning is a great eye opener for many. In Indian philosophy, there are five means of valid knowledge to have proper cognition of world. Of them, the first is known as "pratyaksha" representing which is evident.



Pratyaksha is of two types :

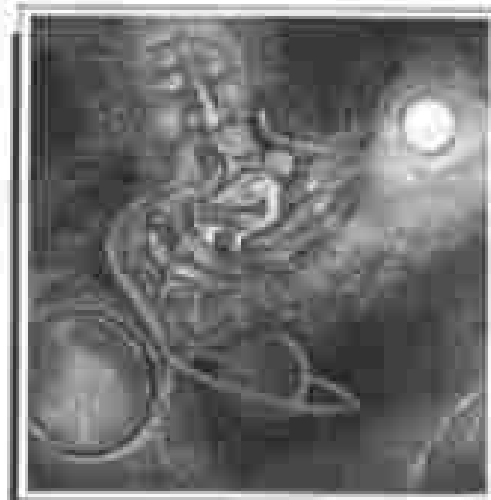
- ✦ Anubhav and
- ✦ Smriti.

Anubhav represents direct perception while Smriti denotes remembered perception.

2.3 Contents for Self Exploration

Look within. Your higher self is merely looking deep into your soul or spirit. Within yourself lies your inner most thoughts and passions. In order to allow your authentic self to emerge you must understand and accept yourself for who you truly are. This means understanding the good, bad and ugly and allowing the changes needed to become whole. Self exploration consists of the critical assessment of following virtues :

- Values.
- Personality
- Skills.



*"Ethics and religion must
relax any at home when we
go to work."*

*Adolf Hitler, Cardinal
of the Roman Curia, May
1905, 2004, in a copy of
the Office of Industrialists of
Rome, organized under the
name "Business, Ethics
and Legality"*

2.3.1 Values

As far as corporate life is concerned, we should follow certain set of values. These values are essential for a long term relationship and survival in corporate world. Organizational values define the acceptable standards which govern the behaviour of individuals within the organization. Without such values, individuals will pursue behaviours that are in line with their own individual value systems, which may lead to behaviours that the organization doesn't wish to encourage. When we are talking about the self

exploration and individual impact, we should think about the values that we should see in an organization before joining or during the tenure. The value may be in any form.

If you are interested in turning your internship into a job offer, it's important to know exactly what employers look for when hiring full-time employees. In addition to relevant skills, employers seek employees who have the personal values, characteristics, and personality traits that spell success. Good personal values are what makes the foundation for a good employee. Internships are an

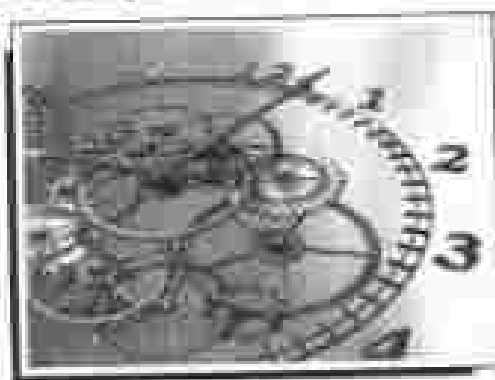
excellent time to show employers that you have the personal traits that they value in their employees. Do not make the mistake of missing the opportunity to show your supervisors at your internship that you have what it takes to be successful on the job as well as possessing the personal characteristics they value. An internship is an opportunity to learn the skills and behaviors along with the work values that are required for success in the workplace.

Here is a List of the Top ten Values Employers Look for in Employees

1. Strong Work Ethics
2. Dependability & Responsibility
3. Possessing a Positive Attitude
4. Adaptability
5. Honesty & Integrity
6. Self-Motivated
7. Motivated to Grow and Learn
8. Strong Self Confidence
9. Professionalism
10. Loyalty

1. Strong Work Ethic

Employers value employees who understand and possess a willingness to work hard. In addition to working hard it is also important to work smart. This means learning the most efficient way to complete tasks and finding ways to save time while completing daily assignments. It's also important to care about your job and complete all projects while maintaining a positive attitude. Doing more than is expected on the job is a good way to show management that you utilize good time management skills and don't waste valuable company time attending to personal issues not related to the job. Downsizing in today's job market is quite common so it's important to recognize the personal values and attributes employers want to improve your chances of job security should a layoff occur.



2. Dependability and Responsibility

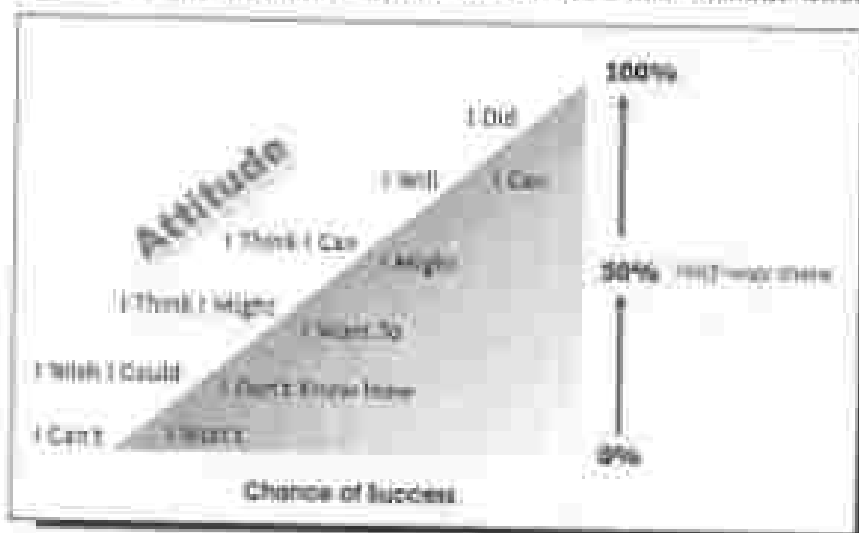
Employers value employees who come to work on time, are there when they are suppose to be, and are responsible for their actions and behavior. It's



important to keep supervisors abreast of changes in your schedule or if you are going to be late for any reason. This also means keeping your supervisor informed on when you are on all projects you have been assigned. Being dependable and responsible as an employee shows your employer that you value your job and that you are responsible in keeping up with projects and keeping them informed of the things that they should know about.

3. Possessing a Positive Attitude

Employers seek employees who take the initiative and have the motivation to get the job done in a reasonable period of time. A positive attitude gets the work done and motivates others to do the same without dwelling on the

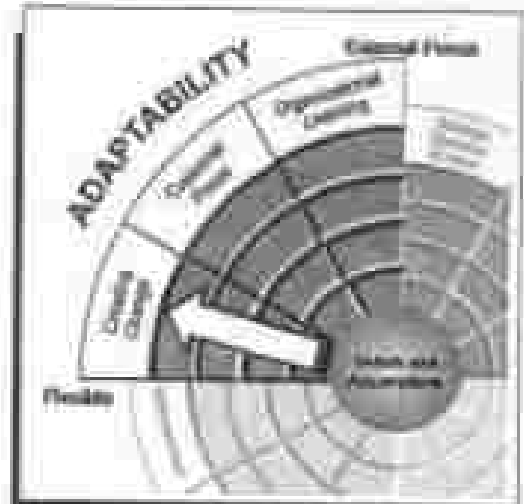


challenges that inevitably come up in any job. It is the enthusiastic employee who creates an environment of good will and who provides a positive role model for others. A positive attitude is something that is most valued by supervisors and co-workers and that also makes the job more pleasant and fun to go to each day.

4. Adaptability

Employers seek employees who are adaptable and maintain flexibility in completing tasks in an ever changing workplace. Being open to change and improvements provides an opportunity to complete work assignments in a more efficient manner while offering additional benefits to the corporation, the customer, and even the employee. While oftentimes employees complain that changes in the workplace don't make sense or makes their work harder, oftentimes these complaints are due to a lack of flexibility.

Adaptability also means adapting to the personality and work habits of co-workers and supervisors. Each person possesses their own set of strengths and adapting personal behaviors to accommodate others is part of what it takes to work effectively as a team. By viewing change as an opportunity to complete work assignments in a more efficient manner, adapting to change can be a positive experience. New strategies, ideas, priorities, and work habits can foster a belief among workers that management and staff are both committed to making the workplace a better place to work.



5. Honesty and Integrity

Employers value employees who maintain a sense of honesty and integrity above all else. Good relationships are built on trust. When working for an employer they want to know that they can trust what you say and what you do. Successful businesses work to gain the trust of customers and maintain the attitude that "the customer is always right". It is the responsibility of each person to use their own individual sense of moral and ethical behavior when working with and serving others within the scope of their job.



6. Self-Motivated

Employers look for employees who require little supervision and direction to get the work done in a timely and professional manner. Supervisors who hire



self-motivated employees do themselves an immense favor. For self-motivated employees require very little direction from their supervisors. Once a self-motivated employee understands his/her responsibility on the job, they will do it without any prodding from others. Employers can do their part by offering a safe, supportive, work environment that offers employees an opportunity to learn and grow. Working in a supportive work environment and taking the initiative to be self-directive will provide employees with a better sense of accomplishment and increased self-esteem.

7. Motivated to Grow & Learn

In an ever-changing workplace, employers seek employees who are interested in keeping up with new developments and knowledge in the field. It has been noted that one of the top reasons employees leave their employers is the lack of opportunity for career development within the organization. Learning new skills, techniques, methods, and/or theories through professional development helps keep the organization at the top of its field and makes the employee's job more interesting and exciting. Keeping up with current changes in the field is vital for success and increased job security.



8. Strong Self-Confidence

Self-confidence has been recognized as the key ingredient between someone who is successful and someone who is not. A self-confident person is someone who inspires others. A self-confident person is not afraid to ask questions on topics where they feel they need more knowledge. They feel little need to have to impress others with what they know since they feel comfortable with themselves and don't feel they need to know everything.

The self-confident person does what he/she feels is right and is willing to take risks. Self-confident people can also admit their mistakes. They recognize their strengths as well as their weaknesses and are willing to work on the latter. Self-confident people have faith in themselves and their abilities which is manifested in their positive attitude and outlook on life.



9. Professionalism

Employers value employees who exhibit professional behavior at all times. Professional behavior includes learning every aspect of a job and doing it to the best of one's ability. Professionals look, speak, and dress accordingly to maintain an image of someone who takes pride in their behavior and appearance. Professionals complete projects as soon as possible and avoid letting uncompleted projects pile up. Professionals complete high quality work and are detail oriented. Professional behavior includes all of the behavior

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shown in addition to providing a positive role model for others. Professionals are enthusiastic about their work and optimistic about the organization and its future. To become a professional you must feel like a professional and following these tips is a great start to getting to where you want to go.

10. Loyalty

Employers value employees they can trust and who exhibit their loyalty to the company. Loyalty in the workforce has taken on a new meaning. Gone are the days when employees plan on starting out and retiring with the same company. It is said that most people will hold between 8-12 jobs throughout their career. What does this mean in terms of loyalty in today's workforce?

Companies offering employee growth and opportunity will ultimately gain a sense of loyalty from their employees. Employees today want to feel a sense of satisfaction in their jobs and will do a good job when they feel that the employer is fair and wants to see them succeed. Although this may mean only staying for five or ten years in a position, employees can offer loyalty and make an important contribution during their time with the company.

More companies today encourage employee feedback and offer employees an opportunity to lead in their area of expertise. This gives employees a greater sense of satisfaction and a sense of control over their job. Empowerment encourages employees to do their best work since companies are displaying a trust and expectation that they believe in their employees to do a good job.

Offering jobs that encourage learning and the development of new skills also gives employees a sense of empowerment in the workplace. Aligning an employee's values with the goals of the organization will foster loyalty and a bond between employer and employee. Fostering good relationships within an organization and offering constructive ways to handle conflict provides a win-win situation for both employer and employee. Creating an organization that values loyalty within the organization can also work to its benefit by using the same techniques and strategies to establish loyalty with customers; and loyalty from customers ultimately makes for a successful business.

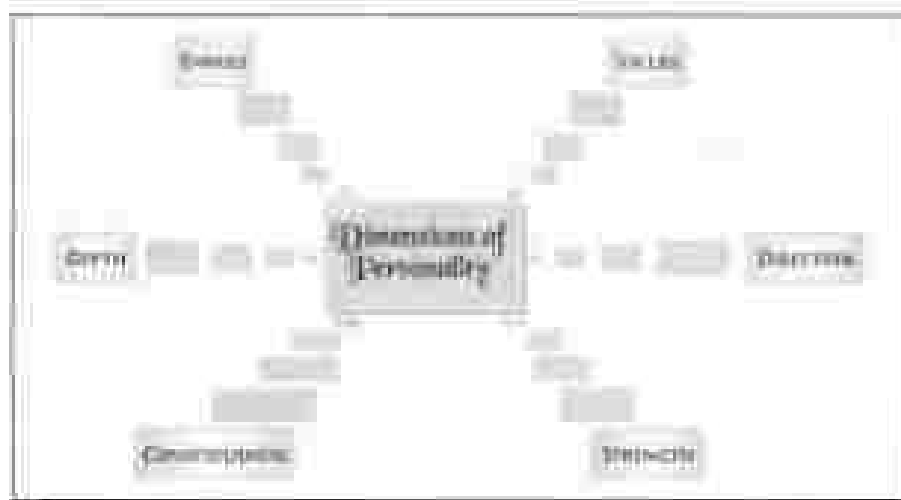
2.3.2 Personality

Personality traits are not inborn or genetically inherent. We have to develop or enhance these traits after landing on earth. We are the only one who can develop our whole personality. There are others like our parents who are always there to help us but the actual hero is with us. If we are interested to develop our personality we need to learn many things and might be more and more and more things.

Whenever we talk about personality, most of us go for "LOOKS". But here comes the diversion of definition. Is personality at a glance means to say "LOOKS"? It's partial. The foremost thing or the main thing for which we can determine or perceive another stranger is via his external or physical outfit, as no one can know how he is! His behavior, character at a glance so personality at a glance goes for "LOOKS". But, most of the people only think that if a person has good looks, then he/she has got personality and some totally disagree this statement. He/she only possess looks, external personality but not personality as a whole. So to analyse or determine somebody's total personality we have to understand him/him which needs time. Someone might not be good looking but he/she can have his/her behavior, character outstanding and vice-versa.

"I knew that I had come first in love with some one whose mere personality was so fascinating. But, if I allowed it to do so, it would disturb my whole career, my whole mind, my very discipline."

Chitra Singh (High Post, Nayabul, Ghazalabad Circle, 1994-1999)



Personality is what makes a person a unique person, and it is recognizable soon after birth. A child's personality has several components : temperament, environment, and character. Temperament is the set of genetically determined traits that determines the child's approach to the world and how the child learns about the world. There are no genes that specify personality traits, but some genes do control the development of the nervous system, which in turn controls behavior.

2.3.3 Skills:

This quote is really mean a lot and when we think in ourself to do certain kind of job we must look at the skills listed in this section. Apart from academic education we must have to learn many extra curricular things like:

- ☛ Public Speaking Skills.
- ☛ Body language Skills.
- ☛ Handwriting analysis Skills.
- ☛ Behavioral Skills.
- ☛ Anger Management Skills.
- ☛ Fitness Skills.
- ☛ Yoga and Exercise.
- ☛ Food habit.
- ☛ Communication Skills.
- ☛ Friends making Skills.
- ☛ Relationship Skills.
- ☛ Super learning Skills.
- ☛ Dealing with problems, crush wal
- ☛ Self or Auto-Suggestions skills and much more which can't be listed here.

"Once you start working on something, don't be afraid of failure and don't abandon it. People who work sincerely are the happiest."

Cherelya (c. 389-20 BCE)



A person can only be real person when he/she can be cent percent successful in fulfilling his/her whole responsibility and the above mentioned points are the key points and landmarks to make one responsible, rational, bold, brave and smart.

2.4 Self Exploration Process

There are lots of methods of self exploration, but the practical approach works better to attain the results. We, as a person should ask following questions regularly. The honest answers will be the right self exploration.



So here are the questions :

1. What did I learn last week ?
I learned that I have to stand up for myself, and admit my weaknesses as well as my strengths - if I'm not capable of doing something, I should simply say so - instead of trying to do it anyway and having to strain my life and relationships for the worse.
2. What was my greatest accomplishment over the past week ?
Learning the above - finding ways to help people without hurting myself, and still feeling accomplished in that goal.
3. Which moment from last week was the most memorable and why ?
4. What's the #1 thing I need to accomplish this week ?
5. What can I do right now to make the week less stressful ?
6. What have I struggled with in the past that might also affect the upcoming week ?
Being a doormat and trying to do more than I am capable of without losing my mind.
7. What was last week's biggest time sink ?
8. What have I been avoiding that needs to get done?
9. What opportunities are still on the table ?
10. Is there anyone I've been meaning to talk to ?
11. Is there anyone that deserves a big 'Thank You' ?
12. How can I help someone else this coming week ?
13. What are my top 3 goals for the next 3 years ?

14. Have any of my recent actions moved me closer to my goals?
15. What's the next step for each goal?
16. What am I looking forward to during the upcoming week?
17. What are my fears?
abandonment, death, bad stuff happening to my family, going broke
18. What am I most grateful for?
19. If I knew I only had one week to live, who would I spend my time with?

2.5 Natural Acceptance

This is the phenomena that have become the core of happiness. The world around us is so charming that we start imitating others blindly. Do not be in a hurry; do not go out to imitate anybody else. This is the lesson we have to

"One might wonder how one is supposed, there are evidently some principles in his nature which interest him in the actions of others, and under their influence, secondary to him, though he derives nothing from it except the pleasure of seeing it. Of this kind is pity or compassion, the emotion which we feel for the misery of others when we neither see it nor are made to conceive it in a very lively manner... By the imagination we paint ourselves in his situation, we enter, as it were, into his body, and become in some measure the same person with him."

Adam Smith (1723-1790), Scottish philosopher and economist. Quoting sentiments of The Theory of Moral Sentiments.

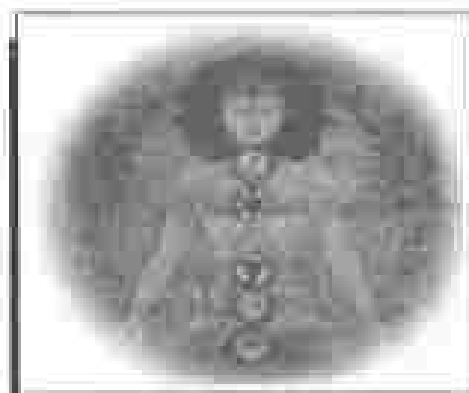
remember: imitation is not civilization. We may deck ourself out in a Raja's dress, but will that make us a Raja? Imitation is the sign of awful degradation in a man.

When you are under the thumb of others, you lose your own independence. If you are working, even in spiritual things, at the dictation of others, slowly you lose all you have, but do not imitate, yet take what is good from others. Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. This concept of natural acceptance is termed as "Sahaj-vidhi". Once you fully and truly commit yourself on the basis of natural acceptance, you feel a holistic sense of inner harmony, tranquility and fulfillment.

You put the seed in the ground, and give it plenty of earth, and air, and water to feed upon; when the seed grows into the plant and into the gigantic tree, does it become the earth, does it become the air, or does it become the water?

It becomes the mighty plant, the mighty tree, after its own nature, having absorbed everything that was given to it. Let it be your position. We have indeed many things to learn from others, that man who refuses to learn is already dead.

Actually natural acceptance is way to accept the good things naturally. Learn everything that is good from others, but bring it in, and in your own way absorb it; do not become others. In natural acceptance we have to learn things from society and environment unconditionally. This is the process of decreasing our ego and sees the world with open eyes. When we see the world without ego, we can actually see the good things and accept as well. This is our ego that stops us from natural acceptance. If we really want to succeed in this process we have to learn to control our ego. Without ego you can see the right and wrong. Skip the wrong and accept the right in your way. Do not accept as such. Accept the way, you can digest, then only one soul will interact with other soul. This natural discussion will lead you to "Paramahwa".



Natural acceptance is the first step of "Adhyarna". Take away the blocks that bar the way to progress of this mighty river, cleanse its path, clear the channel, and out it will rush by its own natural impulse, and the life will go on cascading and progressing.

In other words natural acceptance is process understand yourself first. Try to find out the ego stage. Try to reduce that. Open your eyes and look around. The world is full of good things. You need to accept the right naturally. Once it starts coming naturally, you will feel that you are actually upgraded yourself and now you are above then the rest of the world. Problems are the part of life and natural acceptance is the answer of that.

2.6 Experiential Validation

"You will know that it is an experiential validation when it is spontaneously arising, i.e., uncontrived. Only you alone will know that. And when you have

the experiential validation, it shows through your actions, writings, thoughts, speech, etc. If you seek experiential validation, firstly we need to be sincere".

Ven. Master Ramon Siao used to say,

"If your heart is sincere, there will be a response"

Generally we feel that Experiences of a human being are subjective and we cannot talk about them scientifically. We feel that everybody's desires, thoughts, expectations, imagination, feelings etc. are different so we cannot have a common basis to talk about them. It is said that there is no objectivity in them and it seems that there can not be. Ultimately it leads to the conclusion like everybody's preferences are different, everybody's desires, thoughts, expectations are different, everybody's Truth is different and everybody is different.



Experiences differ from physical realities in certain way which make their study difficult or different. Experiences can only be observed by the experienter i.e. the person who is experiencing them. Experiences cannot be accessed by any other person by any means, other than the person who is experiencing them. Experiences are said to be personal and subjective. Physical realities on the other hand are observable and verifiable through senses. Experiences cannot

be observed through senses. Sensory observations are relatively easier to observe and validate than Experiences. This distinction doesn't make Experiences unobservable, they are just observed differently.

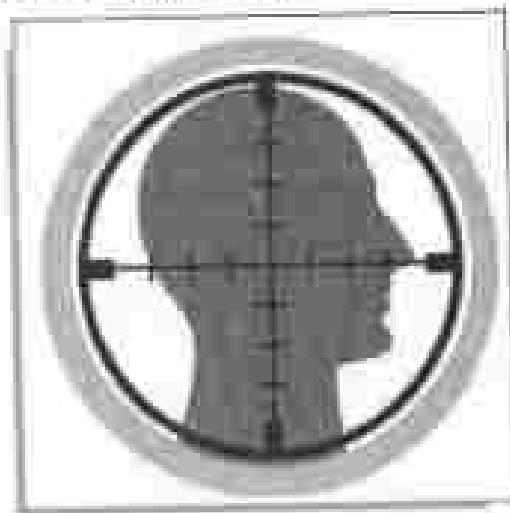
Like, observing a chair in front of our eyes and observing "willingness to live with happiness" (or even "willingness to live", "willingness to live with Trust", "willingness to live with Respect") are two different things. First is sensory, second is not. Second can only be observed within us. It is not unobservable. The way we can make mistakes in observations through senses and in experimentation, the same way there is possibility of making

mistakes in correctly identifying and recognizing our own experiences. For example "willingness to live with happiness" is something which can only be observed within. One may be unaware of it till it is observed within, but when a person who has experienced it within draws other person's attention towards it and other person pays attention to it and realizes it within then it is validated for that person that it is true for him as well. This is what is called Experiential Validation.

Internal realities or Experiences are not completely subjective in nature. They are as objective in nature as we feel Physical realities are. It is just the matter of practice that we are not trained to introspect and self reflect so we miss many of the internal realities (Experiences) or are totally unaware of them.

Since these internal realities are not observable through senses so their observation might seem difficult. A person who has "seen" these realities by himself can draw our attention towards them and we can validate by ourselves if that is true.

Results in Experiential Validation may not be instantaneous. The observation itself may take years to be correctly made. It also depends on the "need" of the person who is observing. Without "need", it is hard to make observation within. More strong the "need" is, the more precise observation can be made, and also observation makes need more stronger, so in this way it is reinforcing in itself.





A person who has already observed the realities whether internal or external can make the observations for others easy with his guidance, without which the process of observation may become extremely difficult, especially in case of Experiential Validation.

2.6.1 Affective Intuition

Whenever we are happy or sad, the feeling of happiness and sadness is self

validating, and we need not reflect other component of experience to validate it. Our sense-physical situation is enough to validate that happiness. The affect is right because we experience it as such. If we did not reflect upon our thoughts, behavior or sense-physical situation in relation to our feeling, we would find nothing contradicted the rightness of our affect.

Descriptive Type Questions

1. What do you mean by self-exploration? What is the need for self-exploration? (UPPCL, R.Pack, 2009)
2. Explain the process of self-exploration.
3. What do you mean by your national acceptance? Illustrate with examples. Is it invariant with time and place?
4. Explain in detail what is experiential validation?
5. Write top ten values employees look for in employees?

Short Questions

1. What is Aardhass?
2. What do you mean by Samsi?
3. What do you mean by personality?
4. What is the difference between Honesty & Integrity?
5. Is it possible that we always have positive look for life?

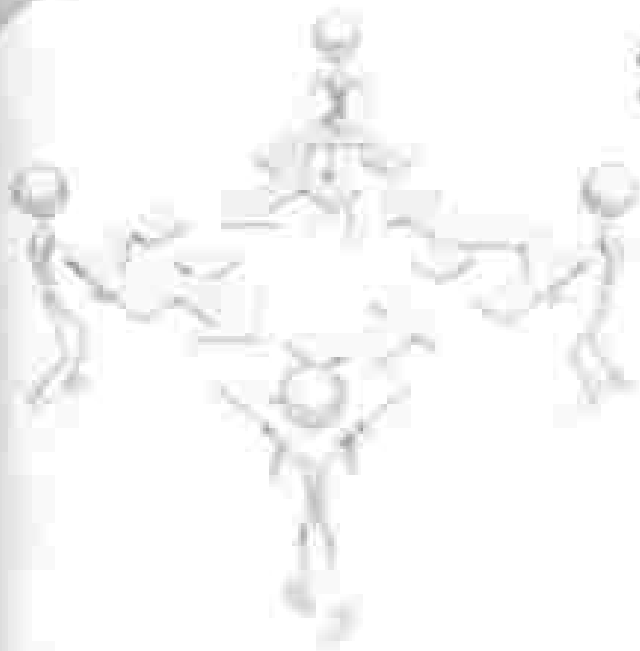
Human Aspirations

3

LEARNING OBJECTIVES

After studying this chapter, you should be able to understand:

- 1 Four dimensions of human living.
- 2 Four aims of life: Dharma, Artha, Kama, Moksha.



3.1 Four Dimensions of Human Living

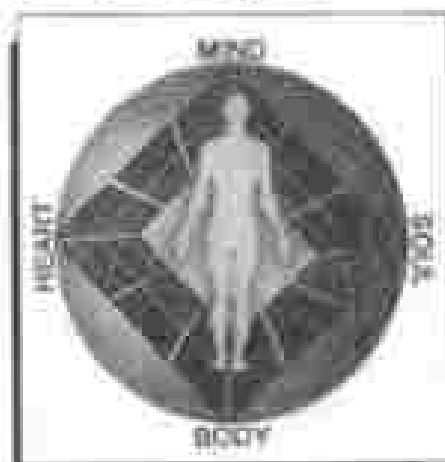
Everyone is talking about four dimensions of life, be it yoga gurus, new age medicine experts, management guru. These dimensions have been associated with our life right from the beginning. These are

- Physical and Economic
- Mental
- Emotional
- Spiritual Dimensions.

The four dimensions of our life are ever present. It might be possible that one or more aspects of our nature is being underutilised or being ignored.

The word aim or goal is not that much appropriate to use. It should be replaced with aspiration or pursuits. Goals and aims are usually made deliberately and after conscious willful decision.

Aspirations stand for our longings and deep desires. Pursuits include our conscious and unconscious activities. Pursuits emerge as the right choice among all these words.



3.2 Four Aims of Life

1. Dharma

Religion, merit, virtue, righteousness, duties, nature, one that should be followed among the present choices of actions, the characteristic property or attribute are some of the related meanings.

2. Artha

To strive to obtain, desire, object of desire, cause, motive, five objects of senses, one that can be perceived by senses, business matter, wealth, profit, goods.

3. Kama

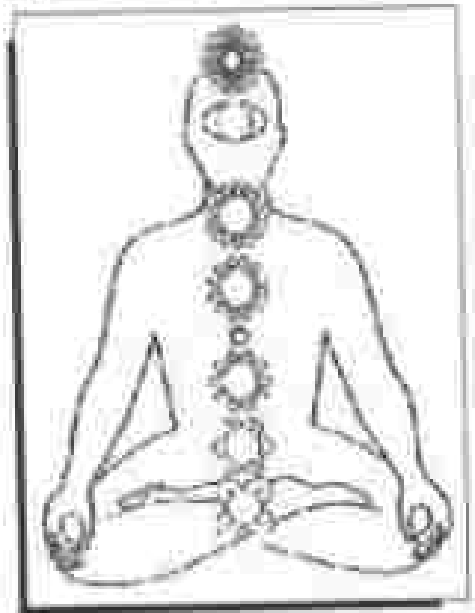
Desire, objects of desire, desire of sensual enjoyments, lust.

4. Moksha

It means liberation, emancipation, freedom of soul from compulsions of birth and rebirths, attainment of Cosmic Consciousness.

Man is an aspect of God. He is God's objective reality in creation. He exists in relationship with God like a reflection in the mirror that is somewhat different yet inseparable and somewhat similar. Veiled in him is the true self by the influence and involvement of Prakriti or primordial nature. The purpose of his life upon earth is to follow the law (dharma) of God and achieve salvation (moksha) or freedom from his false self (ahankara) by leading a balanced life in which both material comforts and human passions have their own place and legitimacy.

Man cannot simply take birth on earth and start working for his salvation right away by means of just dharma alone. If that is so man would never realize why he would have to seek liberation in the first place. As he passes through the rigors of life and experiences the problem of human suffering, he learns to appreciate the value of liberation. He becomes sincere in his quest for salvation. So we have the four goals, instead of just one, whose pursuit provides us with an opportunity to learn important lessons and move forward on the spiritual path. What the purusharthas characterize is not a life of self-negation, but of balance, complexity, richness, opportunities and moderation in a cosmic drama of immense proportions in which man ultimately realizes and experiences his true grandeur and fulfills the very purpose of his creation.



Introduction to Value Education

3.2.1 Dharma

Dharma is so called, because it holds; Dharma alone holds the people, etc. The word Dharma is derived from the root DH- to hold- and its etymological meaning is 'that which holds' this world, or the people of the world, or the whole creation from the microcosm to the macrocosm. It is the eternal Divine Law of the Lord. The entire creation is held together and sustained by the All-powerful Law of God. Practice of Dharma, therefore, means recognition of

this Law and abidance by it, that which brings well-being to man is Dharma. Dharma supports this world. The people are upheld by Dharma. That which accords preservation of beings is Dharma.

Dharma leads to eternal happiness and immortality. That which is Dharma is verily the Truth. Therefore, whatsoever speaks the truth is said to speak Dharma, and whatsoever speaks Dharma is said to speak the truth. One and the same

thing becomes both. Dharma includes all external deeds, as well as thoughts and other mental practices which tend to elevate the character of a man. Dharma comes from the Divine and leads you to the Divine. Definition of Dharma - No language is perfect. There is no proper equivalent word in English for the Sanskrit term Dharma. It is very difficult to define Dharma. Dharma is generally defined as 'righteousness' or 'duty'. Dharma is the principle of righteousness. It is the principle of holiness. It is also the principle of unity. Krishna says in his instructions to Yudhishtira that whatever creates conflict is Adharma, and whatever puts an end to conflict and brings about unity and harmony is Dharma. Anything that helps to unite all and develop

pure divine love and universal brotherhood, is Dharma. Anything that creates discord, split and disharmony and fosters hatred, is Adharma.

"That which elevates you is Dharma."

This is another definition. Dharma is that which leads you to the path of perfection and glory.

Dharma is that which helps you to have direct communion with the Lord. Dharma is that which makes you divine. Dharma is the ascending stairway unto God. Self-realisation is the highest Dharma. Dharma is the heart of Hindu ethics. God is the centre of Dharma.



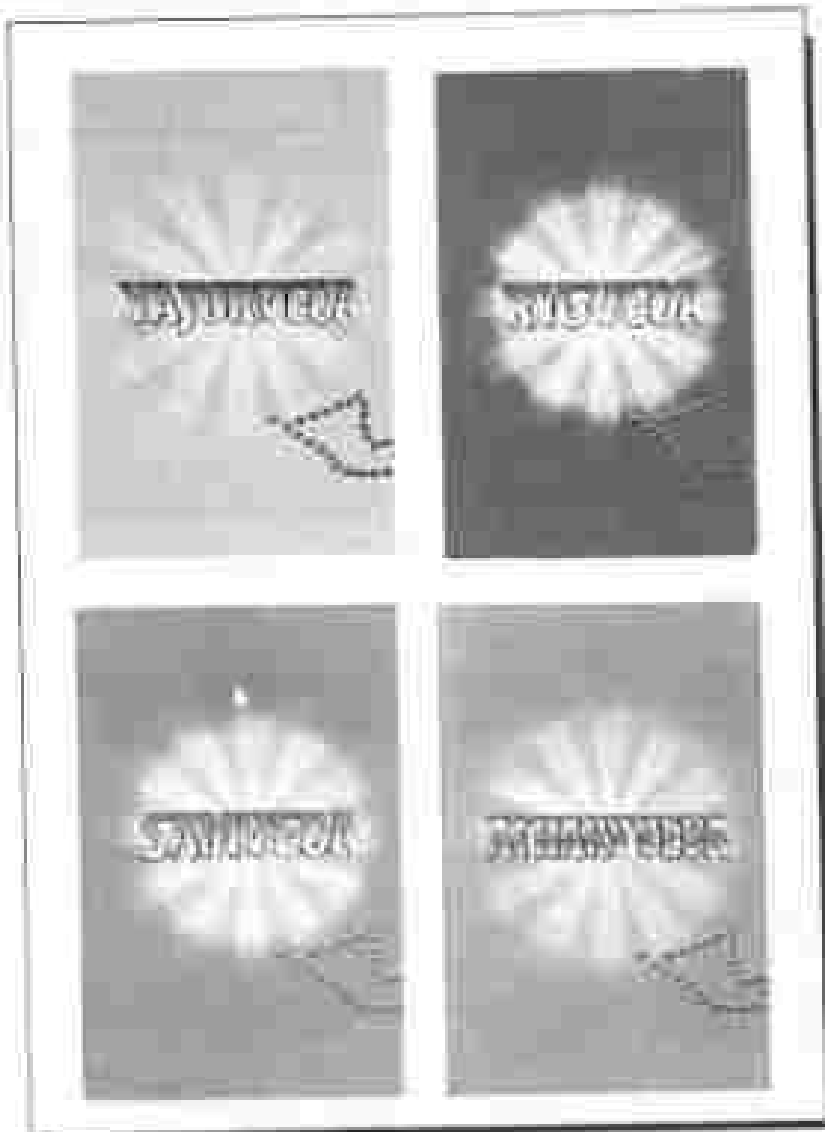
"That which leads to the attainment of Akhanda Gyan (perfection in this world) and Nirvana (final cessation of pain and attainment of eternal bliss hereafter) is Dharma."

— Sri Sri Kanada, founder of the Vedanta system of philosophy. He gave the best definition of Dharma, in the Vedanta Sutra.

A. Vedas-The Sole and Ultimate Authority

The four Vedas, the Smriti texts, the behavior of those who have entered into their spirit (the spirit of the Vedas) and act according to their injunctions, the conduct of holy men and satisfaction of one's own self- these are the bases of Dharma.

In the matter of Dharma, the Vedas are the ultimate authority. You cannot know the truth about Dharma through any source of knowledge other than the Vedas. Reason cannot be the authority in the matter of Dharma. Among the

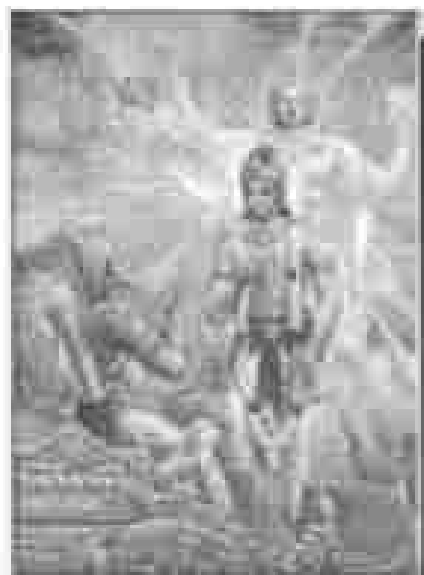


scriptures of the world, the Vedas are the oldest. This is supported by all leading scholars and antiquarians of the entire civilised world. They all declare with one voice, that of all books, so far written in any human language, the Rig-Veda Samhita is undoubtedly the oldest. No antiquarian has been able to fix the date when the Rig-Veda Samhita was composed or came to light.

B. The Changing Dharma

Just as a doctor prescribes different medicines for different people according to their constitution and the nature of their disease, so also Hindulism prescribes different duties for different people. Rules for women are different from the rules for men. The rules for different Varnas (castes) and Ashramas (the four stages of life) vary. But, non-violence, truth, non-stealing, cleanliness and control of the senses, are the duties common to all men.

Dharma depends upon time, circumstances, age, degree of evolution and the community to which one belongs. The Dharma of this century is different from that of the tenth century.



There are conditions under which Dharma may change its usual course. *Apad-Dharma* (*apad* = distress) is such a deviation from the usual practice. This is allowed only in times of extreme distress or calamity.

What is Dharma in one set of circumstances becomes Adharma in another set of circumstances. That is the reason why it is said that the secret of Dharma is extremely profound and subtle. Lord Krishna says in the Gita: "Let the scriptures be the authority in determining what ought to be done and what ought not to be done" - Gita, Ch.16-24). The truth of Dharma lies hidden. Goals and limits are many. The way of Dharma (which is open to all) is that which a great realised soul has traversed.

C. Dharma in Other Religions

All other religions also lay stress on Dharma. Buddhism, Jainism, Christianity, Sikhism, Zoroastrianism and Islam are all remarkably alive to its value. Plato

"Religion is the will, or direction, or power, not in a supernatural, religious sense but in a natural and social. It is the union between the real and Good; how can it be made into a society? It would then separate from business, and wherever there are business and business-philosophy in religion, spirituality dies. Religion does not consist in erecting temples, or building churches, or attending public worship. It is not to be found in books, or in words, or in actions, or in organisations. Religion consists in realisation."

— Sri Sri Ramakrishna Paramahansa, *India: A Journey to the Heart of Wisdom*

Socrates, Aristotle, Kant, Swedenborg and Synnosa are all striking examples in the interesting history of Western philosophy for the high pedestal on which they have placed morality, duty and righteousness, and adored them all as the only means to the attainment of the goal of life. Each religion lays greater stress on certain aspects of Dharma.

Though it is really difficult to describe the meaning and virtues of Dharma but still Dharma can be defined as :

"The action according to person, place, time and circumstances is dharma".

D. Kinds of Dharma

Dharma can be classified under two heads :

1. Samanya or the general, Universal Dharma.
2. Vishesha or the specific, Personal Dharma.

Universal Dharma

- ☛ Contentment,
- ☛ Forgiveness,
- ☛ Self-restraint,
- ☛ Non-stealing,
- ☛ Purity,
- ☛ Control of senses,
- ☛ Discrimination between right and wrong, as also between the real and the unreal,
- ☛ Spiritual knowledge,
- ☛ Truthfulness,
- ☛ Absence of anger.

Personal Dharma

- ☛ Sanatana Dharma (Eternal Law),
- ☛ Samanya Dharma (general duty),
- ☛ Vishesha Dharma (special duty),
- ☛ Varashrama Dharma (duties of caste and Order),
- ☛ Swadharna (one's own duty),
- ☛ Yuga Dharma (duty of the age or period in history),
- ☛ Kula Dharma (duty of family),
- ☛ Manava Dharma (duty of man),
- ☛ Purusha Dharma (duty of male),
- ☛ Stri Dharma (duty of female),
- ☛ Raja Dharma (duty of king),
- ☛ Praja Dharma (duty of subjects),
- ☛ Pravritti Dharma (duty in worldly life)
- ☛ Nivritti Dharma (duty in spiritual life).

3.2.2 Artha

(Sanskrit : "wealth," or "property"). In Hinduism, the pursuit of wealth or material advantage, one of the four traditional aims in life. The sanction for artha rests on the assumption that—with the exclusion of the exceptional few who can proceed directly to the final aim of moksha, or spiritual release from life—material well-being is a basic necessity of man and is his appropriate pursuit while a householder, that is, during the second of the four life stages.



Furthermore, artha, as the pursuit of material advantage, is closely tied to the activities of statecraft, which maintains the general social order and prevents anarchy. But, as the immoderate pursuit of material advantage would lead to undesirable and ruinous excesses, artha must always be regulated by the superior aim of dharma, or righteousness.

Artha means wealth. The money is very important of material wealth for the overall happiness and well being of an individual. A house holder requires wealth, because he has to perform many duties to uphold dharma and take care

of the needs of his family and society. A person should not seek wealth for wealth sake but to uphold dharma and help the members of his family and society achieve their goals. Hinduism therefore rightly places material wealth as the second most important objective in human life. While dharma and moksha are meant for oneself, wealth and sex are to be pursued for the sake of others.

All religions advocate austerity, simplicity and detachment, but does not glorify poverty. Wealth is not an impediment to self-realization, but attachment to wealth is. Desire for wealth is different from greed for wealth. Selfless desire for wealth is preferable to selfish desire for wealth. Money and wealth are a form of divine energy. God is abundance. He is endowed with eight kinds of wealth. But as Sri Anandabindu pointed out we have negative attitude mostly about wealth because hostile and negative forces want us believe so and thereby prevent its use for righteous reasons.



Seeking wealth through human actions is not discouraged in any religion. The need for right intention, right means and moderation in the pursuit of wealth is prime requirement. Aiming for wealth is a virtue, but greed is not. Amassing wealth for the family and for the welfare of oneself is not sinful, but taking what does not belong to one is.

3.2.3 Karma

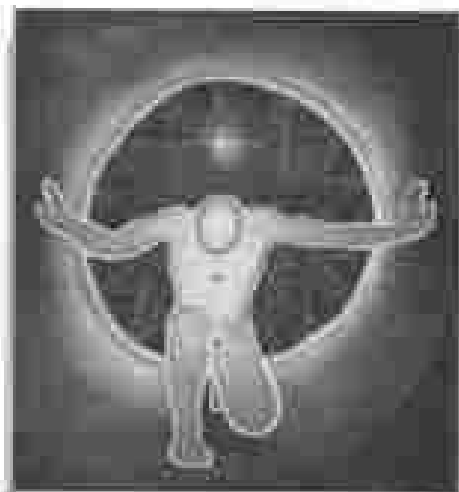
Kama in a broader sense means desire and in a narrow sense sexual desire. Both Hinduism and Buddhism consider desire as the root cause of human suffering. According to the Bhagavad Gita, desire leads delusion and bondage to the cycle of births and deaths. The way out of suffering is to become detached from the sense objects through such practices as yoga and meditation and perform desireless actions as a sacrificial offerings to God with a sense of duty, accepting God as the doer and without hankering after the fruit of one's actions. According to Manusmriti man performs sacrifices because of the desire for rewards, with the expectation that his actions will bear fruit. Not a single act of him here on earth appears ever to be done by a man free from desire. So he who performs his prescribed duties out of desire in the right manner will obtain the fulfillment of all the desires and reach the deathless

Introduction to Value Education

state or even beyond. As we can see the right way to fulfill one's desire is by performing one's obligatory duties in the right manner but not by neglecting them so that the way of the dharma also becomes the way of fulfillment of desires. Lust is one of the chief enemies of man. It is a demonic quality, just as greed and pride are, and one of the biggest hurdles on the spiritual path. All lustful activity would result in sin with unhappy consequences for all those involved in it directly or indirectly.

3.2.4 Moksha

The pursuit of dharma regulates the life of a human being and keeps him on the righteous path. The pursuit of artha and kama enrich his experience and impart to him valuable lesson. The pursuit of moksha or salvation liberates him and lead him to the world Brahman. The pursuit of dharma usually begins in the early age when one is initiated into religious studies. The pursuit of artha and kama begins in most cases after one becomes a householder. The pursuit of moksha however is the most important of all aims and can begin at any time. The other aims are preparatory for this final aim. However, in most cases, though not correctly, moksha becomes an important pursuit in the old age during vanaprastha or the age of retirement. Moksha is both a paramartha and a paramartha (transcendental aim), which is important not only for men but also for the divine beings.



Moksha actually means absence of moha or delusion. Delusion is caused by the inter play of the triple gunas, the activity of the senses, attachment with and desire for sense objects. A person achieves liberation when he increases the quality of sattva, suppressing rajas and tamas and overcomes his desire for sense objects by detachment, self control, surrender to god and offering of one's actions to God. There are many paths to salvation and all of them lead to God. The main paths are the path of knowledge, of action, of devotion and of renunciation. Each path has its own advantages and disadvantages.

Whatever may be the path, the help and guidance of a guru is indispensable to one's spiritual journey. A guru is God in human form whose chief purpose is to remove the darkness hidden in the hearts and minds of his disciples and help them find their true selves.

The purpose of purusharthas is to ensure that people would not neglect their obligatory duties in their deluded state by becoming obsessed with particular desires that may lead to moral and social decadence and destruction of family values. The four Purusharthas are responsible for balance in human life. They make life a rewarding and enriching experience. They cater to the spiritual and material aspirations of human beings and lead them in the right direction on the path of liberation.

Descriptive Type Questions

1. Explain the basic requirements of fulfillment of human aspirations. Give the correct priority among them.
2. What are the four aims of life? Explain in detail.
3. "The action according to person, place, time & circumstances is dharma". Are you agree or not. Explore the validity of this statement.

Short Questions

1. What are the kinds of Dharma?
2. Write short notes on...
 - (i) Dharma
 - (ii) Artha
 - (iii) Kama
 - (iv) Moksha
3. What is Dharma in other religions?

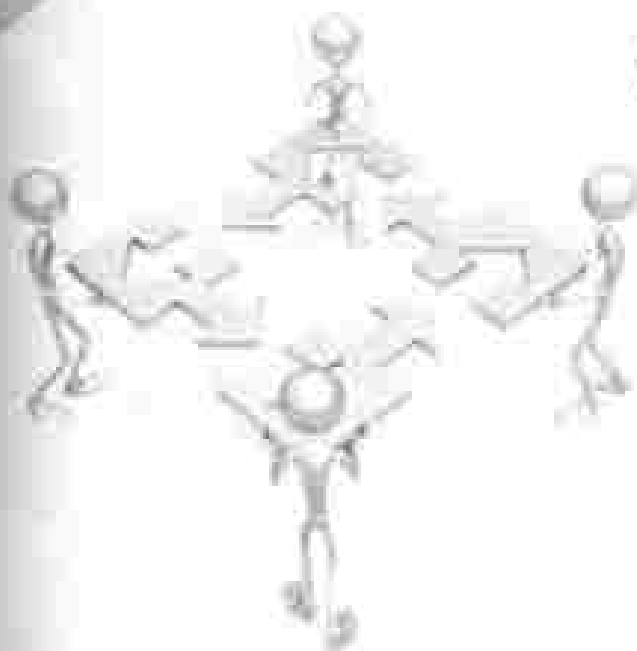
Prosperity and Happiness

4

LEARNING OBJECTIVES

After studying this chapter, you should be able to understand:

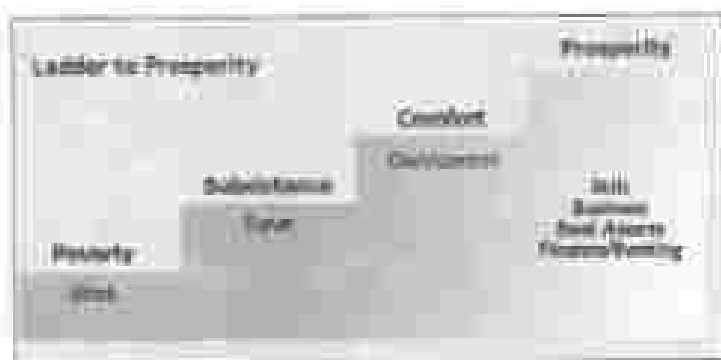
- 1. Concept of Prosperity
- 2. Types of Prosperity
Conscious People
- 3. How to get Prosperity in Life
- 4. Concept of Happiness
- 5. Qualities required to be Happy
- 6. Guiding Principles for Happiness
- 7. Need for Happiness
- 8. Secrets of Happiness
- 9. What things add to Happiness
- 10. Problems in GAINING Happiness
- 11. The Concept of Ananda



4.1 Prosperity

The word prosperity means the sum of three aspects - Health, Wealth and Wisdom. Almost all of us feel that wealth alone means Prosperity and try to explain this phenomenon on this non-existent or half fact. This is the state of enlightenment towards better life and happy society.

Nation in its totality represents different societies and societies represent different families with individual people. So if we reverse this order we will find that individual person is the building block for a nation. If we want to look our nation prosperous we have to work towards that last individual who needs support to get prosperous. Otherwise we can never be a prosperous country.



If we look at this diagram, we can easily understand the process of prosperity. The last individual has to be elevated in health, education, wisdom and wealth. We have to work hard to reach the level of prosperous nation. The direction is very clear.

"If we had no silver, helping would not be so pleasant. If we did not see sometimes more of adversity, prosperity would not be so welcome."

Arise Brahmin (1907-1912)
(1912-1913)

The developed nations are the best examples of prosperity. They have worked hard to provide health, education and wealth for their citizens. Entire systems have to work hard to attain the prosperity.

"And God for wisdom first, not money."

If we look at any of the holy books, we find that the main emphasis on overall development of the society and nation. All people should live with prosperity.



In nature does not result in a lasting increase in happiness if one proposed explanation in this is due to holistic adaptation and social cooperation, and a failure to anticipate these factors, resulting in people not allocating enough energy to non-financial goals such as family life and health.



4.2 Prosperity Consciousness

Money is very difficult to earn and keep. The least of the ideas. Literature on article available around us speaks volume on getting money. But the money

saving is different from money keeping and saving. There are two broad types of money behaviors.

- ✓ Hoarder
- ✓ Squanderers

A. The Hoarder

Hoarders are those people who hold on tightly to money. They feel as though every decision to spend money must be thought out carefully. They have difficulty letting go of any money in case no more money will be there to replace it. In the extreme, these people can reach a place where they are too frightened to make a decision regarding spending money (especially on more expensive items such as cars, computers, houses). These people often have large control issues, for example, if they do give someone a gift, there will often be certain expectations and strings attached.

Hoarders will also often be very structured in their life. Although some may appear messy, they will know exactly where everything is and don't appreciate others telling them how to manage their affairs. Hoarders are very much in their Left Brain focus (the place of logic and structure) and will benefit from Right Brain work such as creative expression. Hoarders will also benefit from exercises such as The Prosperity Game available to participate on-line, where the focus is on learning how to spend money freely and also how to deal with any emotional reactions that may surface from this theoretical activity.

B. The Squanderers

The Squanderers have a different but equally unhealthy approach to money. They tend to let money go too easily or often spend it as soon as they get it, even when they know they have bills and expenses coming up. Squanderers tend to have little or no savings and spend their entire life in fear of not having enough money to pay the bills. Squanderers have little or no structure implemented and tend to have difficulty functioning well in day-to-day life. Squanderers will also often have issues with Time and Self Management (for example, many Squanderers will have weight issues as well).

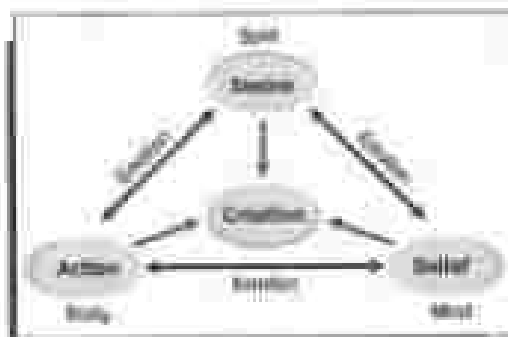
Squanderers are very strongly in their Right Brain focus (the place of creativity and flow) and will benefit from Left Brain work such as developing their structure as in NLP (Neuro Linguistic Programming) and learning how to manage their life with tools such as Goal Charts, To Do Lists and Schedules.

Prosperity activities such as the Prosperity Game do not help the Squanderer, but we already great at spending, their difficulty tends to be more about *working* with money and avoiding fulfilling instant gratification urges.

Road to Prosperous Life: Affirmations

When you define and see prosperity in your life's vision, these prosperity affirmations can assist you in standing strong on the road to a prosperous life.

1. The life is full of good things and people. You need to be open to accept the good gesture, thoughts and suggestions. This will help you in getting your own aura and will give you insight to overcome your shortcomings. Once you overcome that you will definitely progress towards prosperity.
2. One should define the purpose of life and work sincerely towards that.
3. Before that you are not done, there is someone who is guiding you. Trust in Him. He is there to support you and guide you when you go off the track.
4. We can all benefit from mentors and leaders who have walked the path we are on. While it seems understandable enough to have an interest in their shared knowledge, are you open to advice and learning? You may think you have it all figured out, your plan may be right for you, but much can be learned from those who are wiser than you. Be open to learning a new way to go about prospering.
5. Always take a goal to achieve. This will work as tiny steps towards completion of the bigger picture. Set long term and short term goals, both are very important to achieve. The planning will never let you go wrong.
6. That as you, you deserve prosperity. This attitude will definitely bring prosperity in your life. Nothing will come in your way if you do not express genuine desire and longing for it. Prosperity will occur when you are ready to prosper and not a moment sooner.



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7. Now the most important point – time management. Understand everyone have only 24 hrs in day and 365 days in a year. This is upto you, how do you manage this. Effective time management is must requirement for prosperity. Manage your time well or time will manage you without sympathy. Set schedule and stick to that.

4.4 Happiness

Happiness, pleasure or joy is the emotional state of being happy. The definition of happiness is one of the greatest philosophical quandaries. Proposed definitions include freedom from want and distress, consciousness of

the good order of things, assurance of one's place in the universe or society, inner peace, and so forth. It is a form of fulfillment sought by masculinity characterized by spontaneity.

"Happiness is a prize which comes to vigor in the character for the development of the resources of society, avoiding vanity". According to different ethical views, happiness might be one goal in life, the only possible goal, or a fortunate by-product of the pursuit of other goals. Happiness might concern one's aggregate of pleasure or require a complex balance involving virtue, pleasure, achievement and good fortune.



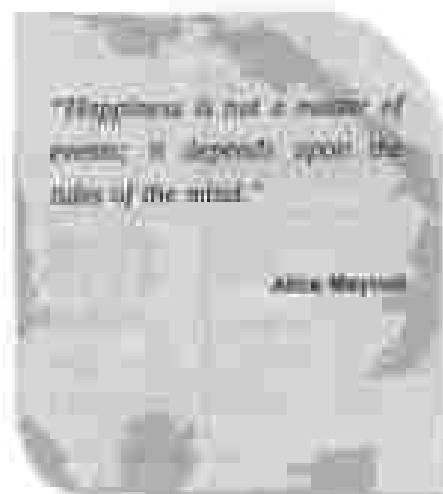
When we look around we see lots of people unhappy. There are lots of problems around us. These problems are the cause of the desire, expectations or lust. We often feel that wealth can bring happiness. Wealth, no doubt is the mean to live comfortably in this materialistic world. The rich person used to get respect, recognition and poor used to get abuses. This is the very nature of our society. When we get money we feel we are happy, but it will depend upon the nature of money that will decide about our happiness.



"The ill money brings illness."

One can never be happy with such kind of wealth. This wealth creation will be against the 'Dharma' and anything against dharma will be the part of 'Adharma'. Nobody can survive by doing illegal acts. So happiness can never be attained through wealth.

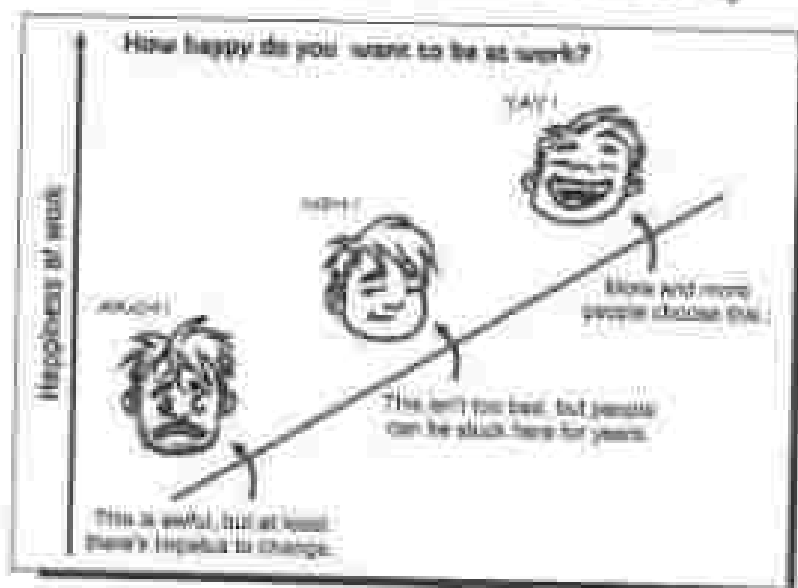
Happiness is the state of mind, where you feel good in most of the walk of life. Real happiness comes from 'Nishkam Karma Yoga' - no fear to loose no desire to gain. This was very well described by Lord Sri Krishna in Bhagwat Gita. When you do work without the desire of outcome your soul get pleased and that give happiness.



4.5 Top 10 Qualities for Happy Life

We all talk a lot about happiness, but few know and live happy life. There can be various formulae to live happy life. This is purely based on individual experience liking and disliking. But some of the fundamental qualities we require are listed below. These qualities are based on research done on people age group 70-80 years. They are pretty old yet happy. Old is gold and old generation works as asset to unfold the key problems and facts of life. Here are the ten qualities of happy people :

- ☛ Honesty
- ☛ Selflessness
- ☛ Passion
- ☛ Hardworking
- ☛ Close with family
- ☛ Love
- ☛ Humor
- ☛ Humility
- ☛ Dignity in face of adversity
- ☛ Sense of play



A. Honesty

Though it is said that nice guys finish last, this doesn't seem to be true when it comes to longevity. Lying often causes stress and a guilty conscience, neither of which are good for your health or your heart. Honest may not always be the best policy, but it will allow you to live without guilt or worrying about getting caught.

B. Selflessness

Those that do for others without thinking of themselves are very rare in this world today. Of the people studied, all showed great actions of selflessness when it came to those they loved. Oftentimes sacrificing their own happiness, making others happy makes them feel good.

C. Passion

Following your interests and passions is also a quality very common in those who have led long, happy lives. Having a career or hobby that is truly a passion and a part of you makes getting up each day just a little bit more exciting. This passion keeps these people going in times of pain, grief and confusion.

C. Hard Working

These men and women let life pass by is not an option for most. They have spent their lives working hard for what they love and who they love. The work ethic helped these individuals build confidence and a sense of purpose that we learn throughout their lives.



D. Close with Family

Surrounding yourself with your family is important to each person. By seeing or how they have helped shape, they are constantly reminded of their lessons and can help others by learning from their own mistakes. A strong family makes a strong person, ready to fight illness, grief or melancholy.

E. Love

Each person has a deep-abiding love for their partner, their family and their friends. Partnered with their selflessness, this love knows no bounds. They would do anything for those they love, including sacrificing their own comfort or desires.



F. Humor

Laughter is the best medicine; it's also the best way to make longevity a good thing. The ability to laugh at oneself, at situations, and at life is imperative in the happiness equation. Each of these people has developed a wonderful and unique sense of humor. This can really help during the hard times.

G. Humility

Ability to admit a mistake, take responsibility for their own actions, and a general sense of humbleness allow each person to face mistakes calmly, rationally and most importantly, learn from those mistakes. By not denying mistakes or responsibility, they gain more confidence in their abilities as they learn and as they take on more trouble.

I. Dignity in Face of Adversity

Illness, loss of loved ones, financial issues are all problems almost everyone must face. By facing such problem with dignity (mixed with love, selflessness and humility), these people help not only themselves, but also those around them. Dignity as an example can be contagious. Handling each situation to the best of their ability allowed each person a framework of self-confidence and happiness.



J. Sense of Play

Along with humor, the ability to just be a kid again is so prevalent in each person. A sense of play allows each person a chance to laugh, to feel young, and to engage in plain old fun, even in the face of adversity. A sense of play lightens up dreary chores or lonely days.

These characteristics are some major things in common that people who lead happy lives. Each person in the sample has had hardships and victories, loss and gain, but with these characteristics they weathered every storm and enjoyed every triumph. As we age, we should all strive to find these characteristics in ourselves.

4.6 Guiding Principles for Happiness

1. Believe there is no such thing as perfection.
2. Believe the basic intention of life, the universe, people, etc. is relatively good. Everyone always believes that they are right and that are doing good, from their own perspective.
3. Seek only obtaining a result, a decision, a change, not to win or lose.
4. Believe there is no failure or success, only feedback, knowledge.
5. Act with integrity and honesty.
6. Do something else, or stop doing nothing, if things are not to their preference.
7. View ideas and thoughts from various viewpoints.
8. Have a clear idea of objectives.
9. Believe mind and body are part of the same system.

Believe there is no such thing as perfection

Actually this is a self-evident truth. There is nothing in the world which is perfect. Those who believe in perfection cause misery for themselves and others. They believe that there is nothing else for them to do because things are perfect already. Alternatively, people who believe in perfection, believe that nothing is good enough and is never ready, because it is not perfect. Effective people know there is always something else which can be done to improve things, and by the same token that they will never actually make something perfect, so the solution is acceptable when it is optimum. There are optimum solutions, not perfect ones.

If nobody's perfect,
I must be nobody!

When we believe in perfection, we tend to use words like 'must' and 'should.' For example, 'People ought to do that.' When we say this, we mean 'People don't do this', and I want them to do it, and I am not going to do anything to get them to do it, except moan! In this case, being unrealistic is counter-productive.

Believe the basic intention of life, the universe, people, etc. is relatively good

People always believe that they are right and are doing good, from their own perspective. Even the stout evil person from our perspective believes he or she



is doing right. Otherwise, they wouldn't be doing what they are doing! No one holds a false belief. No one says, 'I believe this', and add, 'but I know it is false.' They always believe they are right. Even a person, who says they are evil, believes this is right and good. If we believe that people are evil, we may become frightened of them and react to them unpleasantly, and they in turn will behave worse to us.

Likewise, if we believe that people or things are absolutely good, then we treat them as Gods or angels and, clearly we do not react to them as they really are because no one is a god or an angel. When we believe that things are basically good, then we begin to understand them better. If we think someone is evil, we will imagine that we cannot influence them or we will try to influence from our belief-value that they are bad. This will never be effective, because they believe they are good, and doing what is right, so they will never relate to our belief that they are bad. They will simply believe that we are bad! By believing they do, even bad things, from a good intention we can better understand them and begin to influence them, because we take the trouble to understand them and how they think, rather than to fight them head on in terms of the values of good and bad.

This is a key concept. We should set our seeds according to the soil!

Seek only obtaining a result, a decision, a change, not to win or lose

When we seek to win, we become anxious about the result. We may procrastinate and do nothing to win because we might lose. The effective person, because they can happily win or lose, and because they seek a result, they do not fear asking for what they want or doing what they think will lead to their goal. This does not mean that the effective person doesn't want to win, or sometimes lose. It means that they know that without getting a decision, taking action or non-action, that they are losing already. Losing is the normal state. Therefore, it cannot be good or bad, it's where we start off from. So by taking action or non-action or getting the decision they have nothing to lose, and can only gain, if not on this occasion, then in the future. For example, if we want the afternoon off from work, we do not have the afternoon off from work (Otherwise we wouldn't want it, but would have it!). When we ask, we

might get a 'No', but that is where we are now. That isn't a loss, but it is the gain of useful information. And taking action, by asking, is the only way we can succeed.

Here we have an irony, that by seeking to win, we increase our likelihood of losing.

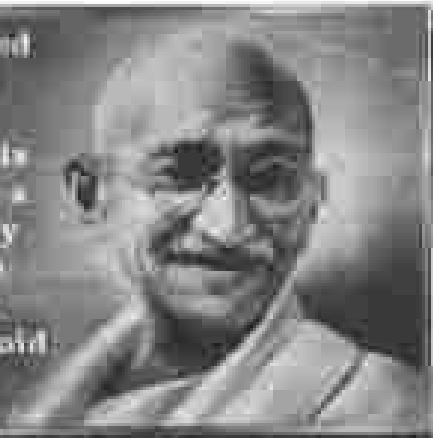
Believe there is no failure or success, only feedback, knowledge

This belief links to the previous one. The Effective person does not fear failure, because he or she does not believe in failure or success. They obtain feedback. This does not mean that the effective person doesn't want to succeed, it means that they will succeed because they seek feedback. This leads to the next belief.

Act with integrity and honesty

One of the greatest secret of a successful and happy life: is to act with integrity and honesty. When we were little children we were told we should be honest, and we were told this meant telling the truth. We were given this simple meaning because we were too young and inexperienced to fully understand the success technique of honesty and integrity. Of course, telling the truth got us into a lot of trouble.

A 'No' offered from the deepest conviction is better than a 'Yes' merely uttered to please, or worse, to avoid trouble.



Even adults will say, "Well, I was telling the truth, it was right."

Of course, telling the truth is important and is a big part of integrity and honesty. But it clearly means more than this, and telling the truth is not an essential part. Moral qualities, that is, ways of living our life

successfully, are good. And sometimes telling the truth is bad, as when this causes great upset in the other person for no good reason. This is not acting with honesty and integrity! Although it is better to tell the truth, it is not

always better to tell it! Some people are verbally incontinent and will tell you everything, even personal things, and this is not behaving with integrity and honesty.

Although no one can properly define these concepts, we all know what they mean. By putting aside our childish definitions, we can understand and live these concepts and reap all the benefits.

Do something else, or stop doing nothing, if things are not to their preference

When the feedback or knowledge that the Effective person gains is not to his or her preference, then they do something else. They do something, if they are doing nothing, or they change what they were doing, or do nothing. They know, "If you always do what you have always done, then you will always get what you always got." They do not believe that things will turn out right. They realize that they need to change to get a different result. "If you always do what you have always done, you will always get what you always got." To believe differently, is crazy.



View ideas and thoughts from various viewpoints

We all know that we are supposed to view things from the other's point of view as well as our own. But how many of us do it? As children we are limited to our own viewpoint and we cannot see the viewpoints of others. And when we grow up, we often do not realize that we have progressed far enough to think about things from various viewpoints.

If we learn this skill, our ability to influence others and to avoid upsets will have increased many folds.

Have a clear idea of objectives

The effective person thinks out what he or she wants. They have a clear idea of what they want to achieve. They do not seek to gain what they want in one fell

sweep. They know they will get feedback, and they act or not act in order to produce a result. They repeat these actions until they attain their goal or objective. If they didn't know where they were going, they'd usually end up somewhere else!



Believe Mind and Body are part of the same system:

This might sound metaphysical, but many people, if not all of us, are to some degree not closely in touch with our bodies and our minds. To feel better mentally, we might look to improving the body. When improving the body, we might take care to care for our minds. Over indulgence in one or the other will not help either.

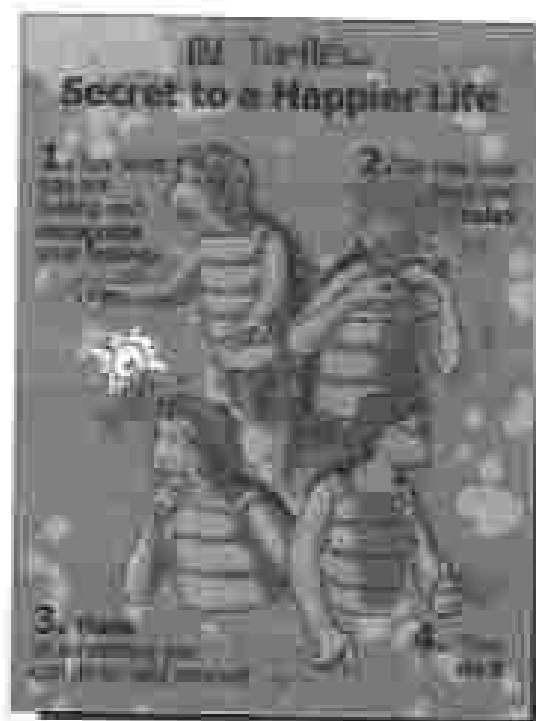
We assume that there is a correspondence between what we call mind and what we call body. So when there are certain things occurring in the mind, there are corresponding events occurring in the body; and when there are certain events occurring in the body there are corresponding ones occurring in the mind.

We need to clarify the above. It is not only a scientific statement. It is not saying only that when we think there are certain physical-chemical events occurring in the brain at the same time. It is, rather, also a personal development statement. So when we are worried about something, it is not just that we are having certain thoughts, but that we are having certain feelings in the body, which, should we bother to do so, we can experience. For example, if we are concerned about what we should do about something we have certain thoughts which we may or may not be able to articulate, and we have certain feelings in our bodies, which we may or may not be aware of at the time. Put simply, successful personal development occurs when both bodily and mental experiences are dealt with. We have in mind here such techniques as focusing and six-step reframing.

4.7 Happiness Test

Sometimes we pretend that we are happy, though we are not but we feel that we are happy. Infact we try to hide our stress. The problem with stress is more you try to hide, the bigger it will hit your body n brain. It is always better to address your stress first. Stress management is the key to happiness. Here are some questions that everyone should ask himself to understand stress and happiness :

- Do you regularly help others and feel the positive difference you make in the world ?
- Does your home environment stress or soothe you ?
- Do you know and like your neighbours ?
- Do you consistently learn new things, expand your skill set, and increase your knowledge base ?
- How would you rate your self esteem ?
- Are you able to express your creativity on regular basis ?



4.8 Secrets to Happy Life

- ☛ Burn brightly without burning out
- ☛ Nothing happen-but first a dream
- ☛ Throw your heart over the fence and rest will follow
- ☛ Life can be complicated, but happiness is really pretty simple
- ☛ Sometimes in the wind of change we find our true direction.
- ☛ If you don't stand for something, you will fall for anything.
- ☛ Change your thoughts and change your world.
- ☛ It is one of the most beautiful compensations in life that no man can sincerely try to help another without helping himself.

4.9. Happiness Adders

IF THESE ARE THE HAPPINESS CAUSERS AND DETRACTORS HOW THEN SHALL I OPERATE ?

ENHANCERS		DTRACTORS
<ul style="list-style-type: none"> <input type="checkbox"/> Optimistic viewpoint <input type="checkbox"/> Knowledge/skills in human behavior, relationships <input type="checkbox"/> High self-esteem <input type="checkbox"/> Sense of personal control <input type="checkbox"/> Moderation in what to do <input type="checkbox"/> Excellent management skills 	<p>→ Happiness effect →</p>	<ul style="list-style-type: none"> <input type="checkbox"/> Fear, Anxiety <input type="checkbox"/> Concern about being liked <input type="checkbox"/> Judgments of self <input type="checkbox"/> Unreasonable expectations <input type="checkbox"/> Resentments self-criticism <input type="checkbox"/> Addictions (Distractions)

↑
 What supports this side ?
 Do them, them!

↑
 What hinders them?
 Do them, them!

What will get in the way ?

Incorrect beliefs and prejudices about the means to the end. Lack of open-mindedness and fear are the causes behind perpetuating the reasons not to do something that is beneficial.

What can overcome those barriers ?

Knowledge, just as it overcomes ignorance in any area.

Why will these things make me more effective in life ?

Because they help create the foundation upon which to base a Life System, rather than random learning and thinking that is not correct so that "right-thinking" will predominate.

4.10. Roadblocks to Happiness

Demands - childish demands and unrealistic expectations make us unhappy. No person or event can make us happy. As a child, we expect the world to

Introduction to Value Education

behave exactly the way we would like it to. We cannot control the events or people we encounter. We can only control *ourselves*.

We choose to be unhappy every time someone did not behave as we wished or every time circumstances were not as we wanted them to be. Consequently, we "blame" people or events, where there is no real reason for blame. Unless so and so behaves this way or this happens...

So, how can we tell what we are expecting life to meet our demands (and if doesn't)?

Was

- ☛ Complain
- ☛ Get angry (could choose to be compassionate and/or loving)
- ☛ Experience resentment (means you're judging others, choose, instead, to be understanding)
- ☛ Wallow in misery

The Solutions :

- ☛ Change demands to "preferences"
- ☛ Choose to change perspective, via questions, such as this type :
 Next time you catch yourself being demanding, ask
 "Do I really want to replace happiness with anger ?"
 How would the situation change if I were to express love and understanding instead of anger ?
- ☛ Cut out irrational thinking.
- ☛ Be willing to be happy - Choose to let go of unhappiness; being unhappy or worrying doesn't protect you or help you guard your interests.
- ☛ Remain cheerful.
- ☛ Drop self-pity - Stop trying to be a martyr.
- ☛ Don't exaggerate. Keep it in proportion, otherwise tends to immobilize with fear.

What's true of you and to what degree? This is the simple chart showing the degree of happiness in you, the way you do the things in life will make you

happy or sad. So just try to rate yourself honestly. This chart will give you insight on your life.

(Rate 0 to 5.)

0 = Never do,

2 = do occasionally,

4 = frequently do,

1 = do minimally,

3 = do a bit more than occasionally,

5 = very true of me)

	Level of Habit/Action/Do					
	0	1	2	3	4	5
Complaining	0	1	2	3	4	5
Getting angry	0	1	2	3	4	5
Downgrading achievement	0	1	2	3	4	5
Worrying too much	0	1	2	3	4	5
Worrying about the future	0	1	2	3	4	5
Regretting the past	0	1	2	3	4	5
Looking for things that will "make" you upset.	0	1	2	3	4	5
Being pessimistic and focusing on negative thoughts.	0	1	2	3	4	5
Diminishing your sense of humor	0	1	2	3	4	5
Never apologizing to or forgiving anyone.	0	1	2	3	4	5
In their own good, trying to change the "bad habits" of others.	0	1	2	3	4	5
Keeping away with negative people and avoiding happy people.	0	1	2	3	4	5
Criticizing others (even "for their own good")	0	1	2	3	4	5
Believing compassion is for wimps and/or weakness is a sign of strength.	0	1	2	3	4	5
Depending on others.	0	1	2	3	4	5

4.11 The Concept of 'Ananda'

The reference of 'Ananda' in ancient literature is not stand alone, this come with 'Sat', 'Chit' and 'Ananda'. It means when someone follow truth - 'Sat' with knowledge - 'Chit', then only he can be in a state of 'Ananda'. 'Ananda' means

feeling pleasure in the entire situation. Always look for good and remain happy. This is the prime stage of happiness wherein person always remain in thoughts of knowledge and God.

The Ultimate Reality of Existence-Knowledge-Bliss

Absolute—Sat-Chi-Ananda... is synonymous with Eternal Spirit or Brahman. It is most easily and effectively achieved through meditation upon and repetition of the Pranava—the Original Creative Sacred Sound of OM (AUM).

Two of the Vedantic attributes inherent in the Existence-Knowledge-Bliss Absolute (Sat-Chi-Ananda) of Ultimate Reality (God/Brahman) bear a direct relationship to the Divine Attributes of Omnipresence-Omniscience-Omnipotence in the Semitic Religions... i.e., Judaism, Christianity, and Islam. Certainly, the Vedantic concept of Eternal Existence (Sat) correlates with the Omnipresence (Everywhere Present Always), and Omniscience (All Knowing) obviously correlates with Absolute Knowledge (Chit). The remaining attributes in each view... namely Ananda (Bliss/Happiness/Peace Absolute) and Omnipotence (All Powerful) do not bear a direct relationship which is easy to compare.

4.11.1 Ananda as Srimad Bhagwat Gita

In Vedic cosmology, the cosmic space (Akasha) is divided into five major zones:

1. Chid(k)sha.
2. Sad(k)sha.
3. Param(k)sha.
4. Brahm(nd)(k)sha.
5. Ghat(k)sha.

The Supreme Being resides in Paramādhīma (Supreme Abode, Gita 15.05), located in Chid(k)sha, the uppermost space. Śhūkāśha is known here as Param(īm), Supreme Being, Supersoul, ParaBrahma, Purushottama, Saccid(ānanda), Absolute, Father, the Supreme Personality of Godhead and by various other names.

Akhar Brahma (Eternal Being or Atmā) is the expansion of the SAT (or existence) nature of Supreme Being in Sad(k)sha, as explained in Gita 10.42 and 14.17. Akhara Brahma, mentioned in Gita 5.03 and 15.16, has three major expansions (Pādas nature).

They are:

- 1. *Iśā*
- 2. *Īśā* or *Sabai* Brahma.
- 3. *Īśānā* or *Keval* Brahma.

The latter is also called *Ātmā* or *Parameshvara*.

Thus, *Īśā* has various other names, such as *Chaitanya* Brahman, *Īśānā*, *Paramāhiva* cosmic intellect, and *Parātmā*.

Īśānā, the blissful energy of *Keval* Brahman, is also called *Yogakūya* (*Gita* 10.72).

Thus, all *Ānanda* natures combine to give rise to the fourth *Pāda*, *Ānanda* Brahman or *Aryāṅga* *Ākhya* Brahman: *Paramāhiva*.

Descriptive Type Questions

1. What do you mean by Happiness & Prosperity? Explain.
2. Carefully examine the prevailing notions of Happiness in the Society and trace CONSEQUENCES.
3. "To be in a state of Harmony is Happiness". Examine this statement & illustrate with two examples from your day-to-day life.
4. What do you understand by Prosperity? What is the difference between Prosperity & Wealth?
5. What are the qualities of happy people with name & explain in short?
6. What are the certain practices that can make people happy?
7. How Human Health & Prosperity are co-related?
8. What do you mean by Prosperity & write the top ten reasons why people are not living a prosperous life?

Short Questions

1. What is Happiness?
2. How do you remain Happy?
3. What are the blockers of Happiness?
4. Write a short note on concept of 'Ananda'?
5. "Happiness is directly related to the possession of wealth". Discuss in short.

Understanding & Living in Harmony at Various Levels

5

LEARNING OBJECTIVES

After studying this chapter, you should be able to understand

- ❑ What is Harmony – Universal Aspect
- ❑ Current Society Problems – Solutions in View of Harmony
- ❑ Living in Harmony



5.1 What is Harmony: Universal Aspect

"The moment I have realized God existing in the temple of every human body, the million I stand in reverence before every human being and see God in him - the moment I am free from bondage, everything that binds vanishes, and I am free."

Swami Vivekananda

We, as a human being see the world with the eyes of our limited knowledge. The individual knowledge allows us to see the things to an extent. Beyond that our thoughts will not allow us. This is some time described as broad mindedness and narrow mindedness. Note the knowledge we gain, the broader the outlook for this world we make. But the basic question remain the same - **is this world true?** Dharma start from this question and answer ends the search of Dharma.

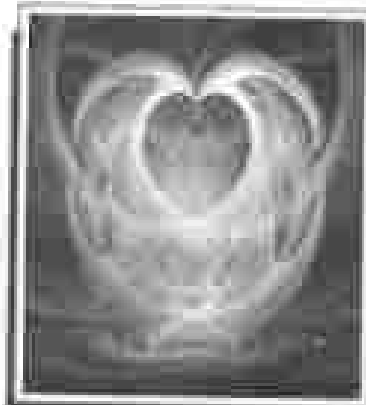
We are surrounded by all types of objects. We try hard to gain these materialistic things. Human aspire to be happy. To attain happiness he keeps on

running from pillar to post. Do the work manly. Even if you ask some successful person - is this world true? He will reply that every thing that we see is true. But when he becomes old without money - he will reply to same question that this is all because of his fortune. People forget that everything around us is going to destroy one day whether it is lust, wealth, power, strength, poverty or life.

Harmony is all about realising the fact of brotherhood in every human being. This is not related to language, place, nation, civilization, caste or anything else. This is the link of good thoughts, love, peace and brotherhood. Let us understand the harmony with the live examples that happen with Swami Vivekanand :

It could be said that it was Swami Vivekananda who took Hinduism to the world stage. It was not easy though for a mendicant monk to travel far and to deliver his word famous address. He wrote to Alasingh "Starvation, cold, hooting in the streets on account of my quaint dress-these are what I have to fight against. But my dear boy, no great things were ever done without great labour".

Swami Vivekananda reached Chicago via China, Japan and Canada. As soon as he reached, he came to know that the Parliament of Religions will not be held



until September. It was impossible for one to become a delegate without proper credentials. So the Swami decided to stay in Boston which was not a pressure on his purse unlike Chicago.

An acquaintance from Boston, Miss Katherine Sambors whom he happened to meet during his train journey from Vancouver to Chicago invited him to be her guest. It was through her that he came to know **Professor John Henry Wright of Harvard university**. He could have been one among the foremost who recognised the greatness of the Swami. J.H.Wright helped the Swami by giving him a letter of introduction to the chairman of the parliament of Religions.

He said in his letter about the Swami

"There is a man who is more learned than all our learned professors put together".

On his return to Chicago, the Swami realised to his utter disappointment that he had lost the address of the committee that had offered free hospitality for oriental delegates. The Swami spent the night in the railway freight yard in a boxcar (Goode Wagon) The next day he sat on the road side at the end of an utter fruitless search, submitting to the will of the Lord, exhausted in not being able to find a place to stay. It was Mrs George W. Hale who emerged from the house opposite to where he sat on the road who offered him hospitality.

The Swami's much awaited parliament of Religions opened on the 11th September 1893 in the 'Art Institute at Chicago'. It yoted a packed appearance of about 7000 people who were to represent the best culture of the country. The platform boasted eminent delegates from across the world who represented different religions.

The Swami who had never addressed a huge crowd as this before was nervous. However when his turn came he mentally bowed down to Goddess Saraswati and began "Sisters and brothers of America..." There was a standing ovation and the hall was resounding with applause. It was this simple sentence with an approach of harmony that got the audience to their feet with admiration. The applause lasted for two full minutes. It was universality and harmony that the Swami expressed as revealed in Hinduism that caught the attraction of one and all.

The saint said in his speech, "In the face of this evidence, if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion will soon be written in spite of resistance :

- ☛ "Hely and not fight."
- ☛ "Assimilation and not Destruction."
- ☛ "Harmony and Peace and not Dissension."

(Courtesy : Vivekananda, A Biography in pictures, p.87)

This simply revealed his tolerance and respect for all religions. In current time, human does not have time to think beyond his daily work or nuclear family. He is busy in gathering unwanted and materialistic objects and feels that he is happy. But he is living under constant pressure and fear. The pressure may be to earn good money, to earn good name in society. Pressure may be from peer group or from office to perform well on job. The fear may getting admission to a proper school and then to a college. The fear of unemployment looms large. He lacks the inner strength, commitment and conviction to face the external threats boldly and wisely.

"Bread first: then religion," but for those who have too much bread? What about them? It is fine to have computers and color television, but do we not see that it is the Orient alone which has understood the finer dimensions of happiness? It is never in the machine; it is in the human mind. Today we find ourselves in a world beset with horrendous problems and dilemmas, and we have not yet evaded the threat of nuclear war. It plays out on two levels: first address the problem on the level of the problem; and later, look behind it.

5.2 The Problems in our Society: Solution in view of Harmony

- ☛ Crime and public morality
- ☛ Family breakdown
- ☛ Health care
- ☛ Environmental pollution and degradation
- ☛ Male dominance and woman's status
- ☛ Lack of religious identity

A. Crime and Public Morality

The facts are that punishment for crime often foments more crime than it prevents. The enforcers of law are as often corrupt and unisual as not. And we could go on and on.

If it is social opinion that makes us moral, then really we are little better than animals. It is inner strength only that can curb the vicious tendencies. Strength is the medicine for the world's disease. Crime is the result, not only of the injustices of society,

but more the lack of self-esteem in the individual, and the impoverishment of higher ideals. Behind the drunkard, behind the abuser, always sees the crushed and struggling divinity. This is very tough to follow but do not seek help from anyone. There is only one sin: weakness. Be strong, physically, mentally, morally.



B. Family Breakdown

We have known for long that just producing valedictorians and spelling geniuses is not enough to warranty the continuity of high culture. It is the culture of the heart, really, not that of the intellect, that will lessen the misery of the world. It is culture that withstands shocks, not learning! And we are finding that our children face many shocks, more every day. It is not our love that makes us miserable, but the fact that we want love in return.



Always give, do not demand

C. Health Care

The modern man loses his youth, mental peace and happiness in search of wealth. He finally spends most of his hard earned wealth in regaining the lost health and tranquility. No disease can get a hold in you unless you are weak, and allow it to do so. We do not know for sure, but can surmise that in today's health controversies we would encourage prevention over cure, immunity over medicine, natural alternatives over pills, and spiritual practice to eliminate mental and physical dependence.



D. Environmental Pollution and Denigration

We are the part of this environment. In the last several decades we have over used the natural resources and exploited the entire nature to the extent that



now we are facing global warming and natural calamities. Nature has its own set of systems and any interference in this can impact the human life and may result into destruction of entire human existence on earth. Harmony with nature is prime requisite now. In our daily life we used to forget this aspect and try to refrain from our responsibility towards this burning issue. The misery of the world is like chronic rheumatism chase it from one

area, it shows up in another. Population is again another cause of worry apart from alarming rise in air, water and noise pollution. The self control is the only solution to this problem and to maintain harmony with nature.

E. The Male Dominance and Women's Status

There is neither man nor woman [in Vedanta], for the soul is sexless. It is a lie to say that I am a man or a woman, or I belong to this country or that. All the world is my country, because I have clothed myself with it as my body.

This thought was taken from the Vedas. We all know that current state wherein this society is ruled by man. We can write several books on male dominance and women plight. But where is the answer from where women can gain respectable positions in this society. Until unless this happen, do not think about harmony in family, in society, in nation or in this world. You can not expect harmony without sharing equal responsibilities and rights. Women are the part of this society but still she is deprived of lots of things in daily life even. There is no freedom available for them. Why should a married lady ask her husband before leaving the home? This happen with most learned lady as well. It means man wants to enjoy the supremacy and keep a control on better half. If we still talk about harmony in society without assuring a proper freedom at home for women we are misleading ourself. Women will solve their own problems. Men had no business attempting to solve them for them.

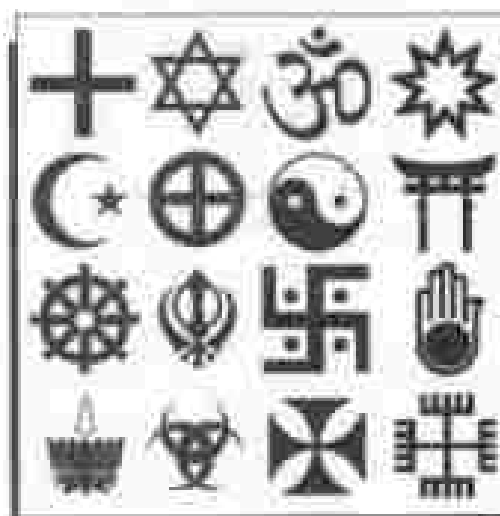
F. Lack of Religious Identity

The proof of religion depends on the constitution of man, not on any books.

What was the role of religion for a person?

Religion, to help mankind, must be ready and able to help him in whatever condition he is. There is there any place there for caste?

Above all, the person is certain that we never go from falsehood to truth, but only from truth to truth. Be convinced of these and you are in straight harmony with all the religions.



5.3 Living in Harmony

There have been moments in almost everyone's day-to-day living when one has experienced the true joy of living, with calm, peace and tranquility.

What have usually disturbed these moments are memories of guilt and shame, carried by the ego and which resurfaces every now and then, causing discomfort. These feelings could be because of one's own (mis) deeds or another's.

What if you can be totally convinced that no action is anyone's doing, that all action was merely a happening that simply had to happen? This is what spiritual seeking is all about. Masters may talk about enlightenment or self-realisation, but what it means is to be able to experience the peace and tranquility that the sage enjoys in his day-to-day life.

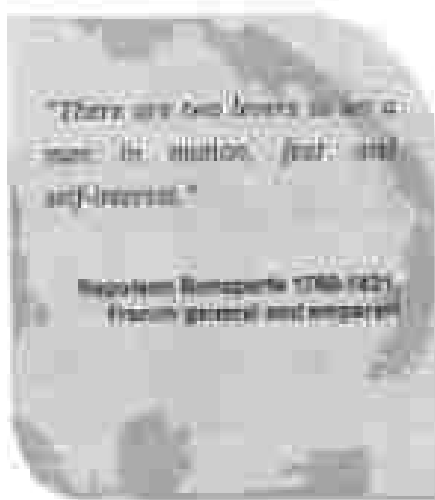
A sage is considered a sage because he seems to be anchored in peace and tranquility while facing the pains and pleasures of day-to-day living in his chosen field of activity, like any other ordinary person.

'Self-realisation', to the sage, simply means the realisation – the absolute, total conviction – that 'events happen, deeds are done, but there is no individual does thereof,' as Buddha put it. Both the sage and the ordinary person respond to their respective names being called. In both cases, therefore, there is identification with body and name as an individual entity separate from all others. The difference is that whereas the sage knows that "events happen, deeds are done, but there is no individual does thereof," the ordinary person has the conviction that each individual performs his action and is responsible for it.

Every action is happening according to a Cosmic Law and not because of something 'done' by an individual human being. If this is accepted, it also has to be accepted that no one can blame anyone for whatever happens through any body-mind organism. Therefore, he need not blame himself for any action, need not feel guilt or shame for any action; he need not also hate anyone for whatever might hurt him in life. The result is that anyone who is able to have this acceptance in his day-to-day living would carry no burden of guilt or shame, nor any burden of hatred and malice, jealousy and envy. In other words, the result is that he is anchored in peace and harmony; he is continuously comfortable with himself and also comfortable with others.

Perceiving in phenomenology is an impersonal, nominal function of the manifestation of the phenomenal universe. Such perceiving is pure perceiving because there is nothing seen, and there is nothing that perceives. We are nothing but illusory dream-figures. All phenomenal existence itself is merely an appearance in Consciousness, and all the characteristics of sentient beings – the form, the perceiving, the knowing, and the feeling – are also nothing but movements in Consciousness as in the dream.

The dream that is the phenomenal manifestation occurs in Consciousness. It is perceived and cognised in Consciousness and is interpreted by Consciousness through the duality that is the basis for all phenomenal manifestation: the subject-object relationship. This duality of subject-object relationship is merely the mechanism or the instrumentation (like space-time itself) through which the manifestation occurs – and is, of course, a concept – with the result that the perceived can be nothing other than the perceiver. Consciousness is all there is: the subject and the object, inseparably united when unconceived and unmanifested, only appear as dual and separate when conceived in the phenomenal manifestation.



Introduction to Value Education

1. How are we to live in Harmony in the modern world ?
2. What type of problems in society discuss. Is it possible we solve these problems by Harmony ?
3. What is Harmony. Discuss in detail with universal aspects.



Harmony in Myself – Understanding Harmony in The Human Being

- Chapter 6 Understanding Human Being as a Co-Existence
of the Sentient 'I' and the Material 'Body'
- Chapter 7 Understanding the Need of Self (I) and
Body-Sukh and Soudha
- Chapter 8 Understanding the Body as an Instrument of
Self (I)
- Chapter 9 Understanding the Characteristics and Activities
of 'I' And Harmony in 'I'
- Chapter 10 Understanding The Harmony Of 'I' With Body

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Understanding Human Being as a Co-Existence of the Sentient 'I' and the Material 'Body'

6



LEARNING OBJECTIVES

After studying this chapter, you should be able to understand:

- ☐ Human Being
- ☐ Harmony in Human Being
- ☐ Harmony in various levels
- ☐ Co-existence
- ☐ Co-existence of (self and (body)
- ☐ Defect and improvement

6.1 Overview : Human Being

It is important to understand what we are as human beings. The present state of knowledge of the human being is one which has been informed by the materialistic reductionist thinking of modern technological science. It is common place for people generally to think of the human body as being merely an elaborate machine, with all the non-material aspects of the human being—thinking, feeling, attitudes, emotions, morals, imagination, etc., as being merely the result of the physico-chemical activities which take place in the physical body. However, the human organism is not a machine and does not operate under the aegis of chemical and physical laws. An important statement



made by Rudolf Steiner in this context, given in a lecture series published as "Man as Symphony of the Creative Word", (Rudolf Steiner Press, London, 1970, pp. 188-189) in 1923, eloquently illustrates the problem :

"Wouldst thou heal man, look into the world on every side, see on every side how the world evolves processes of healing. Wouldst thou know the secrets of the world in the processes of illness and healing, look into the depths of human nature."

You can apply this to every aspect of man's being, but you must direct your gaze outwards to the great world of nature and see man in a living relationship

to this great world. What are human beings? Scientists call us *homo sapiens*, a member of the animal kingdom. Scripture calls us *nephesh*, a word that is also used for animals. We have spirit in us, just as animals have spirit in them. We are dust, and when we die, we return to the dust, just as animals do. Our anatomy and our physiology are like that of an animal.



But Scripture says that we are much more than animals. There is a spiritual aspect to human beings—and science cannot tell us about this spiritual part of life. Nor can philosophy; we cannot come up with reliable answers just by thinking about it. No, this part of our existence must be explained by revelation. Our creator needs to tell us who we are, what we are supposed to do, and why he cares. We find answers in Scripture.

6.2 Understanding Human Being

Human being among all living creatures on this planet is regarded as the greatest creature of God. It is because of the virtue of developed brain that he



has occupied the paramount position. Human being a combined unit of body and soul and so it is natural that there must be a perfect harmony between these two, to live a happy and peaceful life. As the great saint and preacher Swami Vivekananda start his sermon by saying "know thyself", so it is foremost need to everyone to have a good conception of him so that he might take a rational view of life and his surroundings.

6.3 How To Bring Harmony Within Oneself

In nature, as in life, we look to find a balance, a sense of harmony. There are many beliefs that embrace this feeling of harmony, the essential yin and yang of all beings. For us harmony means a coming together of two or more souls,



opinions, thoughts or feelings, to blend together, appreciate one another, to complement one another, to become more together than we can be alone, to be connected as a whole. It also means the gathering together in peace and friendship. All of us here at harmony invites you to seek that balance with us so that together we can more fully embrace all that life has to offer!

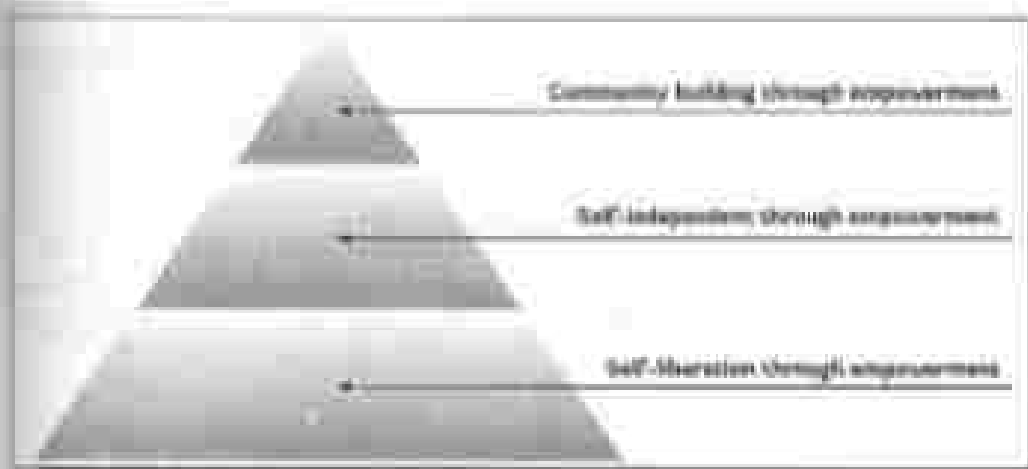
We make a garland everyday and this garland binds us with this earth, but without Harmony everything is useless. There have been a few tribulation and trying times in our life, time, in which we have been forced to deal with the harsh realities of life. They may seem trivial on a much broader scale, but for us they are the turning points of our life that helped us to find our inner well. That inner well helped us deal with the pain of lost loved ones and with things of this world that we alone can't change. To deal with the strains of taking on too much or too little responsibilities, and being distant from the one part of our truly love.

At that time there is a need of self introspection means harmony with yourself to enlighten a strong and sometimes cold heart. So it is right to say harmony plays important role to lighten our heart. To bring harmony in one's life a person has to allow change. But change itself is preceded by a drive within to change. One is fear and the other is love. So many times when we walk in our life we feel comfort with the situation it doesn't matter our path wrong or right, but when we realize that this could be dangerous for our future, then we change our direction, this is called fear; we change according to the situation, and without harmony it is not possible.

8.4 Harmony At Various Level

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

☛ Self introspection plays important role to create Harmony within oneself. If we are threaten with death or moving in one direction without thinking, at that time only introspection will help us to create harmony and give peace.



- ☛ It is the duty of each and every individual to participate in social service activities, whether one is in a village or in a city. Our life will be sanctified only when you serve society. Service to man is service to God. True service has twin benefits-it makes you happy and gives happiness to others.
- ☛ Offer service and receive the love of God.
- ☛ Jane Austin rightly say-*'To sit in the shade on a fine day and look upon the verdant green hills is the most perfect refreshment'*. Human being is an integral part of nature. Human being is a component of heaven and earth, or nature.
- ☛ No doubt there are sufferings and misfortunes in our life, but nature plays important role, as soon as we think of nature as seen as we visit beautiful streams we forget our sufferings and enjoy. The immortal drink which is pouring onto us from heaven's brink in the form of nature, *'Trees give peace to the souls of men'*.

6.5 Understanding Human Being Co-Existence

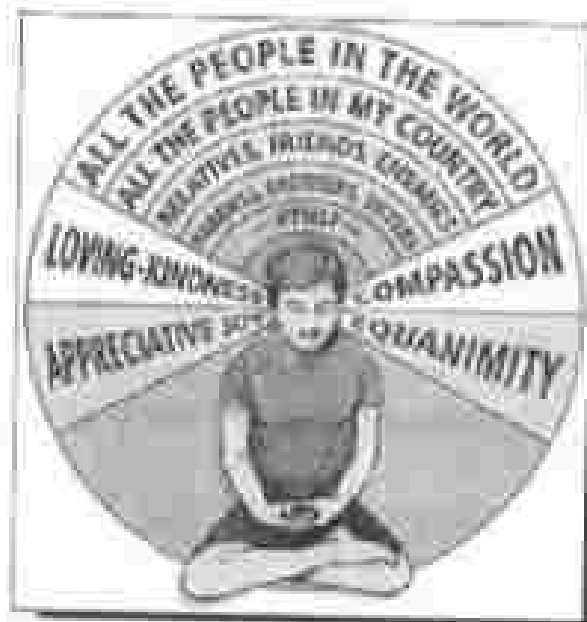
Co-existence is a state in which two or more groups are living together while respecting their difference and resolving their conflicts non-violently. Although the idea of co-existence is not new, the term came into common usage during the cold war.

Co-existence has been defined in numerous ways :

1. To exist together (in time or place) and to exist in mutual tolerance.
2. To learn to recognize and live with difference.
3. To have a relationship between person or groups in which none of the parties is trying to destroy the other.

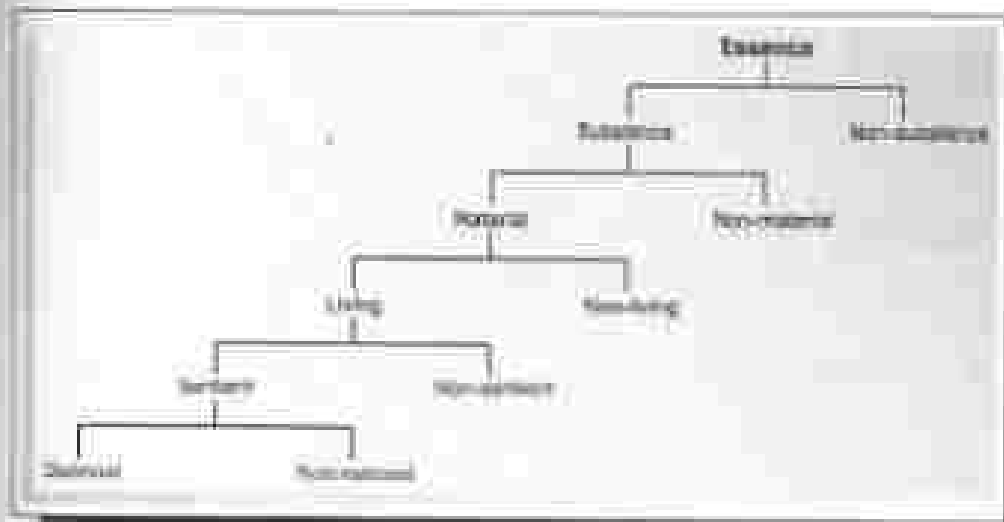
6.6 Understanding About Sentient And insentient

Sentient life is life that is self-aware, having the capacity to view and see past present and future, as well as reaching onto levels which transcend those concepts in the course of its development as an entity with consciousness. Sentient life forms exhibit a capacity for increasing self-determination and self-emancipation.



Inertient means devoid of sensation or consciousness. It is not self-aware. It exists as a result of an inter-dynamic system with the capacity to evolve, grow and become self-aware at advanced stages. Examples of non-sentient - Life are the Gata of the planet, eco-systems, vegetable life and primitive animal life.

The Supreme being is the cause of this manifold creation of inertient and sentient beings. This is stated by the scripture and Lord corroborated it in His manifestation as Krishna. While teaching Arjuna in the Bhagavad Gita, Krishna said that all human values, the Saptarishis (seven great sages), the mind-born sons of the creator, Brahma-Saraka and his brothers-and the 14 Manus were born of His will, and that all beings descended from them.



Harmony in Myself - Understanding
 Humanity in the Human Being

In his discourse, Swami Mitrananda said there were three causes involved in creation of anything-material, efficient and instrumental and the Lord. In this context explained this by elaboration of both the subtle and the gross aspects and creation. So it is apparent that the source of creation is God's mind. Further enquiry begs the question "From where does this supreme intelligence come from?"

As it is impossible for something to originate from nothing, this intelligence is the Supreme Consciousness that must exist always-the Absolute.

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Descriptive Type Questions

1. What do you mean by Human Being ?
2. How one can see harmony at various levels ?
3. What do you mean by co-existence ?
4. How one can see co-existence in human being ?
5. What do you mean by selfless and interest ?

Understanding the Need of Self (I) and Body-Sukh and Suvidha

7

LEARNING OBJECTIVES

After studying this chapter, you should be able to understand:

- Sikh and Socrates
- Needs of human being
- Self study influence
- Gyan (self control)
- Yoga and sense control
- Swadhyaya



7.1 Sukh and Suvidha

"Sukh" means happiness in Hindi language which is opposite of "Dukh".

"Suvidha" means comfort in Hindi language which is opposite of "An-Suvidha".

By nature man is fond of comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life. To lead a comfortable life he also accumulates many facilities, so that his life may become full of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied. People think that their happiness depends upon Suvidha (facilities) but it is not so; our happiness depends upon our thinking or our mental satisfaction.

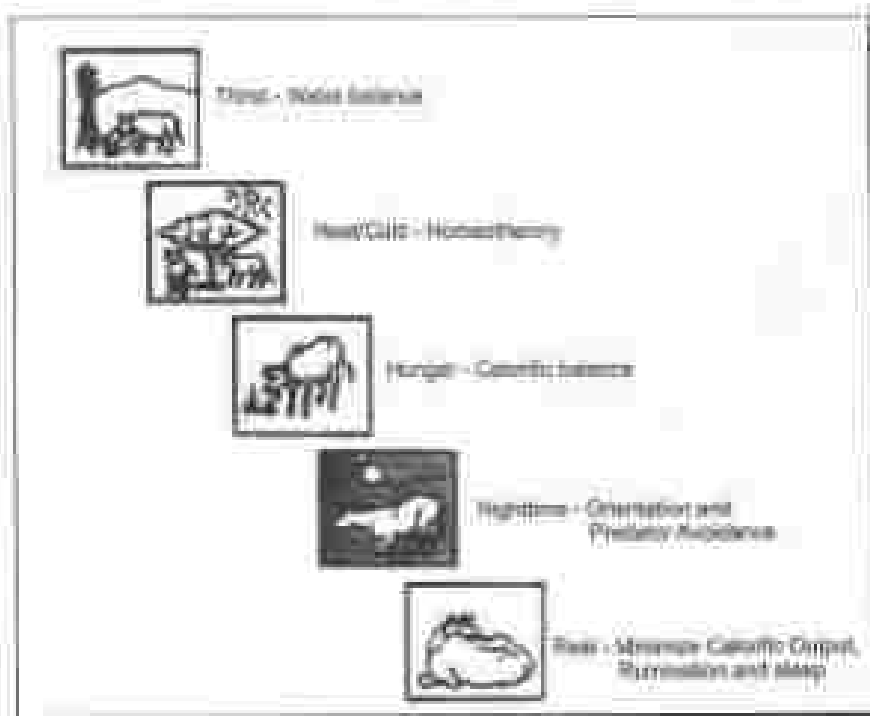
The modern man considers "Suvidha" as the main mission of life, and always try to extract more and more money to satisfy his whim and give happiness to family. He is aware to considering the negative impact of his demands on the society and the natural resources. Everyone chases the world of sukh and suvidha constituting the whole gamut of enjoyments, pleasures, comforts and facilities. He lives in a small circle centering on him. And the reality is that he never gets satiated and he seldom feels happy.

One attains peace in whose mind all desires enter without creating any disturbance, as river waters enter the full ocean without creating a disturbance. One who desires material objects is never peaceful.

7.2 Needs of Human Being

7.2.1 Physiological Needs

For the most part, physiological needs are obvious—they are the literal requirements for human survival. If those requirements are not met (with the exception of clothing, shelter, and sexual activity) the human body simply cannot continue to function.



Physiological needs include :

- ☞ Breathing
- ☞ Food
- ☞ Clothing
- ☞ Mental satisfaction
- ☞ water
- ☞ Shelter
- ☞ Sound sleep
- ☞ Sex

Air, water, and food are metabolic requirements for survival in all animals, including humans. Clothing and shelter provide necessary protection from the elements. The intensity of the human sexual instinct is shaped more by sexual competition than maintaining a birth rate adequate to survival of the species.

7.2.2 Safety Needs

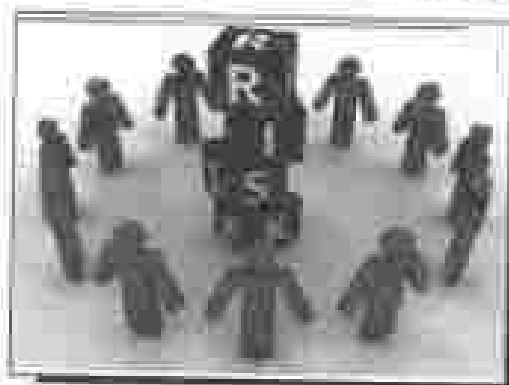
With their physical needs relatively satisfied, the individual's safety needs take precedence and dominate behavior. These needs have to do with people's yearning for a predictable orderly world in which perceived unfairness and inconsistency are under control, the familiar frequent and the unfamiliar rare.

In the world of work, these safety needs manifest themselves in such things as a preference for job security, grievance procedures for protecting the

individual from unilateral authority, savings accounts, insurance policies, reasonable disability accommodations, and the like.

Safety and Security needs include :

- Personal security
- Financial security
- Health and well-being
- Safety net against accidents/illness and their adverse impacts



7.2.3 Love and Belonging

After physiological and safety needs are fulfilled, the third layer of human needs are social and involve feelings of belongingness. This aspect involves emotionally based relationships in general, such as :

- Friendship
- Intimacy
- Family (good and supportive)

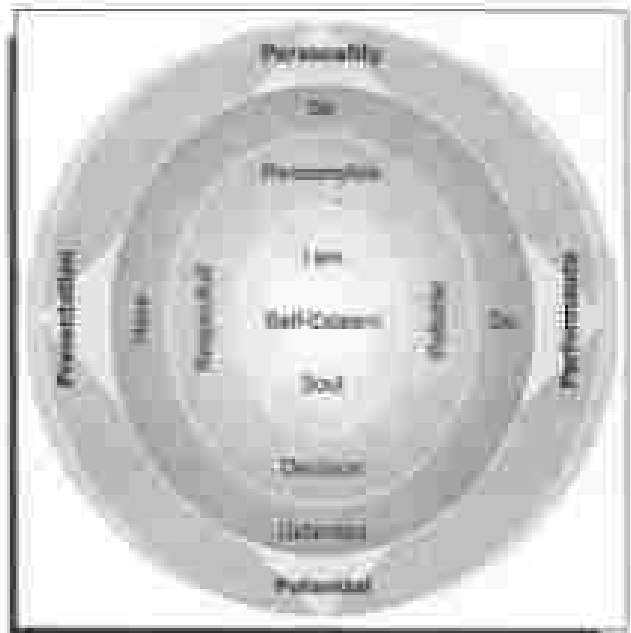


Humans need to feel a sense of belonging and acceptance, whether it comes from a large social group, such as clubs, office culture, religious groups, professional organizations, sports teams, gangs, or small social connectives (family members, intimate partners, mentors, close colleagues, confidants). They need to love and be loved (sexually and non-sexually) by others. In the absence of these elements, many people become susceptible to loneliness, social anxiety, and clinical depression. This need for

belonging can often overcome the physiological and security needs, depending on the strength of the peer pressure; an anorexic, for example, may ignore the need to eat and the security of health for a feeling of control and belonging.

2.2.4 Esteem

All humans have a need to be respected and to have self-esteem and self-respect. Also known as the belonging need, esteem presents the normal human desire to be accepted and valued by others. People need to engage themselves to gain recognition and have an activity or activities that give the person a sense of contribution, to feel accepted and self-valued, be it in a profession or hobby. Imbalances at this level can result in low self-esteem or an inferiority complex. People with low self-esteem need respect from others. They may seek fame or glory,



Maslow's Hierarchy of Needs - Understanding Hierarchy in the Human Being

which again depends on others. Note, however, that many people with low self-esteem will not be able to improve their view of themselves simply by receiving fame, respect, and glory externally, but must first accept themselves internally. Psychological imbalances such as depression can also prevent one from obtaining self-esteem on both levels.

Most people have a need for a stable self-respect and self-esteem. We noted two versions of esteem needs, a lower one and a higher one. The lower one is the need for the respect of others, the need for status, recognition, fame, prestige, and attention. The higher one is the need for self-respect, the need for strength, competence, mastery, self-confidence, independence and

freedom. The latter one ranks higher because it rests more on inner competence won through experience. Deprivation of these needs can lead to an inferiority complex, weakness and helplessness.

Maslow stresses the dangers associated with self-esteem based on fame and outer recognition instead of inner competence.

7.2.5 Self-Actualization

"What a man can be, he must be." This forms the basis of the perceived need for self-actualization. This level of need pertains to what a person's full potential is and realizing that potential.



Maslow describes this desire as the desire to become more and more what one is, to become everything that one is capable of becoming. This is a broad definition of the need for self-actualization, but when applied to individuals the need is specific. For example one individual may have the strong desire to become an ideal parent, in another it may be expressed athletically, and in another it may be expressed in painting, pictures, or inventions. As mentioned before, in

order to reach a clear understanding of this level of need one must first not only achieve the previous needs: physiological, safety, love, and esteem, but master these needs.

7.3 Understanding –How Self Study Influence

A self-study into human being, reveals that Human is co-existence of I (SELF) and (BODY). There is exchange of information between the two. Body acts according to the decision of I and sensation taking place in body is received as an information by the I. Needs are happiness (Sukh) and Physical facilities (Sukidha). The need of I mean 'self is happiness, trust, respect. Happiness is the need of I while physical facilities is the need of body. The need of happiness is continuous while the need of physical facilities is limited in time and quantity.

The need of body is food, clothing, shelter or physical facilities and these are temporary in time. Example-when one feels hungry, he needs food but in limited quantity. On the other hand happiness is the need of J and no limit, a person always want to be happy.

7.4. Sanyam (Self Control)

Sanyam represents self control. Gaining full control over the senses is the key in the value system. No amount of scholarship will be considered greater than the one who has conquered his senses. The senses are always unruly and moral courage is required to channelize them on the path of righteousness.



Self control is the ability to control one's emotions, behaviour and desires in order to efficiently manage one's future. In psychology it is sometimes called self-regulation. Exerting self-control through the executive functions in decision making is thought to deplete a resource in the ego.

Self control in Bhagvad Gita speaks that a real saint is that individual who ponders impartially upon all, lover, friend, foe ; indifferent hostile, unknown or relative ; virtuous or sinful. For example-self control role is to emphasis on

student's success. Renunciation of comforts, pleasures and luxuries in the student days and concentrating on knowledge acquisition would enable the students to scale greater heights, because if they enjoy in their student life so they never achieve what they want to be. To control and wait for the best moment is the real definition of self-control.



"It's all right being yourself
as long as you can get
yourself back."

Mark Twain

People, being only human, find the constant battle with basic urges is frequently too great and their self-control buckles. However, recent experimental research by Dr. Eason Fujita at Ohio State University and colleagues has explored ways of improving self-control, where it comes from and why it sometimes deserts us.

Based on new research, along with studies conducted over the past few decades, Dr. Fujita and colleagues have proposed that abstract thinking and psychological distance are particularly important in self-control.

7.4.1 Temptation

Temptation comes in many forms, often so potent, to animal, that it seems impossible to resist. Eating too much, drinking too much, spending too much or letting the heart rule the head. We get instant messages from deep in the gut that resonate through the mind, trying to dictate our behavior.

7.4.2 Impact of Personality & Situation on Self-Control

Self-control is not just affected by how we are thinking at a specific moment that would be too easy. We have each developed different amounts of self-control. Some people seem to find it easy to resist temptation while others can be relied on to always yield to self-gratification. To a certain extent we have to accept our starting point on the self-control sliding scale and do the best we can with it.

7.4.3 How To Improve Your Self-Control

Fujita et al.'s (2006) studies, along with other similar findings reported by Fujita (2006), Fujita (2008), suggested that self-control can be increased by these related ways of thinking :

Global Processing

This means trying to focus on the wood rather than the trees. Seeing the big picture and our specific actions as just one part of a major plan or purpose. For example, someone trying to eat healthily should focus on the ultimate goal and how each individual decision about what to eat contributes (or detracts) from that goal.

Abstract Reasoning

This means trying to avoid considering the specific details of the situation at hand in favour of thinking about how actions fit into an overall framework - being philosophical. Someone trying to add more self-control to their exercise regime might try to think less about the details of the exercise, and instead focus on an abstract vision of the ideal physical self, or how exercise provides a clue to re-connect mind and body.

High-Level Categorization

This means thinking about high-level concepts rather than specific instances. Any long-term project, whether in business, academia or elsewhere can easily get bogged down by focusing too much on the minutiae of everyday processes and forgetting the ultimate goal. Categorising tasks or project stages conceptually may help an individual or group maintain their focus and achieve greater self-discipline.

7.5 Self Introspection (Atma Samiksha)

- ☛ Samaya sanyam (proper time management)
- ☛ Indriya sanyam (complete control over senses)
- ☛ Vach sanyam (control over thoughts and emotions)
- ☛ Artha sanyam (control over ambitions and desires)



1. Samaya Sanyam

As there is a proverb "Time and tide wait for none", It hints at the proper management and working of some idea or project at right time. There is always

a suitable time for the functioning and execution of every work when it is done at the right time the probability of the success of the work is almost certain. On the contrary even if some wrong hour, it gets failed. This implies that meditation, contemplation and reflection of effective utilisation of time should be given more importance. So in this way Samaya Sanyam represents proper time management.



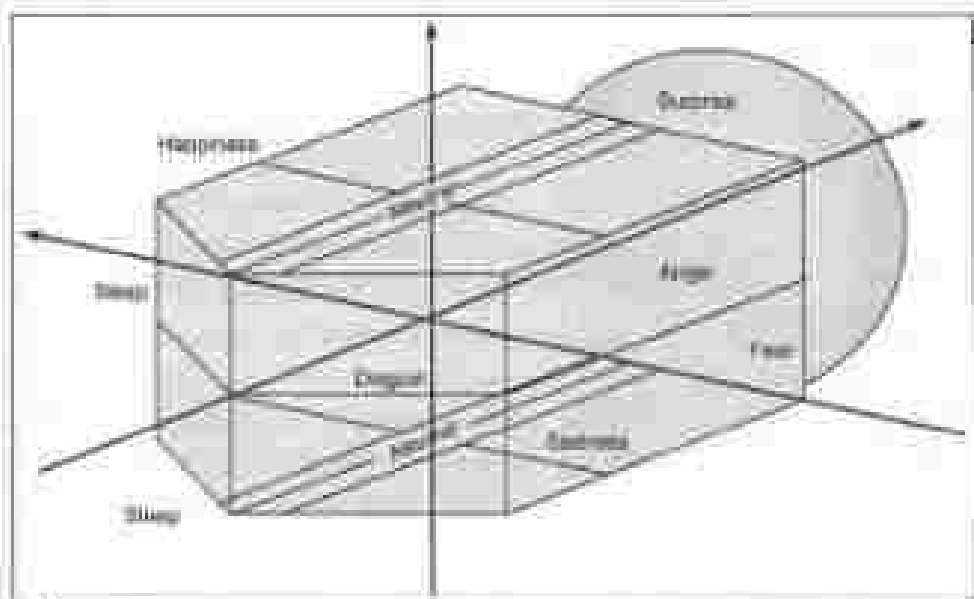
2. Indriya Sanyam

All the saints and sages in India have preached the moral of having a complete control over his senses that is mind. This quality is all the more important for a leader as absence of restraint on the senses can lead to his sudden downfall.



3. Vicar Sanyam

Among all the living creatures created by all mighty God, only man has a developed brain so from the very childhood till the last man goes on cherishing ideas after ideas related to all the fields of life, nature and universe. Thus he comes under the dominating effect of thoughts which rule his mind and life as will, so it is must to control those unruly and unrestrained thoughts which



make the human life as hell when they are left uncontrolled. Mind should be kept clean and hygiene. Impure thoughts make a person bad and ethically undesirable.

4. Artho Sanyam

Man's rush, hurry and worry already caused much trouble. In today's world people think that money is all and all, therefore the power of money can make one blind and they are circling round the material possessions and totally forget to them. Extravagance should always be avoided. One needs to understand the value of money and deploy it judiciously. One has to lead a simple and sensible life with high thinking. It is not possible to fulfill all desires, because when one desire fulfill another take place. So if we want to enjoy our life it is necessary that we control over our senses.



7.6 Yoga And Sense Control

In Sanskrit, the term 'yoga' stands for 'union'. A yogi's ultimate aim is to be able to attain this 'union' with the Eternal Self with the help of certain mental and physical exercises. It is often said that Hiranyagarbha (The Cosmic Worth) Himself had originally advocated the traditional system of yoga, from which all other yoga schools have evolved. But for all extant knowledge of yoga and its practices, such as *yogasana* and *pranayama*, the entire credit goes to Maharishi Patanjali.

Patanjali systematized the various yogic practices and traditions of his time by encapsulating them in the form of aphorisms in his *Yoga Sutra*. In this momentous work, he describes the aim of yoga as knowledge of the self and outlines the eight steps or methods of achieving it. These are :

- *Yama* or eternal vows.
- *Niyama* or observances.
- *Yogasana* or yoga postures.
- *Pranayama* or breath control exercises.
- *Pratyahara* or withdrawal of the senses from distractions of the outside world.
- *Dharana* or concentration on an object, place or subject.
- *Dhyana* or the continuance of this concentration-meditation.
- *Samadhi* or the ultimate stage of yoga meditation.

Yoga is a way of life. It is predominantly concerned with maintaining a state of equanimity at all costs. All yoga schools of thought emphasise the importance of the mind remaining calm, because as the saying goes, only when the water is still can you see through it. *yoga Darsan* or *yoga Philosophy* also happens to be a valid discipline of Indian metaphysics (*Brahma Vidya*). It is the result of human wisdom and insight on physiology, psychology, ethics and spirituality collected together and practiced over thousands of years for the well being of humanity.

The basic idea of yoga is to unite the *atma* or individual soul with the *paramatma* or the Universal Soul. According to yoga philosophy, by cleansing one's mind and controlling one's thought processes one can return to that primeval state, when the individual self was nothing but a part of the Divine

Self. This is the sense encapsulated in the term samadhi. The aim of the yogi is to be able to perceive the world in its true light and to accept that truth in its entirety. Just as a broken pot cannot be used to water the field, a person without sense control cannot achieve anything great in life. In order to attain greater heights it is necessary that a person have full control over senses and for sense control yoga plays important role. It shapes and guides one on proper lines and enables him to transcend mundane and materialistic tendencies into the realm of transcendental realities.



Man has the ability to make decisions freely. Spiritual information is available to us in almost any religious or other doctrine, all around us, in the laws of nature, in the universe, in symbols. We only lack the right key to be able to combine such information in a compact, logical figure. An image in which every idea and every event will then fit.

Everything we need to know and understand for our balanced development can be grasped with our common sense. Yet not with the sense used in rigid forms, but through independent thinking, free exploration and intuitive perception. Based on our received knowledge and inner feelings we are free to choose the path on our journey through life. We should not be so sure that if we take the same path as our parents or friends we will reach the finish. We should choose our own path. A path which addresses us in a clear and understandable language, enriching our internal world. However, each of us must walk along the chosen path alone, since we all bear responsibility on our own for our actions towards God.

It is a known fact that life is what you think it should be. So, for a positive life and thought improvement, it is imperative that you start to control over senses, yoga, and thinking in a positive manner. And this is easier done than said. The yoga sastra vividly and elaborately deals with the various aspects regarding the process of attaining self control. It talks about the moral ideals known as yam as:

Journey to Yourself - Understanding
 Yourself by Dr. Vasudevan

These are as follows :

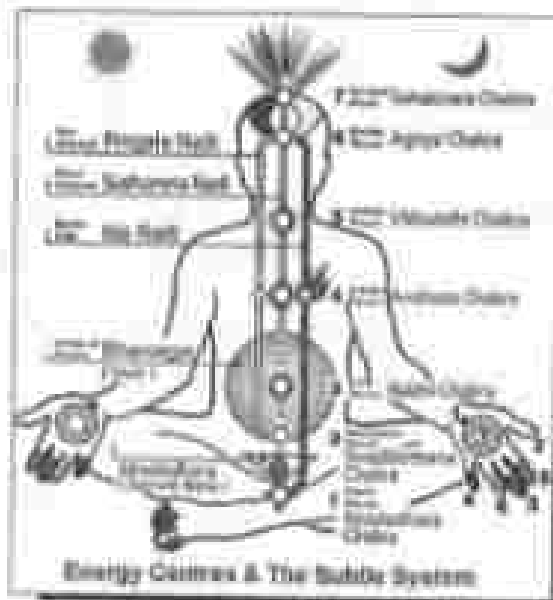
- ☛ Truthfulness
- ☛ Continence
- ☛ Non-violence
- ☛ Non-stealing
- ☛ Non-possessing

Moral principles known as *niyanas*. These are as under :

- ☛ Surrender to God
- ☛ Purity of thoughts
- ☛ Austerity
- ☛ Self-study
- ☛ Contentment

Self control could not be achieved without mind control. The mind is everything. What you think you become. Buddha Control over the modifications of the mind are known as yoga. The yoga as propounded by Patanjali Maharishi has eight limbs and hence the concept is known as Ashtanga yoga.

The following are the eight limbs of yoga :



- ☛ Control
- ☛ Rules of conduct
- ☛ Postures
- ☛ Breath control
- ☛ Concentration
- ☛ Meditation
- ☛ Holistic equilibrium
- ☛ Withdrawing sensory perceptions

Eight Limbs of Ashtanga Yoga :

1. Yama (Principles or moral code)

- > Ahimsa - A principle of non-violence
- > Satya - A principle of Truthfulness
- > Asteya - A principle of non-stealing
- > Brahmacharya - Continence / celibacy
- > Aparigraha - A principle of non-hoarding or non-possessiveness

2. Niyama (Personal Disciplines)

- **Eaoucha** - Purity
- **Santosh** - Contentment
- **Tapa** - Endurance
- **Saadhya**- Self study
- **Ekagr Prasadhan**- Dedication

3. **Asana**. (Yoga Postures / positions) A stable and comfortable posture which helps attain mental equilibrium.
4. **Pranayama**. (Yoga Breathing) Extension and control of breath.
5. **Pratyahara**. (Withdrawal of Senses) A mental preparation to increase the power of mind.
6. **Dharana**. (Concentration on Object) Concentration of mind on one object and its field.
7. **Dhyan**. (Meditation) With drawing mind from all external objects and focusing it on one point and meditating on it.
8. **Samadhi**. (Salvation) State of Super Mind, joy and merging individual consciousness in to universal consciousness. Union between Jivatman and Paramatman. Union of Shiva and Shakti in Sahasra Chakra (the top of the head). Realizing the Brahmam (pure consciousness) or Realization of God is the ultimate achievement of Human Birth.

Brahmam is Soul - Understanding
 Pratyahara in the Bhava Stage

The control over the prana representing the life -energy known as pranayama is the key to achieve the best out of the yoga. Pranayama could be classified into different categories as follows :

The different types of Pranayama are the Bhastrika Pranayam, Anuloma / Viloma, Kapalabhati, Bhramri, Sitala, Sikkai, Ujjayi, Vedhasa Bandha. The main Pranayama is the Bhastrika Pranayama.

- ☞ **Bhastrika Pranayama**
- ☞ **Ujjayi Breath**
- ☞ **Bhramri**
- ☞ **Sitala and Sikkai**

Anuloma Viloma



Kapalbhati

Breathing is life. The ancient yogis in India knew the intimate connection between breath and mind. For example, when your mind is angry, watch your breathing. It will be disturbed. And similarly, if you hold your breath for long, your mind will get agitated. The yogis were trying to get some degree of control over the mind. By controlling the breath, they were indirectly able to influence the mind. Breathing is an automatic process controlled by the autonomic nervous system. We do not have any conscious control over it. The science of bio-energy including the breathing movements is the practical yoga par excellence. In the Bhagavad Gita, Lord Krishna explains to Arjuna that one should practice Yoga to purify himself.

Pranayama, or control or regulation of the life force is the fourth step in the Ashtanga yoga system of Patanjali. The control of the breath leads to the control of the life force or prana. The ancient yogis developed many breathing techniques to maximize the benefits of prana. The word "Pranayama" is made up of two words, Prana and Yama. Here Prana means the capacity to keep body alive by air. Le breath and Ayama means expansion, stretching or extension and control of breath. Thus Pranayama means the art of controlling breath. Pranayama is used in yoga to clear and cleanse the body and mind. It is also used in preparation for meditation, asana, postures and focussing of the

mind. Pranayama create alertness, heat on both physical and subtle levels, and arouse body, mind and spirit or kundalini power. The purpose of Pranayama is to make the respiratory system function at its best. Pranayam is not so complex as it is thought to be. The ancient Sanskrit texts state that Pranayam properly done can cure all diseases, but wrongly done will only invite the same diseases. Therefore we must take extreme caution before practicing and learn it under the supervision of an experienced teacher.

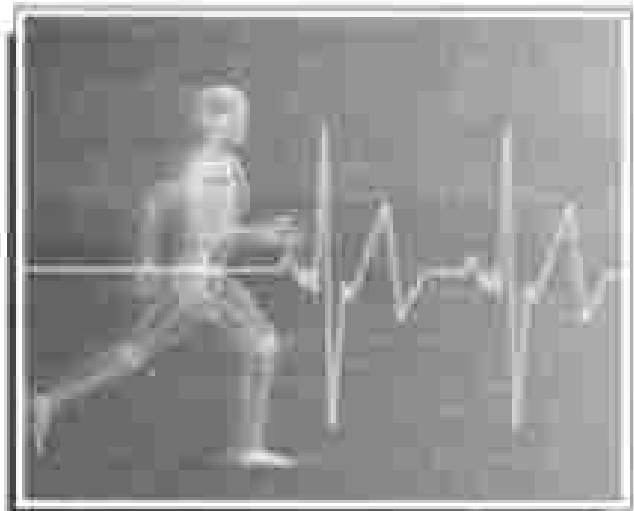
7.7 Swasthya

Swasthya refers to welfare. Health is the real wealth which includes physical as well as mental well-being. Physical health care is important because only with a healthy body you can attempt to your dreams, aspirations and vision. For achieving the four-fold pursuit of righteousness (Dharma), wealth (artha), desire (kama) and moksha (liberation), health is vital.

To live a long life, you need wisdom in your daily good health management for wholesome wellness throughout your life. Your

longevity has to be wisely earned through your daily healthy living. Wisdom is a gift given to man to learn from life. Unlike intelligence, everyone is endowed with that gift. It is only up to an individual to appreciate and recognize that gift.

Learn to appreciate life, irrespective of its conditions, and recognize that aging is a natural phenomenon, and that you can learn valuable lessons even from ill health and suffering if you would change your ways of life and attitudes. Wisdom is the ability to accept responsibility for your own thoughts and actions. You may not have been blessed with good health, but you have the wisdom to enact your daily good health management.



Descriptive Type Questions

1. What do you understand by *sukh* and *anuloha* ?
2. What is *sanyam* ? How do you achieve it ?
3. What is *svasthya* ?
4. What is the role of yoga to control inner senses ?
5. What are the four criteria of self-inspection ?
6. What are the eight limbs of yoga ?
7. How can suspension of activities help ?
8. What do you mean by self-inspection ?

Understanding the Body as an Instrument of Self (I)

8

LEARNING OBJECTIVES

After studying this chapter, you should be able to understand:

- Self (Atman)
- Understanding self
- Human being is more than just the Body
- Understanding need of self and need of the body
- Activities in the self and the activities in the body
- Soul, mind & senses – body work as an instrument



8.1 Self (Atman)

A person's true self or underlying vital force, according to Vedanta philosophy, "Atman is Brahman".

The Atman (IAST : *Ātman*, Sanskrit) is a philosophical term used within Hinduism and Vedanta to identify the soul whether in global sense (world's soul) or in individual sense (of a person own soul). Human being is a mix of body and self (Atman).



The vital air (Prana) makes the body to function. Prana is established in the body. All the organs of action and perception operate based on the dictates of the self. Through the self only the individual gets internal and external stimuli. There is life only as long as the Atman resides in the body. The moment it departs, the Prana gets extinguished. "Some say this Atman is slain, and others call it the slayer. They know nothing. How can it slay or who shall slay it?"

The body may appear to be killed, but never is the self (atman) slain. This does not mean that those who (seemingly) kill others are not culpable, for it is their murderous intention that is the root evil. Having

learned this in India, Jesus insisted on its truth in his teachings. Yet, he who thinks he can be killed is mistaken. This is not very hard to grasp, but the second part—the statement that the atman can no more slay than be slain—is not as commonly accepted. So it needs due consideration.

"The Atman is the light : the light is covered by darkness : this darkness is delusion : that is why we dream".

The immortal part of us, the atman, the pure spirit (consciousness) ever looks on at the experiences of the lower self—the mind, ego, subtle and gross bodies—all that go to make up our relative "self." Not so convincing is the drama, so compelling and literally engrossing, that it loses itself in the spectacle and thinks it is born, lives, and dies over and over, feeling the pain and pleasure that are nothing more than impulses in the field of energy that is the mind. The self which is the supreme controller of the mind-body-intellect framework has to be properly understood.

8.2 Realization

Realization of one's inner self - Atman as Universal self - Brahman leads to deep Inner Peace. This is called Mokti or liberation. One radiates deep Love experiencing Brahman in all beings. One who realizes Brahman as inner self and self of all is full of compassion for those who are suffering. Realizing deep peace within is called Realizing Father (Shiva). Experiencing and radiating



Love and compassion is called Realization of Mother (Shakti).

8.3 Self Realization

Self realization is a misnomer since everybody experiences his self. The real Realization is dropping non-self which is attachment to ones own body, mind, intellect complex.

Cause of Suffering

Experiencing oneself (jiva - soul) as body mind complex because of the ahankara (ego sense) - 'I' is the real cause of suffering. Separated from the source of real self 'I', such a soul experiences three mistaken notions - 'I am the doer - Aham karta', 'I am the enjoyer - Aham bhokta', 'I am the knower - Aham jnata'. Due to this mistaken notion, there is suffering. The karta - doer suffers from effects of karma phala, the bhakta - enjoyer suffers from emotional disturbances, the jnata - knower suffers from the mistaken identity and illusion. The real cause of suffering is the mistaken notion of self and inability to distinguishing between what is permanent and what is impermanent.

Rudra Granthi

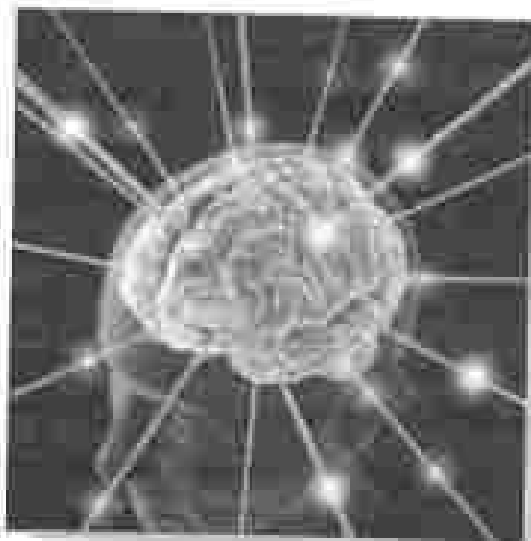
When one gets freedom erroneous perceptions and belief patterns, one gets freedom mistaken notion that I am the knower. This leads to true wisdom - called enlightenment. The path for this is Jnana Yoga. Freedom from shankara - ego sense.

Chit Jnana Granthi

When one enquires into the sense of "I" thought, one gets freed from "I" thought and gets established in peace and tranquility. This is called mukti or liberation. Self enquiry - "who am I?" is the path for breaking this granthi.

3.4 Understanding Nature of Self

- ☞ It is the witness of the three states of consciousness consisting of waking, dream and deep sleep.
- ☞ It exists always whether in past, present or future.
- ☞ It is different from the gross body.
- ☞ It is different from the subtle body.
- ☞ It is different from the causal body.
- ☞ Weapons cannot cut it.
- ☞ Water can not moisten it.
- ☞ Air cannot dry it.
- ☞ Fire cannot burn it.
- ☞ It is impetishable.
- ☞ It is invisible.
- ☞ It accepts new body giving up old useless body just like a person puts on new garment discarding the old one.
- ☞ It is everlasting.
- ☞ It is unbreakable.
- ☞ It is insoluble.



Mind

Mind is very powerful organ, which can either make or mar a person. A healthy mind is the real wealth which stands by a person even in difficult times. Always be healthy-minded. The mind is higher than the sense objects. The mind is the abode of the organs. The mind is verily an organ which is dominated by its object, a countable thing. The mind is everything. What you think you become.—(Buddha)

Intellect

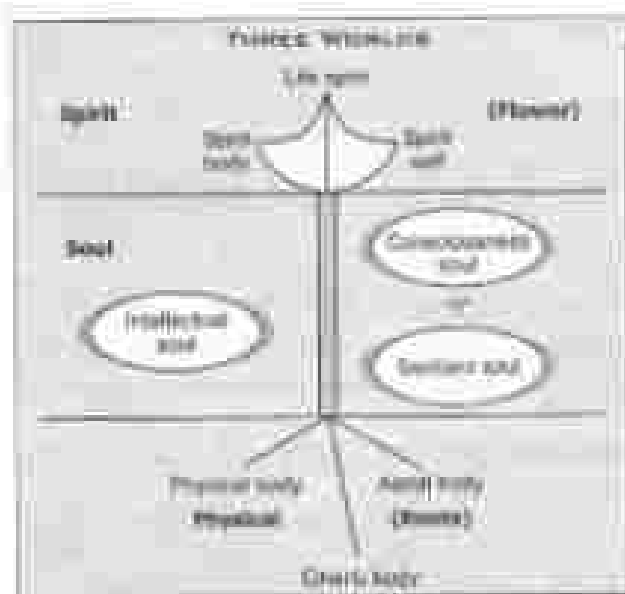
Intellect is considered superior to the mind as it has the capability to keep the latter under its control and direction. The intellect comprises the faculty of proper thinking, rationality, logical reasoning and decision-making. The mind's emotive impulses have to be examined, analyzed and controlled through the intellect. The intellect is stronger if it controls the mind from going astray, and aligned by materialistic world. Intellect is higher than the mind. So we can say the former is temporary while the latter is permanent, but (Atman) is all an all.



8.5 Understanding Human Body Being More Than Just A Body

What do we visualize when we refer to someone as a human being?

'Being to see yourself as a soul with a body rather than a body with a soul'—(Wayne Dyer). This saying is right to understand the deep meaning of

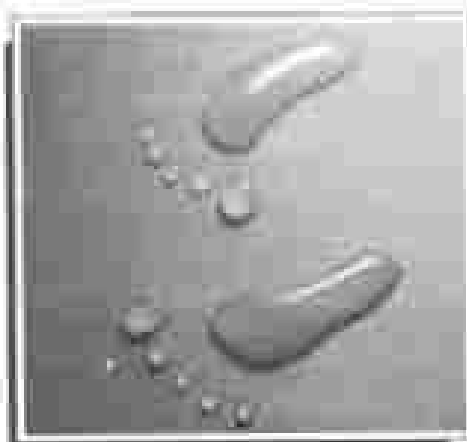


Human body. There is the familiar shape and structure of a human body that is immediately apparent to us and we imagine someone with similar human body-like features. Human being is not only a structure. Human being is a mix of body and the self (Atman). The vital air (prana) makes the body to function. Prana is established in the body. All the organs of action and perception operate based on the dictates of the self. There is life only as long the Atman resides in the body. The moment it departs, the prana gets extinguished.

Research in Mind - Understanding
 Mantras in the Human Body

8.6 Understanding Need of Self and Need of the Body

Body is of no use without soul and soul is of no use without body, they are important to each other. 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. In what manner we perceive this 'aliveness' off-course in the activities demonstrated by the person like their seeing, talking, listening, walking, eating etc. On the other hand, when



we deeply examine the 'live-pass', we sense the subtler activities of the person—the person's feelings, thinking, believing etc. It is impossible to imagine a human being without 'jivana'.

Thus a human being is co-existence of the body and 'jivana'. Jivana refers to itself as T(self). How we recognise T, when we say :

- ☞ I am tired
- ☞ I am happy only when I visit there.
- ☞ I want this thing.
- ☞ I want rest.
- ☞ I am happy

I am so and so-only feeling, thinking, believing expressed by self, not by body.

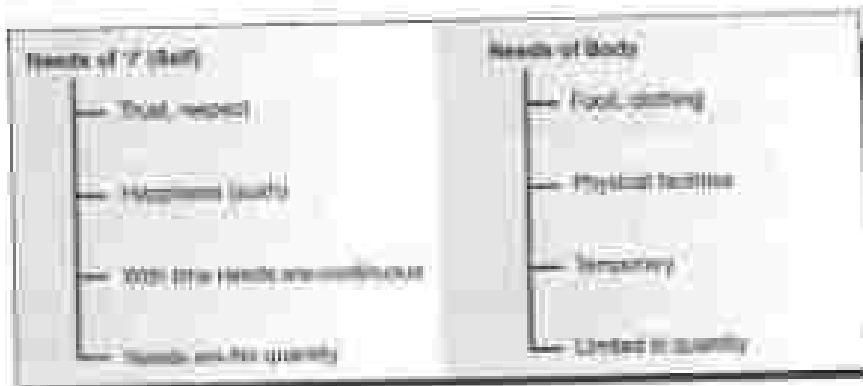
Body only an instrument, what T (self) feel body show by expression. This T or 'self' is also called 'consciousness' and is the sentient constituent of the human being. Each one of us can see that he/ she has an awareness of T (jivana) and an awareness of the body.

We make ground of aspirations, desires, which bind us with this earth ?

We are busy through the day performing different activities. From bathing to going office, studying, household work, watching movie, we consciously choose, decide and perform these activities with the permission of T. It is not the body that chooses, decides and perform such activities, it is only T self choose and give right to body to perform. Without our consent or participation not able to work.

For example-We don't say my fingers started writing an article that is the decision to write is taken by T, and not the hand or fingers! Body is an instrument which create sound with the help of T when we enjoy exotic food, good music or a thrilling action movie. We say T like T enjoy T want again and again. Again you would say that it is T that is enjoying or rejecting the food, music or movie-whichever it is. It is T who decide to go to market, but ~~but~~ only with the help of body.

So, the human being is co-existence of both these entities- the self (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 different ways in terms of the needs.



We can understand this very clearly by asking different type of questions to our self.

Now ask yourself this question : "Who takes care of the body ?" The answer is "I do" or, "I take care of the Body".

- Who needs food ? Do I need food, or is it the need of the Body ?
- Who needs respect ? Do I need respect, or is it the need of the Body ?
- Who needs trust ? Do I need trust, or is it the need of the body ?
- Who needs nourishment ? Do I need, or it is the need of the body ?
- Who needs house ? Do I need house, or it is the need of the body ?

The answer is I need trust, respect, happiness, whereas body needs food, clothes, and physical facilities.

Fundamental difference between the needs of I and the needs 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, happiness, respect, trust.

So we can say :

- ☞ 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.

8.7 Activities In The Self

- ☛ Thinking
- ☛ Believing
- ☛ Speaking
- ☛ Feeling
- ☛ Understanding
- ☛ Desiring
- ☛ Dreaming
- ☛ Imagining
- ☛ Analyzing

Activities in the Body— But only with the Consent of 'I'

- ☛ Digesting
- ☛ Blood flow
- ☛ Heart-beat
- ☛ Breathing
- ☛ Spurishment

Activities Involving Both The Self (I) And The Body

- ☛ Walking
- ☛ Eating
- ☛ Talking
- ☛ Seeing
- ☛ Listening

We can say that the self (I) is a conscious entity, the body is a material entity, or physico-chemical in nature. In this way human being is thus a co-existence of a conscious self (I) and the material body.

Reality of Today

We know very well the reality of life. Nothing is permanent, everything is transitory. This world is an illusion. But in the mundane materialistic pursuits greater importance is given to the outer cover of Sarira (physical beauty) and not to the Atman who is the inner dweller. The former is temporary while the latter is permanent. As regards knowledge of the self, it is more difficult and subtle as there is no distinction between Subject and Object.

We all want to live. I want to live. I am the one that wants to live (that is why I is called *jivata*). The body is my instrument, but this instrument work only with the consent of I. Self (I) the one who takes decisions and the body acts or follow the decision taken by I.

Activities involving both I and the body are those where a conscious effort from I and an activity in the Body, both are involved. Such activities generally involve our sense organs ; or our work organs which are conducted by I on the body.

So we can say after study body and (I) self perform their task with each other.

The human body in religious and philosophical context

Conventionally, definitions of the term *human body* treat the term as synonymous with *physical body* and *material body*. However, human beings define themselves not just in biological terms, but also in social, spiritual, and religious terms. It is not unusual, therefore, that the term "human body" sometimes may take on broader meanings than defined above. One concept is that humans have not only a physical body with physical senses, but also an immaterial or spiritual body with spiritual senses. This spiritual body is considered to mirror the appearance of the physical body, but also exists after the death of the material form. An example of such is found in the Bible :

"It is seen a physical body, but it is ruled a spiritual body, if there is a physical body, there is also a spiritual body"

In philosophical and spiritual terms, the term *human body* is often used in context of "mind-body unity" or "mind-body duality," in order to convey a separation between physical desires and spiritual aspirations, or as reflected in philosophy, the "mind-body problem."

One view of the chakras

The *chakras* are identified in ancient Indian philosophies, and many others as well, as systemic vortices of energy aligned in an ascending column from the base of the spine to the top of the head. In New Age practices, each *chakra* is often associated with a certain color. In various traditions, *chakras* are associated with multiple physiological functions, aspects of consciousness, and other distinguishing characteristics. They are often visualized as lotuses with a different number of petals in every *chakra*.



The chakras are thought to vitalize the physical body and to be associated with interactions of a physical, emotional, and mental nature. They are considered loci of life energy or prana, also called shakti, qi.

The seven principal chakras are said by some to reflect how the unified consciousness of humanity (the immortal human being or the soul), is divided to manage different aspects of earthly life (body/instinct/vital energy/deeper emotions / communication / having an overview of life/contact to God). The chakras are placed at differing levels of spiritual subtlety, with Sahasrara at the top being concerned with pure consciousness, and Muladhara at the bottom being concerned with matter, which is seen simply as crucified consciousness.

8.8 Seer, Doer & Enjoyer

"The man who acts, dedicating all his actions to God and abandoning all attachment, is untouched by sin as a lotus is untouched by water."

The self is the doer - It is karta.(act)

The self is the seer - It is the sakshi,(witness)

Seer is the self (capital I). Sees in the world (prakriti-nature). Seer is full of bliss, awareness. Seer is self luminous (self aware). Seer is the truth, Seer is sakshi- witness.

The self is the enjoyer. The self is the bhokta. (acceptance, enjoyer)

The self represents all the three aspects as above in the form of consciousness. Based on the scriptures, if an action is done with the resolve that "I am the doer" then it binds that person, and attachment of an object is the starting point of suffering.



I am the seer, doer, and enjoyer and body is an instrument. We all want to live. I want to live. I am the one that wants to live (that is why *I* is called *jivānā*). The body is my instruments. I am the one who takes decisions and the body acts accordingly.

Let's take an example. When eating, we can see that it involves both, you as well as your body. You decide to eat and pass on the information to body. Thus the food is picked, chewed and then swallowed. So we can say that it is the self (I) that chooses to eat and makes a choice of what to eat and how much to eat.

I am the 'seer'. When we are watching a scenery or when we are thinking or contemplating, we are engaged in the activities of 'seeing' or understanding.

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 take my hands into my pocket, and take out the camera and capture that picture. Because I want to fulfill my desire that is why I capture that picture, so with the help of body I fulfill my desire. Firstly I am the seer than I am the doer of scenery. Then I use my body as an instrument to enjoy the scenery forever.

☞ I am the seer, doer and enjoyer. Body is an instrument.

☞ I am the seer. I am the one that sees, and understands. I sometimes use the body as an aid to see. 'Seeing' here means 'understanding'. Seer is also called *datta*.

☞ I am the doer. I am the one that decides for doing things. Decisions, choices are continuously being made in me. Sometimes, I may express these decisions via the body. Doer is also called *Karta*.

☞ I am the enjoyer of all that is done. Enjoyer is also called *Bhokta*.

Harmony in Words - Understanding
 Harmony in the Human Being

Descriptive Type Questions

1. What is self (Ātmān) ?
2. How self is different from body, mind and intellect ?
3. How can you say human body is being more just than a body ?

(UPSC, 27th Nov. 2009-10)

4. What are the needs of self (Ātma) and the needs of body ?
5. "I am the seer, doer and enjoyer. The body is my instrument"-explain.

6. Is it possible that body do any work without the consent of (i) you or to explain ?
7. Are the activities in 'I' continuous or temporary ? Justify your answer.
8. What do you mean by mind and intellect ?
9. Write a short note on :
 - (i) *Beātina Gṛantha*
 - (ii) *Vishnu Gṛantha*
 - (iii) *Rudra Gṛantha*
 - (iv) *Chāṅkhya Gṛantha*
10. Explain "Human body in religious and philosophical context".

Understanding the Characteristics and Activities of 'I' and Harmony In 'I'

9

LEARNING OBJECTIVES

After studying this chapter you will be able to understand



- 1 Understanding Myself
- 2 Identifying a self 'I' and how to establish Harmony at various levels
- 3 Implication, Discrimination and Self-Analysis
- 4 Problem of unity
- 5 Ethics of the problem
- 6 Review Questions

9.1 Understanding Myself

We saw in the previous chapter that the human being is co-existence of self (T) and Body. We studied about needs and activities of the self and the Body. We also saw that the Body is my instrument and I am the user, doer and enjoyer. I am continuously active to fulfill my needs for happiness. Now we will study more closely about the activities in the self and the state of Harmony in the self. The other thing that we discuss about family harmony and the role of "self".

9.2 Why should I Study Myself

This question come to your mind when you read this chapter at first. We know about all very well but never try to understand about himself / herself. If we want to live our life peacefully there is a need that we explore into this :



Some questions that you try to ask to yourself then you able to understand :

- ☛ What am I like ?
- ☛ What are the activities in 'me' ?
- ☛ What is my ultimate goal in my life ?
- ☛ How can I achieve it ?
- ☛ Why do I have problems ?
- ☛ In what manner I am able to come out of these problems ?
- ☛ Why so many times I am upset, frustrated, Full of anger Depressed ? Why do I get scared ?
- ☛ What the thing that I want to achieve ?
- ☛ What is the ultimate truth ?
- ☛ What are happiness and unhappiness and how it is caused ?
- ☛ If I follow the path of truth I always happy ?
- ☛ Beside of always happy is of me or of body ?

Would you like to find out the answers of these questions if yes then we start our journey ?

Knowing our selves better helps us in the following ways :

1. Self (T) is the basis of everything we do. All the desires and expectations we have : be it to be famous, get marks, get a good job, having good relationship in family, or wanting to eat delicious food or sweets, want to go to action movie, want to go to hill station, it is all there in T. Hence, it is important to understand these desires, thoughts, and activities in T, so that we know whether they are right!
2. Introspection or studying ourselves helps us have more clarity about how we are within.
3. Self study also helps us to become self confident and establish a good harmony between the self and Body.
4. Self study enables us to know our weaknesses and how to remove.
5. Self study is the only way to achieve each and everything what you want in your life.



Harmony in Yourself - Understanding Harmony in the Human Body

Activities in Self (T)

	Power	Activity
Self T	1. _____	1. _____ Natural
	2. _____	2. _____ Acceptance
	3. Desire (Ichchha)	3. Imaging (Chित्रना)
	4. Thought (Vichara)	4. Analyzing (Valesana)
	5. Expectation (Asa)	5. Selecting/Tasting* (Chayana/Avasana)
	↓	
	Information Exchange	
		↓
		Body

9.3 Activities in the Self (I)

Through the day all of us engaged in a variety of activities, and that is why we attach to earth, activities like playing, eating, sleeping, studying etc. If we were asked to precisely answer the questions 'what are the activities taking place in you?' we may feel a bit lost. Perhaps you have not paid attention to it, or perhaps, you have tried to, but have not been able to make much progress. We saw so many people those who are busy through out the day without any prior plan, and never be successful in their life. That is why there is a need to understand the activities in T (SELF). There is an information exchange between Body and T. Without the consent of T body can't do anything else.

9.4 Harmony in Self 'I'-Harmony Role in Our Life

9.4.1 Harmony

Harmony of the self is of paramount importance for effectively channelizing the individual's efforts and energies in an efficient and laudable manner in any

situation and environment. Do not fall prey to materialistic temptations and allurement offered by unrighteous people as these hamper the entire society at large. The focus is on achieving self harmony by the individuals themselves so that one remains blissful less and less under trying and tough circumstances. Swami says "If there was harmony, there wouldn't be a need for such lectures. How we establish Harmony-Harmony cannot be



established by giving lectures and passing resolutions, this we can see from our own experience. After World War II, President Wilson passed a 14 point resolution. When Holy Mother Sri Sarada Devi was told about this, she said that it would be nice if these things were said from the heart and not only from the mouth.

We will see how harmony can be established. This is the age of an information explosion. Technology is advancing and there is the Internet. It seems that information is progressing at the rate of Geometric Progression, whereas wisdom is progressing at the rate of Arithmetic Progression. So a basic contradiction exists - unless we grow in wisdom, this problem will exist.

Unless there is wisdom and people are mature in their thinking, and at the same time, ready to sacrifice, there cannot be harmony. People are different. This difference cannot be eliminated. People are different in so many aspects - food habits, dress, thinking, etc. Think of India. So many differences in languages even. So, people communicate in English.

Variety

Should we try to eliminate it? No. For variety is the spice of life. Otherwise, everything will be monotonous. Rather, we should encourage variety. Then, the aptitudes and power of men are so different. By power is meant not only physical power, but the power of assimilation, appreciation, digestion, intelligence, etc. Now the challenge is : How to accept these differences and how to establish harmony at different levels of the individual, family, country? Usually, by harmony we think of a group. But what about the individual's freedom? For an individual's growth, liberty is necessary. But a limit to this liberty is necessary too. With rights, duties should also be accepted. Our rights are based on others' duties. Similarly, our duties should cater to others' rights. There is Darwin's theory which says that there is the survival of the fittest. This is O.K. at the physical level, not at the intellectual level. In Sanskrit, there is a term - *matsya nyaya* - translated it means the laws or the ways of the fish. Big fish eating small fish. At the human level this translates to anarchy.

Swami Vivekananda said that if you appoint one teacher for an intelligent boy, you should appoint seven teachers for an average boy. In this regard, Marx's policy of 'each according to his need' is a good one. Modern society teaches us to be so selfish and competitive. Terms such as "Eat Kac" and "Cut Throat Competition" are commonly used. The Gospel of Selfishness is preached so much that we hardly think of others. Then, how can there be harmony? For harmony, there should be sacrifice. Of what? Selfishness.

There exists conflicts of interests and ideas. At the root of selfishness is an inordinate desire for enjoyments. As Gandhiji said : there is enough in this world for everybody's needs, but not enough for even one person's greed. We have to think in terms of Management of Desire.

9.5 What is Harmony

In an orchestra, different musical instruments are played, but the result is wonderful, with enough room for the differences. We have to learn to live with each other : agreeably, peacefully, happily and with some purpose, i.e., profitably.

Live and let live. This is a negative approach, so not a very high ideal. There is a difference between tolerance and acceptance. Swami Vivekananda preferred acceptance. Tolerance is negative, much lower; very fragile, can break at any moment. For harmony, we have to accept. Unless there is a higher ideal for co-existence, this living together is very fragile. At the same time it is non-productive, if you are not willing to imbibe good points from the other community. Acceptance is imbibing things which we lack and the readiness to give our good points to others.

Both Swami Vivekananda and Rabindranath Tagore had this quality. Ready to give what is best in us to others. And ready to accept what is best in others. When we look around, we see that we are already imbibing things from other cultures, communities, countries. We notice this in the globalisation of taste and food habits; dress; music; games and sports. Yoga and meditation are also becoming accepted global.

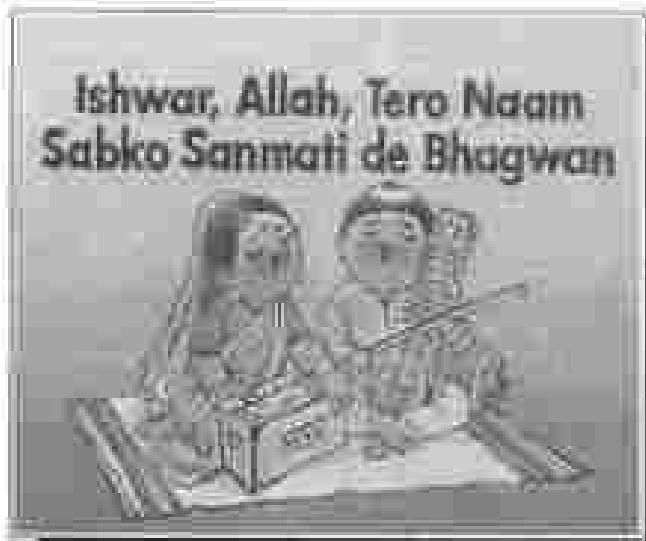
It is easier to establish harmony in physical and cultural fields. More difficult in relationships and ideas.

Think of a family

How difficult it is to establish harmony even within a family. This gives us an idea of the dimension of this problem! At such a micro level too this exists. There cannot be harmony unless there is a spirit of sacrifice, patience, understanding, giving more and receiving less. Because this problem is related to our minds ; it is not at the intellectual level.

Think of communities

Unless there is a sense of sacrifice, there will not be a harmonious solution. The re-unification of East and West Germany was possible as the people in West Germany were willing to sacrifice. Now let us consider religious harmony. Rama, Krishna, Buddha, Jesus - all only preached love and compassion. So why is there so much disharmony amongst religions? Meaning of Islam is shanti, peace.



So, why are there jihad, violence, riots etc. in the name of religion? The reasons are : misunderstanding ; lack of right practice ; self seeking interest. There is the concept of Plurality of Religions. Sri Ramakrishna said : As many faiths, so many paths. He echoed what is mentioned in the Rig Veda : Ekam Sat Vipra Bahuda Vadanti - there is one truth, sages call it by various names. Swami Vivekananda said : I am ready to pray with the Christian in the Church. There is the seemingly incompatibility of worshipping God with form and a formless God. Sri Ramakrishna gave an example of water, ice and water vapour. The same substance - H₂O - appears as a gas, liquid and solid.

Some suggest

Let there be one religion. Some others suggest : let there be no religion. This is like saying, if we have a headache, let us cut off the head. Religion, apart from providing Spiritual Truths, has a sociological value also. It brings peace and joy for the people.



How can we really establish harmony - at the levels of the individual, family, community? What should be the philosophical basis? We all are human beings. But this does not work because of the differences. The Indian philosophy is: The same Self is present in all. There is no difference. The only basis of harmony can be our increased awareness of the same Self in all. Or, put in a different way, we all are the children of the same God. Then there cannot be any violence, hatred, jealousy, selfishness. The idea is: I see me in you, and you in me. In the Self, there are no

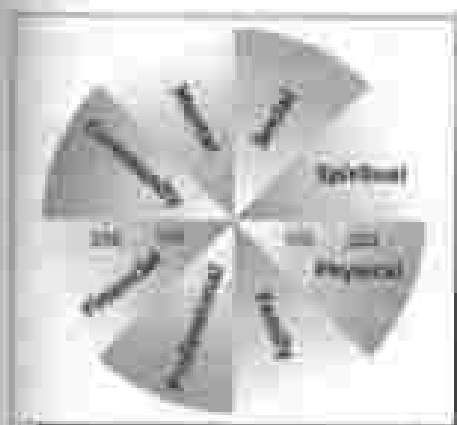
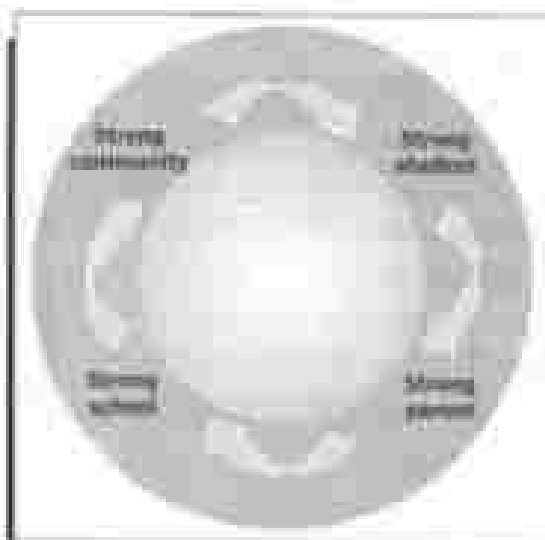
differences of race, sex etc. How to realise that? That is the real challenge. For that, deep thinking, analysis, meditation and deep concentration are necessary. We must analyse ourselves: who are we, who am I, who are you. Ramana Maharshi would lay emphasis on this self enquiry - who am I? The Upanishads say: Know Thyself. This enquiry starts with the question: Who am I? And ends with the knowledge: I am the Self; and others too are the Self.

So, this is the philosophical basis. Initially, we have to understand these at the intellectual level. Swami Vivekananda also said that there are various things amongst which harmony is possible: East and West: Past and Present: Science and Religion. All these and others can be Harmonious. At our personal level, there are three levels: physical, mental, spiritual. Harmony should be established in all these three levels. Usually, what we say, we do not always do; what we think, we do not always say; and so on. Our speech, thoughts, actions contradict each other. There is contradiction both at the intra-level and amongst the three levels. Unless we harmonise these, there cannot be an integrated personality. Unless we can establish harmony in our own self, we cannot establish it outside. This disharmony will reflect in our actions with our family, friends etc. This is at the micro level. The same we should try at the macro level. As Swami Vivekananda said: Be and Make. Try to establish harmony in ourselves and try to help others.

Introspection, Discrimination and Self-Analysis

In his opening remarks on the subject, Introspection, Discrimination and Self-Analysis, Swami noted that for any civilised man the important thing is

Freedom from the senses, not freedom of the senses ; that self-restraint, not indiscriminate enjoyment, marks the difference between a civilized and an uncivilized man ; that civilization is not possible without self-restraint of sense enjoyments by individuals of a society. He noted that the downfalls of many great civilizations were largely preceded by moral and physical weakness, as these societies engaged in indiscriminate pursuit of sensual enjoyment.



Swami said the higher purpose of life is getting knowledge, wisdom, peace and joy ; finally, attaining truth and true freedom. The three things necessary to channel the energy and to practice the restraint necessary to fulfill this higher purpose are introspection, discrimination and self-analysis. These three can be applied to various aspects of our personalities and existence : our physical, intellectual, mental, moral and spiritual lives.

As examples of how we consciously or unconsciously practice introspection, discrimination and self-analysis in daily life, he said we practice : Introspection, when personal tragedy strikes and we wonder of the purpose of life ; Discrimination, at the marketplace, balancing what we would like with what we can afford ; and Self-analysis, when we decide to control our temper. In illustrating these concepts for better understanding, the swami noted that introspection is more than mere observation, since analysis of thoughts, feelings and motives regarding one's body, mind, existence, family, friends, work and environment are necessary. Our thoughts are at conscious.

sub-conscious and supra-conscious levels of the mind; with our conscious thoughts just the tip of the iceberg. We must become aware of the depth of the mind and our thoughts; some beautiful, some hideous, through introspection.

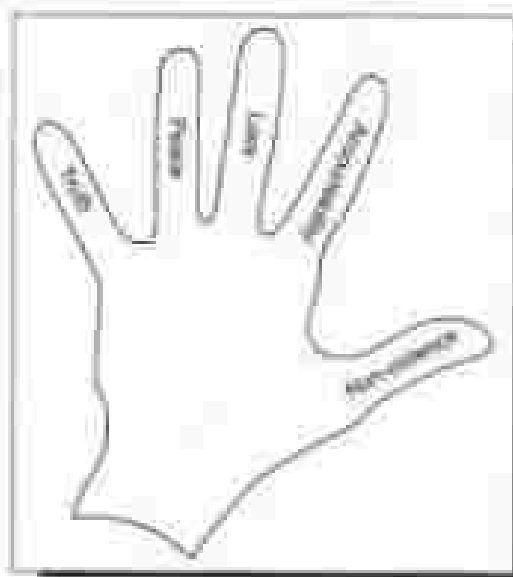
Ordinary purposes for introspection are : to become aware of the present condition of our minds ; to become are of the mind's strengths and weaknesses ; it's dark and light sides. This awareness is necessary to cleanse

our thoughts, feelings and motives for peace and joy. Another ordinary purpose of introspection is to establish harmony between body, mind, speech and action. In establishing this harmony we find disharmony at various levels of existence : mind, body, family, work, etc., and a higher type of introspection is needed. And what is this higher type of introspection ?

"First of all, who am I ? To enquire as to the serious questions related to our life. Very important questions relevant for our own existence. Who am I ? Am I just this body and mind ? What is my real nature ? How can I realize my real nature ? What was my state

before my birth ? And what will happen to me after death ? Is there is a Self ? Does it continue to exist even after death ? What is rebirth ? Who is reborn ? What is freedom ? I mean spiritual freedom. What is the purpose of this life ? Is it just to earn money ? To lead a comfortable life with family and friends ? How am I connected with my friends and family ? What is the basis of our relationship ? Is there anything permanent in these relationships ? What purpose is fulfilled by these relationships ? What is this universe ? What is the basis of this universe ? What is God ? How am I connected with God ? How can I get eternal peace and joy and strength and knowledge ?"

The purpose of this higher type of introspection is to solve the problems of life and death; of pain and suffering ; of finding Eternal Life" said the swami. "Higher discrimination is understanding the difference between Self and non-self, the real and the unreal, of truth and falsehood ; the difference between Brahman and maya."



"First, I said to understand the difference," he continued. "Then to understand that all goodness, holiness, joy, peace, wisdom and freedom flow from the Self. And suffering, peacelessness, ignorance, bondage flow from the non-Self. Now in our present condition the Self and the non-self have been mixed up within us. Subject and object, God and maya are mixed up. An example of this is when it is said, that the hot water burnt his hand. When we make this statement, actually what burnt the hand? Has the water burnt it or the heat which is in that water? We have Self and non-self mixed up in our existence. In us, the Self, the real thing, is our soul; and the non-self are the other things - body, mind, intelligence, senses. Now the Self and non-self, coexist in our being."

"Naturally to practice this higher type of discrimination, we have to understand the difference between the Self and non-self, eternal and non-eternal, temporary and permanent, Brahman and maya.

We must try to understand and practise it accordingly. Once Sri Ramakrishna was visiting Calcutta with his nephew Hriday in a horse carriage. Then it was British India and Hriday drew Sri Ramakrishna's attention of to a magnificent palace where the British Governor General live. 'Oh, uncle see what a magnificent palace this is.' When Sri Ramakrishna looked at it, he told Hriday that building was just bricks upon bricks, nothing more than that. So at the back of every beautiful edifice or garment, either there is steel or there are bricks or there is cotton." "So Ramakrishna taught discrimination about money by saying that one should not hanker too much after earning money, because after all, one should know the purpose of earning money. What does money do? Well, it helps you to get the basic necessities of life for yourself and your family, but money cannot give peace. You cannot purchase peace and you cannot realize God with the help of money. Money cannot help you in realising God, in realising the Self. So you should know the limitations of money." "Then how temporary and fragile is name and fame. The same person who praises me today, will criticise me tomorrow. I am always amused to read reports in newspapers about the



performance of a player. Suppose a player plays very well : soccer or cricket or baseball : the newspaper reporter is full of praise for that player. But the next day if the player plays badly, then that same newspaper is full of criticism. So you see, the same newspaper and the same sports journalist. So fragile and short lived is this type of name and fame."

"Sri Ramakrishna said in the Gopri again and again : try to discriminate that only the magician is real, and not his magic. His magic is unreal. So don't be charmed by the magic of the magician. Don't be overwhelmed, moved ; don't be cheated by the magic of the magician. He gives as one example : a magician appeared before a king and wanted to perform. The king agreed. The next moment, everyone saw, including the king, that a person in the dress of a soldier with weapons appeared on horseback. Of course this was just magic. Now, that king belonged to a class of Jnanis, a follower of the path of Jnana, or knowledge. So he started discriminating. After all what is the truth in it. What is the real thing in this performance. Is this horse true ? No. Are these weapons true ? No. Is the dress of the soldier true ? No. And when he started discriminating in this way, finally he saw only the magician standing there, and all else had vanished. All his magic vanished. So Sri Ramakrishna remarked that only Brahman is true. Brahman is the magician. All these manifestation of God as the universe, these are all his magic. All this splendour, the universe with all its attractions is but the magic of the magician. And these are all short lived, temporary, non eternal and non permanent. So don't be moved, don't be cheated, don't be overwhelmed, don't be misguided by these manifestations, by this magic of that greatest magician, God. This is how to discriminate, as Sri Ramakrishna taught."

"Then there is another type of discrimination : regarding our agency. The discrimination that - O God, you are the doer, I do and you make me do. You are the doer, I am the agent. You are the operator, I am the machine. You are the idweller, I am the house. You are the charioteer, I am the chariot. Then who is the real doer ? It is God who is the real doer. I am just the instrument. This is another very, very important aspect of discrimination."

9.6 Problem of Today

We shall now look into what the problem today is the problem of unhappiness, of stress, of discontent we feel –and what its possible causes are ?

Expectations Set on the Basis of Sensation

In the example of the car in the earlier section, suppose you had seen the car, and not associated it with "greatness" : rather, you only liked the way it 'looked' -then this is based on the sensation. That is, the look alone of the car, the 'taste' of the car is what is appealing, and there is no notion of greatness associated with it as in the previous case. This is an example of 'expectation being set on the basis of sensation'.

"Always live a complete harmony of thought, word and deed. Always aim at purifying your thoughts and everything will be well."

—Mahatma Gandhi

9.7 Effects of the Problems

When we think a lot to achieve something, but not successful then it is the starting of problems. We have desires, thoughts and expectations largely set by pre-conditionings or sensations. Think of your state of mind about a month before your

examinations. You have to study, but you feel lethargic about it. You would rather go watch a movie with your friends. Even as you sit down and try to study, you start thinking about the movie and keep getting disturbed. On the contrary, had you gone to the movie, you would have been thinking about your studies all the time, and hence felt guilty. This happens to us most of the time. Each one of us is faced with such conflicting tendencies, and we face these through the day : it is conflicts that leads to stress and unhappiness in us.

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1. Why understanding oneself important ? Elaborate with example.
2. What is the problem of today & how we come out of it ?
3. Introspection is the solution to such problem. Are you agree or not ? Explain.
4. Why there is a need of harmony in self ? & how to establish as various levels ?
5. Are the activities in 'I' continuous or temporary ? Justify your answer.
6. "The problem today is that the desires, thoughts and expectations are largely set by pre-conditionings or sensations" – examine the statement.
7. How do realisation & understanding lead to definitions of human conduct ?
8. Why is it important to study yourself ? How does it help in your day to day life ?

Understanding The Harmony Of 'I' With Body

10

LEARNING OBJECTIVES



After studying this chapter you will be able to understand

- ☐ Harmony of 'I' with Body
- ☐ Samsin
- ☐ Samsiva
- ☐ Meaning of Hospitality

10.1 Harmony Of 'I' With 'Body'

Our Body – A Self-Organized Unit

The human body is a self-organized and highly sophisticated mechanism. We observe that the Body is made up of several organs and glands and the different parts of the Body keep working in a close coordination. The heart keeps pumping blood throughout; the lungs keep contracting and expanding. All the activities keeps the body fit for the use of T (jivana) so that T (jivana) and the Body may work in synergy as human being.



Let us understand the silent aspects of this harmony between T and the Body.

- ☛ The body acts according to the needs of T.
- ☛ There is Harmony among the parts of body.
- ☛ What our Body follow only by the permission of T.
- ☛ We shall observe that there is a strong coupling between T and the Body. If I am in disharmony, say in anger or stress or despair, it immediately starts affecting the Body adversely.
- ☛ There are many diseases of the Body that are caused or accentuated due to disharmony in T. These are called psychosomatic diseases, such as asthma, allergies, migraine, diabetes, hypertension etc. On the other hand, when there is a strong disturbance in the Body manifesting in the form of severe pain, it distracts T from its normal functions.
- ☛ We can observe that where is Sanyama, health can be ensured and if Sanyama is not there, a good health can also be lost.
- ☛ Harmony of T with Body is important for good health. They are useless for each other if there is no harmony.
- ☛ Human being is co-existent of the self (T) and body. There is exchange of information between T and the body. T is sentient entity while the body is material entity.
- ☛ I have the feeling of Sanyama for the Body and the Body has Svasthya. Sanyama is basic to Svasthya.
- ☛ Sanyama is the feeling of responsibility in the Self to ensure the well-being, protection and light utilization of the Body. Svasthya has two elements, one that the Body acts according to self, and secondly, there is harmony between the parts of the Body.

- ☛ The need for physical facilities for nurture, protection and right utilization of the Body is limited.
- ☛ When we evaluate our state today, we find that we are not quite responsible towards taking care of the Body today. We tend to go for medication in place of ensuring the health of the Body. Even the air, water, food, etc. that we consume are no more fully suited to health.
- ☛ We need to understand and live with Sanyama to ensure health.
- ☛ Clarity of the needs of the Body, paves way towards ensuring prosperity.

It is clear from the Bible that man is composed of three distinct parts : spirit, soul, and body. It is true that the ordinary concept, even among Christians, is that human beings are composed of two parts—*soul* and *body*. According to this concept, the body is the part of man which can be seen, and the soul is the part which is unseen. This is a purely natural concept and is not the revelation of God. While the Bible agrees Man claims that the terms "soul" and "spirit" are interchangeable, the Bible never confuses the two as though they were the same. Not only are these terms different : their very natures are different from each other.

10.2 Sanyam-Self Control

When one accepts five vows (vrat), observes five carefulnesses (samiti), discards one's passions (kashay), controls one's mind, speech and actions and conquers the five senses, restraint (Sanyam) is demonstrated. Self-control is the control of the mind and its desires, urges, emotions and delusions. It is controlling the outgoing tendencies of the mind and the senses and bringing them back to our Self within. Self-control is the key to success in any field of life and it is an indispensable necessity for Self-realization, the goal of spiritual quest. Self-control is the message of the sages and saints. It is the exhortation of the scriptures and traditions; the foundation of all yogas and the very essence of all spiritual activities and disciplines.



In his *Vivekachudamani* Sri Shankaracharya says : The mental sheath is the (sacrificial) fire, which, fed with the fuel of numerous desires by the five sense organs, which serve as priests, and set ablaze by the sense-objects, which act as the stream of oblations, brings about this phenomenal universe. This is no ignorance (*avidya*) outside the mind. The mind alone is *avidya*, the cause of the bondage of transmigration. When that is destroyed, all else is destroyed, and when it is manifested, everything else is manifested.

10.2.1 Unruly Mind

An unruly mind is our worst enemy. It is the root cause of turmoil and mental sickness. Bringing the mind under control is the only way to inner peace and tranquility. Control of this mind is the highest yoga and the most vital aspect of yoga practice. All spiritual practices such as prayer, meditation, japa and pilgrimage lead to control of the mind. Sri Krishna says in his last message :

Charity, the performance of one's duty, the observance of vows, general and particular, the hearing of the scriptures, meritorious acts and all other works—all these culminate in the control of the mind. The control of the mind is the highest Yoga.

Say, of what use are charity and the rest to one whose mind is controlled and pacified? Of what use, again, are this charity and the rest to one whose mind is restless or lapsing into dullness?



10.2.2 The View against Self-control

There is a view upheld by a school of thought that any form of self-control is repressive, inhibitive and reactive. It creates neurosis, depression and fantasies that make a person experience so-called spiritual emotions and ecstasies. According to this view, a person's desire to renounce the world and worldly pleasures is often caused by the repression of his sense urges. This view holds that self-control obstructs spontaneity, brings personality disorders and forces a person to lead a fake life. Cravings for sense enjoyment are natural and normal ; when they are repressed, they go underground and create heightened

desire for the objects craved, making such objects appear more real and alluring than they actually are. Self-control nurtures pecunious and is a practice of gradual suicide. Self-expression, not self-control, stands for freedom, authenticity and spontaneity.

The Bhagavad Gita says, 'He who is able to withstand the force of lust and anger even before he quit the body-he is a yogi, he is a happy man. Those who are free from lust and anger, who have subdued their minds and realized the Self-those samyakt, both here and hereafter, attain freedom in Brahman.'

Practice of self-control is most purifying because self-control transforms the quality of our mind. By controlling his crims and raw impulses and emotions, a human individual develops reason and by controlling reason, he develops intuition, which is the purified form of reason. Self-control is the mark of a pure mind. It is this purity of mind that distinguishes a saint from a worldly person. While a worldly person is guided by instincts of self-love and self-preservation, a saint finds his connection with the entire universe and is guided by the spirit of self-sacrifice for the good of others. Self-control is asserting our higher Self over our lower self. Life is a rebellion against the laws of nature. Submission to them would leave us at the mercy of the whims of our mind. Such submission is natural for an animal, but not for a human being.

10.2.3 Self-control in Behaviour Analysis

Self-control is directly related to the pressure you face.

1. Good Pressure

When you are in a competitive yet non-judge mental and non-prejudicial environment, you want to be like those around you. You become motivated and inspired and gain self-control.

2. Bad Pressure

When you are in a judge mental and prejudicial environment and there is no competition you become depressed and unmotivated. You lose self-control.



3. No Pressure

When you are free and there is no competition, you do what you feel. Your self-control is based on how you feel and since there is no one to compare yourself to, you may be less motivated or more motivated depending on the urgency of whatever you are doing.

10.2.4 "Environment and Schooling"-Self control

The environment plays a significant role in the development of self control in children. It is known that there is a positive correlation between age and self-control. For example, in school children are taught that they can not have any toy that they want to play with and that they must share. They must ask politely for anything that they want and may not hit other people or be mean in order to get something. Also, they may not go to recess whenever they want to. They are taught that if they work hard in their classes they will be able to go to recess. This is teaching the children delay of gratification in a very effective manner. Home also plays a role, due to parents and siblings, as parents teach their children about self-control due to modelling, other examples through allowance they might be given a certain amount is given to them and they learn to conserve the money. Siblings teach each other about self-control watching each other and what the result of the actions.

10.2.5 Different Types of Restraint

There are seven as follow :

1. Initiation (Samayik).
2. Graduation (Chedopasthan).
3. Purification through service (Parthar vibudhdhi).
4. Self-restraint with subtle flickering greed (Sukshma sanpraya).
5. Perfect conduct (Yathakhyat charitra).
6. Partial restraint/partial nonrestraint (Sanyamasanyam).
7. Nonrestraint (Asanyam).

10.2.6 Yoga and Self-control

According to the Yoga system, there is no yoga without self-control and such self-control must be forcible. The logic of the Yoga way says that the mind is

material and its conditioning of impurities are mechanical. It is most difficult to know the nature, depth and extent of these impurities. All we know is that the mind is restless and that restlessness is manifesting itself in our restless body movement, awareness of breath and changes in biochemistry. This restlessness is more than disturbing thought. Thoughts when repeated become ingrained and turn into deep-seated habits and tendencies. These do not go a way by themselves. Passage of time and change of environment are of no help. Old age cannot lessen their fury and distance cannot obliterate them. Habits and tendencies are to be overcome by cultivating counter-thoughts and habits of tranquility, and for that purpose we must hasten our steps. The reason for hastening is clear. Life is short and full of distractions; much of it is spent in sleep and daydreams. Hence control of the mind must be effortful and forcible, and to that end the Yoga system prescribes an eightfold practice :



Harmony in Myself - Understanding Personality in the Human Being

1. **Yama.** Five restraints : non-killing, truthfulness, non-stealing, continence and non-receiving of gifts.
2. **Niyama.** Five observances : internal and external purification, contentment, mortification, study and worship of God. (Internal purification is obtained through having friendship for all, being merciful towards those that are miserable, being happy with those that are happy, and being indifferent to the wicked.)
3. **Asana.** Posture that is firm and pleasant.
4. **Pranayama.** Control of the motion of exhalation and inhalation. (Controlling the breath is the easiest way of getting control of prana or the cosmic energy.)

5. **Pratyahara.** Drawing in of the organs. (Preventing the organs from taking the forms of external objects, and making them remain one with the mind stuff.)
6. **Dharana.** Concentration, or holding the mind to some particular object.
7. **Dhyana.** Meditation, or an unbroken flow of knowledge about that object.
8. **Samadhi.** Complete absorption in meditation. (The state of meditation when the form is given up and only the internal sensations, or the meaning, is perceived.)

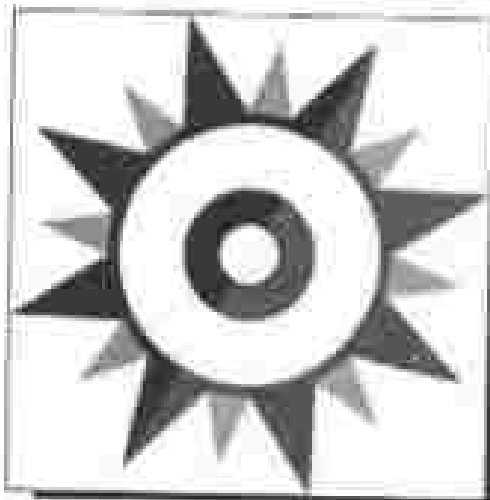
The first five are external practices, the last three internal ones.

10.2.7 Types of Control

Violent Control

The first of them is done by blockading the knowledge-organs such as the eye, ear, etc. and the action-organs such as the larynx, hands, etc. at their respective

seats by force. A deluded man, by this instance wrongly thinks that in this manner he shall control the mind also. But the mind cannot be controlled in that way, since its centre—the locus-like heart is impossible to control. Therefore gradual control is justified.



Gradual Control

The means to gradual control are the study of the knowledge of the Self and others. The science of the Self gives rise to the conviction of the unreality of all knowable things and for the Knower as the self-evident Reality. Having

been convinced thus, the mind finds [that] knowable things that are within its purview are useless, and realizes that the Knower, although a useful thing (Reality), is beyond its grasp and dissolves of its own, like fire without fuel.

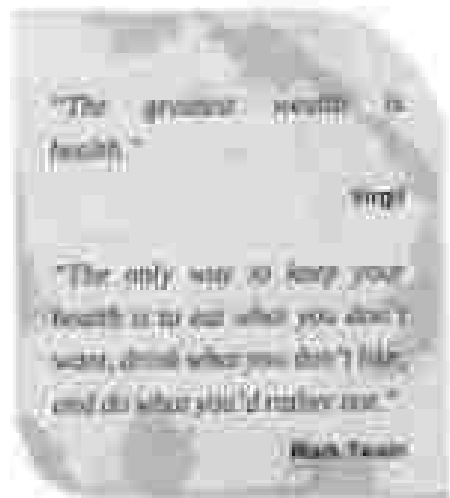
10.3 Swasthya-Health

Health is the general condition of a person in all aspects. It is also a level of functional and/or metabolic efficiency of an organism, often implicitly human.

Swasthya refers to welfare. Health is the real wealth which includes physical as well as mental well-being. Physical health care is important because only with a healthy body you can attempt to your dreams, aspirations and vision. For achieving the four-fold pursuit of righteousness (dharma), wealth (artha), desire (kama) and moksha (liberation), health is vital.

At the time of the creation of the World Health Organization (WHO), in 1948, health was defined as being "a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity". In 1986, the WHO, in the Ottawa Charter for Health Promotion, said that health is "a resource for everyday life, not the objective of living. Health is a positive concept emphasising social and personal resources, as well as physical capacities."

The English word "health" comes from the Old English word hale, meaning "wholeness, a being whole, sound or well.". Hale comes from the Proto-Indo-European root kalto, meaning "whole, uninjured, of good omen".

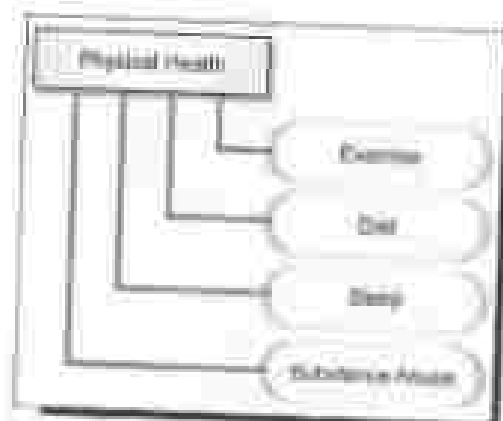


10.3.1 Two Aspects To Health

Most people accept that health can be divided into two broad aspects - physical and mental health.

Physical Health

For humans, physical health means a good body health, which is healthy because of regular physical activity (exercise), good nutrition, and adequate rest. As a country's or region's people experience improved nutrition, health care, standards of living



and quality of life, their height and weight generally increase. In fact, most people, when asked for a definition of health talk about physical health. Physical health relates to anything concerning our bodies as physical entities. Physical health has been the basis for active living campaigns and the many nutrition drives that have swept the industrialized world. People are exposed to so much "physical health" data these days that it is hard to decide what is relevant and what is not.

Another term for physical health is *physical wellbeing*. Physical wellbeing is defined as something a person can achieve by developing all health-related components of his/her lifestyle. Fitness reflects a person's cardiorespiratory endurance, muscular strength, flexibility, and body composition. Other contributors to physical wellbeing may include proper nutrition, bodyweight management, abstaining from drug abuse, avoiding alcohol abuse, responsible sexual behavior (sexual health), hygiene, and getting the right amount of sleep.

Mental Health

Mental health refers to people's cognitive and emotional well-being. A person who enjoys good mental health does not have a mental disorder. According to WHO, mental health is:

"A state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community."

No matter how many definitions people try to come up with regarding mental health, its assessment is still a subjective one.

People have always found it easier to explain what mental illness is, rather than mental health. Most people agree that mental health refers to the

"The secret of health for both mind and body is not to mourn for the past, worry about the future, or anticipate troubles, but to live in the present, moment wisely and earnestly."

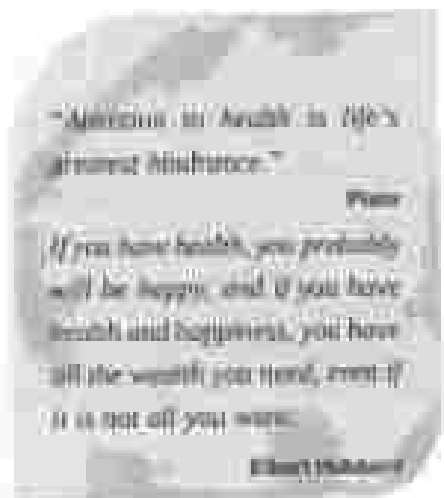
Benjamin Franklin



"absence of mental illness". For some, this definition is not enough. They argue that if you pick 100 people who do not suffer from any mental disorder or illness that could be diagnosed by a psychiatrist, some people within those 100 will be mentally healthier than others. Most people also agree that mental health includes the ability to enjoy life, the ability to bounce back from adversity, the ability to achieve balance (moderation), the ability to be flexible and adapt, the ability to feel safe and secure, and self-actualization (making the best of what you have).

10.3.2 Determinants of Health

The health of individual people and their communities are affected by a wide range of contributory factors. People's good or bad health is determined by their environment and situations - what is happening and what has happened to them, says WHO. WHO says that the



History to spread - Understanding History in the Human Being

following factors probably have a bigger impact on our health than access and use of health care services :

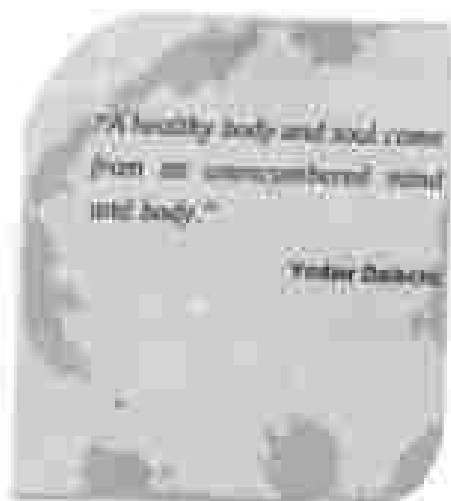
- ☛ Where we live
- ☛ The state of our environment
- ☛ Genetics
- ☛ Our income
- ☛ Our education level
- ☛ Our relationship with friends and family

WHO says the main determinants to health are :

- ☛ Our economy and society ("The social and economic environment")
- ☛ Where we live, what is physically around us ("The physical environment")
- ☛ What we are and what we do ("The person's individual characteristics and behaviours")

As our good health depends on the context of our lives, praising or criticizing people for their good or bad health is wrong. Most of the factors that contribute towards our good or bad health are out of our control.

10.3.3 Results of WHO Research



Socio-economic Status

The higher a person's socio-economic status is, the more likely he/she is to enjoy good health. The link is a clear one. Socio-economic status affects all members of the family, including newborn babies. An Australian study found that women of lower socio-economic status are less likely to breastfeed their newborn babies — a factor which will have an impact on the health of the baby just as he/she enters the world. A South Korean study revealed a clear link between low socio-economic status and heart attack and stroke risk.

Nature does require the time of preservation, which preserve. (For just we cannot my broken, mortal mind give my mortality to.)

William Shakespeare

Education

People with lower levels of education generally have a higher risk of experiencing poorer health. Their levels of stress will most likely be higher, compared to people with higher academic qualifications. A person with a high level of education will probably have higher self-esteem. A study carried out by researchers at Northwestern University Feinberg School of Medicine, Chicago, found that elderly people who had a higher level of health literacy were more likely to live longer. Another study from San

Francisco VA Medical Center found that literacy at less than a ninth-grade level almost doubles the five-year risk of mortality among elderly people.

Physical Environment

If your water is clean and safe, the air you breathe is pure, your workplace is healthy, your house is comfortable and safe, you are more likely to enjoy good health compared to somebody whose water supply is not clean and safe, the air he/she breathes is contaminated, the workplace is unhealthy, etc. A study carried out by researchers at Zuyd University, The Netherlands, found that just an hour of sniffing car exhaust fumes induces a stress response in the brain's activity. Another study carried out at Indiana University-Purdue University found that chronic lead poisoning, caused in part by the ingestion of contaminated dirt, affects hundreds of thousands more children in the United States than the acute lead poisoning associated with imported toys or jewelry.

Job Prospects and Employment Conditions

If you have a job, statistics show you are more likely to enjoy better health than people who are unemployed. If you have some control over your working conditions your health will benefit too. A study by researchers at State University of New York at Albany found that workers who lost their job through no fault of their own were twice as likely as continuously employed workers to report over the next 18 months that they developed a new illness, such as high blood pressure, diabetes or heart disease.

Support from People Around You

If you have family support, as well as support from friends and your community your chances of enjoying good health are far greater than somebody who has none of these things. A study carried out at the University of Washington found that strong family support, not peer support, is protective in reducing future suicidal behaviour among young adults when they have experienced depression or have attempted suicide.

Culture

The traditions and customs of a society and how a family responds to them play an important role in people's health. The impact could be either good or bad for health. The tradition of genital mutilation of women has an impact on infection rates and the mental health of millions of girls and women in many countries. A study published in the *Journal of Epidemiology and Community Health* found that when young people dress according to the customs of their own ethnic group, they may be less likely to have mental health problems later in life.

Genetic Inheritance

People's longevity, general health, and propensity to certain diseases are partly determined by their genetic make-up. Researchers from Vrije Universiteit, Holland, the Medical College of Georgia, USA, and Duke University, USA showed that people's genes play a key role in how they respond both biologically and psychologically to stress in their environment.

What we do and how we manage

What we eat, our physical activity, whether or not we smoke or drink or take drugs, and how we cope with stress play an important role on our physical and mental well-being.

Access and use of Health Services

A society that has access and uses good quality health services is more likely to enjoy better health than one that doesn't. For example, developed countries that have universal health care services have longer life expectancies for their people compared to developed countries that don't.

Gender

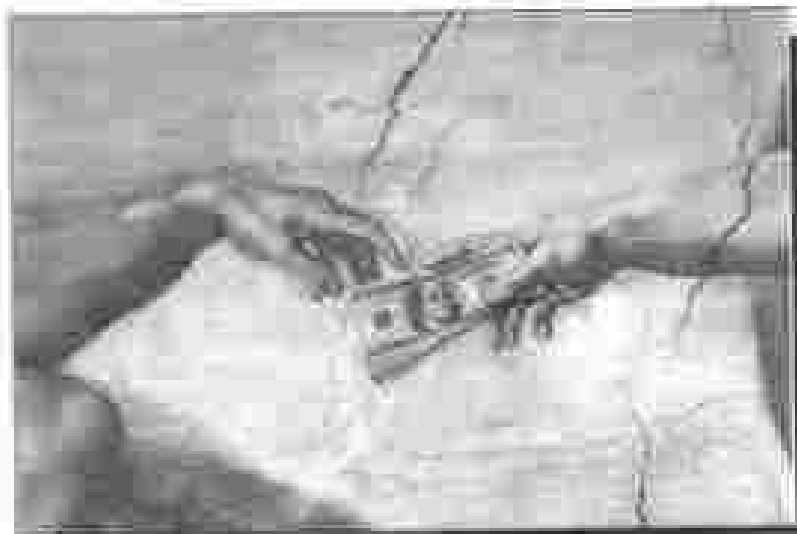
Men and women are susceptible to some different diseases, conditions and physical experiences, which play a role in our general health. For example, childbirth, ovarian cancer/ovarian cancer, and cervical cancer, are experienced only by women, while prostate cancer, testicular cancer are only experienced by men. During wars more men than women tend to be called up to fight, and subsequently become injured or die. Adult women are more likely to be the physical victims of domestic abuse, compared to adult men. In some societies women are not given the same access to education as men - education is a factor that influences health. Many studies have revealed gender disparities in healthcare services, even in developed countries.

10.3.4 What does Swasthya means ?

Swasthya, in Sanskrit, the dead language of India, means self-dependence (swa - your own). Also, embedded in its meaning is health, sound state, comfort and satisfaction. In Hindi, the most widely spoken language of India, it merely means health. In this case, using the Hindi accent, it is pronounced "swasti".

10.4 Meaning of Prosperity

Everyone aims at being prosperous at all times. Every nation wishes to be prosperous and plentiful and takes pride in calling it as developed country. Man strives in much to drive away paucity and march towards sustained prosperity.



The quest for prosperity is as old as humanity. Wealth is essential for achieving sustenance, development and to take care of the social obligation as well. Wealth has to be earned only through deeds of glory. Everyman should to take care of wealth as well as welfare. Wealth should not be blamed for man's irresponsible behavior. A man should not only possess wealth but also enjoy it. He should also help others who are disadvantaged. We all know what prosperity means. To most of us prosperity only means huge wealth accumulation. A person who is rich and famous is prosperous. That's what most of us think. It is not our fault, because we have been made to believe that prosperity is linked only to wealth.

However, before getting into how to achieve prosperity, we should first know what is meant by prosperity. One of my friends is a multi millionaire, however he is chronically ill. He feels very diffident about himself and approaches life meekly. Can we call him prosperous just for the fact that he owns millions of money? Almost all of us will answer a big "NO" to this question. This is proof enough for the fact that money alone does not mean prosperity. Prosperity has many components. Some of them (strictly in order of priority) are good health, peace of mind, optimism, enthusiasm to work, confidence, mutual love for fellow humans and finally money.

Prosperity is a very broad term comprising of all these. Only when one has at least some of all these components, one can claim to be prosperous. This gives a list of various kinds of software available for mind power and happiness. There is software for prosperity as well, that is advertised in this website. This software can be easily downloaded at a very reasonable price. It contains certain frequency recordings at particular beats. When downloads the software, he will be able to listen to these beats clearly. These waves, when heard frequently tend to give utmost optimism levels to the brain helping us to face life confidently.

Prosperity is achieved effectively due the positive energy of these sound waves. We sometimes fall sick or tend to lose our confidence because of the blockages in our brain. These frequencies mainly aim at clearing off these blockages. These, when cleared, frees the brain and gives it enough space to store positive thoughts. The length of our lives does not matter at all. It is how we live, that makes a big difference. People should feel happy to approach us. We should spread happiness where we go. That defines prosperity and it is got by listening to these soothing waves frequently.

As prosperity increases, the quality of life increases proportionately. At the workplace, one tends to exhibit more enthusiasm and energy. He becomes more open minded to learn new things and accepts changes as they come. Accepting change, and knowing that change is the only permanent thing in life, is also prosperity. Once this realization happens, nothing can affect us. Similarly prosperity reduces hatred among people. We learn to love and respect people as they are and we do not expect them to change for us. Our tolerance level increases and we learn to live in co-operation with one another. Money is the final part of prosperity. People who have money are rarely confident. This confidence comes due to prosperity of other factors. Confident people can achieve anything in life. We just have to take the first step to learn to live in prosperity.

10.4.1 Meaning of Life

Where Do We Come From? What Are We? Where Are We Going ?

The meaning of life constitutes a philosophical question concerning the purpose and significance of life or existence in general. This concept can be expressed through a variety of related questions, such as *Why are we here ?*, *What is life all about ?*, and *What is the meaning of it all ?* It has been the subject of much philosophical, scientific, and theological speculation throughout history. There have been a large number of answers to these questions from many different cultural and ideological backgrounds.

The meaning of life is deeply intertwined with the philosophical and religious conceptions of existence, consciousness, and happiness, and touches on many other issues, such as symbolic meaning, ontology, value, purpose, ethics, good and evil, free will, conceptions of God, the existence of God, the soul, and the after life. Scientific contributions are more indirect : by describing the empirical facts about the universe, science provides some context and sets parameters for conversations on related topics. An alternative, human-centric, and not a cosmic/religious approach is the question *"What is the meaning of my life ?"* The

"The meaning of life is yours to define with the dreams you dream, the activities you engage in and the quality of the life you are living."

Bob Ross

value of the question pertaining to the purpose of life may coincide with the achievement of ultimate reality, or a feeling of oneness, or a feeling of oneness.

10.4.2 Prosperity Consciousness

Prosperity Consciousness is a state of mind employed by metaphysicians, to consciously attract a higher level of abundance in their lives. It operates by means of some simple principles of physics. It's been established by nuclear scientists, specifically, elementary particle physicists, that the energy of our universe is subject to our mental expectations of it. It was discovered that in blind tests, that an elementary sub-atomic particle would behave as either a "wave" or as a "particle", depending upon who was doing the test! It was scientific proof that our human minds affect the most basic level of the material universe. The mental expectations of the scientist who performed the test quite clearly determined the actual state of being of the most basic building block of our physical world.

This was a significant realization, which bore out in scientific terms what has been understood in many religious, philosophical, and mystical traditions for centuries. This was that our state of mind, influenced by our faith in "things unseen" could affect outcomes in the world around us. Thus, the power of prayer.

10.4.3 Metaphysics and the Power of Prayer

Prayer is the most classic and instinctive use of this metaphysical influence. Every civilization in history has acknowledged the need for it, simply to keep their lives running. Its instinctive use is evident under conditions of extreme stress, fear or pain. One doesn't think about praying when a situation is desperate, one just does it. We automatically employ a super-conscious state of mind in order to connect with a Higher Power when we pray. Depending upon how completely we believe that this Power can and will assist us, determines how well the prayer will be answered for us. This is faith. The stronger and clearer the faith, the more immediate and dramatic it's answer.

This isn't the forum to debate the relative merits of various perceptions of God, Goddess, Spirit, Allah, etc. In metaphysics, what you call your Higher Power is irrelevant. Metaphysically, you could even conceivably consider it an immanent force (Play the Force 5c with you) which keeps the Universe from

collapsing into chaos. What you expect of it, what you believe it is capable of, and how you believe it feels about you, is relevant indeed. These elements describe your mental attitude about the source of your being and thus, the source of your supply.

10.4.4 Mental Attitudes and Prosperity

Prosperity Consciousness is a term which describes our mental attitudes about prosperity. Someone who practices prosperity consciousness makes an active decision to believe and expect that prosperity is his or hers, right now. They practice creative visualization, repeat affirmations to themselves, and pray, for the specific purpose of changing their minds to accept prosperity coming from a non-material source. Before we all get confused, let me clarify. The non-material source is our mind and what we are able to contact with our mind. This causes manifestation to occur through ordinary, "coincidental" causes. Unexpected income, extraordinary job offers, gifts, etc., are all very common "coincidental" manifestations of prosperity consciousness.

I know just enough about statistical analysis to be dangerous, but it's very obvious that the odds are way against these types of "coincidences" (God, I love that word) happening with the frequency and regularity that they do when someone is practicing prosperity consciousness.

10.4.5 Prosperity, Visualization and Manifestation

There are several terms in popular use, which describe these results. Manifestation is a fun one. What you have visualized or prayed for "manifests" in the physical universe. Demonstration is also widely used to describe your outcome. Treatment is a term used to describe the activities of prosperity consciousness. So, we may treat for a specific manifestation or demonstration.

Prosperity means different things to different people. For one person, it could mean a bank account over a particular amount. For another it could mean owning property. Still another might see it as the opportunity to travel extensively. Someone else may see prosperity as being able to stay home with the kids. It's important that you understand what your definition of prosperity is, since you're bringing it to yourself with your mind.

The simplest method to get clarification on this is to play the "What would I do with a million dollars" game. Explore your answers: be in depth about it. It's



critically important that you do this, because in doing your prosperity treatment, the million dollars isn't important, but what you want to do with it. It is far more relevant, since your treatment is effective based on your real needs and desires, and who among us needs a million small pieces of paper? Personally, I'm buried in paperwork as it is.

10.4.6 Focus on Who's Really Needed

It's quite possible that you will manifest actual income in order to achieve your desire. It doesn't need to be the point of your efforts, however and can often work against you. In my opinion this is due to our cultural obsession with

money. An obsessive mind-set can pretty well cancel out your effectiveness with prosperity, since it contains a built-in attitude that there is never enough, i.e., "you can't have too much, I must have it before it runs out," etc. Obsession contains the seeds of "scarcity consciousness". Few of us wish to treat for having an inadequate supply.

When we can focus clearly on our actual needs and wants, prosperity work



becomes much simpler. If we want that new car, we can visualise driving it, smell that new-car smell and feel the vibration of the road. We can know that the Higher Powers wants this for us, and has determined that we shall have it. We can "embody" (another new term) the reality of ownership of this particular make of car, knowing it and feeling it as our own. This could include walking out to the driveway each morning expecting to see it parked there. We could make plans for the future selling or disposing of our previous vehicle, being ready for the new car's appearance. Embodiment of a metaphysical process means that we fully create the goal into our inner life. We, in essence, give it life.

There are many techniques for prosperity consciousness and some will work better for you than others. With practice, you'll work out the mental "tricks" which are most effective in your life. Prosperity is a state of flourishing, thriving, success or good fortune. Prosperity is not a certain amount of money in our bank but it is a feeling of confidence and assurance that we are capable of producing more than enough to take care of our body, based upon our realization that the needs of our body limited. Prosperity comes not by chance but in accordance with absolute law. In other words, the peace, health and plenty of prosperity must come through prosperous thinking. The mind can be trained to think prosperously in simple, delightful ways and the results of prosperous thinking are also delightful, practical and satisfying. Prosperity, we're all trying to achieve that stage in our lives when wealth, health, success are a daily part of our lives.

The top ten reasons that's why people are not living a prosperous life :

1. Clarity
2. A clear path
3. Struggle
4. Fear
5. Conditioning
6. The mind
7. Out grow our peers
8. Negativity
9. Courage
10. Beliefs



- ☛ Many people don't know what they want in their life. They have not clarified exactly what they desire and where they want to be within a year, ten year or even four months. Because they don't know where they are going they drift along with the daily grind, totally forgetting that they want to attain true prosperity.
- ☛ There are so many people that have a goal for their life, yet they do not know how to attain it.
- ☛ Many are desperately trying to live a life of happiness, wealth and success. They are focused on achieving true prosperity but find themselves struggling to attain it. Because of so many struggles they are far from real happiness and true prosperity.
- ☛ Four letter words prevents us from going forward to achieve all that we desire, this is fear, fear of failure. A very high percentage of persons fear success because of how it will affect us and our relationship with others.
- ☛ As children and young adults our environment affects a great deal of our 'conditioning' and has a profound effect on the way we think act and live.
- ☛ So many people in this world who never bothered, and says this is too much. It's too hard. They live their life as it is no changing a course for prosperity because they want far from struggle.
- ☛ We are far from prosperity because of negativity. Most of us live our lives in total lack and shortage and that prevents us from achieving true prosperity.
- ☛ Once we have the courage and the beliefs, there is nothing we cannot achieve.
- ☛ It is right to say that peace, health and plenty of prosperity comes not by chance but in accordance with the laws of prosperous thinking for simple, practical and delightful results.

1. Define Sanyasa and Swasthya. How are the two related ?
(UPPCL, S.Tech, 2004-05)
2. In what way can we say that the human body is a self-organized unit ?
3. What is the meaning of Prosperity ? How can you say that you are prosperous.
(UPPCL, S.Tech, 2004-05)
4. What is our present attitude towards the Body ? Is it possible to fit body without the consent of 'I'.
5. What is self harmony ?

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Family & Society – Understanding Harmony in Various Relations

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Understanding Harmony in Family Relations

11

LEARNING OBJECTIVES

After studying this chapter, you should be able to understand

- Family : The Basic Unit of Human Interaction
- Functions of Family
- Types of Family
- Harmony in Relations



11.1 Family

All living objects – especially human and animals are surrounded by relations. The bonding between close groups is some time known as family. Many a times



close groups form, take shape and with a passage of time disappear. For such group we can't use the word family. Essentially family carry some important elements. Family is the way for personal recognition in a socially acceptable way. The family belongingness creates an individual personality. The bonding and relations among family members helps each other to achieve individual goals in life. The family can be defined in many ways.

"A family is a set of people living together attached each other with blood relations. This is heterogeneous in nature and start with marriage followed by reproduction of generation, supported by economic and social bonds."

The family in a traditional society forms the primary economic unit. The head of the family normally bear the economic responsibility of the entire family. In most of the cases man work as head of the family and woman take care of siblings and home related matters. Later on support comes with the other family members like son. In modern times it gradually diminishes. Today we are talking about the dual income family where husband and wife both are earning members.

"A family is a social group characterized by common residence, economic co-operation and reproduction."

Memo

11.2 Functions of A Family

The family is a set of people and every one in the family has a role to play. There are various responsibilities or functions of a family :

1. Extension of Family
2. Children Care
3. Economy
4. Old Age Caring
5. Physical Protection
6. Cultural & Religious

1. Extension of Family

The basic responsibility of a married couple is to extend the family by way of reproduction. This is the basic need of a healthy society to extend the family. The children will form the bigger family and in turn support the society in many ways. So this is responsibility of married couple to extend the family.

2. Children Care

The other foremost responsibility is to take care of children. The unit is vastly depends upon a healthy and educated child. The focus should be to provide a healthy environment to kids to grow and proper education to them to survive in this world.



3. Economy

Money is an important factor. The earning members bear the responsibility to earn to take care of family. The growing expenses have to be supported by earning income. This can only be done by constant efforts and full zeal.



4. Old Age Caring

The family not only consists of married couple and children but also the generation older than them. This generation needs support and utmost caring. The present generation is because of them. The responsibility of their health, food, shelter and other related activities lies on entire family.

5. Physical Protection

Family works as a safeguard for each other family member against any possible attack. A well stitched family takes care of protection of all the members.

6. Cultural and Religious

The family should follow certain religious and cultural activities. This is the responsibility of the head of the family to teach moral, cultural and religious aspects to all other members. This helps in creating a family heritage and customs.

11.3 Types of Family

The family is a very complex structure. This can not be explained by taking any single parameter. The actual classification can be broadly done on different basis.

The details are as follows :

- ✓ On the Basis of Marriage
- ✓ On the Basis of Nature of Residence
- ✓ On the basis of Ancestry or Decent Family
- ✓ On the basis of Size or Structure and the Depth of Generations.
- ✓ On the basis of the Nature of Relations

A. On the Basis of Marriage

Family has been classified into three major types :

1. Polygamous or Polygynous Family
2. Polyandrous family
3. Monogamous family

1. **Polygamous or Polygynous Family.** Polygamy is a form of marriage in which a person has more than one spouse at the same time. When a man has more than one wife, the relationship is called **Polygyny**; and when a woman has more than one husband, it is called **polyandry**.

2. **Polyandrous Family.** Refers to a form of sexual union, in which a woman is married to two or more husbands at the same time. The form of polyandry in which a woman is married to two or more brothers is known as "fraternal polyandry", and it is believed by many anthropologists to be the most frequently encountered form.

3. **Monogamous Family.** This refers to single spouse family.

B. On the Basis of the Nature of Residence

Family can be classified into three main forms:

1. **Matrilocal Residence**
2. **Patrilocal Residence**
3. **Changing Residence**

1. **Family of Matrilocal Residence.** This type of family refers to husband residing with wife's parents after marriage.

2. **Family of Patrilocal Residence.** Patrilocal residence is structured by a rule that a man remains in his father's house after reaching maturity and brings his wife to live with his family after marriage.

3. **Family of Changing Residence.** This type of family refers to the family that keeps on changing their residence after marriage. They are not specific to one place and stay away from ancestor place.

C. On the Basis of Ancestry or Descent Family

Family can be classified into two main types

1. **Matrilineal Family**
2. **Patrilineal Family**

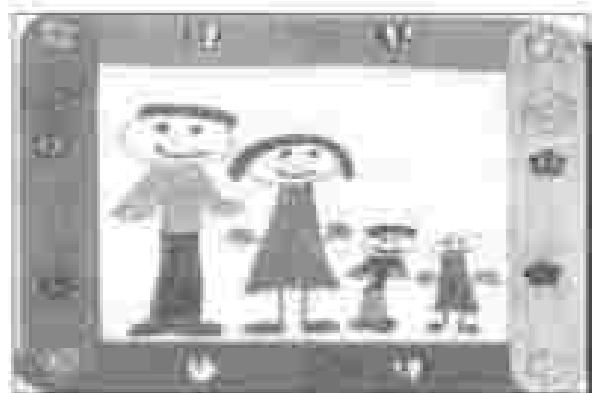
1. **Matrilineal Family.** A matrilineal family is one that follows its ancestry and descendants through the maternal (mother's) line rather than the paternal (father's) line.

2. **Patrilineal Family.** A patriline is literally a father line; one's patriline is one's father and his father and his father and infinitum, one's nearly infinite line of fathers.

D. On the Basis of Size or Structure and the Depth of Generations

Family can be classified into two main types.

1. Nuclear Family
2. Joint Family



1. Nuclear Family

This is small family unit of parents and children only.

2. Joint Family

A joint family can also be known as a complex family, parents and their children's families often live under a single roof. This type of family often includes multiple generations in the family.

E. On the Basis of the Nature of Relations

Family can be classified into two main parts :

1. Conjugal Family
2. Consanguine Family

1. **The Conjugal Family.** This type of family consists of adult members among there exists sex relationship.

2. **Consanguine Family.** This type of family consists of members among whom there exists blood relationship: brother and sister, father and son, etc.

By this time, we have understood the concept and significance of family, functions and responsibilities of family and types of different family set up. This is very important to understand the family structure before answering the bigger question for peaceful life. Family is the small unit of society. If we able to make all these units happy we will definitely make our society a better place to live. This is not a simple task. Some times entire life spent in understanding the dynamics of relations. Many times it seems that relations are very simple to manage but with a twist of some words at changed circumstances, the same simple looking relations turn too tough to handle. Our saint have spent lots of

time to find out answer for the betterment of human society but this is still depends upon the individual, what kind of life he/she wants to spend. There are still ways to overcome day to day practical problems.

11.4 Let's Study One Real Life Example to Understand the Actual Problem

A 65-year-old father of two sons and two daughters was explaining his will to his lawyer. The Rs.30 Crore family trucking business was going to "the boys," and his daughters would receive a grand total of Rs. 10 crore. That's right, Rs. 5 crore apiece.

"Well the boys have helped me in the business," he said. "And the girls have married pretty well. If I treat all four kids equally, my boys won't be able to make payments to the bank and to their sisters. We're already up to our eyeballs in debt."

Lawyer asked him if he had discussed his plan with his children. "No," he said. "I know if I tell the girls they'll be upset, and I don't want the boys to think they'll be rich some day - it might take away their motivation. They'll all find out in due time." Lawyer wondered how old his kids would need to be before "due time" arrived. The oldest children were already in their early 40's.

What a recipe for disaster. Consider the following :

- ☛ The sons are ignorant about their future in the business. For all they know their parents' estate is going to be divided in four equal shares. In that case, are they building up a business they'll need to buy later from their sisters ? Is a simple "just trust me" from Dad enough ? Do you think the sons' wives are happy with their uncertain future ?
- ☛ While the daughters are floating along, glad that the family business is doing well, their big disappointment is still coming. Imagine the churning emotion they'll feel some day. Their parents die, their brothers walk away with a Rs. 30 crore business, and they take home Rs. 5 crore.

Obviously there is much more to a parent/child relationship than money, but what questions would go through your mind ? Did Mother and Father feel different about daughters than they did about sons ?

This small story should have given you some insight of problems.

11.5 Harmony in Family Relations

Family feuds can cause depression, anxiety, sleeplessness, loss of appetite, sadness, confusion and rage. No one wants to live like that! Here are some simple rules for turning family feuds into family fun.

1. Let's understand, we are the responsible person of the family. We should know our responsibilities very clearly without overlapping with other's. This nature will bring a sense of belongingness in the family.
2. Parents are very important element of family. The prime responsibility to run smooth family relation lies on the shoulder of parents so they need to extra cautious. Parents are the real role models for the kids. They look at them with great hope. Their well being depends largely on parents conduct.
3. Children need strong emotional support along with adequate monetary support. The wording like – "don't worry my son, work hard we are with you" can bring wonderful results. Healthy family environment is essential requirement for a well knit family.
4. Old generation like grand father and mother are the real assets of the family. Complete respect can be translated to very good guidance for every member of the family. Remember that they carry a very rich experience with them that one can only get after spending so much time in life.
5. Learn to respect each other thoughts. Even small kid has some sort of self respect. Treat every person in family as important.
6. Pay respect and get respect.
7. Never take relations as granted. Children most of the time takes parents guidance as granted. Remember parents know you better. They keep ignoring your small mistakes and try to give you time to correct. But this doesn't mean they don't know anything.
8. Take out some time to spend with every family member. If not possible daily atleast in week you can do this. This will make bond strong.
9. Every individual carry its own personality. When our all fingers are not of identical size how can you think that all members will act in same way? So never try to treat all with same wavelength. Adjust as per individual. Give every person space.

10. The dreams are very important for every person but not the cost of family. The idea should be acceptable to majority of family members. Try to convince not impose. This will help you a lot in long term relations.
11. The problem with relations is that even if you do not like you have to live with them. The best way is to avoid any kind of disconnect and establish dialogue. Solutions will blind to come. Even if you will not be able to convince at least you can save your family.
12. Family harmony is the basic foundation on which the entire edifice of social harmony is built.

Descriptive Type Questions

1. "Family is a natural laboratory to understand human relationships" – elaborate.
2. What are the functions of family? Elaborate.
3. What is family harmony?
4. How do you maintain family harmony?
5. Why is family harmony important?
6. How can you maintain harmony in relationship?
7. What is the role of value systems in family harmony?
8. What are the consequences, if harmony not in family, write according to yourself?
9. What can be the basis of an idealised society – the 'World family'?
10. How many types of family? Explain.

Values in Human-Human Relations

12

LEARNING OBJECTIVES

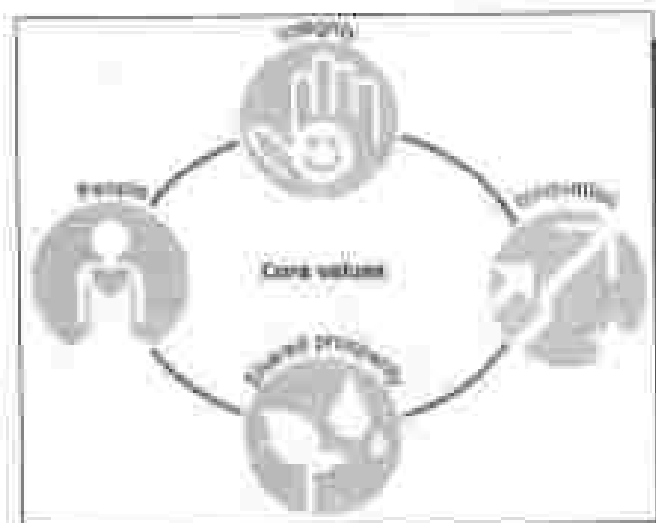
After studying this chapter, you should be able to understand:

- Fundamental Values
- What is Nyaya
- The way to Virtues and Goodness
- Values in Relationships



12.1 Values in Relations

No individual or nation can live by holding itself apart from the community of others, and when ever such an attempt has been made under false ideas of greatness, policy or holiness- the result has always been the disastrous to the excluding one.



The beauty of life is relationship. From the time of birth to death we remain trap in a web of relationships. Our family, friends, office, social and many other are the threads of this web. These relations give us a lot and take a lot from us as well.

They may change our entire personality even. You will not be able to recognize the reasons behind it but some how these changes will link to relations. Here

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

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

"Values without reason would be blind, without feeling would be impotent and without deeds would be empty".

Richard L. Davis

12.2 The Basic Values

- ☛ Commitment
- ☛ Respect (Somman)
- ☛ Trust (Vivaa)
- ☛ Unconditional Acceptance & Empathy
- ☛ Honesty and Transparency
- ☛ Equity and Justice (Pyvva)

A. Commitment

Relationship is two way process. This is really delicate to deal with this. The commitment is the only aspect that actually strengthens the relationship. This factor will not allow you to take things granted. We should be well committed to our partners and other family members so that everyone should feel that part of the family. By showing full confidence in the relationship bondage, it becomes stronger and fulfilling.



Family & Society – Understanding
Diversity in Various Settings

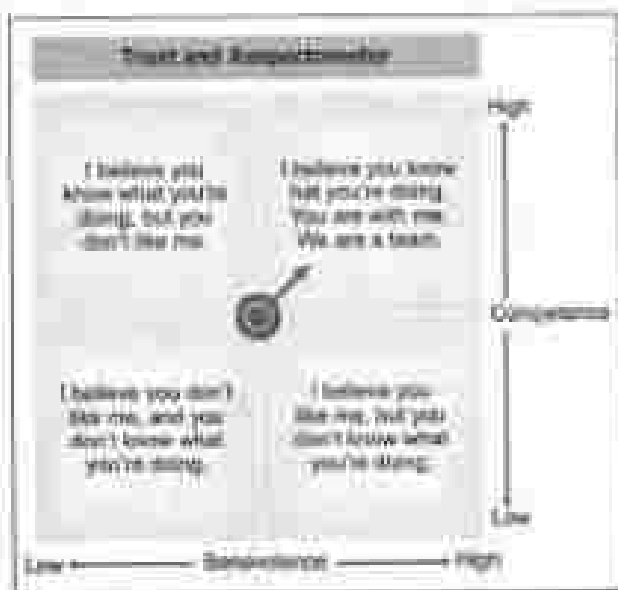
B. Respect (Somman)

We should know and remember that every individual in the family irrespective of age have his/her own identity. This identity creates a certain kind of image in our mind about that person. If we really want to keep family happy we should take care of that. Respect every individual in the family. Small son do need respect because he will grow up and will exhibit the same kind of behaviour. This is to keep in mind that respect has to be commanded and not demanded.

C. Trust (Vivaa)

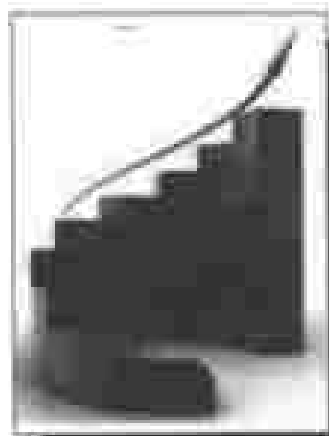
Relationship get strong if this is supported by trust. Trust building is not the one day work. This process of trust building remains continue 24 hours and 365 days. One has to be honest in his approach otherwise trust will vanish.

False commitment, false talks and anything based on lie will erode the trust. When this trust reaches to a level, where no one can challenge this, it becomes 'Straddha'.



D. Unconditional Acceptance and Empathy

This is a well known fact that proper understanding makes deeper relations. This is very subjective but important to understand others in the family or in relations. Like we discussed in previous topic as well, every individual carry his/her own identity, we should understand that. We should take care of liking and disliking of other members. The feeling should be taken care of.



E. Honesty and Transparency

This line is still valid - "Honesty is the best policy". Try to hide something and then see the results on relations. It's better to be honest and transparent if you are really willing in long term relations. Speak truth and live happy. Once you start hiding truth, your happiness disappears and you keep on trapping in a web of lie. Even then the outcome will be not very good. So try to stick to truth, honesty and transparency.

F. Equity and Justice

Equity and justice actually give strength to us to maintain a balance in life and relationship with others. A fair and equitable dialogue process removes the bottlenecks, if any, in relationship building.

The above mentioned values are the core of all relations. One has to follow all to gain on the day to day problems. These values are intrinsic and available in every person. We need find out in ourselves and implement. Without implementation, one can not think of a strong family relation. Everything will seem like "Mithya". There is only one remedies to destroy mithya is to implement all the values as it is.

12.3 Nyaya

The Sanskrit meaning of Nyaya is rational argument. This is one of the six orthodox schools of Hindu philosophy that focuses on logic. Based on texts known as Nyaya sutras written by Akshapada Gautama, this school made a very significant contribution to the study of logic and epistemology in Indian thoughts.

Nyaya has certain characteristics. In order to understand the Nyaya fully we need to understand the basic characteristics based on the references available in ancient literature. This concept is very well defined in Vedas and Upanishads.

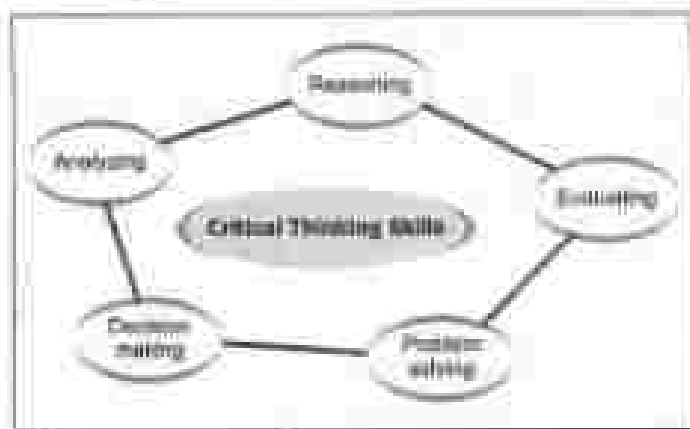


Nyaya is :

1. Science of Reasoning
2. Cause of Creation
3. Rational way to Know God
4. Knowledge Validation

1. Science of Reasoning

Nyaya is also called Tarka-sastra and its author is Gautama. Its main purpose is to establish by reasoning that the Karta or Creator of all. This world is Parameswara. Indeed, it seeks to prove the existence of Ivara through inference. Reasoning thus has a major place in Nyaya.



Logic or reasoning is of course indispensable to any study. The Vedas make a statement and Mimamsa determines its meaning. Though we have faith in the Vedas, doubts arise in our minds regarding the meaning of scriptural passages. If these doubts are cleared through reasoning the message of the Vedas will be affirmed. When we construct the marriage pandal we test the strength of the bamboo or timber posts by trying to shake them. In the same way we must subject truths to proper tests so as to confirm them. All logical reasoning must be accepted but it must be firmly rooted in authority. Also, arguments must not be of a carping character, stemming from the urge to be merely contrary.



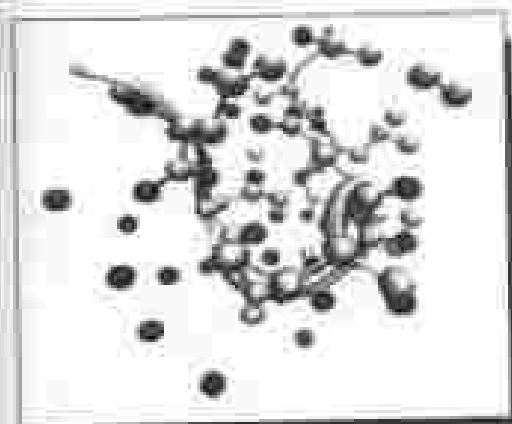
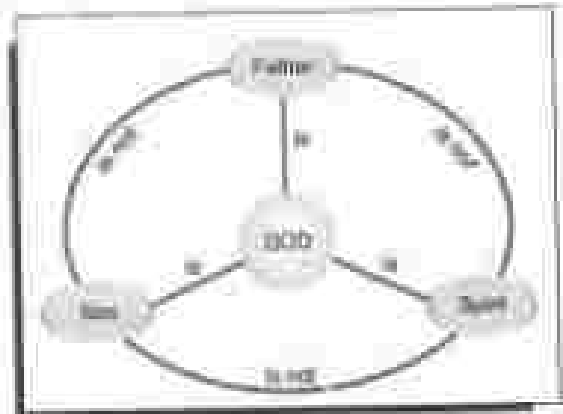
2. Cause of Creation

Nyaya and Vaishenka believe that Ivara created the universe with the ultimate particles called "anu-s". Here Ivara is the nimitta-karana and the "anu-s" is the upadana-karana. To shape the clay into a pot a potter is needed. Without him there is no earthen pot, or in other words, the pot without the potter is non-existent. So when he shapes it out of clay he is the cause and the pot the effect. This is called

"arambha-vada" or "asat-karya-vada". "Sat" means that which exists (the real) and "asat" that which does not. There is no pot in mere clay. The non-existent pot is produced from the clay. It is in similar fashion that Ivara created the universe with the "am-s" - what he created did not exist in the particles. This is the doctrine of Nyaya.

3. Rational Way to Know God

Naya or Tarka (logic) gives rationalism its due place, but this does not lead to materialism, atheism or the Lokayata-system. Through intellectual inquiry, Nyaya comes to the conclusion that, if the world is so orderly with so many creatures in it, all of them interlinked, there must be an Ivara to have created it. Nyaya recognises that there are areas that cannot be comprehended by human reason and that the truths that cannot be established rationally must be accepted according to how the Vedas see them. This means that Nyaya takes every care to see that reasoning does not take a course that is captious and that it leads to the discovery of truth.



4. Knowledge Validation

We must make good use of our brain and mind. Indeed, we must make them sharp as if by frequent honing so that they will help us in finding the truth. Why did Senkara master all the sastras, all the arts, all the sciences, Senkara who thought the world was Maya ? Why did he ascend the "sarvajna-pita" (seat of omniscience) ? This is the constant flow of knowledge that makes such a difference.

12.3.1 Interesting Story about Nyaya

Gangesa Misra's Nyaya deals with 64 methods of logic in his *Tattvachintamani*. Since we were taxing our brains with philosophical questions, let us tell you a story, the story of Gangesa.

Gangesa was dull-witted in his youth. He belonged to a "kulina" Brahmin community of Bengal. "Kulina" means one from a good "kula" or clan. It was a custom in Bengal to give away a number of "inferior" Brahmin girls in marriage to young men born in "kulina" families. A kulina would sometimes take more than fifty wives. Gangesa had only one wife and he lived with his in-laws. Who would give away more than one girl in marriage to a dull fellow?

Bengalis eat fish. Six months in a year the whole land is inundated. There is no place then to grow vegetables. So during these months Bengalis eat fish. In the eastern parts of Bengal fish is called "jala-puspa" and regarded as a vegetable.

Fish was regularly cooked in the house of Gangesamitra's in-laws. People would call him "Ganga". Since he was slow-witted he was thought to deserve only the bones of fish at mealtime. Others were served the flesh and everybody would make fun of him. Gangesa, unintelligent though he was, could not stand it any more. One day he ran away from home, went to East without telling anyone. Nobody bothered about it at home. "Let the stupid fellow go wherever he likes," they told themselves.

Many years passed. One day, Gangesa returned home. People thought that he must still be an idiot. When he sat down to eat he was as usual served the bones of fish. Thereupon Gangesa exclaimed "Na'ham Ganga Kirtu Gangesamitrah" (I am not Ganga but Gangesamitra). Were he still the dull-witted Ganga of the past it would have been all right to serve him the bones. Now there is a "Kirtu" tagged on to his name. It meant that he had returned home with a qualification or a title, that he was now a learned man. The message was brief but clear.

The in-laws realised that Ganga was now a great man. It was the same Gangesamitra who later wrote the *Tattvachintamani*. Many have written commentaries on it. The one by Raghunathasikshana is called *Dhiti*. It was after his time that the title "Sikshana" came into use. Gadadhara has written a big tome to comment on ten sentences of *Tattvachintamani*, and not one sentence of it is superfluous.

12.3.2: Nyaya-Nyaya

Nyaya received a new impetus, particularly in Bengal, after the dull-witted Gangesa, having blossomed into a great intellect, returned from East, that is from the 12th century onwards; and it became to be called "Nyaya-Nyaya", "nyaya" meaning new. This is also another reason for this name. Gangesa and others who came after him belonged to Navadvipa in Bengal. The area is now called "Nadiad". Sri Krishna Caitanya belonged to Navadvipa. He was a great scholar, a master of many sastras and had the name of Krishna always on his lips. He propagated bhakti, especially through bhajana (singing the praises of the Lord) as the path to liberation.

Nyaya holds that the world is real (not Maya), that the Paramatman is different from the individual self. Even so it was opposed to atheism and established the existence of Isvara. Besides it laid the foundations for the path leading us to Advaita.

Nyaya is an Upanishad of the Vedas and is highly intellectual in character. Puranas come next in the fourteen branches of learning (calurudra-vidya) but they are dismissed by educated people as a product of superstition.

12.4 Vishwas – Trust

Trust is both emotional and logical act. Emotionally, it is where you expose your vulnerabilities to people, but believing they will not take advantage of your openness. Logically, it is where you have assessed the probabilities of gain and loss, calculating expected utility based on hard performance data, and concluded that the person in question will behave in a predictable manner. In practice, trust is a bit of both. I trust you because I have experienced your trustworthiness and because I have faith in human nature.

We feel trust. Emotions associated with trust include companionship, friendship, love, agreement, relaxation, comfort. There are a number of different ways we can define trust.



12.4.1 Dimensions of Trust

Here are the dimensions of trust and consequent definitions.

- Predictability
- Value Exchange
- Delayed reciprocity
- Exposed vulnerabilities



A. Predictability

It is a normal part of the human condition to be constantly forecasting ahead. We build internal models of the world based both on our experiences and what others tell us, and then use these to guess what will happen next. This allows us to spot and prepare for threats and also make plans to achieve our longer-term goals.

The greatest unpredictability is at 50% : a reliable enemy can be preferable to an unpredictable friend, as at least we know where we are with them.

Definition 1. Trust means being able to predict what other people will do and what situations will occur. If we can surround ourselves with people we trust, then we can create a safe present and an even better future.

B. Value Exchange

Most of what we do with other people is based around exchange, which is the basis for all businesses as well as simple relationships. At its simplest, it is exchange of goods. I will swap you two sheep for one cow. It is easy to calculate the value in such material bargaining. Things get more complex when less tangible forces come into play. A parent exchanges attention for love. A company exchanges not only pay but good working conditions for the intellectual and manual efforts of its workforce.



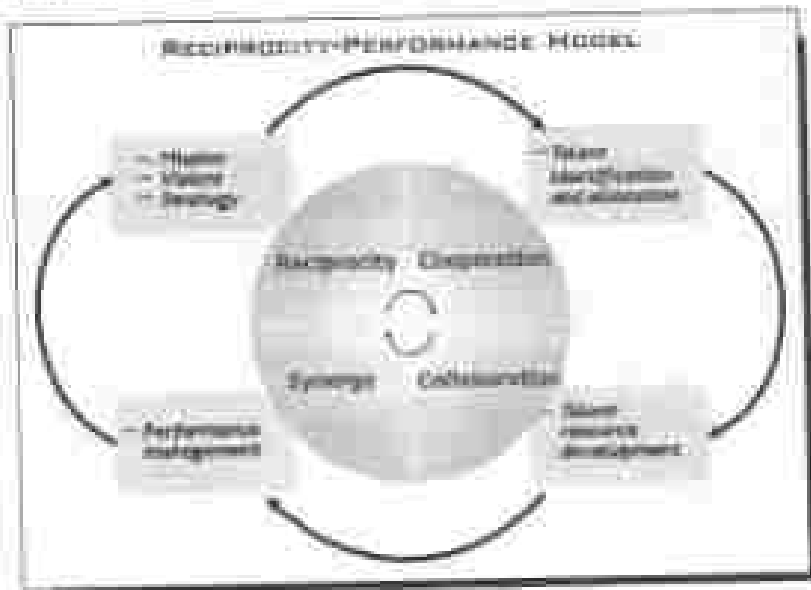
Value exchange works because we each value things differently. If I have a whole flock of sheep but no milk, then I can do business with a person who has a herd of cows but no clothes. This principle of reciprocity is what binds societies together.

Trust in value exchange occurs when we do not know fully whether what we are receiving is what we expect. When we buy a car, don't want to be sold a ringer which the seller knows is faulty. When I get advice in business, I want it to be based on facts, not wild opinions.

Definition 2. Trust means making an exchange with someone when you do not have full knowledge about them, their intent and the things they are offering to you.

C. Delayed Reciprocity

Exchange is not just about an immediate swapping of cows and sheep. What makes companies and societies really work is that something is given now, but the return is paid back some time in the future. The advantage of this is that we can create a more flexible environment, where you can get what you need when you need it, rather than having to save up for it.



Trust now becomes particularly important, because otherwise we are giving something for nothing. The delay we have placed in the reciprocal

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arrangement adds a high level of uncertainty which we need to mitigate through trust.

What is often called the 'golden rule' is a simple formula for creating trust. 'Do unto others as you would have them do unto you.' It sets up the dynamic for my giving you something now with the hope of getting back some unspecified thing in the indeterminate future.

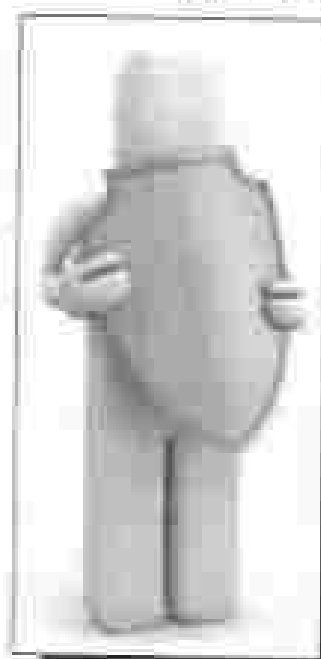
Definition 3. Trust means giving something now with an expectation that it will be repaid, possibly in some unspecified way at some unspecified time in the future.

D. Exposed Vulnerabilities

When we trust other people, we may not only be giving them something in hope of getting something else back in the future, we may also be exposing ourselves in a way that they can take advantage of our vulnerabilities. If I buy a car from you and I do not know a good price, you can lie to me as you get a better bargain. If I tell you in confidence about the problems I am having with work, you could use this to further your own career at my expense.

Although the threat of retribution or projected feelings of guilt can counteract your temptation to abuse my exposed vulnerabilities, if you succumb I still get hurt and may still end up with the shorter stick. For our transaction to complete successfully, I must be able to trust that such agencies will not come to pass.

Definition 4. Trust means enabling other people to take advantage of your vulnerabilities – but expecting that they will not do this.



12.5 Samman – Respect

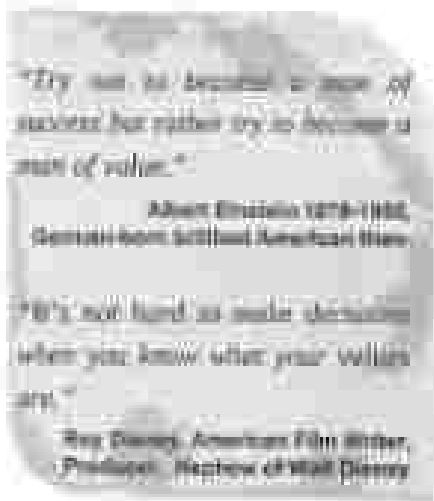
Samman means individuality. The sense of individuality is prime object. This is the first basic step toward *samman*. Once we realized that we are individual, then only we can see ourself different from others. Respect is the inner feeling. In India we have seen lots of ups n down in history.



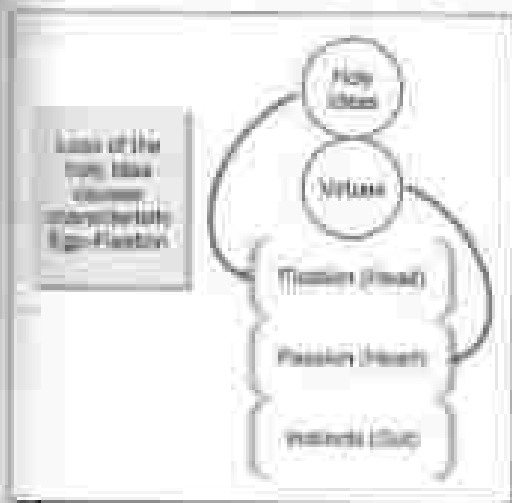
The caste system actually impacted the respect of individual. The so called lower castes are deprived by several rights. The real nation who live in cottage have forgotten their manhood, their individuality. Trodden under the feet of the Hindu, Muslim, or Christian, they have come to think that they are born to be trodden under the foot of everybody who has money enough in his pocket. They have to be given back their lost individuality. They are to be educated.

12.5.1 EGO Vs Respect

Education means the vision and this vision leads to respect. We should understand that there is very thin line that separate respect from ego. Ego is negative. It stops the progress because it narrows your vision and natural acceptance. On the other hand, respect is progressive. It allow individual to see beyond self towards the betterment of entire society. Respect doesn't mean



Family & Society - (Interdisciplinary)
 Manually by Vidushi Madhusree



bringing down the higher, but by raising the lower up to the level of the higher. In Ego, every person try to bring down the higher by any mean. This nature starts the process of self destruction. One cannot learn the new things, but keep on thinking the evil methods to bring down the progressive person.

12.5.2 Self Respect Vs Abhiman

Self respect is virtue of oneness. Abhiman is the result of gaining supremacy in a area with

ego. The thought process in self respect is related to the duty towards himself without selfishness. To undermine the self respect of other is a sin. It is the highest form of self-respect to admit our errors and mistakes and make amends for them. To make a mistake is only an error in judgment, but to adhere to it when it is discovered shows infirmity of character. Self-respect is the fruit of discipline; the sense of dignity grows with the ability to say no to oneself. Self respect is the cornerstone of all virtue.



1. What is the meaning of Trust?
2. Explain the meaning of respect?
3. Distinguish respect from discrimination.
4. What is value exchange?
5. What is the rational way to know God?
6. What are the dimensions of Trust? Elaborate.
7. What do you mean by unconditional Acceptance & Empathy? (UPES, U.Tech, 2009)
8. Explain the fundamental values of human-human relationship.
9. How truth and respect strengthen the relationship?
10. Trust is the relationship of reliance. Explain.
11. Write short notes on : (i) Trust (Viveka) (ii) Respect (Serman) (iii) Justice (Nyaya).
12. What are the basic values? Elaborate.
13. "In the fast-paced modern world, living relationship 'artifice' is far-fetched from reality".
14. How do you nurture good relationships?
15. How do empathy and unconditional acceptance help in building good relationships? (Taty)

Understanding Harmony in the Society

13

LEARNING OBJECTIVES

After studying this chapter, you should be able to understand

- Securities
- Services
- Money
- Illustrative



13.1 Samadhi – The State of Self-Seriousness

Society is getting complex. The sound of the inner heart is getting diminished. There should be a balance between both. One has to be at pace with society and



with nature for a successful life. Samadhi represent the right understanding in every individual. The balance is much needed to live with harmony in family and society. Conflicts are the part of life. One can not imagine problem free world but Samadhi helps in living peacefully because right way will right always. Dharma is the guiding principle for samadhi.

When we get out in search of a solution or a resolution, we are facing the problems. But there is no solution by facing the problem only. We have faced many a problem in our life. A problem is like a dog, and its solution is like its tail. The dog will wag its tail some time. There is no problem that has no solution.

Have faith in yourself, that you can solve the problem. Once you do this, 50% of the problem gets solved. If you lack confidence, you will lack strength. If you don't have faith, you will not have the strength. Faith is the biggest strength.



What is Samadhi?

Adi Shankracharya written in his book – "Tatva-Sodha" about samadhi – Samadhi is the state of mind in which we concentrate on one single goal of life. If we have a single goal in life, our mind and efforts concentrated in single direction only and move faster towards our goal.

Sat-Sampatti are the six virtues

- (a) Sama: Quietude in holding the mind steadily on the object of attention;

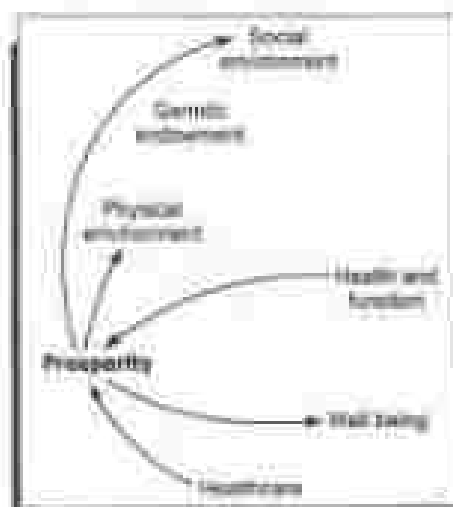


- (b) **Dana.** Control - mastering of the powers of perception and of action, holding them from running away.
- (c) **Uparati.** Liberation from leaning on outer things and external objects.
- (d) **Titika.** Endurance of afflictions without rebelling against them and without lamentation or grumbling.
- (e) **Shradha.** Faith or firm conviction of the truth about the soul, the science of the soul and the Teachers of that science.
- (f) **Samadhana.** Self-settleness in the Pure Eternal in an increasing measure till permanency therein is attained.

13.2 Samridhi

To attract abundance and prosperity, let's first understand what each word means. The meaning of abundance is : a large amount or a plentiful or overflowing quantity of something. And the definition of prosperity is the condition of being affluent and successful and having good fortune.

Almost everyone wants to have riches, wealth and possessions and become prosperous and well off. So they look around for the road or path to prosperity and hope that they'll find one that will lead them to fill their needs. Some will get the "aha" moment



"Wealth consists not in having great possessions, but in having few wants."

Socrates 470 B.C. – 399 B.C.
Ancient Greek philosopher,
Father of Western

and understand how the law of abundance and the law of prosperity work and they will thrive. Many more will keep on searching and most will give up, believing that they are the unfortunate few who are fated to struggle and live in scarcity and an impoverished life.

The major difference between people who are able to attract abundance and in manifesting prosperity compared to those who don't, lies in their thinking or beliefs.

To attract abundance and prosperity, the first thing to do is to change your thoughts from the lack mentality to an abundance mentality. What is meant other than thinking in terms of a win-win situation is to become aware and acknowledge that there are plenty of opportunities for everybody.



"People with a scarcity mentality tend to see everything in terms of win-lose. There is only so much, and if someone else has it, that means there will be less for me."

Stephen R. Covey

When you do this, you are changing your focus and getting past your limiting beliefs. Instead of looking at what you don't have, you are able to open up your mind to see what you do have. This is when you learn to feel grateful, develop faith and start to believe that the world is full of abundance and opportunities only waiting for you to attract them to you. When you are in this state of mind, you no longer will want to fight against life and compete to get what you want. Instead you will develop an inner strength and work on your personal growth to bring the change.

The next thing to do to draw abundance and prosperity into your life is to set out your intention and expect good and inevitable things to happen. Think of only the things that you want instead of what you don't and believe that you deserve them. In order to keep your mind attuned to these kinds of positive thoughts, learn to use your creative imagination, visualize your desire and use positive affirmations daily and consistently. When your mind is focused on the positive and on your intention or objective, you will put in the effort, take action and do what you should do without having to fight and resist.



"The world is full of abundance and opportunity, but for the many people come to the bottom of life with a view toward a tank car, a wagon instead of a steam shovel. They expect little and as it usually they get little."

— Bill Swannick

Here are a few affirmations for abundance and prosperity taken from *Advanced Formula for Total Success* by Dr. Robert Anthony. You can start using to overwrite your negative self talk and focus on the positive.

1. I choose to believe that there is a power working through me to manifest good in my life.
2. I choose to have a positive expectancy of a successful outcome, and I work through obstacles daily.
3. I choose to make it easy for me to be self confident.
4. I choose to be open to insights from my higher self.
5. I choose to believe that I create my own experiences.
6. I choose to let go of old ideas and am open to new ways to do things.
7. I choose to know how to be rich.



and left behind a blazing trail of extraordinary feats. An amazing incident is told of his bravery - it is said that once Swami Vivekananda was walking in a



park along with some of his western disciples when an enraged bull charged straight at them. Vivekananda calmly stood between the charging bull and the lady disciple. He was keenly watching the bull coming towards them, when a curious thing happened. The bull stopped in its tracks suddenly, stared at the Swami for a while and then turned back and walked away! The stunned disciple asked, "Swamiji, what was running your mind when the bull was charging at us? You seemed to be completely unperturbed!" The Swami replied that he was calculating the speed of the bull and how far he would be thrown off by the impact of the collision!

Story 2 : The Alexander the great

Once Alexander sent one of his messengers, Onesikritos (a student of Diogenes) to summon a great forest-dwelling sage called Dandini (known as Dandamis in Greek) to come to Alexander's camp and engage in some philosophical discourse with him. The sage, absorbed in blissful contemplation, gave no answer. Onesikritos warned the yogi that Alexander did not take kindly to not being obeyed, and that he would have the sage put to death if he did not comply with his request. To which Dandini calmly remarked that the tyrant may well cut off his head, but could never disturb the peace of his soul something that Alexander had apparently never found in all his wanderings and conquests.



Alexander on receiving the message was seized by the greatest desire to meet such a fearless sage, and came to him willingly. The great yogi taught him that

the body belongs to man, but that man does not belong to the body, so even beheading does not bring any suffering to one established in soul consciousness." (Source : *Yoga – A Journey from Confusion to Fusion* co-authored by Swami Sarveshwarananda, Shreyas Publications)

The fearlessness of the wise man who has seen what lies beyond death is absolute ; nothing can shake him or subdue him again, but, what about lesser mortals like us who have not yet been blessed by the vision of the wilying Atman ? The Gita has practical lessons for all of us too.

13.3.4 Factors for Fear

There are many factors which can make a person develop fear.

1. Ignorance and distorted perception of the world.
2. Fear of the unknown is the most common factor.
3. Fear of the past is due to guilt feelings attached to our past actions.
4. Fear of the future is insecurity.
5. Death is another major cause of fear for many people.

13.3.5 Steps to Attain Abhaya

1. Fear can be overcome when we enquire into the nature of its cause objectively and the causative factors are resolved.
2. The fear of death can be overcome if one accepts the fact that this body is meant to be perishable but the soul is immortal.
3. Fear of the past can be overcome if we take responsibility for our actions and stop doing things which will add to our guilt later.
4. Insecurity can be overcome if we accept our limitations and perceive the wonderful cosmic order as a humble spectator.
5. There is an effective technique called '**Pratipaksha Bhavana**' in Patanjali's Yoga Sutra. According to this technique, one can neutralise any thought or emotion by consciously raising its counter thought or emotion. For instance, when one is angry, thinking of a pleasing situation (e.g., beautiful scenery) or an object which is close to one's heart (e.g., thinking of one's own mother or children) can help in neutralising anger.

6. Think of situations or people or objects which give you courage. Inquire into the origin of fear objectively. If the true nature of life and death is clearly grasped, then there is no room for fear.
7. Vedanta gives a beautiful simile to explain this, called 'Rajju-Sarpa Nyaya.' Suppose, you are walking in a dark corridor and there is a snake lying on the floor. You are about to scream when a friend comes in suddenly and turns on the light. To your great relief, you discover that what you mistook for a snake was just a rope. Such is the nature of fear. The moment the light of knowledge is flashed upon it, it disappears.

13.4 Sah-Astitva : Co-Existence

This is existence of individual with this universe. Every person is the part of society. Stand alone survival is not imaginable. One shall recognize the reality that he has to exist in the midst of others. Sartre says that Existence is eternal.

For this also we can give supporting logic. To know that existence originated at a particular point of time, a conscious entity has to exist prior to that point of time to be aware of the origin. So existence can have no beginning. To know that existence ended at a particular point of time, a conscious entity has to exist posterior to that point of time to be aware of the end. So existence has no end.

Co-existence means learning to live together, to accept diversity and implies a positive relationship to the other. Our identities are defined in relation to the other. When

relationships are affirmative and equal it enhances dignity and freedom and independence. When relations are negative and destructive this undermines human dignity and our own self worth. This applies to personal, group and interstate relationships.

In the modern political vocabulary the term 'peaceful co-existence' has been conceptualised as a strategy of survival



and existence between war in the literal sense and peace in the ideal sense. Peaceful co-existence in this sense means the peaceful relationship between states. With the development and the centralisation of the state, co-existence between states and the non-interference in the internal affairs of other states has been a central tenet of state diplomacy.

Pt. Jawaharlal Nehru - the first prime minister of India outlined his conception of peaceful co-existence between the two superpowers in terms of the five Principles, as the Pancha Shila :

1. Mutual respect for territorial integrity and sovereignty.
2. Non-aggression.
3. Non-interference in one another's internal affairs.
4. Equality.
5. Mutual benefit.



Pt. Jawaharlal Nehru - Understanding Harmony in Various Industries

Co-existence as a paradigm should not only relate to inter-state relations but intra-state relations as well. Co-existence between different peoples, races, religious groups, clans, tribes within a spectrum of identities is the great challenge for the 21st century. Co-existence between peoples has become an imperative in the next phase of evolution of civilisation. On the one hand, the struggle for self-determination of peoples, a major factor in nationalist wars of the 20th century culminated in the completion of the decolonisation process. Currently the civil wars and ethnic identity conflicts are challenges to the existing state system.

1. What is the role of value system in social harmony?
2. Write short notes on:-
 - (i) Samadhi
 - (ii) Samadhi
 - (iii) Athaya
 - (iv) Sab-adhya
 - (v) Akhand samaj
 - (vi) Sarvatharm Vyavastha

3. What do you mean by co-existence? Elaborate with example.
(UPTU, B.Tech. 200-01)
4. "If I trust everyone, people would take undue advantage of me". Do you agree? Explain.
5. What do you mean by Sacrifice? Give one example to satisfy that you understand sacrifice well.
6. Write the five steps to attain Ahimsa?
7. What are the factors which create fear in human heart? How you abolish the fear?
8. What are the six virtues of great Sam Pitri? (Simple)
9. What is Insuperiority?
10. How education can be basis for building of co-existence? (Simple)

Vision of Universal Harmonious Society

14

LEARNING OBJECTIVES

After studying this chapter, you should be able to understand:

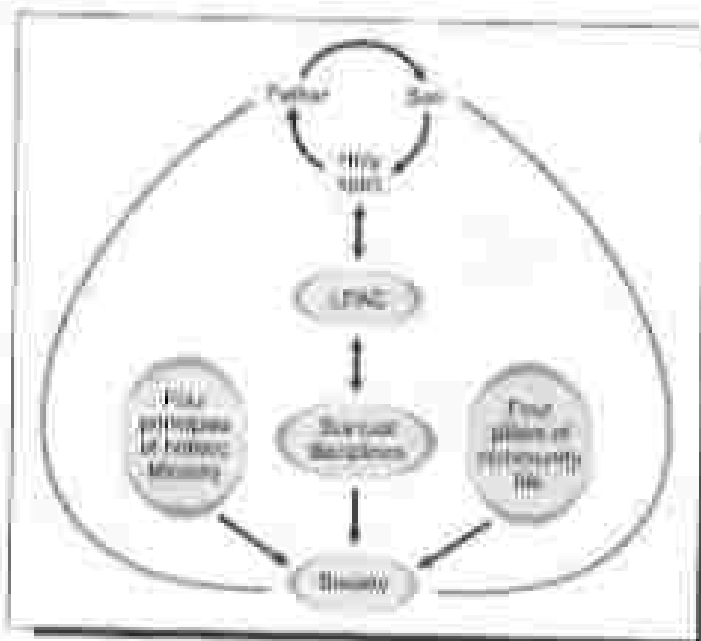
- Akhshai Samaj – Universal Society
- Sarvathman Vyavastha – Universal Order
- Jan-Family to World Family



14.1 Akhand Samaj

14.1.1 Overview

Akhand Samaj is the state of the society where all people of different religion and thought process live together and work towards betterment of the society. The Akhand Samaj is achieved when every human-being realises established values and expression-values. When we look at our India, we found that this nation is the combination of different cultures. The country which is respected for its multi religious, multi linguistic and multi cultural richness is suffering with dividedness. Divide and rule has different meaning in pre-independent India, however modern Indian vision is to have undivided society.



Segregating people with gender - biased laws to protect only women questions the equality before law. Perhaps this could be the reason why there is still too much segregation and demarcation of sections in Indian society, until one can truly accept that all are equal before law, nothing will change.

14.1.2 Akhand Samaj – Indian Way

Great India is already divided by religion, region, and caste-based. Among the new reforms that are invented for united India, gender inequity makes us to

think that what for the liberalized Indian reforms are if not for its integrity and unity. Practicing a democratic citizenship is much solicited than being caged in poorly formulated welfare schemes or reforms. Citizenship is a concept that allows representing the rights of an individual or groups.

Contemporary India is changing its image due to increasing international exposure, urbanization and a growing industrial sector at one end, rising male and female literacy on the other end.

Indians are adjusting to the new ideals of capitalism and a global economy. The employment rates for both men and women are growing at the same level as the work force. India on its way back has great history. This is the country where the first civilization found.



Family & Society – Disintegrating
 Learning In Indian Tradition

14.1.3 Roadblocks to Akhand Samaj

The removal of the distinction between the sacred and the secular does not at all mean the removal of the distinction between morality and immorality, between virtue and vice, between truth and falsehood. There is a universal moral law known as *Dharma* governing both the sacred and secular aspects of human life. The compelling power of *yajna* itself is derived from this law, and any violation of it will destroy the sacrificial nature of life and will bring its own retribution sooner or later.

There are following negative values that are the main cause for worry. These are the direct roadblocks for Akhand Samaj :

1. Fear
2. Hate
3. Selfishness
4. Egoism
5. Humility



14.1.4 Steps towards Akhand Samaj

It may be pointed out that all attempts at leading an integrated life and converting one's entire life into an undivided consecration will be only partially successful until the higher unifying spiritual center known as *hriday* or *dhru* awakens. For this awakening intense aspiration and divine grace are prime requisites.

14.2 Sarvabhaum Vyavastha – Universal Order

14.2.1 Overview

The Sarvabhaum Vyavastha is the state of realising the freedom of individual in context of this universe. The respect towards mankind and nature is must to establish the universal order. This phenomenon elaborate that all the people on this earth should be covered by one law and follow the same set of values. The universal values should be the governing principle of this world. Every individual should feel good and secured. Equality and justice should prevail.



14.2.2 The Religious Way for Universal Order

Islam, Christianity and the Hindu universe of religion share a mission : to unify the people of the world in one concept of God. The original idea of a world order is from them. It has been the passion of the papal inquisition fighting all heresy. It has been the passion of the Jihad proclaiming the true belief and it has been the motive of Hindu guru's coming to the West to drive out the spirit.

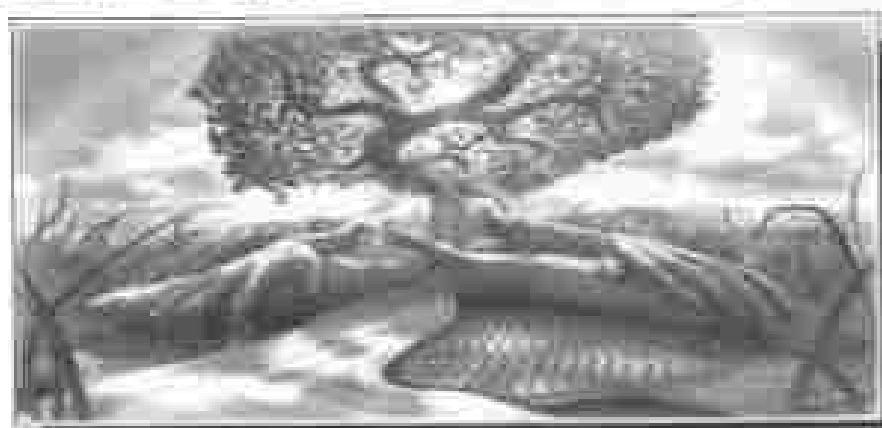
of materialism. Historians are not sure what to say about it : does religion set the people of the world up against one another or are the religiously motivated the real peace-makers ? In the Bhagavad Gita Lord Krishna proclaims the war as the ultimate surrender and act in service of God at the one hand, at the other hand He proclaims the peace and victory of the enlightened righteous rule. In conclusion there is mention of an eternal war of wisdom against ignorance. All religions agree : If God and His justice rule the world there will be everlasting peace.



Family & Society - Theosophical
 Learning in Vedant Bhawan

14.2.3: Impact of IT on Universal Order

In the twentieth century we have the multicultural multi-faith reality of modern society. Modern media opened up minds and hearts, and everyone now-a-days can know everything about the other man's behind next door. We have a holistic vision of a multi-faith world order unified by the information



culture. But this is a realization of an 'elite' of digital people in command of a computer. It takes a computer to have an equal interactive respect for all.

cultures. Yet the information is not the same as the people themselves. The computer poses a new challenge to reformulate our social definitions. We still have to meet the other culture, the fellow man in the social reality and work on a concept of social agreement, tolerance, righteousness and peace. The internet can be a 'timeless' reality of divine respect for all cultures of divinity, science, politics and natural instinct. But the very locality the user of the timeless computation of information has, forces this culture to formulate a directive of timed local management. The virtual idealism of the information-age is able to escape from this local reality of timed interaction of real people in a real world. But there is no way to conceive of a world order of real people in real life interaction that manage an escapist philosophy of time. In fact the management of time is a main theme of the world religions, the worldly politics of power as well as of the sciences :

"It defines their sense of reality and fixes the command of their localized cultures."

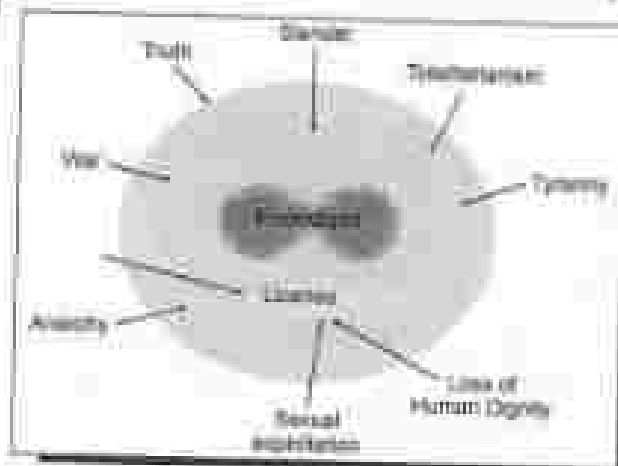
14.2.4 Steps Towards Sarvobham Vayastha

With this escapism we have arrived at a central philosophical problem : is time the devil of illusion we have to fight ? Is the timeless reality of the enduring

soul the one reality we are after ? Or would time be the unifying force and divinity making for a qualified - fundamental, essential - duality of the complete whole of the omnipresent God ?

The concept of wholeness is both liberating and challenging. It holds the power to free us from a debilitating mental dualism. It provides a fresh, faith-expanding perspective - one that

leads to a newfound freedom to enjoy embodied human life in all its wonder. It opens the door for us to take new interest and delight in God's magnificent creation.



1. What is Akhand Samaj and what are the building blocks to Akhand Samaj?
2. Explain the true meaning of undivided society and universal order.
(UPTU, B.Tech, 2009-10)
3. Explain "India is a model of peaceful coexistence." (ImpQ)
4. What is the impact of IT on universal order? Elaborate.
5. What are the steps that we have to follow for Sarvabhaum Vyavastha?
6. Write short notes on:
(i) Akhand Samaj
(ii) Sarvabhaum Vyavastha

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4

Harmony in the Nature and Existence – Whole Existence as Co-existence

Chapter 15 Understanding Harmony in Nature

17

Chapter 16 Interconnectedness and Mutual
Fulfillment in Nature

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Chapter 17 Understanding Existence as Co-Existence and
Harmony at All Level of Existence

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Understanding Harmony in Nature

15

LEARNING OBJECTIVES

After studying this chapter, you should be able to understand

- Nature and our Life
- Orders of nature
- Our Planet
- Harmony of Technological Society with Nature
- Need for Nature



15.1 Nature and Our Life

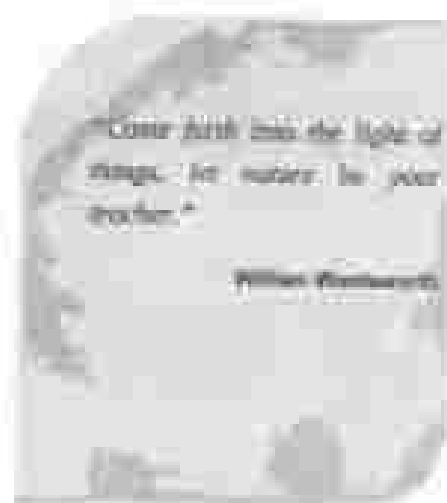
The word nature is derived from the Latin word *natura*, "essential qualities, innate disposition", and literally means "birth". *Natura* was a Latin translation of the Greek word *physis*, which originally related to the intrinsic characteristics.

These plants, animals, and other features of the world develop of their own accord. It is often taken to mean the "natural environment" or wilderness—wild animals, rocks, forest, beaches and in general those things that have not been substantially altered by human intervention, or which persist despite human intervention. Life is divided into three terms - that which was, which is, and which will be. Let us learn from the past to profit by the present, and from the present to live better in the future.

Nature most commonly refers to the "natural environment", the Earth's environment or wilderness—including geology, forests, oceans, rivers, beaches, the atmosphere, life, and in general geographic areas that have not been substantially altered by human, or which persist despite human intervention. This traditional concept of "nature" implies a distinction between natural and man-made, artificial elements of the Earth.

Beauty in nature has long been a common theme in life and in art, and books emphasizing beauty in nature fill large sections of libraries and bookstores. That nature has been depicted and celebrated by so much art, photography, poetry and other literature shows the strength with which many people associate nature and beauty. Our life depend upon nature. Earth is the only planet presently known to support life, and the atmospheric conditions have been significantly altered from the original conditions by the presence of life-forms, which

creates an ecological balance that stabilizes the surface conditions. Natural harmony refers to maintaining harmony of the natural order. The various sub-systems of the natural order are unified and integrated. By respecting, preserving and restoring the natural order, the problems of global warming, depletion of ozone layer, melting of icebergs, and depletion of non-renewable natural resources can be avoided.



It is right to say :

"Take care of small things; big things will take care of themselves. Concerted efforts have to be made to make earth a better place as they are not only for the present generation but also for the future generations. If we want to study nature Antarctica is the best place to go to understand."

15.2 Four Orders of Nature

There are four orders of nature :

- ☛ Material order
- ☛ Pranic order
- ☛ Animal order
- ☛ Human order

The four orders as above should not be viewed in isolation. All these are part and parcel of nature and existence. These are really mutually complementary and supplementary. They are not independent but are mutually inter-dependent. Each one nurtures and nourishes the others.

- ☛ Material order consists of things like air, water, soil and so on.
- ☛ Pranic order comprises trees, plants, insects, etc.
- ☛ Animal order includes birds and animals.
- ☛ Human order denotes human beings.

15.3 How we Study Climate Change

Human civilization is not very old. But man has made his presence felt on this earth. All over the earth there are cities and towns. Man has spoiled nature. By constantly burning fossil fuels, man has created a blanket of carbon dioxide, which has resulted in the rise of global temperatures. In turn, global warming has brought about climatic changes. What is the future of our life on planet ? This is a very hotly debated question. Is the danger real ? May be. But we do not realize its impact. A visit to Antarctica can make us realize that the danger is real. Because glaciers are receding ice shelves are melting down. We can actually watch them. During the last one million years there have been great changes. Atlantic was not cold and barren. Antarctica holds the key to the geological history of the earth.

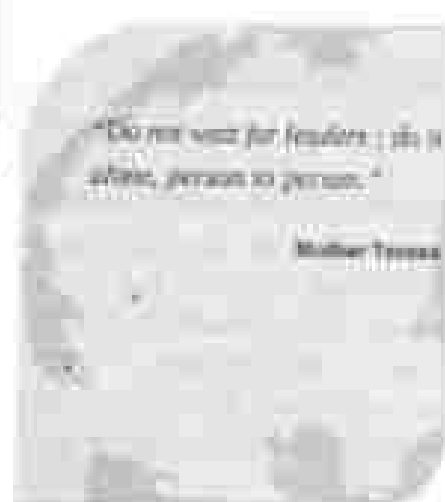
There is no doubt that there are climatic changes and the average global temperature is rising. Most scientists consider man the culprit. By burning fossil fuels, man has created a blanket of carbon dioxide around the earth. On account of green house effect, there is constant rise in temperature. How the global warming will affect life on earth, no one can say for sure. The world may be doomed or may not be doomed. But if we want to see the climatic change Antarctica is the place to study the effect. This is the only place which is unaffected or unspoiled. It has a simple eco-system.

15.4 How we Care Our Planet

For example, We see Phytoplankton is single-celled organisms. They do a wonderful job. They assimilate carbon and through photosynthesis create carbon compounds. They support the entire food chain in the southern seas. Scientists warn us further depletion of ozone layer will hamper the activities of phytoplankton. If it happens, the entire food-chain will collapse. Sea animals and birds will be adversely affected. In fact it will affect the global carbon cycle.

So with the help of this example we can easily understand that we take care of nature because if we spoil nature, we can't live on this earth. Take care of the small things and the big things will take care of themselves. If we take care of small plants so the big things automatically take care of them.

15.5 Can a Technological Society Live Harmony with Nature



Energy shortages, power crisis, petrochemical pollutants, ozone depletion, hazardous waste, and nuclear radiation, bioengineered crops: these are just a few of the nightmares of a technological world raging against natural laws. In the midst of this technological onslaught, we have been conditioned to believe that technology is the inherently evil nemesis of nature, the two forever destined to be at incompatible odds with one another. Modern society perpetuates this belief that one must be sacrificed for the other, thus suggesting the illusory options of either abandoning the "urban"

life for furs in the forest and cots in the ashram, or supporting a society which plunders natural resources to sustain the modern lifestyle of our insatiable consumerism.

Fortunately, the fundamental myth of a technology/nature trade-off has been overturned by recent scientific and spiritual discoveries revealing what ancient cultures have long understood — that we can live in harmony with the web of life and access the secrets of nature in order to sustain complex, rich, diverse societies. The ancient art of Feng Shui reveals the significance the Chinese assigned to keeping one's life in balance with the wind, mountains, water and other elements of nature in order to have a healthy and prosperous life. The architectural wonders of ancient pyramid temples astound modern day scientists who cannot (even with their current technologies) reproduce these amazing results. Recent research reveals that Tibetan monks utilized sound to levitate large objects. In fact, pyramid structures in Egypt are discovered to have resonant dishes, suggesting that the ancient Egyptians also had knowledge of utilizing the power of sound — possibly to lift the heavy blocks used in their pyramids thousands of years ago.

Complex cities of over 300,000 inhabitants discovered in the Colombian mountains were designed in such harmony with nature and the elements that thousands of years later they hardly show signs of erosion. Ancient temples constructed with knowledge of sacred geometries have been shown to neutralize geomagnetic stresses, which today are found to contribute to the onset of cancer in over 92% of the cases studied. These ancient cultures knew a type of technology that aligned with Nature. By accessing the secret powers of nature, these peoples built their societies in harmony with that wisdom.

Because of our present reliance on processed and agriculturally modified foods, we often forget that Nature is the source of all life — synthetic or natural — on our planet. We are deluded into believing that the McFlurry sandwich comes from some hidden McDonald's ranch, or that the strawberries we buy in the store in the middle of winter are somehow naturally grown. The levels of chemicals used in the agri-business of growing foods have spawned a new industry of pharmaceutical needs to offset the rash of diseases that plague modern culture. Our polluted waters have necessitated a need for chemically treating drinking water, thus creating a bottled water industry that sells what used to be free to all for more than the cost of a gallon of gasoline. We have been using more of the same kind of destructive counter-nature technologies to fix the problems that technology has created.

What is needed is a return to the source of Life itself, through realignment with nature and her laws. We need to restore our individual lives and our societies to health. We cannot expect this from the governments that have helped to sponsor and create the problems of unbridled growth at the expense of precious natural resources. As my favorite bumper sticker notes, "If voting did anything, it would be illegal." As long as our world leaders hold money and power supreme, it is unrealistic to expect cooperation from governments in this area.

Fortunately, it is well within the reach of each of us to find a way to return to an alignment with Nature. We can do this in numerous ways. Alternative energy sources (from solar to water-powered systems) hold the potential to "get off the grid" for most individuals in the western world today. Technologies that employ the life force of water in its natural state, using nature as their guide, are producing up to 250% more crop yield with 50% less fertilizer. (For example, Vortex Water Energizer, made in England, utilizes a form of water called "imploded" water based upon Viktor Schauberger's research.) Other methods utilize sounds in nature to stimulate plant growth and blooming cycles, achieving amazing results far surpassing that produced either by bioengineered methods or chemical fertilizers and pesticides.

Systems of water purification and revitalization that follow the pattern of the natural flow of water are producing results without the use of harmful chemicals and far surpass traditional and more costly sewage treatment systems typically used today. (The Flow Forms of Rudolph Steiner, for example, utilize the vortex mechanics of water, and are used throughout Europe for sewage treatment.) Gardening methods such as those used in Fimthorn align with the intelligence of Nature to produce vegetables in the worst possible soil conditions, thus defying all traditional logic.

Recent technologies that recreate sound patterns of water molecules through a field of universal archetypal geometries are able to reverse water and atmospheric pollution for pennies on the dollar over conventional methods, and without adverse effects to the environment. (The tool is called a Harmonizer and the sound tape is Environmental Clearing. Both are available through www.environmentalclearing.com, which also includes detailed reports of other clearing processes used worldwide.) Straw-bale homes, which are better insulated, easier and cheaper to build than their counterparts are totally biodegradable, recycle see

materials currently being wasted and can successfully replace normal building methods that surround our internal environment with harmful toxins and deplete our forests.

These are just a few of the many Earth friendly "eco-technologies" that view nature as a mentor instead of a personal treasure chest. By utilizing these and similar nature-aligned technologies currently available to the average individual, we can remake our society brick by brick, house by house, garden by garden.

15.6 Need for Nature

Nature-our Life

The world is currently facing a sustainability crisis; the continuation of our daily lives is dependent on non-renewable resources. Being ecologically sustainable means that a society does not undermine the resources on which its future prosperity depends. In other words, the society must live off the interest, and not deplete its capital. Our current situation is the antithesis of sustainability. We are increasing our population, deforesting large tracts of land, creating deserts, eroding tons of soil, eliminating species, and contributing to global warming at an alarming rate.

David Orr says the sustainability crisis is a result of our urge to dominate nature. Flaws in our education system are largely responsible for promoting this urge. "Conventional education, by and large, has been a celebration of all that is human to the exclusion of our dependence on nature." It fails to teach ecological principles, and by not teaching ecology, students are led to believe nature is not important to history, politics or science. Additionally, our educational system does not teach what it means to be a citizen in a closed ecology on a planet with finite resources. The current system promotes competition for success, which can be equated to whatever can acquire the most resources. The idea of "every man for himself" is not considerate to your neighbour, much less the planet. Because the feedback between action and result is not rapid, and because moral misgivings diminish with distance, the success of industrialized nations comes at the expense of third world countries. However, this state of mind is uncommon in our fast-paced, industrialized society. Students are also trained to place a blind reliance on science and technology, our government, and economics. Faith in these concepts seems to

mirror religious faith. However, there are so many forces of nature that are beyond human control that it is fallacious to think that we can solve every problem that arises with technological advances. Any scientist knows that a constantly increasing system is headed for inevitable self-destruction, no matter what technological solutions are developed. Research perpetuates the view that there is a technological fix for everything, and yet it is still emphasized at many universities.

There is an important relationship between the learning and the place where the learning is done, which has been ignored with modern architecture. "The curriculum embedded in any building instructs as fully as and as powerfully as any course taught in it. Most of my classes, for example, were once taught in a building that I think Descartes would have liked. It is a building with lots of squareness and straight lines. There is nothing whatsoever that reflects its locality in northeast Ohio in what had once been a vast forested wetland... It is intended to be functional, efficient, minimally offensive, and little more. But what else does it teach?" Orr says this style of building tells its users that locality, knowing where you are, is unimportant. The building uses energy wastefully, and so it tells its users that energy is cheap and abundant and can be squandered without considering the ramifications. The students do not learn about the materials used in its construction or the origin of those materials (wells, mines, forests, and factories), nor do they learn how the people from the area were affected by their extraction. The end result is that we learn that being disconnected from nature is normal.

Orr proclaims, "All education is environmental education." Students are a part of the world, not apart from the world; this should be a recurring theme in our education. Environmental basics should be included with the reading, writing, and arithmetic. In addition, "environmental issues are complex and cannot be studied through a single subject area." The current approach is not interdisciplinary and does not allow students to make academic connections or connections to reality.

To reform education, Orr suggests reordering our priorities around the idea that there are no boundaries between life and education. He supports a strong emphasis on scolliteracy in all classrooms. The curriculum should be earth-centered and hands-on, with the emphasis on educating people to live sustainably and in harmony with the environment. All of this should be taught in a building which exemplifies the principles learned in it, much like Orr's

design' at Oberlin College. Educators are the first step in broadening their students' views of health, harmony, balance, diversity, peace, participation, and justice from the usual narrow-minded lesson of human domination of nature. This is how the educational system can play an important role in helping future generations understand how to live in harmony with earth.

One calls our exploitation of nature a relatively recent evolutionary wrong-turn. The relationship between humans and nature has been one of harmony for the majority of the history of our species; the change happened when we became more than just hunter-gatherers. Biophilia is a term which describes our innate (or ancient) affinity for nature as humans. According to the biophilia hypothesis, natural settings are critical to our mental and physical well-being. Homo Sapiens as a species relies on nature for more than just food and shelter. Our biologically-based need to affiliate with nature is expressed as our desire for "aesthetic, intellectual, cognitive and even spiritual meaning and satisfaction."

There are many human behaviors which provide evidence for the Homo Sapiens' deep connection with nature. We use plants as a source of communication, for example, we award flowers for special occasions. We find baby animals cute, we feed birds, we admire the strength and build of dogs and horses, and we domesticate animals as pets. These are all indicative of the romantic relationship with nature. It has been found that people rate trees that are climbable and have a broad, umbrella-like canopy as more attractive than trees without these characteristics. It was also shown that people would rather look at water, green vegetation, or flowers than built structures of glass and concrete. This gives strong support to the idea that our preferences are based on our evolutionary history, like habitat.

The converse of biophilia is biophobia, which also has a genetic basis in humans. For example, many people have a fear of snakes and spiders, even though they have seldom dealt with them in their lifetime, and even more seldom had negative experiences with them. However, more threatening modern artifacts, like knives, guns, and automobiles rarely elicit such a response. This is because snakes and spiders have been present for a much longer period on the timeline of our species. It makes evolutionary sense to fear them: if we did not have an innate fear of things that threatened our survival, we would be much less successful as a species.

As has been pointed out, higher education is very influential over the course of a person's life, and also for illuminating the changes that we all must make to

ensure a future for our species. This is why the existence of the highly-accessible Natural Areas here at Binghamton is so important. It fulfils the human need for green space for students, faculty and staff alike. Whether it is through furthering education or passive enjoyment, the Natural Areas are a fantastic avenue for providing the physical and mental well-being mentioned in the biophilia hypothesis and for instilling a respect for nature.

There are just a few of the Earth-friendly, or "eco-technologies" which see nature as their mentor instead of their personal treasure chest. By utilizing these and similar naturally aligned technologies currently available to the average person, we can remake our society brick by brick, house by house, and garden by garden. Mother Teresa said, "Do not wait for leaders; do it alone, person to person."

E X E R C I S E

1. What are the four orders of nature? (10pts)
2. 'Human beings are an integral part of nature'. Explain. (10pts) 3.Yeah, 3000-10
3. Explain the harmony in nature.
4. How can we say nature our life? Give your views.
5. Can a Technological society live in Harmony with Nature? Discuss.

Interconnectedness and Mutual Fulfillment in Nature

16

LEARNING OBJECTIVES

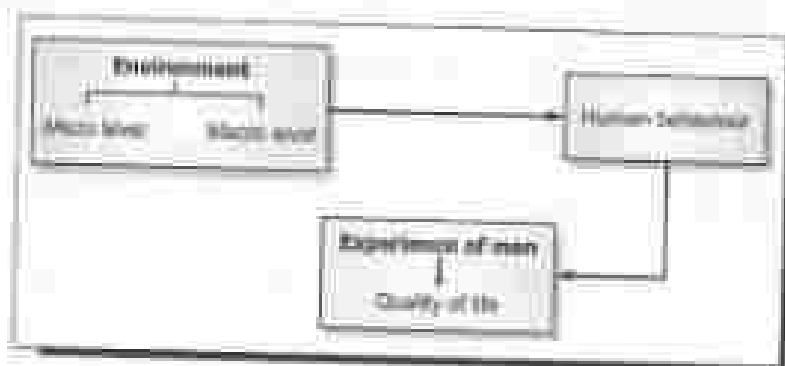
After studying this chapter, you should be able to understand:

- 1. Human Interactions
- 2. Harmony with Nature
- 3. The Ideal Harmony of Humanity
- 4. Harmony in Nature for Better Life
- 5. Food for Future
- 6. Soil for Future



16.1 Human Interrelationship

One of the greatest human qualities is the ability to see good and appreciate it, as well as the power to fight for it. The most important thing is to find inspiration in everyday life. Although humans currently comprise only a minuscule



Proportion of the total living biomass on earth, the human effect on nature is disproportionately large. The development of technology by the human race has allowed the greater exploitation of natural resources and has helped to alleviate some of the risk from natural hazards. In spite of this progress, however, the fate of human civilization remains closely linked to changes in the environment. There exists a highly complex feedback-loop between the uses of advanced technology and changes to the environment that are only slowly becoming understood. Man-made threats to the earth's natural environment include pollution, deforestation, and disasters such as oil spills. Human have contributed to the extinction of many plants and animals.

Human society has developed to a point where it is able to observe its integrated nature. The current global financial crisis demonstrate that we are all part of one system from which no country or individual is separated. The crises are a result of the egotistical and unbalanced relationships of humanity. The only cure to the crises is to understand the interdependence of the human system and try to bring it into balance with nature. Nature is an integrated system that lives in perfect balance.

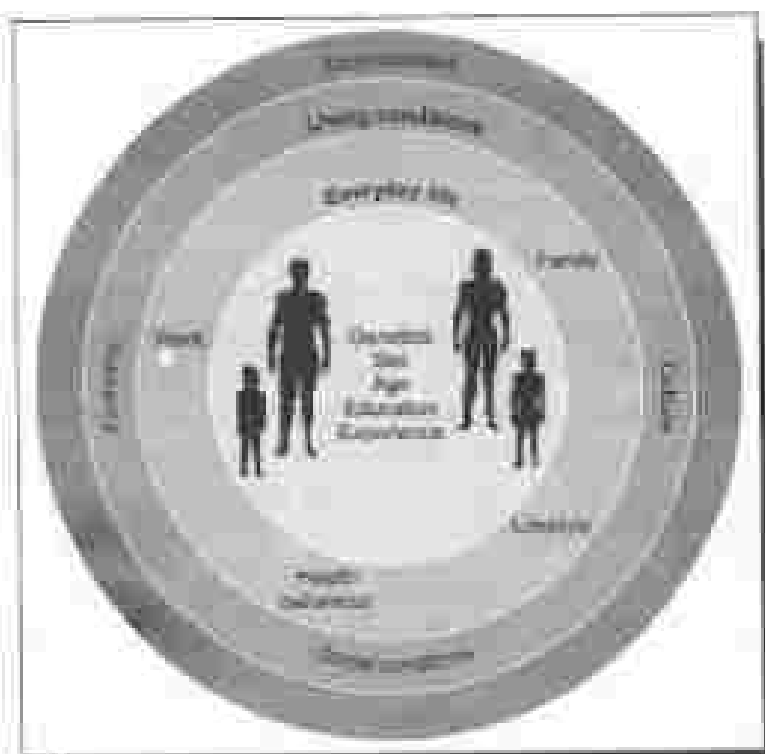
16.2 Harmony With Nature

The Industrial Revolution took us away from our ability as Human Beings to live in Harmony with nature. We need to cultivate the resources that are

available to us from nature more responsibly. We waste a great deal. This planet is the only one we have. The only thing to be done is to secure a safe future for ourselves and future descendants is to leave our current path of technocracy and leave the whole idea of the technocratic world behind...Instead we should be working to be in close union with nature, nothing invented by man has reached near the perfectness of nature's design, yet we continue to destroy already perfect creations to create less perfect creations with the motivation of money, greed and convenience to the detriment of our own existence...we can build our own futures though and start to become self-sufficient and self-sustainable by observing and incorporating nature's system into our lives. We can probably learn something from cultures that have lived off the land without destroying it.

When we take from nature, we should also plan to give back to it. This is possible. Renewable energy sources, such as Solar Power and Wind, are perhaps the best methods to begin moving in this direction. The current global warming trend may lead this planet to a point we won't be able to back out of. We can learn to treat our home better, or, we can choose to deal with the

Harmony in the Nature and Existence -
 While Existence is Co-existent



consequences. The idea that advocates harmony of man with nature is of great significance on keeping an ecological balance. The theory is well balanced with emphasis both on alternating and complying with nature. People should neither rob nor destroy nature, and the relationship between the two should be coordinated and harmonized. To live harmoniously with nature is to understand and accept natural forces. The greater this understanding and acceptance, more the harmony. Because we know so much more today than we did before about physics, chemistry, meteorology, biology, physiology, metallurgy and on with our ecologies and crises, we live so much more harmoniously with nature. Pre-Columbian people lived simply, but let's stop mistaking ignorance and poverty with harmony. It's an utter myth - we might say an urban myth - which primitive peoples lived with nature harmoniously. Nature devastated them. Nature battered them into early graves. Their ignorance of nature prevented them from achieving much material wealth. To dance, to (imaginary rain gods or to chant and pray for a child dying of bacterial infection is not to live harmoniously with nature : it is to live most inharmoniously.

Human beings who are as ignorant of nature as nature is of human beings, sivan, chant, pray, dance, build totems, burn leaves and twigs, all in fruitless, inharmonious efforts to solve the problems. It is we today, with our knowledge of how to irrigate fields using science and engineering, and how to make and administer antibiotics, which live harmoniously with nature. We don't demand miracles. We don't expect nature to change its logic simply because we arrogantly wish it to do so. We accept nature's logic and work with it. We believe that each of us has an inherent right and primary obligation to develop to the fullest degree our physical, emotional, mental and spiritual potential. Reconnecting with our mother, the earth, using her as our guide and teacher, we are encouraged to live a human life that embodies the highest, deepest ethics and aesthetics, and to forever quest for the goal of wholeness, balance and peace. If we observe nature without the influence of humanity, we see a perfectly balanced system.

Nothing consumes more than it needs and nothing is wasted. In fact, each part of the system naturally provides what the other parts need without any thought or calculation of the possible return. For example, plants consume carbon dioxide to survive and emit oxygen. Animals do the exact opposite. Each gets what it needs, and provides what the other needs. Man, on the other

band, is concerned only with counting as much as possible and goes through extensive calculations to figure out how to do so to the greatest extent possible. He only gives back to the system when there is a reason to do so - he has to get something out of the deal.

16.3 The Inner Harmony Of Humanity

This interconnection will create normally functioning economic, political, military, educational, family, and other systems, which are currently in crisis. It is necessary to bring humanity to a state of inner harmony, without which its survival is impossible, as we have revealed that the destruction of previous relationships has led to this multifaceted crisis.

Economics, politics, education, family, society, business, and trade are all formed by people and are based on human relationships. Suddenly we discover that we have built them on an egoistic basis, and the altruistic basis is now being revealed, to which we do not correspond. Nothing that was previously created now works.

We see this as a crisis of institutions. But in actuality, this is a crisis of our interrelationships. Today we need to amend the institutions that we have created. Nature has placed us in such a position of dependency on each other that we are obliged to change ourselves in accordance to Nature's new demands: create a system of complete and harmonious interconnection. This is what the science of Kabbalah teaches us.

16.4 Get in Harmony with Nature for a Richer Life

"One touch of nature makes the whole world kin."

Being connected to natural surroundings is vital to good mental and even physical health. Research has shown that patients in wards with good views out to trees and greenery heal quicker than patients with restricted views of brick walls or buildings and in the Netherlands, Italy, Germany, Belgium and Slovenia patients with depression are prescribed agricultural work. Country walks reduce depression.

Researchers at the University of Essex compared a walk in a country park with a walk in a shopping centre in a study of 10 people. They found 71% reported

decreased levels of depression after a country walk compared with 45% after a shopping centre walk. Participants also felt much less tense and reported greatly increased self-esteem after a green walk in nature.

To feel in harmony with nature is intensely pleasurable. To feel at one with the trees, valleys, stars and grass not only maintains good mood but inspires creativity and clear perception.

16.5 Harmony with Nature : Perspective on Our Own Lives

Modern stresses make us lose sight of what is truly important to us. When you feel harmonious with nature you regain vision and perspective on your own life. You see where you truly fit in the great scheme of things and can gain insight into what really needs to be done in your life - as part of the greater whole.

We can't remove ourselves from nature

To be in harmony with nature is to be in harmony with ourselves. We came from the hydrogen and helium of the stars which formed planets one of which formed us - we are nature an intrinsic part of everything we see. The playful song of birds singing on a Spring morning, the warmth of a clear Summer's day, the bubbling of clear mountain water over pebbles, the rock and ice, the sea and oceans we are part of this and these things are part of us.

This session Harmony with nature will use hypnosis to gently guide you into a rapturous sense of connection to the whole of natural creation. You'll not only appreciate the natural world around you more you'll feel revitalised, recharged and relaxed - ready to face anything.

The beauty of this session is that you can connect to nature even when you are not 'in nature'. You can relax to his session even when miles away from the nearest bit of natural greenery and still feel connected to nature.

16.6 Spirit of Nature Is Our Life

Many years ago people were in tune with nature. Nature's harmony and human happiness were considered as one. People observed that what happened outside of us was already happening within. But now, with time and technology, we have lost touch with this awareness. As our culture evolves

into this current era, we suffer the separation from having worked with the land, understanding nature's rhythm and a dependency on nature for her sustenance. As we modernize, we have moved away from that harmony.

The outer world has risen and taken precedence in our life, we look for solutions instead of awareness. We can all benefit from a more honest and deeper approach to life. If we can reconnect with the harmony of nature, while remaining a part of the evolution of humanity, we will be able to celebrate both worlds, inner and outer harmony.

16.7 Sustainable Development

The concept of sustainable development was given by World Commission on Environment and Development. Sustainable development means meeting the needs of the present without stripping the natural resources that future generations would need. Our earth's vital signs show that our planet is ailing. It is our responsibility to keep the earth in good health. We must not strip the earth of its natural resources. If we do so, productivity will be weakened. We may meet our needs without depriving the future generations of the resources that they would need. Besides this man has now realized that he shares this planet with millions of other creatures. Man's position is not that of domination, but of partnership.

No generation owns this planet, we are like tenants. And it is our responsibility to keep the environment healthy. We owe responsibility to the future generation. We must leave it to them healthy so that they can live healthy and happily on it. Government, industry and every person must do their bit. The air, water and soil of the earth are polluted. Forests are vanishing. Wildlife on land as well as in the seas faces extinction. Grasslands and forests are turning into scorching deserts. All these are vital symptoms that show that earth is ailing. We can restore the earth to its healthy state again if we respect and preserve its metabolic needs. We should use not more than what the earth can replenish it with. We have to preserve wildlife, insects, seas and grasslands.

The world population is increasing at an alarming rate. Every four days, it increases by a million. The earth has a limited capacity to support population. Increasing population is putting increasing pressure on the four biological systems of earth. Greater demand for protein is leading to over-fishing. More demand for food-wood is leading to depletion into deserts. Pressure on resources is getting beyond sustainable level. There are more poor people who

produce more children. It is vicious circle. Unless population is controlled, we cannot remove poverty. We cannot protect ourselves. The Green Movement has gripped the imagination of mankind. Now everywhere man realizes that we cannot take the earth and its environment for granted. Earth is not an inanimate object. It lives. It has its metabolic needs.

Now we have realized that so long as we do not take care of earth, we are going to be doomed. The earth is already unwell. It can collapse. Now the government, industry and common people realize that we are not the owners of this earth. We are its stewards, trustees and tenants. We have to pay for what we use. The price of using this earth and its resources is the protection of its ecology and environment. We owe responsibility to the coming generation also. We cannot leave a scorched, depleted and dying earth to the generation of the future. We must use natural resources wisely. We must leave the world worth living for the future generations.

1. Discuss the human interrelationship with nature. (10pts)
1. What do you mean by sustainable development? Discuss.
2. How harmony with nature gives us perspective on our own lives? Elaborate.
4. How can you say spirit of reform is our life? Discuss. (10pts)
5. Why there is an urgent need for human being to take care of small things? Is our life depending upon small things? (10pts)

Understanding Existence as Co-existence and Harmony at all Levels of Existence

17

LEARNING OBJECTIVES:

After studying this chapter, you should be able to understand:

- ❑ Holistic View of Earth
- ❑ Ecological View of Earth
- ❑ Human Existence
- ❑ I and You (THOU) and Us.
- ❑ Understanding Human Existence



17.1 Human Existence

What are we really trying to say when we refer to the purpose or the meaning of life? We use both words synonymously and both convey different degrees of significance, purpose, intent, or objective. However, all of these terms essentially convey a search for an assigned function. The underlying question is, why do human beings exist?

What is existence? We stipulate that an object or event exists, if it manifests itself in an observable manner. Objects that are claimed to exist but that do not manifest themselves in any way, form or shape, do not exist, by axiomatic definition. Anything that human beings claim to exist must show objective evidence to human beings that it exists; otherwise, it would be meaningless to say that it exists. Some thing may conceivably exist in another space-time continuum or in an alternate universe but, if it does not manifest itself in any form or shape to human beings, it does not exist for purposes of human beings: If it has no effect on human life, we can and we must disregard it.

Human beings obviously exist because they manifest themselves to other human beings: Among other attributes, human beings have mass and appearance that can be measured and observed, both by subjective, physiological means and by objective, scientific standards: Human beings exist. Since we clearly exist we may ask, where do we come from, why are we here? Is there a meaning or purpose to our life in the sense of an externally or internally assigned function? Alternatively, did random events place us into this universe, without any purpose or reason? The mind and the brain are two distinct and separate elements of our existence. The mind is where we consciously exist and act. It is where we experience, become aware, and where we must consider the conditions of existence, the world around us, and how to deal with them. The mind is where we individually are in charge and in control, where we must actively be engaged and take responsibility for what takes place and what we do. It is where we make choices and decisions, where we define aims, goals and objectives, and where we must consider, plan, organize and manage our behaviour and actions. The mind and mental existence is where we exercise our mental faculties, mental powers and abilities.

What we do in the mind defines and governs how we view, understand, manage and conduct ourselves individually, how we connect, communicate and cooperate with each other, and how we relate and interact with the world

around us. The mind and mental existence is where problems and difficulties, errors and mistakes have their roots and beginnings, and where answers and solutions must start.

To understand individual behaviour, actions and how we conduct ourselves, we need to understand the mind and mental existence, what takes place, what we do, and what we need to do, establish, develop and maintain in the mind and mental existence from the inside. They cannot be understood from the outside through observing outward behaviour and actions, as is the case with psychology. Neither can we understand what takes place and what we do in the mind and mental existence through studying the physical-biological roots and foundation or the genetic-neurological make up, systems and processes that lie behind the mind and mental existence, as the "sciences of the mind" - cognitive science, neuroscience, behavioural genetics and evolutionary psychology attempt to do.

The human brain, metaphorically speaking, is the muscle of our mind and mental existence. Our muscles give us our physical faculties, the power and ability of movement, to engage in physical action and activity, which we can translate into specific physical skills and practices, such as walking, tap dancing, rock climbing, playing instruments, operating machinery, doing brain surgery, etc.

There is no meaning in existence itself, it is beyond meaning. It is not meaningless either because a thing can be meaningless only if it is possible for it to have meaning. Meaning and meaninglessness are two sides of the same coin. As far as existence is concerned meaning is totally irrelevant, so is meaninglessness.

For centuries man has been imposing meaning on existence because it needs guts to live joyously without meaning. It needs real intelligence to live in ecstasy without any meaning at all. The crowds don't have that much intelligence, they need some excuse. However false the excuse is it does not matter - even a false excuse is good enough for them to live for. But they are absolutely in need of a meaning. It is man's need that imposes meaning on existence. The more immature a man is the more his need for meaning. As he becomes mature the need becomes less. When man really comes of age there is no need for meaning at all. One simply lives, for no other reason; one lives for life's sake. Then existence is not a means to something else, it is beautiful as it

is : it is not fulfilling any purpose. In fact, it is because it is not fulfilling any purpose that it is so beautiful, so utterly beautiful. It has no utility, it is not full of commodities, it is full of poetry.

What meaning does a poem have, what purpose? What meaning does a rose flower have, what purpose? What is the meaning of a night full of stars? And what is the meaning of love? What is the meaning of all that you are surrounded by? There is no meaning in it. And if you are in need of meaning, then you will project. Then existence becomes just a screen and you project your meaning on it.

For centuries humanity has done that and because of it now we are suffering tremendously. Now man has become more mature - he is not as childish as he was before and he can see that all those projections are nothing but projections. All the meanings are collapsing and now a great chaos is created by the collapsing meanings which we have believed in for thousands of years. A great meaninglessness is felt all over the world.

17.2 I and You (Thou) and Us

Two different worlds. Two different lives. Each human existence, being in the world, is a whole world in a universe of humanity. They are parallel. They are independent, distinguished, distinct, unique, personal, dynamic, irrational, subjective and incomprehensible.

I am the human subject. I am and I try to reflect, dissect and figure myself out and to see what is going on. I am confused, lost. What is it? Where am I going in my quest for peace of mind, happiness, more meaningful/authentic existence? You, the other, social other at some will call you, who could do no more than act as a heuristic, to try to support and be there for me as an aid in my journey, suddenly have taken life and adopted a role that you should not have, that is not merely an illusion but also silences me and destroys me.

I live. I am. This is the only thing that there is. I want to be. I want to be happy. I want to have the most meaningful, fulfilled life existence/being in the world to which I was thrown.

Universe called humanity is the we, the us. We are essentially alone in our existence. We were thrown into existence alone and alone we will be taken away from it. We have our own individualistic and personal quests, searches,

struggles and journeys that belong to the I, that are unique to us and each one of us. Human existence for us is very tough, complex, complicated and extremely hard. It was imposed on all of us, who are the living, the existing. It is not for the faint-hearted, the weak, the pessimists, the nihilists. It is for the fighters, the strong, the optimists who are willing to struggle and fight with all our might against all chances, against all odds, refusing to give up hope and passion.

We must fight, struggle. We have no choice. We have to be fully committed to our existence, to being in the world. We are obliged to it, for utter engagement with it. Our energies, our resources must be fully committed to it. We have to invest all our energies and resources to it. You, show me you are fully committed / engaging with your world, your existence. We cannot afford 'philanthropy', dedicating and losing our valuable resources at the expense of our emergence, our journey for the sake of another's existence. Let me be immersed in your own business, of emerging, becoming, be and being.

It is cheap pedagogy, preaching, mumbling, and making noise that means nothing, to devote your own valuable resources to my own quest, search and journey. You deny yourself. You make me feel bad, ill-conscious, and bad-faith, for doing so. It is your choice I know. But you involve me. It seems to me like you are using me for an escape, an admission that your existence and the quest for a self are too difficult for you, like the choice to do nothing and not to choose. Not only that you will be deprived from your own potential for authenticity but by doing so will you be depriving me from the possibility of establishing meaning and authenticity. How can I be authentic, realizing that my will and my journey for authenticity was accompanied and led/driven by someone giving in, losing faith, who becomes weak and deprives himself from authenticity (or the will to have meaningful/authentic existence) ?

You have to do your best. Show me how you fully immerse and engage with your self, your existence, your being in the world. Show me you are a tough, strong, pitiless (self-pity that is) killer. You will empower me by doing so. You will give me hope, showing me it is feasible. I want you to succeed in your journey, in your quests. Not only it makes me feel happy but it reflects and deflects upon my own journey. If you can do so then I can do it. There is no justification for an inability to go on struggling for a better more meaningful existence, for the quest for authenticity. The only thing we can share is our will for authenticity, better existence in the world, self-improvement and more peace of mind. We share the will, the quest, and the journey, the will to

become and be. We understand that but not the actual manner of doing so. The way we lead our lives is wholly individualistic, unique and personal, catered and tailored for us at any specific given point in our existence/journey in the world.

And it is not feasible, an illusion for you to attempt to engage directly with my existence, my world. You have tried to define me, myself and my existence, to explain, to analyse, to figure me out from your own world/ existence in the world.

Human is the most wonderful creature of god. He can do any thing. He can make most wonderful thing and also can make the worst. He can sing he can dance but also he can hold a gun for fire to mankind. What we are. Are we most complex creature of god ? What do you think ? What are we ? ?

I don't think we human are the most wonderful creation of God as most of the mischief is done by us and majority of the problem in this galaxy is caused by us. I think we are the strongest link in the food chain for now. But we are the foolish developed brain ones. We have good invasive brilliant ideas but the 75 % people are being useless. Having no definite aim other than the aim to make money to live.

An ancient maxim tells us that the proper study of man is man. The problem of man is an eternal and at the same times the most urgent of all problems. It lies at the heart of the philosophical questions of man's place and destination in a world that is being discovered and transformed in the name of humanity, the highest of all values. The main goal of social development is the formation of human abilities and the creation of the most favorable conditions for human self-expression.

Physicists are perfectly right in stressing the difficulties of research into elementary particles. But they should not resent being told that such research is child's play in comparison with the scientific comprehension of games played by children! The rules of any game are only a conventionally marked path; children "run" along this path very capriciously, violating its borders at every turn, because they possess free will and their choice cannot be predicted. Nothing in the world is more complex or more perplexing than a human being.

Many sciences study people, but each of them does so from its own particular angle. Philosophy, which studies humanity in the round, relies on the

achievements of other sciences and seeks the essential knowledge that unites humankind. Idealism reduces the human essence to the spiritual principle. According to Hegel, the individual realizes not subjective, but objective aims; he is a part of the unity not only of the human race but of the whole universe because the essence of both the universe and man is the spirit.

The essence of man comprises both the spiritual sphere, the sphere of the mind, and his bodily organization, but it is not confined to this. Man becomes aware of himself as a part of the social whole. Not for nothing do we say that a person is alive as long as he is living for others. Human beings act in the forms determined by the whole preceding development of history. The forms of human activity are objectively embodied in all material culture, in the implements of labour, in language, concepts, in systems of social norms. A human being is a biosocial being and represents the highest level of development of all living organisms on earth, the subject of labour, of the social forms of life, communication and consciousness.

If we examine human existence at the organism level, we discover the operation of laws based on the self-regulation of processes in the organism as a stable integral system. As we move "upwards", we encounter the world of the mind, of personality. At the organism level, the human being is part of the natural interconnection of phenomena and obeys its necessity, but at the personal level his orientation is social. From the world of biology through psychology we enter the sphere of social history.

In ancient philosophy man was thought of as a "small world" in the general composition of the universe, as a reflection and symbol of the universe understood as a spiritualized organism. A human being, it was thought, possessed in himself all the basic elements of the universe. In the theory of the transmigration of souls evolved by Indian philosophers the borderline between living creatures (plants, animals, man and gods) is mobile. Man tries to break out of the fetters of empirical existence with its law of karma, or what we should call "fate". According to the Vedanta, the specific principle of the human being is the *atman* (soul, spirit, selfhood), which in essentials may be identified with the universal spiritual principle - the *Brahman*. The ancient Greeks, Aristotle, for example, understood man as a social being endowed with a "reasoning soul".

17.3 Understand Human Existence

Human society has developed to a point where it is able to observe its *integrated nature*. The current global financial crisis demonstrates that we are all part of *one system* from which no country or individual is separated. The crises are a result of the *ecological and unbalanced relationship of humanity*. The only cure to the crises is to understand the *interdependence of the human system* and try to bring it into balance with nature. Nature is an integrated system that lives in perfect balance because it acts within the principles of love and bestowal. Humanity will also find balance when it operates within these principles.

Human society has developed from small family units to large nations and from independent nations to the new global age. In this global age each country is connected and dependent on the others for its livelihood. In the past, a small farmer was able to completely care for his own needs, without a sense of connection to rest of the world. The present situation is completely opposite to that. Not even the richest and most powerful countries can survive without a connection to the rest of the world, due to the global nature of exporting and importing of goods. The global financial crises started in the most developed and integrated nation: the United States, then quickly spread to every other nation in the world. No market and no nation are immune because in these times, we reveal the truth of our nature, that we are each *interrelated parts of one whole*.

17.4 Co-Existence

Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently. Although the idea of co-existence is not new, the term came into common usage during the cold war.

Co-existence has been defined in numerous ways :

1. To exist together (in time or space) and to exist in mutual tolerance.
2. To learn to recognise and live with difference.
3. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
4. To exist together (in time or place) and to exist in mutual tolerance.

Self Study Impact

A self-study into human being reveals that :

Human Is Co-Existence of I (self) and Body.

Firstly we discuss a lot about self I and body, but when we discuss about co-existence, there is a need to think about self I and Body. There is exchange of information between the two. Body acts according to the decision of I and sensation taking place in body is received as information by the I.

Basic needs of human are happiness and physical facilities. Happiness is the need of I while Physical facilities is the need of the body. The need of happiness is continuous while the need of the physical facilities is limited in time and quantity. Need of happiness is fulfilled by right understanding and right feelings (Gyan and Bhav) while the need of physical facilities is fulfilled by physical things.

Two types of Co-Existence

Passive Co-Existence

This type of co-existence occurs where relationships are characterized by unequal power relationships, little inter-group contact; and little equity. In short, the principals of social justice are not apparent here. While this type of environment may lack violence, the continuation of unequal relationships is unlikely to lead to the resolution of conflict. Institutions in this environment are not designed to support equality ; consequently unjust and oppressive structures can be maintained. These structures often impede community growth, peace processes, and the development of democracy. Yet since an inter-group conflict is not widespread, the groups can still be said to co-exist without violence.

Active Co-Existence

In this type of co-existence, relationships are characterized by a recognition and respect for diversity and an active embrace of difference, equal access to resources and opportunities, and equity in all aspects of life. This type of co-existence fosters peace and social cohesion based on justice, equality, inclusion and equity. In addition, institutions in this environment are designed to ensure fairness.

17.5 Holistic Perception of Harmony at all Levels of Existence

- ☛ Natural harmony
- ☛ Natural harmony in trees
- ☛ Natural harmony in building
- ☛ Natural harmony in residential real estate
- ☛ Natural harmony in water
- ☛ Natural harmony in Gardening
- ☛ Natural harmony in rural ecosystem
- ☛ Natural harmony in education institutions
- ☛ Natural harmony in school parks
- ☛ Natural harmony through yoga

Human society has developed to a point where it is able to observe its integrated nature. The current global financial crises demonstrate that we all are part of one system from which no country individual is departed. This crisis is a result of the agricultural and economic activities e.g., hunting and fishing which are also uses for sustenance. The fate of human civilization remains closely linked to changes in the environment. There exists a highly complex feedback - loop between the use of advanced technology and changes to the environment that are only slowly becoming understood.

- ☛ Natural harmony is necessary to solve the problem of global warming and depletion of non-renewable natural resources can be avoided.
- ☛ Natural harmony with trees cure all problems like - reduction of wind velocity, Energy savings, Doing companion planting, development of an eco-subsystem in terms of establishing a forest garden, reduction of building heat.
- ☛ It is possible to achieve natural harmony in the establishment, maintenance and management of educational institution like schools, colleges and universities.
- ☛ One can understand the depths of harmony and alignment in nature by contemplating and reflecting upon the natural order. It is possible to unravel the mystery of the natural synthesis in the midst of ongoing chaos at the material plane. Yoga enables one to understand the intrinsic

worth of life and the meaning and significance of the cosmic order. The beauty of yoga is that it helps one to realize the inner harmony and its relationship with the external universe with multitudes of beings and natural phenomenon.

1. What do you understand by human existence? (10pts)
2. Define co-existence. Differentiate active co-existence and passive co-existence. (10pts)
3. What do you understand by Hindu perception of Harmony at all levels of existence? Is harmony very important for us? (10pts, B.Tech., 2009-10)
4. To live peacefully introspection is necessary for us. If you feel discuss in detail.
5. Why there is a need to learn lessons from death and how we come out of stress?

Implementation of Holistic Harmony on Professional Ethics

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Natural Acceptance of Human Values & Ethical Human Conduct

18

LEARNING OBJECTIVES

After studying this chapter, you should be able to understand

- 1. Ancient Human Values
- 2. Natural Acceptance for Values
- 3. Values vs. Art/ Values
- 4. Qualities of Divine Person and Perfect Man
- 5. Qualities of Demonic Person
- 6. Dharma and Adharma
- 7. Human Conduct According to Dharma – Ethical Conduct



18.1 Ancient Human Values

Indian ancient literature is all about values and conduct of person in the society. The detailed study clearly shows that the conduct of a person should be ethical. Refer to any Indian ancient book : one can easily understand what is right and what is wrong. The system is so well defined that the actual follower cannot make any mistake in any given situation. The term value normally means morality and virtues. Values are described as those qualities of a person which are very essential for a healthy society and individual's moral and spiritual development. The overall perspective of values is humanistic and universal. They can be applied as such in any part of the world.

Man today feels proud that he has mastered many branches of knowledge and studied a number of texts. But he does not try to understand the essence of education. Nowadays, learning is limited only to physical and worldly aspects; moral, ethical and spiritual aspects are left out.

"Kvaṁ Parameśvarātmānaṁ Anantyaśāntānandamūrchyaṁ

Sarvāya Dhyānamāhāpuruṣaṁ Adhyātmanāṁ Tamaṁ Puruṣaṁ"

(He who contemplates on the all-wise, ageless, the ruler of all, subtler than the subtle, the universal sustainer, possessing a form beyond human conception, refulgent like the sun and far beyond the darkness of ignorance, reaches verily that supreme divine Puruṣa (God).

"Vedāhi Vāi Vedāḥ" : Knowing, knowledge is Veda. That is to say, man can know from the Vedas, the Code of Right Activity and the Body of Right Knowledge. The Vedas teach man his duties from birth to death. They describe his rights and duties, obligations and responsibilities in all stages of life - as a student, householder, retiree and monk. In order to make plain the Vedic dicta and axioms and enable all to understand the meaning and purpose of the do's and don'ts, the Vedāṅgas, Purāṇas and Epic texts appeared, in course of time. Therefore, if man is eager to grasp his own significance and true reality, he has to understand the importance of these later explanatory compositions also.

This is the reason why the ancients taught the Vedāṅgas and other related texts even before the pupils learnt the Vedas. This was a must in the Gurukulas or Hermitage Schools of the past. In those days, the Bharathiyas studied the "Fourteen Vidya" or "Subjects." The Vedas were learnt by rote. The master of the Vedas, who had learnt the Vedas in this manner was called Jada, or inert.

But the word did not convey the meaning that he had not known anything, it only meant that he had nothing more to learn and was therefore "inactive" and "content." Through the study of the Vedas, he had become the master of all knowledge. In order to make this human career worthwhile, the study of the Vedas was considered very essential.

*The first value defined in Vedas is – "Satyam Vaid" – always speak truth.
There is one story to explain this value.*

A thief once approached a sage for guidance to get peace of mind. He was advised to give up any one of his bad habits. The thief promised to give up lying and practice Truth. Subsequently, during one night when the thief went out for stealing, the king, in the disguise of a thief followed and met him. After getting introduced by the thief the king introduced himself as a thief; both of them entered the Royal Treasury and robbed two precious diamonds leaving the third one intact as it was impossible for them to share same equally. The next day the thief was caught by the king's men and brought to the court session to be briefed in his presence. The thief confessed having stolen one diamond and acknowledged that the second one was taken away by another thief.

Subsequently the treasurer of the royal palace was summoned and asked to report on the theft the previous night after verifying with the royal chest. The treasurer, upon finding that two of the diamonds out of three were missing, pocketed the third one, hiding the same under his Headgear, reported to the king that all three diamonds were missing. The thief was resolute in his stand about the third diamond denying repeatedly any knowledge about the third one. The king in an afterthought ordered the commander-in-chief to search the treasurer and the treasurer was caught red-handed. The greedy treasurer was put behind the bars for his unpardonable crime and the thief who stood by his word was made the treasurer for his truthfulness and contentment.

Second value defined is – "Dharma Char" – Righteous Act. The greater importance of Righteous Conduct and how one could win highest knowledge for the ordinary folk, which was not possible for others leading egoistic life.

The story goes like this – Sage Mahatma was meditating on Lord Shiva chanting the Panchakshari Mantra – Om Namah Shivaya. Once, during his

penance he got enraged and cursed a bird to burn to ashes for dropping on his head resulting in disturbing his concentration. The Sage having acquired great powers due to his severe penance went to a nearby village to exhibit his powers. He stood in front of a chaste woman who was busy serving her husband. Sage Mahatapa begged alms and the woman requested him to wait for a while. The Sage, who was impatient and highly short-tempered, insisted the woman to hurry up responding to his request. The chaste woman retorted that she was not the bird to be burnt to ashes. The sage was amazed to know that this ordinary looking woman serving her husband with single pointed devotion could know about what had happened to the bird. Upon posing the question by the Sage the chaste woman replied that it was not necessary the one should take up severe penance in order to attain knowledge, but was enough if one could perform his duties with dedication to God. To acquire more knowledge the Sage was advised to meet Dharmavyada, a butcher by profession in Mithilapuri.

The sage met Dharmavyada, who was busy cutting and selling meat. The butcher greeted the sage saluting him. "Welcome Sage sent by Pativrata. The Sage was again surprised beyond words as how could such an ordinary butcher attain the knowledge who was engaged in his worldly life, selling meat. The Sage was further amazed when the butcher told him that he knew how the sage could burn a bird into ashes with his anger. Dharmavyada further explained that he was devoted to his parents and serving them in all possible ways as an offering to God which has won him knowledge-wisdom.

Satya / Truth. Tell the truth always. This is common to all the people, for example Krishna or GOD consciousness.

Dharma / Rightness. Observe or follow Dharma or (eternal divine laws). This is Sanatana Dharma or individual's duty.

So Satya is consciousness to the master and Dharma is the duty to the individual to be acted upon. Satya is the first priority and Dharma follows next. There should be no inadvantage about truth. There should be no deviation from righteous activity.

"Always tell the truth" : (Satyam Vada) "Do your duty" (Dharmam Chara)

..... Taittiriya Upanishad, Taittiriya Upanishad, Shiksha Valli, Anuvak 13, Verses 1&2 : Gemuth Anuvak is a set of instructions that teacher (Acharya) gives to his disciple after the completion of vedic education and the disciple is

about to start a household life. In this anuvak we find famous saying "Satyam vada, dharmam chara" means 'Always tell the truth' (Satyam Vada) 'Do your duty' (Dharmam Chara).

Another saying "Matrdevo bhava" which emphasizes on reverence to ones mother, father, teacher and guests. Here teacher ordains disciple.

"Vedamansycarya'itrevainithi shrautit

SATYAM VADA, DHARMAM CHARA,

vadhyeyam na pramadah

scaryya pitram shramam shrya pujaishritum na vyachhetati

Satyama pramadhiaryam

dharmama pramadhiaryam

krishnam pramadhiaryam

shruya na pramadhiaryam

vadhrya-purva-shritum na pramadhiaryam (11.1)

deva-pit-karyahyam na pramadhiaryam.

MATRDEVO BHAVA

PITRDEVO BHAVA

ACHARYA-DEVO BHAVA

ATITHI-DEVO BHAVA

ya' shruvayam karmam tad vadharyam na itani yajamnam nashritam tam
nashrayam, na itani" (11.2)

Tell truth always, observe Dharma or (eternal divine laws), continue progeny, never leave truth, never leave Dharma, never abandon care of your health, never abstain from good rituals ordained in scriptures, never leave study/learning and teaching, never abandon worshipping gods (Deva's) and honoring ancestors (Pitru's). Treat mother with as much reverence as you would treat god. Treat father with as much reverence as you would treat god. Treat your teacher with as much reverence as you would treat god. Treat guests with as much reverence as you would treat god. Those deeds, rituals that are good and lauded by people should be done. Have reverence for great men, sages and wise ones.

Engage in charity work with dignity, donate according to your wealth, donate with faith, donate with humility. Donate with friendliness (not belittling the receiver) in case of any crises about performing these duties follow as do the selfless, kindhearted sages do. Finally to emphasize that these duties to be performed with greater importance and due care, this verse says that. This is fierce oath and divine commitment.

Observing truth always, observing perseverance, controlling indulgence in sensory organs or sensory pleasures (Senses), controlling external flow of mind (Brahm), performing mandated work rituals like Agnihotra etc, hospitality to guests, facing worldly odds and pleasures with even mind, prohibition to begesting children and grand children (family life emphasized).

All through this article, emphasis is laid on continuous study, learning and teaching of Vedas to students. This is termed as *Dwadhyaya* and *Pravachana*. A religious way of life is what a person aspiring for self realization or devotion should follow. This way of life is combination of ritual and religious values dates by Hindu. From the gist of these two articles, one can guess what kind of life a house holder, aspiring divine knowledge need to lead at the time of our Upnishads!

The following key values are very important according to Vedas:

1.	Ahimsa	-	Truth
2.	Tapah	-	Austerity
3.	Dana	-	Service Control
4.	Samah	-	Tranquility of Mind
5.	Dharma	-	Righteousness
6.	Dulasa	-	Charity
7.	Daya	-	Mercy
8.	Myah	-	Personnelism

If we study further, following values are defined in Bhagwad Gita for working professionals in modern day working context. These Qualities are as follows:

1. Integrity
2. Absence of Pride
1. Non-Violence

4. Tolerance
5. Simplicity
6. Service to the Teacher
7. Cleanliness
8. Steadfastness
9. Self-control
10. Renunciation
11. Absence of Ego
12. Reflection of the sufferings of Life-Death
13. Non-attachment
14. Detachment towards son and wife
15. Equanimity amidst pleasant and unpleasant happenings
16. Constant and undiluted devotion towards God
17. Love for Solitary life
18. Detachment towards company of People
19. Understanding the importance of self-realization
20. Philosophical search of the ultimate truth.

18.2 Natural Acceptance of Values

The phenomena of natural acceptance describe the importance of accepting the good qualities and virtues naturally. This means that the ego should not be the part of your thought process as well as learning process. Ego is the silent killer of anyone's learning. Learning stops when ego starts. Ego erases your learning process and your thoughts get corrupt. Natural acceptance of values means you accept the human values as it is and implement in your life. Natural acceptance doesn't mean that you change yourself entirely but it means that you accept the good things and improve yourself for your betterment. When you enrich yourself this society will ultimately get benefit.

Natural acceptance of values will develop self respect. Self respect should be the core strength of any person. Never ever do the act which goes against your self respect. But remember there is hairline difference between ego and self respect. Self respect is positive quality and ego belong to negative part of your character.

Much controversy arises or is made out of the question of values: what is meant by 'values'? Which values are good and which bad, if any? Which values are to be tolerated even if their rightness is controversial? Has one a right to express and teach values? Can any science or doctrine be neutral with regard to values? These are key issues of psychic and social development, not facts merely to observe and describe.

The modern tendency is to avoid firm and definitive statements of values, often in the imagined interests of maintaining a reputation for scientific objectivity or of cultural and social tolerance. This widely prevalent misconception assumes that the spirit of truth and liberality somehow binds us to remain passive observers and never to intervene in the free-for-all of moral conflict by asserting positive values.

The long-heralded loss of central values through the disruptions of traditional religious society and the consequent value relativism in all fields, from science and the humanities to religion, from morals to the arts, as world cultures come into contact and clash with one another has tended to obscure the existence of common denominator values that have always existed and been practiced to various extents in great world cultures.

The values according to or against which we act are the unavoidable and essential element of all important decisions in the human arena. Values are the link that tie together personal perceptions and judgements, motives and actions. The same applies in understanding social and political life. A make-or-break idea is that values or precepts - and their various practical consequences in life - are at least as fundamental to understanding man and society as are the much-valued physical necessities. They are also essential in improving man and society too.

Values are more important and primary than facts in forming and understanding all kinds of human purpose. Values, rather than observable facts, are keys to understanding the reality behind the scene outwardly presented by human behaviour. Motives and purposes are value determinations. The best-attested of 'facts' can alter colour when explained by an interpreter. They appear in deeper perspective when looked upon as the result of meaningful, intentional 'acts' (provided the acts were voluntary). An action that seemed good at first can be seen as bad from a proper appreciation of motives, or unfortunate when the practical consequences are known.

Whether any values exist that are universally held in esteem and have objective validity as an essential part of the human make-up is today often either doubted outright or regarded as an unverified hypothesis. Whether such a true ethic is somehow commonly inherent to humanity or not, has been the subject of centuries of debate. Methods based on natural science cannot decide the issue, precisely because values are not facts. Opponents to the idea assert that such values that exist are simply the result of sensible adjustments to circumstances or pragmatic behaviour for ensuring survival, reducing conflict, maximizing security or even pleasure and so on. Hence, morals in modern societies today are in practice often made dependant on the perceived interests of either the individual, the group or the nation, and are thus 'relativistic', that is, without any definite or fixed value basis. Or they are simply denied, as in out-and-out moralism on the lines of 'every man for himself' and the idea of a free-for-all with an ethical *carte blanche*.

The idea that there are 'human values' is becoming widespread, but few people can actually explain just what these may be. A general disillusionment about the dignity of humanity amid the great cultural clashes of the 20th Century seems to have hindered realisation of a common human value system coming to expression through the fundamental strivings of humanity in much of history. Research into this hardly occurs, even though we are in a process of increasing world integration and the global interaction of value systems.

Common human values, to be essentially human and common, must be demonstrably derivable from universally-held precepts, however differently the values are articulated in different situations in varying cultures, societies and religions. There should be no question of human values representing any mere ideology or philosophical speculation, for the implicated values and norms should be testable both by reason and, where relevant and possible, by empirical and historical research, not excluding experimental trial and error method in action research.

The great predominance of violence, war, hate and crime in most societies and eras of history may seem to refute the universality of human values. However, the values do go back to the earliest recorded human societies and religions and have somehow persisted throughout all the eras and all cultures. In this sense they are universal, added to which is the evolutionary nature of the human being and civilisation, whereby the assertion of these values becomes eventually more and more secure... and now on an interactive global scale through international law and practices.

The essential goodness of human nature is ultimately something for us to reach out to together, through discovering, experiencing and further developing it personally. Progress in this direction involves many kinds of feedback from others in one's personal sphere of experience, which strengthen the conviction that, despite all, values are a human heritage, while anti-values are but the result of ignorance as to our true heritage and shortcomings in so far as discovering and pursuing our true destiny, whether individually or collectively. The values that have been at the essence of the so-called 'perennial philosophy' represent or are closely involved with human values. The five human values are 'universal' in that, though values are not always held in the sense of being followed, they are everywhere generally held in esteem... hence are universally held as being values. In distinction to these are a range of attitudes and aims which have traditionally been considered as going against common human values... being deleterious to the common good of society and/or humanity as such. These I refer to as anti-values or counter-values (rather than the self-contradictory term 'negative values'). Each counter-value is identifiable as the contrary to some widely-accepted value and is usually definable as such. Thus, for example, if we recognize the value of truthfulness, frankness, openness the counter-values would be lying, conniving and deception.

18.3 General Classification of Values

1. Truth

- | | |
|------------------|------------------|
| ♣ Integrity | ♣ Self-Knowledge |
| ♣ Discrimination | ♣ Understanding |
| ♣ Honesty | ♣ Reflection |
| ♣ Inquiry | ♣ Frugality |
| ♣ Reason | ♣ Accountability |

2. Love

- | | |
|------------------|---------------|
| ♣ Caring | ♣ Giving |
| ♣ Sharing | ♣ Kindness |
| ♣ Helping | ♣ Concern |
| ♣ Circumspection | ♣ Affirmation |
| ♣ Humanism | ♣ Forgiveness |

3: Peace

- | | |
|----------------|------------------|
| ☞ Equanimity | ☞ Concentration |
| ☞ Inner | ☞ Meditation |
| ☞ Calm | ☞ Self-Control |
| ☞ Self-Respect | ☞ Non-Attachment |
| ☞ Contentment | ☞ Temperance |
| ☞ Gentleness | |

4: Responsibility

- | | |
|-------------------|--------------------|
| ☞ Helpfulness | ☞ Discipline |
| ☞ Respect | ☞ Doing Good |
| ☞ Citizenly Duty | ☞ Respect For Life |
| ☞ Resourcefulness | ☞ Loyalty |
| ☞ Self-Help | ☞ Incorruptability |

5: Justice

- | | |
|----------------------|---------------------|
| ☞ Respect Of Rights | ☞ Social Service |
| ☞ Non-Discrimination | ☞ Cooperation |
| ☞ Social Equality | ☞ Solidarity |
| ☞ Non-Violence | ☞ Courtesy |
| ☞ Usefulness | ☞ Democratic Spirit |

18.4 Human Values Applied in Action

The values outlined are not independent, separate principles or categories but are all mutually interrelated while having an inter-dependent essence in each case. They serve to summarise and unify all other (positive) values, which come from them in one way or another. A value usually appears as a guideline or norm that helps us to judge what is or is not right or good in any situation. A person's value judgements may be seen as expressing one or more of the 'universal' human values and sub-values. Societies concretise many values as statutory laws and so forth, or even as unwritten norms. As soon as values are interpreted and expressed in definitive laws or explicit rules and regulations they become specific to given situations and are no longer necessarily universally valid.

Sub-values represent more specific forms of the five values and can be organized in their inter-relations beneath one or more of the main values. Truth, for example, encompasses many sub-values such as 'factual accuracy', 'honesty', 'personal disinterest', 'reasonability' (under which we might again subsume rational judgement, logical self-evidence, consistency etc.). Some sub-values derive from one or more of the five values; e.g. 'fairness' and 'justice' relate both to truth and non-violence, while 'enthusiasm' may relate both to love and right action.

While the chief human values are universally found in some form or another, world culture also presents a hugely variegated spectrum of less universal notions of goodness, truth and beauty. Some may be meaningful only when the peculiarities of the society, era and people are understood, making them less than universal as values. Meanwhile, others result from unquestioned traditions based on a mixture of truth and distorted ideas. The possibilities are legion and the variety is obviously of a thousands blossoms, quite apart from the many weeds too. In this changing world, there will doubtless always be valid debate as to the exact formulation of values, so the matter is left open to further discussion and research. Therefore, the list of sub-values given below is obviously not held to be definitive or complete. However, it gives one guideline for seeing how commonly-recognized ideas of goodness are related, how a hierarchy of values is derivable from one or more of five key values. The number of values involved is arbitrary, for there are many different possible forms of expression or terms of varying connotation that can cover the field more or less adequately. There can never be any final or 'absolute set' of human values, for this depends on cultural forms and the different features of various languages.

18.5 Values vs Anti Values

In contradistinction to the human values are the term 'anti-values'. There is a cogent reason for not referring to ill-will, destructiveness, jealousy, covetousness and so on as 'negative values', for they are not really values at all, but denials of values. To every value one can surely find a corresponding negativity, and this fact itself illustrates that we are dealing in such cases with a lack of the value rather than a definitive quality which has substance. Essentially, it affirms the reality of goodness as something with substance and experiential fullness, while its relative lack or absence has no similar autonomous existence. Falseness (untruth) is the absence or lack of truth and

it can have no eternal validity as does truth. Strictly speaking, falsehood cannot be present, only truth absent. Though this point may seem somewhat philosophical, it is not unimportant, for it can have far-reaching ethical consequences, both in thought and action. In theological terms, the Absolute Good exists, but there is no Absolute Evil or Eternal Hell. As a shadow is cast by a hindrance to light, bad qualities are the shadowing of good ones. Ignorance is thus the lack of knowledge but is nothing in itself, just as egoism is the lack of self-realisation. Under the heading of human justice, the value of non-violence seems at first to present a difficulty, for it refers verbally to the absence of violence. One may argue that most instances of violence are tangible and real enough. This is a pseudo-problem - just an unimportant consequence of how the word and its meanings have developed in modern usage. But violence in whatever form does not manifest value, at the very best it is only a 'necessary evil', such as in a just war or the repression of forces threatening society itself. Non-violence as a value refers to the harmony, mutual respect and love of peaceful and right living.

Truth, love, peace of mind, responsibility and justice are all somehow intrinsically human aims and ideals. Though some actually argue that lies, hate or violence are acceptable or necessary under certain extreme circumstances, it is only the deranged mind that refuses to accept it would be better had these been avoidable. The same applies to all human values. Doing bad and hate may be understandable, but good acts and love are preferable by far to the great majority of people.

All 'bad' tendencies are therefore here strictly regarded as 'anti-values' or 'non-values', not as the expression of divergent or alternative values. The kind of so-called 'liberalism' that in principle makes values dependent upon nothing else but subjective, personal choice or belief is rejected here as self-defeating and self-contradictory. Values cannot be without distinguishing between good and bad, for that is what values are about. The assertion that there are universal 'human values' implies what is truly good is the good of all. This is shown clearly in that no human society has lasted long if it has set up as ideals any of the opposites of the human values (i.e. falsehood, wrongdoing, hate, peacelessness violence).

By seeing values as more fundamental in human development than observable facts, scientific psychological thinking is as if turned 'inside-out' so that its pre-occupations with external facts is replaced by development of the inner qualities. The causal materialism that dominates orthodox psychological

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'realism' today regards values merely as externalised results of evolutionary, historical and social causal processes. Much social thought has been effectively misdirected by Marx to regard values as mere ideology, a product or result of social processes like class struggle. Yet values had always previously been seen as a driving force in human affairs. What is needed is a view that combines the best of realism/materialism and idealism, where the former is always kept under the critical eye and inspiration of idealism.

If people lack higher ideals in their daily lives, this does not prove that such ideals are figments of the imagination... for lack of imagination and ignorance of one's true nature can be the reason. The human values are inherently felt and understood by us, making their presence known through conscience and the rationally-discriminating intelligence (buddhi). The relative clarity of individual conscience is itself also crossed by karma and thereafter it is influenced by the will. Only by heeding the dictates of conscience and by seeking to become more aware of them can these karmic limitations eventually be overcome. This indicates the crucial role which human values have in our development as human beings.

All values - as opposed to anti-values - are expressions of the illumination human beings can develop and realise. They are part and parcel of our human identity, that towards which societies and people strive and/or evolve. Without values, there is no psyche. The values we follow in life in the world - and our potentiality for realising them - are not self-evident and are only developed through experience and gradual self-realisation. They are relatively obscured by our physical embodiment and the environmental demands and possibilities each individual. That is, the degree of realisation of 'positive' values in thought and action depend on the nature of the accumulated tendencies of each person interacting with others in particular and differing social and cultural environments.

18.6 Qualities of a Perfect Man & Divine Person

According to the Bhagavad Gita, the *gunas* (the primary qualities of Nature) are three in number : *sattva*, *rajas* and *tamas*. They exist in all beings, including human beings, in various degrees of concentration and combination. Depending upon their relative strengths and combinations, they determine nature of beings, its actions, behaviour and attitude and its attachment to the

objective world in which it lives. The primary purpose of the gunas is to create bondage, through desire for sense objects leading to attachment with them and keep the beings under the perpetual control of Prakriti.

The gunas are born from Prakriti. The Divine does not reside in them but they reside in the Divine. In the Divine Consciousness, they remain in a state of perfect balance. When this balance is disturbed, the process of creation begins and beings come into existence possessing these gunas in different proportions. Under their influence human beings lose their ability to know themselves correctly and recognize their divine nature. They fail to see their oneness with God and the rest of creation and the presence of God amidst them. God is the real Enjoyer. He brings forth the entire creation for His joy (ananda). As the Bhagavad Gita says, Purusha alone seated in Prakriti enjoys the qualities produced by Prakriti. The gunas are responsible for the diversity of nature. Because of association with the gunas (qualities), the division of reality and unreality take birth. When the gunas are manifested in creation, the individual souls come under their influence and begin their onward journey into the world of matter and death.

In the fourteenth chapter of the Bhagavad Gita, Lord Krishna gives us a very detailed description and definition of the three gunas. Sattva is pure, without impurities, illuminating and free from sickness. It binds the soul through attachment with happiness and knowledge. Rajas is full of passion (ragetmakam) and is born out of "bhishna" (thirst or intense desire) and "sang" (attachment). It binds the soul through attachment with action. Tamas is the darkness and the crudeness in man. It is "ajnanajam" (born of ignorance) and "mohanam", cause of delusion. It binds the soul through recklessness, indolence and sleep.

The three gunas compete among themselves for supremacy while they exist in the beings. Sattva exists by suppressing Rajas and Tamas. Rajas exists by suppressing Sattva and Tamas. And Tamas by suppressing both Sattva and Rajas.

How to know which quality is predominating in a person at a particular time? When sattva is predominating, from all the gates of the human body radiate the illumination of knowledge. When Rajas is predominating, greed and the striving for selfish activities would appear. With the increase of tamas come darkness, inactivity, recklessness and delusion.

A sattvic person on death attains higher worlds and when reborn takes birth among pious people. A rajasic person, after death, remain in the middle world and when reborn takes birth in the family of those who are attached to actions. And the tamasic person, sink to lowest regions on dying and when is reborn takes birth among the ignorant and the deluded.

In the eighteenth chapter we come across detailed description of how men with these three qualities act and behave differently and engage themselves in different religious and spiritual activities.

The purpose of such an elaborate description of these three qualities in the Gita is not to encourage us to become sattvic or eliminate other qualities. The gunas whether it is sattva or rajas or tamas, are part of Prakriti and are responsible for our illusion and all suffering on earth. The Gita therefore aims to make us free from these qualities completely by making us clearly understand the nature of these qualities and how they tend to keep us in bondage and illusion. Even cultivation of "sattva" is not an end in itself. It is the only the means to overcome passion and ignorance and thereby achieve self-realisation through the purity of the mind and the heart. one should forget that it actually binds us to the mortal world through its tendency to attach itself to happiness and knowledge. It is but an instrument of Prakriti, intended to serve its purpose, by keeping us chained to the earthly life, under the sovereign control of its false master. Hence one should go beyond these three gunas and attain immortality and freedom from birth, death, old age and sorrow.

What are the qualities of the person who has transcended these three gunas? How does he behave and how does he does he actually achieve it? When a man overcomes the three gunas, he neither fears illumination, activity and delusion when present nor desires when they are absent. He remains unshaken, unconcerned, knowing that the gunas are carrying out their actions. Alike in pleasure and pain, remaining the same towards a piece of gold, or a lump of clay, towards the desirable and the undesirable, equal in defamation and self-adulation, alike in honour and dishonour, same to friends and foes, without any egotistic effort in performing actions, he rises above the gunas.

A correct understanding of the three qualities of Nature, is thus very essential to overcome the bondage to earthly life and attain the Supreme Self. By knowing the distinction among the three qualities and by developing the quality of sattva to abundance one can purify ones mind and establish tranquility of mind through right worship, study, knowledge, speech,

devotion, faith, behaviour and sacrifice. One can develop the divine qualities enumerated in the sixteenth chapter and become a perfect yogi through practice and devotion. He can attain the Supreme Self, by performing his enjoined duty without any desire and attachment, offering the fruit of his actions God, surrendering himself completely to Him, fully devoted to him and absorbed in him.

The qualities defined in "Bhagavad Gita" in sut shall are as follows :

1. Abhoyam - Fearlessness

If one thinks, "After I leave my connections, who will protect me?" He should not accept the renounced order of life. One must be fully convinced that GOD or the Supreme Personality of Godhead in His localized aspect as Paramatma is always within, that He is seeing everything and He always knows what one intends to do. One must thus have firm conviction that Paramatma will take care of a soul surrendered to Him. "I shall never be alone," one should think. "Even if I live in the darkest regions of a forest I shall be accompanied by GOD, and He will give me all protection." That conviction is called abhoyam, fearlessness. This state of mind is necessary for a person in the renounced order of life.

2. Satya Samsuddhi - Purified Existence

For a sannyasi or anyone who is trying to get out of the clutches of material nature and trying to elevate himself to the spiritual nature and go back home, back to Godhead, for him, looking toward material possessions and women for sense gratification - not even enjoying them, but just looking toward them with such a propensity - is so condemned that he had better commit suicide before experiencing such illicit desires." So these are the processes for purification.

3. Jnana-Yoga-Vyavasithi - Being Engaged in the Cultivation of Knowledge

The person should always be engaged in gaining knowledge and distributing knowledge. Even if one does not possess good knowledge he should engage himself fully in hearing from a bona fide spiritual master to cultivate knowledge. He should be actually advanced and so ordered by his spiritual master, he should preach GOD consciousness with logic and understanding.

4. Danam - Charity

Charity is meant for the householders. The householders should earn a livelihood by an honourable means and spend some percent of their income to propagate GOD consciousness all over the world. Thus a householder should give in charity to institutional societies that are engaged in that way. Charity should be given to the right receiver. There are different kinds of charity, as will be explained later on - charity in the modes of goodness, passion and ignorance. Charity in the mode of goodness is recommended by the scriptures, but charity in the modes of passion and ignorance is not recommended, because it is simply a waste of money. Charity should be given only to propagate GOD consciousness all over the world. That is charity in the mode of goodness.

5. Dama-Self-Control

A householder should not use his senses for sex life unnecessarily. There are restrictions for the householders even in sex life, which should only be engaged in for the propagation of children. If he does not require children, he should not enjoy sex life with his wife. Modern society enjoys sex life with contraceptive methods or more eliminable methods to avoid the responsibility of children. This is not in the transcendental quality, but is demonic.

6. Yajnah-Sacrifice

Sacrifice is another item to be performed by the householders, because sacrifice requires a large amount of money. Those in other orders of life, namely brahmacarya, vanaprastha and sannyasa, have no money ; they live by begging. So performance of different types of sacrifice is meant for the householders. They should perform equi-hotra sacrifices as enjoined in the Vedic literature, but such sacrifices at the present moment are very expensive, and it is not possible for any householder to perform them. The best sacrifice recommended in this age is called sankirtana-yajna. This sankirtana-yajna, the chanting of names of GOD, is the best and most inexpensive sacrifice ; everyone can adopt it and derive benefit. So these three items, namely charity, sense control and performance of sacrifice, are meant for the householder.

7. Sādhyaya—Study of Scriptures

Vedic study, is meant for student life. Brahmaratis should have no connection with women ; they should live a life of celibacy and engage the mind in the study of Vedic literature for cultivation of spiritual knowledge. This is called sādhyaya.

8. Tapas—Austerity

One should not remain a householder throughout his whole life ; he must always remember that there are four divisions of life—brahmacarya, ghartha, vanaprastha and sanyasa. So after ghartha, householder life, one should retire. If one lives for a hundred years, he should spend twenty-five years in student life, twenty-five in householder life, twenty-five in retired life and twenty-five in the renounced order of life. These are the regulations of the Vedic religious discipline. A man retired from household life must practice austerities of the body, mind and tongue. That is tapasya. The entire varnacrama-dharma society is meant for tapasya. Without tapasya, or austerity, no human being can get liberation. The theory that there is no need of austerity in life, that one can go on speculating and everything will be nice, is recommended neither in the Vedic literature nor in Bhagavad-Gita. Such theories are manufactured by show-bottle spiritualists who are trying to gather more followers. If there are restrictions, rules and regulations, people will not become attracted. Therefore those who want followers in the name of religion, just to have a show only, don't restrict the lives of their students, nor their own lives. But that method is not approved by the Vedas.

9. Arjavam—Simplicity

As far as the brahminical quality of simplicity is concerned, not only should a particular order of life follow this principle, but every member, be he in the brahmacari ashrama, ghartha ashrama, vanaprastha ashrama or sanyasa ashrama. One should be very simple and straightforward.

10. Ahimsa—Non Violence

Ahimsa means not arresting the progressive life of any living entity. One should not think that since the spirit spark is never killed even after the killing of the body there is no harm in killing animals for sense gratification. People are now addicted to eating animals, in spite of having an ample supply of

grains, fruits and milk. There is no necessity for animal killing. This injunction is for everyone. When there is no alternative, one may kill an animal, but it should be offered in sacrifice. At any rate, when there is an ample food supply for humanity, persons who desire to make advancement in spiritual realization should not commit violence to animals. Real ahimsa means not checking anyone's progressive life. The animals are also making progress in their evolutionary life by transmigrating from one category of animal life to another. If a particular animal is killed, then his progress is checked. If an animal is staying in a particular body for so many days or so many years and is untimely killed, then he has to come back again in that form of life to complete the remaining days in order to be promoted to another species of life. So their progress should not be checked simply to satisfy one's palate. This is called ahimsa.

11. Satyamev-Truth

This word means that one should not distort the truth for some personal interest. In Vedic literature there are some difficult passages, but the meaning or the purpose should be learned from a bona fide spiritual master. That is the process for understanding the Vedas. Svati means that one should hear from the authority. One should not contrive some interpretation for his personal interest.

12. Akrodha-Freedom from Anger

Even if there is provocation one should be tolerant, for once one becomes angry his whole body becomes polluted. Anger is a product of the mode of passion and lust, so one who is transcendently situated should check himself from anger.

13. Apalsanam-Aversion Towards Finding Faults

It means that one should not find fault with others or correct them unnecessarily. Of course to call a thief a thief is not faultfinding, but to call an honest person a thief is very much offensive for one who is making advancement in spiritual life.

14. Hri-Modesty

It means that one should be very modest and must not perform some act which is abominable.

15. Acopolam-Determination

It means that one should not be agitated or frustrated in some attempt. There may be failure in some attempt, but one should not be sorry for that ; he should make progress with patience and determination.

16. Tejas-Luster.

The person should always be very strong to be able to give protection to the weak. They should not pose themselves as non-violent. If violence is required, they must exhibit it. But a person who is able to curb down his enemy may under certain conditions show forgiveness. He may excuse minor offences.

17. Saucam-Cleanliness

Saucam means cleanliness, not only in mind and body but in one's dealings also. It is especially meant for the mercantile people, who should not deal in the black market.

18. Nati – Manita

Not expecting honour, applies to the sudras, the worker class, which are considered, according to Vedic injunctions, to be the lowest of the four classes. They should not be puffed up with unnecessary prestige or honour and should remain in their own status. It is the duty of the sudras to offer respect to the higher class for the upkeep of the social order.

19. Tyagah – Renunciation

20. Santih – Tranquility

21. Bhuteshu Daya – Compassion towards all being

22. Aloluptvam – Absence of covetousness

23. Mardavam – Gentleness

24. Kshama – Forgiveness

25. Dhritih – Steadfastness

26. Adrohah – Absence of envy

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All these twenty-six qualifications mentioned are transcendental qualities. They should be cultivated according to the different statuses of social and occupational order. The purport is that even though material conditions are miserable, if these qualities are developed by practice, by all classes of men, then gradually it is possible to rise to the highest platform of transcendental realization.

18.7 Qualities of a Demonic Person

The demonic want to make a show of religion and advancement in spiritual science, although they do not follow the principles. They are always arrogant or proud in possessing some type of education or so much wealth. They desire to be worshiped by others, and demand respectability, although they do not command respect. Over trifles they become very angry and speak harshly, not gently. They do not know what should be done and what should not be done. They do everything whimsically, according to their own desire, and they do not recognize any authority. These demonic qualities are taken on by them from the beginning of their bodies in the wombs of their mothers, and as they grow they manifest all these inauspicious qualities.

One who does not follow the regulative principles as they are laid down in the scriptures and who acts according to his whims is called demonic or atheistic. There is no other criterion but obedience to the regulative principles of scriptures. It is mentioned in Vedic literature that both the demigods and the demons are born of the Prajapati; the only difference is that one class obeys the Vedic injunctions and the other does not.

The demonic conclude that the world is phantasmagoria. There is no cause and effect, no controller, no purpose: everything is unreal. They say that this cosmic manifestation arises due to chance material actions and reactions. They do not think that the world was created by God for a certain purpose. They have their own theory: that the world has come about in its own way and that there is no reason to believe that there is a God behind it. For them there is no difference between spirit and matter, and they do not accept the Supreme Spirit. Everything is matter only, and the whole cosmos is supposed to be a mass of ignorance. According to them, everything is void, and whatever manifestation exists is due to our ignorance in perception. They take it for granted that all manifestation of diversity is a display of ignorance. Just as in a

dream we may create so many things which actually have no existence, so when we are awake we shall see that everything is simply a dream. But factually, although the demons say that life is a dream, they are very expert in enjoying this dream. And so, instead of acquiring knowledge, they become more and more implicated in their dreamland. They conclude that as a child is simply the result of sexual intercourse between man and woman, this world is born without any soul. For them it is only a combination of matter that has produced the living entities, and there is no question of the existence of the soul. As many living creatures come out from perpiration and from a dead body without any cause, the whole living world has come out of the material combinations of the cosmic manifestation. Therefore material nature is the cause of this manifestation, and there is no other cause.

The demonic are engaged in activities that will lead the world to destruction. The Lord states here that they are less intelligent. The materialists, who have no concept of God, think that they are advancing. But according to Bhagavad-Gita, they are unintelligent and devoid of all sense. They try to enjoy this material world to the utmost limit and therefore always engage in inventing something for sense gratification. Such materialistic inventions are considered to be advancement of human civilization, but the result is that people grow more and more violent and more and more cruel, cruel to animals and cruel to other human beings. They have no idea how to behave toward one another. Animal killing is very prominent amongst demonic people. Such people are considered the enemies of the world because ultimately they will invent or create something which will bring destruction to all. Indirectly, this verse anticipates the invention of nuclear weapons, of which the whole world is today very proud. At any moment war may take place, and these atomic weapons may create havoc. Such things are created solely for the destruction of the world, and this is indicated here. Due to godlessness, such weapons are invented in human society; they are not meant for the peace and prosperity of the world.

The demons have no satiation for their lust. They will go on increasing and increasing their insatiable desires for material enjoyment. Although they are always full of anxieties on account of accepting non-permanent things, they still continue to engage in such activities out of illusion. They have no knowledge and cannot tell that they are heading the wrong way. Accepting non-permanent things, such demonic people create their own God, create their own hymns and chant accordingly. The result is that they become more

and more attracted to two things—sex enjoyment and accumulation of material wealth. The word *asuci-vratah*, "unclean vows," is very significant in this connection. Such demonic people are only attracted by wine, women, gambling and meat-eating; those are their *asuci*, unclean habits. Induced by pride and false prestige, they create some principles of religion which are not approved by the Vedic injunctions. Although such demonic people are most abominable in the world, by artificial means the world creates a false honor for them. Although they are gliding toward hell, they consider themselves very much advanced.

The demonic accept that the enjoyment of the senses is the ultimate goal of life, and this concept they maintain until death. They do not believe in life after death, and they do not believe that one takes on different types of bodies according to one's karma, or activities in this world. Their plans for life are never finished, and they go on perpetrating plan after plan, all of which are never finished. We have personal experience of a person of such demonic mentality who, even at the point of death, was requesting the physician to prolong his life for four years more because his plans were not yet complete. Such Indian people do not know that a physician cannot prolong life even for a moment. When the notice is there, there is no consideration of the man's desire. The laws of nature do not allow a second beyond what one is destined to enjoy.

The demonic person, who has no faith in God or the Supersoul within himself, performs all kinds of sinful activities simply for sense gratification. He does not know that there is a witness string within his heart. The Supersoul is observing the activities of the individual soul. As it is stated in the *Upanisads*, there are two birds sitting in one tree; one is acting and enjoying or suffering the fruits of the branches, and the other is witnessing. But one who is demonic has no knowledge of Vedic scripture, nor has he any faith; therefore he feels free to do anything for sense enjoyment, regardless of the consequences.

The demonic man knows no limit to his desire to acquire money. That is unlimited. He thinks only of how much amusement he has just now and schemes to engage that stock of wealth further and further. For that reason, he does not hesitate to act in any sinful way and so deals in the black market for illegal gratification. He is enamored by the possessions he has already, such as land, family, house and bank balance, and he is always planning to improve them. He believes in his own strength, and he does not know that whatever he

is gaining is due to his past good deeds. He is given an opportunity to accumulate such things, but he has no conception of past causes. He simply thinks that all his mass of wealth is due to his own endeavor. A demonic person believes in the strength of his personal work, not in the law of karma. According to the law of karma, a man takes his birth in a high family, or becomes rich, or very well educated, or very beautiful because of good work in the past. The demonic think that all these things are accidental and due to the strength of one's personal ability. They do not sense any arrangement behind all the varieties of people, beauty and education. Anyone who comes into competition with such a demonic man is his enemy. There are many demonic people, and each is enemy to the others. This enmity becomes more and more deep - between persons, then between families, then between societies, and at last between nations. Therefore there is constant strife, war and enmity all over the world.

Each demonic person thinks that he can live at the sacrifice of all others. Generally, a demonic person thinks of himself as the Supreme God, and a demonic preacher tells his followers :

"Why are you seeking God elsewhere ? You are all incarnates God! Whoever you like, you can do. Don't believe in God. Throw away God. God is dead." These are the demonic's preachings.

Although the demonic person sees others equally rich and influential, or even more so, he thinks that no one is richer than he and that no one is more influential than he. As far as promotion to the higher planetary system is concerned, he does not believe in performing yajna, or sacrifices. Demons think that they will manufacture their own process of yajna and prepare some machine by which they will be able to reach any higher planet. The best example of such a demonic man was Savana. He offered a program to the people by which he would prepare a staircase so that anyone could reach the heavenly planets without performing sacrifices, such as are prescribed in the Vedas. Similarly, in the present age such demonic men are striving to reach the higher planetary systems by mechanical arrangements. These are examples of bewilderment. The result is that, without their knowledge, they are gliding toward hell. Here the Sanskrit word *moha-jala* is very significant. *Jala* means "net" ; like fish caught in a net, they have no way to come out.

The six qualities that can describe a demonic person are as follows :

1. Dumbhah	~	Folly
2. Darpah	~	Arrogance
3. Abhimansh	~	Conceit
4. Erodhah	~	Anger
5. Parsanyam	~	Harshness
6. Ajnanam	~	Ignorance

18.8 Dharma and Adharma

Dharma

Dharma (Sanskrit : "way of righteousness." From *dhri*, "to sustain + carry, hold.") refers to the underlying order in nature and human life and behavior considered to be in accord with that order. The word *Dharma* is used to mean *nyaya* (Justice), what is right in a given circumstance, moral values of life, pious obligations of individuals, righteous conduct in every sphere of activity, being helpful to other living beings, giving charity to individuals in need of it or to a public cause or aim to the needy, natural qualities or characteristics or properties of living beings and things, duty and law as also constitutional law. *Dharma* is the law that maintains the cosmic order as well as the individual and social order. *Dharma* sustains human life in harmony with nature. When we follow *dharma*, we are in conformity with the law that sustains the universe.

Human society, for example, is sustained and upheld by the *dharma* performed by its members. For example, parents protecting and maintaining children, children being obedient to parents, the king protecting the citizens, are acts of *dharma* that uphold and sustain society. In this context *dharma* has the meaning of duty. *Dharma* also employs the meaning of law, religion, virtue, and ethics. These things uphold and sustain the proper functioning of human society.

Dharma, is a multifaceted and all-inclusive term with many meanings which includes divine law, Law of being, Way of Righteousness , Religion, Ethics, Duty, Responsibility, Virtue, Justice, Goodness and Truth.

Loke Parya – Ch. 89 Verse 58 eulogises Dharma in the following words :

*Dharmo dharmo mayuka dharmo dharmo-pat prapna
 For good dharmamanyalam ad dharmo in nityayata.*

Dharma sustains the society
Dharma maintains the social order
Dharma ensures well being and progress of Humanity
Dharma is surely that which fulfils these objectives

In short –

- ☛ Dharma is a collection of universal principles, without which there would be no existence of this creation.
- ☛ Dharma is the loving hand of the Divine Mother, which protects the entire creation from total annihilation and holds it up for further development.
- ☛ Dharma is the spiritual mother earth, which bears and protects the entire creation, without which our existence would have no ground.
- ☛ Dharma is the most beautiful maiden Usha (goddess of the Dawn), it is her radiance and the reddish glow of her most beautiful face which signals the coming of the sun of wisdom and prosperity, and the departure of the darkness of ignorance and poverty.
- ☛ Dharma is Sanatana (eternal) and pervades all religions, because it comprises of all that is eternal and internal in a religion. A life in accordance of Dharma is a life in accordance of the laws of Nature and creation : hence it leads us towards evolution, development and everlasting bliss.

Justification of Multiple
 Diversity in Postmodern Ethics

Adharma

Thoughts, words or deeds that transgress divine law in any of the human expressions of dharma. It brings the accumulation of demerit, called papa, while dharma brings merit, called punya.

- ☛ *Varna adharma* is violating the ideals of social duty, from disobeying the laws of one's nation to squandering family wealth.

- *Achrama adharma* is failure to fulfill the duties of the stages of life.
- *Dva-adharma* is understood as not fulfilling the patterns of dharma according to one's own nature. The Bhagavad Gita states (18-47), "Better one's svadharmas even imperfectly performed than the dharmas of another well performed. By performing the duty prescribed by one's own nature (svabhava) one incurs no sin (kilbisha)."

Hinduism does not view sin as a crime against God, but as an act against dharma - moral order - and one's own self. It is thought natural, if unfortunate, that young souls act wrongly, for they are living in ignorance, avidya, the darkness of ignorance.

Sin is an adharmic course of action which automatically brings negative consequences. The term sin carries a double meaning, as do its Sanskrit equivalents :

1. a wrongful act,
2. the negative consequences resulting from a wrongful act.

In Sanskrit the wrongful act is known by several terms, including *pataka* (from *pat*, "to fall"), *papa*, *enas*, *kilbisha*, *adharmas*, *aurita* and *rina* (transgress, in the sense of omission). The residue of sin is called *papa*, sometimes conceived of as a sticky, astral substance which can be dissolved through penance (*prayaschitta*), austerity (*tapas*) and good deeds (*nakriyas*). This astral substance can be psychically seen within the inner, subconscious area of the individual. Note that *papa* is also accrued through unknowing or unintentional transgressions of dharma, as in the term *aparadha* (offense, fault, mistake).

Inherent sin or original sin. A doctrine of Semitic faiths whereby each soul is born in sin as a result of Adam's disobedience in the Garden of Eden. Sometimes mistakenly compared to the Saiva Siddhanta concept of the three *malas*, especially *anava*.

Mortal sin. According to some theologues, sins so grave that they can never be expiated and which cause the soul to be condemned to suffer eternally in hell. In Hinduism, there are no such concepts as inherent sin or mortal sin.

18.9 Ethical Conduct

**कर्मण्येवाधिकारस्ते मा फलेषु कदाचन
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि**

The question arises as to what is right? Scriptures include the following guidelines that should be used to determine what is right under given circumstances :

- **Svadharmas** (Individual actions) which are based upon truth, honesty, and moral values are considered righteous actions.
- Political, social, and community-related activities, which are based upon truthfulness, truth, honesty, and moral and ethical values are defined as right actions.
- Actions that arise as a consequence of one's stage of life (*ashram dharma*) are considered good. The dharma of a student is to acquire knowledge and skills, whereas the dharma of a householder is to raise the family, and that of a retiree is to advise and guide the younger generations.
- Actions that are associated with one's profession (*varna dharma*) are considered right actions. The duty of a soldier may be to take the life of an enemy, whereas the duty of a doctor is to save the life, including that of an enemy.
- Actions which ensure adherence to the laws of the land are righteous actions. If the laws are unjust, they must be changed through democratic means and non-violence.
- In the event of a conflict between individual and social dharma, the social dharma takes precedence. "He who understands his duty to society truly lives. All others shall be counted among the dead," declares *Urukutal*, a Hindu scripture.
- "What you desire for yourself, you should desire for others. What you do not like others to do to you, you should not do to others." (*Maatshikshata, Shikshapitra, 258*)

1. Explain the values based on ancient Indian wisdom. (Imp)
2. What are the qualities of a divine person? (Imp)
3. What are the qualities of a demonic person? (Imp)
4. Explain Natural Acceptance of values? (Imp)
5. What are the general classifications of values? (Imp)
6. How Intrinsic Values applied in action? (Imp)
7. What do you mean by Values Vs. Anti Values? (Imp)
8. Write a short note on Dharma and Adharma? (Imp)

Professional Ethics

19

LEARNING OBJECTIVES

After studying this chapter, you should be able to understand

- Ethics, Work Ethics, Code of Ethics, Marketing Ethics, Advertising ethics
- Professional Ethics
- Engineers
- Engineering Ethics
- Engineering Code of Conduct
- Engineering Harmony with Nature
- People Friendly and Eco Friendly Production Systems
- Corporate Social Responsibility



19.1 Ethics

Investigation into the basic concepts and fundamental principles of human conduct. It includes study of universal values such as the essential

equality of all men and women, human or natural rights, obedience to the law of land, concern, safety and increasingly, also for the natural environment.

"We do not believe in divinity of the individual, and I consider ethics to be an exclusively human concern with no supernatural authority."
Sigmund Freud

Albert Einstein

Ethics (also known as **moral philosophy**) is a branch of philosophy that addresses questions about morality – that is, concepts such as good vs. bad, noble vs. ignoble, right vs. wrong, and matters of justice, love, peace, and virtue.

Major branches of ethics include :

- ☛ **Meta-ethics**, about the theoretical meaning and reference of moral propositions and how their truth-values (if any) may be determined ;
- ☛ **Normative ethics**, about the practical means of determining a moral course of action ;
- ☛ **Applied ethics**, about how moral outcomes can be achieved in specific situations ;
- ☛ **Moral psychology**, about how moral capacity or moral agency develops and what its nature is ; and
- ☛ **Descriptive ethics**, about what moral values people actually abide by.

The definition of ethics is essentially "a set of principles concerning proper conduct." Unfortunately, for many people, this does not define the word ethics clearly enough for them to be able to operate a business – or live their lives – in an ethical manner. So, what does the word 'ethics' really mean ?

The chances are good that you live your life, and operate your business, based on your own moral code. You may do this without even realising that you have your own moral code – but everyone does. Even the worst people in the world have a moral code that they live by. It comes down to what you are and are not willing to do in order to achieve or obtain that which you want. So much for the definition of ethics, huh.

For example, there are some people in the world who are willing to kill other human beings in order to obtain things that they want, but this is something that you would not even consider. There are those who would not go as far as taking a life to achieve what they want, but would not be opposed to ruining someone else's life. Again, you may not be willing to go that far. There are those who are perfectly willing to cause others pain or inconvenience in an attempt to get what they want, even though that pain or inconvenience would not ruin a life, but again, you may not even be willing to do that if you have a strong moral code.

Your moral code is essentially your sense of what is right and what is wrong, or what is acceptable and what is not acceptable. There are those that think that this moral code should be the same for everyone - but it simply cannot be, because we all think differently, and we all have different upbringings, backgrounds, and experiences.

Because we all do have different views, there is a set of basic behaviors that most people adhere to. Some of those behaviors have been made into law. For example, it is not only ethically wrong to kill someone or to steal, but it is also against the law, which means that if you are caught, you must pay the consequences of your actions. You won't just be told that such actions are unethical, or have people look at you with disgust or disappointment - there is an actual price to pay, which in most cases is financial restitution, time in prison, and depending on the crime - in unethical behavior - death in states where the death penalty plays in.

So, as you can see, while there is a standard definition of the word 'ethics' for everyone, your own definition of ethics may be different from others. The key to living an ethical life and running an ethical business is to not do anything that will cause you not to be able to be proud of what you have done, as well as not doing anything that will disappoint the people that matter most to you in the world.

19.1.1 Ethical Behaviour

Ethics play a quiet, yet large part of our lives. Ethics come into play when we work, when we play, and at any time that we are interacting with others. Ethics are a set of rules that we each live by, essentially, although they are generally unwritten rules. Ethical behaviour means that you are living, working, or playing in an ethical way - by the set of standards that are generally considered to be right or good.

Because we each have our own moral code, laws were written to protect us. Many of these laws are based on ethics, while others are not. However, most laws are there to cause or less force us to practice ethical behaviour, for fear of repercussions or consequences. Not all ethical behaviour, however, has become law.

Take lying for instance. Yes, it is against the law to sit in a witness box, in a court of law, and lie. In fact, that is called perjury. However, it is not against the law to tell an acquaintance a lie. It is, however, unethical behaviour. Cheating on your taxes is against the law, and unethical. Cheating when you are playing a game with friends or family members is not against the law, but it is still unethical behaviour.

Most of us develop our own moral code – our sense of right and wrong – when we are growing up. We often base our morals on what we see around us. For example, if a child grows up with a parent who is prone to lying, that child may very well grow up to tell lies as well. They know that lying is wrong, but they don't necessarily see it as something that is unethical. In some cases, they won't even see lying as wrong, but instead as a way of life that they know.

Often, despite what you were raised with, you can redevelop your moral code and practice ethical behaviour as a grown up. This is first done by establishing what ethical behaviour – or unethical behaviour – is exactly in the world that you live or work in. As a general rule, lying, cheating, stealing, or otherwise harming any other individual is considered to be bad ethical behaviour. But there are other actions that constitute unethical behaviour as well.

For example, if you don't lie, but you don't tell the whole truth – leaving certain parts out – this is unethical behaviour, because you didn't give someone else the opportunity to make an informed decision, or to act on accurate information. Unfortunately, many people will simply say 'but I didn't lie.' It is true that you didn't lie, but again, you withheld the truth, which may be considered the same as a lie.

Again, we begin learning about ethical behaviour – or unethical behaviour – as soon as we are old enough to take note of our surroundings as one's children, but this doesn't mean that we are stuck with those values. Many people have non-perfect ethical behaviour taught to them, but fail to use those ethics after they reach adulthood, or in some of their life or business dealings. So, you must ask yourself if you are practicing ethical behavior each and everyday. If you aren't, correct the problem and try to do better in the future.

19.1.2 Ethical Code of Conduct

Every person carry his own ethical code of conduct. The chances are good that you have your own ethical code, even if you don't realize it. You have a sense of what is right and wrong. You have a sense of what you are and are not willing to do. There are even things that society would consider 'right,' which you consider 'wrong,' and which you will not do. This is your unwritten ethical code.

If you own a business - whether it is large or small - you should have a written ethical code for that business. Today, while people have their own personal ethical code, businesses, organizations, and governmental agencies also have ethical codes that they conduct their business by. Just as you live your personal life by your own ethical code.

In this case, however, the ethical code is written, and typically available for anyone to view. This code may not actually be called an ethical code. However, it may be referred to as a statement of responsibility or a code of professional responsibility, or by another name altogether. The question is, why does this code exist, and why is it written ?

It is simply a statement that provides the company or organization with a blue print of what is and is not acceptable in terms of business practices. When moral questions or ethical questions arise in the course of business, the code of ethics generally provides an answer as to whether or not the business is being conducted in an ethical, moral way.

For some organizations, the government actually dictates the code of ethics. An example of this is the American Medical Association. Violating the code of ethics in this instance can have serious consequences, such as the loss of ones medical license. In corporations, however, violating the code of ethics can result in something as minor as a demotion, or as major as being fired by the company. There may also be ramifications from the major stockholders in the corporation if the code of ethics is violated.

Many organizations and corporations have entire boards that are dedicated to examining whether or not the code of ethics has been violated and in dealing with those violations as they arise. For small businesses, however, the code of ethics is really nothing more than a promise as to how the business owner will conduct his business - but if those ethics are violated, there are no ramifications.

Today, the ethical code of many businesses contain information not only concerning ethical business practices, but also detail information on how the company will help to protect the environment, and other social issues. If you own a small business, it is important to address these types of social issues, so that your customers know where you stand on these issues. In fact, you may be surprised to learn that you can actually grow your business easier when you do have an ethical code for that business in place, and when you actually adhere strongly to that code of ethics, simply because individuals do place a great deal of importance on the social issues of today and our responsibility as a whole to those issues.

19.1.3 Ethics – To be or Not to be

In the pursuit of profits, business ethics often get lost or forgotten – or simply ignored altogether. But in the grand scheme of things, ethical business practices are vital to the success of any business, no matter how large or how small that business may be. This includes your business.

Business ethics are not written in stone. There is no set guide to go by. Instead, business ethics simply mean conducting your business in a way that is both honest and moral, whatever that means in your particular industry. There was a time when ethics played little or no role in business practices. Today, however, consumers, employees, and businessmen that serve other businesses are extremely informed, and business ethics are more important than ever.

While there is no written guideline for business ethics, there are specific areas that are covered. These include general business ethics, professional ethics, and even ethics of economical systems. For example, insider trading has a strong, negative impact on the economy, and therefore, it is not an ethical business practice. It also is not a legal business practice. Insider trading would be considered a breach of ethics concerning economical systems.

Not all breaches of ethics are illegal, however. Some are just frowned upon, while ignoring some business ethic principles can literally null your reputation and put you out of business, even though it won't send you to prison. Let's take a look at some of the more important business ethics that you should be aware of:

Ethics that concern consumers. This would include things such as developing quality products, charging a fair amount for the product, backing the product

with a guarantee and honoring that guarantee, and making sure that your customers - consumers - are completely satisfied in their business transactions with you. It also entails providing safe products for consumers, and advertising those products in an ethical-truthful-manner.

Business ethics concerning business-to-business transactions - Obviously, you should conduct business with other business owners in an ethical manner. Failing to pay vendors is not ethical. Ruining the reputation of a vendor, without just cause, is not ethical. Asking another business to do something illegal is not ethical. Getting creative with the accounting is not ethical. Bribery, kickbacks, and other types of transactions such as this, of course, are not ethical, and are illegal in most cases.

Employee ethics. Just as you expect your employees to hold up to a certain set of standards, your employees expect you to hold up to a certain set of standards as well. Most people will remember the Enron scandal for years, and many business schools will hold the Enron scandal up as an example in their business ethics classes for the rest of time. Other ethical concerns that relate to employees include discrimination, sexual harassment, union busting, privacy issues, and even work place surveillance, such as reading the email of employees, or listening in on their personal phone calls.

If you are a business owner, and you have never taken a course in business ethics, you should really consider doing so. Such classes are offered at most local colleges, and are even available online. Know what is and what is not acceptable in the business world, and you will be better able to help your business grow and succeed, with your reputation intact.

19.1.4 Role of Ethics in Business Decisions

Do ethics play into your business decisions? The chances are very good that this is not a question that you have asked yourself, and it is also quite possibly a question that nobody else has ever asked of you. However, if your business is going to be successful, or retain any successes that it has had in the past, ethics must absolutely play into all of your business decisions.

Too often, the general public believes that all business decisions are based on the company's bottom line. Unfortunately, it is unethical companies who have given the public this perception; however there are countless companies in existence who actually put ethics ahead of the bottom line - successfully. Is your company one of these?

Here are the facts. When a business is not conducted in an ethical way, it fails. It may not fail quickly, but in the end, it does fail. Enron is an example of this. The credit crisis that we are currently facing is also an example of this. Neither of these industries adhered to any type of ethical code, and while the credit industry has not completely failed to date, it is in a steep decline, causing economical situations that include foreclosures and lay off at an alarming rate.

Ethics, as a whole, covers numerous areas of the business world, and even numerous aspects of your company. Ethics should be used to create policies that cover human resources, marketing, research and development, accounting, public safety as it relates to your products or services, and so much more. When you create policies that are originally based on your own ethics policy, you are actually putting ethical business practices ahead of your bottom line - but you will find that in the long run, you actually end up profiting more.

Whether you believe in karma or not, there are those who believe that operating a business by an ethical code is much like living your actions on the law of karma. With karma, whatever you send out - good or bad - comes back to you three times over. When you operate your business by ethical standards, you will find that karma really does play into this, because even if it appears that your ethical decisions do not raise, and possibly even negatively affect your bottom line, over time, that bottom line will be dramatically increased, simply because you made ethical decisions.

Hopefully, when you make business decisions, ethics dictates that you should base those decisions on what is best for your community and society as a whole first. Following this, you must consider your employees and your customers. The bottom line should only be considered after those other considerations. After all, people really do matter more than money, and as a business owner making business decisions, you must ensure that all of the decisions you make not only avoid harming people, as a whole, but preferably that they somehow benefit the human race as a whole as well.

19.2 Marketing Ethics

The world of marketing - whether it is marketing in the offline world or marketing online - is more complex than what you might think at first glance.

Just as there are ways to effectively market products and services, there is also a right and wrong way to market services and products, from an ethical standpoint.

When most people think in terms of ethical marketing, they know that ethics plays into the sales copy that is used to sell the product or service. For example, it is unethical to make claims that are false concerning the product or service, or to make false claims about expected results from the use of a product or service.

To get around this issue, as well as many FTC laws, many companies use very fine print to counteract what their marketing message is promising. We've all seen it. Consider the weight loss commercials that show peoples before and after pictures. If you zoom in close, you will see that at the bottom of the page or screen, there is very small print that states that these are not average results, and that you may not lose as much weight, in as little time, as the person on the advertisement.

Does that small print make this type of marketing anymore ethical? If you ask truly ethical people, they will tell you right away that this small disclaimer does not make the marketing ethical at all. It only serves to make the advertisement legal. There is a difference between breaking the law and being unethical. Can sales be made this way? Absolutely - consider that the weight loss industry is bringing in billions of dollars each year, yet there are still an overwhelming number of people who have tried those products, but are still overweight.

The diet companies are taking it in, selling the product with their unethical marketing, and leaving overweight people disappointed, feeling like failures, and in many cases physically harmed in the process. They are making money at the true expense of others, in terms of money, emotions, mental health, and physical health.

So, the question is, do you want to make sales in this way? Hopefully, you have a strong moral code that won't allow you to do this type of marketing. Hopefully, you are only willing to include information in your advertisements that is true and proven, without all of the hype, or using examples that are well above the average results. This is what ethical marketing is. It is the ability to market a product, and still make sales, without false promises or hype.

While using true and accurate sales copy is essential to ethical marketing, there are also other forms of unethical marketing, such as sending spam email, spam faxes, or spam text messages, which is becoming the newest thing in unethical marketing. It is also unethical to trick people into giving you their information, or to trick them into spending more money than they originally intended to spend during the ordering process. For the most part, when you are trying to ensure that you are using ethical marketing practices, simply avoid doing anything that you wouldn't want another company to do to you as a customer. If you adhere to that one rule, and look at things from a customer's point of view, you won't have to worry whether or not your marketing is ethical.

19.3 Advertising Ethics

Advertising is constant in everyday life, and is the one thing you come into contact with daily. This is the way you receive information about products and they can come in newspapers, magazines, posters and billboards. The advertising agency works between the company, the consumer and the public. Ethics in advertising is generally linked in the purpose of the advertising and some argue that advertising lacks the ethical code and doesn't necessarily draw the line in what is right or wrong. Even though there are some that might suggest that there is very little ethics in advertising, this article will show how ethics is involved in advertising.

Advertising ethics is more linked towards the purpose of the advertising itself. Most people can see that in advertising there can be some truths. Using exaggerations that a consumer will know that is false is advertising puffery. When puffery is used it doesn't mean that the business is unethical in the way it advertises. For example women know they won't look like models in the TV commercials by buying the hair shampoo. Advertising would only be unethical if the company promoting the product guaranteed that by using their product you will look like a model.

Ethics in advertising is largely dependent on what your own beliefs are about the actual purpose of the advertising. If you see consumers as rational and self aware and knew that advertising is there to persuade the public to react in a certain way to increase sales then you would see advertising as not being

unethical. But, if you think that the consumer can't tell what and see the ads they view in a different way, then you will find that advertising is unethical by its promise of a leaner body.

Advertisers use ethics in the sense of what can be demonstrated as the truth. They show some truth, but they hide certain things as well as they need to highlight the company in the best light. They also avoid lying as they can be caught out by the ad agency lawyers who oversee their work, as well as network approval committees.

There are also ethical choices made in the way they show a certain type of product to be demonstrated deemed as appropriate. Such as society suggestions that content towards advertising involving children should be done carefully.

A 37 page text was issued by the Vatican to show the need for advertisers to apply three basic principles : upholding the human dignity, social responsibility, and truthfulness. It is said that advertising is not actually unethical but it can distort the truth by suggesting something that is not so or that is withholding relevant information. It also suggested that the advertising community needs to work better at monitoring themselves and with the aspect of remaining ethically responsible.

19.3.1 Unethical Advertising

Ethics in advertising can sometimes be borderline between what is right or wrong. There are rules and guidelines in place for the advertising companies to follow — they don't upset or offend any viewers. But, what is an unethical advertising? Well, using advertising in a way that is misleading and uses false claims to get the public to buy the product they are trying to sell is unethical, because of its misuse of the information that is presented to the public.

Ads that are used in the political realm can sometimes be misleading and use false information or bend the truth to get the public to sway their votes towards them. This can be considered unethical as they are giving false information to the public, which is done a lot in political advertisement.

An advertisement that is made should be able to identify what the targeted audience is. But, sometimes this is not always done. When advertising towards children it should be clear what the product is and what is for. As children can sometime misrepresent and not quite understand what the ad is saying,

- ✦ Ethical codes applied by various groups. Some consider aesthetics itself the basis of ethics – and a personal moral code developed through art and storytelling as very influential in one's later ethical choices.
- ✦ Informal theories of etiquette that tend to be less rigorous and more situational. Some consider etiquette a simple negative ethics, i.e., where can one evade an uncomfortable truth without doing wrong? One notable advocate of this view is Judith Martin ("Miss Manners"). According to this view, ethics is more a summary of common sense social decisions.
- ✦ Practices in arbitration and law, e.g., the claim that ethics itself is a matter of balancing "right versus right," i.e., putting priorities on two things that are both right, but that must be traded off carefully in each situation.
- ✦ Observed choices made by ordinary people, without expert aid or advice, who vote, buy, and decide what is worth valuing. This is a major concern of sociology, political science, and economics.

19.5 Professional Ethics

According to Ruth Chadwick (1998), *Professional Ethics*. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved October 20, 2006, from <http://www.rep.routledge.com/article/L077>

"Professional ethics concerns the moral issues that arise because of the specialist knowledge that professionals attain, and how the use of this knowledge should be governed when providing a service to the public"

The concept of Professional Ethics is partly comprised of what a professional should or should not do in the work place. It also encompasses a much greater part of the professional's life. If a professional is to have ethics then that person needs to adopt that conduct in all of his dealings. Computer Societies around the world such as the IEEE and national bodies in Australia, Singapore, the UK and other countries have on their websites professional codes of ethics to consider and adopt in the way professionals conduct themselves in and out of the work place. Things that are included are concepts like: professional respect, avoidance of dishonest or fraudulent activity such as plagiarism and the professional development of the individual. Another aspect of this is the enhancement of the profession and the industry within which the professional

work. This concerns a professional's conduct and behaviour while carrying out their professional work. This then, is work for the good of the community and mankind.

Things to Do

1. Do return value to your customer (internal and external) in all business decisions
2. Do return value to your community locally and globally
3. Do deliver quality in a timely fashion
4. Do be honest in your work by telling the client, customer, or boss that the task or project you are working on will not meet the target date.
5. Do ask for help in order to meet the project or task deadline. A professional will not feel slighted if he or she acknowledges that he or she needs help.
6. When you accept an assignment, Do start using words like we, us and ours. A professional never works at cross-purpose with the employer.
7. If the employer wants respect from employees, he/she should treat all employees as professionals in their own right. Remember, if you treat someone as a professional, they will (hopefully) treat you like one too.
8. Promote your profession i.e., Information Technology
9. Do things for the good of yourself, the customer and the profession. You are not a true professional if you don't deliver outcomes that satisfy all three of these areas.
10. Do provide respect to others. This means truly thinking of their beliefs and desires, and the contribution they make to the organization, however small.

Things to Not Do

1. Do not tell the client, customer, or boss that you can do something when you cannot.
2. When you accept an assignment, Do not use words like me, mine, you and yours.
3. Do not steal from your employer.
4. Do not underestimate your capabilities

19.5.1 Main Principle of Business Ethics

Being involved in business, you need to have moral standards and ethics in your business or practice. Otherwise you run the risk of not having the security needed to work and build your business properly because you don't have the right codes of ethics. What the code of ethics symbolizes is the ethical responsibilities of the company and the expectations of its employees. It describes what the rules, values and beliefs are, with the guidelines of the business and what is expected of the employees each day.

The ethics should be brief and have a positive tone to it and highlight the references that are linked to the procedures and policies. It needs to highlight what the acceptable behaviors are and push for high standards of the employee's performance. It also provides the quality to be used for self-evaluation and initiate the reasoning for professional responsibility. What is constructed in the code of ethics will be different in each industry, as they all have their own regulations, objectives and requirements. The principles of the company should be done in order of importance.

The ethics should describe what the organization's pledge is towards safety, including a healthy workplace, which is free of discrimination and harassment. The environment of the workplace should be fair, diverse, a drug and alcohol free zone and should have a balance between the responsibilities of both work and family. In addition, the employees should be provided with the tools they need to perform their jobs.

There also should be a privacy and confidentiality records between the client and the employee. All personal and private records should be protected, secured and maintained. The confidential information should be only used for the actual business responsibilities. If any information is disclosed it needs to be authorized by the individuals.

All communication should be precise, transparent and truthful. All information that is public should be appropriate, accurate, and valid. The management needs to be responsible for making the ethical decisions. All relationships with the vendor should be performed justly and fairly, especially when it comes to contract negotiations or conflicts of interest.

These ethics should be distributed to all the employees and be placed in the important locations of the workplace. The employees need to know what their

obligations are and what their rights are if they need to report any type of problems or issues that they think is unethical. All employees need to know and understand that this code of ethics will be compulsory and any behavior that is unethical will be addressed in the organization. However, the code also needs to be looked at and reviewed on a regular routine basis and maybe annually if need be.

19.6 Engineers

An **engineer** is a professional practitioner of engineering, concerned with applying scientific knowledge, mathematics and ingenuity to develop solutions for technical problems. Engineers design materials, structures, machines and systems while considering the limitations imposed by practicality, safety and cost. The word *engineer* is derived from the Latin *ingenium*, meaning "cleverness" – Wikipedia – The free encyclopedia

The American Engineers' Council for Professional Development (ECPD, the predecessor of ABET) has defined engineering as follows :

The creative application of scientific principles to design or develop structures, machines, apparatus, or manufacturing processes, or works utilizing them singly or in combination ; or to construct or operate the same with full cognizance of their design ; or to forecast their behaviour under specific operating conditions ; all as respects an intended function, economics of operation and safety to life and property.

"One who practices engineering is called engineer."

19.7 Engineering Ethics

Engineering ethics is the study of moral values, issues and decisions involved in engineering practice. Morality encompasses the first order beliefs and practices about good and evil by which we guide our behaviour. Ethics is the second order beliefs and practices. Engineers have a moral responsibility towards public. They possess that knowledge which is not available in general public. Whatever they design and manufacture creates impact on society. So there is daring need for strong engineering ethics. Engineers have a responsibility to advocate public welfare. Entire society looks towards an

ethical conduct by the engineering. Engineering helps in making life simple but on the other hand, manufacture weapons of mass destruction. From here starts the ethical dilemma.

Engineering Ethics is the field of applied ethics which examines and sets standards for engineers' obligations to the public, their clients, employers and the profession. Engineering does not have a single uniform system, or standard, of ethical conduct across the entire profession. Ethical approaches vary somewhat by discipline and jurisdiction, but are most influenced by whether the engineers are independently providing professional services to clients, or the public if employed in government service ; or if they are employees of an enterprise creating products for sale.

In the United States the first are usually licensed Professional engineers, are governed by statute, and have generally consistent codes of professional ethics. The latter, working as engineers in industry, are governed by various laws including whistle-blowing, and product liability laws, and often rely on principles of business ethics rather than engineering ethics.

19.8 General Principles for Engineering Ethics

Codes of engineering ethics identify a specific precedence with respect to the engineer's consideration for the public, clients, employers, and the profession.

This is an example from the American Society of Civil Engineers (ASCE) :

19.8.1 Fundamental Canons

1. Engineers shall hold paramount the safety, health and welfare of the public and shall strive to comply with the principles of sustainable development in the performance of their professional duties.
2. Engineers shall perform services only in areas of their competence.
3. Engineers shall issue public statements only in an objective and truthful manner.
4. Engineers shall act in professional matters for each employer or client as faithful agents or trustees, and shall avoid conflicts of interest.
5. Engineers shall build their professional reputation on the merit of their services and shall not compete unfairly with others.

5. Engineers shall act in such a manner as to uphold and enhance the honor, integrity, and dignity of the engineering profession and shall act with zero-tolerance for bribery, fraud, and corruption.
7. Engineers shall continue their professional development throughout their careers, and shall provide opportunities for the professional development of those engineers under their supervision.

Like virtually all professional societies and chartering authorities, ASCE expands upon these and publishes specific guidance.

19.8.2 Guidelines to Practice Under the Fundamental Canons of Ethics

CANON 1

Engineers shall hold paramount the safety, health and welfare of the public and shall strive to comply with the principles of sustainable development in the performance of their professional duties.

Engineers shall recognize that the lives, safety, health and welfare of the general public are dependent upon engineering judgments, decisions and practices incorporated into structures, machines, products, processes and devices.

- (a) Engineers shall approve or seal only those design documents, reviewed or prepared by them, which are determined to be safe for public health and welfare in conformity with accepted engineering standards.
- (b) Engineers whose professional judgment is over-ruled under circumstances where the safety, health and welfare of the public are endangered, or the principles of sustainable development ignored, shall inform their clients or employers of the possible consequences.
- (c) Engineers who have knowledge or reason to believe that another person or firm may be in violation of any of the provisions of Canon 1 shall present such information to the proper authority in writing and shall cooperate with the proper authority in furnishing such further information or assistance as may be required.
- (d) Engineers should seek opportunities to be of constructive service in civic affairs and work for the advancement of the safety, health and well-being of their communities, and the protection of the environment through the practice of sustainable development.

- (e) Engineers should be committed to improving the environment by adherence to the principles of sustainable development so as to enhance the quality of life of the general public.

CANON 2

Engineers shall perform services only in areas of their competence.

- (a) Engineers shall undertake to perform engineering assignments only when qualified by education or experience in the technical field of engineering involved.
- (b) Engineers may accept an assignment requiring education or experience outside of their own fields of competence, provided their services are restricted to those phases of the project in which they are qualified. All other phases of such project shall be performed by qualified associates, consultants, or employees.
- (c) Engineers shall not affix their signatures or seals to any engineering plan or document dealing with subject matter in which they lack competence by virtue of education or experience or to any such plan or document not reviewed or prepared under their supervisory control.

CANON 3

Engineers shall issue public statements only in an objective and truthful manner.

- (a) Engineers should endeavour to extend the public knowledge of engineering and sustainable development, and shall not participate in the dissemination of untrue, unfair or exaggerated statements regarding engineering.
- (b) Engineers shall be objective and truthful in professional reports, statements, or testimony. They shall include all relevant and pertinent information in such reports, statements, or testimony.
- (c) Engineers, when serving as expert witnesses, shall express an engineering opinion only when it is founded upon adequate knowledge of the facts, upon a background of technical competence, and upon honest conviction.
- (d) Engineers shall issue no statements, criticisms, or arguments on engineering matters which are inspired or paid for by interested parties, unless they indicate on whose behalf the statements are made.

- (f) Engineers shall be dignified and modest in explaining their work and merit, and will avoid any act tending to promote their own interests at the expense of the integrity, honour and dignity of the profession.

CANON 4

Engineers shall act in professional matters for each employer or client as faithful agents or trustees, and shall avoid conflicts of interest.

- (a) Engineers shall avoid all known or potential conflicts of interest with their employers or clients and shall promptly inform their employers or clients of any business association, interests, or circumstances which could influence their judgment or the quality of their services.
- (b) Engineers shall not accept compensation from more than one party for services on the same project, or for services pertaining to the same project, unless the circumstances are fully disclosed to and agreed to by all interested parties.
- (c) Engineers shall not solicit or accept gratuities, directly or indirectly, from contractors, their agents, or other parties dealing with their clients or employers in connection with work for which they are responsible.
- (d) Engineers in public service as members, advisors, or employees of a governmental body or department shall not participate in considerations or actions with respect to services solicited or provided by them or their organization in private or public engineering practice.
- (e) Engineers shall advise their employers or clients when, as a result of their studies, they believe a project will not be successful.
- (f) Engineers shall not use confidential information coming to them in the course of their assignments as a means of making personal profit if such action is adverse to the interests of their clients, employers or the public.
- (g) Engineers shall not accept professional employment outside of their regular work or interest without the knowledge of their employers.

CANON 5

Engineers shall build their professional reputation on the merit of their services and shall not compete unfairly with others.

- (a) Engineers shall not give, solicit or receive either directly or indirectly, any political contribution, gratuity, or unlawful consideration in order to secure work, exclusive of securing salaried positions through employment agencies.
- (b) Engineers should negotiate contracts for professional services fairly and on the basis of demonstrated competence and qualifications for the type of professional service required.
- (c) Engineers may request, propose or accept professional commissions on a contingent basis only under circumstances in which their professional judgments would not be compromised.
- (d) Engineers shall not falsify or permit misrepresentation of their academic or professional qualifications or experience.
- (e) Engineers shall give proper credit for engineering work to those to whom credit is due, and shall recognize the proprietary interests of others. Whenever possible, they shall name the person or persons who may be responsible for designs, inventions, writings or other accomplishments.
- (f) Engineers may advertise professional services in a way that does not contain misleading language or is in any other manner derogatory to the dignity of the profession. Examples of permissible advertising are as follows:
 - Professional cards in recognized, dignified publications, and listings in rosters or directories published by responsible organizations, provided that the cards or listings are consistent in size and content and are in a section of the publication regularly devoted to such professional cards.
 - Brochures which factually describe experience, facilities, personnel and capacity to render service, providing they are not misleading with respect to the engineer's participation in projects described.
 - Display advertising in recognized dignified business and professional publications, providing it is factual and is not misleading with respect to the engineer's extent of participation in projects described.

- (e) A statement of the engineers' names or the name of the firm and statement of the type of service posted on projects for which they render services.
- (f) Preparation or authorization of descriptive articles for the lay or technical press, which are factual and dignified. Such articles shall not imply anything more than direct participation in the project described.
- (g) Permission by engineers for their names to be used in commercial advertisements, such as may be published by contractors, material suppliers, etc., only by means of a modest, dignified notation acknowledging the engineers' participation in the project described. Such permission shall not include public endorsement of proprietary products.
- (g) Engineers shall not maliciously or falsely, directly or indirectly, injure the professional reputation, prospects, practice or employment of another engineer or indiscriminately criticize another's work.
- (h) Engineers shall not use equipment, supplies, laboratory or office facilities of their employers to carry on outside private practice without the consent of their employers.

CANON 6

Engineers shall act in such a manner as to uphold and enhance the honor, integrity, and dignity of the engineering profession and shall act with zero tolerance for bribery, fraud, and corruption.

- (a) Engineers shall not knowingly engage in business or professional practices of a fraudulent, dishonest or unethical nature.
- (b) Engineers shall be scrupulously honest in their control and spending of monies, and promote effective use of resources through open, honest and impartial service with fidelity to the public, employers, associates and clients.
- (c) Engineers shall act with zero-tolerance for bribery, fraud, and corruption in all engineering or construction activities in which they are engaged.
- (d) Engineers should be especially vigilant to maintain appropriate ethical behavior where payments of gratuities or bribes are institutionalized practices.

- (e) Engineers should strive for transparency in the procurement and execution of projects. Transparency includes disclosure of names, addresses, purposes, and fees or commissions paid for all agents facilitating projects.
- (f) Engineers should encourage the use of certifications specifying zero tolerance for bribery, fraud, and corruption in all contracts.

CANON 7

Engineers shall continue their professional development throughout their careers, and shall provide opportunities for the professional development of those engineers under their supervision.

- (a) Engineers should keep current in their specialty fields by engaging in professional practice, participating in continuing education courses, reading in the technical literature, and attending professional meetings and seminars.
- (b) Engineers should encourage their engineering employees to become registered at the earliest possible date.
- (c) Engineers should encourage engineering employees to attend and present papers at professional and technical society meetings.
- (d) Engineers shall uphold the principle of mutually satisfying relationships between employers and employees with respect to terms of employment including professional grade descriptions, salary ranges, and fringe benefits.

The Society's Code of Ethics was adopted on September 2, 1914 and was most recently amended on July 21, 2005. Pursuant to the Society's By laws, it is the duty of every Society member to report promptly to the Committee on Professional Conduct any observed violation of the Code of Ethics.

In April 1979, the ASCE Board of Direction adopted the fundamental principles of the Code of Ethics of Engineers as accepted by the Accreditation Board for Engineering and Technology, Inc. (ABET).

In November 1996, the ASCE Board of Direction adopted the following definition of Sustainable Development: "Sustainable Development is the challenge of meeting human needs for natural resources, industrial products, energy, food, transportation, shelter, and effective waste management while conserving and protecting environmental quality and the natural resource base essential for future development."

19.9 Rights of Engineers

Engineers have several types of rights which fall into the sometimes overlapping categories of human, employee, contractual and professional rights. As human being engineers have fundamental rights to live and freely pursue their legitimate interest. If the engineer is asked to do work on any unethical project, he/she has full right to refuse that work.

19.9.1 The Right of Conscientious Refusal

This is most basic and most generic right of an engineer. Engineer has a general obligation to protect the general public. This right gives the power to an engineer to refuse any project that can harm the public. This is a kind of second order right. It arises because other rights to pursue moral obligations within the authority based relationships of employment sometime come into conflict.

There are two situations to be considered :

- (a) Where there is widely shared agreement in the profession as to whether an act is unethical.
- (b) Where there is room for disagreement among reasonable people over whether an act is unethical.

19.9.2 Right to Recognition

Engineers have the right to professional recognition for their work and accomplishment. The part of this involves fair monetary remuneration, and part non monetary recognition.

19.9.3 Right Ethics

It emphasis atleast one human moral rights as one ultimate ground of morality. Ultimate means human rights do not themselves need to be justified by referring to other, more fundamental moral principles. Thus a right based ethicist will seek to justify the basic right of professional conscience by referring to human rights.

19.9.4 Duty Ethics

In duty, rights are not the ultimate moral appeal. Instead they are mirror image correlates to more basic duties. If I have a right to do something it is

only because others have duties and obligations to allow me to do so. Within this context, the professional right is justified by reference to other's duties to support or not to interfere with the work related exercise of conscience by professionals.

19.9.5 Utilitarianism

This will justify the right of professional conscience by referring to the basic goal of producing the most good for the greatest number of people. And no matter how "goodness" is defined, the public good is contain to served by allowing professionals to meet their obligations to the public.

19.10 Whistle – Blowing

Whistle blowing is sometimes like climbing a mountain with a heavy load on one's back. Success at such an endeavour can only be possible from knowing where one is going and how best to get there. The disclosure by a person, usually an employee, in a government agency or private enterprise; to the public or to those in authority, of mismanagement, corruption, illegality, or some other wrongdoing.

Persons who act as whistle blowers are often the subject of retaliation by their employers. Typically the employer will discharge the whistle blower, who is often an at-will employee. An at-will employee is a person without a specific term of employment. The employee may quit at any time and the employer has the right to fire the employee without having to cite a reason. However, courts and legislatures have created exceptions for whistle blowers who are at-will employees.

19.10.1 Internal Whistleblower

Who report misconduct on a fellow employee or superior within their company. One of the most interesting questions with respect to internal whistleblowers is why and under what circumstances people will either act on the spot to stop illegal and otherwise unacceptable behaviour or report it. There is some reason to believe that people are more likely to take action with respect to unacceptable behaviour, within an organization, if there are complaint systems that offer not just options dictated by the planning and control organization, but a choice of options for individuals, including an option that offers near absolute confidentiality.

19.10.2 External Whistleblower

External whistleblowers report misconduct on outside persons or entities. In these cases, depending on the information's severity and nature, whistleblowers may report the misconduct to lawyers, the media, law enforcement or watchdog agencies, or other local, state, or federal agencies. In some cases, external whistleblowing is encouraged by offering monetary reward.

19.10.3 Whistle blowing and its Dilemma

1. It's often difficult to ascertain responsibility for wrongdoing in large bureaucracies. The fantastically complicated divisions of authority that mark all large organizations separates most actors from the consequences of their actions. In particular, it insulates the highest authorities from accounting for any problems that their organizations create. Plausible deniability is part and parcel of these fragmented authority structures. If actors have networked well—a prerequisite for survival, let alone success, in the bureaucratic wilderness—they can count on loyal allies and subordinates to circle the wagons and protect them when arrows begin to fly. Moreover, if things go drastically wrong, a boss can always blame his underlings for poor judgment.
2. Such deniability is enhanced by the constant doublethink, doublespeak, backing and filling, and systematic obfuscation that characterize organizational actors' public speech to both internal and external audiences about their work, their institutions, and especially any of their own decisions that might prove problematic. Virtually all bureaucracies in every institutional arena have elaborate written codes of ethics crafted by attorneys, compliance officers, moral philosophers, public relations and advertising practitioners, and other interpretive experts, all of whom are part of the ethics industry. Such written codes always stake out lofty moral ground and are seen as essential for gaining and maintaining public good will. In some bureaucratized professional worlds—law is the paradigmatic example—these codes are taken seriously and are enforced by professional associations. Violations still occur, of course, such as when lawyers deliberately misrepresent matters to courts. But if other lawyers catch them in such lies, and decide to act on this knowledge, the penalties can be heavy indeed.
3. Even when there are relatively clear-cut instances of wrongdoing—defined here as actions that multiple insiders with different interests and

perspectives deem moral leprosy-rules of etiquette and protocol restrict prerogatives to draw attention to them effectively in a way that is analogous to courts' limitation of standing to litigants with direct stakes in the outcome of cases. Denizens of the academy need look no further than to their own world for interesting examples of the invocation of jurisdictional rulings, even-and, perhaps especially-when crucial matters affecting the reputation and standards of a whole institution are at stake, such as the evaluation of faculty scholarship and teaching at promotion-decision time. Whatever their expertise, their long service to their institutions, and their bona fides in looking out for their institutions' best interests, faculty who are outside specific departmental and disciplinary loops and associated circles of affiliation where promotion decisions are made find even their most grounded observations about, say, colleagues' misrepresentation of source materials, student ideology passing as scholarship, indoctrination of students, or even plagiarism, quite unwelcome.

4. All big organizations-however formal the delineation of their hierarchies-consist ultimately of dense social networks of men and women, each possessing elaborate cognitive maps of the organizational biographies of all players at their own level and above. When one chooses to point out the wrongdoing of colleagues, or especially that of superiors, one inevitably jars these intricate affiliations and the prevailing commonsensical moral rules-in-use. Such assertion of principles, even when moral leprosy is widely acknowledged, threatens established social order and makes everyone wonder whose actions will next come under unwanted scrutiny with unforeseeable results. Watchwords in big organizations, however banal, are telling in this regard: "Don't rock the boat," "Go along to get along," "Do what you're told to do, and keep your mouth shut." And most denizens of large organizations do keep their mouths shut, adopting the peculiarly modern stance of knowing and not knowing.

19.11 Eco Friendly Technologies

Technologies are meant for the betterment of the mankind. The entire responsibility of social development remains on appropriate and latest technology. The society looks forward the technical persons for better products and machines so that society can improve its lifestyle. Machines and software are the essential part of modern life style. One can not imagine life without

these now a days. People friendly and eco friendly production and distribution systems are need of hour. The rising pollution level, rising environmental



temperature due to green house effect and day by day depleting natural resources has force the entire technical persons to think beyond the ordinary. Think about the earth as that long term survival of mankind can be assured. The focus of tech people are now gradually shifting to design and develop such machines that consume less energy or natural resources and can produce high output.

The goal of any technology is to make our lives better. Whether it makes us more productive in the workplace or allows us to relax while watching the Super Bowl in high definition, with surround sound, we have all come to appreciate what technology can do for us. What we are starting to see however, is what technology is doing to us. Just as the Industrial Revolution sparked an increase in pollution, the technical revolution is responsible for its fair share of environmental hazards and waste.

As companies and consumers have developed a sense of eco responsibility over the years, the commitment to sustainable, or green, living has made its way past the living room and into the corporate board room. To comply with both federal and social standards, companies and consumers alike are looking toward eco tech as a way to achieve sustainability.

Eco friendly technology looks to improve in two major areas: energy efficiency and reduction of harmful waste. Through efforts by the large computer and electronic manufacturers, many high tech products carry the ENERGY STAR approval, meaning they are more energy efficient than other products of a similar function and quality. Through corporate recycling programs like those offered by Apple and HP, outdated computers and components can be recycled for future discounts rather than thrown into landfills where toxic residue can pollute groundwater sources.

19.11.1 Types of Eco Friendly Energy

Eco-friendly technology (also known as sustainable technology) is a means of taking energy and converting it into usable power such as electricity, home heating, and so on... but from renewable resources which do not harm the environment. In other words, utilizing resources such as solar power which is

constantly renewable, as opposed to burning off fossil fuels which only get consumed without the source being renewed, and just adds to the growing carbon footprint we are stamping upon the Earth.

A. Solar Energy

This energy is available on entire earth for more than 14 hrs in a day. In this technology we use photovoltaic cells to transform solar energy into electric energy. Solar technologies are broadly characterized as either passive or active depending on the way they capture, convert and distribute sunlight. Active solar techniques use photovoltaic panels, pumps, and fans to convert sunlight into useful outputs. Passive solar techniques include selecting materials with favourable thermal properties, designing spaces that naturally circulate air, and referencing the position of a building to the Sun. Active solar technologies increase the supply of energy and are considered supply side technologies, while passive solar technologies reduce the need for alternate resources and are generally considered demand side technologies. This is pollution free source of energy.

B. Geo - Thermal Power

By driving a network of pipes into the ground below a house's foundation and running water through them, the heat from the Earth is transferred into the water which is then pumped through the house. This heated water provides the home with hot water and can also be converted into usable electricity through the use of heat exchangers and heat pump generators. This type of energy extraction from the surrounding environment is also utilizing a renewable resource, as the heat taken is constantly being provided by the sun as the Earth stores it day by day. It could actually be considered a solar-geothermal system at work here.

C. Wind Power

Wind power is the conversion of wind energy into a useful form of energy, such as using wind turbines to make electricity, wind mills for mechanical power, wind pumps for pumping water or drainage, or sails to propel ships. Large-scale wind farms are connected to the electric power transmission network; smaller facilities are used to provide electricity to isolated locations. Utility companies increasingly buy back surplus electricity produced by small domestic turbines. Wind energy, as an alternative

to fossil fuels, is plentiful, renewable, widely distributed, clean, and produces no greenhouse gas emissions during operation. However, the construction of wind farms is not universally welcomed because of their visual impact and other effects on the environment.

Wind power is non-dispatchable, meaning that for economic operation, all of the available output must be taken when it is available. Other resources, such as hydropower, and load management techniques must be used to match supply with demand. The intermittency of wind seldom creates problems when using wind power to supply a low proportion of total demand, but costs rise as does the proportion.

19.11.2 Individual Efforts to Curb Global Warming

Temperatures around the world are gradually rising from time to time and this has caused severe effects on our environment. Due to global warming, the mountain glaciers are melting from time to time. If the temperature continues to increase at the present rate, it is predicted that the sea level will rise by 3-10 mm every year in the near future. Changes in the climate cause violent storms which come with tsunamis and hurricanes. Currently, many coastal cities such as Alexandria, Venice, Shanghai and London are facing the threats of coastal damage.

In order to stop the negative effects of global warming, we **MUST** do something to stop it.

1. Try walking or cycling short distances instead of taking the car. If possible, drive less or go for carpool whenever possible so that you can reduce the amount of gasoline. You should consider getting yourself a hybrid or electric vehicle which helps to prevent global warming.
2. Cut down on electricity by turning off the lights when you are not in a room. Unplug the electronic appliances when they are not in use. For your information, there are many devices which consume energy even they are not turned on. Hence, the best way to save the energy is to unplug them.
3. It will be good if you can replace all the light bulbs in your house and offices with energy-efficient fluorescent.
4. Do not use the dishwasher or washing machine too frequently. You should only run the washers when you have a full load. This helps to

- save much energy. At the same time, you are reminded to use non-toxic cleaning products.
5. Try not to buy goods with lots of paper or plastic wrapping. Bring along your own reusable canvas grocery bags when you go for grocery shopping.
 6. Change your lifestyle by using more recycle paper products. At the same time, find out the local recycling stations for papers, cans, bottles and clothes. Take the effort to recycle as much of your waste as possible.
 7. Plant more trees around your house. If possible, try to create a green environment in your office too with the approval from your employer. Trees help to absorb carbon dioxide and thus reduce the global warming.
 8. Changing your eating habits is essential. You are advised to reduce your consumption on frozen food, processed food and canned food. Eat more organic vegetables and fresh fruits instead of taking meat.

19.11.3 Recycling

Recycling is the process of turning one products' useful parts into a new product - this is done to improve on the consumption of resources, energy and space used in landfill.

By recycling a plastic bottle not only saves anywhere from 100 to 1000 years in the landfill but also saves the environment from the emissions in producing new bottles as well as the oil used to produce that bottle.

For every 1 ton of plastic that is recycled we save the equivalent of 2 people's energy use for 1 year; the amount of water used by 1 person in 2 month's time and almost 2000 pounds of oil.

Recycling involves processing used, waste material into new products to prevent waste of potentially useful materials, reduce the consumption of fresh raw materials, reduce energy usage, reduce air pollution and water pollution as well as landfilling by reducing the need for "conventional" waste disposal, and lower greenhouse gas emissions as compared to virgin production. Recycling is a key component of modern waste reduction.

Recyclable materials include many kinds of glass, paper, metal, plastic, textiles, and electronics. Although similar in effect, the composting or other reuse of biodegradable waste - such as food or garden waste - is not typically

considered recycling. Materials to be recycled are either brought to a collection center or picked up from the curbside, then sorted, cleaned, and reprocessed into new materials bound for manufacturing.

In a strict sense, recycling of a material would produce a fresh supply of the same material – for example – used office paper would be converted into new office paper, or used foamed polystyrene into new polystyrene. However, this is often difficult or too expensive (compared with producing the same product from raw materials or other sources), so “recycling” of many products or materials involve their *reuse* in producing different materials (e.g., paperboard) instead. Another form of recycling is the **salvage** of certain materials from complex products, either due to their intrinsic value (e.g., lead from car batteries, or gold from computer components), or due to their hazardous nature (e.g., removal and reuse of mercury from various items).

19.12 Corporate Social Responsibility

Corporate social responsibility is not a new concept in India. However, what is new is the shift in focus from making profits to meeting societal challenges. Now-a-days, employees are actively participating in the social activities even on holidays. This is mainly because employees feel a sense of pride when they are involved in such activities. Moreover, companies are having dedicated departments for CSR.

Giving a universal definition of Corporate Social Responsibility is bit difficult as there is no common definition as such. However, there are few common threads that connect all the perspectives of CSR with each other ; the dedication to serve the society being most important of them. Most ideal definition of Corporate Social Responsibility (CSR) has been given by World Business Council for Sustained Development which says, “Corporate Social Responsibility is the continuing commitment by business to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society at large”.

Thus, the meaning of CSR is two fold. On one hand, it exhibits the ethical behaviour that an organization exhibits towards its internal and external stakeholders (customers as well as employees). On the other hand, it denotes the responsibility of an organization towards the environment and society in which it operates.

Firms can no longer continue to exploit environmental resources and escape from their responsibility by acting as separate entities regardless of the interest of the society. Organizations, now, are realising the need to shift their focus on the interest of society. The sense of being socially responsible has to come from within. CSR involves various voluntary efforts in which companies engage themselves in order to give something back to the society. It involves providing innovative solutions to societal and environmental challenges. Organizations generally believe that acting in a socially responsible manner will create value for them. The fact that an organization is committed to social causes, also gives employees a sense that the company would also be committed to the welfare of its employees as well.

In India, CSR has evolved to encompass employees, customers, stakeholders and sustainable development or corporate citizenship. The spectrum of CSR includes a number of areas as human rights, safety at work, consumer protection, climate protection and caring for the environment, and sustainable management of natural resources. From the perspective of employees, CSR activities include providing health and safety measures, preserving employee rights and discouraging discrimination at workplaces. This helps in fostering a healthy environment within the company. For example, after 1945, TATA implemented social welfare provisions for its employees that have since become the legislative norm. From the perspectives of customers, CSR activities may include commitment to product quality, fair pricing policies, and so.

CSR taken up by various genres of companies primarily focuses on poverty alleviation, environmental protection and sustained development. Companies are taking initiatives for developing infrastructure in rural areas. e.g., TATA Motors provides desks, benches, chairs, tables-cupboards, electrical fittings and educational and sports material to various primary schools in Singur. The company has also planned similar programmes to upgrade school infrastructure and is also planning to set up a computer laboratory in one of the high schools. Similarly, TVE Electronics was involved in CSR during the Tsunami to provide relief measures to the victims. They have also participated with the government to improve sanitation in a village called Truvendhal. Such initiatives will help in improving the conditions of rural people. Satyam Foundation of Satyam Computer Services Ltd., Infosys Foundation of Infosys Technologies Ltd., GE Foundation of the General Electric Company are exemplary instances of the philanthropic commitment of the corporate sector.

in India. Irrespective of the profits they make, these foundations are aiming at uplifting of the poor and enhancing the standard of life in the rural sector.

Corporate social responsibility offers manifold benefits both internally and externally to the companies involved in various projects. Externally, it creates a positive image amongst the people for its company and earns a special respect amongst its peers. It creates short term employment opportunities by taking various projects like construction of parks, schools, etc. Working with keeping in view the interests of local community bring a wide range of business benefits. For example, for many businesses, local customers are an important source of sales. By improving the reputation, one may find it easier to recruit employees and retain them. Businesses have a wider impact on the environment also. Plantation and cultivation activities taken up by Intel India are a step towards the same. Recycling used products also acts as a step towards minimising wastes.

Internally, it cultivates a sense of loyalty and trust amongst the employees in the organisational ethics. It improves operational efficiency of the company and is often accompanied by increases in quality and productivity. More importantly, it serves as a soothing diversion from the routine workplace practices and gives a feeling of satisfaction and a meaning to their lives. Employees feel more motivated and thus, are more productive. Apart from this, CSR helps ensure that the organization comply with regulatory requirements.

1. What do you mean by the term "Professional Ethics" ? (04pts)
2. Why do you consider Professional Ethics as important ? (04pts)
3. Discuss the principles of engineering ethics ?
4. How will you define work ethics ? Discuss the guidelines for work ethics ? (01PT), (ET&A, 2009-10)
5. What are the business ethics, its issues and its importance ?

Values & Business Code of Conduct

20

LEARNING OBJECTIVES

After studying this chapter, you should be able to understand

- ❑ Instrumental and Terminal Values
- ❑ Values for Customers
- ❑ Values for Employees
- ❑ Values for Suppliers
- ❑ Values for Society



4. What is the Ullasa and Ahimsa ?
5. What do you mean by personality ?
6. Write the benefits of Self-Discipline.

SECTION C

There are five questions in this section. Attempt all questions.

(5 × 5 = 25)

7. Attempt any one part :

- (a) What do you mean by Happiness and Prosperity ? Explain.
- (b) Try not being become a man of success rather become a man of morals. Do you agree why ? Why not ?

8. Attempt any one part :

- (a) What are the characteristics of an ethical person ?
- (b) Write short notes on : Morals, Ethics, and Integrity.

9. Attempt any one part :

- (a) How one could get inner harmony or emancipation ?
- (b) Explain different types of families occur in a wide variety of settings.

10. Attempt any one part :

- (a) What do you understand by Human needs ? Define different human needs ?
- (b) Define different types of personality ?

11. Attempt any one part :

- (a) What is the need for self assessment ? Give two examples.
- (b) What are the eight kinds of yoga ?

Practice Paper 5

Human Values and Professional Ethics

Time : 2 hours

Total Marks : 50

NOTE This question paper contains three sections.

Section A contains objective type questions.

Section B contains short answer type questions.

Section C contains descriptive answer type questions.

SECTION A

This section contains objective type questions. Attempt all questions :

(10 × 1 = 10)

1. (i) Fill up the blanks :

- The mind is known as the _____, which represents a continuous flow of thought modifications.
- Activities drive the modern man mad is the _____.
- Will power and self discipline are essential for _____.
- Self control is the ability to control impulses and reactions, and is another name for _____.
- Human need for essential is _____.

(ii) Write True/False :

- Common human values must include truth, peace-seeking, justice and human rights.
- Love seeks many and various channels of realisation.
- Technology does not mean to achieve only what is considered 'valuable' in an effective and efficient manner.
- Nirala are the standards, norms or principles of right and wrong.
- The word value has been derived from the Latin word "valere".

SECTION B

There are five questions in this section. Attempt any three questions.

(3 × 3 = 15)

- Define value education.
- What is the difference between *anishka* and *anika*?

- (iii) The word value has been derived from the Latin word "valere".
- (iv) Roman actions are physical events brought about through physical behaviour.
- (v) Mores are the standards, norms or principles of right and wrong.

SECTION B

There are five questions in this section. Attempt any three questions.

(5 × 3 = 15)

1. What is the meaning of 'golden rule'?
2. Why value education is important?
3. Explain deficiency needs, psychological need, safety need, and social need?
4. What makes a relationship healthy?
5. Distinguish instrumental value from Terminal value.

SECTION C

There are five questions in this section. Attempt all questions.

(5 × 5 = 25)

7. Attempt any one part :
 - (a) Illustrate the word 'AM'.
 - (b) Discuss the major human activity these causes environment degradation.
8. Attempt any one part :
 - (a) 'Society being an extension of family'. Explain the statement.
 - (b) Discuss the core human values.
9. Attempt any one part :
 - (a) How will you define work ethics? Discuss the guidelines for work ethics.
 - (b) "The problem today is that the norms, thoughts and expectations are largely set by pre-conditioning or socialisation" evaluate this statement.
10. Attempt any one part :
 - (a) Define 'love'. How can you say that the love is the complete value?
 - (b) "If I trust everyone, people would take undue advantage of me." Do you agree? Explain.
11. Attempt any one part :
 - (a) What exactly is implied by the term 'nature'? Explain.
 - (b) What do you mean by 'profession'? Why is it required to acquire ethical competence in professions?

Practice Paper 4

Human Values and Professional Ethics

Time : 2 hours

Total Marks : 50

- NOTE** This question paper contains three sections.
Section A contains objective type questions.
Section B contains short answer type questions.
Section C contains descriptive answer type questions.

SECTION A

This section contains objective type questions. Attempt all questions : (10 × 1 = 10)

1. (i) Choose the one which is correct :
- (I) Universal, National and Secular are _____ of value education.
- (a) Content (b) Need
(c) Process (d) Guidelines
- (II) Ambition, Honesty and Hope are
- (a) Moral value (b) Personal value
(c) Cultural value (d) Social value
- (III) Society is derived from
- (a) German (b) Greek
(c) French (d) Sanskrit
- (iv) Drug addiction is :
- (a) Universal value (b) Human value
(c) Art value (d) Positive value
- (v) Diana-Elis-Laden used the fastest mode of transport to destroy :
- (a) White house (b) Twin tower
(c) World Trade Centre (d) Pentagon
- (ii) Write True/False :
- (I) Love is an emotion, affected by the subconscious mind.
- (II) Truth, love, peace of mind, responsibility and justice are all somehow intrinsically human ideas and ideals.

SECTION B

There are five questions in this section. Attempt any three questions : (10 × 3 = 30)

1. What do you understand by self-regulation ? Where does it take place- self or body ?
2. 'The need for physical facilities is temporary' - explain the meaning of this statement with any two examples.
3. Are the activities in T. continuous or temporary ? Justify your answer.
4. What do you mean by Sanyama ?
5. Write a short note on the concept of 'Sankhya'.

SECTION C

There are five questions in this section. Attempt all questions : (10 × 5 = 50)

7. Attempt any one part :
 - (a) Define will power and will discipline. In what way does will-discipline help us ?
 - (b) How one can bring harmony within himself ?
8. Attempt any one part :
 - (a) What are the qualities of happy people write name and explain in short ?
 - (b) What do you mean by Prosperity and write the top five reasons why people are not living a prosperous life ?
9. Attempt any one part :
 - (a) Explain the value of prayer.
 - (b) What is happiness ? How do you attain happy ?
10. Attempt any one part :
 - (a) Write short notes on :
 1. Smadhan
 2. Samadhi
 3. Abhaya
 4. Ish-Kritva
 - (b) Why self-harmony is important ?
11. Attempt any one part :
 - (a) What is Atman and what is meant by Self-realisation ?
 - (b) Write a brief account on the bio-diversity of India ?

Practice Paper 3

Human Values and Professional Ethics

Time : 2 hours

Total Marks : 50

- NOTE** This question paper contains three sections.
Section A contains objective type questions.
Section B contains short answer type questions.
Section C contains descriptive answer type questions.

SECTION A

This section contains objective type questions. Attempt all questions :

(10 × 1 = 10)

1. (a) Choose the one which is correct :
- (i) There are how many universal human values :
- (a) 4 (b) 8
(c) 7 (d) 9
- (ii) Which of the following is not a human value :
- (a) Peace (b) jealousy
(c) love and care (d) truth
- (iii) The value of truth and beauty is the values of :
- (a) Nature (b) animal
(c) person (d) none of these
- (iv) Excess of knowledge and power, without holiness, makes human being proud, said by :
- (a) Swami Vivekananda (b) Jiddu Gandhi
(c) Satya Sai (d) Mahatma Gandhi
- (v) What is of value for human being is called ?
- (a) Virtue
(b) moral
(c) human value
(d) value education

(v) The term ethics is from

- | | |
|-----------|------------|
| (a) Greek | (b) French |
| (c) Latin | (d) Arabic |

SECTION B

There are five questions in this section. Attempt any three questions :

(5 × 5 = 25)

2. How will you apply values in your life ?
3. What are the basic needs of human ?
4. How truth and respect strengthen the relationship ?
5. Explain ecosystem.
6. "Human being is an integral part of nature." Explain.

SECTION C

There are five questions in this section. Attempt all questions :

(5 × 5 = 25)

7. Attempt any one part :
 - (a) What do you understand by nature and natural phenomenon ?
 - (b) Discuss the role human values.
8. Attempt any one part :
 - (a) "Human values are rules of behavior." Elaborate this statement.
 - (b) How one can bring harmony within himself ?
9. Attempt any one part :
 - (a) Explain the fundamental value of human human relationship.
 - (b) Explain the marketing ethics and its basic issues.
10. Attempt any one part :
 - (a) "Family is a natural laboratory to understand human relationships" - elaborate.
 - (b) Define Sarcasm and Sarcasms. How are the two related ?
11. Attempt any one part :
 - (a) What are the consequences of conflict between Sudd and Suviddha ?
 - (b) "I the see, doer and enjoyer. The body is my instrument". Explain.

Practice Paper 2

Human Values and Professional Ethics

Time : 2 hours

Total Marks : 50

NOTE This question paper contains three sections.

Section A contains objective type questions.

Section B contains short answer type questions.

Section C contains descriptive answer type questions.

SECTION A

This section contains objective type questions. Attempt all questions :

(10 × 1 = 10)

1. (a) Fill up the blanks :

- Process of value education has to be that of _____ and self-exploration.
- Acceptance, love and friendship are values of personal _____.
- _____ is a summarization of norms and values in the form of decision.
- _____ are buds of thought.
- The term ethics has been taken from the Greek word _____ which means character.

(b) Choose the one which is correct :

(i) Dharma is derived from

(a) German

(b) French

(c) Latin

(d) Sanskrit

(ii) Loka is derived from

(a) Latin

(b) Greek

(c) French

(d) German

(iii) The word value is derived from

(a) Greek

(b) Latin

(c) Arabic

(d) Tamil

(iv) Positive and Negative values are types of

(a) Social values

(b) Inessential values

(c) Personal values

(d) Moral values

4. How human health and prosperity are correlated?
5. What do you understand by co-existence? Explain.
6. Differentiate Passive and Active co-existence.

SECTION C

There are five questions in this section. Attempt all questions >

(3 × 3 = 25)

7. Attempt any one part :
 - (a) What are the activities that take place in I (self) and Indry (Society).
 - (b) Explain the true meaning of unadvised society and universal order.
8. Attempt any one part :
 - (a) Differentiate *Shukla* and *Tejasa*.
 - (b) Explain, *Tejasa* is a model of peaceful co-existence.
9. Attempt any one part :
 - (a) Discuss the human interrelationship with nature.
 - (b) How will you define work ethics? Discuss the guidelines for work ethics.
10. Attempt any one part :
 - (a) Elaborate the need of value education.
 - (b) In what way, does self control help us?
11. Attempt any one part :
 - (a) Discuss the statement, Family is the basic unit of human interaction?
 - (b) How do the current world views lead to contradiction and dilemmas in professional life? Explain.

Practice Paper 1

Human Values and Professional Ethics

Time : 2 hours

Total Marks : 50

NOTE : This question paper contains three sections.

Section A contains objective type questions.

Section B contains short answer type questions.

Section C contains descriptive answer type questions.

SECTION A

This section contains objective type questions. Attempt all questions.

(10 × 1 = 10)

1. (a) Fill up the blank :

- (a) _____ is the strength and value of an individual.
- (b) _____ is the realisation and understanding of who you are ?
- (c) Without values, there is no _____.
- (d) In contradiction to the human values are only 10 terms, _____.
- (e) We smile when we are happy and _____.

(b) Write True/False :

- (i) The self is an instrument of the body.
- (ii) Rational acceptance is essential with time.
- (iii) Value education cannot be rational, and has to be based on assumptions.
- (iv) Human Conduct is desire.
- (v) Value education is always essential to shape one's life.

SECTION B

There are five questions in this section. Attempt any three questions.

(3 × 5 = 15)

2. What are the virtues of nature ?
3. What do you understand by self control and how can strong self control ?

ensure business success. If managers can cite this fact so well, why do some behave in ways that so frequently encourage great employees to quit their job?

(iii) **Team building and delegation.** Employee involvement is creating an environment in which people have an impact on decisions and actions that affect their jobs. Team building occurs when the manager knows when to tell, sell, consult, join, or delegate to staff. For employee involvement and empowerment, both team building and delegation are.

(iv) **Culture.** What does it take to develop people? More than writing "equal opportunity" into your organization's mission statement, more than sending someone to a training class, more than hard work on the part of employees. What development does take is people who are willing to listen and help their colleagues? Development takes coaches, guides and advocates. People developers need mentors.

- (vi) **Self-motivated.** Employers look for employees who require very little supervision and direction to get the work done in a timely and professional manner.
- (vii) **Motivated to grow and learn.** In an ever-changing workplace, employees seek employees who are interested in keeping up with new developments and knowledge in the field.
- (viii) **Strong self-confidence.** Employees who recognize their skills and strengths are able to utilize them in the workplace and require little prodding or supervision to get their work completed.
- (ix) **Professional behaviour.** Employees value employees who exhibit behaviour that is professional at all times.
- (x) **Loyal.** Employers value employees they can trust and value their loyalty to the company.

Q10. Define : Employee value, from the point of view of employee from employer side.

Ans.

(i) **Respect.** Ask anyone in your workplace what treatment they most want at work. They will likely top their list with the desire to be treated with dignity and respect. You can demonstrate respect with simple, yet powerful actions. These ideas will help you avoid mistakes, minimize, prevent disrespect, too.

(ii) **Proper feedback.** Make your feedback have the impact it deserves by the manner and approach you use to deliver feedback. Your feedback can make a difference to people if you can avoid a defensive response.

(iii) **Appreciation.** You can tell your colleagues, coworkers and staff how much you value them and their contribution any day of the year. Treat me. No occasion is necessary. In fact, small surprises and tokens of your appreciation spread throughout the year help the people in your work life feel valued all year long.

(iv) **Trust.** Without it, you have nothing. Trust forms the foundation for effective communication, employee retention and employee motivation and contribution of discretionary energy, the extra effort that people voluntarily invest in work. When trust is present, everything else is easier.

(v) **Recognition.** You can avoid the employee recognition traps that: single out one or a few employees who are mysteriously selected for the recognition; skip the morale of the many who failed to win; place, or even chase; criticize people who meet the criteria yet were not selected; or sought votes or other personalized, subjective criteria to determine winners.

Employee recognition is limited in most organizations. Employees complain about the lack of recognition regularly. Managers ask, "Why should I recognize or thank him? He's just doing his job." And, life at work is busy, busy, busy. These factors combine to create work places that fail to provide recognition for employees. Managers who prioritize employee recognition understand the power of recognition.

(vi) **Retention.** Key employee retention is critical to the long term health and success of your business. Managers readily agree that their role is key in retaining your best employees in

the social pyramid. The objective is to provide a ray of hope for the marginalized and down-trodden people through an all-inclusive approach. Leadership plays a crucial and decisive role in the success of the social ventures which impact large cross-section of the society.

Q4. What are the values for customers?

Ans. Customer is the main object in entire business life. This object is responsible for survival of the business. Revenue comes from customers only. Whatever any organization tries to achieve in the market cannot be imagined without valuable customer/consumer. Keeping this in mind companies should not only think to develop a strong value chain but also audit time to time the effectiveness of that value chain. The main values can be defined as:

- (i) **Need/want satisfaction.** The main work of an organization is to design such kind of services or product that satisfy some specific need or want of the customer.
- (ii) **Trust worthy.** The cost of adding new customer is much higher than retaining an existing one. Companies should focus on that. This can be done by mutual trust, through delivering right kind of product at right quality at right price and right time.
- (iii) **Customer service.** Selling a product for a company may be one time affair but for customer this may be life long. So product sale should be backed by strong service network.
- (iv) **Respect.** All customers whether big or small expect special attention and respect from the organization. Company should work hard to meet this expectation of the customer.
- (v) **Added values.** Now a days in such a competitive market, customer do not see single product. He needs a bunch of benefits associated with that product. Always try to deliver more in the reasonable price band. This is the promise to create customer delight.

Q5. What are the values for employees?

Ans. Employee values. Here is a list of the top 10 values employers seek from employees.

- (i) **Strong work ethic.** Employers value an employee who understands and possesses a willingness to work hard.
- (ii) **Dependable and responsible.** Employers value employees who come to work on time, see them when they are supposed to be and are responsible for their actions and behaviour.
- (iii) **Possest a positive attitude.** Employers seek employees who have initiative and the motivation to get the job done. A positive attitude gets the work done and motivates others to do the same. It is the enthusiastic employee who creates an environment of goodwill and who provides a positive role model for others.
- (iv) **Adaptable.** Employers seek employees who are adaptable and maintain flexibility in completing tasks in an ever changing workplace.
- (v) **Honest.** Employers value employees who maintain a sense of honesty and integrity above all else.

"Morals are the standards and values are bundle of morals. By using the principles of morals, we construct a bridge of values and using the bridge of values cross the bridge and take the decision to move forward."

Ethics: The word "ethics" has been derived from the Greek word "ethos" which means conduct, customs or character. Now lets ponder up on this for a while... ethics according to the Greeks would mean a code of conduct, the manner or customs and the characteristics of a person's morals. It would also mean in a positive way the accepting of responsibilities. Ethics plays a quiet, yet large part of our lives. Ethics comes into play when we work, when we play and at any time that we are interacting with others. Ethics are a set of rules that we each live by, eventually, although they are generally unwritten rules. Ethical behaviour means that you are living, working, or playing in an ethical way - by the set of standards that are generally considered to be right or good.

Integrity: Integrity is consistency of actions, values, methods, measures, principles, expectation and outcome. As a holistic concept, it judges the quality of a system in terms of its ability to achieve its own goals. The dictionary meaning of integrity is the quality of being honest and morally upright. Thus integrity is an act of honesty.

Q6. Write a short note on - Dharma and Adharma.

Ans. The action according to person, place, time and circumstances is **dharma**. Religion, moral virtues, righteousness, duties, nature, one that should be followed among the present classes of actions, the characteristics, property or attribute are some of the related meanings. Dharma is that which leads you to the path of perfection and glory. **Dharma** (Sanskrit) "way of righteousness." From dhrī, "to sustain, carry, hold") refers to the underlying order in nature and human life and behavior considered to be in accord with dharma. The word **Dharma** is used to mean justice (justice, what is right in a given circumstance, moral values of life, glorious obligations of individuals, righteous conduct in every sphere of activity, being helpful to other living beings, giving charity to individuals in need of it or to a public cause or also to the needy, natural qualities or characteristics or properties of living beings and things, duty and law as also constitutional law. **Dharma** is the law that maintains the cosmic order as well as the individual and social order. **Dharma** sustains human life in harmony with nature. When we follow **dharma**, we are in conformity with the law that sustains the universe.

Dharma is a multifaceted and all-inclusive term with many meanings which includes divine law, Law of being, Way of Righteousness, Religion, Ethics, Duty, Responsibility, Virtue, Justice, Goodness and Truth. Both **Dharma** and **Karma** are like the two sides of the natural order.

When **Dharma** is done against the spirit and spirit of **Dharma**, it becomes an aberration leading to unnecessary consequences. Thus law will if used against **Dharma** brings in undesirable effect. An infringement of the value system results in **Adharma**.

Q7. What do you mean by social transformation?

Ans. Social transformation can be achieved through dynamic social entrepreneurship with an innovative social vision and ardour mission. The concept of entrepreneurship which is well-established in business domain is spreading its wings to social problem solving through sustainable and effective ways and means. These cover a large spectrum including education, health, economic, cultural and political issues inter-woven with poverty rampant in the bottom of

For example, there are some people in the world who are willing to kill other human beings in order to obtain things that they want, but this is something that you would not ever consider. There are those who would not go as far as taking a life to achieve what they want, but would not be opposed to cutting someone else's life. Again, you may not be willing to go that far. There are those who are perfectly willing to cause others pain or inconvenience in an attempt to get what they want, even though that pain or inconvenience would not hurt a life, but again, you may not even be willing to do that if you have a strong moral code.

Your moral code is essentially your sense of what is right and what is wrong, or what is acceptable and what is not acceptable. There are those that think that this moral code should be the same for everyone – but it simply cannot be, because we all think differently and we all have different upbringings, backgrounds and experiences.

Because we all do have different values, there is a set of basic behaviours that most people adhere to. Some of these behaviours have been made into law. For example, it is not only ethically wrong to kill someone or to steal, but it is also against the law, which means that if you are caught, you must pay the consequences of your actions. You won't just be told that such actions are unethical, or have people look at you with disgust or disappointment – there is an actual pain to pay, which in most cases is financial restriction, time in prison and depending on the crime – or unethical behaviour – death in states where the death penalty plays in. So, as you can see, while there is a standard definition of the word 'ethics' for everyone, your own definition of ethics may be different from others. The key to living an ethical life and running an ethical business is to not do anything that will cause you not to be able to be proud of what you have done, as well as not doing anything that will disappoint the people that matter most to you in the world.

Q4. Write short notes on : Instrumental value and terminal value.

Ans. The instrumental values can be defined as something that provides the means for acquiring something else of value. When something is valued instrumentally, that means we only value it as a means to achieve some other end which is, in turn, more important. Thus, if the car is of instrumental value, that means we only value it as far as it allows me to accomplish other tasks, such as getting to work or the store.

Instrumental values play an important role in teleological moral systems – theories of morality which argue that the moral choices are those which lead to the best possible consequences (such as human happiness). Thus, the choice to feed a homeless person is considered a moral choice and is valued not simply for its own sake but, rather, because it leads to some other good – the well-being of another person. Instrumental values are those values concerning the way we approach end states. These relate to means for achieving desired results.

Terminal values. Terminal values are those end-state goals that we praise such as comfortable life, a sense of accomplishment, equality among all people, self respect and family security. A list of Terminal values is listed here : happiness ; satisfaction in life, knowledge and wisdom, peace and harmony in the world, prosperity, wealth and lasting friendship.

Q5. Write short notes on : Morals, ethics, integrity.

Ans. **Morals.** Morals are the standards, norms or principles of right and wrong. They are basically principles which help to guide our behaviour of others. 'Morality' refers to any aspect of human action (vs others).

So, the question is, do you want to make sales this way? Hopefully, you have a strong moral code that won't allow you to do this type of marketing. Hopefully, you are only willing to include information in your advertisements that is true and proven, without all of the hype, or using examples that are well above the average results. This is what ethical marketing is. It is the ability to market a product and still make sales, without false promises or hype.

While using true and accurate sales copy is essential to ethical marketing, there are also other forms of unethical marketing, such as sending spam email, spam texts, or spam text messages, which is becoming the newest thing in unethical marketing. It is also unethical to trick people into giving you false information, or to trick them into spending more money than they originally intended to spend during the ordering process. For the most part, when you are trying to ensure that you are using ethical marketing practices, simply avoid doing anything that you wouldn't want another company to do to you as a customer. If you adhere to that one rule and look at things from a customer's point of view, you won't have to worry whether or not your marketing is ethical.

Q3. Discuss the need and importance of ethics or how does the study of ethics help you?

Ans: "I do not believe in immortality of the individual and I consider ethics to be an exclusively human concern with no supernatural authority behind it." - Albert Einstein

Investigation into the basic concepts and fundamental principles of human conduct. It includes study of universal values such as the essential equality of all men and women, human or natural rights, obedience to the law of land, concern for health and safety and increasingly, also for the natural environment.

Ethics (also known as moral philosophy) is a branch of philosophy that addresses questions about morality – that is, concepts such as good vs. bad, noble vs. ignoble, right vs. wrong and matters of justice, love, peace and virtue.

Major branches of ethics include

- ♣ **Meta-ethics**, about the theoretical meaning and reference of moral propositions and how their truth-values (if any) may be determined;
- ♣ **Normative ethics**, about the practical means of determining a moral course of action;
- ♣ **Applied ethics**, about how moral outcomes can be addressed in specific situations;
- ♣ **Moral psychology**, about how moral capacity or moral agency develops and what its nature is; and
- ♣ **Descriptive ethics**, about what moral values people actually share.

The definition of ethics is essentially "a set of principles concerning proper conduct." Unfortunately, for many people, this does not define the word ethics clearly enough for them to be able to operate a business or live their lives – in an ethical manner. So, what does the word "ethics" really mean? *

The chances are good that you live your life, and operate your business, based on your own moral code. You may do this without even realizing that you have your own moral code – but everyone does. Even the worst people in the world have a moral code that they live by. It comes down to what you are and are not willing to do in order to achieve or obtain that which you want.

- ✓ **Commitment.** Commitment is being passionately dedicated to cause or task and identification with it.
- ✓ **Empathy.** Empathy is the capability to share and understand another's emotions and feelings.
- ✓ **Responsiveness.** Responsiveness is being receptive to ideas, suggestions and requests in a positive way and with "will do spirit".

(ii) **Loyalty to customer.** Mahatma Gandhi's advice to the operators of the system is quoted:

"A customer is the most important asset in our premises. He is not dependent on us. We are dependent on him. We are not doing him a favour by serving him. He is doing us a favour not by giving us an opportunity to do so"

(iii) **Loyalty to team associates.** Another important characteristic is building up the self-esteem, competence and capabilities of one's associates. The first and foremost aim of everyone in any field of endeavor is to be an inspiration and an example for others.

Q2. Explain the marketing ethics and its four areas.

Ans. Marketing Ethics. The world of marketing – whether it is marketing in the offline world or marketing online – is more complex than what you might think at first glance. Just as there are ways to ethically market products and services, there is also a right and wrong way to market services and products from an ethical standpoint.

When most people think in terms of ethical marketing, they know that ethics plays into the sales copy that is used to sell the product or service. For example, it is unethical to make claims that are false concerning the product or service, or to make false claims about expected results from the use of a product or service.

To get around this issue, as well as many FTC laws, many companies use very fine print to counteract what their marketing message is promising. We've all seen it. Consider the weight loss commercials that show peoples before and after pictures. If you zoom in close, you will see that at the bottom of the page or screen, there is very small print that states that those are not average results and that you may not lose as much weight in as little time, as the person on the advertisement.

Does that small print make this type of marketing anymore ethical? If you ask truly ethical people, they will tell you right away that this small disclosure does not make the marketing ethical at all. It only serves to make the advertisement legal. There is a difference between breaking the law and being unethical. Can sales be made this way? Absolutely – consider that the weight loss industry is bringing in billions of dollars each year, yet there are still an overwhelming number of people who have used these products but are still overweight.

The diet companies are raking it in, selling the product with their unethical marketing and leaving overweight people disappointed, losing the money, and in many cases physically harmed in the process. They are making money at the true expense of others, in terms of money, emotions, mental health and physical health.

True and False

1. The type of production system can be determined on the basis of product method, cost and quantity. (True)
2. Correct appraisal of the comprehensive human goal do not give rise to the holistic criteria of evaluation. (True)
3. Area in ethical code includes for honesty, integrity and loyalty. (True)
4. Marketing ethics is an area of applied ethics. (True)
5. A whole range of ethical questions surrounding computer misuse and the use of computer are technical ethics. (False)
6. However, doing a job well and having a sense of purpose is work ethics. (True)
7. Codes of engineering ethics do not identify any specific provisions with a respect to the engineers' consideration for the public, clients, employees and the profession. (True)
8. Engineering ethics is the field of applied Ethics. (True)
9. Recycling is the process of turning one product's useful parts into a new product; this is done to conserve on the consumption of resources, energy and space used in landfills. (True)
10. Inherent value may be regarded a first grade instrumental value when a personal experience is the intrinsic value. (True)

Long Questions

Q1. What are the characteristics of an ethical person?

Ans. An ethical person is that who upholds and follows the ethical values in every aspect of his life. Distinguished features or characteristics of an ethical person are explained as follows:

(i) Giving of one's best

- **Excellence.** Excellence is the state of excelling. Achieving a little more than what is strictly expected. Particular in the field of business and organization, excellence is considered to be an important value and a goal to be pursued.
- **Sensitivity.** Sensitivity is the quality of sensing intensely, instantaneously and instantly the feelings, emotions and reactions of other human being and avoiding anything that will offend people and going out of the way to anticipate.
- **Integrity.** Integrity is consistency of actions, values, methods, measures, principles, expectations and outcomes. It judges the quality of a system to terms of its ability to achieve its own goals.
- **Vigor.** Vigor is being energetic, restless and dynamic in performance.

Implications of the Above Holistic Understanding of Harmony on Professional Ethics:

Fill in The Blanks

1. First value defined in Vedas is _____, means always speak truth. [satyameva jayate]
2. Natural acceptance of value means we accept the _____ as it is and implement in our life. [Dharma-yukta]
3. All 'bad' tendencies are collectively regarded as 'anti-values' or '_____'. [Dus-karma]
4. According to the Bhagavad-Gita, the gunas (the primary qualities of nature) are three in number satva, rajas and _____. [Tamas]
5. _____ are considered the moral standards by which people judge behaviour. [Dharma]
6. _____ is a powerful tool with the potential to change opinions and influence behaviours. [Marketing]
7. Work ethic is a set of values based on hard work and _____. [Discipline]
8. Human values can also be defined as values of _____. [Dharma]
9. _____ is the relationship between colleagues. [Sahyogita]
10. Natural acceptance of values will develop _____. [Self-respect]

We must not strip the earth of its natural resource. If we do so, productivity will be weakened. We may meet our needs without depriving the future generations of the resources that they would need. Besides this man has now realised that he shares this planet with millions of other creatures. Man's position is not that of domination, but of partnership. No generation owns this planet, we are like tenants. And it is our responsibility to keep the environment healthy. We owe responsibility to the future generation. We must leave it to them healthy so that they can live healthy and happy on it.

Q8. What do you understand by Holistic perception of Harmony at all levels of existence? Is harmony very important for us?

Ans. Holistic perception of Harmony at all levels of existence

- ☛ Natural harmony
- ☛ Natural harmony in Taxes
- ☛ Natural harmony in Building
- ☛ Natural harmony in residential real estate
- ☛ Natural harmony in travel
- ☛ Natural harmony in Gardening
- ☛ Natural harmony in rural ecosystem
- ☛ Natural harmony in education institutions
- ☛ Natural harmony in school yards
- ☛ Natural harmony through yoga

Human society has developed to a point where it is able to observe its integrated nature. The recent global financial crisis demonstrated that we all are part of one system from which an energy individual is separated. This crisis is a result of the egoistic and economic activities e.g. hunting and fishing which are also done for sustenance. The rate of human civilisation remains closely linked to changes in the environment. There exists a highly complex feedback - loop between the use of advanced technology and changes to the environment that are only slowly becoming understood. Natural harmony is necessary to solve the problems of global warming and depletion of non-renewable natural resources can be avoided.

Harmony very important. Natural harmony with ourselves all problems like - reduction of mind velocity, energy savings, doing computer pricing, development of an ecosystem in terms of establishing a school garden, reduction of building load.

It is possible to achieve natural harmony in the establishment, maintenance and management of educational institutions like schools, colleges and universities.

One can understand the depth of harmony and alignment in nature by contemplating and reflecting upon the natural order. It is possible to unravel the mystery of the natural synthesis in the midst of ongoing chaos at the material plane. Yoga enables one to understand the intrinsic worth of life and the meaning and significance of the cosmic order. The beauty of yoga is that it helps one to realize the inner harmony and its relationship with the external. Distance with multitudes of things and natural phenomenon.

Q5. Why there is an urgent need for human being to take care of small things? Is our life depending upon small things?

Ans. The Industrial Revolution took us away from our ability as Human beings to live in Harmony with nature. We need to cultivate the resources that are available to us from nature more responsibly. We made a great deal. This planet is the only one we have. The only thing to be done is to secure a safe future for ourselves and future descendants is to leave our current path of technology and leave the whole idea of the technocratic world behind. Instead we should be working to be in close unbreak with nature, nothing imposed by man has reached that the perfection of nature design, yet we continue to destroy already perfect creations to create less perfect creations with the motivation of money, greed and convenience to the detriment of our own existence. - we can build our own future though and start to become self-sufficient and self-sustainable by observing and incorporating nature's system into our lives. No generation owns this planet, we are like tenants. And it's our responsibility to keep the environment healthy. We owe responsibility to the future generation. We must leave it to them healthy so that they can live healthy and happy on it. Government, industry and every person must do their bit. The air, water and soil of the earth are polluted. Forests are vanishing. Wildlife on land as well as in the sea face extinction. Grasslands and Forests are turning into wasteland deserts. All these are vital symptoms that show that earth is ailing. We can restore the earth to its healthy state again if we respect and preserve its marvelous works.

Q6. How harmony with nature gives us perspective on our own lives? Elaborate.

Ans. Harmony With Nature : Perspective on our own lives

Modern stresses make us lose sight of what is truly important to us. When you feel harmonious with nature you regain vision and perspective on your own life. You see where you truly fit in the great scheme of things and are given insight into what really needs to be done in your life - as part of the greater whole.

We can't remove ourselves from nature

To be in harmony with nature is to be in harmony with ourselves. We come from the hydrogen and helium of the main sequence parent planets one of which formed us - we are made of inorganic part of everything we see. The playful song of birds singing over a Spring morning, the warmth of a clear Summer's day, the bubbling of clear mountain water over pebbles, the meadow in the sea and oceans we are part of this and these things are part of us.

This ocean Harmony with nature will use yourself as gently guide you into a rapturous state of connection to the whole of natural creation. You'll not only appreciate the natural world around you more, you'll feel revitalized, reenergized and relaxed ready to face anything. The beauty of this ocean is that you can connect to nature even when you are not in nature. You can relax in the sun even when miles away from the ocean. It's of natural goodness and will feel connected to nature.

Q7. What do you mean by sustainable development? Define.

Ans. The concept of sustainable development was given by World Commission on Environment and Development. Sustainable development means meeting the needs of the present without robbing the natural resources that future generations would need. Our world's vital signs show that our planet is ailing. It is our responsibility to keep the earth in good health.

Q1. Can a Technological society live in Harmony with Nature ?

Ans. "Do not walk for leaders; do it alone, press to press." — Mother Teresa

Energy shortages, power crisis, petrochemical pollutants, ozone depletion, hazardous waste, acid nuclear radiation, bioengineered crops : these are just a few of the nightmares of a technological world raging against natural laws. In the midst of this technological onslaught, we have been conditioned to believe that technology is the inherently evil nemesis of nature, the two forever destined to be at incompatible odds with one another. Modern society perpetuates this belief that one must be sacrificed for the other, thus suggesting the illusory options of either abandoning the "artificial" life we lead in the forest and cave or the sediments, or supporting a society which plunders natural resources to sustain the modern lifestyle of our degraded consumerism. The industrial revolution took us away from our ability as human being to live in Harmony with nature. We need to cultivate the resources that are available to us from nature more responsibly. We waste a great deal. This planet is the only one we have. The current Global Warming trend may lead this planet to a point we won't be able to back out of. We can learn to treat our home better, or we can choose to deal with the consequences. The idea that advocates harmony of man with nature is of great significance in keeping an ecological balance. The theory is well balanced with emphasis both on *alternatives and complying with nature*. People should rather reduce our dietary needs, and the relationship between the two should be *coordinated and harmonical*.

Q2. Define co-existence. Differentiate active coexistence and passive coexistence.

Ans. Coexistence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently. Although the idea of co-existence is not new, the term came into common usage during the cold war. Co-existence has been defined in numerous ways :

- (i) To exist together in time or space and to exist in mutual tolerance.
- (ii) To learn to recognize and live with differences.
- (iii) To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
- (iv) To exist together in time or place and to exist in mutual tolerance.

Two types of Co-Existence

Passive Co-Existence. This type of co-existence occurs where relationships are characterized by unequal power relationships, little inter-group contact, and little equity. In short, the principles of social justice are not apparent here. While this type of environment may lack violence, the continuation of unequal relationships is unlikely to lead to the resolution of conflict. Institutions in this environment are not designed to support equality ; consequently unfair and oppressive structures can be maintained. These structures often impede community growth, peace processes, and the development of democracy. Yet even as inter group conflict is not acknowledged, the groups can still be said to co-exist without violence.

Active Co-Existence. In this type of co-existence, relationships are characterized by a recognition and respect for diversity and an active embrace of differences, equal access to resources and opportunities and equity in all aspects of life. This type of co-existence fosters peace and social cohesion based on justice, equality, inclusion and equity. In addition, institutions in this environment are designed to ensure fairness.



Long Questions

Q1. How we define Harmony at various levels? Explain.

Ans. Harmony at Various Levels

(i) Harmony within oneself.

(ii) Harmony with society.

(iii) Harmony with nature.

Self introspection plays important role to create Harmony within oneself. If we are busy with death or moving in one direction without thinking, at that time only introspection will help us to create harmony and give peace.

It is the duty of each and every individual to participate in social service activities, whether one is in a village or in a city. Our life will be sanctified only when you serve society. Service to man is service to God. This service has both benefits - it makes you happy and gives happiness to others.

Offer service and receive the love of God

Lord Anand rightly says - "To sit at the study or at the desk and look upon the world's great life as the most perfect enjoyment" - Human being is an integral part of nature. Human being is a component of heaven and earth, or nature.

No doubt there are sufferings and misfortunes in our life, but nature plays important role. As soon as we think of nature as soon as we see beautiful streams we forget our sufferings and enjoy. The immortal spirit which is pouring unto us from heaven's brink is the love of nature. Trees give peace to the souls of men.

Q2. Discuss the human relationship with nature.

Ans. One of the greatest human qualities is the ability to see well and appreciate it, as well as the power to fight for it. The most important thing is to find inspiration in everyday life. Although humans currently comprise only a minuscule

Proportion of the total living biomass on earth, the human effect on nature is disproportionately large. The development of technology by the human race has allowed the greater exploitation of natural resources and has helped to alleviate some of the risk (over natural hazards). In spite of this progress, however, the rate of human civilisation remains closely linked to changes in the environment. There exists a highly complex feedback loop between the uses of advanced technology and changes to the environment that are only slowly becoming understood. Manmade threats to the earth's natural environment include pollution, deforestation and diseases such as oil spills. Humans have contributed to the extinction of many plants and animals.

Human society has developed to a point where it is able to witness its integrated nature. The current global financial crisis demonstrates that we are all part of one system from which no country or individual is separated. The crisis are a result of the agonised and unbalanced relationship of humanity. The only cure to the crisis is to reconnect the interdependency of the human system and try to bring it into balance with nature. Nature is an integrated system that lives in perfect balance.

environmental factors that are liberalised. Variations of these factors will initiate dynamic modifications to the ecosystem. Some of the more important components are: soil, atmosphere, radiation from the sun, water and living organisms. Within the ecosystem, species are connected and dependent upon one another in the food chain and exchange energy and matter between themselves as well as with their environment.

Q3. What are the four orders of nature?

Ans. There are four orders of nature :

- Material order
- Faunal order
- Animal order
- Human order

The four orders as above should not be viewed in isolation. All these are part and parcel of nature and existence. These are really mutually complementary and supplementary. They are not independent but are mutually interdependent. Each one nurtures and nourishes the others.

- Material order consists of things like air, water, soil and so on.
- Faunal order comprises trees, plants, insects, etc.
- Animal order includes birds and animals.
- Human order denotes human beings.

Q4. How can we say nature our life?

Ans. The word nature is derived from the Latin word *natura*, "essential qualities, usual disposition", and literally means "birth". Nature was a Latin translation of the Greek word *physis*, which originally related to the intrinsic characteristics.

"Come forth into the light of things, let nature be your teacher."

→ William Wordsworth

Our life depends upon nature. Earth is the only planet presently known to support life, and the atmospheric conditions have been significantly altered from the original conditions by the process of life-forms, which creates an ecological balance that stabilises the surface conditions.

Q5. What is fearlessness?

Ans. Fear is only a delusion created by the mind. Lack of fear means a delusion created by the mind. Mistaking one thing for another leads to fear; recognizing the mistake and rectifying it leads to the removal of fear. These two, *Dhaya* and *Nirbhaya*, are associated with fear and the freedom from fear. *Abhaya* is not associated with *Dhaya* and *Nirbhaya*, at all. *Abhaya* means *Fearlessness*. It is a permanent state where there is no question of ever experiencing any fear. A person with *Abhaya* is continuously aware of his own reality; for him to become subject to fear would be impossible. You should not consider this quality of *Abhaya* as just the absence of fear.



True and False

1. The word nature is derived from the Latin word natura, 'essential qualities, innate disposition', and biocally means "birth". [True]
2. The feeling of relationship to the other is affection. [True]
3. Justice is recognition of feelings in relationship. [True]
4. Inmate need of everyone is living without any feelings or values. [True]
5. A natural acceptance is to feel related to everyone. [True]
6. Animal and birds are under human order. [True]
7. The land, ocean, mountains are the material order. [True]
8. Hierarchies for plants and animals are water, oxygen and other gases. [True]
9. The first biggest order is human order. [True]
10. People with ethical values always think, behave and work towards utilizing harmony. [True]
11. The ethical human conduct combined with professional skills makes one a good professional. [True]
12. The comparative human goal can be achieved through the right understanding. [True]
13. Unethical practices in various professions are on decrease. [True]
14. Ethical conduct of big organizations has created large scale disasters. [True]
15. Profit maximization leads to unethical practices of various types. [True]



Short Questions

Q1. What is co-existence?

Ans. Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts nonviolently. Co-existence has been explained by various words:

- (i) To exist together (in time or space) and to exist in mutual tolerance.
- (ii) To learn to recognize and live with differences.
- (iii) To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
- (iv) To exist together (in time or place) and to exist in mutual tolerance.

Q2. What is ecosystem?

Ans. Ecosystems are composed of a variety of an abiotic and biotic component that interacts in an interrelated way. The structure and composition is determined by various

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

Fill in The Blanks

- _____ is the only planet presently known to support life. (planet)
- The _____ of the earth serves as a key factor in sustaining the planetary ecosystem. (atmosphere)
- Terrestrial weathering occurs almost exclusively in the _____ part of the atmosphere. (lower)
- Humans employ nature for both _____ and _____ activities. (Energy resource)
- The _____ took its roots from our ability as human being to live in harmony with nature. (Industrial revolution)
- _____ refers to a life used to be in harmony with other higher universe order of things. (harmony)
- _____ is equivalent to the natural world, physical world or material world. (nature)
- Finding harmony means _____ with the land. (promoting)
- _____ conflict is a major issue in concordance. (human-wild life)
- Dry air consists of 78% _____, 21% oxygen, 1% argon and other inert gases, carbon dioxide etc. (nitrogen)

receiving is what we expect. Value exchange works because we each value things differently. If I have a whole flock of sheep but no milk, then I can do business with a person who has a herd of cows but no clothes. This principle of reciprocity is what binds societies together.

(ii) **Delayed Reciprocity.** Exchange is not just about an immediate swapping of cows and sheep. Trust means giving something now with an expectation that it will be repaid, possibly in some unspecified way at some unspecified time in the future.

(iii) **Exposed Vulnerabilities.** When we trust other people, we may not only be giving them something in hope of getting something else back in the future, we may also be exposing ourselves in a way that they can take advantage of our vulnerabilities. Trust means enabling other people to take advantage of your vulnerabilities—but expecting that they will not do this.

Q11. *In the fast-paced modern world, living relationship harmony is fetched from reality.*
Explain.

Ans. No individual or nation can live by building itself apart from the community of others, and when ever such an attempt has been made under false ideas of greatness, policy or hollow-the result has always been the disaster to the excluding one.

The beauty of life is relationality. From the time of birth to death we remain trap in a web of relationships. Our family, friends, office, social and many other are the threads of this web. These relations give us a lot and take a lot from us as well.

They may change our entire personality even. You will not be able to recognize the reasons behind it but somehow these changes will link to relations. Here it does not mean that relations are bad and one should not take care of that, but practically you can not enjoy the life in reality with them or without them. It means you have to be the part of this.

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

“Values without reason would be blind without feeling would be impotent and without deeds would be empty”
 — Edward L. Herrick

Q12. *What is the rational way to know God?*

Ans. **Rational way to Know God.** Nyaaya or Tarka (logic) gives rationalism its due place, but this does not limit to materialism, atheism or the Lokayata system. Though intellectual inquiry, Nyaya comes to the conclusion that, if the world is so orderly with so many creatures in it all of them intelligent, there must be an Intellect to have created it. Nyaya recognizes that there are areas that cannot be comprehended by human reason and that the truths that cannot be established rationally must be accepted according to how the Vedas see them. This means that Nyaya takes every care to see that reasoning does not take a course that is capricious and that it leads to the discovery of truth. You must make good use of our brain and mind. Indeed, we must make them sharp as if by frequent honing so that they will help us in finding the truth. Who did Sankara master all the sciences, all the arts, all the sciences. Sankara who thought the world was illusory? Why did he ascend the “sannyasa-pitha” (seat of renunciation)? This is the constant flow of knowledge that makes such a difference.

Q8. What do you mean by natural acceptance?

Ans. Natural acceptance is a way to get in touch with what is intrinsic, invariant and natural. The natural acceptance is only for humanity and people like animals that are herbivorous. This natural acceptance is present in each one, regardless of what country or culture, regardless of age or gender. Natural acceptance is a human trait and all humans have this. It is intent and invariant. It is not disturbed by pre-conditionings or beliefs. The natural acceptance is always the same and unchanging. Actually natural acceptance is way to accept the good things naturally. Learn everything that is good from others, but bring it in, and in your own way about it; do not become others. In natural acceptance we have to learn things from society and environment unconditionally. This is the process of decreasing our ego and see the world with open eyes. When we see the world without ego, we can actually see the good things and accept as well. This is our ego that stops us from natural acceptance. If we really want to succeed in this process we have to learn to control our ego. Without ego you can see the right and wrong. Skip the wrong and accept the right in your way. Do not accept as such. Accept the way, you can digest, then only one soul will interact with other soul. This natural discussion will lead you to "Parmeshwar".

Q9. What do you mean by equity and justice?

Ans. Equity and Justice: Equity and justice actually give strength to us to maintain a balance in life and relationship with others. A fair and equitable dialogic process removes the bottlenecks, if any, in relationship building. The basic values are commitment, respect, trust, unconditional acceptance and empathy, honesty and transparency.

One has to follow all to gain control on the day-to-day problems. These values are intrinsic and available in every person. We need God to put in ourselves and implement. Without implementation, one can not think of a strong family relation. Everything will seem like "Mitras" there is only one remedy in destiny *mitras* is to implement all the values as it is.

Q10. What are the dimensions of Trust? Substrate.

Ans. "It is better to be trusted than to be loved".

—David H. Mackay

Trust means being able to predict what other people will do and what situations will occur. If we can surround ourselves with people we trust, then we can create a safe present and an even better future.

Dimensions of Trust. Here are the dimensions of trust and subsequent definitions:

☞ Predictability

☞ Value Exchange

☞ Delayed reciprocity

☞ Imposed vulnerability

(i) **Predictability.** It is a normal part of the human condition to be constantly forecasting ahead. We build internal models of the world based both on our expectations and what others tell us, and then use these to guess what will happen next. This allows us to spot and prepare for threats and also make plans to achieve our long-term goals.

(ii) **Value Exchange.** Most of what we do with other people is based around exchange, which is the basis for all businesses as well as simple relationships. At its simplest, it is exchange of goods. Trust in value exchange occurs when we do not know fully whether what we are

agreement, relaxation, conflict. There are a number of different ways we can define trust. Trust is the mental state, which cannot be measured directly. Confidence is the results of trusting may be measured through behaviour.

Truth. Human has the specific duty to move always towards the truth, to inspect it and responsible witness to it. Living in the truth has special significance in social relationships. In fact, when the coexistence of human beings within a community is founded on truth, it is ordered and fruitful, and it corresponds to their dignity as persons. The more people and social groups strive to mind or social problems according to the truth, the more they distance themselves from sinners and act in accordance with the objective demands of morality.

Here, the truth is rarely pure and never simple, and trust believes the people who we trust to do what we expect are the values of relationship.

Q7. What are basic intrinsic values to maintain relationships?

Ans. Relationship is a two way process. There are certain basic and intrinsic values in maintaining relationship. These values greatly enhance the quality of relationship and make it mutually rewarding and enjoyable. In a relationship scenario, the thoughts, feelings, emotions and sentiments of all are equally important. These values enable one to continue relationship, delight in relationship, and enjoy relationship.

☛ Commitment

☛ Samman - Respect

☛ Viwas - Trust

☛ Unconditional acceptance

Commitment. The first and foremost value is commitment. There should be absolute commitment on the part both the parties to maintain, sustain, cherish and cherish the relationship. The relationship becomes more satisfying and deeper when there is mutual commitment. By exposing full confidence in the relationship bondage, it becomes stronger and fulfilling. This also makes possible for flexibility in accommodating others genuine concerns and requirements without being bogged down by egoistic tendencies.

Samman - Respect. Samman means individuality. The sense of individuality is prime object. This is the first basic step toward samman. Once we realized that we are individual then only we can see ourself different from others. Respect is the inner feeling.

"Do not to become a man of success but rather try to become a man of value."

— Alan Watts 187-1959

Viwas - Trust. Trust is both an emotional and logical act. Emotionally, it is where you expose your vulnerabilities to people, but believing they will not take advantage of your openness. Logically, it is where you have assessed the probabilities of gain and loss, calculating expected utility based on hard performance data, and concluded that the person in question will behave in a predictable manner. In practice, trust is a bit of both. I trust you because I have experienced your trustworthiness and because I have faith in human nature.

Unconditional acceptance. It is primary significance that in order to maintain cordial relationship, there should be unconditional acceptance of the other person. One has to be always non-judgmental about others. This leads to bondage based on empathy and mutual understanding.

- (vi) Learn to respect each other thoughts. Even small kid has some sort of self respect. Treat every person as family as important.
- (vii) Pay respect and get respect.
- (viii) Never take relations as granted. Children most of the time take parents' guidance as granted. Remember parents know you better. They keep ignoring your small mistakes and try to give you time to correct. But this doesn't mean they don't know anything.
- (ix) Take out some time to spend with every family member. If not possible daily at least in a week you can do this. This will make bond strong.
- (x) Every individual carry its own personality. When are all fingers are not of identical size how can you think that all members will act in same way? So never try to treat all with same wavelength. Adapt as per individual. Give every person space.
- (xi) The dreams are very important for every person but not the cost of family. The idea should be acceptable to majority of family members. Try to convince not impose. This will help you a lot in long term relations.
- (xii) The problem with relations is that even if you do not like you have to live with them. The best way is to avoid any kind of discomfort and establish dialogue. Solutions will lead to come. Even if you will not be able to convince at least you can save your family.
- (xiii) Family harmony is the basic foundation on which the entire edifice of social harmony is built.

Q5. What do you mean by unconditional acceptance and empathy?

Ans. This is a well known fact that proper understanding makes deeper relations. This is very subjective but important to understand others in the family or in relations. Every individual carries his/her own identity, we should understand that. We should take care of liking and disliking of other members. The feeling should be taken care of. It is primary significance that in order to maintain cordial relationship, there should be unconditional acceptance of the other person. One has to be always non-judgmental about others. This leads to bondage based on empathy and mutual understanding. Empathy ensures that the other person gets a feeling of being fully and properly understood. Though there are differences in the thoughts, feelings and emotions.

Q6. What is the meaning of Trust and Distrust?

Ans. Trust. "It is better to be trusted than to be loved". Trust is both emotional and logical act. Emotionally, it is when you expose your vulnerability to people, but inferring they will not take advantage of your openness. Logically, it is where you have assessed the probabilities of gain and loss, calculating expected utility based on hard performance data, and concluded that the person in question will behave in a predictable manner. In practice, trust is a bit of both. I trust you because I have experienced your trustworthiness and because I have faith in human nature. We feel trust. Emotions associated with trust include companionship, friendship, love,

(d) **On the Basis of Ancestry or Descent Family.** Family can be classified into two main

types -

- (i) **Matrilinal Family.** A matrilinal family is one that follows its ancestry and descendants through the maternal (mother's) line rather than the paternal (father's) line.
- (ii) **Patrilinal Family.** A patriline is literally a father line; one's patriline is one's father and his father and his father ad infinitum, one's nearly infinite line of fathers.

(e) **On the Basis of Size or Structure and the Depth of Generations.** Family can be classified into two main types -

- (i) **Nuclear Family.** This is small family unit of parents and children only.
- (ii) **Joint Family.** A joint family can also be known as a complex family, parents and their children's families often live under a single roof. This type of family often includes multiple generations in the family.

(f) **On the Basis of the Nature of Relations.** Family can be classified into two main parts -

- (i) **The Conjugal Family.** This type of family consists of adult members among there exists sex relationship.
- (ii) **Consanguine Family.** This type of family consists of members among whom there exists blood relationship brother and sister, father and son etc.

By this time, we have understood the concept and significance of family, functions and responsibilities of family and types of different family set up.

Q1. How one could maintain Harmony in family ?

Ans. Harmony in Family Relations. Family leads can cause depression, anxiety, sleeplessness, loss of appetite, sadness, confusion and rage. No one wants to live like that. Here are some simple rules for forming family bonds into family fun -

- (i) Let's understand, we are the responsible person of the family. We should know our responsibilities very clearly without overlapping with other's. This nature will bring a sense of belongingness in the family.
- (ii) Parents are very important element of family. The prime responsibility to run smooth family relation lies on the shoulder of parents' so they need to extra cautious. Parents are the real role models for the kids. They look at them with great hope. Their well being depends largely on parents' conduct.
- (iii) Children need strong emotional support along with adequate monetary support. The wedding like - 'don't worry my son, work hard we are with you' can bring wonderful results. Healthy family environment is essential requirement for a well kept family.
- (iv) Old generation like grand father and mother are the real assets of the family. Complete respect can be translated to very good guidance for every member of the family. Remember that they carry a very rich experience with them that one can only get after spending so much time in life.

A healthy relationship is fun and makes us feel good about our self. We can have a healthy relationship with anyone in our life including our family and friends. Relationships take time, energy and care to make them healthy from the following ways:

Communication and Sharing. The most important part of any healthy relationship between two people is being able to talk and listen to one another. Through communication, two persons can figure out their common interests. Communication is based on honesty.

Respect and Trust. In healthy relationships we learn to respect and trust important people in life. Trust believes the person who you trust to do what you expect. It starts at the family and grows to others. Development of basic trust is the first stage psycho-social development occurring. A very important fact about respect is that the more we give, the more we gain. It is in fact one of the most important values in society.

Q8. Explain different types of families occur in a wide variety of settings.

Ans. Types of Family. The family is a very complex structure. This can not be explained by taking any single parameter. The actual classification can be broadly done on different basis. The details are as follows:

- | | |
|--|--|
| (a) On the basis of Marriage | (ii) On the Basis of Nature of Residence |
| (b) On the basis of Ancestry or Descent Family | |
| (c) On the basis of Size or Structure and the Depth of Generations | |
| (d) On the basis of the Nature of Relations | |

(a) **On the Basis of Marriage.** Family has been classified into three main types:

- Polygamous or Polygynous Family.** Polygamy is a form of marriage in which a person has more than one spouse at the same time. When a man has more than one wife, the relationship is called Polygyny; and when a woman has more than one husband, it is called polyandry.
- Polyandrous Family.** Refers to a form of sexual union, in which a woman is married to two or more husbands at the same time. The form of polyandry in which a woman is married to two or more brothers is known as "fraternal polyandry", and it is believed by many anthropologists to be the most frequently encountered form.
- Monogamous Family.** This refers to single spouse family.

(b) **On the Basis of the Nature of Residence.** Family can be classified into three main types:

- Family of Matrilocal Residence.** This type of family refers to husband residing with wife's parent after marriage.
- Family of Patrilocal Residence.** Patrilocal residence is structured by a rule that a man remains in his father's house after reaching maturity and brings his wife to live with his family after marriage.
- Family of Changing Residence.** This type of family refers to the family that keeps on changing their residence after marriage. They are not specific to one place and stay away from another place.

The family in a traditional society forms the primary economic unit. The head of the family normally bears the economic responsibility of the entire family. In most of the cases man works as head of the family and woman takes care of children and home related matters. Later on support comes with the other family members like son. In modern times it gradually diminishes. Today we are talking about the dual income family where husband and wife both are earning members.

Functions of a Family

The family is a set of people and every one in the family has a role to play. There are various responsibilities or functions of a family.

- | | |
|-------------------------|-----------------------------|
| (i) Extension of Family | (ii) Children Care |
| (iii) Economy | (iv) Old Age Caring |
| (v) Physical Protection | (vi) Cultural and Religious |

(i) **Extension of family.** The basic responsibility of a married couple is to extend the family by way of reproduction. This is the basic need of a healthy society to extend the family. The children will form the bigger family and in turn support the society in many ways. So this is responsibility of married couple to extend the family.

(ii) **Children Care.** The other foremost responsibility is to take care of children. The unit is vanity depends upon a healthy and educated child. The focus should be to provide a healthy environment to kids to grow and proper education to them to survive in this world.

(iii) **Economy.** Money is an important factor. The earning members bear the responsibility to earn to take care of family. The growing expenses have to be supported by earning income. This can only be done by honest efforts and full zeal.

(iv) **Old Age Caring.** The family not only consists of married couple and children but also the generation older than them. This generation needs support and utmost caring. The present generation is because of them. The responsibility of their health, food, shelter and other related activities lies on entire family.

(v) **Physical Protection.** Family works as a safeguard for each other family members against any possible attack. A well attached family takes care of protection of all the members.

(vi) **Cultural and Religious.** The family should follow certain religious and cultural activities. This is the responsibility of the head of the family to teach moral, cultural and religious aspects to all other members. This helps in creating a family heritage and customs.

Q2. What makes a relationship healthy?

Ans. The beauty of life is relationship. From the time of birth to death we remain trap in a web of relationships. Our family, friends, office, social and many other are the strands of this web. Relationship is two way process. This is really difficult to deal with this. The commitment is the only aspect that actually strengthens the relationship. This factor will not allow you to take things granted. We should be well committed to our partners and other family members so that everyone should feel that part of the family. By showing full confidence in the relationship bondage, it becomes stronger and fulfilling.

should be covered by one law and follow the same set of values. The universal values should be the governing principle of this world. Every individual should feel good and secured. Equality and justice should prevail.

Q5. What are the functions of a family ?

Ans. There are many responsibilities or functions of a family which are given as :

Functions of a Family :

- (i) Satisfaction of psychological needs.
- (ii) Economic co-operation.
- (iii) Maintaining the morality.
- (iv) Giving legitimacy to the children.
- (v) Fulfill the emotional needs.
- (vi) Social Religion and cultural recognition.

Divided into Two Types :

(a) **Essential Functions :**

- (i) Reproduction and caring of the children.
- (ii) Placement.
- (iii) Socialization.

(b) **Non-essential Functions :**

- | | |
|----------------------------|-----------------------------|
| (i) Economy. | (ii) Education. |
| (iii) Cultural. | (iv) Health and Recreation. |
| (v) Care of aged. | (vi) Political control. |
| (vii) Physical protection. | (viii) Social. |



Long Questions

Q1. Illustrate the statement – family is the basic unit of human interaction.

Ans. Definition of Family

“A family is a social and economic unit consisting continually of one or more parents and their children.”
- *Fisher and Fisher*

“A family is a social group characterized by common residence, economic co-operation and reproduction.”
- *Stor and*

Meaning of Family

“A family is a set of people living together attached each other with blood relations. This is heterogeneous in nature and starts with marriage followed by reproduction of generation, supported by economic and social bonds.”

Short Questions

Q1. What are the top five reasons that's why people are not living a prosperous life?

Ans. The top five reasons that's why people are not living a prosperous life:

- | | |
|-------------------------|-------------------|
| (i) Clarity | (vi) A clear path |
| (ii) Struggle | (vii) Fear |
| (iii) Conditioning | (viii) The name |
| (iv) Out grow our parts | (ix) Negativity |
| (v) Courage | (x) Beliefs |

Q2. What do we mean by Nyaya?

Ans. The Sanskrit meaning of Nyaya is rational argument. This is one of the six orthodox schools of Hindu philosophy that focuses on logic. Based on texts known as Nyaya sutras written by Ashwepda Gautama, this school made a very significant contribution to the study of logic and epistemology in Indian thoughts.

Nyaya has certain characteristics. In order to understand the Nyaya fully we need to understand the basic characteristics based on the references available in ancient literature. This concept is very well defined in Vedas and Upanishads.

Nyaya is :

- (i) Science of Reasoning
- (ii) Cause of Creation
- (iii) Rational way to Know God
- (iv) Knowledge Validation

Q3. Define what is Abhaya.

Ans. *Abhaya*, *Gautama of fearlessness*. Fear is only a delusion created by the mind. Lack of fear is also a delusion created by the mind. Mistaking one thing for another leads to fear, recognizing the mistake and rectifying it, leads to the removal of fear. These two, *Bhaya* and *Nirbhaya*, are associated with fear and the freedom from fear.

Q4. Write short notes on :

- (i) Akhand samaj (ii) Sarvabhaum veyadha.

Ans. (i) **Akhand samaj**. Akhand Samaj is the state of the society where all people of different religion and thought process live together and work towards betterment of the society. The Akhand samaj is achieved when every human-being realize equality-of-race and representation. When we look at our India, we found that this nation is the combination of different cultures. The country which is respected for its multi religious, multi linguistic and multi cultural richness is suffering with dividedness.

(ii) **Sarvabhaum veyadha**. The Sarvabhaum Veyadha is the state of realizing the freedom of individual in context of this universe. The respect towards mankind and nature is must to establish the universal order. This phenomenon elaborate that all the people on this earth

12. Nyaya is also called _____ and its author is Gautama. [True/False]
13. Education means the vision and this vision leads to _____. [Right]
14. _____ are the parts of life. [Sinhala]
15. Dharma is the guiding principle for _____. [Sinhala]

True and False

1. Self-inspection plays important role to create Harmony within oneself. [True]
2. Bonding between close groups is sometimes known as family. [True]
3. The basic responsibility of a married couple is to extend the family by way of reproduction. [True]
4. Polygamy is a form of marriage in which a person has more than one spouse at the same time. [True]
5. A matrilineal family is one that follows its ancestry and descendants through the maternal (mother's) line rather than the paternal (father's) line. [True]
6. Family harmony is the basic foundation on which the entire edifice of social harmony is built. [True]
7. Relationship is one way process. [False]
8. The commitment is the only aspect that actually strengthens the relationship. [True]
9. Trust building is not the one day work. [True]
10. The Sanskrit meaning of Nyaya is rational argument. [True]
11. It is better to be treated than to be loved. [True]
12. Respect is the way of living. [True]
13. Self respect is the cornerstone of all virtues. [True]
14. Dharma is the guiding principle for samadhi. [True]
15. Fear is only a delusion caused by the mind; lack of fear is also a delusion created by the mind. [True]
16. Amalad Sainya is the state of the society where all people of different religions and thought process live together and work towards betterment of the society. [True]

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

Fill in the Blanks

1. A stable order ensures the existence of the _____. [Harmony]
2. A close family bond is like a safe _____ where we find refuge. [Home]
3. _____ are fun and make us feel good about our self. [Self-motivation]
4. _____ is the ability to perform a specific task/ action or function successfully. [Competence]
5. A _____ people at all levels respect each other. [Respected society]
6. _____ is a value that accompanies the exercise of the corresponding cardinal moral virtue. [Merit]
7. In healthy relationship, we have _____ to _____ and important people in our life. [respect level]
8. _____ family in which man or woman being married to only one person at a time. [Monogamy]
9. The family in a traditional society forms the primary _____. [primary cell]
10. On the basis of Ascendancy or Descent (family), family can be classified into _____ types. [Two]
11. The commitment is the only aspect that actually strengthens the _____. [relationship]

<i>Needs of T (self)</i>	<i>Needs of body</i>
Trust, respect	Food, clothes
Success (rich)	Physical facilities
With time needs are continuous	Temporary
Needs are no quantity	Limited in quantity

Fundamental difference between the needs of T and the needs of the body. The needs of the body are physical in nature, whereas the needs of the self (T) are not physical in nature – like happiness, respect, trust. So we can say – The need of the body is food, clothing, shelter or physical facilities and these are temporary in time. The need of T is happiness, trust, respect are of happiness and it is not physical in nature and is continuous in time.

18. Give program to ensure self-regulation and health.

Ans. Self-regulation is the feeling of responsibility in the self towards the body. With appropriate understanding, person gets self-organised and takes care of the body properly. In absence of proper understanding, self is not able to do it and the body becomes unhealthy. Further, the proper understanding and feelings affects the body favourably. If a person is happy, the temperature and pressure in the body are normal. If a person is angry and tense, he gets upset and the body temperature high and he/she feel uncomfortable, not only that it affects digesting system. So for good health, not only control anger but also take care of food habits. The food should be chewed well before swallowing so that work of the lower parts of the body is easier. Usage of body in proper behaviour and work has favourable effects on the body. However, if body is used against other human beings or nature, it has unfavourable effect.

8. The activities in *self* are continuous. What are the activities that take place in *body* and *I*?

Ans. Self-realization is a realization since everybody recognizes his self. The self-realization is dropping non-self which is attachment to man's own body, mind, intellect complex.

Understanding nature of self:

- ☐ It is the witness of the three states of consciousness consisting of waking, dream and deep sleep.
- ☐ It exists always whether in past, present or future.
- ☐ It is different from the gross body.
- ☐ It is different from the subtle body.
- ☐ It is different from the causal body.
- ☐ Weapons cannot cut it.
- ☐ Water can not oxidize it.
- ☐ Air cannot dry it.
- ☐ Fire cannot burn it.
- ☐ It is imperishable.
- ☐ It is immortal.
- ☐ It accepts new body giving up old useless body just like a person puts on new garment discarding the old one.
- ☐ It is everlasting.
- ☐ It is unattached.
- ☐ It is indivisible.

Human being is co-existence of the body and 'I' (atma). (I'atma refers to self or 'I'atma).

How we recognize 'I', when we say:

- ☐ I am mad.
- ☐ I am happy only when I see them.
- ☐ I want this thing.
- ☐ I want rest.
- ☐ I am happy.

I am so and so-only feeling, thinking, believing expressed by self run by body. Body only an instrument, what 'I'atma feel body show by expression. This 'I' or 'self' is also called 'consciousness' and is the sentient constituent of the human being. Each one of us can see that 'I'atma has an awareness of 'I' (atma) and an awareness of the body. We must guard all aspirations, desires, which bind us with this earth. We are busy through the day performing different activities. From bathing to going office, studying, household work, watching movie, we consciously choose, decide and perform these activities with the permission of 'I'. It is not the body that chooses, decides and perform such activities. It is only 'I' self choose and give right to body to perform. Without our consent or participation not able to work.

Safety needs. With their physical needs relatively satisfied, the individual's safety needs take precedence and dominate behaviour. These needs have to do with people's yearning for a predictable orderly world in which perceived uncertainties and unpredictability are under control, the familiar frequent and the unfamiliar rare. In the world of work, these safety needs manifest themselves in such things as a preference for job security, grievance procedures for protecting the individual from unilateral authority, savings accounts, financial policies, reasonable disability accommodations and the like.

Safety and security needs include:

- ☛ Personal security
- ☛ Financial security
- ☛ Health and well-being
- ☛ Safety net against accidents/illness and their adverse impacts

Love and Belonging. After physiological and safety needs are fulfilled, the third layer of human needs are social and involve feelings of belongingness. This aspect involves emotionally based relationships in general, with as

- ☛ Friendship
- ☛ Intimacy
- ☛ Family (good and supportive)

Esteem. All humans have a need to be respected and to have self-esteem and self-respect. Also known as the belonging need, esteem presents the normal human desire to be accepted and valued by others. People need to engage themselves to gain recognition and have an activity or activities that give the person a sense of contribution, to feel accepted and self-valued. Do it in a profession or hobby.

Self-Actualization. "What a man can be, he must be." This forms the basis of the perceived need for self-actualization. This level of need pertains to what a person's full potential is and realising that potential. Maslow describes this desire as the desire to become more and more what one is, to become everything that one is capable of becoming. This is a broad definition of the need for self-actualization, but when applied to individuals the need is specific.

6. *Differences between Intelligence and Intellect.*

Ans. We need to distinguish between "intelligence" and "intellect". Intelligence is mainly about acquiring knowledge from external objects and sources like teachers, educational institutions, books, media, internet and so on. Thanks to the information explosion due to the technological advancements, each one wants to out-learn the other. One has the power of information but it does not augment his intellect. He gets misled by the powerful senses and the playful mind. Intellect is all about contemplation, reasoning, concentration, reflection, investigation and inquiry about the self which is eternal. It is pure intellect and is connected with the transcendental reality. In the materialistic paradigm, greater importance is given to the outer voice of Sense and not to the inner who is the true teacher. The former is temporary while the latter is permanent. As regards knowledge of the self, it's more difficult and subtle as there is no distinction between the subject and the object.

Indian thoughts. An individual can choose one or the other depending on his or her inclination and capacity. These different paths have called *ways* or *yogas*. The word *yoga* literally means joining the individual soul to the universal soul. The four prominent ways or *yogas* are:

(a) **The way of knowledge.** It is experiential or direct perception of truth. It can come about as an end state of a rigorous process of spiritual preparation. An essential component of this preparation is the purification of heart and mind.

(b) **Raj yoga.** It seeks spiritual perfection through concentration and psychological exercises aimed at the control of mind. The most celebrated school of this system is the eight-fold path of patanjali. This popular level is being treated mainly as a set of physical exercises and used as a therapy for bodily ailments or as a stress relieving process, rather than as a system for seeking the highest spiritual realization.

(c) **The path of devotion.** The whole life of a devotee is devoted to the service of God. All his/her activities are inspired by the love of God. The object of human love cannot be abstract, impersonal, and absolute. Therefore bhakti yoga views God as a person with infinite goodness but with human attributes.

7. What do you understand by human needs? Define different human needs.

Ans. Human needs a number of essentials to survive. At first level it is food, water and sleep. Needs of this level being physiological are strong and unavoidable. It forms the foundation for all other needs. At second level safety has to get place for getting feeling of being secured and comfortable. At third level we have need to feel needed and connected to others. Here we can reach next level only when we partially satisfy the need of present level.

If we don't feel a sense of safety we won't feel much interest in developing deep relationships. After love, next level is the need for self-esteem and recognition. We want to feel competent about our capabilities and we want to feel that others recognize our talents and efforts. Finally if all our needs are satisfied, we are able to move toward our last need, "self-actualization". Self-actualization is nothing but bringing our real self as close as we can to our ideal self.

Needs of Human Being

Physiological needs. For the most part, physiological needs are obvious - they are the literal requirements for human survival. If these requirements are not met (with the exception of clothing, shelter and sexual activity) the human body simply cannot continue to function.

Physiological needs include:

- Breathing
- Food
- Clothing
- Shelter
- Sexual sleep
- Sex
- Mental satisfaction
- Water

Air, water and food are metabolic requirements for survival in all animals, including humans. Clothing and shelter provide necessary protection from the elements. The intensity of the human sexual instinct is shaped more by social convention than maintaining a birth rate adequate to survival of the species.

Let's take an example. When eating, we can see that it involves both, you as well as your body. You decide to eat and pass on the information to body. Thus the food is picked, chewed and then swallowed. So we can say that it is the self (I) that chooses to eat and makes a choice of what to eat and how much to eat.

I am the 'seer'. 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 seer, doer and enjoyer. Body is an instrument.
- ☞ I am the seer. I am the one that sees and understands. I sometimes use the body as an aid to see. 'Seeing' here means 'understanding'. 'Seer' is also called *drashtā*.
- ☞ I am the doer. I am the one that decides for doing things. Decisions, choices are continuously being made in me. Sometimes, I may express these decisions via the body. Doer is also called *Karta*.
- ☞ I am the enjoyer of all that is done. Enjoyer is also called *bhōktā*.

E. How one can bring harmony within himself ?

☞

What do you mean by self-harmony ? How can you gain self-harmony ?

Ans. To bring harmony in one's life a person has to allow 'change' but change itself is preceded by a drive within to 'change'. There are only two drives, to change: one is fear and the other is love. Most of us change only when we are 'forced enough' into it otherwise preferring to stay within our comfort zones. People have experienced this fear most at 'crisis points in their lives' where they had to take the step they had been avoiding for so long. Now love can also make one to change and does so most in the case of a child. A child is curious about things he comes across: a new moon, a new toy, the first heart, the ability to hold things, the ability to crawl; he explores them all. The child does not resist change he welcomes it and goes by it. Unfortunately as an adult a person starts to think he has achieved a lot and therefore starts to 'hold on' what he 'already has' rather than grow.

Harmony of the self is of paramount importance for effectively directed things the individual's efforts and energies in an efficient and laudable manner in any situation and environment. Do not fall prey to materialistic temptations and allurements offered by unrighteous people as these hamper the entire work, or large. Harmony depends on self control; we try to follow the path which gives us light and long life full of peace. It is only individuals who make up or mar institutions. Unless one fully knows the art of managing his life, he will not be in a position to create any positive impression and impact in his own family or in the society at large. Self management enables one to convert adversity into advantage, weakness into strength, ignorance into knowledge, negative into positive, deficiency into proficiency, crisis into opportunity and problem into solution.

Character is the higher than intellect. A great soul will be wrong to live as well as think.

6. What are three basic entities of life and how can we know about them through yoga ?

Ans. The detailed enquiry into the nature of the three basic entities of life and reality, *Brahm, jiva and ligat* lead to the philosophy of Vedānta, which is the dominant philosophy of

3. Define Sanyam (self control).

Ans. Sanyam represents self-control. Gaining full control over the senses is the key to the value system. No amount of scholarship will be considered greater than the one who has conquered his senses. The senses are always unsteady and mind (thought) is required to channelize them on the path of righteousness. The basic lesson in value education is self-mastery. For the students, ardency, internal purity and external purity are all the more essential. His focus should be on value based education. He should not allow his senses to go astray and repeat same in his life. Renunciation of comforts, pleasures of leisure in the student days and concentrating on knowledge acquisition would enable the students to scale greater heights. The four criteria of Artha Sanyam (self-discipline) are Sanaya Sanyam, Indriya Sanyam, Man Sanyam and Artha Sanyam.

(i) **Sanaya Sanyam.** Man has been subjected to mismanagement by time. Sanaya Sanyam represents proper time management. This implies that meditation, contemplation and reflection of effective utilization of time should be given more importance.

(ii) **Indriya Sanyam.** Sense control makes or tears a man's ethical and moral fibre. It is imperative for a person to have complete control over his sensory senses. This quality is all the more important for a leader as absence of restraint on the senses can lead to his sudden downfall.

(iii) **Vitar Sanyam.** Man is a bundle of thoughts and emotions. Turbulence of thoughts is important because a thought alone propels one to speech and action. Mind should be kept clear and hygienic. Impure thoughts make a person bad and ethically undesirable. Constant and concerted should be made to achieve noble thoughts which would elevate a person to a higher pedestal.

(iv) **Artha Sanyam.** Money is what money does. Therefore the power of money can make one blind to moral principles. One has to lead a simple and sensible life with high thinking. Extravagance should always be avoided. One needs to understand the value of money and deploy it judiciously. A man is duty bound to contribute to social development as a token of his appreciation for all that the society has provided him.

4. Explain term, doer and enjoyer.

Ans. See, doer and enjoyer

The self is the doer – It is karma. (K1)

The self is the see – It is the atma. (K2)

See is the self (agent), doer is the word (agent/realiser). See is full of bliss, awareness. See is self luminous (self aware). See is the truth. See is satya witness.

The self is the enjoyer. The self is the Bhukta. (enjoyment, enjoyer)

The self apprehends all the three aspects as shown in the time of non-busness. Based on the scriptures, if an action is done with the motive that "I am the doer" then it binds that person and attachment of an object is the starting point of suffering.

I am the see, doer and enjoyer and body is an instrument. We all want to live. I want to live. I am the one that wants to live (that is why I is called jivat). The body is my instrument and am the one who takes decisions and the body acts accordingly.

How to bring harmony within oneself

In nature, as in life, we look to find a balance, a sense of harmony. There are many beliefs that embrace this feeling of harmony: the essential yin and yang of all things. For us, harmony means a coming together of two or more souls, opinions, thoughts or feelings – to blend together, appreciate one another, to complement one another, to become more together than we can be alone, to be connected as a whole. It also means the gathering together in peace and friendship. All of us here at Harmony invite you to seek that balance with us so that together we can more fully embrace all that life has to offer!

We make a garland everyday and this garland binds us with the earth, but without harnessing everything to useless. There have been a few tribulations and trying times in our life-time, in which we have been forced to deal with the harsh realities of life. They may seem trivial on a much broader scale, but yet as they are the turning points of our life that helped us to find our inner self. That inner self helped us deal with the pain of lost loved ones and with things of this world that we alone can't change. To deal with the stresses of taking on too much or too little responsibilities and being distant from the one part of our truth here.

2. *Walk a short route in Sukh and Svadha /*

Ans. Each one desires to be happy. Everyone wants to enjoy pleasure and comfort. Ancestors desire the modern man stand in the materialistic world. Thus the natural tendency of human beings is to chase after Sukh. Everyone wants to be Svadha. None wants to be troubled and distressed by dukha.

The modern man considers "Svadyatna" as the main mission of life. He abhors the absence of comforts. He turns to mechanical means to make himself and his immediate family members happy. He is prone to considering the negative impact of his demands on the society and the natural resources.

Everyone craves the world of Sukh and Svadha constituting the whole gamut of enjoyment, comfort, pleasure and amenities. He lives in a narrow circle centring on him. He is swayed predominantly by selfish interests and propelled by insatiable desires in spite of every shade of Sukh and Svadha in terms of material objects, it is a tragedy that he never gets satisfied and he seldom feels happy.

The problem is because man lacks contentment when he is treading in the path of Sukh and Svadha when he is vigorously and continuously pursuing the path of *prapsya* (pleasure), he has totally forgotten the time-tested but tough path of *arapsya* (goodness). The path of *prapsya* is always pleasant and sweet to start with. But as time passes and after a host of tragic and turbulent experience, he begins to realize that all is not well with him. By then in most cases it becomes too late. The path of *arapsya*, on the other hand, is a tough *lekhna* making one to feel that he is walking on a sharp sword edge. Many are the difficulties that one has to undergo. He has to endure and overcome them through patience and perseverance, undeterred by the initial issues and problems; but as days roll into years, he understands that he is on right lines in the path of *arapsya*. He feels the inner strength and stamina through the power of his will. He leads a fulfilling and holistic life worth living.

Activities involving both the self (I) and the body

- ✓ Walking
- ✓ Eating
- ✓ Talking
- ✓ Seeing
- ✓ Listening

We can say that the self (I) is a conscious entity, the body is a material entity, or physico-chemical in nature. In this way human being is thus a co-existence of a conscious self (I) and the material body.

4. What do we mean by *samagra sampana*?

Ans. As there is a proverb: "Time and tide wait for none", it hints at the proper management and working of some thing or project at right time. There is always a suitable time for the functioning and execution of every work when it is done at the right time the probability of the success of the work is almost certain. On the contrary even if some wrong time, it gets failed. This implies that meditation, contemplation and reflection of effective utilization of time should be given more importance. So in this way *samagra sampana* represents proper time management.

5. What is self control in behavior analysis?

Ans. Self-control is directly related to the pressure you face!

- (i) **Good pressure.** When you are in a competitive yet non-judge mental and non-pressured environment, you want to be like those around you. You become motivated and inspired and gain self-control.
- (ii) **Bad pressure.** When you are in a judge mental and prejudicial environment and there is no competition you become depressed and unmotivated. You lose self-control.
- (iii) **No pressure.** When you are free and there is no competition, you do what you feel. Your self-control is based on how you feel and since there is no one to compare yourself to, you may be less motivated or more motivated depending on the urgency of whatever you are doing.

Long Questions

1. What we understand by human being? How human beings bring harmony within oneself?

Ans. Understanding human being. Human being among all living creatures (in this planet) is regarded as the greatest creature of God. It is because of the virtue of developed brain that he has occupied the paramount position. Human being a combined unit of body and soul and so it is natural that there must be a perfect harmony between these two to live a happy and peaceful life. As the great saint and preacher Swami Vivekananda starts his sermon by saying "know thyself", so it is foremost need to everyone to have a good conception of him so that he might take a rational view of life and his surroundings.



Short Questions

Q1. What are the benefits of self-discipline?

Ans. Self-discipline is not a severe and formal behaviour or a restrictive lifestyle. It is very useful inner power, which enables one to persevere and not give up, in spite of failure and setbacks. It grants us persistence, self-control and the ability to resist temptation and distractions that tend to stand in the way of attaining aims and goals. In fact, it is one of the most important pillars of an and stable success. Lack of self-discipline may lead to failure to reach goals, even minor ones and to loss, health and relationship problems, obesity and other troubles. Life often presents challenges and problems on the path to success and achievement. To rise above them, one needs to display perseverance, persistence and self-discipline. To cure and overcome eating disorders, addictions, smoking, drinking, obsession and other negative habits one also requires self-discipline.

Q2. What are the characteristics of a perfect man?

Ans. The man of perfection is described in the Bhagavad Gita (2:40-51 to 59) who is qualified for self-realization. Such a person has the following qualities:

- (i) Purified by intelligence
 - (ii) Engaged in the self through determination
 - (iii) Abandoned self-gratification
 - (iv) Devoid of attachment and hatred
 - (v) Lives in a solitary place
 - (vi) Eats a little
 - (vii) Controls speech, body and mind
 - (viii) Decided
 - (ix) Free from ego, virtual strength, pride, loss, anger, materialistic attitude, false ownership
 - (x) Peaceful by nature
3. What are the activities that take place in the self ('I' and 'Body')?

Ans. Activities in the self

- | | |
|-----------------|-------------|
| ☞ Thinking | ☞ Wishing |
| ☞ Speaking | ☞ Feeling |
| ☞ Doing | ☞ Dreaming |
| ☞ Imagining | ☞ Analyzing |
| ☞ Understanding | |

Activities in the body – but only with the consent of 'I'

- | | |
|---------------|--------------|
| ☞ Digesting | ☞ Blood flow |
| ☞ Heart-beat | ☞ Breathing |
| ☞ Nourishment | |

14. Doot means _____ . Sovit means _____ . (Doot: dhot) (Sovit: sedit)
15. Self study enables us to know our _____ and how to manage. (knowled)
16. Amiles drive the modern train mad in the _____. (modernis world)
17. _____ is considered superior to the mind as it has the capability to keep the mind in control and direction. (wisdom)
18. _____ is the state of flourishing, thriving, success or good fortune. (Prosperity)
19. The mind is known as the _____ which represents a continuous flow of thought modifications. (ever expanding)
20. _____ is the profound journey from sound to silence. (the silent)

True and False

1. Communication and sharing makes a relationship healthy. (True)
2. Human beings are said to be social animals. (True)
3. Prosperity is an amount of success and good fortune. (True)
4. People at all levels respect each other in United States of America. (False)
5. The dimension of Oriental human order is 3. (True)
6. Confidence exists before and after violent conflicts. (True)
7. Nature is derived from Sanskrit. (False)
8. The term ethics from Greek. (True)
9. Truth, love and peace is universal values. (True)
10. Ethics means customs, conduct and character. (True)
11. Social state of affairs in which all people have the same status in a certain respect social equity. (True)
12. Honesty, courage and hard work are instrumental value. (True)
13. Sukh means happiness in Hindi language which is opposite of Dukk. (True)
14. Sanyam represents self control. (True)
15. Swasthya refers to welfare. (True)

Understanding Harmony in the Human Being : Harmony in Myself

Fill in the Blanks

- Self-introspection plays important role to create _____ within oneself. (harmony)
- Human Being is an _____ part of the nature. (integral)
- Secular life forms exhibit a capacity for increasing self-determination and _____. (self-organisation)
- Sanyam represents _____. (self-control)
- Sanyam Sanyam represents proper _____. (the self-governance)
- Impure thoughts make a person bad and _____ undesirable. (virtually)
- One has to lead a simple and sensible life with _____ thinking. (right)
- In Sanskrit, the term 'yoga' stands for _____. (union)
- Self-control could not be achieved without _____. (purity of mind)
- Swadhyaya refers to _____. (self-study)
- The real realisation is dropping the self which is attached to one's own body, mind, _____. (individual angles)
- There is life only as long the Atman resides in the _____. (body)
- Nothing is permanent, everything is _____. (transient)

- (ii) One should define the purpose of life and work seriously towards that.
- (iii) Believe that you are not alone, there is someone who is guiding you. Trust in Him. He is there to support you and guide you when you go off the track.
- (iv) We can all benefit from mentors and leaders who have walked the paths we are on. While it seems understandable enough to have an interest in their shared knowledge, are you open to advice and learning? You may think you have it all figured out, your plan may be right for you, but much can be learned from those who are wiser than us. Be open to learning a new way to go about prospering.
- (v) Always take a goal to achieve. This will work in tiny steps towards completion of the bigger picture. Set long-term and short-term goals. Both are very important to achieve. The planning will never let you go wrong.
- (vi) Trust in you, you deserve prosperity. This attitude will definitely bring prosperity to your life. Nothing will come in your way if you do not express genuine desire and longing for it. Prosperity will occur when you are ready to prosper and not a moment sooner.

Now the most important point - time management. Understand everyone has only 24 hrs in a day and 365 days in a year. This is up to you, how do you manage this. Effective time management is must requirement for prosperity. Manage your time well or time will manage you without sympathy. Set schedule and stick to the:

15. Define sentient and insentient.

Ans. Understanding about Sentient and Insentient :

Sentient life is life that is self-aware, having the capacity to sense and see past present and future, as well as reaching other levels which transcend those concepts in the course of its development as an entity with consciousness. Sentient life forms include a capacity for increasing self-determination and self-empowerment.

Insentient means devoid of awareness or consciousness. It is not self-aware. It exists as a result of an inter-dynamic system with the capacity to evolve, grow and become self-aware at advanced stages. Examples of non-sentient – Life are the Gaia of the planet, eco-systems, vegetable life and primitive animal life.

The Supreme being in the cause of this manifold creation of insentient and sentient beings. This is stated by the scriptures and Lord corroborated it in His manifestation as Krishna. While teaching Arjuna in the Bhagavad Gita, Krishna said that all human values, the Saptarishis (seven great sages), the mind born sons of the creator, Brahma, Sanaka and his brothers – and the 14 Manus were born of His will and that all beings descended from them.

In his discourse, Swami Vivekananda said there were three causes involved in creation of anything-material, efficient and instrumental and the Lord. In this context explained this by elaboration of both the subtle and the gross aspects and creation. So it is apparent that the source of creation is God's mind. Further enquiry begs the question: 'From where does this supreme intelligence come from?'

16. What is a value?

Ans. Values are psychological objects. Although we cannot see or touch them, they are every bit as real as any physical object. People may dedicate their entire lives or even give up their lives to pursue their values, as so many loyal patriots have done fighting for values of freedom, equality and human rights during the past two centuries.

We all have values that determine our decisions and guide our lives. Those who value their individuality take responsibility, are self-reliant and act with self-respect. Those who value justice cannot bring themselves to tell a lie. Those who value family or friendship sacrifice their personal interests for the good of others. Those who value goodness cannot bring themselves to do something they know is wrong. We express values in our relations with other people when we are loyal, reliable, honest, generous, trusting, trustworthy, feel a sense of responsibility for family, friends, organisations, our organisation, community or country. On a more physical level, we may place great value on cleanliness, punctuality, orderliness, accuracy, quality and physical perfection in whatever we do.

17. What is the way we follow for prosperous life? Define.

Ans. Road to prosperous life. Affirmations – However you define and see prosperity in your life's vision, these prosperity affirmations can assist you in standing strong on the road to a prosperous life.

- (1) The life is full of good things and people. You need to be open to accept the good things, thoughts and suggestions. This will help you in gaining your own luck and will give you insight to overcome your shortcoming. Once you overcome that you will definitely progress towards prosperity.

Self-Exploration Process for Problem Solving: Self-exploration for problem-solving is an impartial and objective assessment from within a person. The problem could be fear, frustration, anger, greed or dislike of a person and so on. This works on experiential and contemplative dimensions.

The process of self-exploration consists of the following six key steps:

- (i) Purpose the right mental attitude.
- (ii) Identify and recognise the problematic situations.
- (iii) Purpose the connectivity with the emotions.
- (iv) Discern the connectivity with the situations.
- (v) Detach the intrinsic beliefs and values.
- (vi) Own the foundation of responsibility.

These are the fundamentals and basic steps for the solution of any problem.

14. Explain the value of a person.

Ans. 'Acceptance' love and friendship are values of personal security. Value of a person can be defined by five points:

- (i) **The value of truth.** Human history bears witness to the fact that man creates within himself a hunger for truth which does not allow him to rest until he reaches the ultimate truth, which is GOD. This hunger expresses itself in the search to discover others and one.
- (ii) **The value of the good.** There is no comparison of goodness in the capacity to love or to be loved corresponds the good, both possible and actual. This capacity is related in the very structure of man's personal existence which defines itself by existing in relationship.
- (iii) **The value of beauty.** Beauty is everlasting, it increases with the passage of time, and it is never devalued. Man is endowed with a capacity for admiration or fascination in which there corresponds the value of the beautiful extending even to absolute beauty or GOD.
- (iv) **Moral values.** Though it has been disputed that humans are characterized by conscience, whenever faced with evil, even though it may have been legitimized by human law, people judge it as evil. An ability rooted in the human being by the creator, conscience is directed towards moral values as a deviationism discriminating moral good and evil and making it possible to choose the good as a moral duty. Conscience is the first judge of man and he speaks freely.
- (v) **The value of happiness.** Today's life is full of hurry and worry and we want peace. T.S. Sully, a famous revolutionary poet says that if winter makes spring can be far behind, we never be frustrated. Man is created for happiness which comes not only in self-fulfillment but also with all persons and everything in communion with GOD. This communion of love is the final and satisfying fulfillment, the ultimate happiness no longer subject to any change.

11. Briefly explain the process of self-exploration:

Ans. Self-exploration implies a careful assessment and analysis of one's own unutilized capacities and potentials. This is done to unveil the true nature of inherent emotional, intellectual, ethical and spiritual dimensions that manifest in oneself. Self-exploration represents the arduous journey into yourself, into your own inner space for understanding you fully and completely.

Learn about yourself and explore your strength and weaknesses by surveying your VIPS (Values, Interest, Personality, Skills). When you know you or VIPS, you make more informed choices about careers.

Values. What is important to you? When considering careers, think about which aspects of work you value. Samples of values include:

- Flexible work hours
- Salary
- Sensitive to family issues
- Contribute to society
- Creativity
- Being your own boss
- Regular work routine
- Work as part of a team
- Opportunity to move within organization

Interests. What do you like to do? To begin the process of assessing your interests, ask yourself the following questions:

- If you had no obligations or financial restrictions, how would you spend a week?
- What are your hobbies?
- When you daydream, what do you see doing with your life?
- What did you see, as a child and then as a teenager, when asked what you wanted to be when you grew up?

Personality. Ideally you would like to identify careers that suit your personality characteristics. Think about these questions:

- With what type of person do you prefer to work?
- In what type of environment do you enjoy working?
- How do you complete an assignment?
- How do you make decisions?
- Do you like schedules?

Skills. Review this list below. Identify skills you have and those skills you would like to improve upon:

- Abstracting
- Analyzing data and files
- Physical activities
- Consulting
- Creating works of art
- Drawing
- Editing
- Expressing feelings
- Entertaining
- Troubleshooting
- Speaking in public
- Working with numbers
- Listening to others
- Handling Complaints

within a year, five years even 3 months (because they don't know when they are going they start along with the daily grind, really forgetting that they want to attain true prosperity).

- (ii) **A clear path.** They are some that have a goal for their life, yet they do not know how to attain it. They go through the motions daily and never actually make a conscious decision to attain their goal.
- (iii) **Struggle.** Many are desperately trying to live a life of happiness, wealth and success. They are focused on achieving true prosperity but yet constantly find them struggling to attain it. It is this struggle that actually prevent them from being truly prosperous.
- (iv) **Fear.** This one I believe want prevents us from going forward to achieve all that we desire. What will our family think? Will our friends still like us? A very high percentage of persons fear success because of how it will affect us and our relationship with others.
- (v) **Conditioning.** As children and young adults our environment affects a great deal of our "conditioning" and has a profound effect on the way we think act and live. Our environment here could include our parents, our friends, television, politics, religion, school courses and our job. For example, the TV may repeatedly bombard us with images of prosperous persons as unhappy, as lonely as progress. If we really believe this, who would want to lead a prosperous, successful life?
- (vi) **The norm.** "I can't be bothered. This is too much work. It's not paid." Some persons simply cannot be bothered to achieve prosperity. They live each day in a trance in a numb existence, going along with the status and have no desire to change their lives for the better.
- (vii) **Not grow our feet.** Some people don't want change. We may be hesitant to achieve our dreams, goal, vision because once we do achieve true prosperity it may reduce our inventory of what is actually possible for us. It may mean that we grow beyond our partner, our friends and our family.
- (viii) **Negativity.** Our lives are stuck by the negativity we are granted in our life lives. A large percentage of persons seem to see their co-workers or friends with the amount and magnitude of problems that they have. Most of us live our lives in total lack and shortage and that prevents us from achieving true prosperity.
- (ix) **Courage.** It takes courage to be prosperous. It takes courage to make that decision and that change? We need to focus our thoughts towards our vision of true prosperity and hold to that vision. Once we have the courage and beliefs there is nothing we cannot achieve.
- (x) **Beliefs.** It don't happen to us, prosperity is for other people. They were born with a silver spoon in their mouth. We are programmed to think that being poor equals happiness. Our beliefs system totally affects how we live our lives. It's these beliefs that hold us back from our true potential and our true prosperity. Truly, the peace, health and plenty of prosperity come fall by chance but in accordance with the laws of prospered thinking, we can invoke prosperous thinking for simple, practical and delightful results.

Act with integrity and honesty. One of the greatest secret of a successful and happy life is to act with integrity and honesty. When we were little children we were told we should be honest and we were told this meant telling the truth. We were given this simple meaning because we were too young and inexperienced to fully understand the various techniques of honesty and integrity. Of course, telling the truth got us into a lot of trouble.

Do something else, or stop doing nothing, if things are not to their preference. When the feedback or knowledge that the effective person gains is not to his or her preference, then they do something else. They do something, if they are doing nothing, or they change what they were doing, or do nothing. They know, "If you always do what you have always done, then you will always get what you always got."

View ideas and thoughts from various viewpoints. We all know that we are supposed to view things from the other's point of view as well as our own. But how many of us do it? As children we are limited to our own viewpoints and we cannot see the viewpoints of others. And when we grow up, we often do not realize that we have progressed far enough to think about things from various viewpoints.

Have a clear idea of objectives. The effective person thinks out what he or she wants. They have a clear idea of what they want to achieve. They do not seek to gain what they want in one fell swoop.

Believe mind and body are part of the same system. This might sound metaphysical, but many people, if not all of us, are to some degree not closely in touch with our bodies and our minds. To feel better mentally, we might look to improving the body. When improving the body, we might take care to care for our minds. Over intelligence, in use or the effort will not help either.

11. What do you mean by prosperity? Write the top ten reasons why people are not living a prosperous life.

Ans. Prosperity is the state of flourishing, thriving, success or good fortune. Prosperity is not a certain amount of money in our bank but it is a feeling of confidence and assurance that we are capable of producing more than enough to take care of our body, based upon our realization that the needs of our body limited.

Prosperity comes not by chance but in accordance with absolute law. In other words, the poor, health and plenty of prosperity must come through progressive thinking. The mind can be trained to think prosperously in simple, delightful ways and the results of prosperous thinking are also delightful, practical and satisfying. Prosperity, we're all trying to achieve that stage in our lives where wealth, health, success are a daily part of our lives. The top ten reasons that's why people are not living a prosperous life :

- | | |
|-----------------------|----------------|
| ☐ Clarity | ☐ A clear path |
| ☐ Struggle | ☐ Fear |
| ☐ Conditioning | ☐ The mind |
| ☐ Our great our power | ☐ Negativity |
| ☐ Courage | ☐ Beliefs |

- (i) **Clarity.** So many times, many people don't know what they truly want in life. They have not distilled exactly what they desire and where they want to be.

(8) **Humility.** Ability to admit a mistake, take responsibility for their own actions and a general sense of humbleness allow each person to find someone calmly, internally and most importantly, learn from those mistakes. By not denying mistakes or responsibility, they gain more confidence in their abilities as they learn and as they take on more trouble.

(9) **Dignity in face of adversity.** Illness, loss of loved ones, financial issues are all problems almost everyone must face. By facing each problem with dignity (and with love, selflessness and humility), some people help not only themselves, but also those around them.

(10) **Sense of play.** A sense of play allows each person a chance to laugh, to feel young and energetic in plain old life, even in the face of adversity. A sense of play lightens up dreary chores or lonely days. These characteristics are some major things in common that people who lead happy lives.

11. What are the guiding principles for happiness ?

Ans. Guiding Principles for Happiness :

- (i) Believe there is no such thing as perfection.
- (ii) Believe the basic intention of life, the universe, people, etc. is inherently good. Everyone always believes that they are right and that are doing good, from their own perspective.
- (iii) Seek only obtaining a result, a decision, a change, not to win or lose.
- (iv) Believe there is no failure or success, only feedback, knowledge.
- (v) Act with integrity and honesty.
- (vi) Do something else, or stop doing nothing, if things are not to their preference.
- (vii) View ideas and thoughts from various viewpoints.
- (viii) Have a clear idea of objectives.
- (ix) Believe mind and body are part of the same system.

Believe there is no such thing as perfection. Actually this is a self evident truth. There is nothing in the world which is perfect. Those who believe in perfection cause misery for themselves and others. They believe that there is nothing else but them to do because things are perfect already. When we believe in perfection, we tend to use words like 'must' and 'should'.

For example: 'People ought to do that.' What we say this, we mean 'People don't do that, and I want them to do it' and 'Can we going to do anything to get them to do it, except mean?' In this case, being unrealistic is counter productive.

Seek only obtaining a result, a decision, a change, not to win or lose. When we seek to win, we become anxious about the result. We may procrastinate and do nothing to win because we might lose. The effective person, because they can happily win or lose and because they seek a result, they do not live asking for what they want or doing what they think will lead to their goal.

Believe there is no failure or success, only feedback, knowledge. This belief links to the previous one. The Effective person does not fear failure, because he or she does not believe in failure or success. They obtain feedback. This does not mean that the Effective person doesn't want to succeed. It means that they will succeed because they seek feedback. This leads to the next belief.

Value education enables us to understand our needs and visualise our goals correctly and also indicate the direction for their fulfillment. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological interculture.

10. What are the top ten qualities for happy life? Define.

Ans. Top 10 qualities for happy life. We all talk a lot about happiness, but how know and live happy life. There can be various formulae to live happy life. This is purely based on individual experiences living and thriving. But some of the fundamental qualities we require are listed below. These qualities are based on research done on people age group 70-80 years. They are pretty old yet happy. Old is gold and old generation works as best to unfold the key problems and facts of life. Here are the ten qualities of happy people:

- | | |
|----------------------------------|-------------------|
| (a) Honesty | (f) Selflessness |
| (b) Passion | (g) Hardworking |
| (c) Close with family | (h) Love |
| (d) Humour | (i) Humanity |
| (e) Dignity in face of adversity | (j) Sense of play |

(a) **Honesty.** Though it is said that nice guys finish last, this doesn't seem to be true when it comes to longevity. Lying often causes stress and a guilty conscience, neither of which are good for your health or your heart. Honest may not always be the best policy, but it will allow you to live without guilt or worrying about getting caught.

(b) **Selflessness.** Those that do for others without thinking of themselves are very rare in this world today. Of the people studied, all showed great actions of selflessness when it came to those they loved. Occasionally sacrificing their own happiness, making others happy makes them feel good.

(c) **Passion.** Following your interests and passions is also a quality very common in those who have led long, happy lives. Having a career or hobby that is truly a passion and a part of you, makes getting up each day just a little bit more exciting. This passion keeps these people going in times of pain, grief and confusion.

(d) **Hard working.** Slaving still and letting life pass by is not an option for most. They have spent their lives working hard for what they love and who they love. This work ethic helped them build confidence and a sense of purpose that has lasted throughout their lives.

(e) **Close with family.** Surrounding yourself with your family is important to each person. By using the lives they have helped shape, they are constantly reminded of their meaning and can help others by learning from their own mistakes. A strong family makes a strong person, ready to fight illness, grief or adversity.

(f) **Love.** Each person has a deep-seated love for their partner, their family and their friends. Combined with their selflessness, this love knows no bounds. They would do anything for those they love, including sacrificing their own comfort or desires.

(g) **Humour.** Laughter is the best medicine; it's also the best way to make longevity a good thing. The ability to laugh at oneself, at situations and at life is imperative in the happiness equation. Each of these people has developed a wonderful and unique sense of humour. This can really help during the hard times.

That is, the degree of realisation of 'positive' values in thought and action depend on the nature of the accumulated tendencies of each person interacting with habits in particular and differing social and cultural environments.

Q. Why is there a need of value education? Define.

Ans. "Not life, but good life, is to be chiefly valued."

Socrates 469-399 B.C., Ancient Greek philosopher. The value education need can be understood by dividing the human life in view of following four parts:

(i) **Personal need.** As we all know today's condition, where globalisation, consumerism, fundamentalism have gained stronger roots. Life of hell of hurry-worry, stress and strain, up and down nobody has time for self-inspection. Everybody wants more and more but their wants never satisfied, particularly social media has tremendous impact in the minds of the youth. People many a time are swayed by half truths. There is no easy means to have the holistic view of the reality. All these lead to confusion and distortion in proper understanding. In this complex background, there is a growing need to impart value education in the proper perspective especially in the midst of youth so that they are not misguided. As there has been gross erosion in values over the decades, the values in ancient Indian philosophy, culture, heritage, ethos and literature need to be propagated and nurtured among the youth.

(ii) **Fundamental need.** Value education consists of proper education of the core human values which enables one to have a holistic view of life and its significance. These are fundamental values which run across the contours of race, religious caste, creed, country, gender and so on. These are intended to ensure dignity of human beings. So the focus is on developing the fundamental principles of equality, non-discrimination, universal peace, justice non-violence and tolerance. The understanding of these core values helps the human beings to face life in a dignified manner.

(iii) **Social need.** The current era has breaking trend starting of all kind of Socialism-national, sexual, technological, political and so communication. An era of globalization has begun in which the traditional boundaries that separated ideologies and communities are been broken so that the values that have been as context-specific and unique in a particular social setup are being challenged in the light of global perspective.

Value education is important to help everyone in improving the value system that he or she holds and put them to use. Once, everyone has understood their values in life, they can examine and control the various choices they make in their life. One has to frequently uphold the various types of values in his life such as cultural values, universal values, personal values and social values. Thus, value education is always essential to shape one's life to give him an opportunity of performing himself on the global stage.

(iv) **Family need.** The family system in India has a long tradition of imparting value education, but with the progress of modernity and fast changing role of the parents it has not been very easy for the parents to impart relevant values in their words. In a sense, value education deals with what is universally valuable to all of us, what is conducive to our individual and collective happiness and prosperity in a sustainable way.

(i) *Project learning*: This is one of the best methods of learning. Here students are allowed to gather their natural Abilities through series of five projects. Students are handed over the projects and expected to complete in given time frame. The projects are basically real life problems and student needs to find out the solutions on the basis of their value system. This teaches the concepts of self-discipline, tolerance and cooperation. Important lessons are learnt for the present and future as well.

(ii) *Group learning*: This is the best method to enhance the group learning skills. The group working is always different from individual working.

Some students score poor in interacting with other students. They in overcoming these problems. The two-way communication is the key to all the group activity. This method teaches co-operation, collaboration and co-ordination among the various members of the group.

(iii) *Open learning*: Open learning is a teaching method that is, among others, founded on the work of Célestin Freinet and Maria Montessori. Open learning is supposed to allow people self-determined, independent and interest-guided learning. The method was evolved to overcome the shortcomings of traditional methods of learning.

6. How will you define evil/vices?

Ans. In contradiction to the human values are the terms 'anti-values'. There is a cogent reason for not referring to ill-will, destructiveness, jealousy, enviousness and so on as 'negative values', for they are not really values at all, but denials of values. To every value one can surely find a corresponding negativity and this fact itself illustrates that we are dealing in such cases with a lack of the value rather than a definite equality which has substance. Essentially, it affirms the reality of goodness as something with substance and experiential fullness, while its relative lack or absence has no similar autonomous existence. Falseness (untruth) is the absence or lack of truth and it can have no eternal validity as do's truth. Strictly speaking, falsehood cannot be present, only truth absent. Though this point may seem somewhat philosophical, it is not unimportant, for it can have far-reaching ethical consequences, both as thought and action. In theological terms, the Absolute Good exists, but there is no Absolute Evil or Eternal Hell. As a shadow is cast by a hindrance to light, bad qualities are the adulteration of good ones. Ignorance is thus the lack of knowledge but is nothing in itself, just as egotism is the lack of self-realisation. Under the heading of human justice, the value of non-violence seems at first to present a difficulty, for it refers verbally to the absence of violence. One may argue that most instances of violence are unjust and real enough. This is a pseudo-problem – just an unfortunate consequence of how the word and its meanings have developed in modern usage. But violence in whatever form does not contradict value, at the very best it is only a 'necessary evil', such as in a just war or the repression of forces threatening society itself. Non-violence as a value refers to the harmony, mutual respect and love of peaceful and right living.

All values – as opposed to anti-values – are expressions of the illumination human beings can develop and realise. They are part and parcel of our human identity, that towards which societies and people strive and/or evolve. Without values, there is no psyche. The values we follow in life in the world – and our potentiality for realising them – are not self-evident and are only developed through experience and gradual self-realisation. They are relatively obscured by our physical embodiment and the environmental demands and possibilities each individual

(i) **Love.** The first of the most important values in life is love. It is an important personal value to open your mind to the concept of love. I don't mean this in a fairy tale kind of way. That is not the only kind of love. The way in which you love your family and friends, you can love everybody. Love is the bridge of compassion. Once, we are led by compassion, we see the best in others, while they see the best in us.

(ii) **Understanding.** This is the second important value in life. We see a lot of people around us holding grudges and keeping tempers. They know at the back of their mind and in the depths of their heart that the other person had a reason for doing what they did. Yet they let their anger take over. Understanding is the key to a happy mind and a caring heart. If we are ready to understand and accept people and circumstances for what they are, we can gain control over it.

(iii) **Respect.** The third of the important values in life is respect. It is very important to have respect for people. This not only allows us to get inspired by their positive aspects, but also allows us to notice their negatives. Nobody is perfect. Respect is the only way we can adopt the best of all that is around us, in the process, making us a better person every day, every moment. A very important fact about respect is that the more we give, the more we earn. It is in fact one of the most important values in society.

(iv) **Discipline.** The fourth of the important values in life is discipline. Sadly, many people confuse discipline for routine and avoid it. Well, routine is the act of doing the same thing over and over again, due to lack of opportunity or imagination. On the other hand (and far better), discipline accepts the absence of routine, as the condition of responsibility. A disciplined person will have a lot of fun, but will make sure that he completes his duties.

(v) **Honesty.** The fifth important value in life is honesty. We must be wondering why this value is mentioned at the end. Well, that is because it is the base on which the other values stand. It is the most important value to have. Honesty does not only mean telling our parents when you got laid up or admitting to your partner that we made a big mistake. Honesty is admitting to our self that we are not perfect. It means avoiding making a mistake. An honest person will try his best to not goof up, but if he does, he will not only admit it, but will willingly accept the consequences.

7. Explain the process of value education.

Ans. This is very essential to deliver the value to students. There can be many ways to impart knowledge to students. The most appropriate one is discussed here. The process should be student friendly and easily understandable. There can be following four methods that can be adopted for value education :

- | | |
|-------------------------|-----------------------|
| (i) Individual learning | (ii) Project learning |
| (iii) Group learning | (iv) Open learning |

(i) **Individualized learning.** This is the highly interactive way of learning the values. This is very personal one to one interaction with the learner. So this can be considered as per the personal interest. This process increases the sense of involvement in the students. Students can raise the queries and clear the doubts without any hesitation of the peer group. They feel more secure and attentive. The basic drawback of this type of learning is that student lacks group dynamics. Student should learn the things in group as well. Ultimately we are the part of a society and we should inculcate these values in student as well.

Technology is only a means to achieve what is 'considered' valuable in an effective and efficient manner. It is not within the scope of technology, to decide what is valuable. This decision lies outside its scope. It is important to find out what is that subject or thought that decides on 'what is valuable?'. Without his decision, technology is aimless, directionless and therefore can be put to any use-constructive or destructive. Particularly, the students who is trained in this kind of technology without having any expose, to the subject or thought that helps him to decide 'what is valuable?', leave him aimless, directionless and he is subject to get misused. He lacks self confidence, he has no commitment as he has no clarity about what he really 'wants to achieve as an individual and as a member of family, society of value for human being is called value education. This subject focuses on what a human being is, what is purposeful and meaningful for him - what is the aim of human being and his life and how he can meet this aim, this purpose. This elaborates on what role he has to play as a responsible human being at the level of individual, family, society and nature with this clarity, he is able to see the meaning in life, purpose in life and committed to fulfill that meaning, that purpose.

4. Discuss the Hierarchy of human values.

Ans. Independently of all theories of value, throughout history man has given continuous evidence of living in a world of values and anti-values. At the same time he has left many examples of his enchantment with true values and his disillusionment with anti-values or false values. Contemporary theories of values are aware of the importance of the problems, but many lack an integral anthropology and thus have been incapable of coping with the tasks they involve. The sources of such limitations regarding a theory of values can be psychological, sociological or have elements in their theory of knowledge. The first condition for a true theory of values must be the truth about man conceived integrally. Only in the light of such a truth about man is it possible properly to understand the full needs of man and to respond to his need for values.

A. What are the basic guidelines for value education?

Ans. Refer to short answer questions 2, page no. 312.

B. What are the most important values of life? Define.

Ans. Value education is the understanding of fundamental values. This education consists of proper education of the core human values which enables one to have a broad view of life and its significance.

The value education as subject covers following types of values in life:

Types of values. Life comes with its ups and downs. Yes, we all know that. But there are certain ministers that affect our life for the better and some that affect it for the worse. Those ministers that affect our life for the better can be called values. Whilst it stands true that all people have different values in life, there are some important values in life that should be considered by all.

Most important values are:

- ☛ Love
- ☛ Respect
- ☛ Honesty
- ☛ Understanding
- ☛ Discipline

(iii) **Peace.** Peacefulness in a person's life, in society and in other terms is a product of all positive values working together successfully. Without truth, caring concern or love and justice, conflicts arise and peace is endangered or lost. While peace is the absence of disturbance, violence, war and wrongdoing generally, it is tangible present when experienced individually as peace of mind, the mutual respect and pleasure of friendliness and tolerance. We smile when we are happy and contented. Contentment is gained when we cease to want for us all the apparent 'good' things conveyed to us throughout five senses. When there is peace in the individual, there will be peace in the family. When there is peace in the family, there will be peace in the community. Peacefulness is related to controlling one's desires, limiting them when necessary.

(iv) **Responsibility.** Responsibility is the inherent sacred value. Human actions are physical events brought about through physical behaviours. If a person responsible as he can do each and everything in his and her life. Responsibility is the inherent sacred value that prompts us to drawbacks from unethical meddling in life processes, such as when its consequences are beyond the range of well-tried and proven knowledge.

(v) **Justice.** The European tradition has long cultivated justice as one of the highest human values : It is based on fairness, where the equality of every individual before the law is fundamental. As such it is a social value in that it aims to resolve and reduce conflicts, guided by the principles of care and non-violence. The aim to achieve social justice for the poorer common good has certainly a long pre-history as a central idea in all human societies.

1. Define value education. What is the need of value education ?

Ans. "Value education is a way of conceptualising education. Our places the search for meaning and purpose at the heart of the educational process. It recognises that the recognition, nurture and integrity of all involved in the life and work of the school are central to the creation of a value-based learning community that nurtures positive relationships and quality in education."

Today, the education imparted to our children is almost solely limited. Students are led to believe that by developing the ability together, share and receive vast information, they stand educated."

Swami Vivekananda points out, "Education is not the amount of information that is put into your brain and runs over you, uncoloured all your life. We must have *self-building*, self-making and character making as a motive of study."

In our culturally plural society, education should foster universal and shared values, oriented towards the unity and integration of our people. Such value education should help eliminate discrimination, religious fanaticism, violence, superstition and hatred.

Need of value education. Value education is important to help everyone in improving the value system that he/she builds and put them to use. Once everyone has understood their values in life they can examine and control the various choices they make over in their life. One has to frequently uphold the various types of values in his life such as cultural values, universal values, personal values and social values. Thus, value education is always essential to shape one's life and to give him an opportunity of performing himself on the global stage. The need for value education among the parents, children, teachers etc. is substantially increasing as we continue to witness increasing violent activities, cyber-love disorder, lack of unity in the society etc.

3. Define human values. What are the universal human values? Define each of them.

Ans. Human values are the values of the human beings for the human beings and by the human beings. Human values can also be defined as values of life. Values are defined as the crystallisation of likes, dislikes, view points, inner inclinations, rational and irrational judgments, prohibitions and association patterns that determine a person's view of the world. There are five universal values; together they make up the aptitude that forms an individual of character. They are truth, love and care, peace, responsibility and justice.

There are five stem values and many sub-values, or virtues that come from these. Together they make up the individual character:

‘Values are interlinked and flow from a common source.’

They contain all that makes a human being noble, caring and kind. If *we* kind *to* live up to its name, it must be kind. Reflect on these values and ask yourself, ‘Can I live up to at least some of these and are these the values that I would like in my child?’ When one value is truly understood and practised then the other values will also be understood, for they are interlinked and flow from a common source, the spirit world.

For this reason *every* of the sub-values or virtues are common to more than one value. It has been said that nothing exists for itself only. The tree is useful as long as it can, the tree important as long as it bears fruit, the cow as long as it gives milk, this rule applies to everything in the natural world, for all is interlinked. It also applies to us humans. We are useful as long as we practice human values.

When we fail to do this, we are a danger to ourselves and to the planet and the other life forms that dwell here.

Thinking with love is truth; feeling with love is peace. Acting with love is right conduct. Understanding with love is non-violence.

The stem values:

- | | |
|-----------|-------------------|
| ☞ Truth | ☞ Love and caring |
| ☞ Peace | ☞ Responsibility |
| ☞ Justice | |

(i) **Truth.** The desire to know truth has perennial motivated mankind to ask some of the great questions such as: who am I? What is the purpose of my life? How can I know my inner self and God the creator of the universe? How can I live fully in the present moment? Learning to speak the truth is a first vital step in the formation of a strong character. Untruth is an extended net. Nobody wants to be caught but not even most turn. Further, it is much harder to maintain a lie than to maintain the truth, because one lie leads to another until the complexity is unmanageable.

(ii) **Love and caring.** Love is an emotion, awakened by the sub-conscious mind, but it is a spontaneous, pure reaction from the heart. It is the power of love which causes one person to wish happiness for another and take pleasure in their well-being. A beneficial energy (love) is directed towards the other person. When the mind is turned away from self-interest, the heart opens and love flows. Love is energy and is inherent in every breath. Love is pure emanates from the heart.

- Ⓐ All-encompassing. It covers all dimensions (thought, behaviour, work and evaluation) and levels (individual, family, society, nation and existence) of human living.
- Ⓑ Natural for human being and viable. It is naturally acceptable to every human being and there is every provision in Nature for its fulfilment.

10. What are the secrets of happy life?

Ans. There are few secrets for happy life:

- (a) Burn brightly without burning out.
- (b) Nothing happens but first a dream.
- (c) Throw your heart over the fence and rest will follow.
- (d) Life can be complicated, but happiness is really pretty simple.
- (e) Sometimes in the swirl of change we find our true direction.
- (f) If you don't stand for something, you will fall for anything.
- (g) Change your thoughts and change your world.

It is one of the most beautiful compensations in life that no man can sincerely try to help another without helping himself.

Long Questions

1. What is the role of personality in our life? Define the notion of personality.

Ans. This is the age of much competition. Life is now really complex. Things are moving fast. There are a great variety of careers and professions. It makes the matter worse. One feels confused and bewildered in choosing a right career. The young students find themselves groping in the dark. As a result of all these, there is much unemployment and frustration. Generally, our personality is considered to be the quality of character attributes and behavioural traits that we possess. Personality comes from the Greek word 'persona', meaning 'mask'. The study of personality can be understood as the study of 'masks' that people wear. These are the personas that people project and display, but also include the inner parts of psychological experiences which we collectively call our 'self'. Personality is a dynamic organization, inside the person, of psycho-physical systems that create a person's characteristic patterns of behavior, thoughts and feelings. Personality traits are not shown or genetically inherited. We have to develop or enhance those traits also leading to work.

Apart from academic education we must have to learn many extra-curricular things like:

- | | |
|--|-----------------------------|
| (i) Public speaking skills | (v) Body language skills |
| (ii) Handwriting analysis skills | (vi) Dealing skills |
| (iii) Anger management skills | (vii) Ethics skills |
| (iv) Yoga and exercises | (viii) Food habits |
| (ix) Communication skills | (ix) Friends making skills |
| (x) Relationship skills | (xii) Super learning skills |
| (xi) Dealing with problems | |
| (xii) Self or auto-suggestion skills and much more which can't be listed here. | |

Q5. What are the four aims of life? Define.

Ans. Four aims of life:

- (i) **Dharma**: Dignity, merit, virtue, righteousness, duties, nature; one that should be followed among the present choices of actions, the characteristic property or attribute or sense of the related meanings.
- (ii) **Artha**: To serve to obtain, desire, object of desire, cause, motive, five objects of senses, one that can be procured by means, business matter, wealth, profit, goods.
- (iii) **Kama**: Desire, objects of desire, desire of sensual enjoyment, reproduction.
- (iv) **Moksha**: It means liberation, emancipation, freedom of soul from compulsions of birth and rebirth, attainment of cosmic consciousness.

Q6. What do you mean by Dharma?

Ans. "That which demands you is Dharma." This is another definition. Dharma is that which leads you to the path of perfection and glory. Dharma is that which helps you to have direct communion with the Lord. Dharma is that which makes you divine. Dharma is the ascending staircase (into God). Self-realisation is the highest Dharma. Dharma is the heart of Hindu ethics. God is the source of Dharma. Though it is very difficult to describe the meaning and values of Dharma but still Dharma can be defined as - "The human act as per place, time and circumstances is dharma".

Q7. What do you mean by prosperity?

Ans. The word prosperity means the sum of three aspects - Health, Wealth and Wisdom. Almost all of us feel that wealth alone means prosperity but it is not so, prosperity means all round happiness. Prosperity is the state of flourishing, thriving, success, in good fortune. Prosperity often encompasses wealth but also includes other factors which are independent of wealth to varying degrees, such as happiness and health.

Q8. What do you mean by happiness? Define.

Ans.

"Most people are about as happy as they make up their minds to be".

- Aristotle (Smith)

Happiness is the state of mind, where you feel good in most of the work of life. Raja Yoga is sometimes 'Mild and Easy Yoga'. This was very well described by Lord Sri Krishna in Bhagwat Gita. When you do work without the desire of outcome you will get pleased and that gives happiness.

"Happiness is not a matter of counts; it depends upon the state of the mind".

- Alan Watts

Q9. What are the three guidelines for value education?

Ans. Basic guidelines to decide what will qualify as a value or value education:

- Universal: With respect to time, space and individual.
- Rational: In the sense that it appeals to human reasoning.
- Stable: It is not dependent on any cost or mood or religion or sect.

Short Questions

Q1. What do you mean by Anubhav and Smriti?

Ans. Anubhav represents direct perception while Smriti denotes remembered perception. With the passage of time, whatever we learn from our day to day life events, become the part of our Anubhav. The events that impact our inner self and let us think about what and how this happens immediately enter into our Anubhav. In Indian philosophy, there are five means of valid knowledge to have proper cognition of world. Of them, the first is known as "pratyaksha" representing which is evident. Pratyaksha is of two types – Anubhav and Smriti.

Q2. What do you mean by self-exploration?

Ans. Self exploration means critical assessment of oneself. Within our self lay our inner-most thoughts and passions. In order to allow our authentic self to emerge you must understand and accept our self for who you truly are. This means understanding the good, bad and ugly and allowing the changes needed to become whole.

Q3. What do you understand by the term natural acceptance? Define.

Ans. This is the phenomenon that has become the core of happiness. The world around us is so charming that we start imitating others blindly. Do not be in a hurry; do not go out to imitate anybody else. This is the lesson we have to remember; imitation is not civilization. We may deck our self out in a King's dress, but will that make us a King? Imitation is the sign of social degeneration in a man. When you are under the thumb of others, you lose your own independence. If you are working even in spiritual things, at the dictation of others, slowly you lose all you have, but do not imitate, yet take what is good from others.

Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. This concept of natural acceptance is termed as "Sahaj-vadant". Once you fully and truly commit yourself on the basis of natural acceptance, you feel a holistic sense of inner harmony, tranquility and fulfillment.

Q4. What do you mean by experiential validation?

Ans. "The unexamined life is not worth living" (Socrates). Generally we feel that experiences of a human being are subjective and we cannot talk about them objectively. We feel that everybody's desires, thoughts, expectations, imagination, feelings etc. are different so we cannot have a common basis to talk about them. It is said that there is no objectivity in them and it seems that there cannot be. Ultimately it leads to the conclusion like everybody's preferences are different, everybody's desires, thoughts, expectations are different, everybody's Truth is different and everybody is different.

For example, "willingness to live with happiness" is subjective, which can only be observed within. One may be unaware of it till it is observed within, but when a person who has experienced it within draws other person's attention towards it and other person pays attention to it and realises it within then it is validated for that person that it is true for him as well. This is what is called experiential validation.

16. We have to work hard to reach the level of _____ nation. (medium)
17. Developed nations are the live example of _____. (medium)
18. Masters are those people who hold on tightly to _____. (very)
19. One should define the _____ of life and work seriously towards that. (very)
20. Happiness, pleasure or joy is the _____ state of being happy. (medium)
21. To feel better mentally, we might look to improving the _____. (very)
22. Without truth, caring, concern or love and justice _____, grief and pain is indulged. (medium)
23. In contradiction to the human values are refer to term _____. (medium)
24. Human values, however, are always inherent to the human _____. (very)
25. The term ethics has been taken from the Greek word _____ which means character. (Ethic)
26. _____ is the strength and value of an individual. (Self-esteem)
27. _____ is the realization and understanding of whom you are? (Self-knowledge)

True and False

1. Common human values must include truth, peace-seeking, justice and human rights. (True)
2. The word value has been derived from the Latin word 'valere'. (True)
3. Morals are the standards, norms or principles of right and wrong. (True)
4. The term prohibition is used only for one term. (False)
5. Value education is always essential to shape one's life. (True)
6. Human actions are physical events brought about through physical behaviours. (True)
7. Physical body and unconsciousness are characteristics of animal kingdom. (True)
8. Food, water and sleep are the needs of second level. (False)
9. Power and security are the needs of first level. (False)
10. Self-actualization is the need of first level. (True)
11. Love and cooperation is the need of first level. (True)
12. Self-respect and love are the social needs. (True)
13. Another name of self-control is self-discipline. (True)
14. The state of flourishing, thriving success or good fortune is as prosperity. (True)
15. The ability to control impulse and reaction is self-control. (True)

U N I T I

Introduction To Value Education

Fill in the Blanks

- Without values, there is no _____ . [Truth]
- Process of value education has to be that of _____ and not exploitative. [W/learning]
- Acceptance, love and liberality are values of personal _____. [morals]
- We smile when we are happy and _____. [emotions]
- Love seeks many and various channels of _____. [realisation]
- _____ are habits of thought. [Human ethics]
- Dharma leads to eternal happiness and _____. [immortality]
- Dharma is that which leads you to the path of perfection and _____. [Duty]
- Sentience of the general is called _____. [Universal Dharma]
- Artha means _____. [Wealth]
- Wealth is not an end-in-itself to _____. [Self-fulfilment]
- Asking for wealth is a _____ but greed is not. [virtue]
- Kama in a broader sense means desire and in a narrow sense _____. [sexual desire]
- Moksha actually means absence of _____ of Samsara. [cycle of rebirth]
- Prosperity means health, wealth and _____. [well-being]

Question Bank

Practice Papers

Examination Papers

economic, cultural, and political issues inter-woven with poverty rampant in the bottom of the social pyramid. The objective is to provide a ray of hope for the marginalized and downtrodden people through an all-inclusive approach. Leadership plays a crucial and decisive role in the success of the social ventures which impact large cross-section of the society.

1. What are the characteristics of an ethical person? (UPTU, B Tech-2004-05)
2. What are the characteristics of human values?
3. Write short notes on Morals, Ethics and Integrity. (RajG)
4. What do you mean by Social Transformation?
5. Write short notes on:
 - (i) Instrumental Value
 - (ii) Terminal Value
 - (iii) Characteristics of an ethical person.

A customer is the most important visitor on our premises. He is not an outsider on our business. He is a part of it. We are not doing him a favour by serving him. He is doing us a favour our by giving us an opportunity to do so."

4. Social Responsibility

Least is the sense of responsibility. This distinguishes a human being or organization from animals. The justification for this rests on a number of important considerations. Social responsibility also makes business sense, from the standpoint of corporate entities in any sector, as it is an essential pathway to good public relation and acceptance.

21.3 Ecological Responsibility of Engineers

Fundamental Canons

1. Engineers shall hold paramount the safety, health and welfare of the public and shall strive to comply with the principles of sustainable development in the performance of their professional duties.
2. Engineers shall perform services only in areas of their competence.
3. Engineers shall issue public statements only in an objective and truthful manner.
4. Engineers shall act in professional matters for each employer or client as faithful agents or trustees, and shall avoid conflicts of interest.
5. Engineers shall build their professional reputation on the merit of their services and shall not compete unfairly with others.
6. Engineers shall act in such a manner as to uphold and enhance the honour, integrity and dignity of the engineering profession and shall act with zero-tolerance for bribery, fraud, and corruption.
7. Engineers shall continue their professional development throughout their careers, and shall provide opportunities for the professional development of those engineers under their supervision."

The good of the public is considered as the highest ethic. So an engineer should always be aware of the responsibility that he has towards the public to make sure that public is not harmed in anyway. The safety, health and welfare of the public override loyalty and obligation to the client or the employer. Engineers must always have respect for the environment and protect the health of the present future generations.

21.4 Engineering Ethics

Engineering ethics is the field of applied ethics which sets standards for the engineer's obligations to the clients, public, profession and employees. There is no uniform standard for engineering across the entire engineering profession. Ethics for engineers vary somewhat depending on the discipline of the engineer. Since laws of unethical behaviour vary upon jurisdiction, there may be difference in the ethical code of conduct for different discipline based on jurisdiction.

21.5 Ethical Issues

There are several other ethical issues that engineers may face. Some have to do with technical practice, but many others have to do with broader considerations of business conduct.

These includes :

- ❖ Relationships with clients, consultants, competitors, and contractors.
- ❖ Ensuring legal compliance by clients, client's contractors and others.
- ❖ Conflicts of interest
- ❖ Bribery and kickbacks, which also may include : gifts, meals, services and entertainment.
- ❖ Treatment of confidential or proprietary information
- ❖ Consideration of the employer's assets
- ❖ Outside employment/activities (moonlighting)

Some engineering societies are addressing environmental protection as a stand-alone question of ethics. The field of business ethics often overlaps and informs ethical decision making for engineers.

21.5 Social Transformation

Societal transformation can be achieved through dynamic social entrepreneurship with an innovative social vision and serious mission. The concept of entrepreneurship which is well-established in business domain is spreading its wings to social problem solving through sustainable and effective ways and means. These cover a large spectrum including education, health,

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21.2 Characteristics of Ethical Person

An Ethical person is that who understand and follows the ethical values in every aspect of his life. Distinguishing features or characteristics of an ethical person are explained as follows :

1. Giving of One's Best

- (i) **Excellence.** Excellence is the state of excelling. Achieving a little more than what is strictly expected. Particular in the field of business and organization, excellence is considered to be an important value and a goal to be pursued.
- (ii) **Sensitivity.** Sensitivity is the quality of sensing intensely, instinctively and instantly the feelings, emotions and reactions of other human being and avoiding anything that will alienate people and going out of the way to anticipate.
- (iii) **Integrity.** Integrity is consistency of actions, values, methods, measures, principles, expectations and outcome. It judges the quality of a system in terms of its ability to achieve its own goals.
- (iv) **Responsiveness.** Responsiveness is being receptive to ideas, suggestions and request in a positive way and with "will do spirit".
- (v) **Vigour.** Vigour is being energetic, tireless and dynamic in performance.
- (vi) **Commitment.** Commitment is being passionately dedicated to cause or task and identification with it.
- (vii) **Empathy.** Empathy is the capability to share and understand another's emotions and feelings. All of these fall within the definition of being true to oneself, by maintaining the highest standards of conduct and behaviour.

2. Loyalty to Team Associates

Another important characteristic is building up the self-esteem, competence and capabilities of one's associates. The first and foremost aim of everyone in any field of endeavour is to be an inspiration and an example for others.

3. Loyalty to Customer

Third is putting in the maximum efforts to live up to the essence of what has come to be known as customer delight. "Mahatma Gandhi's tribute to the greatness of the customer is quoted :"

21.1 Moral

"In Europe, a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost him to make. He paid \$200 for the radium and charged \$2,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about \$1,000 which is half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said: "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and broke into the man's store to steal the drug for his wife. Should the husband have done that? (Kohlberg, 1963, p. 19)

Based on this story, can anyone give concrete answer as to what is right and what is wrong? Which way should we go? Which will be the right conduct? Who will show the right path? Who will help us to understand this dilemma?

Probably the best answer to this is "Moral" our inner-self. The voice of our soul will tell us the right and wrong. The subconscious mind will suggest us what should be the way forward. **Morality** is a complex of principles based on cultural, religious, and philosophical concepts and beliefs, by which an individual determines whether his or her actions are right or wrong. These concepts and beliefs are often generalized and codified by a culture or group, and thus serve to regulate the behaviour of its members. Conformity to such codification may also be called morality, and the group may depend on widespread conformity to such codes for its continued existence. A "moral" may refer to a particular principle, usually as an informal and general summary with respect to a moral principle, as it is applied in a given human situation.

Some philosophers make a distinction between morals and ethics, with the latter thought to be a more intellectual approach to describing how we ought to behave, how we go about arguing for a moral position, e.g., the language of morality, or the process of determining whether moral judgments are even meaningful. Other philosophers, for example, Michael E. Scriven, suggest that these are distinctions without an important difference, and that ethics and morality are ultimately interchangeable concepts.

Transition to Universal Human Order

21

LEARNING OBJECTIVES

After studying this chapter, you should be able to understand

- ❑ Individual Transition – Moral
- ❑ Characteristics of Ethical Person
- ❑ Ecological Responsibility of Engineers
- ❑ Social Transformation



"Saree bhavanta sukshyaat, Sarve sama sukshanti
 Sarve bhavanti parhyanta, Manishah dahiho bhig bhavet"

Meaning :

- May all be happy! (sukshyaat)
- May all be free from disabilities! (samsayant)
- May all look (parhyanta) to the good of others!
- May none suffer from sorrow! (dahiho)

1. What are the values for customers?
2. Discuss the values for employees?
3. What constitutes positive behaviour?
4. Discuss the values for society.
5. What do you mean by Instrumental and Terminal values?

(8mpts)

(UPIC, B-Tech, 2009-10)



“Salve bhavantu sukhinah, Sarve samah gurunorayah
Sarve bhadrinam pashyantu, Manushyanu dukhah bhoga bhavit”

Meaning :

May all be happy! (sukhinah)

May all be free from disabilities! (nirnanorayah)

May all look (pashyantu) to the good of others!

May none suffer from sorrow! (dubitha)

1. What are the values for customers?
2. Discuss the values for employers?
3. What constitutes positive behaviour?
4. Discuss the values for society.
5. What do you mean by Instrumental and Terminal values?

(10pts)

UPTU, B.Tech. 2018-19



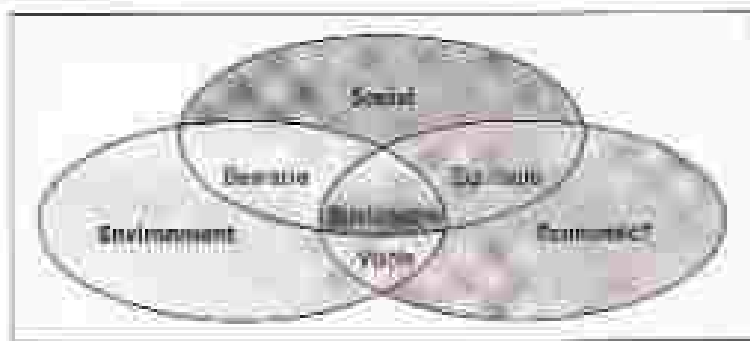
8. Culture

What does it take to develop people? More than writing "equal opportunity" into your organization's mission statement, more than sending someone to a training class, more than hard work on the part of employees. What development does take is people who are willing to listen and help their colleagues. Development takes coaches, guides and advocates. People development needs mentors.

20.5 Values for Suppliers

- ☞ Business Ethical Harmony
- ☞ Transparency
- ☞ Commitment
- ☞ Harmony in Relations
- ☞ Trust
- ☞ Vision Commitment
- ☞ Persistency

20.6 Values for Society



- ☞ Responsibility
- ☞ Harmony with Nature
- ☞ Eco Friendly Production Systems
- ☞ Renewable energy
- ☞ Trust
- ☞ Employment Generation
- ☞ Improvement in Life Style

necessary. In fact, small surprises and tokens of your appreciation spread throughout the year help the people in your work life feel valued all year long.

4. Trust

Without it, you have nothing. Trust forms the foundation for effective communication, employee retention, and employee motivation and contribution of discretionary energy, the extra effort that people voluntarily invest in work. When trust is present, everything else is easier.

5. Recognition

You can avoid the employee recognition traps that: single out one or a few employees who are mysteriously selected for the recognition; sap the morale of the many who failed to win, place, or even show; confuse people who meet the criteria yet were not selected; or sought votes or other personalized, subjective criteria to determine winners.

Employee recognition is limited in most organizations. Employees complain about the lack of recognition regularly. Managers ask, "Why should I recognize or thank him? He's just doing his job." And, life at work is busy, busy, busy. These factors combine to create work places that fail to provide recognition for employees. Managers who prioritize employee recognition understand the power of recognition.

6. Retention

Key employee retention is critical to the long term health and success of your business. Managers readily agree that their job is key is retaining your best employees to ensure business success. If managers can cite this fact so well, why do many behave in ways that so frequently encourage great employees to quit their job?

7. Team Building and Delegation

Employee involvement is creating an environment in which people have an impact on decisions and actions that affect their jobs. Team building occurs when the manager knows when to tell, sell, consult, join, or delegate to staff. For employee involvement and empowerment, both team building and delegation rule.

7. Motivated to Grow and Learn

In an everchanging workplace, employers seek employees who are interested in keeping up with new developments and knowledge in the field.

8. Strong Self-Confidence

Employees who recognise their skills and strengths are able to utilise them in the workplace and require little guiding or supervision to get their work completed.

9. Professional Behaviour

Employers value employees who exhibit behaviour that is professional at all times.

10. Loyal

Employers value employees they can trust and value their loyalty to the company.

Employer Value – From the Point of View of Employee from Employer Side

1. Respect

Ask anyone in your workplace what treatment they most want at work. They will likely top their list with the desire to be treated with dignity and respect. You can demonstrate respect with simple, yet powerful actions. These ideas will help you avoid needless, insensitive, unbecomg disrespect, too.

2. Proper Feedback

Make your feedback have the impact it deserves by the manner and approach you use to deliver feedback. Your feedback can make a difference to people if you can avoid a defensive response.

3. Appreciation

You can tell your colleagues, coworkers and staff how much you value them and their contribution any day of the year. That's *me*. No occasion is

20.4 Values for Employees and Employer

Employee Values

Here is a list of the Top-ten Values Employers seek from employees.

1. Strong Work Ethic

Employers value an employee who understands and possesses a willingness to work hard.

2. Dependable and Responsible

Employers value employees who come to work on time, are there when they are suppose to be, and are responsible for their actions and behaviour.

3. Possess a Positive Attitude

Employers seek employees who have initiative and the motivation to get the job done. A positive attitude gets the work done and motivates others to do the same. It is the enthusiastic employee who creates an environment of good will and who provides a positive role model for others.

4. Adaptable

Employers seek employees who are adaptable and maintain flexibility in completing tasks in an ever changing workplace.

5. Honest

Employers value employees who maintain a sense of honesty and integrity above all else.

6. Self – Motivated

Employers look for employees who require very little supervision and direction to get the work done in a timely and professional manner.

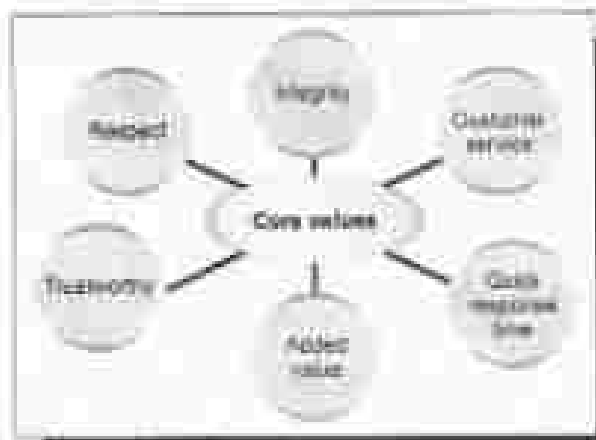
referrals, which most of us agree are the very best new customers to get. Many businesses frantically work at bringing in new businesses while they neglect developing the "acre of diamonds" at their doorstep represented by their customer list.

The main values can be defined as :

1. Need/ Want Satisfaction

The main work of an organisation is to design such kind of services or product that satisfy some specific need or want of the customer. The feature of the products should be carefully decide keeping in mind the usage of that product

by end customer. If the customer gets satisfied, he will be with that company for long. This is the first essential requirement for long term survival of business.



2. Trust Worthy

The cost of adding new customer is much higher than retaining an existing one. Companies should focus on that. This can be done by mutual trust, through delivering right kind of product of right quality at right price and right time.

3. Customer Service

Selling a product for a company may be one time affair but for customer this may be life long. So product sale should be backed by strong service network.

4. Respect

All customer whether big or small expect special attention and respect from the organisation. Company should work hard to meet this expectation of the customer.

5. Added Values

Now a days in such a competitive market, customer do not see single product. He need a bunch of benefits associated with that product. Always try to deliver more in the reasonable price band. This is the process to create customer delight.

Happiness might be an example of an intrinsic value, because being happy is good just because it's good to be happy, not because being happy leads to anything else.

Other names for intrinsic value are **terminal value**, **essential value**, **principle value** or **ultimate importance**.

Intrinsic value is mainly used in ethics, but the concept is also used in philosophy, with terms that essentially may refer to the same concept.

- ☞ As ultimate importance it is what is related to by a sentient being in order to constitute a life stance.
- ☞ It is synonymous with the meaning of life, as this may be expressed as what is meaningful or valuable in life. However, *meaning of life* is more vague, with other uses as well.
- ☞ *Somma bonum* is basically its equivalent in medieval philosophy.
- ☞ The relative intrinsic value is roughly synonymous with the *ethic ideal*.
- ☞ *Inherent value* may be regarded a first grade instrumental value when a personal experience is the intrinsic value.

20.3 Values for Customers

Customer is the main object in entire business line. This object is responsible for survival of the business. Revenue comes from customers only. Whatever any organization try to achieve in the market cannot be imagined without valuable customer / consumer. Keeping this in mind companies should not only think to develop a strong value chain but also audit time to time the effectiveness of that value chain. Many big organizations succumb to the recent big financial recession. But lot many not only survived, they actually increased the market share as well. This was possible only because the strong value chain system of the company. They valued customer more than any other work in the system. Their customer centric approach helped these companies to beat the recession by big margin.

For most businesses, the most valuable business asset isn't on the balance sheet. It's their customer list. And those businesses for whom this isn't the most valuable business asset should change their orientation to make it so. The hardest, most expensive sale we ever make to a customer is the first one. In that first, critical, transaction we earn or lose the trust of the customer. Once we have the trust of the customer, we open the door to many more sales and to

20.1 Instrumental Values

The instrumental values can be defined as something that provides the means for acquiring something else of value. When something is valued instrumentally, that means we only value it as a means to achieve some other end which is, in turn, more important. Thus, if the cat is of instrumental value, that means we only value it in so far as it allows me to accomplish other tasks, such as getting to work or the store.

Instrumental values play an important role in teleological moral systems – theories of morality which argue that the moral choices are those which lead to the best possible consequences (such as human happiness). Thus, the choice to feed a homeless person is considered a moral choice and is valued not simply for its own sake but, rather, because it leads to some other good – the well-being of another person.

An instrumental value may be directly valuable or more or less indirectly so. For instance, in the perspective of a hedonist with pleasure as end-in-itself, then music may be regarded as something directly instrumentally valuable by directly generating pleasure. A guitar, on the other hand, may be regarded as something indirectly instrumentally valuable, since it generates end-in-itself by generating music which, in turn, generates the end-in-itself – pleasure in this case.

20.2 Intrinsic Values

Something which has intrinsic value is valued purely for itself – it isn't used simply as a means to some other end and it isn't simply "preferred" above other possible options. This sort of value is the source of a great deal of debate in moral philosophy because not all agree that such intrinsic values actually exist.

If intrinsic values do exist, how is it that they occur? Are they like color or mass, a characteristic which we can detect so long as we use the right tools? We can explain what produces the characteristics like mass and color, but what would produce the characteristic of value? If people are unable to reach any sort of agreement about the value of some object or event, does that mean that its value, whatever it is, can't be intrinsic?

Something is said to have intrinsic value if it is good "in and of itself." I.e., not merely as a means for acquiring something else.