

U.H.V.

NOTES

Branch: ECE

Semester: III

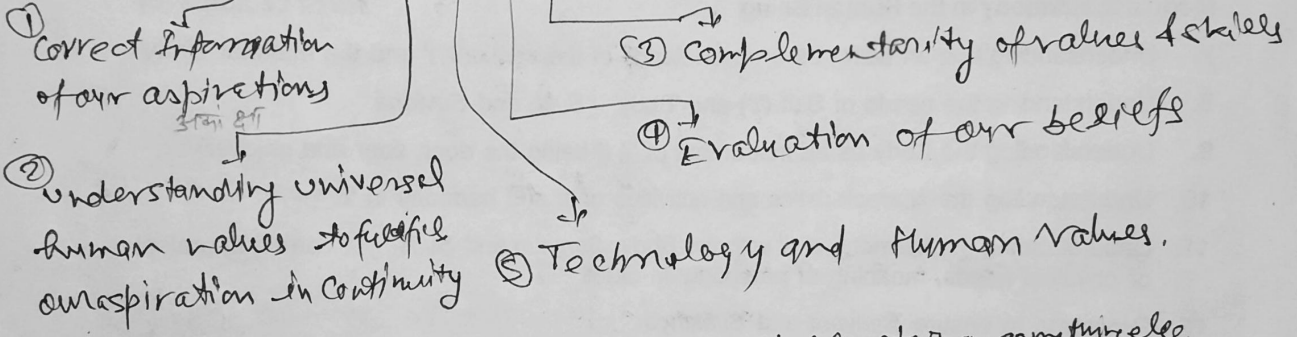
**Subject: Universal Human Values
and Professional Ethics.**

Sub. Code: BVE301

Module 1 Introduction to value education (20th Dec 2015)

- * Value education deals with the issues which are directly relate to our happiness, our life, our aspirations, goals and success in life
- * Value education tells what is universally valuable to all of us; what is conducive to our individual and collective happiness and prosperity in a sustainable way.
- * It enable us to be in harmony within ourselves with other human being and with rest of the Nature.

1(a) Need for Value Education - There are following aspects to appreciate the need for value education



① ⇒ Aspiration - doctor/engineer/learner/film star or something else
 ↑
 planning → personal life, family, profession, participation in the society,
 self goals & sub goals appropriately.
 working for these
 Hopeful fulfilment of Aspirations

- understanding of values → continuity in happiness
- otherwise deprived/frustrated & unhappy.
- Value? → conducive to happiness.
- We should have a common definite program for value education.

On the endeavour to fulfil our aspirations, two things are essential →

- ③ ⇒ 1 - one has to know what really is conducive to human happiness, right goals - right direction & value
- 2 - method & practices to actualize this goals ⇒ (skills)
- values & skills are important & complementary.
 - Health (fit & Healthy) → How to be healthy. (physical practices & food habit)

- ② ⇒ experiment → learning → important to our understanding.
- ④ Stone Age → Modern Science & Tech.
- aspiring to be happy.
 - Conducive is valuable.
 - Values form the basis for all our thoughts, behaviour & action.
 - Right → fulfill aspiration.
 - Values are sources of our happiness, success, fulfillment.
 - Differentiate b/w desirable & undesirable right or wrong.

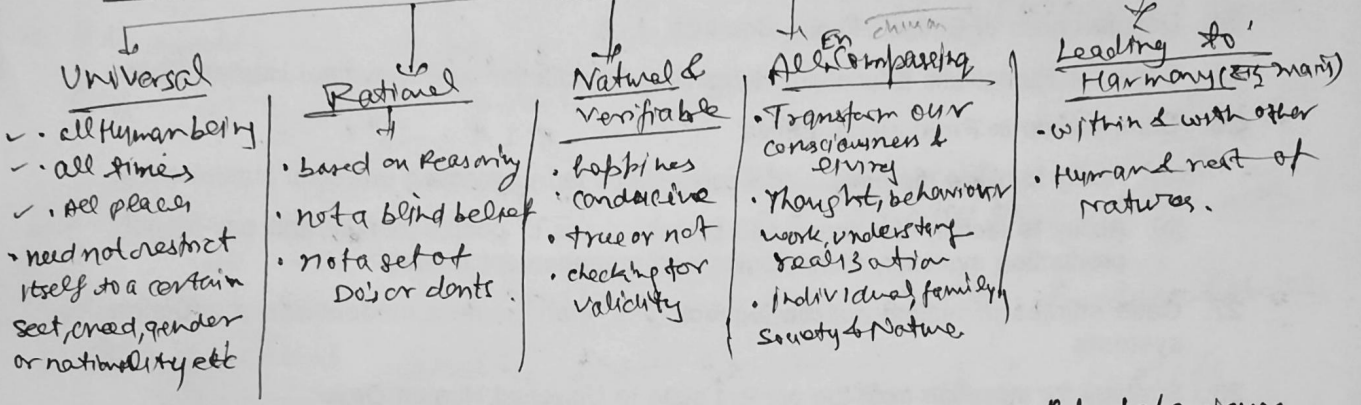
(endeavour → to try hard)

बड़ी कोशिश करना / मेहनत करना

- ④ ⇒ 'beliefs' → false/true, may not be true in quality.
- Sense organs.
 - change with time.
 - not the same for every body → Not universal.
 - changing from person to person. → conflict & unhappiness → contradictory, conflicting & unstable.
 - cannot ensure happiness.
- Corporate job, IT, Metro cities.
Famous person, money, study longer
good/college good job
solity well → money.
good position.
- Private Partners

- ⑤ ⇒ Technology can't decide what is valuable.
- Appropriateness of Technology → human value.
 - constructive & destructive.
 - Sustainable Development.
 - Value education enables to utilize the technological innovation.
 - prevent the misuse of Technology.
- Osamu Shinjima
Lecturer
Nobel Peace Prize

1. Basic Guidelines for Value Education



2. Content of Value Education

- Participation in the larger Order
- Human being, plants, air, water, sea & animal birds etc.
- participation of pen → writing in bigger order (Pen, Paper, human being all are present).
- value of eye → seeing.
- to understand myself, my aspiration, my happiness, goals of human life, other entities in nature, interconnected.
- key, coexistence in the nature, role of human being in nature.

→ All dimensions - thought, behaviour, work & realization

Harmony in

- All levels of human beings - individual, family, society, nature/existence of human living.

- self exploration based on the natural temper.
- examination of potential & weakness.
- self exploration, verification of proposal through experimental validation.
- X does/don'ts, not agree to all that said, only be ready to investigate into them sincerely.
- self exploration in the form of dialogue, a developed presenter (teacher) & receiver (students).
- The process of self-verification needs to be applied to all proposals.
- Life is a Laboratory, and we are we proceed forward one proposal at a time.

3. Process of Value Education

- The process of value education has to be ascertained before we proceed. Some proposals which are to be verified for yourself & your living.
- investigation into proposals and verification in our own rights

examples of Universal Human Values

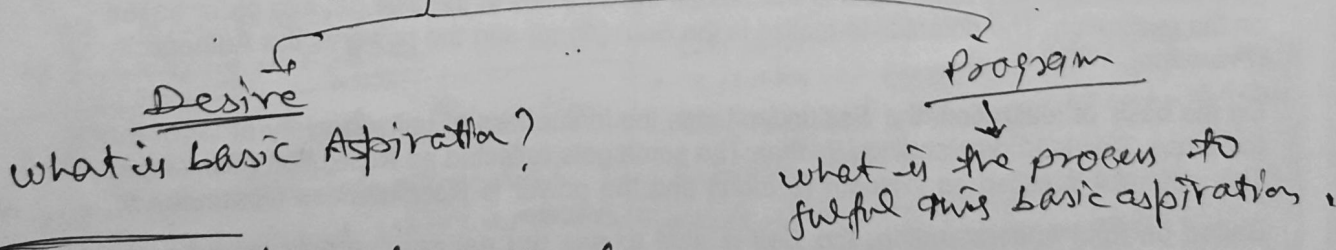
Pleasure

- ① Peace
- ② Love
- ③ Truth
- ④ Compassion ^{carrying}
- ⑤ Responsibility
- ⑥ Hedonism
- ⑦ Justice
- ⑧ self direction
- ⑨ Tolerance ^{openminded accepting others}
- ⑩ Non Violence
- ⑪ Empathy / sympathy ^{SELF WITH}
- ⑫ Equality
- ⑬ Respect for others
- ⑭ Right Action
- ⑮ Wisdom

Self Exploration

- ① It is a process of dialogue b/w. "what you are" and "what you really want to be".
- ② It is a process of self evaluation through self-investigation.
- ③ It is a process of knowing oneself and through that, knowing the entire existence.
- ④ It is a process of recognizing one's relationship with every unit in existence and fulfilling it.
- ⑤ It is a process of humane being knowing humane conduct, human character and living accordingly.
- ⑥ It is a process of being in harmony in oneself and in harmony with the entire existence.
- ⑦ It is a process of identifying our Ennateness (svatva) and moving toward self organization (swatantra) and self expression (swarajya).

Context of self exploration (anin shatras)



Process of self exploration

- ① whatever is stated is a proposal.
- ② Don't start by assuming it to be true or false

③ If don't assume it - (it is a proposal)
verify it on your own rights.

→ Don't just accept or reject it

- on the basis of scriptures
Empiri

→ on the basis of instrument
→ on the basis of others;

④ self verification

Proposals

verify on the
basis of
your natural
acceptance

Results in
Realization
& understanding

live according to

behaviour
with human
leads to human
happiness

work with rest of
the nature leads to
mutual prosperity.

Test → Assurance
→ Satisfaction
→ Universality

applies to all
Time ← Space → Individual

Keep asking again & again: what is
my natural acceptance?

Natural Acceptance

(Observation)

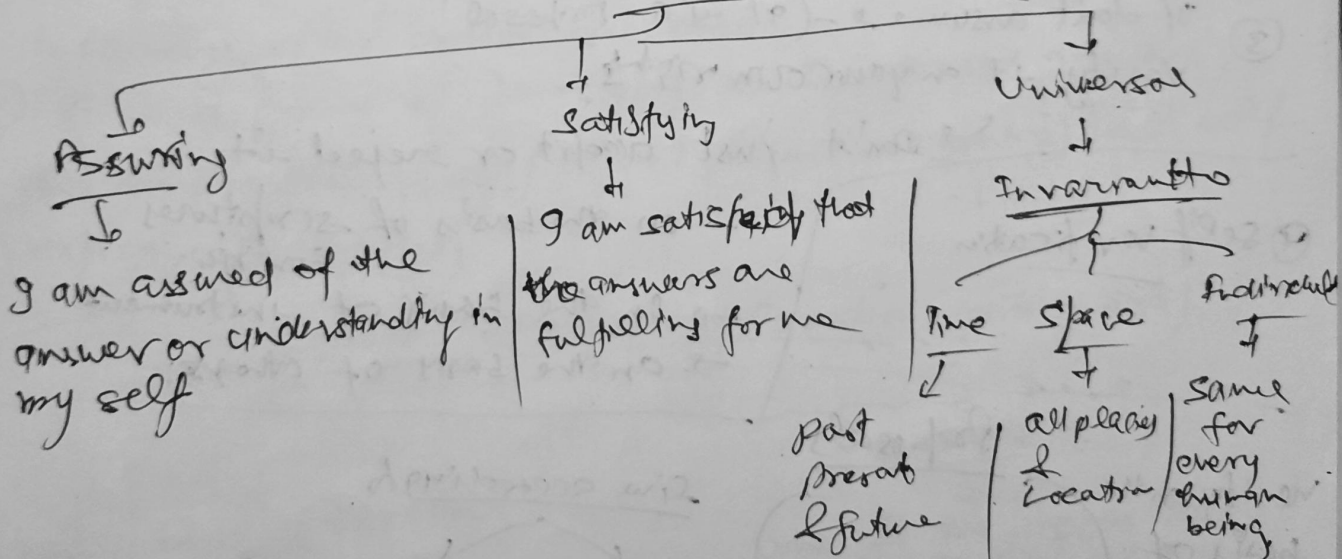
- (a) does not change with time
- (b) does not depend on the place
- (c) does not depend on our beliefs or past conditioning
- (d) is constantly there "something we can refer to."
(Voice of Inner Conscience)
- (e) is same for all of us: It is part and parcel of every humane being, it is a part of humanness.

Realization & Understanding

self exploration - two steps

- 1) verification of the proposal on the basis of our natural acceptance
- 2) experiential validation by living according to it.

Realization & Understanding



③ Continuous Happiness & Prosperity

— the basis human Aspirations.

Happiness

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

↳ To be ^{in a} state of liking is "happiness."

↳ to be in a state of harmony is happiness.

Unhappiness

The state/situation in which I live, if there is a conflict/contradiction in it, then I do not like to be in that state or situation.

↳ To be in a state of disliking is unhappiness.

To be in a state of disharmony or contradiction is unhappiness.

Prosperity is the feeling or making available more than required physical facilities.

To ascertain prosperity, two things are essential—

① Correct assessment of need for physical facilities (wealth)

② The competence of making available more than required physical facilities (through production)

In order to be prosperous, we need to—

① identify how much is required

② produce more than the requirement.

④ Basic requirements for fulfillment of aspirations of every human being

⊕ Right Understanding ⊕ Relationship ⊕ Physical Facilities

List of wants → Something physical → car, guitar, blouse
→ non physical → happiness, social services

Physical Facilities → big car, house, money, bike, mobile music system
happiness, good friends, be loved, satisfaction, knowledge
• Be healthy ~~but~~

two categories ← necessary for human beings.

necessary for human being & animals both

are complete & necessary for animals
→ necessary but not complete for humans

Relationship - Am I able to have such fulfilling relationship all the time today.

with physical facilities → humans
animals.

Q. Am I satisfied with my wealth today, or do I want more?
Do I feel prepared?

with human → we are unable to have fulfilling relationship all the time: in family, outside family, and in society.
or in the world.

→ we have problems at multiple levels ~~level~~ leading to unhappiness.

→ human wants prosperity & enrichment.

→ human have a feeling of deprivation, & are in the process of destroying nature.

0101
→ In relationship, we understand other's expectations for happiness & prosperity of human beings → those basic requirements

① Right Understanding

- ① Relationship
Relationship with other human / people leads to mutual fulfillment.
- ② Physical facilities.

relationship with rest of nature leads to mutual prosperity

(a) Decide requirements, ensure more than it - leads to prosperity in us.

(b) work in mutually fulfilling manner with nature - leads to prosperity / enriching of nature.

Right Understanding + Relationship = Mutual fulfillment

Right understanding + physical facilities = Mutual prosperity.

levels of our living

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

The right understanding means the understanding the harmony at all these four levels of our living.

② Understanding and living in harmony at various levels

Do we have conflict at 4 levels of living

Naturally accepting → Harmony should be at all four levels of our living

Each one of us, want to

→ understand & be in harmony within ourselves

- family
- society
- nature / existence

② Harmony in the Human Being

① Understanding Human Being as a co-existence of sentient 'I' & the material 'Body'

→ The human being can be seen as a co-existence of the self (jivans) and the body.

- The 'I' is conscious in nature while the body is material in nature.

- There is exchange of information between I & the body.

* The basic Need of 'I' is happiness (sukha) & the needs of body are physical facilities (swadha)

- Needs of 'I' such as happiness, trust, respect, etc. are: Qualitative (not quantitative) and continuous in time.

- Needs of the body like food, clothing, shelter - physical facilities are quantifiable and temporary in time.

- The need of the 'I' for happiness is fulfilled by right understanding and right feeling, while the need of the body is fulfilled by food, clothing, etc.

* The Activities in 'I' are desiring, thinking, imaging etc while activities in the body are digesting, breathing, heartbeats etc.

- All our activities can be seen as:

(a) Going on in 'I'

(b) those involving 'I' and Body, both &

(c) those going on in the Body

* Activities in 'I' can also be understood as knowing, assuming, recognizing and fulfilling.

- The recognition and fulfilment in 'I' depends on assuming.

- Assuming depends on knowing. Without knowing correctly, we only assume, or operate on the basis of belief.

- Activities in the Body are recognizing and fulfilling.

The body does not have the capacity to assume. Thus, the recognition and fulfilment in the Body is always definite.

* We can list ^{out} our needs and identify which needs are related to 'I' and which needs are related to the Body.

- We see that many of our needs are related to 'I', while some others are related to Body.

- We see that the need for physical facilities for the body is limited and quantitative. It is not endless.

- When we think in terms of physical facilities, the needs turn out to be finite. When we think in terms of money, need for money turns out to be undefined.

- The way to work out the need for money is to thus find identify the need for prosperity, and in order to feel prosperous, find out what the need for physical facilities is, and then to find out how much money is needed to acquire the required quantity of physical facilities.

So we can see that -

- I want to live and Body is used by me as a instrument
- Just living is not sufficient for me, I want to live ~~to~~ with continuous happiness. The body needs nourishment and protection, for which food, clothing etc. are required. Right utilization of the body needs instruments or equipments.

- My program is to understand and live in harmony at all four levels of living, production, protection and right utilization of physical facilities is only a part of my program.

- * Today we are largely unaware of ourself (I) and needs of 'I'. As a result, we are not paying attention to the needs and program of 'I' at all. Instead, all our attention today is an accumulation of physical facilities using which, we can at the most ensure the health of the body.

* There is hence a need for us to focus on needs and program of 'I'. else we will remain unfulfilled, to I am seer, doer & 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 Bhokta.

Basic wants → continuous happiness & prosperity.

fulfillment - by understanding of reality or harmony at every level of our existence.

→ four levels of our living

- study in myself
- family
- society
- natural existence

Human Being is more than just the Body -

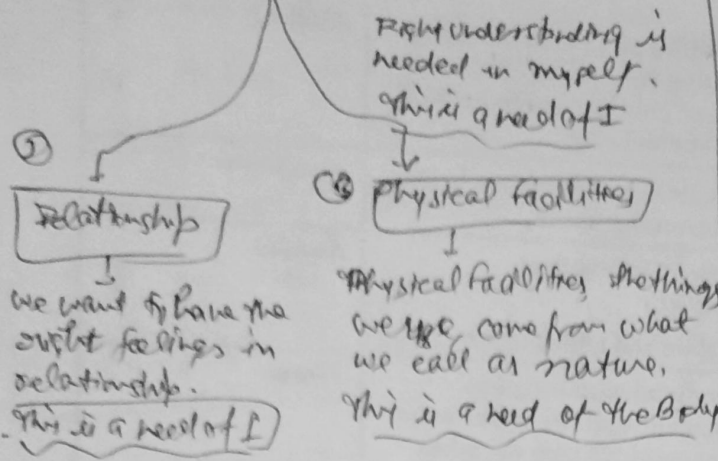
aliveness → seeing, talking, listening, walking, eating

→ called 'Jivana'

Human = I (self) $\xleftrightarrow[\text{Information}]{\text{in coexistence with}}$ Body

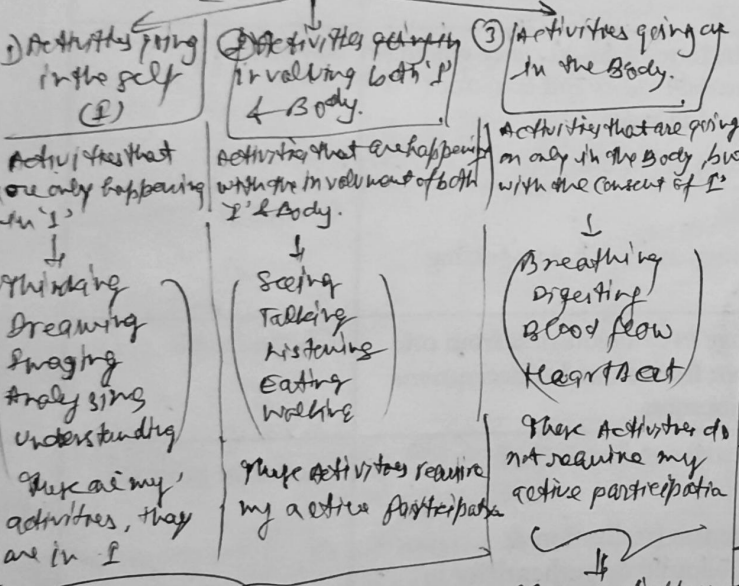
	I	Body
Needs	Needs are →	Trust, Respect
		Happiness (Sukh)
Quantity, needs are	in times, needs are	continuous
	in quantity, needs are	qualitative (no quantity)
Needs are fulfilled by	Right understanding & Right feeling	Food, clothing etc.
Activities	Activities are →	Learning, thinking etc
		Knowing, Acquaintance, Recognising, feeling
Types	It is of type →	physio-chemical (material)

Right Understanding



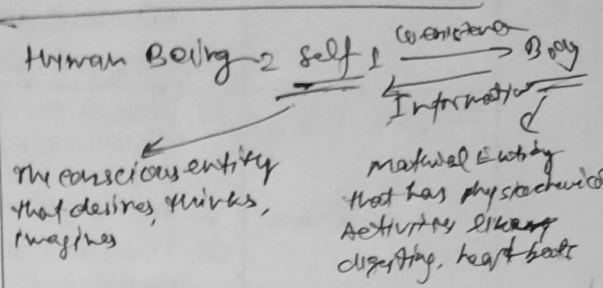
Body ≠ I
 clothes ≠ Respect
 Facilities ≠ Happiness

All our activities

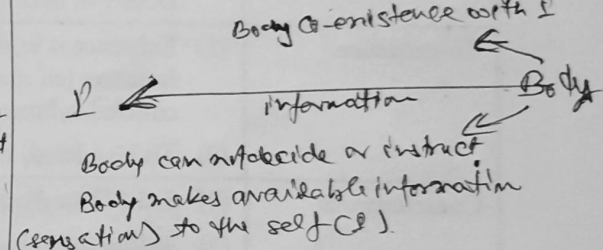


These activities do not happen by themselves! The entity that is responsible for all these activities is the self or 'I'. These activities are happening by themselves, but with my consent with the consent of I. I do not need to pay particular attention to these activities for them to take place.

Assuming (manana) leads to Recognizing (Bodhi) or Fulfilling (privaha-karma)



I has acceptance of co-existence with body. I directs to make available physical chemical conditions for the body. self (I) -> Information -> Body (physicochemical Entity). Conscious Entity / It takes decisions & instructs the body.

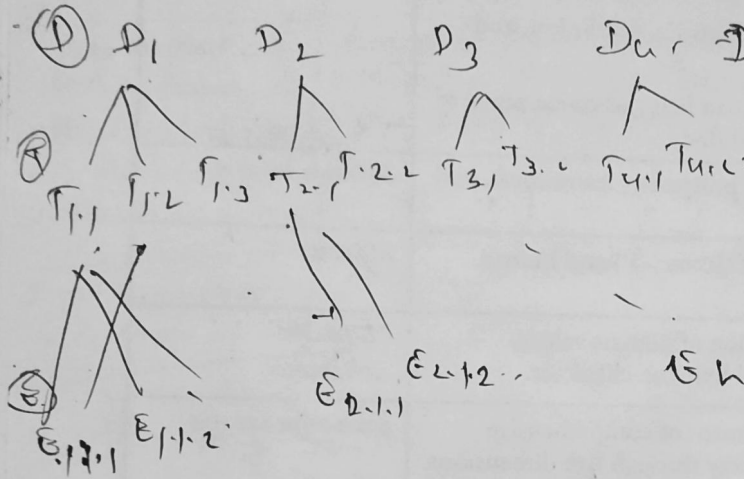


Separation of needs for self & I.

Activities	(in I)	(I & Body) both	Goes on in Body with consent of I
Eating			✓
walking			✓
Thinking	✓		
Dreaming	✓		
Breathing			✓
Heartbeat			✓
Excretory			✓
digesting			✓
Scratching			✓
Bathing excretory			✓
breathing oxygen	✓		
scratching			✓

- ⇒ Desires set on the basis of pre-conditioning
- ⇒ Expectations set on the basis of sensation.

Desire, thought & Expectation



- ⇒ Desires are in conflict with each other
- ⇒ Each desire gives rise to thoughts which are in conflict with each other as well as with the thought from another desire

⇒ Similarly thoughts give rise to expectations which are in conflict - for each thought and between expectations from other thoughts. This leads to tension, confusion and unhappiness.

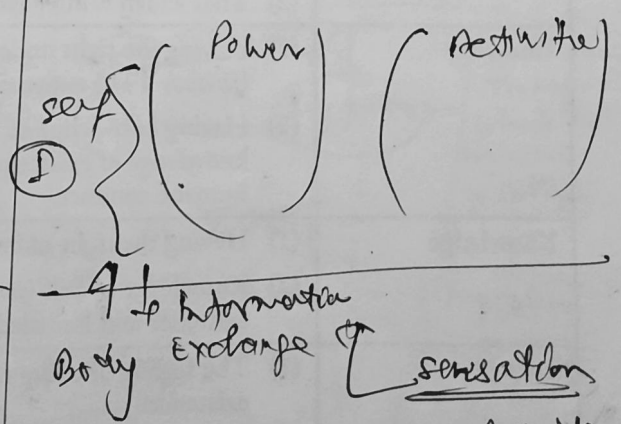
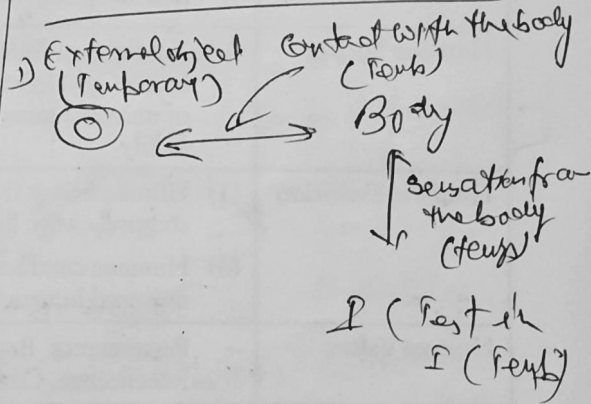
The desires are set. This means we are enslaved by the thought & sensation.

Imagination = D + T + E

Problems due to pre-conditioning desires, thought & sensation

- 1) Wavering aspirations
- 2) Lack of confidence
- 3) Unhappiness / conflict
- 4) Lack of qualitative improvement in us
- 5) State of resignation

Short lined nature of pleasure from sensations



we flow today is from outside to inside. base of our sensation thoughts are set & based on these thoughts, for those sensation

Power

- 1. self organized
- 2. self observed

Natural Acceptance

Activity

- 1. Realization
- 2. Understanding

self
preconditioning

Paratantra or Enslaved

Swatantra self organized

(Mangata)

- 3) desire (Ichha)
- 4) thought (Vichara)
- 5) Expectation (Asa)

- 3) Imagery (chitra)
- 4) Analyzing (Vishlesana)
- 5) Selection / fixing (chayan) (Asvadana)

Body

Information
Exchange

Sensation

(Paratantra or Enslaved)

We normally act on the basis of sensations. We are enslaved or paratantra.

Pre conditioning (Mangata) → We are normally acting on the basis of pre-conditioning; we are enslaved or paratantra

Natural Acceptance - we have to start operating from the level of our natural acceptance; then we are self organized and self observed.

⇒ We operate on the basis of our Realization & Understanding

we are self organized & ⇒ When we operate only on the basis of our pre-conditioned imagination or our pre conditioned desires, thought & expectation we are not self organized.

Realization - means to be able to see the reality as it is.

Understanding - Means to be able to understand the self organization in all entities of nature / existence & their interconnected organization as it is. We are able to see harmonious interconnectedness at all levels of our lifetips.

Harmony in the self ('I') - understanding my self

⇒ The basic human aspiration is to have continuous happiness and prosperity. Happiness is a state/situation in which there is synergy there is harmony. We are unhappy when there is a state of conflict in us.

⇒ We see that this conflict is primarily inside us. To understand why these conflicts arise and how we can rid of them, we need to understand ourselves, the activities in ourself ('I').

⇒ Activities of imaging (desire), analysing (thought) and selecting/testing (expectation) are constantly taking place in 'I'.

⇒ These activities are related, they are together called imagination. We are largely unaware of their activity in 'I' today. (This is because we are not paying attention to 'I' at all, leave alone the activities in 'I', since we are ~~not~~ operating on the assumption that 'I' = Body).

⇒ Today our desires, thoughts, and expectations are being set either on the basis of some pre-conditioning or on the basis of sensation - i.e. from the outside - they are not self-vented by us on the basis

of our natural acceptance.

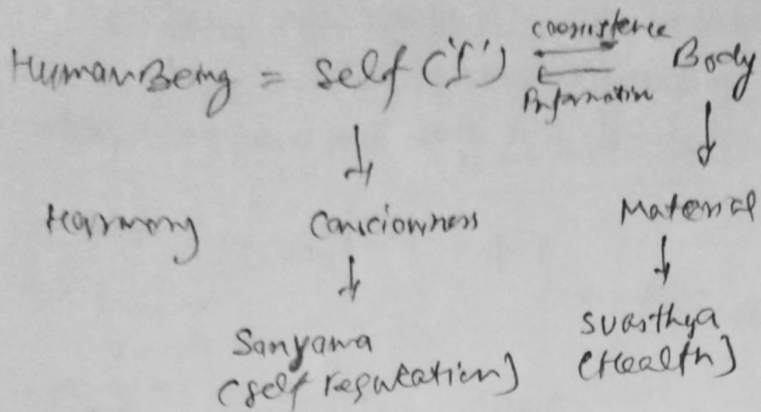
⇒ As long as our desires are being set by the outside (from a sensation or a pre-conditioning). There is a chance that we may be in conflict. If our desires are being set either by a pre-conditioning (imagination) or by some sensation from the body, we are enslaved (partantia).

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

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

→ By realization and understanding we are able to see reality and harmony at all levels of our living.

Harmony with Body - Understanding Sanyama & Svasthya



⇒ Disharmony in I produces psychosomatic diseases (Asthma, allergies, migraine, diabetes & Hypertension) → severe pain

⇒ If there is a Sanyama, health can be ensured, if sanyama is not there, a good health can also be lost.

Sanyama - (self regulation) - the feeling of responsibility in the self ('I') for nurturing protection & right utilization of the body.

→ Realize body as an instrument.

Svasthya - (Health)

- 1) The body acts according to the needs of 'I'.
- 2) There is harmony among the parts of the body.

Svasthya is the condition of the body where every part of the body is performing its expected function. There is a harmony within the body & it is fit for use by the self.

→ There is a strong coupling between 'I' & body! If I am in disharmony, say in anger, or stress, it immediately starts affecting the body adversely.

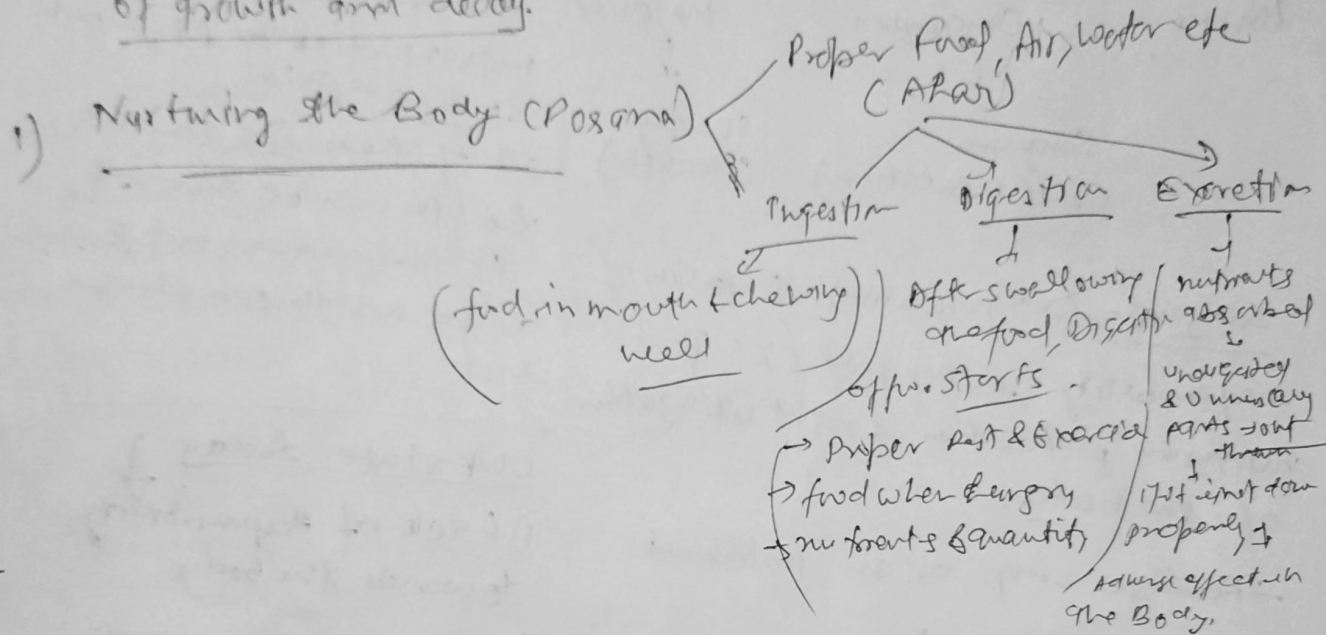
Our state today ↓

- 1) Lack of Responsibility towards the body.
 - 2) Tendency for medication to suppress the ^{21st} Athment
 - 3) Polluted air, water & food. ↓ ways
- 1) To understand and live with sanyama.
 - 2) To understand the self organization of the body and ensure health of the body. ↓

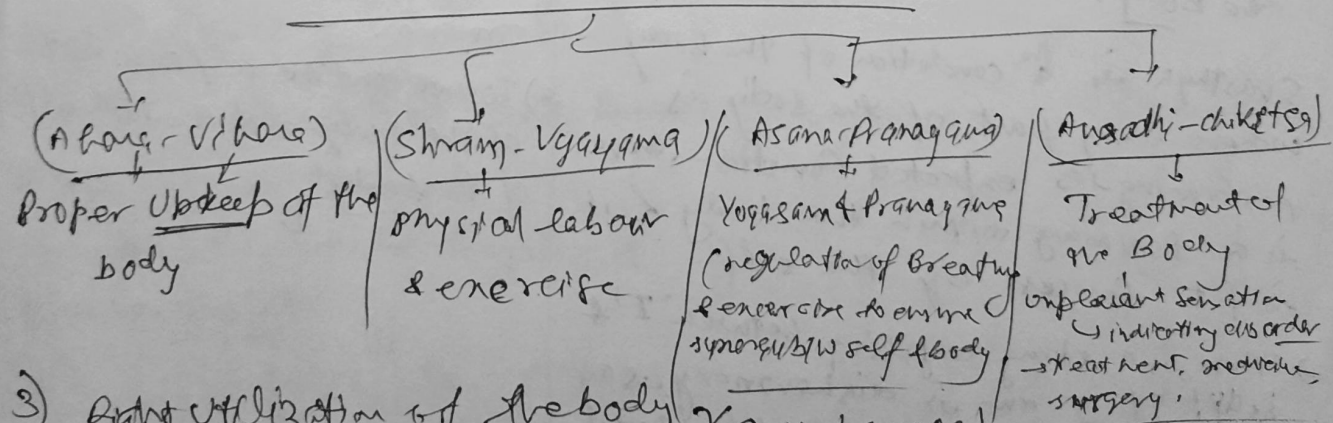
Principles / Understanding and living with Sanyama

Sanyama implies that self takes responsibility for proper nurturing, protection and right utilization of the body.

⊕ But the ~~life~~ Body has limited life span and undergoes a pattern of growth and decay.



2) Protection of the body → clothes & shelter
 (Samrakshana)
 → Proper interaction of body with the environment
 → right amount of exposure of the body to air, water & sun
 to ensure health of body
 → we need to care of the following

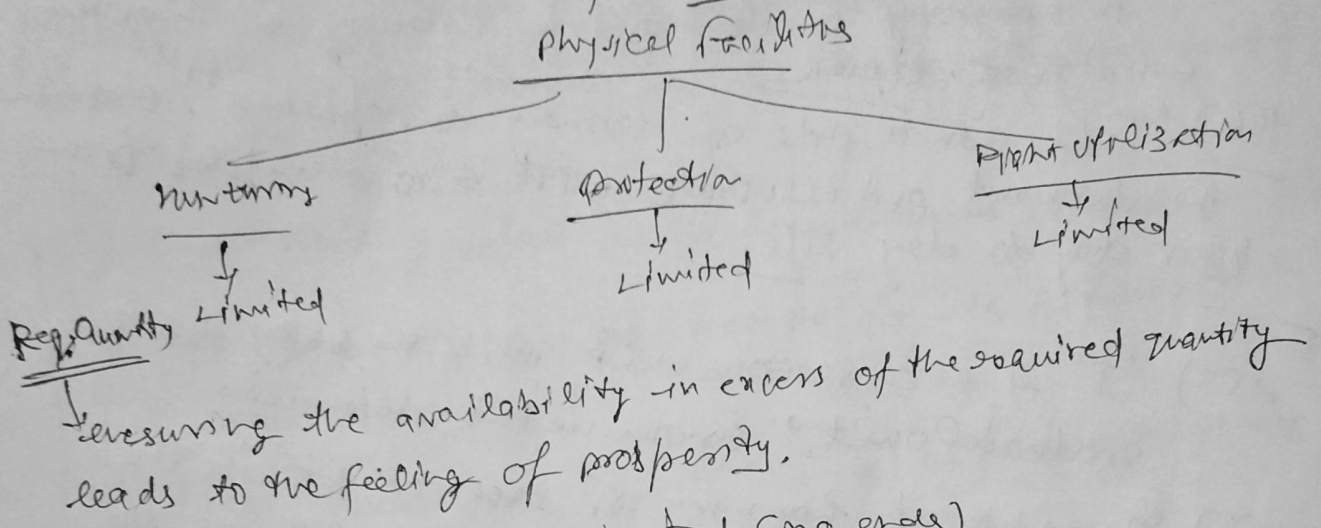


3) Right Utilization of the body (Sampayoga)

- Sensory enjoyment: X
- exploiting the other & nature: X
- quarrelling, fighting, stealing: X (disharmony in self)
- right utilization → to increase the efficiency & capacity of the body.
- issue → body should be used for right behaviour & work

Correct Appraisal of our Physical needs.

Physical facilities is required for nurturing, protection & right utilization of the body.



Misconception → needs are unlimited (no ends)
⇒ this thinking speaks the human nature of anyone.

⇒ Sanyama is the feeling of responsibility in the self to ensure the nurturing, protection and right utilization of the body.

⇒ Swasthya has two elements

- ① Body acts according to the self.
- ② There is harmony b/w the parts of the body.

1) Human value of Natural acceptance (2) Level of harmony)

Assignment → 1(a) Self exploration is a process of being in harmony in oneself and in harmony with the existence. explain

1(b) "To be in a state of harmony is happiness". Examine the statement and illustrate with two examples from your day to day life.

2(a) 'I' is a conscious unit while the body is a material unit. Examine this statement

2(b) "The state of harmony or lack of it in the ~~Self~~ self has a strong influence on the health of the Body." Comment on this statement and illustrate with an example.

Understanding Harmony in the Family and Society

- 1) Harmony in Human-Human Relationship.
- 2) Understanding Harmony in the family - The basic unit of human interaction
- 3) Understanding values in the human-human relationship.
- 4) Meaning of Nyaya and program for its fulfillment to ensure Abhay - tripti
- 5) Trust (Vishwas) and Respect (Samman) as fundamental values of relationship
- 6) Understanding the meaning of Vishwas.
- 7) Difference between intention and competence
- 8) Understanding the meaning of samman.
- 9) Difference b/w respect & differentiation
- 10) The other silent values in relationship
- 11) Understanding the harmony in the society (Society being an extension of the family).
- 12) Samadhan, Samadhi, Abhay, Sahastitva as comprehensive human goals
- 13) Visualizing a universal harmonious order in society - Undivided Society (Akhand Samaj)
- 14) Universal Order (Sarvabhaum Vigraha) - from family to world family.

Harmony in the family.

set of proposals to verify -

- 1) Relationship exists b/w the self (I) and other self (I)
- 2) the self 'I' has a feeling in relationship. These feelings are between I & I.
- 3) these feeling in the self 'I' are definite, i.e. they can be identified with definiteness.
- 4) Recognizing and fulfilling these feelings leads to mutual happiness in relationship.

Key points ?

- ① Family is the basic unit of human Interaction
- ② Human being lives in relationship. We are related to other human being
- ③ It is essential to understand these human relationship we have, starting from the people we live with in our family, to our friends and the people in the society.
- 4) the relationship exists between one self (I) and other self (I).
- 5) We have feelings for other human beings (for other I's)
- 6) this relationship is already in family. It does not have to be created. It only needs to be understood and fulfilled accordingly.
- 7) these feelings can be recognized. Their recognition, fulfillment and evaluation leads to mutual happiness.

8) There are nine feelings (values) in human relationship
There are trust, respect, Affection, Care, Guidance,
Reverence, Glory, Gratitude, & Love.

9) Living with these feelings (values) is our ^{inherent} innate
need. Problems arise in relationships as we are unable
to ensure the continuity of these feelings.

10) Trust (visvasa) is called the basic or foundation value.
Trust means the assurance that at the level of intention,
the other means well for you at all times, that the
other wants my happiness.

11) There is a difference b/w. person's intention and their
competence to fulfill that intention.

12) We ~~are~~ are all similar at the level of our
intention, but differ in our competence to fulfill
that intention.

13) Respect (Sammana) means right evaluation, that we
correctly evaluate the other person ~~with~~ without over-
evaluating, underevaluating or evaluating the person
otherwise.

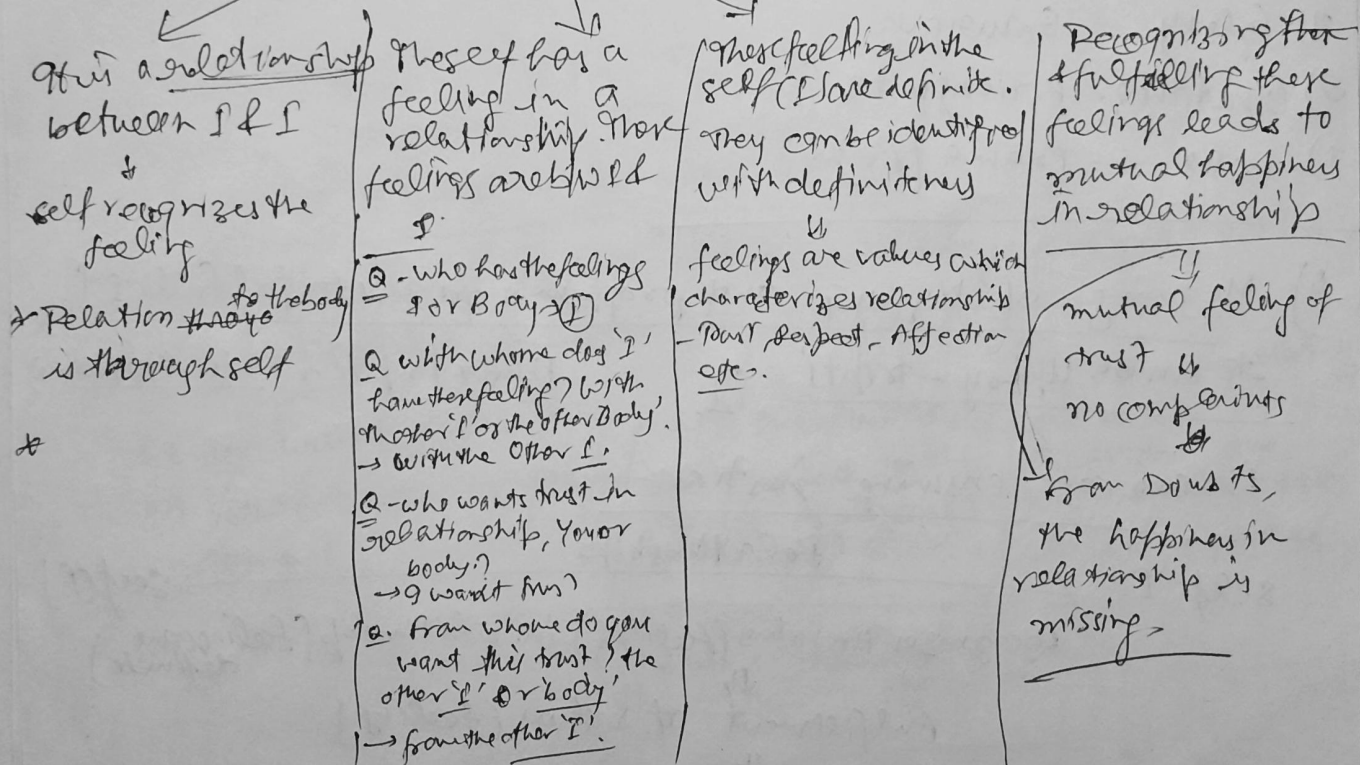
14) Respect for human being is based on the evaluation on the
basis of 'I' and it includes acceptance of the other as
being similar to me.

15) When we don't understand respect, we tend to
differentiate on the basis of body, physical features
or beliefs.

- 16) The feelings of care (mamata) is the feeling of wanting to nurture and protect the body of our relative.
- 17) The feeling of ensuring right understanding & feeling in the other is called Guidance (vatsalya)
- 18) The feeling of acceptance of excellence in the other is called reverence (shraddha)
- 19) Glory is the feeling for someone that has made efforts for excellence, to have the right understanding & feelings.
- 20) The feeling of acceptance for those who have made effort for any excellence is the feeling of gratitude (Kartavyata)
- 21) The feeling of being related to all, to every unit in existence, the entire existence is the feeling of love, (prema). This feeling or value is also called the Purva Mulya or complete value/feeling. Since this is the feeling of relatedness to all humans.
- 22) The basic values or expectations to be understood in relationship are trust & respect. If we have these, then the remaining of the values flow quite naturally.
- 23) Only Care (mamata) requires physical facilities. For other feelings, what we need essentially is their proper understanding.
- 24) When we understand relationship, we respond otherwise we react.

By living in relationship at all times in the family, we get the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we live our understanding. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being, thus laying the foundation for an undivided human race, from family order to world family order.

Harmony in the Family.



3) Understanding Values in Human-Human relationship -

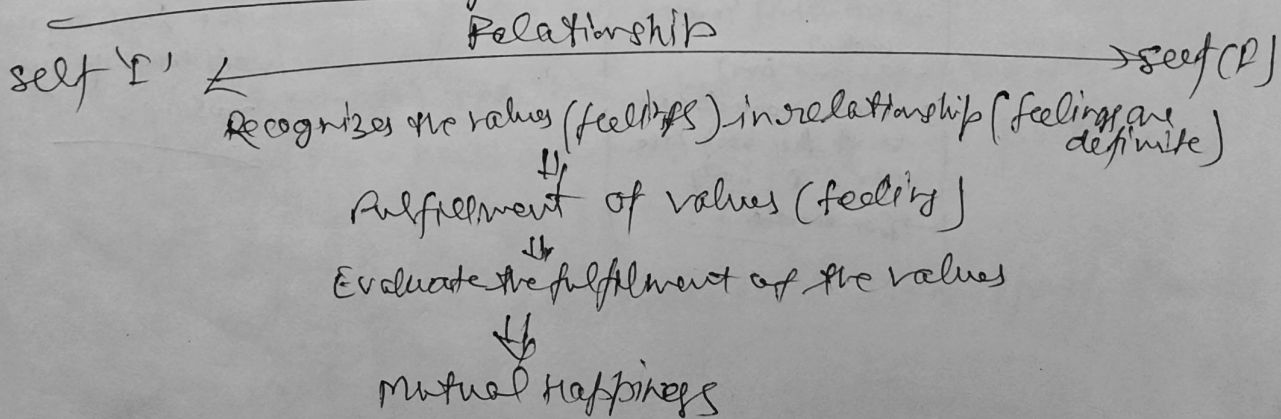
Feelings of one self (I) with other (J) are definite, can be identified, understood & fulfilled. If we do not understand them, we are never able to satisfy others.

Feeling (Values) in Relationship

- 1) Trust - Visvasa / Visvas
- 2) Respect - Sammaha / Samman
- 3) Affection - Sneha
- 4) Care - Mamata
- 5) Gratitude - Vatsalya
- 6) Reverence - Shradhalta
- 7) Glory - Gaurava
- 8) Gratitude - Kritagata
- 9) Love - Prema (Prem)

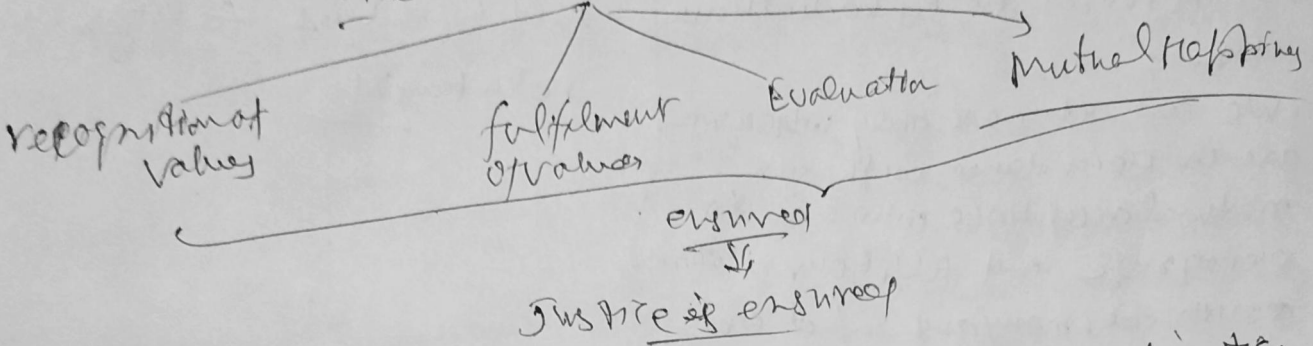
4) Meaning of Nyaya and programs for its fulfillment
to ensure Uphay - tripti (Uphay Tripti = Mutual Happiness)

Process of ensuring justice -



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

Elements of Justice



Mutual fulfilment is the hallmark of justice and justice is essential in all relationship. Relationship ~~with~~ ~~to~~ may be with family member or ~~outside~~ ~~in~~ ~~and~~ ~~target~~ relation.

For Justice

↓
What is the state today?

with the answer of few ^{the} questions, we may ensure justice in relationship

Do we want justice only on few occasions or every moment?

Will the justice get ensured in the family or in courts of law?

In how many relations and on how many occasions are we presently able to ensure justice

Most of ^{the} answers tend to injustice
 Reason

1) Recognizing Relationship with other based only on the body
 ↓

2) Relationship largely based on the exchange of physical goods
 ↓

* We have reaction and feeling
on the level of our body

* Struggling against relationship
only increasing the problem of us.
• It increases the contradiction in
us.

• We are at ease only when we
are in accordance with our
natural acceptance which is to
recognize and fulfil our relationship
with one, many and in fact every
human being.

↑
physical Facilities

↑
Having money does not ensure
right understanding &
fulfilment of feelings in
relationship.

⑤ Trust & Respect as a fundamental values
of relationship

Understanding
Meaning of Trust
↓

The feeling of Trust (visvas)
in relationship is defined as
↳ To be assured that each human
being inherently wants oneself
and the other to be happy &
prosperous.

↓
Proposals

- 1) I want to make myself happy
- 2) I want to make the other happy
- 3) the other wants to be happy
- 4) the other wants to make me happy
Is this true for you?

Understanding Meaning
of Respect
↓
Mean - Trust Evaluation

Trust

exam

- ① Do I want to make myself happy?
 - ② Do I want to make the other happy?
 - ③ Does the other want to make ^{himself} myself happy?
 - ④ Does the other want to make me happy?
- } ⇒ by exploring the Answers of the Questions
↓
There are two parts in exploration

- 1) Intention (wanting to our natural acceptance)
- 2) Competence (being able to do).
↳ (Ability to fulfill)

Intention (natural acceptance)

- 1) I want to be happy
- 2) I want to make the other happy
- 3) The other wants to be happy
- 4) The other wants to make me happy

It shows

(what we really want to

be

Do we have trust today?

This is the most serious matter in all our interpersonal relationships. b/w husband & wife, father & son, between friends - this basic lack of trust, at the level of intention, is the basic issue. and we seem to

Competence (ability to fulfill)

- 1) I am always happy
- 2) I always make the other happy.
- 3) The other is always happy
- 4) The other always makes me happy

It shows

(what we are

be doing nothing to address this issue, to resolve
this issue

What we mean by trust today? How do we use
this term trust today? // Ans

- 1) How can I trust a stranger?
- 2) How can I trust someone who has bad intentions?
- 3) I know someone's character is not good. How can I trust someone like that?
- 4) If I trust anyone, wouldn't people take undue advantage of me?
- 5) This person can never be trusted. Be careful of that person.
- 6) Never trust anyone blindly.

Understanding the meaning of Samman.

⇓
Verification on the basis of natural acceptance

what is naturally acceptable to us?

feeling of respect?
 • for oneself

or disrespect of oneself?

what is naturally acceptable to us

feeling of respect for others?

or feeling of disrespect for others!

⇓
Everyone wants respect & every human being wants to be respected?

Meaning of Respect ⇒ Right Evaluation

but there are 3 ways of our mistakes in our evaluation (wrongly evaluation)

over-evaluation
⇓ (Aadhi, miyare)

to evaluate more than what it is?

⇓

You are wrongly flattered!
- feel uncomfortable

⇓

ex Father's → son
My son is greatest scholar in India

Under-Evaluation
⇓ (ava-miyare)

to evaluate less than what it is

⇓

You are condemned
- feel uncomfortable

⇓

My son is good for nothing
least person on all over India

otherwise Evaluation
⇓ (a-miyare)

to evaluate otherwise than what it is.

⇓

evaluated as something else
- uncomfortable

⇓

You donkey!
You can't understand!

⇒ disrespect ⇒ uncomfortable ⇒ unacceptable

Basis of Respect

Right evaluation for coexistence of It Body
& (It & other) : Respect

if 'It & other' both
wants to have
continuous happiness
& prosperity
↓
our basic aptattha
is same

We both need to have the
right understanding
& harmony at all
four levels of our
living
↓
our program of action
is same

The activities & powers
of these are
continuous & same
in both of us at the
level of It
↓
our potential is same

the other is similar to me

- self employ your self. (do not accept as it is)
- realities, we can see, understand, verify in our own
sight

Trust & respect as the foundation order of relationships

Difference b/w Respect & Differentiation

(feeling ^{to be} of aspecial)

Differentiate on the basis of

Body

- 1) Sex $\left\{ \begin{array}{l} M \\ f \end{array} \right\}$ Preference
- 2) Race - skin colour
- 3) Age
- 4) Physical Strength

Physical facilities

wealth Post
↓
rich,
our ambitions

Beliefs

isms sects

Race - skin colour \rightarrow brown, black, white
mongolian, Aryan, Dravidian \rightarrow caste basis
Body's nose \rightarrow short, long, high.

Age - elders respect more than youngsters?

physical strength stronger \rightarrow fear

Ism \rightarrow Capitalism, Socialism, Communism, feminism, Castism
(dis) \rightarrow (thought system)

sects \rightarrow a set of beliefs in certain traditions & practices.
 \rightarrow religion

Problem due to Differentiation
Differentiation based on

sex/gender | Power | Age | wealth | Post | Ism | sects
 \Rightarrow Discrimination is not acceptable \Rightarrow movement is going on

The other salient values in relationships \rightarrow

- 1) affection (2) competition (3) Love (Manas)
- 4) Guidance (Vatsalya)
- 5) Reverence (Shradhah) 6) Glorious (Gaurava) 7) Gratitude (Kartavyata)
- 8) Love (prema)

1) Do you want to be related to the other or be against the other? what is your natural acceptance?

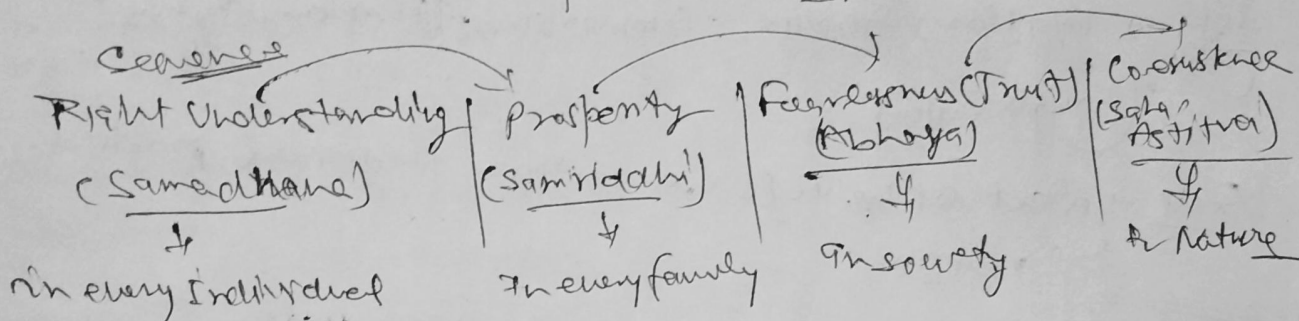
2) Do you have the continuity of the feelings of being related to the other? with how many do you feel continuously related to?

→ Understanding the Harmony in the Society
 (Society being the extension of the family)

⇒ Ask yourself :

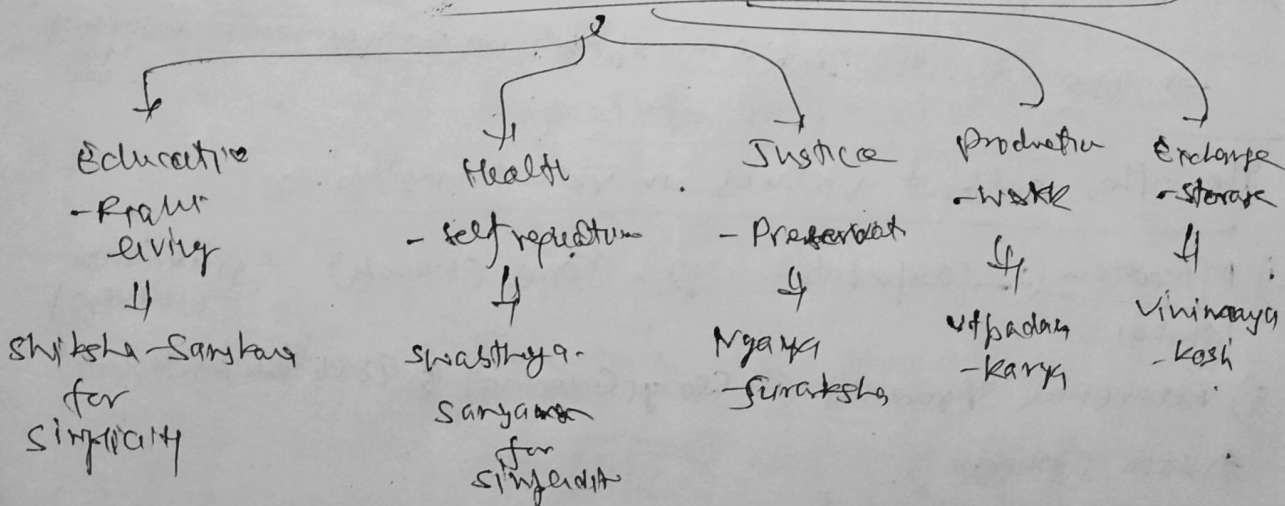
Do I want to live in harmony only within a limited set of people or with everyone?

⇒ Identification of Comprehensive Goal



Programs needed to achieve comprehensive goals

Five Dimensions of Human Endeavour



- Visualizing a universal harmonious order in society - (Undivided Society (Akhand Samaj))

- Universal order (Sarvbrahm vyavastha) - from family to world family

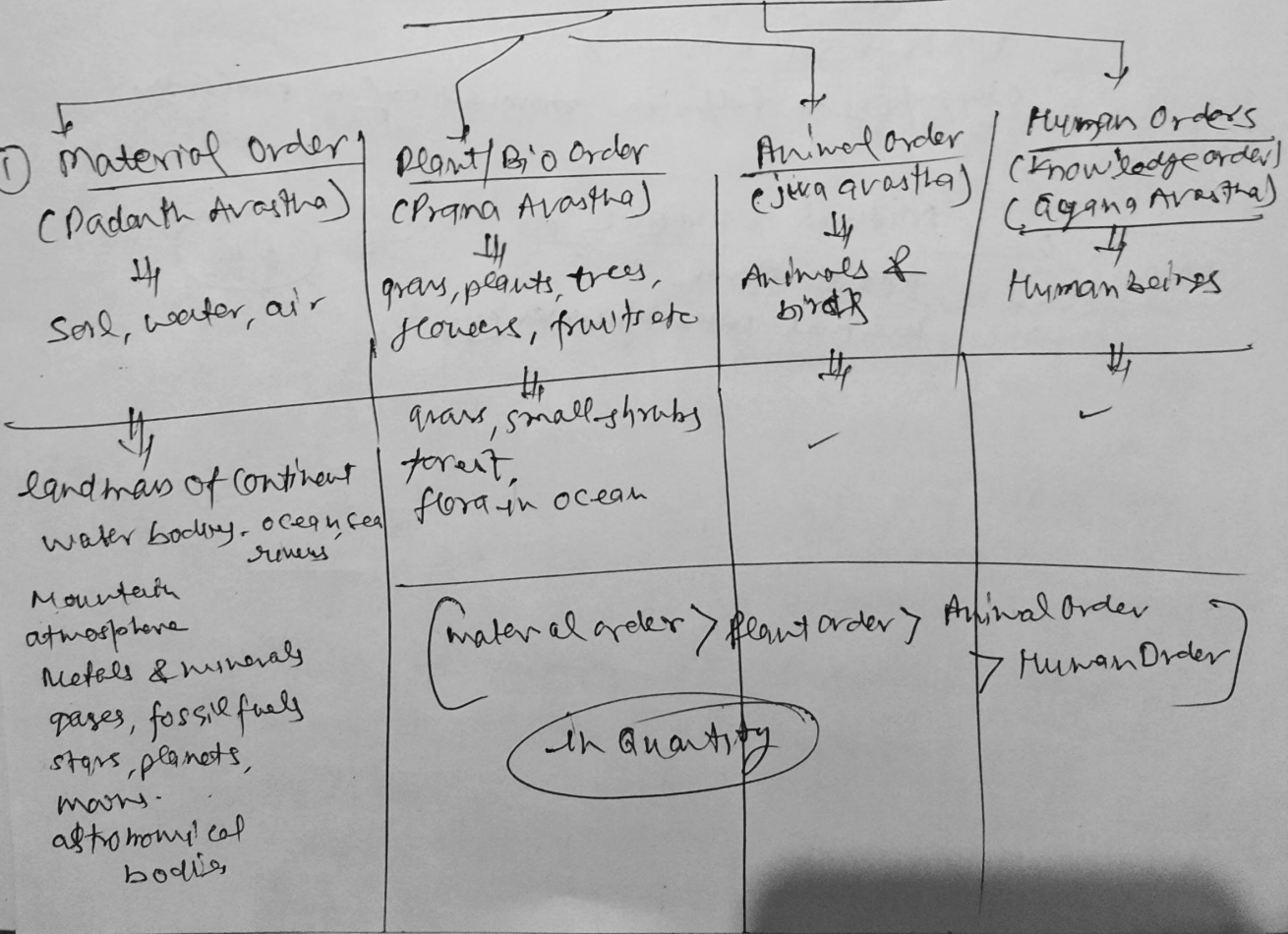
Unit

Understanding Harmony in Nature & Existence

Whole existence as Co-existence, Understanding the harmony in Nature

Harmony in nature can be established on 4-orders of in nature

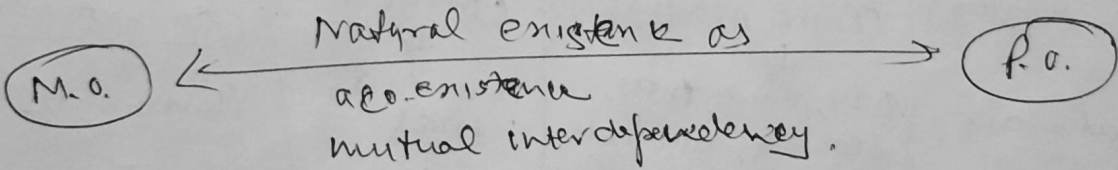
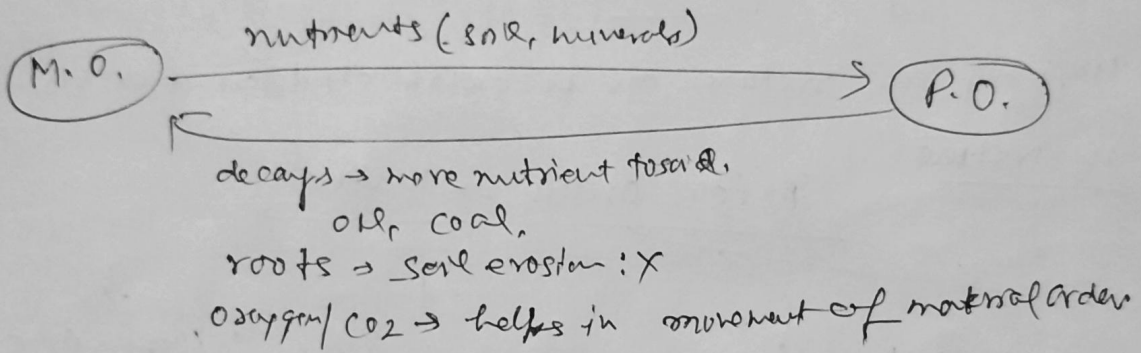
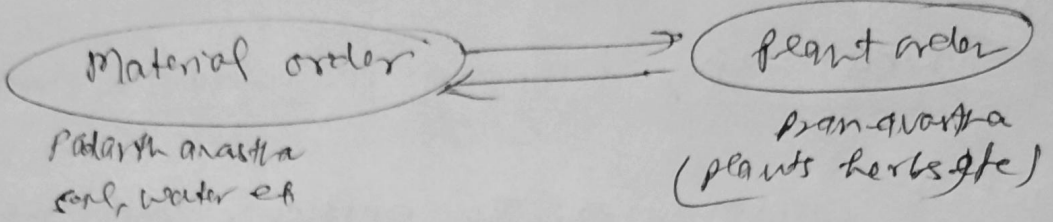
The four Orders in Nature



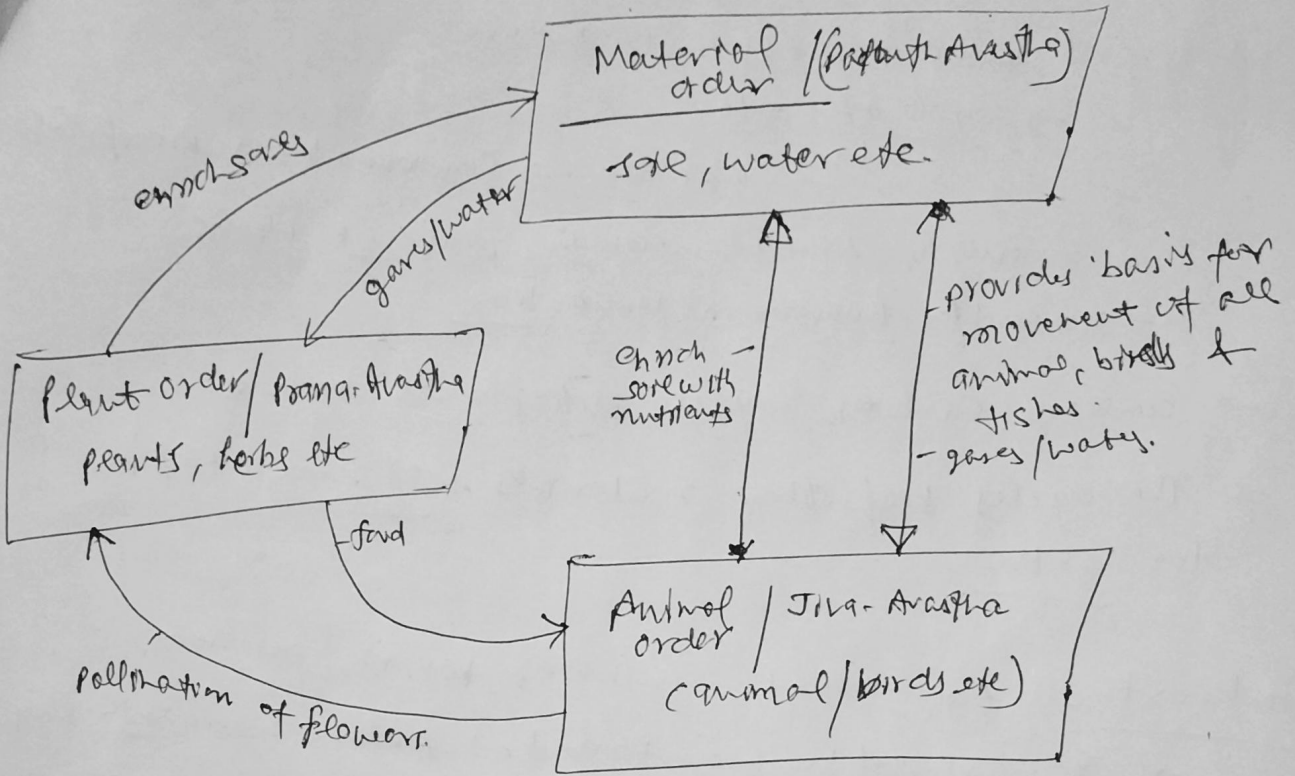
Interconnectedness & mutual fulfillment among 4 orders of Nature.

(Parsparati aur parsapara purakata).

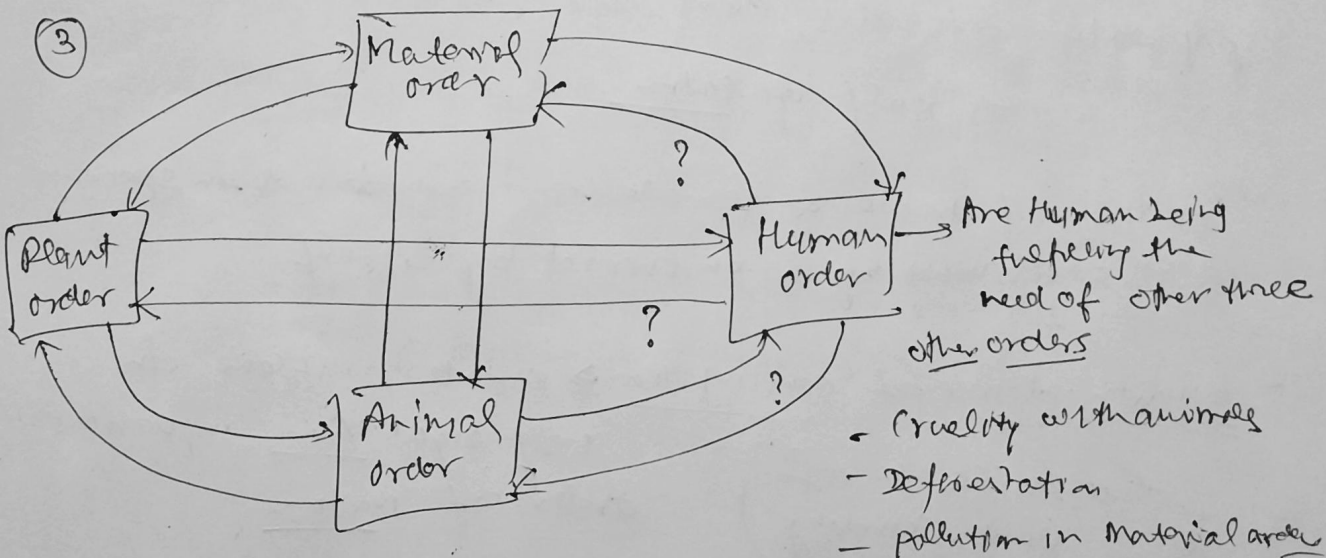
① Mineral order & plant order



2) Material Order, Plant Order & Animal Order



(3)



- Cruelty with animals
- Deforestation
- pollution in material order

↓
Disturbances in our planet

- ↓
- Global warming
- Diseases
- Natural Disaster created by human.

As human being, our responsibility is to provide happiness to other also.

↓

More sustainable work is required