

Guidelines for Value Education

- 1. Universal** Valid for all time, all place, all individuals
Not sectarian
- 2. Rational** Logical, appealing to human reasoning, possible to discuss & ask questions
Not do's & don'ts
- 3. Natural** Naturally Acceptable to human being & Natural (there is provision in Nature for its fulfilment)
- 4. Verifiable** Through one's own Natural Acceptance as well as in one's experience
Not mystical
- 5. All Encompassing** Covering all aspects of life; of human existence
- 6. Leading to Harmony** Amongst human beings and with nature. Humanistic

Content of Value Education

All Encompassing

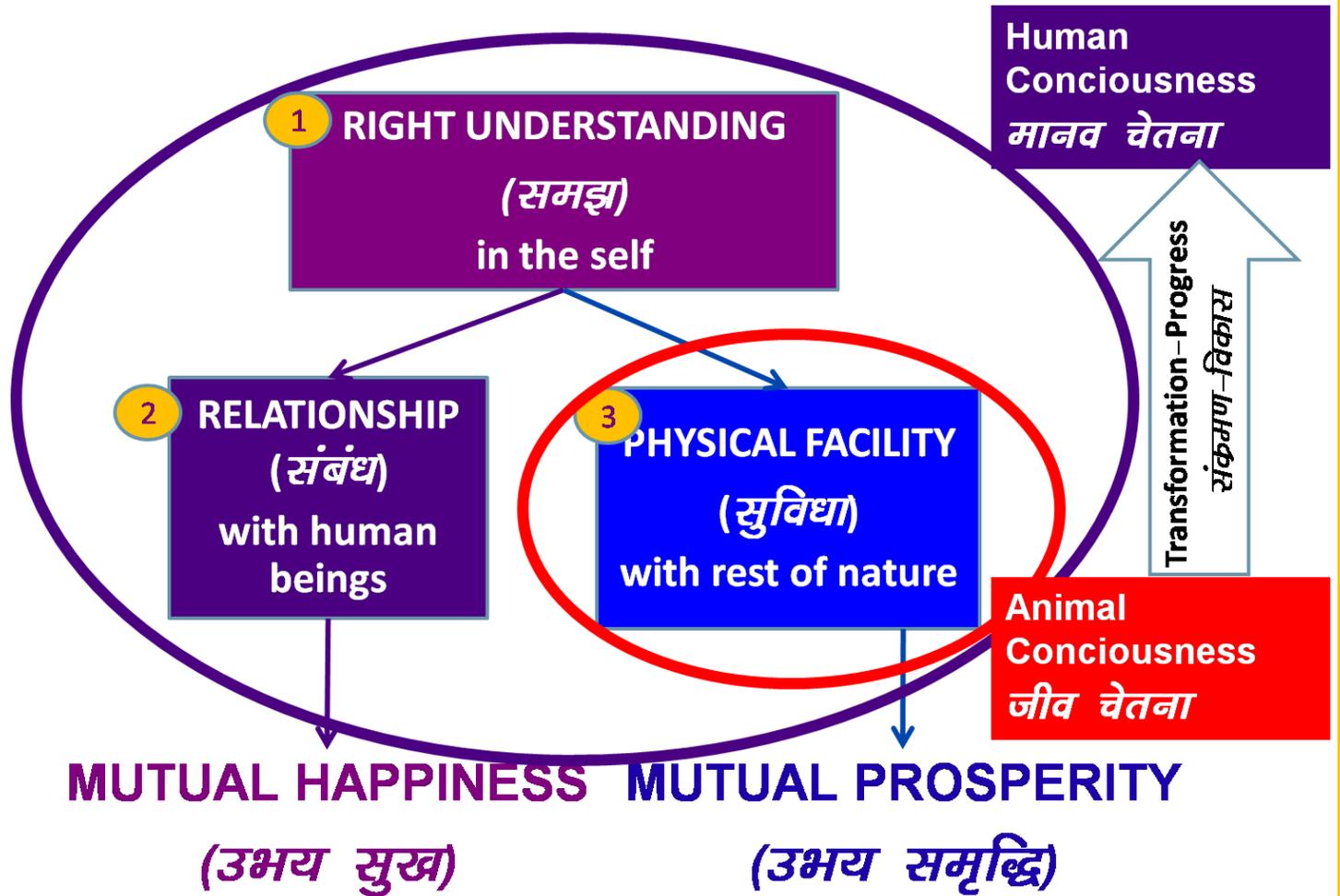
Covering all four dimensions as an individual:

1. Thought विचार
2. Behaviour व्यवहार
3. Work कार्य
4. Understanding/Realization बोध/अनुभव

Covering all four levels as a society:

1. Individual व्यक्ति
2. Family परिवार
3. Society समाज
4. Nature/Existence प्रकृति/अस्तित्व

Role of Value Education: Transformation



Holistic Development of human being is transformation to Human Consciousness leading to fulfillment of Basic Human Aspiration.

This involves all the three and in the priority order

1. Right Understanding
2. Relationship
3. Physical Facility

The role of Education-sanskar is to facilitate the development of the competence to live with definite Human Conduct by enabling this Transformation – in every Human Being.

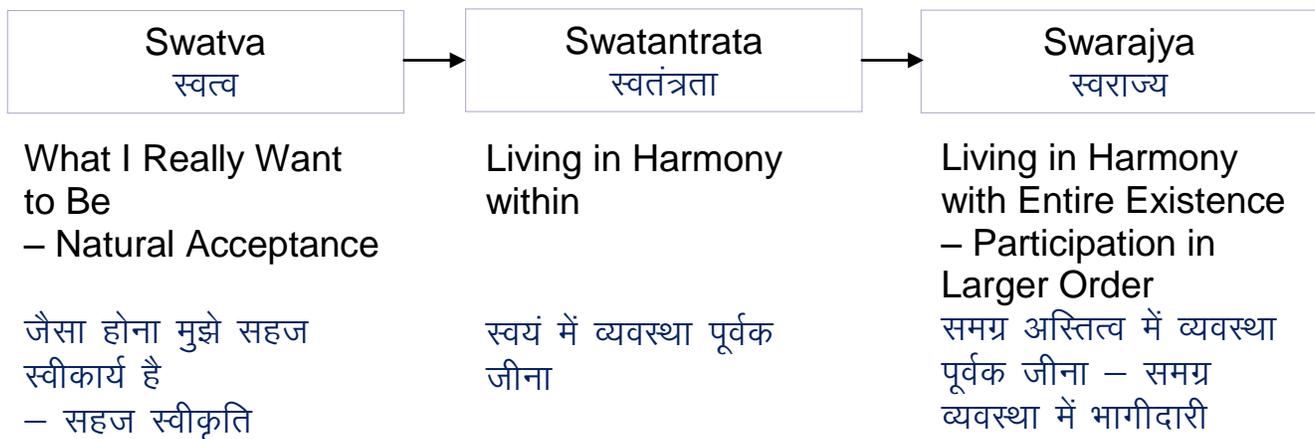
हर मानव में निश्चित मानवीय आचरण से जीने की योग्यता विकसित करना, यह शिक्षा-संस्कार की जिम्मेदारी है।

Process of Value Education: Self-exploration

1. It is a process of dialog (संवाद) between me and you (to begin with)
2. It is a process of dialog between 'what I am' and 'what I really want to be'



3. It is a process of self-study, self-investigation through self-verification.
4. It is a process of knowing oneself and through that, knowing the entire existence.
5. It is a process of recognizing and fulfilling one's relationship with every unit in nature/existence.
6. It is a process of knowing Human Conduct (मानवीय आचरण) and living accordingly.
7. It is a process of
 - Self-organization (स्वतंत्रता) - living in harmony in oneself
 - Self-expression, extension (स्वराज्य) – living in harmony with entire existence



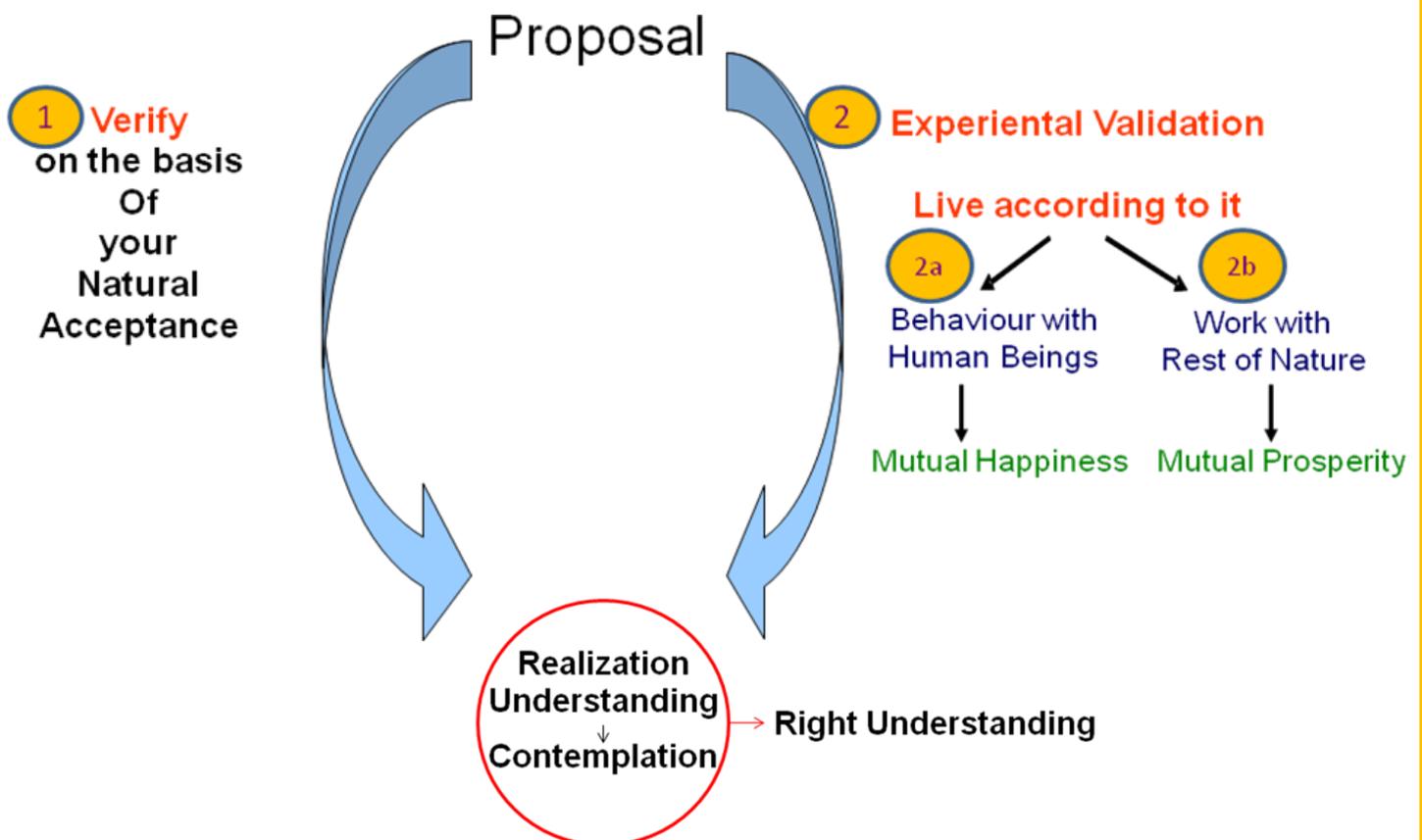
Content of Self-exploration

1. Desire (चाहना) – Aim, Objective, Purpose – **Happiness, Prosperity → Continuous**
What to do, what to achieve?
2. Program (करना) – Process of achieving the desire
How to do, how to achieve it?

To Understand &
To Live in Harmony } At all 4 Levels:
1. As an Individual
2. In Family
3. In Society
4. In Nature/Existence

Process of Self-exploration

1. Whatever is said is a proposal – **Don't assume it to be true**
Verify it on your own right
2. Process of Self-verification



Desire (चाहना)

Happiness, Prosperity —→ Continuous
सुख समृद्धि निरंतर

Happiness

The state or situation (स्थिति-परिस्थिति) in which I live, if there is harmony / synergy (व्यवस्था/ तारतम्यता) in it, then it is Naturally Acceptable to me to be in that state / situation.

To be in a state / situation which is Naturally Acceptable to me is Happiness

To be in a state of Harmony is Happiness

व्यवस्था में जीना सुख है

Happiness = Harmony

सुख = व्यवस्था

Unhappiness

The state or situation in which I live, if there is disharmony / contradiction (अव्यवस्था/ अंतर्विरोध) in it, then it is **not Naturally Acceptable** to me to be in that state / situation.

To be **forced** to be in a state / situation which is **not Naturally Acceptable** to me is **Unhappiness**

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

अव्यवस्था में जीने के लिए बाध्य होना दुःख है

Unhappiness = Disharmony

दुःख = अव्यवस्था

States / Situations in which I live (Expanse of our Being):

1. As an Individual व्यक्ति के स्तर पर
2. In Family परिवार में
3. In Society समाज में
4. In Nature/Existence प्रकृति/अस्तित्व में

Continuous Happiness = Harmony at all levels of our Being. i.e.

1. Harmony at the level of Individual व्यक्ति के स्तर पर व्यवस्था
2. Harmony in the Family परिवार में व्यवस्था
3. Harmony in the Society समाज में व्यवस्था
4. Harmony in Nature/Existence प्रकृति/अस्तित्व में व्यवस्था

Program (करना)

To Understand &
To Live in Harmony

At all 4 Levels of our Being:

1. As an Individual
2. In Family
3. In Society
4. In Nature/Existence

1.1. Harmony in the Individual (व्यक्ति में व्यवस्था)

Human Being मानव	Self (I) मैं	Body शरीर
	← Co-existence सहअस्तित्व →	
Need आवश्यकता	Happiness (e.g. Respect) सुख (जैस सम्मान)	Physical Facility (e.g. Food) सुविधा (जैसे भोजन)
In Time काल में	Continuous निरन्तर	Temporary सामयिक
In Quantity मात्रा में	Qualitative (is Feeling) गुणात्मक (भाव है)	Quantitative (Limited in Quantity) मात्रात्मक (सीमित मात्रा में)
Fulfilled By पूर्ति के लिए	Right Understanding & Right Feeling सही समझ, सही भाव	Physico-chemical Things भौतिक-रासायनिक वस्तु
Activity क्रिया	Desire, Thought, Expectation... इच्छा, विचार, आशा...	Eating, Walking... खाना, चलना...
In Time काल में	Continuous निरन्तर	Temporary सामयिक
Type प्रकार	Knowing, Assuming, Recognising, Fulfilling जानना, मानना, पहचानना, निर्वाह करना	Recognising, Fulfilling पहचानना, निर्वाह करना
	↙ Consciousness चैतन्य	↘ Material जड

Knowing, Assuming, Recognizing, Fulfilling
जानना, मानना, पहचानना, निर्वाह करना

Problem समस्या

Education-Sanskar
शिक्षा-संस्कार

Resolution समाधान

Preconditioning or assuming without self-verification

Assumptions keep changing

Conduct is indefinite (Partantrata)

Knowing through self-verification on the basis of Natural Acceptance & on the basis of living accordingly

Assumptions are definite (on the basis of knowing)

Conduct is definite (Swatantrata)

1.2. Harmony in the Self (I) (स्वयं में व्यवस्था)

Self (I) में	Force / Power बल / शक्ति	Activity क्रिया
	1.	
	2.	
Preconditioning मान्यता परतंत्रता X	3. Desire इच्छा	Imaging चित्रण
	4. Thought ध्वचार	Analysis विश्लेषण
	5. Expectation आशा	Selecting/Tasting चयन / आस्वादन

Self verification on the basis of Natural Acceptance
सहज स्वीकृति के आधार पर जांच कर

स्वतंत्रता ✓

Imagination कल्पनाशीलता

Body शरीर

Behaviour, Work व्यवहार, कार्य

Sensation संवेदना परतंत्रता X

Imagination can be motivated by Preconditioning, Sensation or Natural Acceptance.

Preconditioning: Assuming without self-verification, keeps changing, partantrata

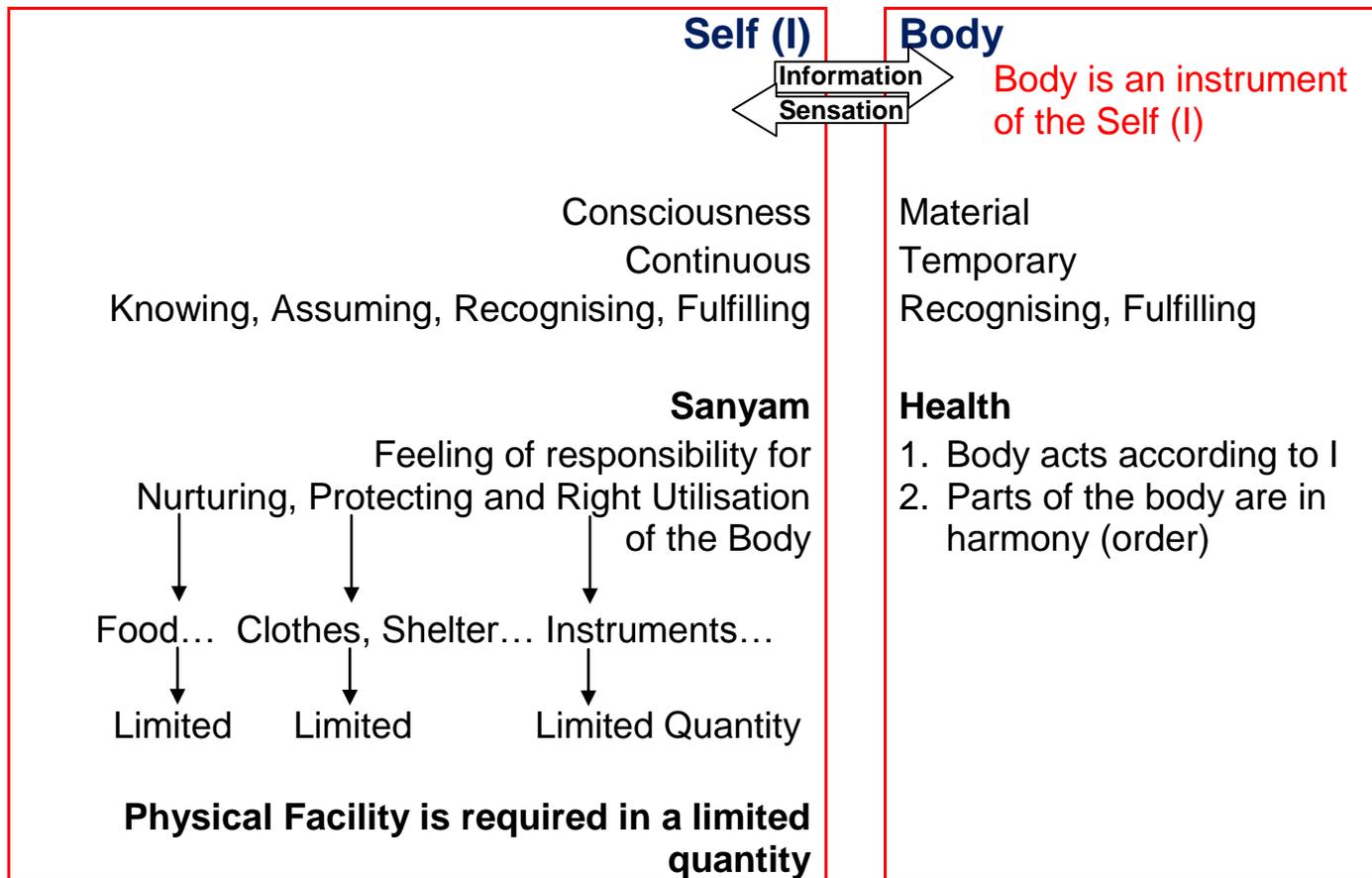
Sensation: Tasting in the Self of – Sound, Touch, Sight, Taste, Smell through Body
Tasty & Necessary
→ Tasty but Unnecessary
→ Tasteless & Unnecessary
→ Intolerable

Natural Acceptance:

1. Assurance आश्वस्ति
2. Satisfaction तृप्ति
3. Universality सार्वभौमिकता

Natural Acceptance is definite; Imagination on the basis of Natural Acceptance is definite; then, the conduct is also definite human conduct.

1.3. Harmony with the Body (शरीर के साथ व्यवस्था)



Prosperity – The feeling of having/producing more than required Physical Facility

समृद्धि – $\frac{\text{आवश्यक सुविधा}}{1} \text{ से } \frac{\text{अधिक की उपलब्धि/ उत्पादन}}{2} \text{ का भाव}$

1– Assessment of necessary physical Facility with their required quantity
 – with right understanding
 आवश्यक सुविधा का निर्धारण – सही समझ से

2 – Ensuring availability/ production of more than required physical Facility
 – with right skills
 अधिक की उपलब्धि/ उत्पादन, भौतिक रासायनिक वस्तुओं का – सही हुनर से

A prosperous person thinks of right utilisation, nurturing the other
 समृद्ध व्यक्ति सदुपयोग, दूसरे का पोषण करने की सोचता है

A deprived person thinks of accumulation, exploiting the other
 दरिद्र व्यक्ति संग्रह, दूसरे का शोषण करने की सोचता है

2.0. Harmony in the Family (परिवार में व्यवस्था)

1. Relationship is – between 'I' & 'I'
संबंध है मैं का मैं से
2. There are feelings (expectations) in relationship – in one 'I' for another 'I'
संबंध में भाव (अपेक्षा) है मैं में, मैं के लिए
3. These feelings (expectations) can be recognized – they are definite (9 feelings)
भाव (अपेक्षा) को पहचाना जा सकता है निश्चित हैं (9 भाव)
4. Their fulfillment and evaluation leads to Mutual Happiness
इनके निर्वाह, मूल्यांकन से उभय सुख है

Feelings भाव

2.1. Trust	विश्वास	} Foundation Value आधार मूल्य	2.6. Reverence	श्रद्धा
2.2. Respect	सम्मान		2.7. Glory	गौरव
2.3. Affection	स्नेह		2.8. Gratitude	कृतज्ञता
2.4. Care	ममता		2.9. Love	प्रेम } Complete Value पूर्ण मूल्य
2.5. Guidance	वात्सल्य			

Are these feelings naturally acceptable to you?

Will these feelings be naturally acceptable to the other?

Will living with these feelings lead to mutual happiness?

2.1. Trust विश्वास (Foundation value of relationship संबंध का आधार मूल्य)

To be assured – To have the clarity that the other wants to make me happy & prosperous.

आश्वस्त होना – दूसरा मेरे सुख, समृद्धि के अर्थ में है, ऐसा स्पष्ट होना।

To find out if there is Trust between yourself & another:

Verify – about Your Natural Acceptance

जाँचें – अपनी सहज स्वीकृति के बारे में

Verify – about Your Competence

जाँचें – अपनी योग्यता के बारे में

1a. I want to make myself happy.
मैं स्वयं को सुखी करना चाहता हूँ।

1b. I am able to make myself always happy.
मैं स्वयं को हमेशा सुखी कर पाता हूँ।

2a. I want to make the other happy.
मैं दूसरे को सुखी करना चाहता हूँ।

2b. I am able to make the other always happy.
मैं दूसरे को हमेशा सुखी कर पाता हूँ।

3a. The other wants to make himself happy.
दूसरा स्वयं को सुखी करना चाहता है।

3b. The other is able to make himself always happy.
दूसरा स्वयं को हमेशा सुखी कर पाता है।

4a. The other wants to make me happy.
दूसरा मुझे सुखी करना चाहता है।

4b. The other is able to make me always happy.
दूसरा मुझे हमेशा सुखी कर पाता है।

Natural Acceptance सहज स्वीकृति
Intention मूलभूत चाहना

Competence योग्यता
Doing करना

What I really want to be – Swatva
जैसा होना मुझे सहज स्वीकार्य है – स्वत्व

What I am – My Desire, Thought, Expectation
जैसा मैं हूँ – मेरी इच्छा, विचार, आशा

If I have trust on intention, I feel related to the other – unconditional, continuous. With trust on intention, I make a program with the other based on right evaluation of the competence of both.

In case the other is lacking in competence:

1. I live with responsibility with the other, knowing that he may make more mistakes than me, react, have uncertain conduct
2. I facilitate understanding in the other once the other is assured in relationship (and not before that)

When I do not have trust on intention, I feel opposed to the other. I evaluate myself on the basis of my intention and the other on the basis of his/her competence. In case the other is lacking in competence & I assume it to be his/her intention, the feeling of opposition reflects as reaction, irritation, and anger on the other.

2.2. Respect सम्मान

Respect = Right Evaluation

Respect, on the basis of Self (I)

1. Purpose लक्ष्य

- I want to live with continuous happiness & prosperity
 - The other also wants to live with continuous happiness & prosperity
- Our purpose is similar (on the basis of Natural Acceptance)**

2. Program कार्यक्रम

- My program is to understand and to live in harmony at all 4 levels
- The program of the other is also to understand and to live in harmony at all 4 levels

Our program is similar

3. Potential क्षमता

- Desire, Thought & Expectation (इच्छा, विचार, आशा) is continuous in me. I am endowed with Natural Acceptance
- Desire, Thought & Expectation (इच्छा, विचार, आशा) is continuous in the other. The other is also endowed with Natural Acceptance

Our potential is similar



The Other is Similar to Me. दूसरा मेरे जैसा है।

This is the minimum content of Respect.

The difference can only be in terms of competence.

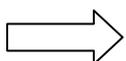
4. Competence योग्यता – On the basis of right evaluation of our mutual competence, I recognise the complementarity between us:

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

- I am committed to understand from the other

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

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



**The Other is Similar to Me and We are Complementary to each other.
दूसरा मेरे जैसा है और हम एक दूसरे के पूरक हैं।**

This is the complete content of respect.

2.3. Affection स्नेह

The feeling of acceptance of the other as one's relative, the feeling of being related to the other

दूसरे को संबंधी के रूप में स्वीकारने का भाव।

One naturally feels related to the other when one has the feelings of Trust and Respect in oneself for the other.

2.4. Care ममता

The feeling of acceptance of responsibility toward the body of my relative – the responsibility & commitment for nurturing and protecting the Body of the relative.

संबंधी के शरीर के पोषण, संरक्षण की स्वीकृति का भाव।

2.5. Guidance वात्सल्य

Feeling of acceptance of responsibility toward the self (I) of my relative – the responsibility & commitment for ensuring Right Understanding and Right Feeling in the self (I) of the relative.

संबंधी को समझदार व जिम्मेदार बनाने की स्वीकृति का भाव।

Feelings of Care & Guidance naturally follow the feeling of Affection.

For fulfillment of the feeling of care, there is a role of physical facility.

For the fulfillment of all the other feelings, there is no role of physical facility or is just notional.

2.6. Reverence श्रद्धा

The feeling of acceptance for Excellence in the other.

श्रेष्ठता की स्वीकृति का भाव।

Excellence श्रेष्ठता

To understand &

To live in Harmony

- } at all 4 levels
1. In the Self, as an Individual
 2. In Family
 3. In Society
 4. In Nature/Existence

Working for Excellence within oneself and Competing with the other are not the same.

Excellence is Absolute & Definite. In excellence, one helps to bring the other to his level.

Competition is always relative, with no definite state, no point of completion. In competition, one hinders the other from reaching to his level.

The effort made to achieve excellence as in the other is worship.

श्रेष्ठता के लिए किया गया प्रयास पूजा है।

2.7. Glory गौरव

The feeling of acceptance for those who have made effort for Excellence.

जिन्होंने श्रेष्ठता के लिए किए प्रयास किया है, उनके प्रति स्वीकृति का भाव।

2.8. Gratitude कृतज्ञता

The feeling of acceptance for those who have made effort for My Excellence.

जिन्होंने मेरी श्रेष्ठता के लिए प्रयास किया उनके प्रति स्वीकृति का भाव।

2.9. Love प्रेम

The feeling of being related to all (Complete Value)

हर एक को संबंधी के रूप में स्वीकारने का भाव।

पूर्णता में रति – पूर्णता में रत होना – हर एक के साथ संबंध में निहित रस (भावों) की अनुभूति करना।

Human being has natural acceptance for living in relationship with all. It all starts with identifying that one is related to another human being (Affection स्नेह) and it slowly expands to the feeling of being related to all human beings (Love प्रेम) and then to all, each & every unit in nature (human being as well as other units).

एक → अनेक → हर एक को संबंधी के रूप में स्वीकारना

Justice न्याय

Recognition, Fulfillment & Evaluation of naturally acceptable feelings in Human-Human Relationship, leading to Mutual Happiness

मानव-मानव संबंध में सहज स्वीकृत भावों की पहचान, निर्वाह, मूल्यांकन के आधार पर उभयसुख

The Family is a Laboratory

1. To understand all 9 feelings, the fundamentals of relationship
2. To develop the competence to live in relationship
3. To practice living in relationship with all 9 feelings in terms of fulfillment, evaluation – ensuring mutual happiness in the family

With this grounding of human-human relationship, the competence & commitment to live in relationship with every human being & every unit in existence is a natural outcome.

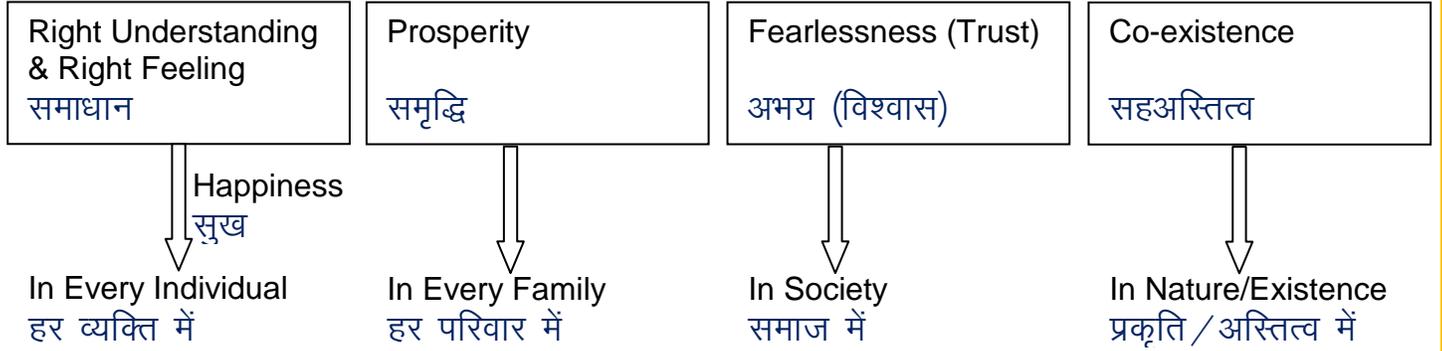
Every human being has Natural Acceptance to live in a mutually fulfilling relationship – with every human being

i.e. for Justice – from Family to World Family

That is the mindset of Undivided Society (अखण्ड समाज)

3.0. Harmony in Society (समाज में व्यवस्था)

Comprehensive Human Goal मानव लक्ष्य



Five Dimensions of Human Order मानवीय व्यवस्था के पाँच आयाम

- | | |
|------------------------|----------------|
| 3.1. Education–Sanskar | शिक्षा–संस्कार |
| 3.2. Health–Sanyam | स्वास्थ्य–संयम |
| 3.3. Production–Work | उत्पादन–कार्य |
| 3.4. Justice–Suraksha | न्याय–सुरक्षा |
| 3.5. Exchange–Storage | विनिमय–कोष |

Ten Steps – From Family Order to World Family Order

दस सोपान – परिवार व्यवस्था से विश्व परिवार व्यवस्था तक

Family – Family Cluster – Village – Village Cluster..

परिवार – परिवार समूह – ग्राम – ग्राम समूह...
~10¹ ~10² ~10³ ~10⁴

..World Family

... विश्व परिवार
~10¹⁰

Every human being has Natural Acceptance to live in a mutually fulfilling relationship – with every human being

i.e. for Justice – from Family to World Family

That is the mindset of Undivided Society (अखण्ड समाज)

Every human being has Natural Acceptance to live in a mutually enriching relationship – with every unit in Existence

i.e. for Order – from Family Order to World Family Order

That is the mindset of Universal Human Order (सार्वभौम व्यवस्था)

Five Dimensions of Human Order मानवीय व्यवस्था के पाँच आयाम

- 3.1a. Education = To understand harmony at all 4 levels
= To understand the harmony from self to entire Existence
शिक्षा = चार स्तर पर व्यवस्था को समझना
= स्वयं से लेकर संपूर्ण अस्तित्व की व्यवस्था को समझना
- 3.1b. Sanskar = To live in harmony at all 4 levels, from self to entire Existence
(commitment, preparation & practice)
संस्कार = चार स्तर, स्वयं से लेकर संपूर्ण अस्तित्व तक, व्यवस्था में जीना
(निष्ठा / तैयारी / अम्यास)
- 3.2a. Justice = Human-Human relation – its recognition, fulfillment, evaluation
– leading to mutual Happiness
न्याय = मानव-मानव संबंध की पहचान, निर्वाह, मूल्यांकन – उभय सुख।
- 3.2b. Suraksha = Human–Rest of Nature relation-its recognition, fulfillment,
evaluation – leading to mutual Prosperity
सुरक्षा = मानव-शेष प्रकृति संबंध की पहचान, निर्वाह, मूल्यांकन – उभय समृद्धि।
- Prosperity in Human
- Enrichment, Protection, Right Utilisation of Nature
= मानव में समृद्धि
- शेष प्रकृति की सुरक्षा (संवर्द्धन, संरक्षण, सदुपयोग)
- 3.3b. Sanyam = Feeling of responsibility for nurturing, protection & right utilization
of Body in 'I'
संयम = मैं में शरीर क पोषण, संरक्षण व सदुपयोग की जिम्मेदारी का भाव।
- 3.3a. Health 1. The Body acts according to I
2. There is harmony (self-organisation) among the parts of the Body
स्वास्थ्य 1. शरीर मैं के अनुसार कार्य कर पाता है
2. शरीर के अंग-प्रत्यंग में सामंजस्य (व्यवस्था)

<u>Program for Health</u>	<u>स्वास्थ्य कार्यक्रम</u>
Intake–Routine	आहार–विहार
Labour–Exercise	श्रम–व्यायाम
Asan–Breathing	आसन–प्राणायाम
Medicine–Treatment	औषधि–चिकित्सा

Five Dimensions of Human Order मानवीय व्यवस्था के पाँच आयाम

3.4b. Work = Labour that human does on the rest of nature
कार्य = मानव द्वारा शेष प्रकृति पर किया गया श्रम

3.4a. Production = Things obtained out of work
उत्पादन = कार्य से प्राप्त वस्तु

Two Important Questions Related to Production

What to produce क्या उत्पादन करना है ?

Physical facilities for nurturing, protection & right utilization of Body.
शरीर के पोषण, संरक्षण, सदुपयोग के लिए सुविधा

How to produce? कैसे उत्पादन करना है ?

By Avartansheel Process (Eco-Friendly) आवर्तनशील विधि से

– Cyclic चक्रीय क्रम

– Every unit is enriched हर इकाई समृद्ध होती है

Ensuring Justice (People-Friendly) न्यायपूर्ण

Two Problems when Production is not Avartansheel

Pollution – Product is such that

1. it doesn't return to the cycle in the nature or

2. it is produced at a rate faster than it can go back to cycle

प्रदूषण – उत्पादन ऐसा है कि

1. उत्पादित वस्तु चक्र में वापस नहीं आती या

2. उसकी गति वस्तु के प्राकृतिक चक्र में वापस जाने की गति अधिक है।

Resource Depletion – Resource is used at a rate faster than the rate at which it returns to the nature.

ससाधन अभाव – उत्पादन में प्रयुक्त संसाधन की गति, उसके प्रकृति में पैदा होने की गति से अधिक है।

3.5a. Exchange – Give and take of produce for mutual fulfillment.

(With a view of mutual fulfillment, not for madness of profit)

विनिमय – परस्परपूरकता के अर्थ में, वस्तु का आदान-प्रदान

परस्परपूरकता के अर्थ में – लाभ उन्माद के अर्थ में नहीं

3.5b. Storage – Storing of produce after fulfillment of needs.

(With a view of mutual fulfillment, not for madness of profit)

कोष – आवश्यकता पूर्ति से शेष वस्तु का संचय

परस्परपूरकता के अर्थ में – लाभ उन्माद के अर्थ में नहीं

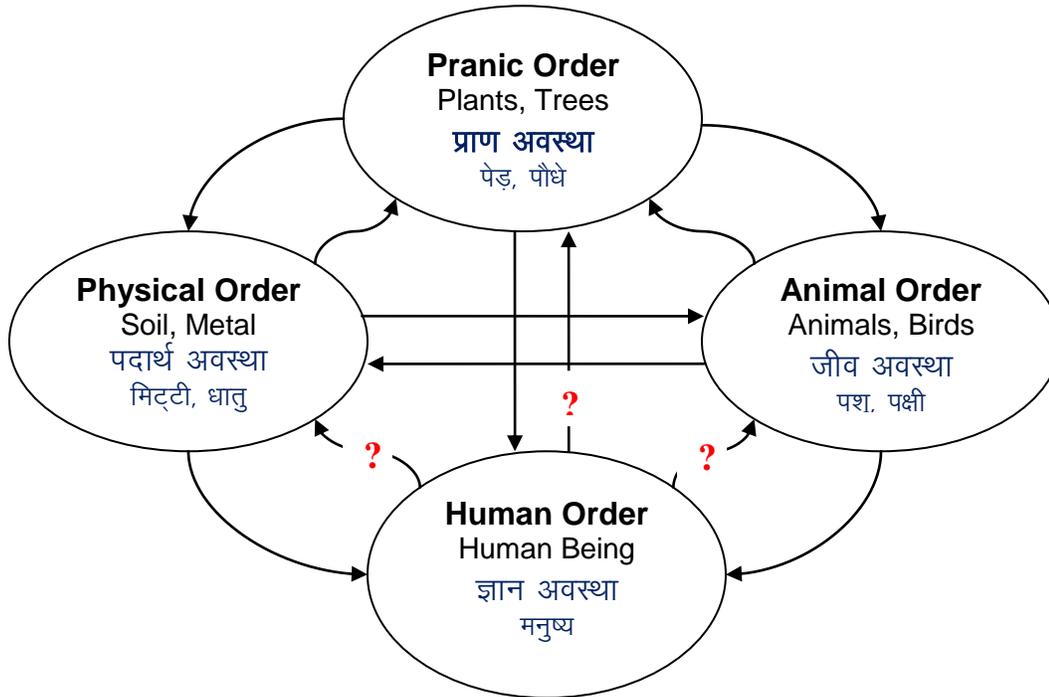
4.1. Harmony in Nature (प्रकृति में व्यवस्था)

Nature = Collection of Units = 4 Orders

Relationship of Mutual Fulfillment (within each order & amongst 4 orders)

Mutual Fulfillment = Relatedness + Fulfillment

↓ ↓ ↓
परस्पर पूरकता = परस्परता + पूरकता



There is a relationship of mutual fulfillment amongst these 4 orders. So far, the first 3 orders are mutually fulfilling for each other as well as for human beings – they have definite conduct.

Due to lack of right understanding, the Human order is not yet able to ensure either definite human conduct or mutual fulfillment. This can be seen in the form of problems such as pollution, resource depletion, extinction of animals, global warming, terrorism and threats to human race on earth.

It is naturally acceptable to human beings to be fulfilling for these 3 orders. Human beings need to understand this mutual fulfillment; only with this understanding will human beings be able to live with definite human conduct of mutual fulfillment.

The role of Human Being is to understand this mutual fulfillment – For this, all that human beings need to do is:

1. To understand that mutual fulfillment is inherent in nature – we do not have to create it
2. To live accordingly – then the mutual fulfillment amongst the 4 orders will be realised (**and there is every provision in nature for living in a mutually fulfilling manner**)

4.1. Harmony in Nature (प्रकृति में व्यवस्था)

ORDERS	UNITS	ACTIVITY	INNATENESS	NATURAL CHARACTERISTIC	INHERITANCE
4 अवस्था	इकाई	क्रिया	धारणा	स्वभाव	अनुषंगीयता
Physical पदार्थ	Soil, Metal ... मिट्टी, धातु...	Composition- Decomposition रचना—विरचना	Existence अस्तित्व	Composition- Decomposition संघटन—विघटन	Constitution based परिणाम अनुषंगी
Pranic प्राण	Plants, Trees... पेड़, पौधे...	"-" + Respiration श्वसन—प्रश्वसन	" + Growth पुष्टि	" + Nurture-Worsen सारक—मारक	Seed based बीज अनुषंगी
Animal जीव	Animals, Birds... पशु, पक्षी...	"-", " in Body शरीर में Selecting/Tasting in I चयन/आस्वादन में में	", " in Body शरीर में Will to live in I मैं में जीने की आशा	", " in body शरीर में Cruelty, Non-cruelty in I मैं में क्रूरता, अक्रूरता	Breed based वंश अनुषंगी
Human ज्ञान	Human Beings मनुष्य	"-", " in Body शरीर में Imaging, Analysing, Selecting/Tasting in I चित्रण, विश्लेषण, चयन/आस्वादन में में Potential for Understanding in I समझने की क्षमता मैं में	", " in Body शरीर में Will to live with continuous happiness in I मैं में निरंतर सुखपूर्वक जीने की आशा ↑ Right Feeling & Thought समाधान ↑ Knowledge ज्ञान	", " in body शरीर में Perseverance, Bravery, Generosity in I मैं में धीरता, वीरता, उदारता	Education-Sanskar based शिक्षा—संस्कार अनुषंगी

Innateness: Self-organisation

Natural Characteristic: Participation in larger order

Inheritance: Basis of definite conduct across generations

4.2. Harmony in Existence (अस्तित्व में व्यवस्था)

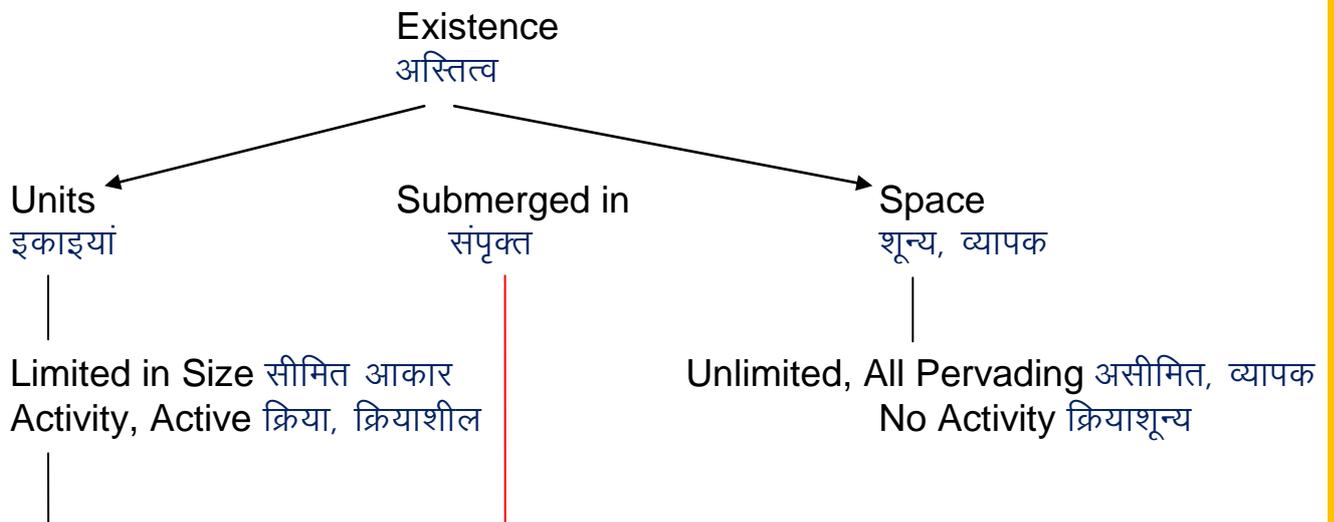
Existence = Exist + Essence (The essence of everything that exists)

↓ ↓
To Be Harmony

अस्तित्व = अस्ति + त्व
↓ ↓
है/होना व्यवस्था

Existence = Co-existence = Units submerged in Space
अस्तित्व = सहअस्तित्व = व्यापक में संपृक्त इकाइयां

Material जड
Consciousness चैतन्य



Energised (ऊर्जित) in Space

Self Organised (नियंत्रित, स्वयं में व्यवस्था है) in Space

Recognises & Fulfills it's relationship with every other Unit in Space
(परस्परता को पहचानती है, निर्वाह करती है
बड़ी व्यवस्था में भागीदार है, समग्र व्यवस्था में भागीदार है)

Synergy is intrinsic to existence, harmony is inherent in existence – we do not have to create it, we do not have to construct it.

The role of Human Being is to realize this co-existence, this harmony, this order in existence – For this, all that human beings need to do is:

1. To understand the inherent harmony, the co-existence in existence
2. To live accordingly – to live with the feeling of harmony or co-existence (**and there is every provision in existence for living in co-existence**)

Human Goal: Realization of Co-existence leading to Universal Human Order

Space शून्य

	Power शक्ति	Dynamic Activity गति क्रिया	State Activity स्तिथि क्रिया	
Self (I) ऋ	1.	Authentication प्रमाण	Realization अनुभव	B1 Co-existence सह-अस्तित्व
	2.	Determination संकल्प	Understanding बोध	Harmony in Nature व्यवस्था, पूरकता
	3. Desire इच्छा	Imaging चित्रण	Contemplation चिंतन	Participation in Larger Order व्यवस्था में भागीदारी
	4. Thought विचार	Analysing विश्लेषण	Comparing तुलन	Justice, Innateness, Co-existence Restrained Senses...
	5. Expectation आशा	Selecting चयन	Tasting आस्वादन	Goal, Value Restrained Sensation

Body शरीर

Behaviour व्यवहार

Work कार्य

Participation भागीदारी

Other दूसरा

Human मानव

Rest of Nature
मनुष्येत्तर प्रकृति

in larger Order व्यवस्था में

Human Tradition

मानवीय परंपरा

Mutual Happiness
उभय सुख

Mutual Prosperity
उभय समृद्धि

Fulfillment of Human Goal
मनव लक्ष्य की पूर्ती

Undivided Society
अखण्ड समाज

Universal Human Order
सार्वभौम व्यवस्था