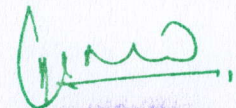


HUMAN VALUES MANUAL

CONTENTS

- 1. Understanding Value Education**
- 2. Self-exploration as the Process for Value Education**
- 3. The Basic Human Aspirations – Continuous Happiness and Prosperity**
- 4. The Program to Fulfil Basic Human Aspirations**
- 5. Understanding the Human Being as Co-existence of Self ('I') and Body**
- 6. Harmony in the Self (I) – Understanding Myself**
- 7. Harmony with the Body – Understanding Sanyama and Svāsthya**
- 8. Harmony in the Family – Understanding Values in Human Relationships**
- 9. Harmony in the Society – From Family Order to World Family Order**
- 10. Harmony in Nature – Understanding the Interconnectedness and Mutual Fulfilment**
- 11. Harmony in Existence – Understanding Existence as Co-existence**
- 12. Providing the Basis for Universal Human Values and Ethical Human Conduct**
- 13. Basis for the Holistic Alternative towards Universal Human Order**
- 14. Professional Ethics in the Light of Right Understanding**
- 15. Vision for Holistic Technologies, Production Systems and Management Models**
- 16. Journey towards the Holistic Alternative – The Road Ahead**

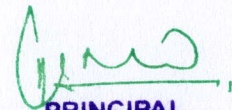


PRINCIPAL

MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43,
TELANGANA, INDIA.

1. Understanding Value Education

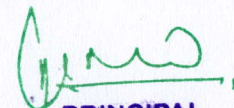
- Value education is required to correctly identify our basic aspirations, understand the values that enable us to fulfil our basic aspiration, ensure the complementarity of values and skills, and to properly evaluate our beliefs. It also facilitates the development of appropriate technology and its right utilization for human welfare.
- Any course content on value education needs to be universal, rational, natural, verifiable, all-encompassing and leading to harmony.
- The value of any unit in this existence is its participation in the larger order of which it is a part.
- The content of value education is expected to include all dimensions of a human being and all levels of one's living.
- The process of value education adopted here is that of self-exploration which includes two things: verification at the level of natural acceptance and experiential validation in living.


PRINCIPAL

MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43.
TELANGANA, INDIA.

2. Self-Exploration

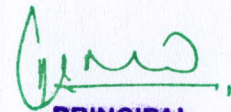
- We need to undergo Self-exploration because we want to find out what is valuable to us, and secondly we want to understand our relationship, our participation with the things around us.
- Self-exploration is a process of dialogue between “what you are” and “what you really want to be”.
 - a process of Self-evolution through self-investigation.
 - a process of knowing oneself and through that, knowing the entire existence.
 - a process of recognizing one’s relationship with every unit in existence and fulfilling it.
 - a process of knowing human conduct, human character and living accordingly.
 - a process of being in harmony in oneself and in harmony with entire existence.
 - a process of identifying our Innateness (Swatva) and moving towards Selforganization (Swatantratā) and Self-expression (Swarājya)
- The content of self-exploration is exploring into two fundamental questions: what our basic aspiration is; and the program to fulfil this basic aspiration.
- Process of self-exploration involves two things, firstly, verifying on the basis of natural acceptance, and secondly, validating experientially by living accordingly. When the proposal is verified on both the bases, it leads to realization and understanding.
- Understanding is assuring, satisfying and universal with respect to time, space and individual.
- Natural Acceptance does not change with time, individual or place and is not tainted with our pre-conditionings. It is innately present in each one of us and we can always refer to it.


PRINCIPAL

MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43.
TELANGANA, INDIA.

3. Basic Human Aspirations

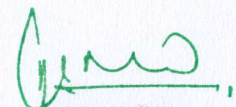
- Continuous happiness and prosperity are the basic human aspirations. This can be verified to be true by each one of us.
- Happiness may be defined as being in harmony/synergy in the states/situations that live in. Unhappiness is a lack of this synergy or harmony.
- Prosperity is a feeling of having or producing more than required physical facilities. Prosperity is a feeling; it is not just physical facility. It is to be distinguished from wealth. In order to be prosperous, we need to (a) identify how much is required (b) have/produce more than the requirement.
- Lack of right understanding of happiness and prosperity has led us into a variety of problems at different levels of our living, be it at the level of individual, or family, or society or nature.
- We need to evaluate various questions and confusions that we are having on the issue of happiness


PRINCIPAL

MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43.
TELANGANA, INDIA.

4. The Program to Fulfil Basic Human Aspirations

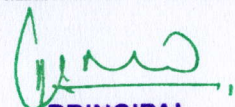
- The needs of the human being can be seen to consist of the need for (1) right understanding, (2) relationship and (3) physical facilities in the right order.
- While we desire prosperity for ourselves and prosperity for nature, we are unable to ensure this today. What is happening in actuality is quite the contrary, with nature getting steadily depleted and disturbed – while we continue to feel deprived.
- We desire mutual fulfilment in our relationships today but are unable to have this or are unable to ensure its continuity.
- This is because we are largely operating on the basis of assumptions, which may be right or wrong – leading to uncertainty in ourselves, and in our relationship with people and our interactions with nature.
- Right understanding is essential for the fulfilment of relationship and for right identification of physical facilities. We have to ensure right understanding. Today, we are largely pre-occupied with accumulation of physical facilities and tend to ignore the need for relationship and right understanding.
- We need to have the right understanding; we need to understand the harmony at all levels of our living – ourselves, family, society and nature/existence. This is our program: to fulfil our basic desire of continuous happiness and prosperity.
- Animals are primarily concerned with survival for which they need to consume (physical facilities). The need for right understanding and relationship is what distinguishes a human being from an animal.
- Fulfilment of relationships based on right understanding leads to mutual happiness. Fulfilment of need for physical facilities through nature-fulfilling production activities, (both identified on the basis of right understanding) leads to mutual prosperity.
- To live only for physical facilities is called ‘animal consciousness’, while to live with all three: right understanding, relationship and physical facilities leading to mutual happiness and mutual prosperity is called ‘human consciousness’


PRINCIPAL

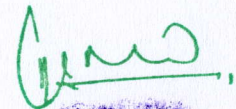
MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43
TELANGANA, INDIA

5. Understanding the Human Being as Co-existence of Self ('I') and Body

- The human being can be seen as a co-existence of the Self (Jivana) and the body.
- The 'I' is conscious in nature while the body is material in nature.
- There is exchange of information between 'I' and the Body.
- The basic need of 'I' is happiness (sukha), and the needs of body are physical facilities (suvidhā).
- Needs of the '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 feelings, while the need of the Body is fulfilled by food, clothing, etc.
- The activities in 'I' are desiring, thinking, imagining, etc. while activities in the body are digesting, breathing, heart-beats, etc.
- All our activities can be seen as:
 - going on in 'I',
 - those involving 'I' and Body, both; and
 - 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 beliefs.
- 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.


PRINCIPAL

- When we think in terms of physical facilities, the needs turn out to be definite. 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 first 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.
- Taking this further, we can see that
- I am, the Body is. The awareness of being is in 'I'.
- I want to live, and the Body is used by me as an instrument.
- Just living is not sufficient for me, I want to live 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 our Self ('I') and the 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 on 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 the needs and program of 'I', else, we will remain unfulfilled.
- I am the 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 & drastā^
- 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 kartā.
- I am the enjoyer of all that is done. Enjoyer is also called bhoktā



PRINCIPAL

MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43,
TELANGANA, INDIA.

6. Harmony in the self-Understanding Myself

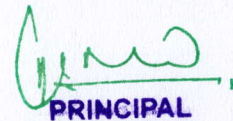
- Today, our desires, thoughts and expectations are being set either on the basis of some pre-conditioning or on the basis of sensation – i.e. from the ‘outside’ – these are not self verified by us on the basis of our natural acceptance.
- As long as our desires are being set by the outside (from a sensation or a preconditioning), there is a chance that we may be in conflict. If our desires are being set either by a preconditioning (manyatā), or by some sensation from the body, we are enslaved (partantra).
- In this state, not only are our desires, thoughts and expectations in conflict amongst themselves, they are also in conflict with our own natural acceptance and this creates unhappiness in us. This is the basic issue. The basic issue is that our imaginations are in conflict with our natural acceptance:
- Through the process of self-exploration, the activities of realization and understanding get activated.
- Once we start operating at the level of [1] and [2], our desires, thoughts and expectations get aligned with [1] and [2] (our own natural acceptance), and we are svatantra (self-organized). There is self-organization in my activities, leading to continuity of happiness. This is harmony in the self (‘I’).
- It is possible to have this Realization and Understanding by starting this process of self-exploration on the basis of our natural acceptance and exploring into the proposals being put forth so that we are able to see the reality, see the harmony at all levels of our living.
- This Realization and Understanding of the harmony at all levels of our being and living accordingly becomes the basis of continuous happiness - the basic human aspiration.



PRINCIPAL
MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43.
TELANGANA, INDIA.

7. Harmony with the body-Svāsthya and Sanyama

- Human being is co-existence of the Self ('I') and the Body. There is exchange of information between 'I' and the Body. 'I' is sentient entity while the Body is material entity.
- I have the feeling of Sanyama for the Body and the Body has Svāsthya. Sanyama is basic to Svāsthya.
- Sanyama is the feeling of responsibility in the Self to ensure the nurturing, protection and right utilization of the Body. Svāsthya has two elements, one that the Body acts according to the 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.

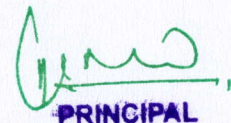


PRINCIPAL

MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43,
TELANGANA, INDIA.

8. Harmony in the Family

- Family is the basic unit of human interaction.
- Human beings live in relationships. We are related to other human beings.
- It is essential to understand these human relationships we have, starting from the people we live within our family, to our friends and the people in society.
- The relationships exist between oneself ('I') and the other self ('I'). We in have feelings for other human beings (for other 'I's).
- This relationship is already there, it does not have to be created. It only needs to be understood and fulfilled accordingly.
- These feelings can be recognized. Their recognition, fulfilment and evaluation leads to mutual happiness.
- There are nine feelings (values) in human relationships. These are Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude and Love.
- Living with these feelings (values) is our innate need. Problems arise in relationships as we are unable to ensure the continuity of these feelings

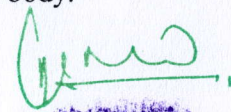


PRINCIPAL

MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43,
TELANGANA. INDIA.

9. Harmony in the Society

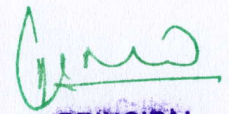
- Society is our third level of living. Understanding of values in relationship helps us to extend our harmonious living with people in the society.
- The comprehensive human goal is (1) right understanding in every individual, (2) prosperity in every family, (3) fearlessness (trust) in the society, and (4) co-existence in nature.
- Lack of understanding of harmony has led astray our programs and we are not able to work for the fulfilment of comprehensive human goal today.
- The programs to fulfil the human goal are included in the five dimensions of the society:
- Education – Right Living (Sikshā- Sanskāra)
- Health – Self-regulation (Svāsthya-Sanyama)
- Justice – Preservation (Nyāya-Surakshā)
- Production – Work (Utpādana-Kārya)
- Exchange – Storage (Vinimaya – Kos . a)
- Education is to understand harmony at all four levels of existence.
- Right Living is the commitment and preparedness to live in harmony at all levels.
- Self-regulation (Sanyama) is the feeling of responsibility for nurturing, protecting and rightly utilizing the body.
- Health (Svāsthya) is the state of body when it is fit to act according to the needs of the
- Self or 'I', i.e. there is harmony among the parts of the Body.
- Justice (Nyāya) is the recognition, fulfilment and evaluation of values in 'Human
- Human relation leading to mutual Happiness.
- Preservation is the recognition, fulfilment and evaluation of values in 'Human – Rest of nature' relation leading to mutual Prosperity.
- Enrichment, Protection, Right Utilization of nature.
- Work is the labour that human does on the rest of nature.
- Production is the physical facility obtained out of work.
- Here two issues are important:
- What to produce?
- Physical facilities for nurturing, protecting and rightly utilizing the body.
- How to produce?



PRINCIPAL

MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43,
TELANGANA, INDIA.

- Through Cyclical (Āvartans ĩla) Process, in harmony with nature
 1. It has to be Cyclic.
 2. It has to ensure that every unit is enriched.
- Exchange- Exchanging of produce for mutual fulfilment, not MADNESS of profit.
- Storage – Storing of produce after fulfilment of needs, with a view of right utilization in future, not HOARDING.
- Our state today is that we have worked hard in all the five dimensions of human endeavour but the lack of right understanding has created a variety of problems today.
- The way out is to understand and to live in harmony at all the levels of living, right from oneself to the whole existence.
- This paves way for moving towards a universal human order on earth

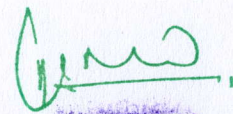


PRINCIPAL

MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43,
TELANGANA, INDIA.

10. Harmony in Nature

- There are four orders in nature: material order, plant/bio (pranic) order, animal order and human order.
- There is interconnectedness among all the orders. The first three orders are mutually fulfilling to the rest three orders, only human order is not able to be fulfilling to the other orders.
- There is recyclability and self-regulation in nature.
- We can understand the four orders in terms of the things under the group, their activities, the innateness, the natural characteristic, the basic activity and the conformance.
- A critical appraisal of where we stand today shows that humans are largely living like animals.
- The way out is consciousness development of mankind.

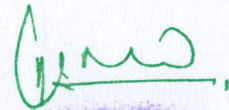


PRINCIPAL

MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43,
TELANGANA, INDIA.

11. Harmony in Existence

- There are two kinds of realities in existence: units, and space. Space is a reality and can be understood. The units are in co-existence being in space.
- We can thus understand the whole of existence as Nature submerged in Space.
- The units are limited, active, energised, recognize and fulfil the relationship with other units, and self-organized. Space is all-pervading, no-activity, equilibrium energy, reflecting (transparent), and, self-organization is available in space
- Existence is co-existence. Being in space, the units are in harmony, and fulfil the relationship with each other. This can be understood for all the four orders.
- My role in existence is only to understand the co-existence to reach the state of kriyāpurnatā* and live accordingly to attain ācharanpūrnatā*
- With lack of right understanding, we are investing ourselves to grow things that do not grow, develop things where it cycles back.
- We need to work on the material order for composition or construction, on plan order for growth and for development, we need to work for right understanding.

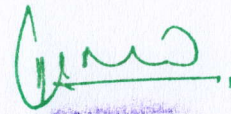


PRINCIPAL

MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43.
TELANGANA, INDIA.

12. Universal Human Values and Ethical Human Conduct

- The right understanding enables us to discover that values are a natural outcome of the right understanding. They need not be imposed through fear, greed or blind belief.
- The definitiveness of ethical human conduct is understood in terms of definiteness of values, policies and character and it is universal.
- Identification of the innateness of human being, Svatva, leads to Svatantratā and Svarājya.
- Right understanding helps the human being to transform from animal consciousness to human consciousness.
- This will help show positive signs of improvement in living of human beings at the level of individual, family, society and nature.

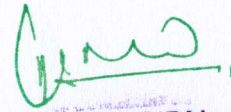


PRINCIPAL

MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43,
TELANGANA, INDIA.

13. Basis for the Holistic Alternative towards Universal Human Order

- The right understanding helps us identify the comprehensive human goal in terms of Samādhāna, Samriddhi, Abhaya, Sah-astitva and set all our sub-goals based on these.
- This gives us the vision of the 'holistic alternative' in all the dimensions of human living.
- The understanding of harmony gives the basis and framework of humanistic education and humanistic constitution.
- The universal human order in terms of five dimensions of society and steps of organization from family to world family can be visualised on this basis.

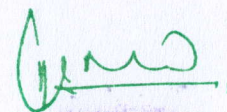


PRINCIPAL

MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43.
TELANGANA, INDIA.

14. Professional Ethics in the Light of Right Understanding

- Profession implies meaningful participation in the larger order including society and nature in pursuance of comprehensive human goal and in the process also making available the necessary physical facilities for one's family.
- Developing ethical competence in the individuals (professionals) is the only effective way to ensure professional ethics.
- The competence in professional ethics manifest as follows:
 - Clarity about the comprehensive human goal: Samadhan-Samriddhi- Abhay- Sahastitva.
 - Confidence in oneself as well as confidence in the harmony and co-existence prevailing in entire existence based on the right understanding of oneself and the rest of existence
 - Competence of mutually fulfilling behaviour, clarity and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity.
 - Competence of mutually enriching interaction with Nature, ability to assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature.
 - Competence of actualizing one's understanding.
- The increase of unethical practices in various professions, the contradictions and dilemmas are primarily due to the prevailing worldview focussing on profit maximization. These can only be resolved through right understanding

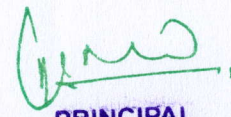


PRINCIPAL

MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43.
TELANGANA, INDIA.

15. Vision for Holistic Technologies, Production Systems and Management Models

- The holistic criteria of evaluation basically emerge from correct appraisal of the comprehensive human goal.
- The main guidelines are;
 - The capacity to cater to appropriate needs and lifestyles.
 - People-friendliness and eco-friendliness.
 - Effective utilization of local resources, local expertise and manpower and priority for local consumption.
 - Decentralized structure
- Most of the prevailing systems are human innovations in consonance with the prevailing world view. Hence, in spite of utilization of the advanced knowledge of science and technology, these are not quite conducive to sustainable human welfare.
- A careful study and evaluation of the systems of nature and the holistic traditional practices will be helpful in the development of suitable systems as per the current needs.
- Understanding the status and characteristics of various renewable and eco-friendly technologies and systems being developed in recent times through case studies will be helpful in motivating R&D effort in this direction.

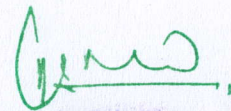


PRINCIPAL

MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43.
TELANGANA, INDIA.

16. Journey towards the Holistic Alternative -The Road Ahead

- Adequate realization of the need for self-exploration is the first necessary step towards transition.
- Development of effective methodologies to facilitate self-exploration among individuals is the next essential step.
- Major work needs to be accomplished towards evolution at the personal level, getting rid of our false pre-conditionings and clearly grasping the right understanding, identifying the harmony at various levels and actualizing such an understanding in real life.
- The meaningful participation in the larger order is the practical way to facilitate our evolution.
- To expedite transition towards holistic alternative, it will be necessary to create mass awareness and facilitate wide spread humanistic education. Further, extensive research thrust has to be put to evolve and implement holistic technologies and systems. Accordingly, it will also be necessary to make appropriate amendments in the policies, programs and social systems to facilitate the transition.



PRINCIPAL

MLR Institute of Technology
Laxman Reddy Avenue, Dundigal
Quthbullapur, Hyderabad-43.
TELANGANA, INDIA.