

National Convention on
Value Education
through Jeevan Vidya

22-24 May, 2007 (IIT Delhi)

Co-existence

Existence is Co-existence

Value Education through Jeevan Vidya : Need, Efforts & Achievement

जीवन विद्या द्वारा मूल्य शिक्षा : आवश्यकता, प्रयास एवं उपलब्धि

Jointly Organized by



IIT Kanpur

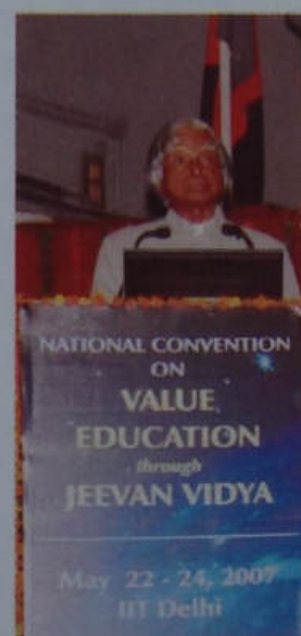
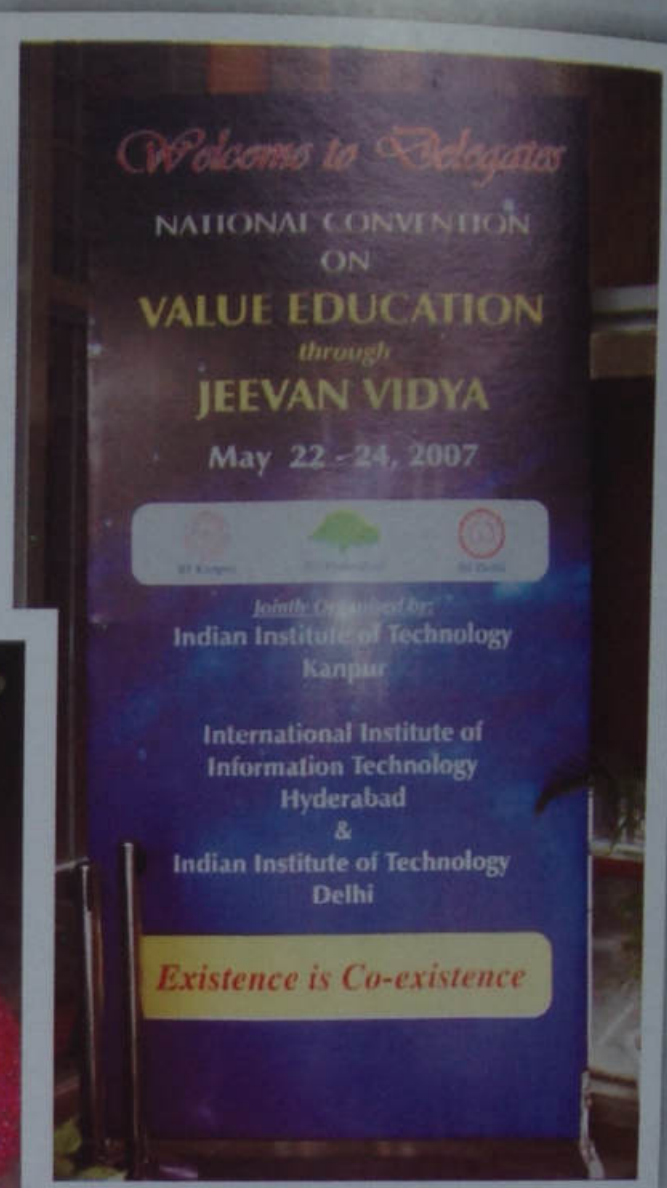


IIIT Hyderabad



IIT Delhi

An Effort towards Incorporation of value Education In Education System



Value Education Through Jeevan Vidya : Need, Efforts & Achievements

Preface

It is generally believed that the country is taking great strides in the field of education particularly in the field of technical education. Every year a large number of technical institutes are opening up and many of the graduates are able to find a reasonably well paid job. But despite this, there are problems in our educational institutions that are fairly serious and need to be redressed.

These problems range from self centeredness, competitiveness and acute insensitivity towards others to indiscipline and violence. They get manifested in the form of ragging, humiliation of juniors, rivalry and violence. There are other kinds of problems too. Every student wants to be successful, but the definition of success has become extremely narrow over the years. Success and ambition is increasingly being defined only in materialistic terms the pay packet which the student gets or the stock price of the company they work for etc. It is also observed that when students enter industry, there is lack of interest and purpose, inability to cope with job pressures, 'rise' up the ladder at any cost etc, leading to a general disillusionment; this impacts their family life also. Everyone wants to be recognized; but in the absence of any knowledge about excellence and values, students strive to be someone special by acquiring more and more material or physical facilities. The distinction between 'excellence' (which is inclusive), and being 'special' (which is exclusive), is not made clear in the education they receive. This desire, to be someone special, combined with rapid changes in the field of technology is driving us towards confusion, self centeredness, consumerism and isolation.

In a race some will be ahead and some will necessarily be left behind. If success is narrowly defined then those who lag behind have no choice but to get depressed. We can see this being manifested in the increasing cases of suicide in technical colleges. What is the answer?

Many of the students, who enjoyed science and mathematics in school, lose interest rapidly after joining engineering or technical institutions. They come under peer pressure that studies are not to be taken seriously. The institutional culture promotes casualness. Those who resist are ragged or made fun of. Most students have not looked within to discover the joy of learning and knowledge. What needs to be done to rectify the situation?

The world is, at the macro level, hurtling towards increasing terrorism, strife, struggle and war-between nations and within nations; and at the micro level, it manifests as strife between family members. Instead of resolving the conflict, technology and physical facilities appear to be increasing the conflict at every level. This appears in the form of more and more sophisticated form of powerful weaponry at the macro level and desire to acquire more sophisticated gadgets and facilities than the 'other', at the individual and family level.

Environmental degradation and resource depletion are major problems which the world is facing for which technology does not seem to have any answer. Increasing sophistication in technological advancement only seems to increase the magnitude of the problem. If we solve one problem today, it merely gives rise to a bigger problem in the future. What is the answer?

It is important to realize that the answer to these problems does not lie within the realm of technology. Technology is a means to achieve, in an effective and efficient manner, what is considered as valuable, of value. So, it is not within the scope of technology to decide what is valuable to the human being. The capacity to decide what is valuable, of value, comes from value education. So, Value Education has to do with deciding what is valuable, of value to the human being and what is the 'value' of the human being. Hence, to develop the capacity to use technology meaningfully, we need to understand values.

The 'Value' or 'meaning' of anything in reality, is its participation in the larger organization up to nature or existence. These participations are called its values (e.g. water participates with human being in terms of

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quenching his thirst; that is the value of water with respect to human being). These values are intrinsic and cannot be imposed. Every unit in nature (whether water, plants or animals) ensures its participation in the larger organization except the human being. Human beings also intrinsically feel the need to ensure their participation in the larger organization. But, for human being to be able to do this, he needs to know- know himself, know the nature or existence and know his participation with every unit in nature or existence. Only with this knowledge, is he able to identify his participations and fulfill them. These participations are called his values or 'human values'.

Human being with this state of knowledge (of self, nature and relationship) is said to have Human Consciousness; hence it can be seen that only human being having this knowledge or human consciousness, is able to rightly identify his values (human values) and fulfill them. So, in order to understand human values and to ensure its fulfillment, we need to know these three things (self, existence & relationship) i.e. we need to develop to human consciousness.

Basic desires of every human being are- 'Happiness & Prosperity and its Continuity'. Just ensuring physical facilities though necessary, is not sufficient for the human being. He desires to ensure both physical facilities as well as continuity of happiness. When we understand and work for ensuring both (physical facilities as well as continuity of happiness), we are living in human consciousness.

As it stands today, we seem to be working largely to ensure physical facilities. The whole modern civilization with its science and technology seems to be engaged mainly on ensuring physical facilities.

When we operate under human consciousness, we are able to see that while need for physical facilities is met with production, protection and right utilization of physical facilities, need for continuous happiness calls for ensuring right understanding and right relationship over and above physical facilities. Right understanding includes understanding of the self, the things around i.e. Nature/ Existence and the relationship with every unit in Nature, which includes human beings as well as rest of Nature. Right relationship includes identification and fulfillment of right feelings in relationship with human beings as well as rest of Nature.

With human consciousness, human being is able to recognize his goal as

1. Right understanding in every individual,
2. Prosperity in every family,
3. Harmony and Fearlessness in society, and
4. Co- existence in Nature.

With this as the goal, his program becomes to ensure this, which includes working for undivided society (in human relationship) and universal human order (in relationship with whole nature) from family to world family.

To summarise, what we really need today is the Transition or Transformation to human consciousness. This transformation based on knowledge, will essentially lead to realization of human values and the development and use of technology for the fulfillment of these human values. This will ultimately result in fulfillment of human goal of samadhan (right understanding) in every individual, samridhi (prosperity) in every family, abhay (fearlessness) in society and sah-astitwa (co- existence) in Nature.

Jeevan Vidya lays down the foundation for this transformation of consciousness. Jeevan Vidya is not a set of beliefs. It is a set of proposals to help understand reality, verifiable by every human being. It is rendered in a rational, logical manner, devoid of any sectarian belief system, hence can be easily implemented in any educational institute. This convention in IIT Delhi was held to make a larger section of the educational community aware of such a possibility. This volume tries to capture what transpired during the three days May 22-24, 2007 during the convention. It includes various discussions and papers presented during the convention.

Prof. Rajeev Sangal
Director, IIT Hyderabad

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*Article No. X.Y.Z represents 'Zth' article of Session 'Y' of day 'X'. As Article 1.2.3 represents 3rd article of session 2 of day 1.

** NCVEJV stands for National Convention on Value Education through Jeevan Vidya

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

National Convention on Value Education through Jeevan Vidya IIT Delhi

22-24 May 2007

Detailed Programme

DAY 1: 22 May 2007

09:00 - 10:15 Registration/Tea

10:15 - 12:00 Stage Setting Session 1.1

Panel Discussion: *Discipline and Hostel/Institutional Culture*
(Moderator: Prof Rajeev Sangal, Director, IIITH)

Prof MS Ananth, Director, IITM
Prof Sameer Bajpai, NIT Raipur
Prof Deepak Gupta, IITK
Shri Asutosh Mishra, GoAP
Mrs Prema Raghunathan, Chennai

Prof P Gopalan, IITB
Shri Rakesh Maurya, IITK
Prof DP Maini, NIHV
Prof Abhijit Mitra, IIITH

LUNCH

01:30 - 04:00 Session 1.2

Inauguration and Keynote

(Chair: Dr V S Ramamurthy, Chairman BOG, IITD)

Prof RR Gaur, IITD
Prof Rajeev Sangal, Director, IIITH
Shri Pawan Gupta, SIDH, Mussoorie

--- Arrival of Chief Guest ---

Prof Surendra Prasad, Director, IITD
Prof Sanjay G Dhande, Director, IITK
Dr. V S Ramamurthy, Chairman, BOG, IIT
President of India

TEA

04:45 - 06:30 Session 1.3

Mutli-dimensional and Multi-level Problems: Need for Holistic Perspective

(Chair: Shri Navjyoti Singh, NISTADS, Delhi)

Shri Pawan Gupta Prof Abhijit Mitra
Prof Ganesh Bagaria

07:00 08:00 Audio Visual Programme

08:00 10:00 Dinner

DAY 2: 23 May 2007

09:30 - 11:15 Session 2.1

Panel Discussion: *Attitude towards Life and Seriousness towards Studies*
(Moderator: Prof Deepak Gupta, IITK)

Prof Sanjay Goel, IIIT, Noida
Prof Vijay Gupta, VC, PEC, Chandigarh
Prof KC Reddy, GoAP
Prof RN Biswas, ex-IITK

Shri Pawan Gupta, SIDH, Mussoorie
Prof R Sharan, LNM-IIT Jaipur
Prof Pradeep Ramancharla, IIITH
Prof PL Dhar, IITD

TEA

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11:45 - 01:15 Session 2.2

Panel Discussion: Industry Expectations from Fresh Graduates regarding Values and Work culture and Social Responsibility
(Moderator: Ajay Agarwal, Lifestyle)

Dr Rajul Asthana, Satyam
Mr Shatrunjay Rawat, CMC-TCS
Shri Anoop Wadhwa, Tejgyan Foundation

Dr MP Ravindra, Infosys
Dr Javed Iqbal, Dr Reddy's Lab.
Shri N Shriram, Zensar

LUNCH

02:45 - 04:00 Session 2.3

Jeevan Vidya - A Holistic Perspective
(Chair: Prof DS Bal, NIT Raipur)

Shri Som Dev Tyagi, Raipur
Shri Pawan Gupta, SIDH, Mussoorie

Shri Sadhan Bhattacharya, Amarkantak
Prof Ganesh Bagaria, HBTI, Kanpur

TEA

04:30 - 06:00 Session 2.4

How Different Problems can be addressed by Holistic Perspective
(Chair: Prof RN Biswas, ex-IITK)

Mr N Shriram, Zensar
Mr Kumar Sambhav, IITK
Dr Abhijit Mitra, IIITH

Mr Rakesh Maurya, IITK
Dr Pradeep Ramancharla, IIITH
Shri Som Dev Tyagi, Raipur

DINNER

09:00 - 10:30 Conclave 2.5

Jeevan Vidya - Open Discussion

Shri Ganesh P Bagaria, HBTI, Kanpur

Shri Som Dev Tyagi, Raipur

DAY 3: 24 May 2007

09:30 - 11:30 Session 3.1

Action Plan (Breakout sessions in parallel)

A: Recommendations to be prepared for AICTE and MHRD
(Chair: Prof R R Gaur, IITD)

B: 1: Recommendations to be prepared on Curricula for Academic Councils
2: Plan for developing reference books and study materials for courses on Value Education
(Chair: Dr Santosh Satya, IITD)

C: 1: Follow up programs for interested faculty/students/authorities
2: Organization of national level workshops for Directors/ Principals/ Faculty members at SIDH, Mussoorie, IIITH, IITK, IITD
(Chair: Shri Pawan Gupta, SIDH, Mussoorie)

TEA

12:00 - 01:15 Session 3.2

Presentation of Recommendations

(Chair: Shri Pawan Gupta, SIDH, Mussoorie)

- Recommendations for AICTE and MHRD
- Recommendations on Curricula and Resource Materials

LUNCH

02:45 - 04:30 Session 3.3

Closing Session

(Chair: Prof Surendra Prasad, Director, IITD)

Chief Guest: Chairman, AICTE

Other guests of honour

- Summary of deliberations
- Presentation of recommendations
- Address by chief guest
- Address by guests of honour

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

National Convention on Value Education through Jeevan Vidya
22-24 May 2007
IIT Delhi

Final Recommendations



1. Value Education (VE) should be incorporated in education, in general, and technical education, in particular.
2. VE must satisfy the following criteria. It should be:
 - Universal, therefore secular and non-sectarian.
 - Rational, that is, based on reasoning
 - Verifiable through experience & experimentation
 - Leading to harmony within humanity and with nature,
 and it should be conducted without preaching.
3. It can be seen that Jeevan Vidya (JV) satisfies the above criteria. Therefore, VE courses based on JV should be designed. Design of such courses may also be explored using other alternative perspectives.
4. A national apex committee on VE through JV should be formed to guide VE through JV. Curricula and syllabi should be framed, and implemented under the guidance of the national apex committee.
5. There must be an academic structure (curricular, co-curricular, extra-curricular) in place in each institution to effectively impart VE.
6. It is desirable to introduce social internship and socially relevant projects as part of VE.
7. Regular faculty be trained to be mentors and resource persons in VE. Colleges may also engage other resource persons for VE.
8. To promote research and innovation in VE:
 - Design PhD programme
 - Examine concept of Multi-versity.
9. VE should be an important part of school education at primary, secondary and ten-plus-two levels. To promote it, experimental schools may be opened with autonomy to implement their own curriculum incorporating VE. National apex committee may initiate steps in this direction.
10. Activities for students should be started which promote dialogues on Values in institutions and outside them.

Development of Resource Material

11. Comprehensive resource material including books, teacher's manual, etc. needs to be urgently developed in English for wider implementation in Technical Institutions. NRCVEE at IITD may take special initiatives in this direction.

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12. Extensive research effort is needed to evolve new, alternative models in tune with holistic perspective. This includes technology as well as entrepreneurship models.
13. Value-centric evaluation of all the technical subjects, project and research efforts as well as extra-curricular activities should be done to indicate spontaneous direction of change.
14. Before the introduction of regular courses, value-probing, issue-based short modules could be introduced. These can be implemented more easily in the beginning.
15. In evaluating a student, value related criteria should also be included along with skill based criteria. The criteria may be used in entrance exam. and even in graduation.
16. Whenever a value education activity is introduced in any institution, it will be desirable to have some interaction with other stake holders such as prospective employers, parents, and peer groups.
17. It will be desirable to design distance learning programs with local mentors for wider dissemination.
18. Mechanism needs to be created to enable frequent interaction of students with authentic organizations working for value education outside the institutional environment.
19. Value education can serve as effective, affirmative action to help the students from marginalized sections of society.

On Dissemination of Jeevan Vidya

20. Workshops or shivirs to train faculty from interested institutions should be held at various centers- IIT Delhi, IIT Kanpur, MS³ Kanpur, Abhyudaya Sansthan Raipur, IIIT Hyderabad, SIDH Mussorie.
21. Promotional lectures to be organized at various locations and Institutes- 2-3 Hours duration.
22. Training Institute should be setup for preparing teachers for value education with Jeevan Vidya as the foundational basis.
23. Efforts in the direction of encouraging the people to become facilitators by organizing "Adhyayan Shivirs" or advanced shivirs.
24. More "Shivirs" should be organized in local languages. Resource material on JV should be translated into all the Indian languages and English.
25. At least 12 "Shivirs" in a year and 4 "Adhyayan Shivirs" in a year should be planned.
26. Annual convention should be organized on the same theme as this one.

For Institutions

27. Institutions should take steps to introduce value education as a part of academic structure (curricular, co-curricular, extra-curricular).
28. Steps should be taken to train existing faculty in the institution in VE.
29. Resource persons may also be engaged in the institution for VE. These should be done in consultation with the national apex committee to determine their suitability.

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30. Institute should facilitate experiments on new models of self-reliant living for teachers of value education along with their students. It can also provide outlet for students to undertake manual work and learn the dignity of labour, through tree plantation, productive work on land, etc.

31. Institutions must undertake a thorough review of culture prevailing in their hostels and the institution as a whole, and work out ways to bring about a positive change. (The goal should be to create family-like atmosphere within the institution, with the participation of students, staff and faculty as members.)

32. A centre for value education may be established to coordinate the activities, however, care must be taken that activities do not get relegated to only the centre. VE has to be the responsibility of the entire faculty and staff of the institution.

33. Some of the steps suggested above require a close association of the head of the institution with VE, without which its permeation would be a slow and difficult process in the prevailing atmosphere.

34. The following would be the National Committee on VE through JV:

- a. Dr Sanjay Dhande, Director, IITK (co-chair)
- b. Dr Surendra Prasad, Director, IITD (co-chair)
- c. Dr Rajeev Sangal, Director, IIITH (co-chair)
- d. Prof RR Gaur, IITD (convenor)
- e. Prof Abhijit Mitra, IIITH
- f. Prof Deepak Gupta, IITK
- g. Prof Ganesh Bagaria, HBTI, Kanpur
- h. Shri Pawan Gupta, SIDH, Mussoorie
- i. Shri Sadhan Bhattacharya, Amarkantak
- j. Shri Som Dev Tyagi, Abhyudaya, Raipur
- k. Dr Punjab Singh, VC, BHU
- l. Brig. SS Pabla, Director, MIT, Manipal
- m. Prof DS Bal, Govt. Tech. Education Deptt. Raipur



Value Education Through Jeevan Vidya : Need, Efforts & Achievements

National Convention on Value Education through Jeevan Vidya

IIT Delhi

22 May to 24 May 2007

Executive Summary and Detailed Report

Executive Summary

A National Convention on Value Education through Jeevan Vidya (JV) was organized at IIT Delhi by the joint efforts of IIT Kanpur, IIIT Hyderabad and IIT Delhi from May 22 to 24. The Convention was inaugurated by H.E. the President of India and it was attended by the heads, faculty and students of about 50 technical institutes including IITs, IIITs and NITs, and people from the industry and social groups with the total number of participants getting around 1000 in the inaugural session and around 300 in the subsequent sessions. At the Convention, it was felt that Value Education (VE) should be incorporated in education, in general, and technical education, in particular. It was recommended that VE must satisfy the four criteria: it should be (a) Universal, therefore secular and non-sectarian, (b) Rational, that is, based on reasoning, (c) Verifiable through experience and experimentation, and (d) Leading to harmony within humanity and with nature, and it should be conducted without preaching. The panel discussions highlighted the need for VE in the country and concluded that JV satisfies the above criteria, therefore, VE courses based on JV should be designed. A national committee was formed to guide VE through JV. It will present the recommendations to AICTE and Ministry of HRD, work to develop the resource material, disseminate JV to the academic community and will help provide faculty training in VE through JV.

Detailed Report

The National Convention on Human Values through Jeevan Vidya was held over three days and consisted of six technical sessions in addition to the inaugural session. The stage was set with the first panel discussion on the morning of first day. The panel discussion focused on "Discipline and hostel/ institutional culture". The panel listed various issues related to student behavior and discipline like ragging, abusive language, casualness, deteriorating relationships in hostels leading to group fights, needless show off in the form of cultural events, lack of sense of belonging to the institute, irresponsible behavior, depression and suicides etc. The panelists felt that main reasons for this are lack of clear-cut goals or short time goals limiting the potential and creativity of students, peer pressure lead to remote control regarding their aspirations, lack of connectivity between students, parents and teachers. It was pointed out that we tend to react only when a major problem surfaces neglecting the need to remain in touch with the students regularly and being part of the student dynamics. The panel strongly felt that there is value erosion in the society at all levels and there is strong need to include education based on values at all the levels of education. It was felt that though the scenario seems grim but there may be a turning point in this hopelessness which may lead to happy and prosperous society.

This session was followed by the formal inauguration session which was chaired by Prof V.S. Ramamurthy. This session started with an introduction to this convention by Prof R. R. Gaur who also gave the brief summary of the value education activities at NRCVEE IIT Delhi, NIT Raipur, IIIT Hyderabad, HBTI and IIT Kanpur. This was followed by the keynote address by Prof Rajeev Sangal about his vision and experiments on value education being conducted with the students of IIIT Hyderabad. Prof Rajeev Sangal spoke on relieving peer pressure, addressing hostel culture and invigorating studies. He described that rapid changes are taking place in India today. Consumerist life-style and individualistic culture is being promoted. Students are naturally affected by it. As a result, they are under tremendous peer pressure to be a part of the in-crowd. The hostel culture is being dominated by non-seriousness and abusive language. Students who come in with serious intent are forced to accept this either through ragging or through peer pressure. These kinds of issues were handled at IIIT Hyderabad by developing self-esteem among students so that they can

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be free of peer pressure. Value education through Jeevan Vidya played a key role. Issue of cultural festival was discussed in detail to outline the experience of how the issue of simplicity vs. show-off moved to the center stage. Of course, the faculty and the institution also need to adopt it. Setting an example through "lived-life" is very important before the students would practice what they learn. Ever since value education through Jeevan Vidya was made a compulsory part of academic curriculum, it is bringing about a slow but sweeping change at IIT Hyderabad. Different aspects of the life of students, faculty and institution are affected - ranging from peer pressure to seriousness towards studies. At the end, the institution as a whole becomes more relaxed, and a center of learning.

Shri Pawan Gupta, from SIDH (Society for Integrated Development of Himalayas), shared his experiences on the dichotomies in the present education system and their efforts to resolve these dichotomies by introducing Jeevan Vidya in their organization. He felt that all the major problems in our world today have been created by human beings. While the first three states or categories, namely material world, plant life and animal kingdom co-exist in a harmonious and mutually fulfilling manner, the participation of human beings, despite being dependent on all the three orders, is not in harmony with the rest of the three orders. And above all their relationship with their fellow human beings is also not harmonious but is one of exploitation. He said that the Jeevan Vidya or Madhyastha Darshan is a proposal which tries to draw our attention to reality the harmony in existence. The proposals of Madhyastha Darshan merely draw our attention to this reality. The proposals are about the essence of existence: Harmony in existence, which is co-existence and expansion of this principle of co-existence (or harmony) at all levels of existence: the self, the body, the family, society, nature, and the entire existence. He concluded by saying that Jeevan Vidya attempts to make us understand universal human goals. It thus helps us conceptualize a human society which is seamless and beyond borders. It develops Right understanding which leads to realization resulting in happiness and harmony.

The chief guest Hon'ble President of India arrived and Directors of IIT Kanpur & IIT Delhi and Prof. Ramamurthy addressed the audience in his presence. Prof. Surendra Prasad, Director IIT Delhi stressed the need for Value Education and illustrated the efforts at IITD in this direction. Prof. Dhande, Director IITK said that Jeevan Vidya establishes a dialogue between 'what I am' and 'what I really want to be'. He opined that Value Education through Jeevan Vidya is required for both faculty and students. On this occasion, a magazine called 'Reflections' published by IITK was inaugurated by Prof. Ramamurthy and presented to the President. Prof. Ramamurthy in his speech said that harmony and not competition is to be inculcated in the students. Thereafter, the President delivered his inaugural address highlighting the significance of Jeevan Vidya for value education in the present context. He very effectively brought out the interconnection between the evolution of the individual and the righteousness in his heart which leads to harmony in the family and the society, order in the nation and peace in the world.

The next session was again a panel discussion on "Multi dimensional and multi-level problems: need for holistic perspective". Various speakers emphasized that the present education system introduces a lot of assumptions in students' mind which are far away from reality and hence the need for intervention. It was felt that there should be a 'darshan' (understanding of reality) and clarity of perception about purpose of life and human happiness underlying all courses of study. There is need for a relook at the categories or boundaries between subjects which create confusion and there is need for holistic perspective.

Shri Pawan Gupta, Prof. Ganesh Bagaria and Prof. Abhijeet Mitra spoke on the occasion. It was highlighted that every human being aspires for a way of life which ensures harmony and integration among all the four dimensions of his personal existence: Satisfaction in thought, mutual happiness in behavior, mutual prosperity in work and continuity of satisfaction in his realization of reality; and not merely accumulation of wealth. Similarly he also aspires for harmony and integration among four levels of societal existence: Right understanding in every individual, prosperity in every family, trust in society and co-existence in nature; and not merely strife for unlimited wealth in every individual. It was further mentioned that to ensure these basic human aspirations, Jeevan Vidya is a proposition which has to be evaluated and understood within the self and to be lived as an expression of this understanding, in terms of behavior, work and participation in the larger order.

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Panel felt the need to focus on understanding student issues by the educators. The peer pressure and extreme competition that the students are facing, and in turn are burdened by expectations and desires, needs to be relieved. The human existence is both multi level as well as multidimensional. Hence for the continuous happiness, satisfaction should be there in all levels and dimensions of human existence. Presently our expectations and efforts are primarily for physical facilities though the problems are due to lack of relationships. Challenge is to be responsive rather than reactive; and not to focus on problems but on solutions. The panel felt the definite need for holistic solution for all the multidimensional and multilevel problems. It reiterated that since intrinsic humaneness in all human beings is the same, there is a strong possibility for such solution and it can be achieved by referring to the intrinsic humaneness.

On the second day, the first session was devoted to "Attitude towards life and seriousness towards studies". Speakers agreed that there is more emphasis on short-term goals such as good job, good salary etc. leading to a very shortsighted attitude towards life. The need for development of 'sharing' attitude in a person in addition to skill-building was considered as important. The speakers felt that the present education system filters out creativity, enjoyment and joy in the learning and leaves the students only competitive, without interest, leading to overall feeling of conflict and dissatisfaction. The major role of education is to inculcate human values, technology being only a means to fulfill what is identified as valuable to human being through this process of value education. The need for initiatives in the direction of value education to set a positive attitude towards life and studies was reiterated. Members also felt that nowadays it is rare to find open sharing of experiences in the family on regular basis, people seldom sit together and relate to each other, creating a feeling of loneliness. This is also true for students. They don't have inputs from family and teachers hence they pick from surrounding environment and peers. Attention to the contradiction was drawn that each family member wants other to be happy but in actual action things usually are far from what we desire. It was also pointed out that the values are learnt from the role models but unfortunately the present age has failed to provide role models. The present formal education has serious shortcomings and there is strong need for alternatives. It was felt that the students' lack of seriousness towards life is reflected in their attitude towards learning.

The next session explored "The industry expectations from fresh graduates regarding values, work culture and social responsibility". The panel was represented by Dr. Rajul Asthana (Satyam Computers), Dr. Ravindra (Infosys), Shri Anup Wadhwa (Tejgyan Foundation) and Dr. Javed Iqbal (Dr. Reddy's Lab). In his introductory remarks Dr. Rajul Asthana reported that in industry seniors have conflicts with juniors or freshers and they feel lack of loyalty and integrity in them. He also realized serious lack of clear perception about purpose of life which he felt is a must for them to know. Dr. Ravindra emphasized on how their workshops help improve employees lifestyle. Actions speak more than words so actions of elders definitely give directions to new employees in knowing and understanding their purpose of life. He also focused on the point that value education should be included in the education. Shri Anup Wadhwa shared the experiments under human re-engineering alliances program. He reported that sometimes creative instincts are not fulfilled by the company that is why employees feel boredom and monotony in their job. He emphasized on dilemmas in employees life, as they sometimes are not able to get right information, being the reason for conflicts and their inability in resolving them positively. Dr. Javed Iqbal emphasized on the vision which employee should have in the industry, they need to have proper perspective towards life. He warned the industries to realize their need for values and vision to survive and to take the responsibilities and proactive role instead of leaving this job just for institutions. The session was summarized with the recommendation that there is strong need for the students to know the purpose and ultimate aim of their life so that they can fulfill their expectations as well as cultural and social responsibilities. The panel also felt that there is strong need to develop values along with skills and a training scheme for the same. The need to strengthen the efforts in this direction already going on in the industries and institutions was stressed.

The next session of the day focused on the topic "Jeevan Vidya A Holistic Perspective". The speakers were experts in Jeevan Vidya and are taking shivirs on JV. The session opened with explanation of the process of understanding within human beings. Understanding is through dialogues and through words. Words are supposed to communicate aspect of reality, but we assume wrong meaning of words and this

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creates different perception of reality. But reality is one despite the fact that different people perceive it differently which leads to different attitudes, opinions and conflicts. It was explained that the world around us consists of the four states - out of these the matter, the plant life and the animal life live in harmony, in coexistence. All the major problems have been created by humans and also all these problems are interrelated and the root cause is lack of understanding or the wrong notion of reality on the part of human beings. The material order (soil, water etc.) which has no growth only transformation; the Second is Plant order which has growth and regeneration capacity. Then the animal and bird order and fourth is human order. Out of these the last two the animals and human are seen to be composed of two entities the 'Body' and 'I'. In nature higher orders take nourishment from lower order and also enrich them. We can recognize mutually enriching relation amongst first three orders except for human beings where relations seem to be mostly based on exploitation. If we analyze the last two orders animals and humans, the animals show a definite behavior as per their species in response to their surroundings. The humans have the freedom to choose because they act on the basis of perception which in most cases is different for different people for the same reality, so we end up having no universal reality and everyone demanding individual freedom. This culminates into the belief that there is struggle for existence and there is the survival of the fittest. To balance this, outside intervention is required like moral teachings, rules regulation, constitution etc. Jeevan Vidya which draws attention to three methods: introspection is it true for myself; inspection is it true for everyone around me; and lastly is it true for entire human race. The basic objective is to draw attention to reality. This is 'darshan' - to see reality as it is. Jeevan Vidya proposes coexistence at all the six levels of living - within self, with body, with other human beings in family and society, in nature and in the whole existence. In Jeevan Vidya everything comes in the form of proposals which one examines at one's own right, the underlying fact being that each one of us wants to be happy ultimately. We want to understand, to be happy. Wrong understanding leads to wrong perception and that leads to unhappiness. So there is need to evolve from mere perception to understanding the reality as it is.

There are two kinds of people around us. First are "Sadhan Vihin Dukhi Daridra" (people who are unhappy & deprived and they lack material things) and the second are "Sadhan Sampann Dukhi Daridra" (people who are unhappy and & deprived even though they have material things), and all the present efforts of development today are to bring people from first stage to second stage.

It was emphasized that the needs of the body are limited in quantity and time whereas those of 'I' are qualitative (and not quantitative) and continuous in time, and one has a feeling of prosperity only when one has feeling of confidence and assurance that we are capable of producing more than we need. It was further elaborated that relationship of two human beings is basically relationship between one 'I' with the other 'I' and this relationship 'is'; and is not 'created'. All 'I' are intrinsically same. The relationship between I's is that of trust, love, gratitude, respect etc. and these are the intrinsic values in relationship. To be happy we need to see reality as it is, i.e. the method is to be understanding reality first then find meaning and then locate appropriate words for this reality while we are doing just the opposite creating word then meaning and then assuming reality, which may not relate the three (word, meaning and reality), creating confusion and difference.

The panel concluded that the universal human goal is to recognize the essential interconnectedness of existence and the human beings have to identify their role in the total existential harmony (Vyavastha).

The speakers further discussed the aim or program of human beings as the happiness and contentment 'tripti' of self 'jeevan' and to make it a continuity 'parampara'. The relationship and response between human leads to happiness in self (jeevan tripti) and the relationship between human and other entities in nature leads to satisfying the need of the body (sharir tripti). The term relationship (sambandh) is complementing the other (poorakata). Each relation is based on complementing each other (poorakata hai) this needs to be understood. Natural tendency of human is to do right; by doing right one feels happy. But to do right it is essential to understand the right, as it exists. The teacher-pupil guru-shishya relationship is fulfilled when they are successful in communicating the right, this is the value or poorakata of the guru-shishya relationship. What we have understood the examination of that by practicing it is value or

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poorakata of maitri friendship. It is to be emphasized that each one of us wants to understand what is right and act accordingly. In the absence of not being able to understand what is right we end up doing wrong. So the effort has to be at the level of understanding and the right action will follow.

The next session was on "How different problems can be addressed by holistic perspective". The speakers shared experiences with the students at their institutes. They felt that if students are helped in realizing their mistakes and the process leading to mistakes instead of being simply punished they respond with responsibility. Panelist felt the need of absolute self-reference on solid foundation of self-exploration instead of depending upon external motivation of rewards and punishment. The panelist sharing the methodology of Jeevan Vidya and experiences with it pointed out need for establishing a dialogue with oneself on various issues of being and purpose. Experiences with Jeevan Vidya led to realization of harmony with society and nature which already exists. This realization that there is harmony and coexistence everywhere leads to sense of fulfillment and satisfaction. It was felt that Jeevan Vidya can address different problems by empowering individual with holistic perspective. The content of value education course which is being taught at IIT Delhi as UG Course based on Jeevan Vidya Methodology was shared. It was shared that the students respond very positively when they realize that all problems start from lack of understanding of values inherent in all pursuits.

The next session was devoted to identification of salient recommendations and action plan. For this purpose the participants were divided in the following three groups:

- Group A - on wider dissemination of Jeevan Vidya and teacher training.
- Group B - on influencing the policymakers, the education administrators, and industry managers, as well as policy intervention for agencies like UGC, AICTE, MHRD, NCERT etc.
- Group C - on development of resource material and research for creating a comprehensive curriculum for technical education in the light of Jeevan Vidya as well as creating new models (Vikalp) to actualize the holistic paradigm in society.

The recommendations as finalized were presented and discussed in the next session. The closing session was held under the chairmanship of Prof Surendra Prasad, Director, IIT Delhi. The recommendations were presented to the guests of honour and the convention concluded with a vote of thanks.



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Session 1.1: Discipline and Hostel/Institutional Culture (Summary)

Panel: Prof. S.G. Dhande (Director, IIT Kanpur), Prof. Gopalan (IIT Bombay), Shri Rakesh Maurya (Student, IIT Kanpur), Smt. Prema raghunathan (Writer and Educationist), Dr. Abhijit Mitra (Faculty, IIIT Hyderabad), Prof. Sameer Bajpai (Faculty, NIT Raipur).

The discussion started with the introduction of the panel and then Prof. Gopalan delivered his speech. He talked about relationship between different batches in the hostels, cultural festivals, use of TV internet facilities and discipline. He expressed his concern about rising expectation for money for the cultural festivals which have lost their learning purpose. He considered gaming, blogging, chatting etc. as serious problems and talked about IITB's initiative of banning internet in student hostels for certain hours of the day. According to him, the reason for faculty not taking interest in student's matters is the pressure of performance upon them.

Prof. Sameer Bajpai said that today students are living on moment to moment basis. They are not having long term goals and are unaware of their capabilities. Students do not realize the need for value education but once they go through this process they realize for themselves that there is a requirement of perceptible changes in student culture, their goals and life style.

Rakesh Maurya, a student of IIT Kanpur raised issues like ragging, fierce competition etc. which he faced in his initial period of stay at IIT Kanpur. He said "What I am?" and "What I want to be?" questions like this bothered me". He emphasized the importance of Jeevan Vidya in his life because this whole process helped him improve his relationships with others and setting his own goals.

Smt. Prema Raghunathan very clearly brought out the importance of language in modeling one's mind. She questioned the role of media and articles in affecting the vocabulary of students. Hence, she suggested institutions to think about their culture and communication medium etc.

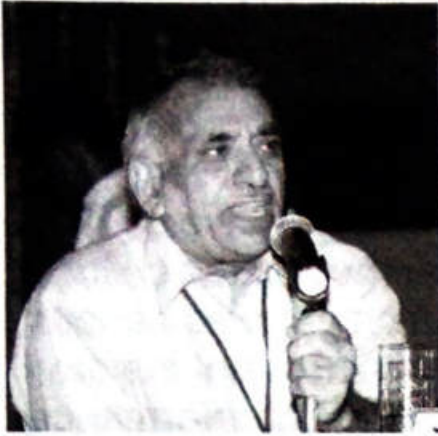
"We start looking at students only when they have problems" Dr. Abhijit Mitra came up with this problem of all the institutions in general. It is important to address the issues in the initial phase instead of waiting for problems. To elaborate this, he talked about some events of his institution like the issue of cultural festival etc.

Dr. Dhande urged the community to change the notion that study is a 9am-5pm process. Rather, it is a 24 hour activity. He drew attention towards the fact that a lot of money and attention has been invested to improve the 9am-5pm process but rest has been left for no one and we collectively are responsible for this fall in education. He said in 80's and 90's, education expanded rapidly in Andhra, Maharashtra and Tamilnadu and this was the period when 5pm-9am education went completely out of focus. Now the institutions are not creating people, they are just preparing professionals. He brought out the importance of the activities, culture, politics, education of 5pm-9am which shape and groom the personality of individual. He also emphasized the role of teachers, parents and environment in affecting the values of students.

Inauguration and Keynote

Article 1.2.1

Some Salient Points in context with 'National Convention on Value Education through Jeevan Vidya (May 22-24, 2007)



Prof. R.R. Gaur,
Head NRCVEE

The Need:

- The need to integrate value education appropriately with training in Science & Technology in the modern education system is being acutely and widely recognized.

- However, this must be accomplished in a manner which is focussed towards development of a 'Holistic Perspective' among students; it should not be dogmabased; it should be universally teachable and like any other science, it should be verifiable by each individual as well as amenable to logic.
- Value Education should be based on developing right understanding of the human reality, human-to-human relations and mutually enriching co-existence with entire Nature. Such an understanding only can provide a spontaneous acceptance to universal Human Value. The basic purpose of human life, then, becomes recognition of the inseparable interconnectedness of the whole existence and manifestation of this understanding in all our endeavour. Only then we can realize abiding happiness and satisfaction (Samadhan) at the individual level; sustainable prosperity (Samridhi) by judicious identification of our physical needs and their fulfillment in a renewable manner in consonance with nature; harmonious social relations (abhay, vishwas) - a universal realization of Sah-astitva principle.

मैं खुद को इतना ज्यादा दुःखी करती थी कि मेरी हाईट बहुत कम है मैं औरों की तरह सुन्दर नहीं हूँ और सारा दिन परेशानी से घिरी हुई थी। शिविर के बाद- जीवन बहुत सुन्दर है जिस शरीर के कारण मैं इतना दुःखी होती हूँ वो तो एक माध्यम मात्र है जिसके सहयोग से मुझे स्वयं को प्रमाणित करना है। 'सचमुच यहाँ आकर मुझमें आत्मविश्वास बढ़ गया है' जिसकी मुझमें कमी थी। सचमुच इस सात दिनों में हम 16 लोग इतने पास आ गए कि ये हम हमारा 16 लोगों का परिवार बन गया हैं। 'ये सात दिन किसी स्वर्ग की यात्रा से कम नहीं हैं।'

कु० प्रीति नेताम
ब्रांच-मेकेनिकल / सेमेस्टर-तृतीय

Value Education Efforts at IITD and other Technical Institutions

- Value education efforts at IIT D date back to early eighties; - in 1982-83 a new course entitled Science and Humanism - towards a unified Worldview' was introduced under the guidance of Prof. D.S. Kothari - (an eminent Scientist and humanist) as an elective in the IIT curriculum.

This is being taught regularly since then. A few other similar courses were also subsequently evolved.

- In mid-eighties, serious effort was made to introduce 'Vipassana'- a universal technique for Insight Meditation for self-observation and mind purification to provide a practical input to Value Education.

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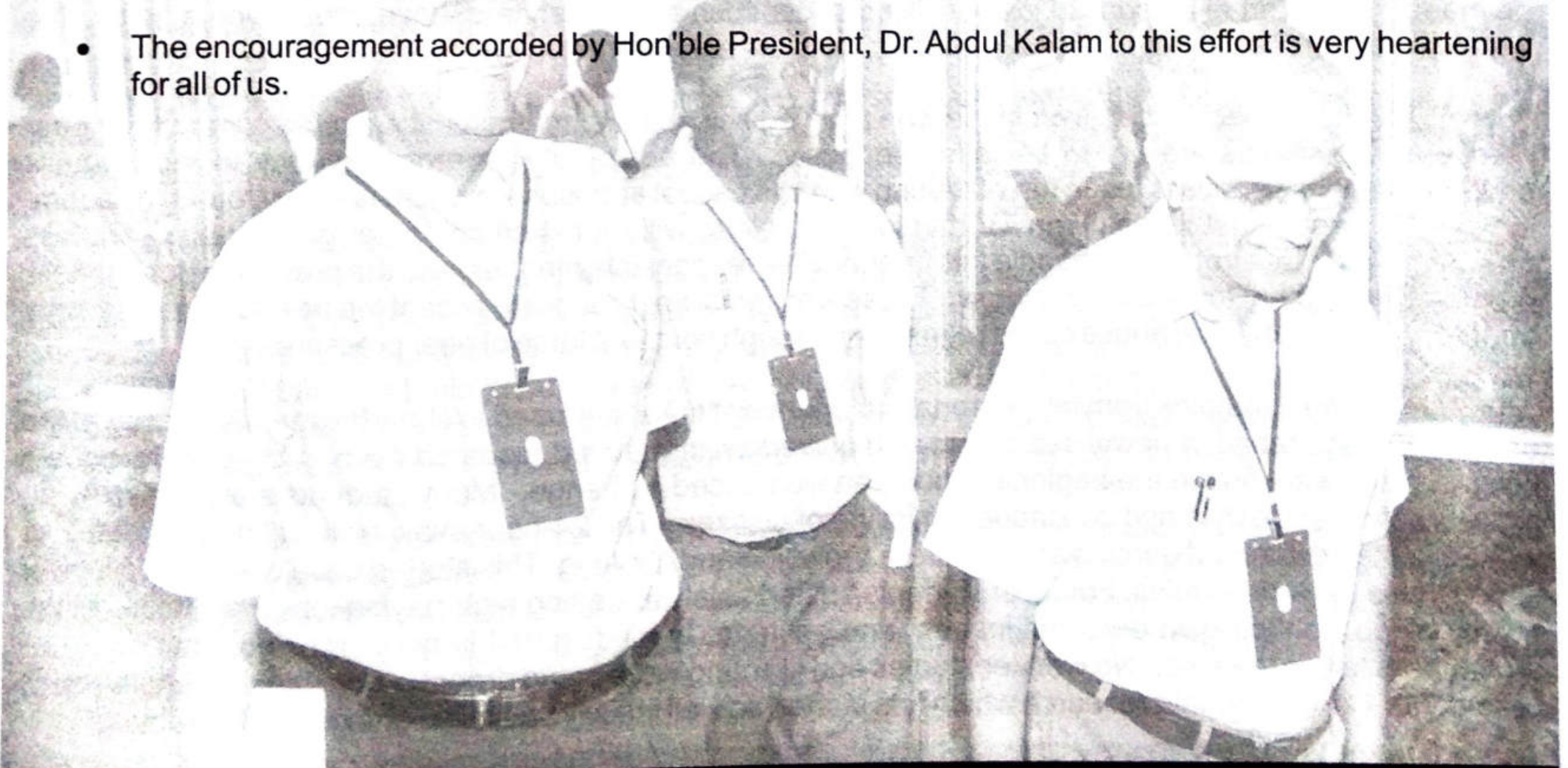
- In early nineties, we were introduced to 'Jeevan Vidya' based on 'Madhyasth Darshan'- the holistic perception of reality, by its originator - Sh. A. Nagraj Sharma of Amarkantak.
- During the nineties, the great potential of 'Jeevan Vidya' for being a rational and universally teachable methodology for Value Education was gradually appreciated by more and more people.
- Consequently, a number of serious experiments began with various Technical Institutions such NIT Raipur, HBTI Kanpur and more recently at IIIT Hyderabad and IIT Kanpur etc.

There has been tremendous energy around me of positivity, after I did jeevan vidya shivir. There were things I was afraid of but now there is courage to fight it, because of the concept of '*sahaj svikriti*' to face the fear. Understanding others has been easy now and analysing their actions after doing this course keeps me in more peace now. There has always been an urge inside me to do well in the world, I think, Bagaria sir's organisation will be the best place to start.

**Reetu (B.Tech,
IIT Kanpur)**

- Jeevan Vidya has also been practiced in Schools; with Govt. officers and professionals; with general public (families) and also with prisoners. Everywhere it has yielded very encouraging results.
- Chhatisgarh Technical University has recommended it for all its Technical Institutions. UPTU has also experimented with it in a limited way.
- In 2001, 'National Resource Centre for Value Education in Engineering' was established by MHRD at IIT Delhi. Since then, effort has also been made to develop an EHV package for consideration of AICTE for widespread implementation of Value Education in technical institutions of the country.
- This Convention is a very welcome initiative by IIT Kanpur, jointly supported by IIIT Hyderabad and IIT Delhi to share the above experiences, create a closer network of working groups and provide a thrust to VE activity among various educational institutions in the country.

- The encouragement accorded by Hon'ble President, Dr. Abdul Kalam to this effort is very heartening for all of us.

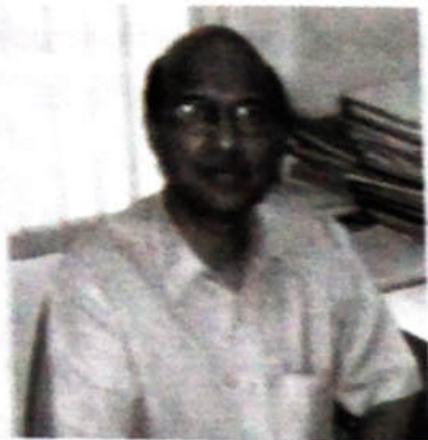


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Article 1.2.2

Value Education : Relieving Peer Pressure, Addressing Culture and Stimulating Studies

Dr. Rajeev Sangal
Director, IIT Hyderabad



Rapid changes are taking place in India today. The changes are not just quantitative - in physical infrastructure and expansion of higher technical education, but also qualitative - in what we apparently value and how we relate to each other in family and in society. Students who come to higher technical education are naturally profoundly affected by it. It is the responsibility of the educational institution to develop a discerning ability through which the student is able to discern what is valuable and what is not - what is wheat and what is chaff. This to me is the first goal of value education. Note that the goal is not the giving of values to students but developing the "ability to decide" what is valuable, and if I may add, "courage to act" on it.

Many changes taking place in India are very visible. There is rapid rise of Consumerism. Media and advertisements are projecting new products and are using powerful weapons in their armoury to make people buy the products, even when they do not need them. Introducing glamour and creating a desire to have more than others are the watchwords (Neighbors' envy, owners' pride). There is also a concomitant rise in individualism, where relationships in family, with friends and in society are considered less important. Focus of the individual shifts to individual achievement and gratification. Worse still, the yardstick of achievement is reduced to "money" or amassment of physical resources, and intense competition as a means to reach there.

Bright and capable students enter some of our best institutions through an intense competition. Parents and society tell them in class 11 and 12, and some even earlier, that they have to prepare hard to enter IITs, NITs, IIITs and other premier engineering institutions and after that the life is made. Once they are in, they feel "life is made". This means to many of them that they will get good jobs at the end of their studies. Studying is not important. Infact, they have been told to study and work hard for an external reason ("life will be made") and internal reasons of joy and liking under such an atmosphere, have been given a go by. No wonder, students quickly lose interest in studies, once the external factor is not present.

Another aspect is that even those who enjoyed science and mathematics earlier, come under peer pressure that studies are not to be taken seriously. The hostel culture promotes lack of seriousness anybody seen as serious is made fun of. Along with this casual atmosphere, there is a new found "freedom" in when to sleep, what to watch on TV and internet, along with constant computer gaming and mindless browsing. Many are not able to handle this freedom in a responsible manner and the prevailing atmosphere promotes movement towards casualness. Those who resist are brought to accept the new "culture" violently through verbal or physical abuse called ragging, or through constant force of peer pressure.

I will take examples from my personal experience at IIT Hyderabad to show the manifestations of the above. IIT Hyderabad, a newly setup research university, introduced research even at the undergraduate level. Things went fine in the beginning, but then we noticed a change. Many students started displaying signs of irregular lifestyle and consequent missing of classes. The 24-hour availability of internet in labs as well as hostels promoted gaming and pointless browsing and chatting. This started developing into a lack of seriousness towards studies. Focus of students shifted solely to getting high-paying jobs, regardless of the quality of job, or their own personal interest and aptitude. In hindsight, it is not surprising, the society all around was telling them so. No wonder studies and learning were being dropped from the personal agenda of students. Undergraduate research which had started so well initially had hit an unexpected roadbump.

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

Another manifestation was on the cultural front which I describe in some detail here. An annual cultural festival called Felicity was started by students, and soon the attempt was to get celebrities, rock bands, and hold late night DJ events, etc. Faculty tried to reason with students but failed to convince them that anything was wrong. Students argued that there was nothing wrong with their music or art, and faculty simply had a generation gap. Attempts to steer them in a different direction was seen as faculty trying to curb their freedom.

Around this time, faculty felt that students were not coming in with the right values or were falling into wrong mindset after coming here; and that something needed to be done about it. However, the received wisdom was that values are relative, they cannot be taught or incorporated in education. The only thing that can be done is to invite people of eminence who had contributed something good in their life, and ask them to give lectures or interact with students. The students would learn from the examples set by such people, and, of course, from those set by their own teachers. Various eminent people were invited as a part of this effort. One such person came and conducted a week long workshop on Jeevan Vidya in Nov, 2003. This is how a few teachers including the Director and two students at IITH got introduced to Jeevan Vidya. For me, it was a liberating experience both in personal life as well as in life as a teacher/Director.

It became clear to me that here was something that could be reasoned out, was universal (non-denominational), and could be experimented with by a person. There was no preaching or dos' or don't's. There was no insistence on accepting any principle without critical evaluation and experimentation. One could take it as a set of propositions and try to verify them by experimenting with them or applying them in their own life.

Our way of dealing with students underwent a change. We started addressing the basic issues rather than problems per se. We realized that the main issue in a cultural or youth festival was not one of rock music or DJ but of peer pressure. Rather than controls and preachings on culture, the students needed our support and help to take independent decisions, and not those based on social and peer pressure.

An opportunity came very naturally. A panel discussion was organized with faculty, and students. The students said that the goal of Felicity was to show others how great IITH was ! Celebrities were invited so that students from different colleges would come to Felicity and see what a great festival it was ! It was pointed out that no meaningful activity could have "show off" as its goal. When you do a meaningful activity well, it may result in natural appreciation, but the appreciation cannot be the reason for doing the activity. At the end, there was agreement that the goal of the festival was (1) to celebrate and enjoy, the way one would at a function at home, and (2) to provide a platform for bringing out cultural and organizational talent among our students. This policy was posted on the web-site. It was also posted that to guard against the tendency to "show-off", no celebrity would be engaged by paying a (high) fee, even when sponsorship amounts were available. It was not an issue of money but of culture that we want to set.

The next year a rock band was invited at Felicity by the students, although not by paying a high fee. The issue came up for discussion at the meeting of all the student organizer along with the Chairperson of Student Life Committee (SLC) and the Director. It was asked how many students out of those present listened to rock music. Ten out of fifty organizers present raised their hands. It included four or five who were part of IITH rock band. At this point, some of the remaining students started asking why popular Indian music artists were not invited. Director and Chair, SLC intervened to stop the discussion and said that since the rock band had been invited one should proceed forward from here. Past can be analyzed later.

Two possible problems were raised by the Director regarding the rock show. First, it tends to promote alcohol and drugs, and secondly, it is associated with a show off. To the former, all the students organizers said that there is no such thing at IITH, and they would all ensure that it does not happen in future either. To the latter they said they are doing it because they and many others like the music, and not to show off. They were asked to go ahead.

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A week before Felicity the students came to ask for bright blinking lights for the rock show. They were asked only one question: Is it part of the show or the show off? Interestingly the members of the rock band (who genuinely liked rock music) did not want the lights, but others who listened to rock music (possibly, to show that they are part of the in-crowd) wanted these lights to impress others. The lights were not permitted.

This example shows that a dialogue may begin on the problems, but by keeping the focus on the larger issue of values, such as "show off" and simplicity, the problem got "dissolved". In this case, the principle of simplicity got established. (By the way, this principle would have to be followed by the Institute and faculty also in their own functioning. They also would have to shun show-off. It, actually, produces a liberating feeling in the whole Institute, a sign of freedom from peer pressure.)

Human values courses were introduced as a compulsory part of academic curriculum at IITD from July 2005 onwards. Soon after the first year students arrive on campus, they undergo a one-week intense workshop or shivir from morning till evening, with no other classes or academic activity. During the workshop, students examine their life goals, their achievements so far, their relationship in family, etc. The workshop is largely through discussion. Jeevan Vidya does not say what one should do but points out that one is happy only when one is in harmony with oneself and performs actions that are mutually fulfilling with family, friends, society, and enriching the nature. One evaluates one's goals through a process called sahaaj svikriti (or natural acceptance). It is of great power and allows one to choose one's goals based on oneself. The positive effect of actions in fulfillment of the goals, gives further confirmation feedback.

The intense week-long workshop is followed by weekly discussions with first year students in small groups of 20-25, conducted by regular faculty. This is done so that students see value education as a part of normal academic activity, not something to be done by separate faculty. Topics are chosen to focus on the internal. The first discussion was on clothes and self-esteem. Why do we wear certain types of clothes jeans and branded tee-shirts? It soon emerges that it is due to peer pressure and the need to be part of the in-crowd. In such a case are we being free or are acting under remote control? Discussion soon moves to trendy cell phones and motor cycles. And to bigger cars and houses which are more relevant to the elders. It raises important questions relating to our self-esteem. If the source of self-esteem is external in how others view us, it is a losing game -guaranteed to generate pressure, and loss of freedom. It is also pointed out that this is the primary weakness that advertising is capitalizing on. Ads are full of how to feel special and gain others' respect and admiration. Youth are especially targeted by the consumerist and individualistic culture.

Many students remark that they have never been exposed to these ideas, and that these should have been a part of their education earlier in schools. Other topics related to managing anger, mutually fulfilling relationships, competition vs excellence, English as a means of communications vs means of respect, living in family and society, conservation of electricity and natural resources, and in general, acting responsibly with self-confidence and self respect. Many feel a tremendous sense of relief from external pressures. They also become more conscious of their relationships and how to enrich them. They start examining what they want to do in their life, and how much physical facilities are needed. However, this is only a beginning of understanding. How can it be put into practice in their life? They are told to watch themselves, their anger, their behaviour. Learning to introspect and learning to respond rather than react.

Many students also become more sensitive towards the consumption of natural resources in particular of, water and electricity. The fact that the earth itself is becoming "sick" (global warming, pollution, etc.) due to human actions, including indefinite physical goods, is discussed.

A much larger canvas, a canvas of life, gets opened in front of them. We are finding that a slow process is on among the students. They are also becoming conscious that a job is more than just money. Many more are talking about pursuing higher studies. They are also realizing the life is more than a job, and are becoming more responsible in behaviour towards their friends, and towards society around them. Most importantly they are learning to listen to their inner voice. The process needs to be aided and nurtured

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over weeks and months, and the right environment is needed to make it flower. We hope that many fruits will come out of these.

There is another interesting outcome. The faculty which have actively participated in value education have become more comfortable in themselves, in their family, in their relationships to other faculty and with students. Some of the most active researchers have participated in it and feel more fulfilled. Their involvement with their students had tended to be more uni-dimensional earlier.

Introduction of Jeevan Vidya in IIITH has not been uneventful. When it was first introduced in July 2005, the first year students were teased by their seniors that they were being made into sanyasis or saints. The first year batch came under tremendous peer pressure. As a result, interesting batch dynamics came

I never knew what 'I' want to achieve, what is good or valuable for me? I was just following others, thus I never felt full confident about myself. Also there was lack of satisfaction within me. Another thing which made uncomfortable all the time was lack of good relationship within my family members, among my relatives and friends due to lack of understanding and trust. After attending three Jeevan Vidya Shivirs conducted by Prof. Ganesh Bagaria, I realized that most important thing for any human being is Knowing Self, and through that setting goals and objectives of our life. Exploring self has made me more confident and it helps me in taking decisions related to my future. Whenever there is some lack in it, I am little bit able to handle the situation.

Abhay Kumar
(M.Tech, IITK)

into play. Some ragging cases came up in July 2006, which added a new dimension to that dynamics. They were successfully tackled not through punishment but through relationship. Because of lack of time, details are not discussed here (see writeup elsewhere). It has brought about a turning point in the application of Jeevan Vidya in the institution and has drawn the entire community together faculty, students and administration.

In most institutions, 10% of the students are quite responsible and serious irrespective of external influences. They work quietly because the prevailing atmosphere makes fun of them. There are 10% students who feel wronged (by parents, society or the Institute faculty or administration) and they stand in opposition. Usually, they are also quite articulate and capable, it is just that their energies have gotten diverted into opposing or acting in an unruly manner. It is these 10% who create an atmosphere of opposition and casualness, and the large majority of 80% comes under their influence.

Usual reaction of the Institute administration is the imposition of strict discipline and punishment. But this generates further opposition, and a large part of the majority gets alienated. The key is to address the basic issues which Jeevan Vidya brings out so clearly, and deal with people through relationship rather than fear of punishment. This has been tried with resounding success in some instances at IIITH. What I can say is that the process is on. The journey has just begun. It is bringing about a slow but sweeping change in the institution.

I have tried to touch upon many different facets in any institution - about research and seriousness towards studies, relationships among students, ragging, irregular and casual lifestyle, that is, culture in the hostels. All these get addressed by inculcating a sense of responsibility. It involves focusing on the self and introspection, and relating to the larger world. Value Education brings about a welcome change among faculty in their relationship with students, and among each other. The institution as a whole becomes more relaxed and hopefully, truly, a temple of learning.

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Article 1.2.3

Jeevan Vidya - how it has impacted me

Pawan K Gupta
SIDH, Mussoorie



From a very young age I have been wondering about the meaning in life. Questions like what is good, why should one be good, what is success have been haunting me from my teens. I had come to the conclusion that all human endeavours (good and bad, selfish and altruistic) are in the ultimate analysis only for personal fulfillment call it happiness, if you like. But I did not know how to go about it, even though the search was there. Another question that deeply troubled me was what was right? How can we define what is right? Because what one person believed to be right other person thought was wrong. So how can we decide what was right?

In search of these answers I left my business, an industrial unit I had set up after graduating from IIT. I decided to do something which would give me satisfaction and would reduce inner conflict and where I would not have to compromise too much. I also wanted to lead a more integrated and wholesome life and not a fragmented one (division between home and office, public and private life disturbed me). I decided to do something for the rural areas in the mountains in the field of education. I wanted to lead a quiet life and do something for the deprived section of society. My views, in retrospect, were a bit simplistic and I was naïve.

But working in the area of education was a great learning experience. I realized very soon that the villagers after getting 'educated' started getting alienated from their own family, village, language, life style, value systems, traditions etc. They started harbouring a deep sense of shame and inferiority about who they were. Outwardly this inferiority appeared as superiority or even arrogance but deep down it reflected inferiority complex. So we realized that education instead of empowering was actually disempowering the educated. At best the educated became good imitators imitating those they considered superior. And the yard stick for making this judgment about superiority was not knowledge or wisdom but outward appearances clothes, life style, money, salary, machine, vehicles, English language etc..

Even though our survey demonstrated that the joint family system was better suited for our rural areas where there were small land holdings and the nature of work (farming and animal husbandry) required a large number of working hands; the children and women were also better looked after in a joint families; somehow education was breaking up joint families. Education was somehow breeding individualism and collective spirit and feeling of cooperation were being challenged.

All this disturbed me as I realized that instead of doing good and noble working I was doing more harm in a deeper sense. Moreover I was also getting praise for my work from both the community and those who were supporting us by giving financial support. But somewhere I felt like a cheat in all this. I knew that in spite of the praise what I was doing was doing harm at the level of the spirit of the individual. As a nation also I realized this education was making us hollow.

I could understand the reason of this problem by studying Mahatma Gandhi. His writings and speeches, particularly those between 1908 and 1924/25 helped me a great deal in understanding and analysing the problem. He had seen the problem long back. After reading Mahatma Gandhi, I felt that very little had changed since his times outwardly may be a few things may have changed but essentially they remained the same. We were following the same path of 'development' which we were forced to follow then, the same education system, the same set of values. No wonder the British called it 'transfer of power'. Gandhiji helped us diagnose the problem but we could not really find a wholesome solution. We did a few

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experiments in education of teaching by refraining from the textbooks - which were full of assumptions - and teaching subjects (language, math, sciences etc.) by making the local environment and local culture (farming practices, a local festival, local trees and shrubs), the context for teaching the subjects. But still this was not enough. About this time we discovered Jeevan Vidya.

Jeevan Vidya gave me what I was looking for. For the first time I realized that I did not have to depend on others to know what was right. I also discovered that each one of us wants to know what is right and live according to this understanding. I realized that I had within me a faculty that I could get in touch with, which knew what was right. And this faculty was intact in all human beings. That in this way we were all alike. For instance we all craved for trust and respect whether we were 'good' or 'bad'. This is a constant need in all of us. I did not have to go and ask everyone about this but I knew that this was as true for all other human beings as it was for me. This was reality. This was objectivity. On the other hand if we spoke in terms of 'preferences', 'opinions', 'view points', 'taste' then each one of us is different from the other. So through Vidya I could make this important distinction between reality and opinion, preferences etc. Opinions, preferences keep changing but reality remains the same all the time. This was very simple yet a great discovery and I have felt empowered by this one revelation. I now know that in all essential things in life, I have the power to know and realize the reality and take decisions according to what is right. I also realized that there is an order, a harmony in existence we do not need to create it. Until now I did not have a sense of interconnectedness between me and the other (human being and other units in nature). I felt I was separate from the other and I had to do something with the other to be connected or to be away. But now I realized that we are already connected with every unit in existence. So all we need to do is to understand these units, starting with myself and be in relationship according to this understanding. We can understand what we are, we can understand what the other is and essentially we all are similar (our deepest desires are the same; all of us feel good when these inner most desires are fulfilled; all of us act or behave according to our understanding). This has been very empowering. I have discovered that there are two kinds of self confidence one which is based on knowledge of what is right, based on knowledge of reality, the other is based on comparison with the other. The second kind of self confidence is oppressive and full of tension while the self confidence emanating from knowledge of reality, of what is right is liberating and empowering. This realization has given a great relief and also given us a guideline in education.

शिविर के पहले- विचार थे,
आधार नहीं; प्रश्न थे, समाधान नहीं;
विचार थे, दिशा नहीं; इच्छा थी, विश्वास,
संकल्प नहीं । शिविर के बाद - एक दिशा
मिली, दृष्टिकोण मिला, आधार मिला,
सहयोगी मिले ।

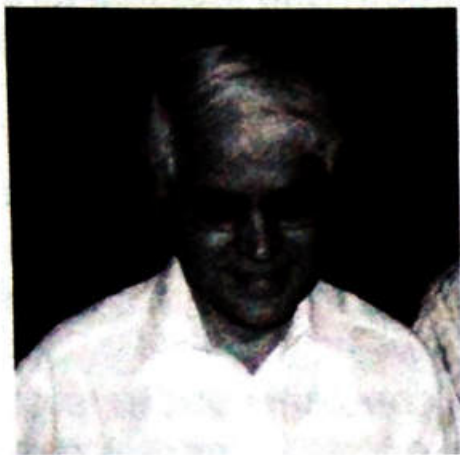
प्रजाकत देशपाण्डे
NIT Raipur

Vidya has also given me a great sense of responsibility which is very empowering. I realize that I am the cause in the matter. That I am responsible for what happens to me. Therefore I have, to a large extent become free from blame and complaint. I also feel far more relaxed and sure about what needs to be done. To a large extent my concern about leading a fragmented life has got resolved.

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Article 1.2.4

Welcome Address



Prof. Surendra Prasad
Director, IIT Delhi

It is indeed a matter of great privilege and satisfaction for me to welcome all of you to this very important meeting on Value Education through Jeevan Vidya. It is indeed fitting that the convention is being inaugurated by the illustrious son of mother India who has done her proud by not only leading the country's efforts

through the use of science and technology in pushing the country ahead but also by creating a value based vision for the development of country. Thanks to the impressive growth of the country over the last two decades. The youth of the country is participating in the creation of the wealth like never before. But there is another aspect of this growth and that is the country's young generation on home, the nation has much at stake, find itself in the strange game of peer pressure of various kinds from an early age. The peer pressure of getting admission in a good school or college and peer pressure of getting good salary or highest paid jobs seem to have taken over the imagination of young generation. None of these objectives are objectionable by themselves. But when the overwhelming concern is just earning the money, it leads to the distorted value system which can have only damaging effects in long term. And the sooner we realize this as educators, the better it is for our welfare and for creating humane values based society.

This convention is the joint response of the three leading institutions of the country to address this need. As teachers and educators in institutions of science and technology it is equally our duty to ensure that the students develop an ability to acquire wealth out of value system of their own which will guide them in their times of need to take the right decisions and pursue the right path. What we need today is not simply that the bright individuals will be important leaders in the education society creating wealth by innovations but also the thinking individuals who will think of the society themselves and in their profession in a proper perspective of harmony and peace.

This sense of the balance between technological education and sensitivity to the needs of the society is therefore a very important concern within the IIT system since its inception. The curriculum has the built in component of the education in the 'Humanities and Human Values'. Value Education at IIT Delhi received a status in early 80's when the efforts were initiated by the group of the faculty members inspired by the vision of the thought leader Prof. D.S. Kothari. The efforts started with the formulation and introduction of an elective course called 'Science and Humanism' and latter evolved to further experiments in the use of certain techniques of introspection, enquiry and analysis techniques like we talk in Jeevan Vidya where the purpose is to become a way of value issues which confront all of us and try to cover with the answers which are at peace and harmony with ourselves nature and society. These efforts culminated into the establishment of a National Resource Centre for Value Education in Engineering with the mandate of creating value awareness within the students and faculty of IIT Delhi. We are also developing courses and material for the country as a whole.

Once again I offer a warm welcome to one and all on behalf of IIT Delhi, on my own behalf and on behalf of organizing committee of national convention.

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Article 1.2.5

Value Education through Jeevan Vidya



Prof. S.G. Dhande
Director, IIT Kanpur

It is my pleasure to convey to you that the Indian Institute of Technology Kanpur during the recent past has witnessed tremendous growth in terms of new research initiatives in order to keep abreast with the changing needs of today. The Institute has developed numerous strategic alliances with technology leaders across the Globe which has helped faculty and students keep abreast of changes in the post-globalization era.

However, the education system of today with its core objectives of achieving excellence mainly in the expected skill levels of the youth is observed to be slowly distancing itself from the true value system that human civilization has striven for from time immemorial. This is something that we have observed in the IIT's as well where students are driven by a very fierce sense of competition, leading to interpersonal problems. It is also seen that many are caught with a sense of meaninglessness and lack of larger purpose for their lives, and this is seen not only during their student years with us, but also later, in their own professional careers. As the world shrinks and becomes a more complex place to live in, it is important that we revisit the role of education in being able to give our students the necessary ability to live purposeful and fulfilling lives, as well as contribute as responsible citizens for a better world tomorrow. Recent incidents of suicide and a hike in psychiatric problems among students undergoing higher education and multi-dimensional problems that the world is facing have emphasized the urgency for taking active steps to revisit the whole education process and find out solutions, within a reasonable timeframe.

18 साल की उम्र तक आज तक मैंने कोई भी Stage Show नहीं किया । मेरे दोस्त जब Stage Show करते तब मुझसे कहते कि तुम सिर्फ हमारे बगल में खड़े रहना, कुछ बोलने की जरूरत नहीं है । लेकिन मेरी उतनी भी हिम्मत नहीं थी । इसी बात को लेकर मैं परेशान रहता व मेरे मन में हमेशा शंका व डर बना रहता कि मेरा क्या होगा । शिविर के बाद- मुझे ये विश्वास नहीं हो रहा कि मेरा आत्मविश्वास कैसे और कब बढ़ गया । इस 5-6 दिन के शिविर में मैं किस प्रकार Presentation कर पाया यह मुझे पता ही नहीं चला । यह मानकर नहीं बल्कि जांचकर मेरे मन में इतनी खुशी हो रही है कि मैं इसकी कल्पना ही नहीं कर सकता ।

आशीष कराहे
NIT, Raipur

We, at IIT Kanpur have been thinking about value education to address these problems and have tried many options so far. Jeevan Vidya is providing a promising and holistic option. Jeevan Vidya is presented through Shivirs or 7 day workshops in the form of proposals. The shivir is a process to establish a dialogue between what you are and what you really want to be. Participants are requested to not assume the proposals to be true, rather to thoroughly self-examine it themselves. The content of the shivir covers all aspects that are required for human living, namely: living in the self, with family, society and nature.

Till date, IIT Kanpur has organized two such shivirs on campus and it has been attended by about 100 students and 15 faculty. Students have observed in themselves a growth in self confidence, academic performance and healthy social relationships through the process of self-exploration which comes out very strongly in the shivirs. Unknowingly in the process of competition, the students get into a vicious cycle of performing better than others without having a clear vision of their goals in life. This becomes a self defeating target for the students and a source of constant tension and uneasiness. Students' attempts at suicide are a natural fallout. Jeevan Vidya allows them to evaluate their goals and purpose thus giving them that

internal anchor within, and also opens up their minds to wider issues needed for living.

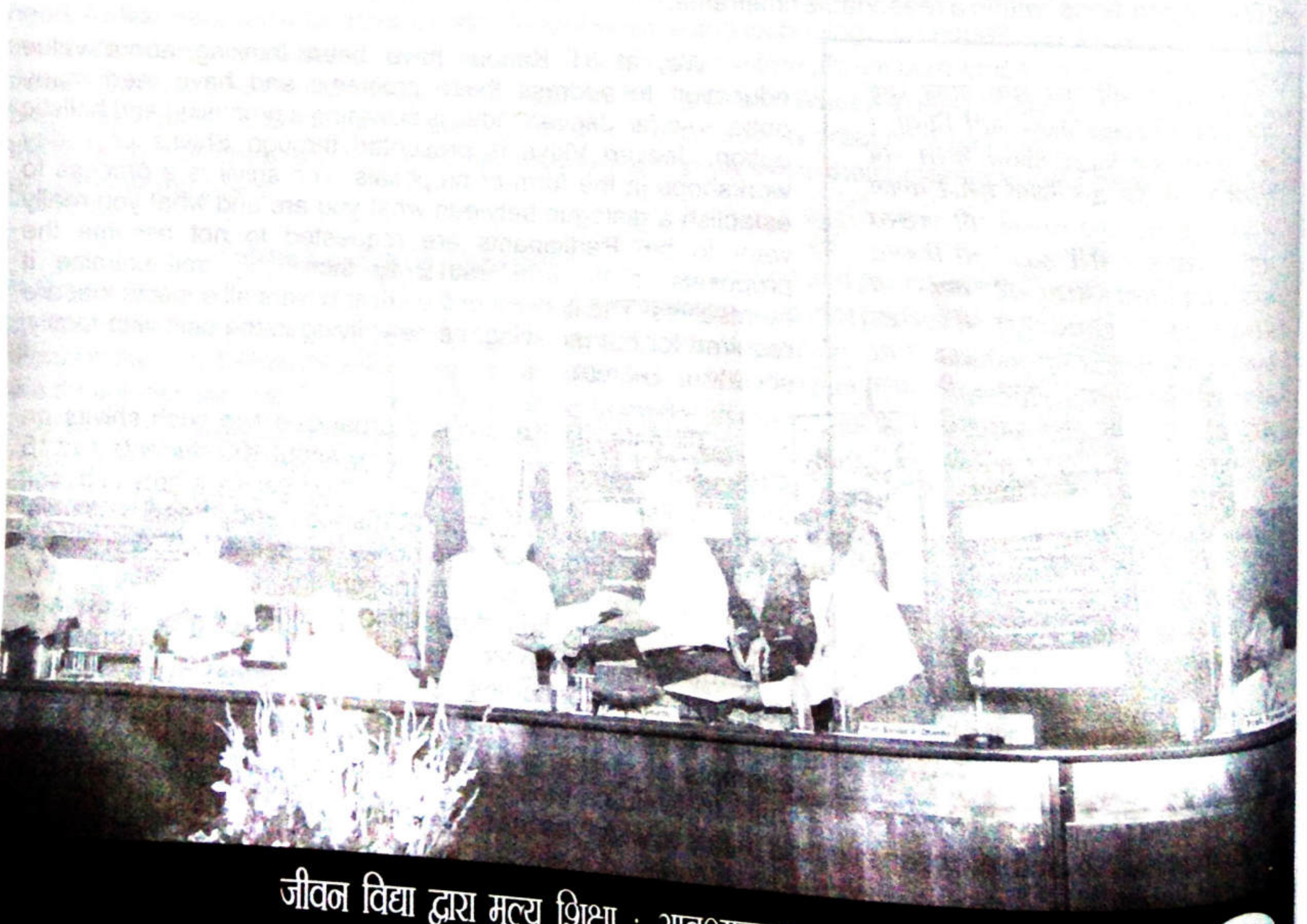
Value Education Through Jeevan Vidya : Need, Efforts & Achievements

Faculty who attended the shivir had a fruitful experience. I suggest that such workshops are required for both students and teachers. The diminishing concern among teachers in the teacher-student relationship is alarming. The students need mental support from teachers after they come out of their family but our system does not give space for it. Jeevan Vidya could play a major role in turning the institute into a larger family. The insight into harmony in human relationships and nature is a must for any educational center. Another aspect of Jeevan Vidya is that it talks about the issues where Science is groping for solution today. If the proposals presented in the workshop could be taken as a Self Consistent Framework and research work is carried out to establish the facts, it may give a new direction to the science and technology today.

While the scope of Vidya would extend to all of education, we could consider it from the viewpoint of technical education for the purposes of this convention. IIT Kanpur is seriously considering organizing more such shivirs and make this a part of the curriculum. Even as we do this, I felt it was important to take this discussion to a wider audience since the problems are the same in all our institutes and a common discussion and consensus on this would be useful for technical education in general.

Society looks at the IIT faculties and students as their role models. By value education through Jeevan Vidya, technology can be made much more relevant and useful to mankind, and allow for scientists and technologists to have a holistic perspective of human problems, goals, vision and life. It is only then that we can have an undivided, happy and peaceful society based on human values - which I firmly believe, is the common goal we are striving for.

I would like to conclude by once again welcoming you all to this convention with the hope that it will give you an opportunity for meaningful discussion and bring forth possibilities for a better tomorrow.



जीवन विद्या द्वारा मूल्य शिक्षा : आवश्यकता, प्रयास एवं उपलब्धि

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Article 1.2.6

Chairman's Address



Prof. Ram Murthy
Chairman BOG, IIT Delhi

It is indeed a unique occasion to be with you all this evening when you are discussing something I presume is national priority today, in fact the global priority. We are on a threshold of a new era in the history of human civilization. An era

which is dominated by the science, technology and more generally by knowledge. Today you see that this not only dominate your life but actually drive your life. There is no aspect of human life which is untouched by any of these inputs. It is not surprising therefore that the winners of today and tomorrow whether they are individuals or institutions or even countries are those who are integral part of what we call as a knowledge enterprise. They may be involved in the generation of knowledge, utilization of knowledge or transfer of knowledge. But you are to be a part of the knowledge enterprise if you are to be a winner. This is the perception today which is probably true too. It is not surprising therefore that the education has become today a synonymous skill development in some form or another. Ultimately the mental and physical skill is the most important for success in every field of life and it is education which gives you that skill.

Can education be only skill development? It can not be so. As I mentioned earlier Life revolves around coexistence, coexistence of human being with human being, animal, plants and nature in its totality. Sustainable prosperity and the very survival of human race depends on our ability to manage this interconnectedness. Our failure to manage human relations is at the root of the many social problems in the world including terrorism. Our failure to manage the interconnectedness with the nature is at the bottom of the discussions on the climate change and long term adverse impact on human habitation as a whole.

Education of our youth who are the citizens of tomorrow must therefore encompass not only the skill development for economic prosperity but also value system that recognizes and respect society as a whole cutting across all races, religion, rationality nationalism etc. Such value system van not be taught. It can not be dogma based, should be logically acceptable to the students, should be verifiable by the experiments and should be human centric.

Life is not the competition. It is the journey of many people. Some body enjoys fresh air, some enjoys scenery, and some enjoys flowers. Life is a journey together, undertaken together, to be enjoyed together. Don't convert life into competition.

It is indeed heartening to note that some of our premier institutions have taken this initiative to introduce this Value Education in the curricula. This convention is a very welcome initiative to share their experiences to create a closure network working groups and provide a thrust to value education activity among all the educational activity across the country.

Our president is known as the Missile man of the country but his compassion for the less privileged, towards animal and plants, towards nature is as well known as his compassion for technology to make India developed by 2020. I am thankful to him for his privilege to be here with us.

जीवन विद्या द्वारा मूल्य शिक्षा : आवश्यकता, प्रयास एवं उपलब्धि



**Address At The Inauguration Of The
National Convention On Human Values In Education Through Jeevan Vidya,
IIT, New Delhi**

22-05-2007

Evolution of enlightened citizens

I am delighted to participate in the National Convention on Human Values in Education through Jeevan Vidya organized by IIT Kanpur and IIIT, Hyderabad. It is inspiring to find that Professors from institutions like IIT Kanpur, IIIT Hyderabad and NIT Raipur are laying emphasis on integrating value based education as part of the total education system. Spreading of this movement in all the institutions in the country will certainly facilitate creation of an enlightened society. My greetings to faculty members, practitioners of Jeevan Vidya, organizers, students and other distinguished guests. During the last few years, many citizens from India and abroad have expressed the need of intensifying the promotion of value systems as a part of education. I have come across many good minds working on our youth through a value based education system. Jeevan Vidya is a unique effort in this direction. I am glad that you are taking up education with value system as the major subject of discussion in your convention today. When I am with you I have chosen the topic "Evolution of Enlightened Citizens" for discussion.

Jeevan Vidya experience: Jeevan Vidya pioneered by Sri. Nagaraj-ji and propagated by Prof Ganesh Bagaria, IIT, Kanpur, Prof Rajeev Sangal, Director IIIT (Hyderabad) and their teams. This scheme is concerned about addressing the basic causes of major problems of violence, corruption, exploitation, domination, terrorism and war. It has been found that violent and anti-social behaviour, unless dealt with intensive care and with professionalism, could aggravate the extreme behaviour. I understand Jeevan Vidya is a "teachable human value based skill" that can address inherent conflicts within the mind of the individual.

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within families, in organizations and in public life. Inner conflict is the very essence of violence. Jeevan Vidya develops tolerance for ambiguity and uncertainty in human conduct by enabling self-knowledge that understands harmony in the self and in the entire existence. The experts could bring about marked change even among the inmates of jails through the use of these techniques.

It has been found by imparting Jeevan Vidya skills it would be possible to reduce the overall period of secondary education from 25,000 hours of teaching to less than 20,000 hours, since the children become more responsible and productivity conscious. These experiments can be outreached to influence many people by developing networks using ICT through our educational system that needs to pay increasing attention to this aspect of human development.

This process of imparting self-knowledge would promote a learning atmosphere, where this whole movement of inquiry into knowledge, into oneself, into the possibility of something beyond knowledge would bring about naturally a psychological revolution. From this comes inevitably a totally different order in human relationship and therefore society as a whole. The intelligent understanding of this process itself can bring about a profound change in the consciousness of mankind.

Conscience

Conscience is the light of the Soul that burns within the chambers of our psychological heart. It is as real as life is. It raises the voice in protest whenever anything is thought of or done contrary to the righteousness. Conscience is a form of truth that has been transferred through our genetic stock in the form of the knowledge of our own acts and feelings as right or wrong.

Conscience is also a great ledger where our offences are booked and registered. It is a terrible witness. It threatens, promises, rewards and punishes, keeping all under its control. If conscience stings once, it is an admonition, if twice, it a condemnation. Cowardice asks, "Is it safe?" Greed asks, "Is there any gain in it?" Vanity asks, "Can I become great?" Lust asks, "Is there pleasure in it?" But conscience asks, "Is it right?" Why have we become deaf to its voice? Insensitive to its pricks? Callous to its criticism? The result is Corruption.

Corruption is an assault on consciousness. The habit of taking bribes and seeking favours has become very common. People holding important positions are inconsiderate to their conscience. They pretend everything is all right. Do not they have idea of the law of action and reaction? Have they forgotten how impressions of the subconscious mind and their force work? If you take bribes, your thoughts and actions are registered in the subconscious mind. Will you not be carrying forward your dishonesty to your next generations causing them great suffering? It is a painful reality that corruption has become a way of life affecting all aspects of living, personal as well as social. As said by Alexander Pope ?An Honest man is the Noblest Work of God?. Can value based education lead to Honesty?. When I was studying the Jeevan Vidya programme, certain events come to my mind which reveals the practical philosophy of life. I would like to share some of the events with you. Can the impedance of these events be matched with the teachings of Jeevan Vidya.

Unity of Minds

I was studying the classic "Dialogues of Plato", written 2400 years ago, where Plato brings out "our aim in founding the State was not the disproportionate happiness of any one class, but the greatest

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happiness of the society as a whole". Similarly, Almost the same period, Tamil poet Saint Thiruvalluvar said,

செழுமனமுள்ள நாட்டிற்குத் தகுந்த
பெருநன்முதுவாய் புகழ்தரும் சுவையமுதுவாய் உருகு

That is, "the important elements that constitute a nation are: being disease free; wealth; high productivity; harmonious living and strong defence". We have to find how we can provide all these elements to all the citizens of the nation on an equitable basis for happiness for all. This may result in an extremism free world, a peaceful world. I would like to first discuss with you my personal experience in exploring what brings happiness to the human beings.

Tawang message: During the year 2003, in the beautiful Arunachal Pradesh, I visited a Buddhist monastery at Tawang 3500 m. altitude. I stayed and spent some time nearly for a day. I observed a unique situation in all the villages nearby where young and experienced were all radiating happiness in spite of severe winter environment. Then, I visited the 400 years old Tawang monastery itself and there also I saw monks of all age groups in a state of serenity. I was asking myself what is the unique feature of Tawang and surrounding villages which makes people and monks to be at peace with themselves. When the time came, I asked the Chief Monk, how in Tawang villages and monastery, I am experiencing peace and happiness being radiated by everyone. There was a pause, the chief monk smiled. He said, "You are the President of India. You will be knowing all about us and the whole nation. Again I said, "It is very important for me, you please give me your thoughtful analysis."

There was a beautiful golden image of Lord Buddha radiating smile and peace. The Chief Monk assembled nearby all his nearly 100 young and experienced monks. The Chief Monk and myself were sitting amidst them. The Chief Monk gave a short discourse, which I would like to share with you. Chief Monk said, "In the present world, we have a problem of distrust, unhappiness transforming into violence. This monastery spreads: when you "Remove "I" and "Me" from your mind, you will eliminate ego; if you get rid of ego, hatred towards fellow human beings will vanish; if the hatred goes out of our mind, the violence in thinking and action will disappear; if violence in our mind is taken away, peace springs in human minds. Then peace and peace and peace alone will blossom in the society". I realized the meaning of beautiful equation for peaceful life, but difficult mission for the individual is how to remove the ethos of "I" and "ME". For this, we need the education inculcated in the young age as propagated by Indian philosophers.

Search for truth: In my search for evolving a peaceful and prosperous society, I got part answer. My search for real truth continues. I saw an ancient Christian monastery in Bulgaria, where I had a discussion with highly experienced monks on the message of Tawang. The Monk added that forgiveness is also the foundation of good life. Now coming nearer, in the birth place of Swami Vivekananda, I explained the Tawang experience to the disciples and they too felt the Tawang experience indeed is beautiful and they added "Trait of Giving" will add to peace and happiness. Then I visited Ajmeer Sharif where I participated in the Friday Namaz. Here, the Sufi expert told me that Almighty's creation, the man, has been challenged with another powerful creation of Shaitan. Only good deeds lead to good thinking, good thinking results into actions radiating love as commanded by Almighty.

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Dialogue among cultures: I would like to recall one incident which commonly occurs in many parts of our country. I have witnessed this event when I was a young boy (10 yrs). In our house, periodically I used to see three different unique personalities meet. Pakshi Lakshmana Shastrigal, who was the head priest of the famous Rameshwaram temple and a vedic scholar, Rev Father Bodal, who built the first church in Rameshwaram Island and my father who was an Imam in the mosque. All three of them used to sit and discuss the islands problems and find solutions. In addition they built several religious connectivities with compassion. These connectivities quietly spread to others in the island like the fragrance from the flowers. This sight always comes to my mind whenever, I discuss with people on Dialogue of religions. India has had this advantage of integration of minds for thousands of years. Throughout the world, the need to have a frank dialogue among cultures, religions and civilizations has been felt now more than ever.

Mother's advice to Gandhiji: While talking about good deeds, I am reminded of the advice given to Gandhiji by his mother. She says:

"Son, in your entire life time, if you can save or better someone's life, your birth as a human being and your life is a success. You have the blessing of the Almighty God".

A great advice indeed at the right age for the young to have.

Radiating message on Giving: During the 100th birthday of His Holiness Sree Sree Shiva Kumara Swamiji of Sree Siddaganga Math, Tumkur, Karnataka, - a message of "Giving" came to my mind celebrating his contribution, which I would like to share with you:

"Radiating message on Giving"

"O my fellow citizens,
In giving, you receive happiness,
In Body and Soul.
You have everything to give.
If you have knowledge, share it.
If you have resources, share it with the needy.
Use your mind and heart,
To remove the pain of the suffering,
And, cheer the sad hearts.
In giving, you receive happiness.
Almighty will bless all your actions."

The experiences which I have described above give us insight that human beings can attain lasting peace and happiness only when they rise above their selves and work towards serving others without external temptation. Probably, Jeevan Vidya can lay the foundation of education in the young age for evolving a conflict free, happy life resulting in an attitude of "giving" and "giving". I have come across many incidents where people have, irrespective of their normal professional affiliations, have come forward for great societal missions by giving. Let that tribe multiply.

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Conclusion: Righteousness is the beginning

What we need is a conduct of eternal goodness and wholesomeness in human conduct, which is "Righteousness". As said in a divine hymn:

Righteousness

Where there is righteousness in the heart
There is beauty in the character.
When there is beauty in the character,
There is harmony in the home.
When there is harmony in the home,
There is an order in the nation.
When there is order in the nation,
There is peace in the world.

When we need peace in the world, we need order in the nation; we need harmony in the home. Wherever we may be in the planet Earth, the origin is righteousness in the heart. How do we evolve righteousness, in the hearts of every citizen of the world? Jeevan Vidya programme is one of the unique experiences which can lead to righteousness in every heart leading to the evolution of enlightened society.

With these words, I inaugurate the National Convention on Human Values in Education through Jeevan Vidya and my best wishes to all the participants in their mission of evolving an educational system which will help in the evolution of an enlightened society.

May God bless you.

Dr. A. P. J. Abdul Kalam
www.presidentofindia.nic.in



Mutli-dimensional and Multi-level Problems: Need for Holistic Perspective

Article 1.3.1

Faculty Involvement in Student Life and Activities A Jeevan Vidya Perspective

Abhijit Mitra
IIT Hyderabad



The background:

From its inception in 1998, IIT Hyderabad had adopted a 'different' approach towards shaping student life and activities. For example, instead of having a traditional 'Dean of Students' it had a faculty as chairperson of SLC (Student Life Committee). The role of the committee was to define and create extracurricular space for students. Guidelines and traditions, rather than rules, were expected to evolve through dialogue and involvement with the students. The vision was to create a colorful campus vibrant with activities and with an ambience where a majority of students could participate in a process of responsible self governance.

A good beginning But.....:

For the first few years, thanks to the small batch sizes, the faculty could maintain close interaction with all the students who in turn, imbibed with the excitement and spirit characteristic of 'pioneers', participated in the process of implementing a 'shared' vision.

The heavy load of coursework notwithstanding, quite a few students were involved in voluntary community services which included running the messes, computer system administration and development of web infrastructure, organization of games, sports as well as cultural events etc. Their involvement were so intense that the institute was moved to create a special award for 'consistent outstanding voluntary service' the Banyan Award and we felt proud to confer the award to deserving students. Everything seemed to be moving on like a dream for nearly four years till from the 5th year certain 'happenings' alerted us that perhaps every thing was not all right with student dynamics. Here are some of those listed in no particular order:

1. In 2003 the third year students, in violation of established traditions, organized a whole night 'farm house' party for the graduating batch. It was orderly but the direction things were heading to was disturbing. The party apparently had all the 'trendy' characteristics professional DJ, liquor etc.
2. The parliament elections in the year 2004 had to be nullified twice because of complaints of malpractices including 'forced' voting and use of regionalism etc for campaigning.
3. There was a significant drop in extracurricular activities. The inter batch cultural event 'Amalgam', after two very successful years, had to be cancelled in 2004 for lack of participation. Participation of IIT students in the annual techno cultural event Felicity, both as performers as well as audience, dropped.
4. Attendance in classes started dropping. Many of those present were half asleep. It was clear that a large number of students were 'hooked' to playing computer games and watching movies.
5. Student blogs were highly critical of most decisions of the institute administration. What was alarming was that the students no longer analyzed situations as participants in a system but as users of facilities.

The faculty felt concerned. When individually talked to, a large number of students also shared these concerns but they felt helpless. Several restrictive rules and regulations such as compulsory attendance and compulsory extracurricular credits were discussed and some implemented and punitive measures had to be taken on some occasions. But these only served towards widening the studentfaculty gap. Faculty student interaction sessions did not seem to work and talk about values, visions and ideals were received with great skepticism. In particular, the SLC was being viewed very negatively by many students.

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Jeevan Vidya:

In 2005, some time during my second Jeevan Vidya Shivar at IIT, I was asked to step in as SLC chair. Fresh from having attended a shivar, the primary issue soon became quite clear to me. All the untoward developments discussed above were a direct consequence of growing number of students and the consequent decline in attention paid towards relationships at all levels. I felt that we must address this if we want to be effective in improving things.

When we started listening to students and their complaints, we discovered that in spite of excellent relationships between individual students and between students and faculty at individual level, at an institutional level there was a paradigm shift. From the students' side the paradigm of thinking revolved around services and facilities related to a degree and a job. The students pay to use and the institute (read the faculty and the administration) get paid to provide. The process of education and learning and pursuit of excellence and, more importantly, building relationships do not figure explicitly in this paradigm. With the general decline in relationships with students, there were also problems with faculty perceptions. Many of us seemed to think that students being irresponsible and nonserious they need to be 'controlled'. The two sets the students and the faculty seemed to be on two opposing camps related through rules and regulations a paradigm very different from a paradigm of relationships.

We began by explaining to the students that the role of the SLC was to create and improve the quality of extracurricular space for the students and not to intervene in or to control their activities. The institute was interested in empowering students, rights and responsibilities included, to manage this space on their own. But we insisted that one can not proceed along these lines with rules and regulations in mind; instead we need to build a relationship based on mutual trust. The choice was theirs. Privately the latter basis was acceptable all. Most of them were also uncomfortable with the labeling of their thinking paradigm as a 'user' paradigm.

The other thing that we discussed was regarding having confidence in what one thinks as right as against trying to conform to 'peers'.

Here are some of my experiences during the past two years. I will be restricting myself to analysis of two aspects Student Cultural Festival and Student Self Governance.

Student Cultural Festival:

The first annual techno-cultural festival, Felicity 2001, had a vision:

"A TIME OF ENJOYMENT, REVELLING, APPRECIATION OF THE PRIVILEGE, FREEDOM AND COMFORT GIVEN UNTO US, SENSE OF CELEBRATION, THE FEELING AND HOPE (IF NOT CONVICTION) THAT "EVERYTHING-IS-ALRIGHT-WITH-THE-WORLD", AND SO ON -- FELICITY..... NO ONE OF US IS WHERE HE OR SHE IS BECAUSE OF ANYTHING WE DID--THE WORLD HAS MADE US AND GIVEN US THIS NICHE AND IT IS TIME WE GAVE BACK. THAT SHOULD BE WHAT OUR FESTIVAL IS. OTHERWISE OUR FESTIVAL WILL END UP BEING A BRASH, AMERICAN STYLE, CONSUMERISH, ARROGANT SHOW OF PRIVILEGE WITHOUT ANY AWARENESS OF THE CONDITION OF THE REST OF HUMANITY."

Lack of participation of IIT students in Felicity both as performers as well as audience huge amount of money spent to invite a 'celebrity' for a 'flop' event absence of 'quality' in competitive events were only a few observations regarding Felicity 2005 that led to a series of soul searching panel discussions on what Felicity ought to be. Serious students and faculty alike were concerned to find that somewhere down the line 'connecting' with each other and with others has given way to 'drawing crowds', 'show off' and 'building brand image'. Recommendations for the next Felicity were drawn out on the basis of the panel discussions. When it came to implementation for Felicity 2006 the student peer group resented them.

जीवन विद्या द्वारा मूल्य शिक्षा : आवश्यकता, प्रयास एवं उपलब्धि

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But this time there was one difference. The space had been created whereby we could discuss on the basis of what they think as right as against what 'others' follow. There were several who listened and understood. The time spent to put across the point adversely affected Felicity 2006. We are happy to note that organizers of Felicity 2007 learnt from the mistakes and adopted corrective measures without any antifaculty prejudices. Felicity 2007 also distinguished itself by having special shows being put up by our own students and by not going for 'celebrity' performances

Student Self Governance:

From its inception there seemed to be problems with the student parliamentary process based on general elections. Over the years, it was being observed that in the beginning of the sessions, some of the active students were enthusiastically organizing sports and cultural events involving a large section of students. Once the parliamentary secretaries were being elected all activities tended to come to a screeching halt --- an indication that orators and 'limelight' seekers, rather than organizers, were getting elected.

पहले लगता था कि सारी कमियाँ सिस्टम की हैं और एक बार सिस्टम को दुरुस्त कर देने से सारी समस्याएं निपट जायेंगी। जीवन विद्या के सम्पर्क में आने के बाद एहसास हुआ कि केवल सिस्टम को सही करने से समस्याएं समाप्त नहीं होंगी बल्कि पहले आवश्यकता है उसमें काम करने वाले लोगों पर काम करने की। शिविर के पहले भी जीवन में सम्बन्धों का, उनके पीछे के भावों का महत्व समझ में आता था लेकिन शब्दों के पीछे छुपे वास्तविक अर्थ नहीं समझता था। शिविर करने के बाद सम्मान, विश्वास आदि भावों के सही मायनों में अर्थ समझ में आये और उनके निर्वाह की आश्वस्ति भी बनी। अब धीरे-धीरे संसाधनों के सदुपयोग की तरफ प्रयासरत हूँ और बाकी बातों का अनुसरण करने का प्रयास कर रहा हूँ।

अभिषेक तिवारी
I.I.T. Kanpur

We could demonstrate this effect in 2005 and in the absence of prejudices, suggestions for having a students' parliament consisting of organizers, as against certificate seekers, were accepted in 2006 by the student body. The student parliament was constituted not by a general election but through micro democracy with small groups electing their representatives from among themselves. To ensure that posts are held only by those who are active, it was agreed by the students that no certificates will be given to any one merely for holding posts. Certificates would be given to all who are actually active and in order to be active one need not be holding any official post.

Some observations:

The institute witnessed 2006-2007 as perhaps one of the most active year in terms of cultural and sports activities. The build up towards this year's Felicity was marked with a large number of smaller functions, including Sunday carnivals, involving wide participation of students.

The parliament behaved responsibly whenever its intervention was needed. In a recent incident of inter batch scuffle the parliament formed a committee to investigate. They reprimanded the guilty, commended the students who played a positive role and also handed over to us recommendations for action to be taken against some of the guilty students whose behavior needs corrective attention.

In lieu of a conclusion:

Values which are 'naturally' acceptable to students on the basis of what is internal to them can provide them with the confidence to set goals which are not driven by peer pressure alone. Also, real empowerment does not come through the exercise of rights defined by rules it naturally follows from responsible participation in a process of relationship building based on mutual trust. The observations cited in the section above are indicative of positive developments in student dynamics which seem to have come out of our conscious efforts at drawing student attention towards the importance of inculcation of the right values and that of participation in a process of relationship building within ones own community and in the society at large.

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Article 1.3.2

Need for a Holistic Solution -resolving multilevel & multidimensional problems



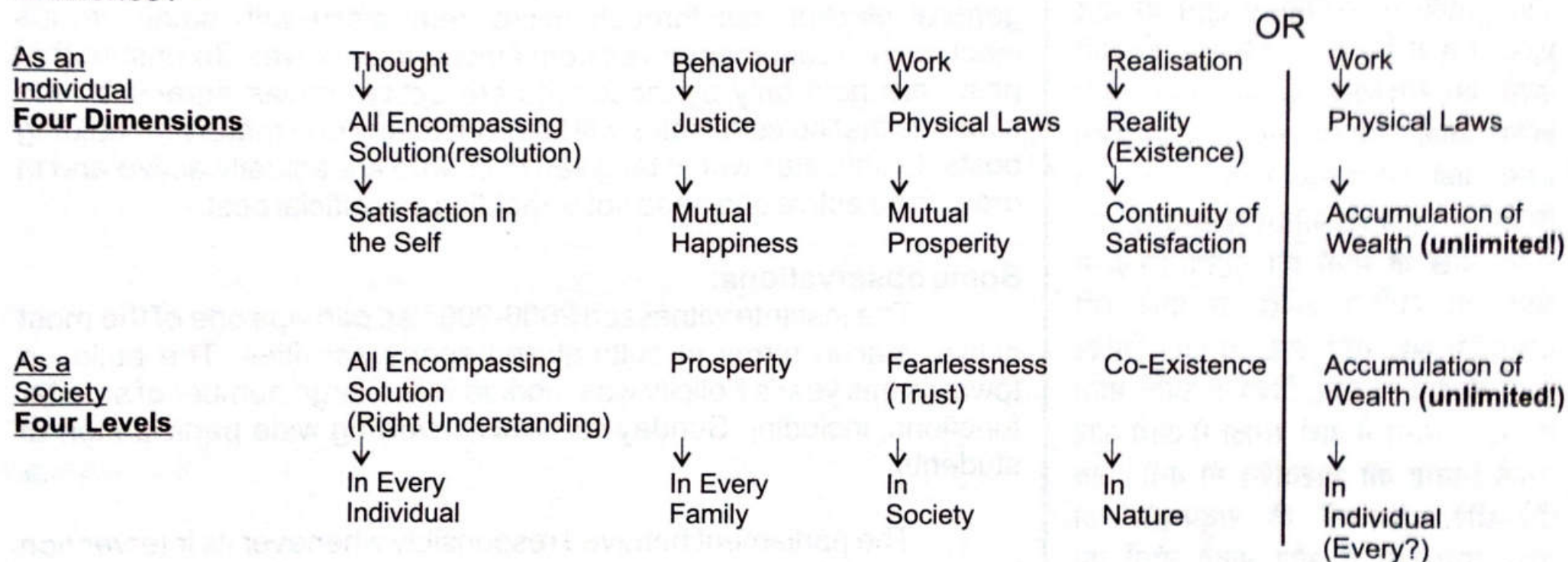
Ganesh P. Bagaria
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Every Human being aspires for a way of life which ensures harmony and integration among all four dimensions (Thought, Behaviour, Work and Realisation) of his personal existence. He also aspires to ensure this harmony and integration among four levels (Individual, Family, Society and Nature), and ten steps of social organizations (Family, ... Village, ... Nation and World Family) of human existence.

This is the aspiration; this is the desire, the innate need of every human being, irregard of his age, sex, caste, creed, nation and beliefs.

A Way of life, a World view that ensures the fulfillment of this human aspiration will be called a Holistic Solution to Human existence.

Let each one of us ask himself/herself as to "How do I want to live?" or "What is the span of Human Existence?"-



What do we want- what is written on the left OR what is written on the right?

Do we want fulfillment at all four dimension and all four levels OR we just want to ensure Accumulation of wealth, that too Unlimited at the Individual level. What are we doing now!"

Let me explain it a bit more to make it clear. First at four dimensions-

- 1 In Thought- solution (resolution) gives the fulfillment or problem, a state of clarity or a state of confusion?
- 2 In Behaviour- with other human being, justice gives happiness to me as well as to the other or injustice, recognition and fulfillment of relationship with other human being gives mutual happiness or undermining it?
- 3 In Work- with rest of the Natures, adherence to physical laws, law of mutual fulfillment ensures mutual enrichment or its exploitation, cyclic mode of production ensures prosperity for human being and protection of rest of the nature or indiscriminate extortion of the rest of the nature?
- 4 In Realisation- Assurance and authenticity of having known the truth, of having understood the reality gives continuity of self satisfaction or mere belief or assumption of it?

Are we ensuring the fulfillment of all these four dimensions of personal existence or are we just focusing on work to ensure accumulation of physical facilities (called wealth), that too without deciding how

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much of it is required (it is implicitly assumed that it is unlimited!- do we really need unlimited amount of any physical facility?) and without ensuring the law of mutual fulfillment (through cyclic mode of production)

Similarly, at four levels of human existence-

1. In Every Individual- All encompassing solution, a state of right understanding leading to self satisfaction is desirable in every individual or a state of confusion leading to unhappiness and dissatisfaction?. Or having a state of right understanding in some individuals will do and rest can follow them?
2. In Every Family- Prosperity, capacity to produce more than what is required as physical facilities for the family leading to a feeling of having more, is desirable in every family or Deprivation, a feeling of having less than required, irregard of how much has been accumulated (through production or exploitation).
3. In Society- Fearlessness, Trust, feeling of being related to the others is desirable or a feeling of mistrust, a feeling of being in opposition to others leading to fear; undivided society based on this feeling of trust (acceptance of relationship with every one) is desirable or a society divided into sects, cast, creeds, races, nations opposing and fighting each other?
4. In Nature- Co- Existence, a relationship of mutual fulfillment of human being with rest of the three orders of nature leading to prosperity in human being as well as protection and enrichment of rest of nature is desirable or indiscriminate exploitation of rest of the nature?

Are we ensuring the fulfillment of all these four levels of human existence or are we just focusing on Individual to ensure accumulation of unlimited physical facilities for him, without deciding how much of it is required? This too is being done for selected groups, in terms of class, nation etc. and not for every individual (It is implicitly assumed that benefits will slowly percolate to every body!).

Where do we stand today?

With the limited one dimensional approach taken by us, we have arrived at the following situation:

At the level of individual: We see today that human beings on the one hand suffer from unhappiness, dissatisfaction, a sense of purposelessness or futility, tension, frustration, depression even suicide and on the other hand show the signs of domination, violence, crime, terrorism etc. The physical health is steadily declining in spite of improved levels of material and medical facilities. A majority of people find themselves engulfed in problems of one type or the other, and some people have even come to believe that no solution is ever possible.

At the level of family: One finds that in family, among the members, there are complaints, fights, inter-personal tensions, injustice and hatred. Numerous attempts are made to solve these, but invariably it leads to disintegration. Reason for all these is ultimately assigned to lack of sufficient material facilities (a feeling of being deprived), without ever deciding how much is going to be sufficient in terms of physical facilities.

At the level of society: Problems are visible in the form of poverty and unemployment on the one hand and division, discrimination, exploitation, opposition, struggle, war on the other hand. There are talks of cooperation with each other, but they end up in one form of exploitation or other.

At the level of nature: Problems manifest in the form of ecological disturbances (seasonal imbalance, pollution) and lack of natural resources. Air, water, soil and food are getting increasingly poisonous. Fertility of the soil is reducing. The problem of water shortage is deepening. The nutritional value of food is decreasing. Ecological imbalances have resulted into global warming (heating up of the earth), heralding larger problems and disasters soon.

On the one hand, many breakthroughs and wonders are being made by modernity, science and technology; while on the other, man still remains an unknown and unrelated to himself and other human

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being. Today, human being has become the biggest source of problem for human being. The possibility of war between two nations, terrorism, fear of fights and violence within nation states and corruption tiring out the daily lives of human beings has increased. Ecological imbalance, chemical fertilizers and pesticides and sedentary lifestyles are making the body weak and prone to diseases.

The ultimate result of all this is that suffocation in individuals, disintegration in society and damage to the environment are on the rise. Man is thus getting isolated and lonely. Getting isolated is more fearsome than any other scarcity.

If one looks at these conditions a little deeply, it seems that man has not even been able to rightly recognize his needs so far. Today's prevailing materialism has made us believe that unlimited acquisition of physical/material facilities is the ultimate aim of human being. Entire culture, science, technology, education and nation states are being applied to ensure this. As a result, every human being is being engaged in this. Material acquisition has become the aim for a man's thought, behavior, work and realization, without even bothering to find out how much material facility is required for an individual, family and society.

While man's need to live, to survive has been recognized as a primary need, the need to live in perennial happiness, in a state of no-conflict, to live with knowledge, has not yet been recognized as a basic human need.

The reality is that to live with knowledge is an innate and basic need of human being. It is only on the basis of knowledge that man is able to live in harmony within himself and in harmony with the larger organization (other humans and rest of nature). Otherwise, he lives in a way purely based on what he has ended up assuming (which may or may not be so in reality, i.e. may be right or wrong).

In the absence of knowledge, absence of a resolution (samadhan), man is unable even to correctly recognize as to how much material/physical facilities is required. As a result, he is unable to feel prosperous in spite of having excessive amount of physical facilities/wealth. He keeps getting stuck into a vicious circle of trying to accumulate unlimited facilities/wealth.

A new ray of hope

On studying existence and place of man in it, it becomes evident that these problems are not innate to existence or nature. These are due to absence of right understanding in man and fulfillment in relationships between human beings; i.e. problems are manifested by man. If man is the cause/source of the problems or if man is the carrier of problems, then the cause/source and carrier of solutions would also have to be man. Attempts so far to free ourselves of these problems, have not placed right human understanding and responsibility of human beings at the center, and we have not been able to live in harmony (within oneself and with entire existence) and form a human tradition on the basis of these attempts. To ensure human tradition and to live in harmony, Jeevan Vidya is a proposition, which has to be evaluated and understood within the self and to be lived as an expression of this understanding, in terms of behaviour, work and participation in the larger order.^{*2,*3}

On the basis of attempts made by a few of us during the past 10 years in the form of work, behavior and participation in our society, we have now begun to feel that it is necessary and possible to have a harmonious inter-relationships in the four dimensions (thought, behavior, work and realization), four levels (self, family, society and nature) and 10 steps (family to world family); that such a possibility comes naturally since harmony (self-organization) is inherently there in existence, one does not have to create it. Existence is in harmony (self-organization) itself, is organized in itself. The harmony (self-organization) is the form of co-existence, and every human being can understand this harmony, and after having understood it so, can live in harmony within himself and in harmony with the larger organization around him.

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Living on the basis of this harmony (co-existence) results into:

At the level of individual: Right understanding (resolution) is ensured in every human being. This resolution inherently manifests in human talent as- knowledge (of self, existence and human conduct), wisdom (identification of human goals) and science (process of achieving human goal) and in human expression as- behavior, work and participation in the larger order. The possibility of an undivided society, holistic natural order and human tradition becomes clear as one lives according to the right understanding.

At the level of family: Resolution in each member of the family, mutually fulfilling relationships and prosperity in family are ensured. It becomes possible to identify the physical needs of the family on the basis of the right understanding and members of the family are able to produce (in a recyclable manner) more than the family's requirements for physical facilities and experience the feeling of prosperity. There is enough scope in nature for this kind of effort, and enough capacity and scope in the human being for putting in these efforts. A prosperous family is able to fulfill its physical needs and also help out other families, hence, one establishes a relationship of mutual fulfillment, instead of exploitation of other families in this manner.

At the level of society: Self-organization in society, emerging out of such families, has five dimensions- education-right values; health-restraint; production-work; exchange-storage; justice-security. Such self-organization ensures the fulfillment of human goals of samadhan (complete resolution), prosperity, fearlessness and co-existence. The possibility of realisation of this holistic, all encompassing self-organization from an individual to family to world family seems very natural.

At the level of nature: The human being, living with complete solution, relationships and prosperity lives in a mutually fulfilling manner with the remaining three orders (Material order = Soil, water, air, etc; Plant Order = plants and shrubs, etc; Animal order = birds and animals) thus ensuring his prosperity and the enrichment, protection and right utilization of the remaining three orders.

Man living in complete solution, prosperity, fearlessness and co-existence at all these four levels, is able to be satisfied in all his four dimensions- satisfaction in thought by way of complete solution, satisfaction in behavior by way of mutually fulfilling relationships, prosperity in work by way of enrichment and protection of the remaining natural order, and bliss (continuity of happiness) by way of realization (knowing) the reality, the existence as co-existence. It thus becomes possible that this satisfaction is being expressed and established in individual, family and all ten steps (family, .. village, ... nation, world family) of human order. On the basis of the success that we have been able to get in the past ten years through this understanding, behavior and work; and the enthusiasm that stems from it, we thought it appropriate to share and start a dialogue with you on the necessity, possibility and naturality of this human order.

*1 To live with left (fulfillment of all four levels and dimensions of human existence) is to live with human consciousness and to live with right (fulfillment of physical needs by accumulation of material facilities alone) is to live with animal consciousness. The way to ensure development of consciousness from animal consciousness to human consciousness is what Jeevan Vidya is working for.

*2 A Detailed discussion on the concept of Jeevan Vidya, based on understanding of existence as co-existence and human being as the knower of this co-existence, will follow in sessions (2.3, 2.4, 2.5) to come tomorrow.

*3 A concise background and content of Jeevan Vidya is given in '**Vikalp**' by Shri A. Nagrajji. (Available in Annexure-1)

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Session 2.1: Attitude towards Life and Seriousness towards Studies (Summary)

Panel: Prof. B.K. Sthapak (V.C., CGSUV), Prof. Pradeep R. (IIT Hyderabad), Prof. Vijay Gupta, Prof. R. Sharan, Prof. Deepak Gupta (IIT Kanpur), Prof. P.L. Dhar, Prof. R.N. Biswas (LNMIT), Prof. Sanjay Goel (JAYPEE Inst. of Tech.)

Moderator: Prof. Deepak Gupta

The Discussion started with brief introductory remarks of Prof. Deepak Gupta. He raised the issue of making the system very competitive by picking out just 10% and leaving rest 90% students in all the competitive exams.

Prof. Sanjay Goel explained two aspects of higher education cognitive and affective. He said that today's higher education is aiming just towards cognitive domain and neglecting affective domain. Today students' expectations are coming from insecurities rather than for power. He brought out some of the problems in the students like lack of motivation and confidence in the students of institutes other than IIT's and NIT's, sole purpose of getting good job and profession etc. He also emphasized that Values are not missing in the students; it is just the expression of values which are missing in the education system.

Prof. B.K. Sthapak described the importance of values by saying that value enables one to interact happily with others. Education should be able to inculcate good attitude in the students which gives them happiness in all moments of life.

Prof. Pradeep talked about some of his achievements through *Jeevan Vidya Shivir*. He said everybody wants to be happy and make others happy; it is just his/her competence which enables him/her to work accordingly. He also told that it is the responsibility of teacher to give the right direction to the students.

Prof. R.N. Biswas talked about the dilemma of students of setting a balance between values and goals. He raised the concern about the mentality of just acquiring the wealth without any consideration of values and talked about the difficulty of teaching value education. He talked of setting a balance between 'mada' (मद) and 'aham' (अहं) through *Jeevan Vidya*.

Prof. Vijay Gupta totally opposed any requirement of teaching of values and said it can not be taught by teachers or through credit courses. Values can be learnt only through living.

Prof. P.L. Dhar brought out the requirement of value education for teachers first, and next students. He said that deep observation is needed towards the fact that today everybody has a mirror for others but not for himself.

In his concluding remarks Prof. Deepak Gupta said that a student be able to form the framework about his life and should be able to think "What he is?" and "What he wants to be?"

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Article 2.1.1

Some Experiments on Resolving Problems through Relationship rather than Punishment

Rajeev Sangal
Director, IIT Hyderabad

Some ragging incidents occurred last year at a premier engineering institution in Hyderabad. The events, underlying efforts and their handling have changed the institution in a major way.

First year undergraduate students arrived at the campus of the institution on 10th July 2006. Senior students arrived 3-4 days later. Mentor teams of selected senior students were already formed to guide and help the new students, with a mentor attached to every 6-7 new students. As part of the academic curriculum, the new students were undergoing a week long intense workshop on Jeevan Vidya to explore their life goals, relationships in family, harmony in society and nature. There were no other classes at this time. Some 2nd year undergraduate (UG2) students took an initiative against ragging and started organizing open introduction sessions every evening at 9 pm where new students could meet old students and display talent. These were held in an amicable environment, on which some senior students remarked that the senior students are also performing in front of juniors (We are being ragged!).

Information was received on 15th July that some cases of ragging have taken place and that UG1 are afraid of going to one of the student hostels. Immediately discussions were held in the Jeevan Vidya workshops on how to deal with ragging or rude behaviour of seniors. Whether to follow what you are asked to do? Besides this, the Director, Dean (Academics) and Chairman of Student Life Committee (equivalent to Dean of Students) addressed students of UG2 that evening, and UG3 and UG4 in their hostel that night. Ragging was defined to be equivalent to humiliation, and it was clarified that there is no fuzzy dividing line between interaction and ragging, the line is very sharp. When you humiliate a new entrant it is ragging, and you know it! The degree of ragging could be black, blacker or blackest, but that is needed to determine the punishment. It is ragging all the same. Dos' and Don'ts' were also distributed to the students.

The mentor network reported the next day 16th July that there have been cases of more ragging. Formals written complaints were filed by some the UG1 (new students) with the help of mentor network. The Disciplinary Committee(DC) met the same day (on a Sunday) and started the proceedings/hearings. DC gave the verdict on 20th July as a result of which five UG2 students were punished (mildly) that they would have to give a written apology and that they would not be eligible for any teaching or research assistantship, or be a student representative for two years and that they would be denied placement services of the Institute. Parents of three other UG3 students were called to the Institute.

This set off an interesting chain reaction. The batch of UG2 felt that one of the five students who is a popular student would not have indulged in any serious ragging, and the punishment meted out was harsh. The batch decided that not just those five, but the entire batch would give an apology, and if interaction with new students is called ragging, the entire batch would stop talking henceforth to the new students.

This creates a situation where the punishment totally fails to bring about any long term change. The batch feels that no wrong has been done by the students, and authorities are unduly being harsh. It creates a cleavage between the batches, as well.

Students in the mentor network approached and said that one of the five students should be let off as his role was very minor. Then the request came that all five should be let off. The discussion led to a proposal that if the entire UG2 batch were to take the responsibility of good behaviour of these five students and also

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the "responsibility" of no ragging this year and next year, then the punishment would be withdrawn. This was discussed again the next day on 21st July with about 80 students of the batch in an open meeting. It was mentioned that to stop ragging next year, it would be important to have strong relations with the new students (current UG1) because they might think of indulging in ragging a year later. This was accepted by everybody present and the punishment was withdrawn. This defused the sense of opposition and, hopefully, guided the students in thinking in the right direction.

The parents of the three UG3 students had arrived by now and had discussions with Disciplinary Committee (DC). On 22nd July evening, the punishment of suspension for a semester was given. This sent a shock wave, as it was perhaps widely perceived that the punishment was much too harsh for ragging acts which were not that severe. After all, no physical harm was done, at worst it was verbal abuse.

The parents of the three students met the Director on 22nd July at 9 pm for a meeting that lasted for about 3 hours. The parents deplored the acts of their sons but felt that the punishment was much too harsh. At this an offer was made that the punishment would be withdrawn and instead they should go and work in an NGO for a semester. This will give them exposure to larger aspects of life and give time for self-reflection. There was discussion on whether they could work in a local NGO and also attend classes at the same time, otherwise they would lose a semester. Reply was given that since this is an opportunity for reform rather than a punishment, institution would provide all help so that the students can finish within the normal period of 4 years. When they spend time at the NGO, they could study two courses of Humanities and Social Science under suitable faculty there, which are a normal part of academic requirements. However, it was pointed out that it is necessary to go out of campus for the change to be effective. The institution will bear all the normal cost of board and lodging, etc. at the NGO, as this is not a punishment. Institution would also help in identification of NGO, and an NGO at Mussoorie was ready, and had the capability to teach HSS courses.

The next day 23rd July an open meeting was held with 100 UG3 students at 8 pm who felt that severe punishment should not be given. Along with them had come, UG1 students who were victims of ragging. They also said that such harsh punishment should not be given. It was mentioned to them that it is not a punishment at all but an opportunity. It is compulsory, however, just as data structures course is compulsory, to ensure learning. The UG3 students then said that they are also willing to take the responsibility of their three friends just as in the case of UG2. It was told to them that the two situations are dissimilar and for things to be effective, it would be important for the three students to be out of campus.

After this a meeting was held with the parents again where it was emphasized that this is an opportunity for change. However, it would be effective only if they sent their children with the right frame of mind. The meeting ended around 10 pm.

The three students came and met the Director the next day. By then, almost all the parents had left. It is significant that two of them said that they are going with a positive mind because the Director has said it is not a punishment. They are now looking forward to this as an opportunity. The third student was silent and clearly disagreed, his eyes said so.

This set off a larger debate on what is the institutional culture. Is it based on relationships or one upmanship? Is it one of abusive language or normal language? One forms deep bonds while living together with friends, but are we caring about each other's feelings. Two open panel discussions were organized by the students on institutional culture.

Weekly discussions with UG1 students on various aspects of life continued to be held as part of Human Values course. These take place in small groups with 20 students to a faculty member.

The incidents generated turmoil. There was a feeling of unhappiness in UG3 that three of their batch mates had to go away for a semester. But it did not create a strong feeling of opposition because instead of

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punishment a path of relationship was chosen at every opportunity by all the parties including the students, faculty and the authorities.

Epilogue

The three students of UG3 spent a semester at SIDH at Mussoorie. There they participated in teaching in a rural school, living with dedicated people, interacting with visiting youth, carrying out readings and discussions in two HSS courses, and attending Jeevan Vidya workshop.

They returned to the institution in November 2006 with a new vision of life, and a desire to bring about a positive change in their family and friends, and the overall institute culture. They have become more regular in their daily routine, taking better care of their body, more focused in their studies, and more aware of their relationships. They, in fact, feel that the people around them are living a life in which they are not ware of themselves or their larger surroundings. They are living with many "assumptions" as they say. They have an

श्री गणेश बागड़िया जी के द्वारा जीवन विद्या शिविर विकास की गतिविधियों से जुड़े अधिकारियों के लिये लगाये गये। इसके पश्चात् इन सभी अधिकारियों के कार्य एवं व्यवहार में सकारात्मक परिवर्तन देखने को मिला। वे कार्य के प्रति अधिक उत्साहित थे, समझ में स्पष्टता थी, टीमवर्क में सुधार हुआ। जल ग्रहण क्षेत्र विकास का कार्य मूलतः सहअस्तित्व एवं परस्पर पूरकता की अवधारणा से प्रेरित था जिसके कि बेहतरीन परिणाम आये। परस्पर पूरकता के सिद्धांत पर महिलाओं के 'साख बचत समूह' तैयार किये गये जिन्हें कि 'बड़रा नी कुलड़ी' का नाम दिया गया। ये साख बचत समूह बहुत सफल हुये एवं इस योजना को भी प्रदेश एवं राष्ट्रीय स्तर पर सराहा गया। बिलासपुर के जेल में भी जीवन विद्या के बहुत अच्छे परिणाम कैदियों में देखने को मिले। इसी प्रकार रतलाम जिले में स्वावलंबी स्वास्थ्य योजना लागू की गई। जो कि बहुत सफल रही। यह शिक्षा का अभिन्न अंग होना चाहिये।

मनोज झलानी
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intense desire to tell their close friends all that they have experienced and known in the past few months and bring about a change. But soon after returning they realized that it is not easy to share such insights. Friends might say you have been brainwashed. So they have settled to a normal life, in which things would be conveyed through actions rather than words. The friends are already amazed at what they are seeing.

A visible difference after they arrived back is the way the 'Felicity' 07 (a youth cultural festival) was conducted. It had a lot richer content in all aspects including music, dance and drama. There was also the presence of a street theatre group from Delhi called Jamghat. A positive change is underway, and it is hoped that next year there will be truly "zero" ragging. On the contrary, a "red carpet" welcome group might get set up where in the newcomers would be welcomed and helped as if new members are joining a family.

Appendix Dynamics of Ragging

This describes the environment in which ragging takes place.

1. Many students feel that to know a new person, ragging is alright. (They are ignorant that there can be other better ways to interact and know a person.)

2. Many people feel that there is a limit above which their teasing actions and bad behaviour towards new students is ragging, and that they would stay within limit. (It is important

to convey to people that ragging means humiliation. Even a word uttered to humiliate a new person in that situation is ragging. The person doing it knows it, so there is no grey area above which it is ragging and below which is not ragging. One can talk about black, blacker and blackest ragging as regards punishment, but it is ragging all the same. Most students do not realize the above, Some faculty members also sympathise and the wide spread beliefs like these provides acceptance of the menance.)

3. Some students believe that ragging is necessary to bring out cultural or other talents among new students. They say that only when forced, new students sing, etc. otherwise they are inhibited. (They are simply not being creative enough to bring out talent among people without humiliating them.)

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4. There are only a few students who have a complex of some kind and they take sadistic pleasure out of ragging. (However, in the prevailing atmosphere of laxness, they are able to get away with the blackest kind of ragging.)

Dynamics of Punishment after Ragging:

After a case of ragging is caught the following dynamics gets into motion:

(a) Disciplinary committee and some faculty members feel that after all it is just a small incident. They think that the incident of ragging was after all not that severe, for example, only verbal humiliation was done. And that the punishment would affect the life of the students who ragged or that institution name would be sullied. So the students who ragged are let off mildly.

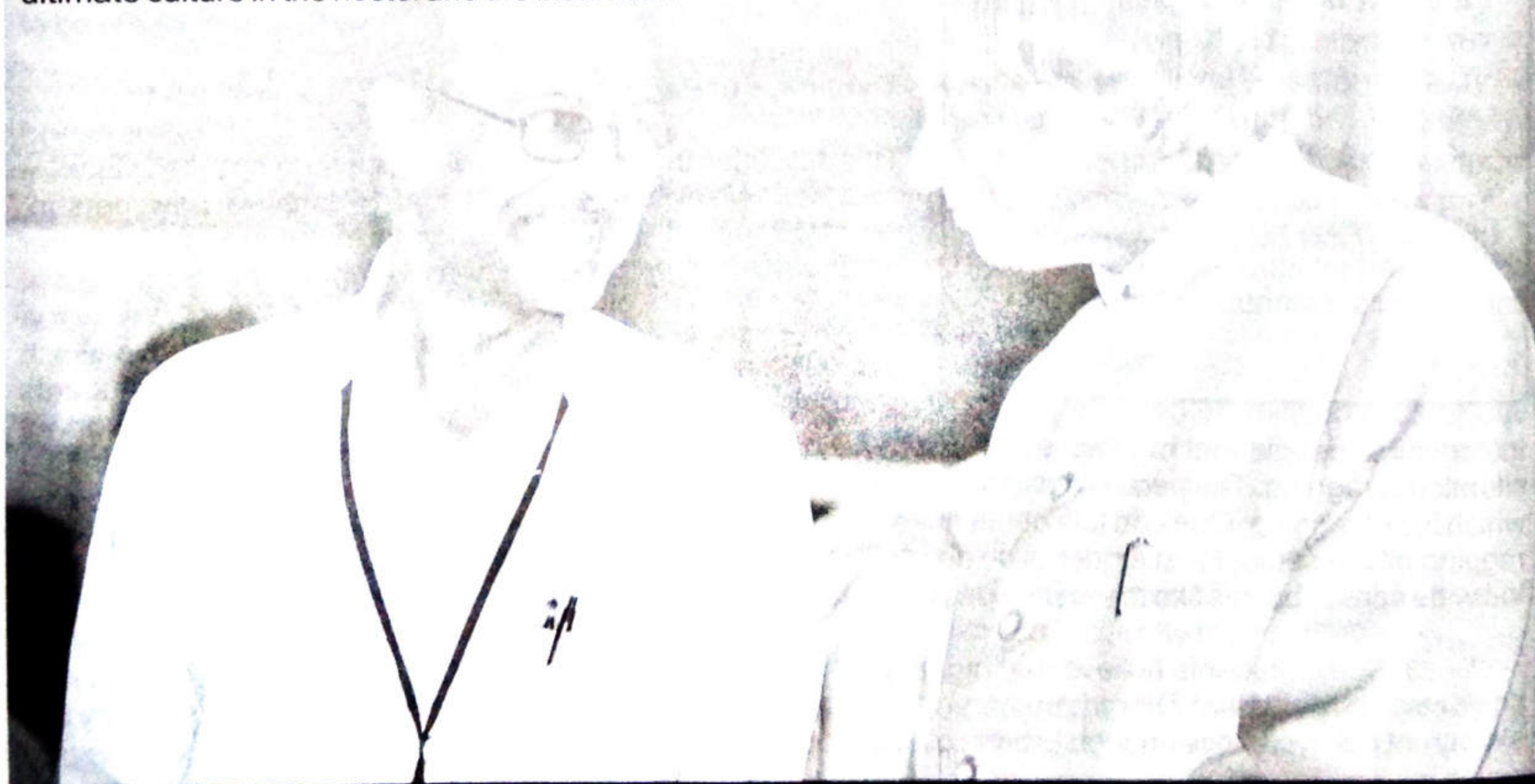
(b) In cases, where a punishment is given, it does not have a lasting effect, but only a temporary one. A small set of students who are punished are affected directly. The larger mass, particularly the batch of the affected students, feel that a punishment is given to the entire batch unless the ragging incident is seen to be extremely severe. This creates a feeling of solidarity in the batch. It also creates a division between this batch and the batch of new students. The net result is that there is no remorse, and the ragging continues year after year unabated.

What is the Answer?

1. There is a need to introduce and build human values as part of education. It would mean incorporating them in academic curriculum with **ALL** the teachers participating in it along with the students.

2. Introduce activities through which students learn to manage their own affairs. This would inculcate a sense of responsibility and enhance awareness about their surroundings.

3. Any incidents of ragging are handled through relationships rather than punishment. This would mean involving other students. Hopefully, this will lead to engaging students in a long term dialogue on the ultimate culture in the hostel and the institution.



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Article 2.1.2

CAN WE ACHIEVE A RAGGING FREE COLLEGE ENVIRONMENT?



Dr Pradeep Ramancharla
Member, Student Life Committee
IIT Hyderabad

A. POSSIBLE REASONS WHY RAGGING IS RAMPANT

R1. Some people are under peer pressure to do the ragging but they feel inside that they are not doing good thing. These people do ragging only when they are in a group. When they are single they behave/talk to juniors nicely.

R2. For some people it is simply a fashion and don't know how to come out of it.

R3. Some people simply don't know how to welcome a new person and tend to take the introduction as if it is their right. Usually, they don't know the limits after which the other person starts feeling bad/humiliated

R4. Some people are simply in a helpless situation and want to enjoy by showing others small.

B. SOME SOLUTIONS:

In my opinion these are the 4 major reasons (there could be more) and we need to address all these problems to create a ragging free environment.

People do all the activities in any of the 3 ways:

- First is the activity which they don't like, but are forced to do because of peer pressure (i.e., R1). Surely they are not happy by doing it.

- Second is the activity which they like, however, they are not bothered whether the other person is happy or unhappy (i.e. R2). Reasons R3 and R4 are there simply because people do not understand how to respect people. It is the lack of understanding of the other persons' situation.

- Third is the activity which they like and at the same time other members involved in it are also happy. This is the activity which everybody intends to do but they lack competence. To increase the understanding about this and to create an atmosphere where people strive to increase their competence, IIT Hyderabad introduced a unique way of addressing this issue by focusing students attention on what they are and what they want to become. The name of this activity is Jeevan Vidya.

As soon as students enter the college environment, they are introduced to one week workshop on jeevan vidya and followed by human values group discussion weekly for 2 hours. This has made a major impact on our students and ragging activity has come down to a minimum. During this course of jeevan vidya and human values, students are motivated to think about what problems they are facing at present and what are the possible solutions.

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Another activity we started was mentorial body:

This body consists of student volunteers from 2nd, 3rd and 4th year. These are the students who are exposed to one or more sessions of jeevan vidya earlier. 10 to 15 new students are assigned to each mentor group; essentially each group is headed by a faculty member. All the problems are addressed locally under the supervision of faculty mentor.

शिविर में आने से पूर्व मेरी यह धारणा थी कि किसी भी आदमी की पर्सनैलिटी उसके रंग, रूप, बनावट आदि में समाहित है। परन्तु यहाँ आने के पश्चात मेरी यह धारणा मन की शुद्धता में परिणत हो गई अर्थात् निश्चित रूप से कह सकता हूँ कि मैं अब किसी भी व्यक्ति को उसके मन से पहचानने की कोशिश करूँगा। दूसरा मेरे में बड़ा परिवर्तन, मेरे आत्मविश्वास का उत्पन्न होना है।

शांतनु कुमार
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If faculty members create an environment where students are free to discuss about their concerns, I feel that it is a great sign towards development. Simply by creating a rule to stop ragging may not go a long way because hierarchy is always bombarding lower cadre people (citizens) with just what is not good. However, it failed to create an environment where people discuss what is good, how to become good. We need not think that it is upbringing in which they learn all these things. Education field has tremendous power in changing the thinking of generations on-going and generations to come. Teacher has great responsibility to play.

Jeevan Vidya is an activity where people can get solutions for problems arising due to human relations.

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Article 2.1.3

How to create a harmonious work environment?

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Abstract

For the development of any individual, family, society, country or the whole world three things are required viz, right understanding (knowledge), right relations (behaviour) and physical facilities (money). It is clear from existing problems at all levels right from the individual to the whole world that one or two of the above are missing or even if the three are present, their priority order is not clear. Natural freedom is there to every individual to set his/her own order of priority, however, there seems to be more confusion in setting the same. Due to this confusion, several problems are emerging, viz., 1) unrealistic targets are being set and thereby pressure in individuals is building, 2) unhealthy competition among colleagues and 3) poor relationships at home and at work places. In these circumstances, how can one create a harmonious work environment with the following objectives:

- To create an environment where everybody shares the same vision
- To create an environment where everybody feels the ownership
- To create an environment where everybody strives for excellence
- To create an environment where everybody admits his/her mistake/short-coming

Experience with students

Most of the students who join M.Tech in Computer Aided Structural Engineering (CASE) at IIIT Hyderabad till the recent past, joined only for jobs. It became difficult to manage the batch because of lack of understanding that our goals are different or sometimes the goal is the same but the paths are different. I was assuming that the students want to do masters and after they select suitable job depending on their interest and expertise. However, what I found was that students tend to study only those things which the highest paying jobs require. Current situation of students is that they do not want to contribute their clear productive time in 2nd year on a good project even after they are offered a job. Most of the times they are opting to learn all the technologies which the company (which they are going to join) is using so that they can be on the forefront in the competition of job appraisals in future. Now the difficult task was how to make the students realise that doing a good project is not only important to them but also important for the development of society.

Attending Jeevan Vidya Workshop (here after vidya) brought about a great change in my thinking. I thought that all CASE students must attend vidya and get the same kind of impact what I got. However, it became difficult for me to convince students for attending the same. Then I realised that instead of asking somebody to attend, I must practice it and through relationship only I can make an impact on my surrounding environment. For the past 2 years, I was seriously observing myself as to what qualities of mine are liked by others and when are they comfortable/uncomfortable with me. First, I discussed the content of vidya with my family members and later with students. I discussed the content in the format which suits students' daily environment. This had a magical impact on students and also on me. Earlier, I was struggling to manage just 10 to 15 students and now there are nearly 50 students who interact with me professionally as well as personally. Managing such a large number became very smooth because I am getting things done with relationship rather than position.

After attending vidya it was revealing to me that everybody wants to make the other person happy, however due to lack of competence, we make other person unhappy. If the other person starts thinking that we are intentionally making him/her unhappy then this is the crux of the trouble. What I noticed is if I doubt the

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intention of the other person then a sense of negativity is developing inside me towards that person and if I doubt the competence of the other person then a feeling of responsibility is developing. By attending vidya, I grasped the concept that feeling that the other person want to make me happy is the trust I have on him. Once we understand this, later it is only the question of increasing the competence of the other person. Competence can be increased by doing the right evaluation of the other person. In a sense by respecting (sammaan) them, neither by over-evaluating that they know everything nor by under-evaluating them that they don't know anything. In my case, I started appreciating what the students already know and gave respect to their goals rather than telling that their goals not proper. This gave me a platform where we start on common understanding rather than on negative note. Just by doing this, students attitude has drastically changed and in fact they started interacting with me more closely and requesting for advice regarding their career. I understood that in student-teacher relationship teacher has the greater responsibility. Teacher has a responsibility to evaluate the competence level of students and thereby create an environment where growth of student is possible.

मेरे मायके में व्यापार एवं गीता, रामायण की कथा का अभ्यास रहा। कुछ सही करने की इच्छा थी। विवाह के बाद पति के साथ सभी सामाजिक कार्यों में भागीदारी की, किन्तु तृप्ति नहीं मिली। जीवन विद्या का शिविर करने के बाद बहुत सारी शंकाएं दूर हो गईं। पहले शरीर को ही सब कुछ मानकर जीना होता था किन्तु अब जीवन की ओर ध्यान चला गया है। व्यापार में गलतियाँ कम हो गईं। अब जीने में काफी उत्साह बना रहता है। परिवार में पहले से अच्छा तालमेल है। मानव को छोड़ अन्य प्रकृति पूरकता में सजी है, अते मैं भी न्याय पूर्वक पूरकता में जीने का प्रयास कर रही हूँ। साथ ही समझने, जीने, समझाने के लिए लगातार कोशिश है। गांव की महिलाओं एवं स्कूल के बच्चों में इन प्रयासों से काफी गुणात्मक परिवर्तन आया है। स्कूल के बच्चों में श्रेष्ठताओं के लिए आकर्षण बढ़ा है। वर्तमान में भोजन की आवश्यकता की अधिकांश वस्तुएं घी, तेल, सब्जी, अनाज, एवं मसाले कृषि कार्य द्वारा स्वयं उत्पादित करती हूँ। केवल गोबर खाद के प्रयोग से व्यापार लाभ की बजाय उत्पादन और श्रम की ओर ध्यान गया है।

मीना गाड़ोदिया
अभ्युदय संस्थान अछोटी, दुर्ग

In general, what I observed in students is they have a great potential but lack proper direction. If this goes unattended, they tend to utilize their time in many unnecessary things. Not so important things become urgent and very important things get least priority. If this becomes a habit than they tend to learn tricks for managing the academics. Later, administration has to start thinking of setting some rules to control the situation. Surely students don't like rules to be imposed on them. Rule which disturbs personal freedom may succeed for some time but not always. Instead of this, in my opinion, every faculty member has to take responsibility to discuss some social issues and problems in surrounding environment. We have had many discussions in smaller groups in our centre about how to contribute for the development of the country. The answer that has emerged is that by solving the assignments sincerely and doing good projects, person becomes stronger and thereby the country. As a result of this discussion, students started doing projects sincerely, students who are receiving GATE scholarship became more aware about their responsibility in devoting 10 hours of work per week. Also, most of the students are working now during day time only, eating 3 meals a days and have realised that they have capability to earn much more than their family requirements. This has helped me in moving towards the objects of setting up harmonious work environment.

Experience with staff:

In my absence, one of our staff members started leaving early from the office. I noticed that and after few instances, I called him and asked whether he is comfortable in doing so. He admitted that he was always under fear whenever

he does so thinking that I will notice. I told him that whenever situation demands, he can leave early or come late. There is no need to feel guilty. I also said that he should give high priority to family and its needs and asked him to take seriously the vision of the centre/institute not the rules. This changed his attitude towards work and now whenever he is leaving early or coming late, he is informing me. Not that this is a great achievement but I feel we are working in more relationship rather on hierarchy.

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Experiences with relatives:

We have a friend-cum-relative. We call him kaka. Kaka is very efficient person and has good knack of managing the work. Last month his niece (elder brother's daughter) was getting married. Just 3 days before the marriage kaka came to our house and telling that he is not given importance for doing the arrangements for the marriage ceremony. Kaka and his brother are not in good terms from many years. Because of this, kaka was thinking that his elder brother is deliberately insulting him by keeping him away from arrangements. He was also telling that he will attend marriage like a distant relative and not as a family member. I clearly understood that this problem has emerged from poor relationship. I told him that it is his own assumption that his elder brother is deliberately keeping him away from the ceremony. I also told him that his brother lacks competence in dealing with him and not the intention. This I could convince this by asking him the reverse question "do you want to make your brother unhappy?" he said NO and again I asked "are you making your brother unhappy?" with this it became clear to him and he promised me that he will talk to his brother. Later I heard from my mother who attended the marriage that kaka spoke to his brother and expressed that he had wrong assumptions on him. Kaka's brother was very happy on kaka's realization and involved him fully in marriage ceremony arrangements. My mother said that ceremony went on with lot of fun and happiness and people thanked me for the discussion I had with kaka.

Experiences with children:

I have two kids Ganesh (5 yrs) and Dinesh (2 yrs). Daily I play with my kids in the morning and also in the evening. On Ganesh's 4th birthday I gifted him a bicycle. One day he was asking me to keep his bicycle inside home. I said I shall do that later and insisted him to first brush his teeth, take bath and go to school. He was strongly insisting me to keep bicycle inside. Then I shouted at him and made him ready to school by force. He was not happy and I was also not happy by doing so. That day he brought his lunch box back without eating. I felt very bad about my behaviour with him. Actually I was under pressure due to some other things and it came out as anger on my son. That day I did not do any work with interest. All the time I was thinking how to say sorry to my son and see his smiling face. In the evening, I spoke to him with lot of affection, then he said "you only told me that if I keep bicycle outside, somebody will steal it, so I insisted in keeping it inside". I really felt low by hearing those word from him. He was right, actually it is me who conditioned him wrongly and later I am the one who is not comfortable with that. What I clearly understood, is we all are conditioned for so many things in our life and we are getting suffocated due to our own activities. I found vidya as a powerful framework which can help in removing this conditioning and make us swatantra human being. Now I am feeling great freedom in my thoughts and sometimes in actions also.

Conclusions

I had several experiences in the recent past where I am getting more and more convinced that right understanding, right relations and physical facilities is the correct order of priority. If the order is not clear then majority of our energy is just getting wasted in reaching this order or priority. Once the order is set properly, it make every person live with great freedom and they can work on larger goals of life sincerely.

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Session 2.2: Industry Expectation from Fresh Graduates Regarding Values, Work Culture and Social Responsibility (Summary)

Panel: Dr. Rajul Asthana (Satyam Computers), Dr. Ravindra (Infosys), Shri Anoop Wadhwa (Tej Gyan Foundation) and Dr. Javed Iqbal (Dr. Reddy's Lab) as its prominent members.

Moderator: Dr. Rajul Asthana (Satyam Computers)

The discussion started with Dr. Rajul Asthana giving his introductory remarks and defining the guidelines of the panel discussion in four points

- 1) What is value education?
- 2) What are we (companies) doing for that?
- 3) Is it worthy what we are doing?
- 4) Some suggestions/recommendations.

Dr. Rajul emphasized on values like loyalty, integrity etc. which are important for the company. He briefed a little about 'Satyam Foundation', an organization of the company which deals with social aspects. Under their social programs for students they organize programs for the students of institute other than IIT's, NIT's, and IIIT's.

Dr. Ravindra started with an optimistic point of view by saying "Not everything is bad, some good things are always there". Then he talked about the complicity in fresh graduate's thinking. He said that it is very difficult to make the students understand that they are just at the beginning of their career. They have set wrong notions and a very short term goal which is 'enjoyment at any cost'. He defined the values of his company by the word 'CLIFE' which is abbreviated as C-Customs, L-Leadership, I-Integrity, F-Faith, E-Excellence. He saw *Jeevan Vidya* as an excellent medium of teaching life skills and was optimistic about solvability of problems through this approach.

Shri Anoop Wadhwa, extensively working on students' related issues through Human Re-engineering Alliance Program, gave a presentation explaining life as an expression rather than a style. He described behavior as the key to individual's attitude and wisdom. Right mindset is necessary for survival which ensures right attitude-the key to growth which in turn ensures wisdom-the key to abundance. He emphasized the need of a leadership playground where children can express their capabilities.

Dr. Javed Iqbal, Ex. Faculty of IIT Kanpur attributed vision, dedication, and attitude as the requirements of a company. He expressed his concern about knowledge of students regarding values and their sole aim being just becoming rich that too as soon as possible. He warned industry to identify their need of values and vision to survive and to take the responsibility of value awareness among students instead of leaving this job just for institutions. He emphasized on breaking the notion that big companies give big salaries. Rather, he emphasized that students should believe that big companies give good values and job satisfaction.

In his closing remarks, Dr. Rajul Asthana brought out that every company is doing something for value awareness and value education.

Jeevan Vidya - A Holistic Perspective

Article 2.3.1

Presentation on Jeevan Vidya to President

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HBTI Kanpur
Dr. Rajeev Sangal
Director, IIT Hyd.
Pawan K. Gupta
SIDH, Mussoorie

The presentation on Jeevan Vidya (JV) will begin from the problems we are faced with today - Crime, violence, corruption and exploitation in society, strife in family, and lack of satisfaction in the self.

1. What are the current problems a reflection of?

The source of current problems seems to be an emphasis on materialism including physical facilities, glamour, consumerist lifestyle, and a false sense of satisfaction in competition and one upmanship ('neighbours envy owners pride'). The focus on the external things leads to ignorance about the concerns of the self. It leads to a blind race for wealth, position and jobs. Many times, it leads to jobs and positions that are intellectually and mentally unfulfilling, and wealth that breeds chaos in family, problems in society, and imbalance in nature.

Basic physical facilities are needed to lead a proper life, however, there is a need to examine how much physical facilities are needed and what is their role? It is important to ask the question: besides physical facilities, what else is important for human life? The lack of attention to relationships leads to strife in the family in spite of all the worldly successes. It is the human relationships and human values that are the source of our perennial happiness. We all possess the human values inherently, and what is needed is to bring them out in each one of us.

Jeevan Vidya addresses the self in the human being. It draws attention to what is within us innate and intact need for human relationships, inherent desire to seek knowledge, and the joy that we naturally derive from these. Thus, it brings about a dialogue between what we are and what we seek. It does not posit happiness in an after-world, but here and now. It is rational, secular and universal.

2. Experiences of earlier Jeevan Vidya Shivirs

Jeevan Vidya is holistic, covering a large canvas, and it has made a tremendous impact on people from different walks of life. Some experiences are given below. Although, the concerns of each of the groups is different, what they realize at the end is that there is a need for human values and relationships and that is founded upon the knowledge in the self.

2.1. Young students in engineering

Jeevan Vidya was included as a compulsory part of the academic curriculum at IIT Hyderabad last year. It has led to a major rethinking among the first year students. They have been reflecting on what their goals are, the place of money in life, the joy one derives in relationship, and in seeking knowledge and not merely on jobs and the money they get out of it. They have become relaxed in their self, and become more sensitive to relationships with their friends and family, and regarding society and nature.

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2.2. People from different walks of urban life

People from different walks of life are affected by Jeevan Vidya. Many realize the lack of time they give to their family in their relentless pursuit of wealth, and even more importantly, the way they behave with their children, spouse or old parents. Many such people are affected profoundly and come back to Jeevan Vidya shivirs with their family members, again and again.

2.3. Criminals in jail

Jeevan Vidya touches criminals in jail most directly. Those who are seething with revenge, slowly start realizing that in fact their "enemies" are not bad. They are to be pitied and not hated. In turn, they themselves get depressurized and relaxed. This eventually gets reflected in their day to day behaviour with other jail inmates and with jail authorities. Bilaspur jail experience shows that some of the most violent criminals with also the worst behaviour inside the jail, got totally transformed.

2.4. Social workers from NGOs

People working for upliftment of downtrodden in rural and urban areas are greatly affected by Jeevan Vidya. It dawns on them that along with work on employment generation, agriculture, irrigation, health, sanitation, scientific temper, it is also important to work on "understanding" of the self and on relationship, without which their work and successes are short lived.

दो शिविर कर चुका हूँ । दर्शन के प्रति एक सहज रूप से खिचाव बना ही हुआ था । ऐसा लगता था कि जैसे एक संपूर्णता, सहजता का मॉडल जिसकी हर किसी को तलाश रहती है शायद यह दर्शन हमारी इस आकांक्षाओं को पूर्ण कर सकता है । लेकिन फिर भी संदेह था कि जब पहले इतने प्रयास हुए थे क्या वे सब अपूर्ण है । अब वैचारिक स्तर पर दर्शन के प्रति पूर्ण स्वीकृति है । अब इस बात की अथीरता सी उत्पन्न हो रही है कि जो बात स्वयं में इतनी पूर्ण है उसे समझने का प्रयास अब पूरी शक्ति के साथ करना है । अगर ये दर्शन सर्वमानव सहज व सुलभ है और सब इसे समझ सकते हैं तो मैं अपनी पूरी शक्ति एक बार लगाने को तैयार हूँ ।

अभिषेक सिंह
NIT, Raipur

2.5. Farmers and rural folk

Rural folk today are in a state of demoralization. They are being told that they are backward, and need to be developed; that they are ignorant and do not know what is good for them; that they need to study English and IT without which there is no future. The present political structure and political parties has led to a breakdown of the community decision making. High powered marketing along with TV has led to a loss of community life and led them to yearn for "Pepsi" and the "luxury of city life". They do not realize what they possess clean air, clean water, and a stronger possibility of a wholesome life with fulfilling relationship in family and community.

Experience of rural people who attend Jeevan Vidya shivir has been that they feel a sense of empowerment regarding themselves and what they can do at their own place. Rather than treating farming as an unworthy activity, they see value in what they are doing. The importance and necessity of physical labour for all, comes out as a corollary.

Established business men who have done Jeevan Vidya have taken up sustainable or "zero-input" farming where all the required resources for farming is generated from farm land itself. Several experiments in renewable energy are also in full swing. They are deriving happiness out of farming and physical labor.

2.6 People with spiritual background

People with spiritual background usually take time to come to terms that one can talk about "human values" without bringing in after-life or after-world. Many are elated at this discovery. People from different faiths Hinduism, Buddhism, Sikhism, Islam have started getting deep into a process of self-exploration after doing Jeevan Vidya, and are able to see that the human values can be derived through this process of self exploration by each one of us and are the same as professed by their respective faiths.

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3. What Jeevan Vidya is Not

3.1. Jeevan Vidya is not a course in moral science. It does not tell you DO's and DONT's. It does not tell you what you should become, or what you should do. (It only seeks to connect you with your Self and encourages you to seek answers within self.)

3.2 Jeevan Vidya does not talk about rewards and punishments in an afterworld. (The goal is happiness here and now. It puts forward the proposition that the basic human values are inherent and intact in all of us, all that is needed is to be aware of them. When we follow what is innate in us, we derive joy and happiness. The listener is free to do self investigation and self exploration and come to his own conclusions.)

3.3 Jeevan Vidya does not say physical facilities are unimportant and must be shunned. It rather talks of prosperity in every family. (It says that there is place for them in life and encourages people to fix their place in their life. This also requires separating needs from desires generated by TV and consumerist culture, where the irony is that accumulation of wealth is accompanied not by a sense of fulfillment but by a sense of depravation, Jeevan Vidya presents this aspect forcefully.)

3.4. Jeevan Vidya is not an organization or society. It does not insist on any specific faith or any specific belief. (It only proposes and asks its listeners to investigate and explore into their own inner self and connect to what is innate and intact in all of them as something which is universal, natural and all-fulfilling for them as well as others. They can do this irrespective of their own religion or faith or beliefs.)

Asha Kiran: Experiences in an Evening Schools with Children

**Santhi Karlapalem
IIT Hyderabad**

Asha Kiran (AK) is an evening school for children of all ages started by IIT students with support from spouses of few faculty members. The school is conducted in place provided by IIT on campus. The goal of the school is to make the children of Asha Kiran self-dependent. Most of the children are going to a government school and belong to families who have temporarily migrated from villages to Hyderabad for their livelihood.

Apart from improving their thinking, reading and writing skills there is emphasis on increasing their self-confidence by interacting with them individually and through discussions. Discussions are held with students to teach values through story reading and create awareness of their health through discussions.

Many of the teachers at Asha Kiran have attended Jeevan Vidya and it has helped them in developing clarity in their thinking. They are exploring various methods in managing the children and solving some of the children's problems. Some of the problems faced by the teachers are handling the children's fights, disciplining the children when they create disturbance in the class. Teachers handle these problems by having discussions with the children when required. Teachers also encourage each and every child to participate in the discussion and do not to impose their ideas. Instead, they discuss about all the possible issues related to a particular problem and leave the final decision to the children to choose the right one for them.

We are hopeful that we will be able to reduce the amount of indiscipline in the class, to motivate the students to learn, and increase their confidence in Asha Kiran.

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Article 2.3.2

Jeevan Vidya : Proposal for Right Understanding

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All the major problems in our world today have been created by human beings. Whether the problems relate to resource depletion, pollution, waste creation and global warming or to war, terrorism, or interpersonal problems - they are interrelated and result in making the earth unhealthy.

If we look at the entire universe we find there are units and they are in space. The units can be classified into four broad categories

- 1) The material order (*padarthavastha*) like soil, water, minerals, and all 'man made items' around us (which have not been *made* by man but merely *transformed* from natural resources). In fact there is no growth or development in the material order - only a conversion or transformation from one state into another. It is quite an irony that what we refer to as 'development' today is entirely based on transformation and not growth!
- 2) The plant order (*pranavastha*) includes all the greenery and vegetation This order is characterized by growth and regeneration;
- 3) The animal /bird order (*jeevavastha*).
- 4) The human order (*gyanavastha*)

The third and the fourth categories are made up of two separate entities-the physical body and non- physical self or the I.

The first three states or categories co-exist in a harmonious and mutually fulfilling manner. The plant order is dependent on the material order while the animal and human orders are dependent on both the material and plant order. While the higher orders take nourishment from the lower orders, they also enrich the lower orders. The trees draw sustenance from the soil but the leaves shed by the tree enriches the soil. The relationship between the three is not only that of mutual enrichment but there is no wastage as far as these three stages are concerned.

But while human beings are dependent on all the three orders, their own participation with the rest of the three orders is not in harmony. And above all their relationship with their fellow human beings is also not in harmony. Human beings do not seem to be living in a mutually fulfilling manner either with their own specie or with the rest of the three orders. They are only exploiting and not enriching the other orders. Human beings are said to be social animals but when we examine this statement we find that all animal species are known to behave in a similar manner irrespective of the place of their birth. Animals have definite eating habits (either vegetarian or meat eating) regardless of the fact whether they are dwelling in Africa, Asia or Europe. In short their behavior is definite. This is true of all animal species unless a particular animal has stayed in close proximity with human beings and learns to behave in an unnatural manner. For instance cows are vegetarian. In Europe when they were fed with non vegetarian food it resulted in the mad cow disease.

Human beings are different. We know that two people not only from the same cultural background but also from the same family can be very different from one another, in their behavior. In the entire existence, human beings alone have the freedom to choose, because they act or behave according to the way they perceive or understand reality. Human beings have a choice only at the level of perceiving (behaviour or action) but they seem to have no choice on the results of it.

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In present times an idea which has gathered force is that there is no reality and it is all a matter of individual perception; that there is no universal truth and that each one of us has the right to our own truth (perception). The individual's right to his perception, which is termed as truth, is known as freedom. In the absence of the knowledge of reality or definition of universal truth, this notion of individual freedom at one level, culminates in 'your freedom stops where my nose begins' and at another level in 'survival of the fittest'. Hence to maintain some kind of an order or balance in society, this notion of individual freedom, necessitate an outside intervention. This intervention, has until now, come either in the form of moral teachings from religious heads or in the form of Constitution, the back bone of the modern nation state. But these have obviously not worked for us or else we would not be facing the present crises which are threatening the very existence of human beings.

Jeevan Vidya or Madhyastha Darshan is a proposal which tries to draw our attention to reality the harmony in existence. Darshan is translated as philosophy, but it is more than that. Darshan means to see. Seeing here is used in the sense of understanding or knowing and ultimately realising. Darshan is to see reality as it is. Based on what we see and understand, we act. Seeing, hearing, touching, smelling, tasting is done through the body i.e. through the eyes, ears, skin, nose and tongue but the understanding is done by the self or the I.

मैंने सर्वप्रथम मई 2004 में सिद्ध मसूरी में श्री सोमदेव त्यागी जी के प्रबोधन में शिविर किया। पहले मैं अपने आसपास के वातावरण से प्रभावित हो जाती थी, परंतु अब विचारों में आने वाली इच्छाओं को जॉचने की प्रक्रिया प्रारंभ हो गई है। अब मेरे लिए क्या सार्थक है, इसकी जॉच मैं अपने अधिकार पर कर सकती हूँ। अब मुझे 'अच्छा लगना' और 'अच्छा होना' में अंतर स्पष्ट हो गया है। अच्छा लगना शरीर सापेक्ष है व अच्छा होना जीवन सापेक्ष। मानव मूल्यों विश्वास, सम्मान आदि का वास्तविक अर्थ मुझे समझ में आया। मुझे ईश्वर का वास्तविक अर्थ समझ में आया और पूजा के बारे में भी पता चला।

कोमल सिंह चौहान
छात्रा, कक्षा-९, कानपुर

All units are connected to all other units through space. The proposals of Madhyastha Darshan merely draw our attention to this reality (understanding of units and space and units submerged in space), but each one of us will ultimately have to see and then realize that reality within ourselves. All our actions are a result of this seeing: the only choice we have is between knowing the reality as it is or assuming it to be something else.

The proposals are about the essence of existence: Harmony in existence, which is in the form of coexistence, as units submerged in space, and expansion of this principle of co-existence (or harmony) at all levels of existence: the self, the body, the family, society, nature, and the entire existence. The proposals are presented in 8-day workshops and participants are requested not to believe them but examine them in their own right and not on the basis of a text or scripture, or

sayings of great men; not even on the basis of conclusions drawn based on "scientific" instruments. The proposals are to be accepted only after a thorough examination by each of us using three methods a) introspection: see if it is true for us; b) inspection: see if it is true for those around us and c) survey: see if it is true for the rest of humanity. Only then can one be satisfied and accept the proposals. Participants are requested not to believe but to examine.

The essence of Madhyastha Darshan is based upon two fundamental facts: that it is the human being who *understands* and acts accordingly and that the desire behind each of his actions is *to be happy*. Irrespective of what we do, the essential motivation behind every action, is our desire to be happy. So if we are unhappy, the fault lies with our perception of the reality. We take all actions (from our desire to be happy), either by knowing /understanding the reality or assuming the reality. The desire to be happy is intrinsic to all human beings but we differ in our perception of the reality. However we can evolve from perceiving to knowing. This can be accomplished through existence based human centred education. This is where Madhyastha Darshan comes in.

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We have two kinds of desires: those desires which are materialistic and those that are non-materialistic. Materialistic desires like food, clothes, shelter and facilities/instruments of all kinds are limited, quantifiable and have weight. We do not desire them constantly and need a change, a break, an interval before we need them again. We need food but we need to stop eating before the desire for food arises again. As a matter of fact if we do not take intervals or frequently change the form, the very object of our desire can soon become intolerable to us!

There is another set of desires which are non-materialistic like respect, trust, happiness, peace etc. We desire them continuously. If we lacked trust or respect even for one moment, we would feel very uncomfortable and unhappy. These desires are not quantifiable but are qualitative in nature. If we look at these two categories, of desires, we find that the material things are needed either for nurturing and protecting our bodies or to use our bodies effectively, while the non materialistic desires (love, respect, trust etc.) are not a requirement of the body. These are needed by an entity, referred to as self or "I". "I" needs trust, respect etc. all the time. So material things are needed by/ for the body while the non materialistic desires are the need of the "I" or the self. In fact most of the time if the needs of the "I" are not fulfilled, we may even overlook our bodily needs for e. g. even if we are hungry and we need food, it is acceptable only when it is given with respect, (which is a desire of the "I").

As both desires are of entirely different nature, they require entirely different programmes for fulfillment. Unfortunately in the absence of this distinction between the needs of the body, and the needs of the I, the entire humanity is focused only on fulfillment of the needs of the body. But fulfillment of bodily needs does not ensure fulfillment of the non materialistic needs of the "I". This then is the lack of our understanding wherein we perceive or assume our body to be the same as the I. This results in unhappiness because it leads us to design programs for greater accumulation and exploitation of nature on the one hand, and domination and exploitation of fellow human beings on the other. We spend all our waking hours fulfilling the needs of the body and make no effort towards fulfilling the desire of the "I" for mutual trust and respect. Even those working for uplifting the down trodden are thinking mostly in materialistic terms.

Madhyastha Darshan helps in understanding the I or the self. As human beings we are constantly trying to understand the self as well as 'make sense out of things around us. Based on our understanding of ourselves and these units we then establish a relationship with them. This results in either happiness or unhappiness. Once we understand the self we can go on to understand the body and the harmony between the self and the body. For instance we understand that health is a natural state and intrinsic to the human body. Absence of this natural state of health culminates in disease. Disease is the absence of health and not vice versa i.e., health is not absence of disease. So if we understand the harmony in the body and the fact that the body is an instrument of the I, we (I) are motivated to take the responsibility of maintaining the health of our bodies.

We also understand that needs of the body are limited and needs of the I are continuous. Once we understand that the needs of the body and I are different, and that the body is an instrument of the I, to help I achieve its (non- material) desires, we can also determine the material requirements of our body very clearly. With this understanding, for the first time, we can define prosperity. Prosperity is not a certain amount of money in our bank but it is a feeling of confidence and assurance that we are capable of producing more than enough to take care of our body, based upon our realization that that needs of the body are limited and there are abundant resources in nature. This is a challenge to the widely taught dictum in modern economics that 'human desires are unlimited and resources are limited', which seems to be true only when under a mistaken notion, we try to fulfill the needs of the I, which are non materialistic in nature, through accumulation of physical facilities.

We realize that relationship between human beings is essentially between one "I" and the other "I" and not between one body and another body. Also that relationship IS; there is no need to create it: we only

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need to recognize and fulfill it. We also realize that at the core, the other "I" is exactly the same as me. Proposals are given concerning the basic human values which are the intrinsic human expectations of: trust (*vishwas*), respect (*samman*), affection (*sneha*), care (*mamata*), guidance (*vatsalya*), reverence (*shraddha*), gratitude (*kritagyata*), glory (*gaurav*) and love - no otherness - (*prem* or *ananyata*). The proposals are given to help understand and realize these values imbedded in all of us. All of us feel good when these values are fulfilled. They get fulfilled on recognition of relationship, which is a matter of understanding - seeing the harmony in relationship.

The effort is to see the reality of everything and not get stuck in words. Understanding the meaning of a word is actually understanding the reality represented by the word. Proposals help us understand and see reality as it is and thus see the harmony in existence. There is no sermonizing about values but an attempt to understand the values as they are. There is no preaching here; only an attempt to understand the way things are, the way we are related to them and then act accordingly by recognising relationships based on this understanding. The proposals are about understanding and ultimately realizing these values within us, and also realizing that we are happy whenever we recognize and fulfill these expectations irrespective of the other. In other words we realize that the key to our happiness and hence the responsibility for our happiness lies with us and no one else. This is how we realize true freedom or *swatantrata*.

विद्या का शिविर करने के पूर्व मैं भ्रमवश फैली मान्यताओं के अनुसार अपने को धन, पद प्रभाव के आधार पर विशेष बनाने का प्रयास करता रहता था। जीने का लक्ष्य अधिक से अधिक सुविधा-संग्रह था। शरीर के संरक्षण-सदुपयोग की तो कोई समझ ही न थी। अपनी ही सोच को सही मानकर दूसरों पर थोपने के कारण पारिवारिक संबंधों में मतभेद हो जाते थे। प्रकृति, आकाश, अस्तित्व से सम्बन्धित जिज्ञासाओं का कोई समाधान नहीं था। जीवन विद्या शिविर के बाद मुझे 'मैं' का ज्ञान हुआ। शरीर को साधन मानकर इसके पोषण संरक्षण की जिम्मेदारी स्वीकारता हूँ। बिना भाव के सम्बंध अनुबंध हो जाता है। परिवार में व्यवहारिक समझ विकसित हुई है। समाज के प्रति अपनी जिम्मेदारी स्वीकार कर लोक शिक्षा में योगदान दे रहा हूँ। प्राकृतिक नियमों को पहचानने तथा इनके तहत आवर्तनशील विधि से चक्रिय क्रम के अनुसार स्वावलम्बन करने का प्रयास जारी है।

ओमवीर सिंह चौहान
सहकारी डेरी प्रशिक्षण एवं शोध संस्थान, कानपुर

Jeevan Vidya attempts to make us understand universal human goals which are applicable to all. It thus helps us conceptualize a human society which is seamless and beyond borders. The proposals go on to explain the different orders in existence with all their various characteristics of *roop* (shape and size, which are changing with time and space), *guna* (the effect of one unit on another, which is also changing with time and space) and their *swabhava* and *dharma* (the intrinsicness, which remains the same; it is constant and unchanging). So we understand the unchanging, in the changing universe and thus establish a relationship with all units in existence taking into account that which is constant. We also distinguish between the needs of the body and the I, and understand that all material facilities or conveniences are ultimately only for nurturing (food), (protection (clothes, shelter) and right utilization (all instruments, conveniences) of the body, which is an instrument of the I. We also

understand that the desires of the I cannot be fulfilled by material conveniences and to fulfill those, we need to design a different programme. Right understanding ultimately leads to realization which results in harmony and continuity of happiness.

चेतना विकास, मूल्य शिक्षा व तकनीकी शिक्षा

श्री ए. नागराज जी

प्रणेता मध्यस्थ दर्शन (सह-अस्तित्ववाद)

अमरकंटक, म.प्र.



जीवन विद्या के आधार पर मूल्य शिक्षा का परिशीलन करने, शिक्षा प्रणाली में समायोजित करने के अर्थ में जो सभा आई. आई. टी. दिल्ली प्रांगण में आहूत हो रही है, इसको सम्बोधित करते हुए मैं अपने में प्रसन्नता का अनुभव करता हूँ।

इस सभा में जितने भी विद्वान उपस्थित हैं, सभी का नजरिया चेतना विकास, मूल्य शिक्षा की ओर तकनीकी शिक्षा समेत सार्थक होने की इच्छा पर निर्भर है, ऐसा मेरा विश्वास है।

चेतना विकास, मूल्य शिक्षा का प्रस्ताव 'विकल्प' विधि से मानव सम्मुख प्रस्तुत हुआ। मानव जाति घटना क्रम में विभिन्न देश-कालों में, विभिन्न जाति भाषा में, विभिन्न नस्ल-रंग के रूप में सोचता समझता हुआ, करता और परिणामों को आंकलित करता हुआ, मानव परंपरा के रूप में इस धरती पर पहचाना जाता है। परिणामों को आंकलित करने के क्रम में, अनेक मतभेदों का फल परिणाम अपना-पराया दिवाल को बनाया, परस्पर सामरिकता संग्राम के नाम से जितनी भी प्रक्रियायें प्रचलित हुईं, इसमें सभी निषेध को वैध मानना पड़ा। इसके फल परिणाम के साथ, मानव परंपरा में सुविधा संग्रह, भोगवाद पनपा। इसके परिणाम स्वरूप धरती क्षतिग्रस्त हुई, बीमार हो गई। अभी इस सभा में प्रस्तुत विद्वान, अपना पराया से मुक्ति के चाहत के साथ उपस्थित हुए हैं, ऐसा मेरा विश्वास है।

आज की स्थिति में अर्थात् अपना-पराया के दिवाल के सामने और धरती बीमार होने के सामने, अपनी निरीहता के साथ ही मानव में आगे के सोच विचार की अपेक्षा होना स्वाभाविक रहा। आगे की सोच विचार विगत से आई हुई आदर्शवाद और भौतिकवाद से भिन्न होने के आधार पर ही 'विकल्प' नाम दिया है।

ऐसा विकल्प रूपी प्रस्ताव सह-अस्तित्व रूपी अस्तित्व में अनुभव से निष्पन्न ज्ञान, विवेक, विज्ञान पर आधारित है जिसका सार-संक्षेप न्याय, समाधान और सत्यपूर्वक जीना है। सत्य सहज प्रमाण सह-अस्तित्व रूप में, समाधान सहज प्रमाण सर्वभौम व्यवस्था रूप में, न्याय सहज प्रमाण परस्पर मानव व शेष तीन अवस्थाओं के साथ संबंधों की पहचान, मूल्यों का निर्वाह पूर्वक परस्पर तृप्ति व संतुलन होना, अध्ययन मूलक विधि से स्पष्ट हुआ है। इसे लोक सुलभ करने के क्रम में आपके सम्मुख प्रस्तुत करने की इच्छा - यह इच्छा स्वयं स्फूर्त है। ऐसी स्वयं-स्फूर्त इच्छा सर्व मानव में उदय हो, यही इसका आशय है। इसके लिए सह-अस्तित्व रूपी अस्तित्व दर्शन ज्ञान, जीवन ज्ञान, मानवीयतापूर्ण आचरण ज्ञान संपन्नता हर नर नारी में, से, के लिए आवश्यक है। यह शिक्षा विधि से सर्वसुलभ होना आशय है। इसका स्रोत मध्यस्थ दर्शन (सह-अस्तित्ववाद) है। यह विकल्पात्मक दर्शन है।

ज्ञान के साथ विवेक उदय होना स्वाभाविक है। सह अस्तित्ववादी विधि से विवेक ज्ञान समाधान पूर्वक प्रमाणित होने के लिए जीवन का अमरत्व, शरीर का नश्वरत्व, व्यवहार के नियमों का ध्यान में रखना, सदा-सदा प्रमाणित करना आवश्यक है। इसमें पारंगत होने के लिए स्रोत मध्यस्थ दर्शन है।

ऐसा विवेक व्यवहारत्वयन होने के लिए विवेक सम्मत, तर्क सम्मत होना आवश्यक है। साथ ही प्रयोजन संबद्ध होना आवश्यक है। प्रयोजन का स्वरूप मानव लक्ष्य, जीवन मूल्य प्रमाणित होना ही, मानव परंपरा का वैभव अर्थात् मानव परंपरा में वैभव है। मानव लक्ष्य का स्वरूप समाधान, समृद्धि, अभय, सह-अस्तित्व रूप में पहचाना गया है, अध्ययनपूर्वक सबको पहचानने में आता है। जीवन मूल्य सुख, शांति, संतोष, आनन्द के रूप में पहचाना गया है। यह भी अध्ययनपूर्वक सर्वमानव में, से, के लिए समझ में आता है। इसका स्रोत भी मध्यस्थ दर्शन है।

Value Education Through

विवेक सम्मत विज्ञान के पक्ष में अध्यवसायिक प्रणाली पूर्वक विज्ञान बोध सुलभ होने की आवश्यकता है। विज्ञान का स्वरूप काल, क्रिया, निर्णयवादी ज्ञान से, ध्रुवीकृत होना अर्थात् निश्चित होना पाया गया है। कालवादी ज्ञान क्रिया की अवधि के आधार पर निर्धारित है। क्रिया निरंतर है, इसलिए वर्तमान निरंतर है। ऐसी क्रिया जड़, चैतन्य रूप में है और मानव जड़ व चैतन्य के संयुक्त रूप में है। मानव लक्ष्य अर्थात् समाधान, समृद्धि, अभय, सह-अस्तित्व, जीवन मूल्य अर्थात् सुख, शांति, संतोष, आनन्द के लिए दिशा निर्धारित होना निर्णय है। यह अध्ययन सुलभ विधि से हर नर नारी में, से, के लिए बोध सुलभ होता है। जिससे मानव लक्ष्य, जीवन मूल्य के प्रति सार्थक होने के अर्थ में, अर्थात् मानव परंपरा में अध्ययनपूर्वक बोध सुलभ होने, सोच विचार तर्क संगत होने, व्यवहार, कार्य, व्यवस्था में भागीदारी करने में दिशा निर्धारित होना आवश्यक है। यह सह-अस्तित्ववादी विचार धारा के अनुसार सुनिश्चित हो जाती है। इसका अध्ययन स्रोत मध्यस्थ दर्शन ही है।

मैं 20 अगस्त, 2008 को जीवन विद्या के सम्पर्क में आया। मैंने अपने व्यवहार से परिवार के बच्चों और युवकों को आकर्षित किया, जिससे एक दूसरे के प्रति मानवता भाव उत्पन्न हुआ। सम्बन्धों में प्रगाढ़ता आई है। सुख सुविधा का अनुभव किया भी और कराया भी। इससे कोध शान्त और आलस्य समाप्त हुआ और बच्चों पर विशेष प्रभाव का अनुभव हुआ। अब यह भाव बन गया है कि मानव परस्पर मानवता से जिये। इस भाव से परिवार में शान्ति का अनुभव हुआ है।

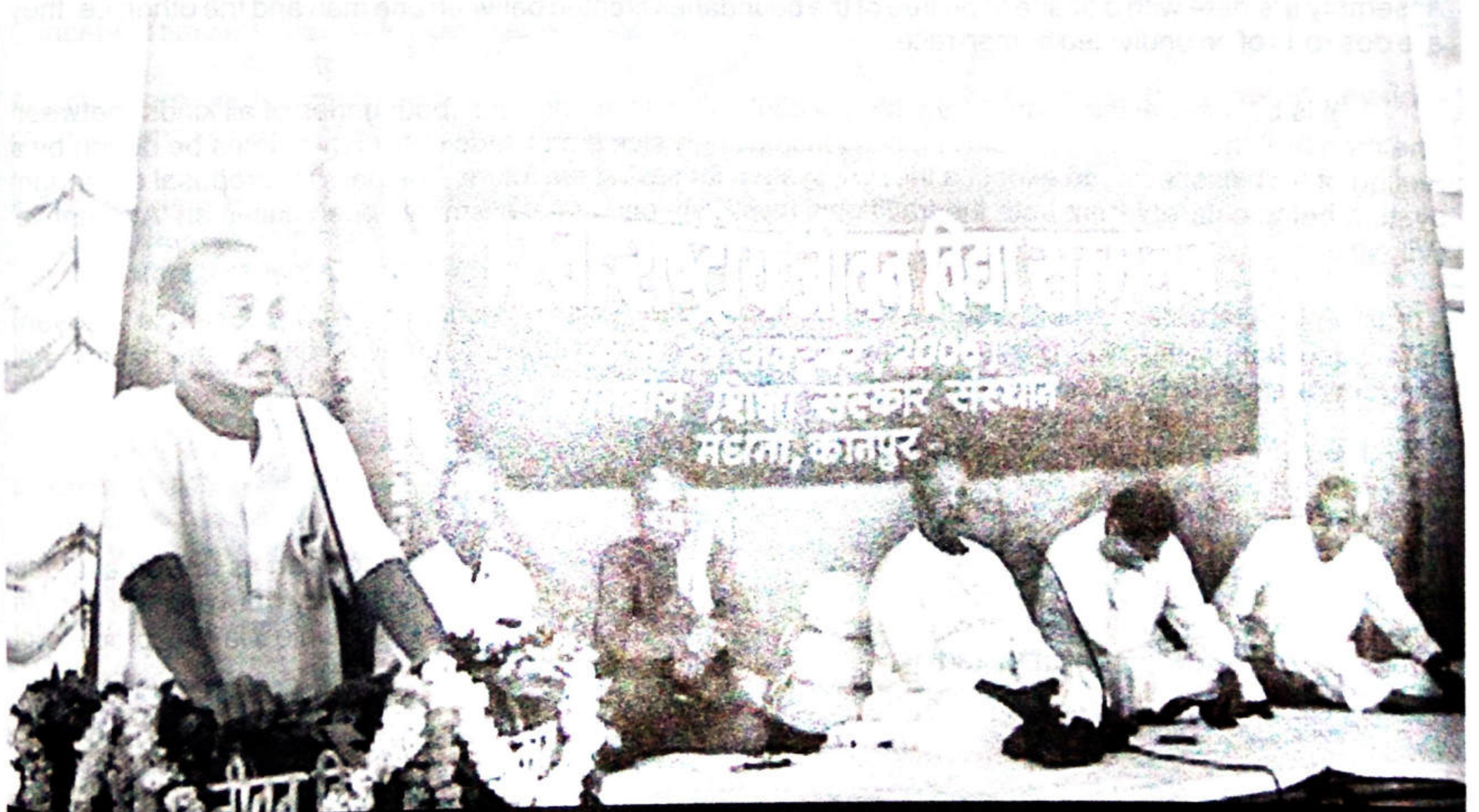
रामबिलास
ग्राम-इटरा, कानपुर

मध्यस्थ दर्शन सहज आवश्यकता को बोध कराने के लिए जीवन विद्या कार्यक्रम है। यह कार्यक्रम 45 बिन्दुओं में गम्य हुआ है। इस विधि से अर्थात् जीवन विद्या और मध्यस्थ दर्शन (सह-अस्तित्ववाद) का अध्ययन सहज फलन में मानव चेतना, देव चेतना, दिव्य चेतना सहज प्रयोजनों को स्वीकारना, निष्ठा होना, प्रमाणित होना सहज है।

यह सर्वसुलभ हो, सर्वशुभ हो, इसी कामना के साथ यह संदेश अर्पित है।

¹प्रस्ताव का संक्षिप्त विवरण विकल्प नाम से संलग्नक 1 में उपलब्ध है

²अस्तित्व = सह-अस्तित्व = व्यापक में संपृक्त इकाइयों



जीवन विद्या द्वारा मूल्य शिक्षा : आवश्यकता, प्रयास एवं उपलब्धि

Consciousness Development Value Education & Technical Education English Translation of the Article 2.3.3

A Nagaraj Sharma
Propounder: Madyastha Darshana
(Co-Existentialism)

I am experiencing a feeling of happiness at delivering this address¹ to those that have gathered in the auspices of IIT Delhi to evaluate the possibility/potential of Jeevan Vidya for value education.

I trust that all you learned people who have gathered in this assembly feel the need for development of consciousness and value education with technical education becoming meaningful.

The proposal for development of consciousness and value education has presented itself to mankind by means of an "alternative" way². On this earth, human tradition is recognized in

- i) the thoughts and understanding of human being and
- ii) in its actions and
- iii) in the evaluation of different actions in human history

in various events occurring in/with the human species in different space-time co-ordinates, different sects and languages, colour and race.

In the process of evaluation, many actions, which are innately unacceptable (from the perspective of what is acceptable to human being) - in the form of various kinds of differences, boundaries between human beings (both at micro and macro levels) and wars ended up being justified and correct for human progress. What is inherently unacceptable to all human beings (and hence wrong) has been justified and assumed to be right and future programmes are based on these assumptions/ justifications. Accumulation of (physical) goods got promoted and materialism sprouted as a consequence of this assumption/ justification. As a result, earth has been mauled and has become sick. I trust that the learned people present here in this assembly are here with a desire to be free of the boundaries created between one man and the other, i.e. they are desirous of an undivided human race.

It is but natural that man - in the face of continuing differentiations (boundaries of all kinds) between one man and the other and the earth getting increasingly sick & multitude of such problems be driven by a feeling of helplessness and expect a thought system for saving the future. The present proposal of thought system being different from both the traditional mysticism and materialism has been called an 'Alternative' (Vikalp).

This alternative proposition, based on Knowledge (Gyan), Wisdom (Vivek) & Science (Vigyan) emanating from realization (Anubhav) in existence [itself co-existence³] is now available; the essence of which can be said to be living according to:

- i) justice (nyaya),
- ii) complete resolution (samadhaan) &
- iii) truth (satya).

Truth in itself expressed as co-existence; complete resolution in itself expressed as universal order; justice in itself expressed as recognition, fulfillment, mutual enrichment and harmony between the human being & the remaining three orders (physical, pranic and animal) is clearly possible via the process of "understanding in the light of truth" (adhyayan moolak vidhi).

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

The desire, to make this knowledge accessible to all, is one that is self-propelled in me. The hope is that such (self-propelled) desire arises in all of mankind. For this, it is necessary, that knowledge - realization about the entire existence, knowledge of the self, and knowledge of right human conduct be complete in/ by/ for all men and women. The inspiration for this is Madyastha Darshana, (Co-existentialism). This is an alternative Darshan (Way of seeing/Philosophy).

It is but natural that wisdom would arise with knowledge. In order to be able to validate the wisdom, knowledge and complete resolution in a co-existentialist manner, it is essential that the immortality of the I (self); mortality of the body, keeping in mind the principles of behaviour be lived/expressed for all time. To have mastery in this, the source is Madhyastha Darshan.

In order for this wisdom to be livable, it is required that it be rational. In addition, it should be purposeful. The innateness of 'purpose' (prayojan) itself is: human goals and jeevan (self) values getting expressed: this is the splendor of human tradition. Human goals have been recognized as

- a) complete resolution;
- b) prosperity;
- c) fearlessness and
- d) co-existence

and these can be recognized by everyone via the process of "understanding in the light of truth". Values of the self (Jeevan) have been recognized in the form of

- i) happiness,
- ii) peace,
- iii) satisfaction &
- iv) bliss.

This is also understandable in, by, for all humans via the process of "understanding in the light of truth". This too is inspired from Madhyastha Darshan. It is necessary that science based on this wisdom be available in an understandable manner. The innateness of science has been found to be definite by knowledge of:

- i) Time,

Concept of time is based on the periodicity of activity.

- ii) Activity

Activities are continuous, hence the present is continuous. Such activities are in the forms of physico-chemical and consciousness, and man is a composite of the physiochemical and consciousness

- iii) Decision

'Decision' means the direction setting for

A) human goals: i.e.

complete resolution, prosperity, fearlessness & co-existence

B) values of the self (Jeevan), i.e.

happiness, peace, satisfaction & bliss.

This is made possible in/ by/ for all men and women by a simple process of understanding via the process of "adhyayan in the light of truth". From this it is necessary that the direction setting for human goals, values of the self (Jeevan) are purposeful i.e. understanding becoming natural (universally acceptable) in human tradition via the "process of understanding in the light of truth"; thoughts are logical, behaviour, work is in the direction of participation in the larger order. This becomes ensured by co-existentialist thought. The source of learning for this is Madhyastha Darshana itself.

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

The Jeevan Vidya programme is to communicate/get to realize the need for Madhyastha darshan. This programme is communicable in 45 points. Through this process, i.e. as a fruition of learning/understanding Jeevan Vidya & Madhyastha Darshana (Co- Existentialism) it becomes natural to accept, to get determination in the purpose of Human Consciousness and beyond.

I am sending this communicate with the intention that this (knowledge) becomes available and easy for all, for the common & all en-compassing good.

Hindi (sanskritized) equivalents for some English terms used:

- Co-Existentialism: (Sah-Astitva-vaad)
- "via the process of learning in the light of truth": (adhyayan-moolak vidhi) - *learning with the objective/ in the light of knowing the truth, from one who knows the truth.*
- knowledge/realization about the entire existence (astitva darshan gyan)
- knowledge of the self (Jeevan gyan)
- knowledge of right human conduct (manviyata-poorna acharan gyan)
- Consciousness development: (Chetana Vikas)
- Happiness (sukh);
- peace (shanti);
- Satisfaction (santosh);
- bliss (anand)

¹Originally written in Hindi.

²A short exposition of the proposition is available in the name of "Vikalp" in Annexure-I.

³Existence=Co-Existence=Units submerged in space

सर्वशुभ अभियान



डा. रण सिंह आर्य
पलड़ी, पश्चिमी उत्तर प्रदेश

मानव के चारों आयाम (विचार, व्यवहार, कार्य, अनुभव), चारों स्तर (व्यक्ति, परिवार, समाज, प्रकृति) व दसों सोपान (परिवार,, ग्राम, राष्ट्र, अन्तर्राष्ट्र) में संगीत व एकसूत्रता, ऐसा हम चाहते हैं। यही हर मानव का अभीष्ट है, इसका सुनिश्चित होना ही अभ्युदय है।

आज के दिन हम कहां खड़े हैं इसका अध्ययन करने पर पता चलता है कि—

1. व्यक्ति के स्तर पर— आज व्यक्ति में दुःख, अतृप्ति, निराशा, निरर्थकता आदि समस्याएँ दिखती हैं। ज्यादातर लोग अपने को समस्या से ग्रसित महसूस करते हैं, बहुत लोग तो यह सोचने लगे हैं कि इन समस्या से मुक्ति पाना संभव नहीं है।
2. परिवार के स्तर पर— परिवारिक विघटन, झगड़े, आपसी तनाव, अन्याय, ईर्ष्या, द्वेष, अभाव, दरिद्रता के रूप में समस्याएँ दिखती हैं।
3. समाज के स्तर पर— द्वेष, विरोध, शोषण, द्रोह, विद्रोह, संघर्ष, युद्ध, गरीबी, बेरोजगारी के रूप में दिखती है।
4. प्रकृति के स्तर पर— ऋतु असंतुलन, प्रदूषण, संसाधनों का अभाव, प्राकृतिक आपदाएं आदि के रूप में है।

इन समस्याओं के उन्मूलन के लिए कुछ उपाय भी किये जा रहे हैं। इनका आंकलन करने पर यह दिखता है कि या तो ये उपाय पूरे नहीं पड़ रहे हैं, या ये कारगर नहीं हैं। विभिन्न स्तरों पर किये जा रहे उपायों को देखें तो—

व्यक्ति के स्तर पर प्रतिस्पर्धा पूर्वक प्रचलित शिक्षा, नौकरी व व्यापार से असीमित सुविधा संग्रह, पद, प्रतिष्ठा का मिलना; इनका एक अनेक या हरेक को न मिलने पर विरोध करना उपाय मान रहे हैं। इसके अलावा उपाय ईश्वर के भरोसे पर रहना, आस्थापूर्वक भजन, कीर्तन आदि करना मान लेते हैं।

परिवार के स्तर पर भी कोई निश्चित उपाय नहीं है, न्याय प्रदायी क्षमता के अभाव में किसी अन्याय की स्थिति में न्यायालय या ग्राम पंचायतें बनायी हैं, जिनमें न्याय को सुनिश्चित करने की योग्यता विकसित करने के स्थान पर दंड का प्राविधान है, संबंध निर्वाह न कर पाने की स्थिति में तलाक के अधिकार की बात है।

समाज के स्तर पर उपाय के रूप में सरकार को ठीक से काम करना चाहिए, नियम कानून कड़े किये जायें या फिर सरकार से कुछ नहीं होगा— व्यक्ति, बहुराष्ट्रीय कंपनी करें, ऐसा सुझाया जाता है। जनसंख्या वृद्धि पर रोक, बाजारु जोड़-तोड़, सीमित दायरे में नीतियां व योजनाएं, रोजगार का आश्वासन आदि उपाय कर रहे हैं। राष्ट्रों के बीच चल रहे शासन व शोषण से मुक्ति पाने या उसे और प्रभाव कारी बनाने के लिए अत्याधुनिक युद्ध अस्त्र शस्त्र का निर्माण करना भी समाज की समस्याओं से मुक्ति का उपाय बताया जा रहा है।

प्रकृति के स्तर पर प्राकृतिक समस्याओं के लिए प्रदूषण नियंत्रण के लिए विकसित तकनीकी या प्रदूषण की सहनीय सीमा का निर्धारण, वन विभाग की स्थापना व अधिकार वृद्धि की बात, प्राकृतिक संसाधनों का प्रतिबंधित प्रयोग, वैकल्पिक स्रोत के लिए तकनीकी विकसित करना आदि उपाय सोच रहे हैं।

इन सब समस्याओं व उनके लिए प्रस्तावित उपायों पर ध्यान देने से पता चलता है कि इन उपायों के आधार पर प्रयास करने पर एक स्तर पर कोई समस्या सुधरती हुई दिखती है, तो अन्य स्तरों पर उसी के कारण कई समस्याएँ पैदा हो जाती हैं, फलस्वरूप समस्याओं का क्रम बढ़ता हुआ दिखता है।

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

एक अभिनव संभावना—

अस्तित्व, प्रकृति व उसमें मानव का सटीक अध्ययन करने पर पता चलता है कि ये सब समस्याएँ अस्तित्व सहज या प्रकृति सहज नहीं हैं। ये सब मनुष्य में सही समझ एवं संबंध के अभाव के कारण हैं अर्थात् समस्याएं मानवीकृत हैं। यदि ये सब

सर्वप्रथम मुझे 'मैं और शरीर क्या है' तथा जड़ और चैतन्य के बारे में ज्ञात हुआ। स्वयं के साथ-साथ सम्पूर्ण अस्तित्व की क्या व्यवस्था है, इसका भी पता चला। जीवन विद्या में धीरे-धीरे समय बिताने के बाद 'मैं क्या हूँ', 'मैं कैसे जीना पसन्द करता हूँ', 'मेरी क्या भागीदारी है', 'मेरी कैसी व्यवस्था है', 'मेरा और दूसरों का क्या कार्यक्रम है' मुझे अनुभव होने लगा है। मानव जीवन की मूलभूत आवश्यकता 'सुख' की परिभाषा भलीभाँति समझ में आई है। मुझे ऐसा समझ में आने लगा है कि वह सब कुछ मेरे ही अन्दर निहित है।

शैलेन्द्र प्रजापति,
ग्राम-इटरा, कानपुर

अव्यवस्था (समस्या) मनुष्य के कारण है या अव्यवस्था का धारक वाहक मनुष्य है तो व्यवस्था (समाधान) का धारक वाहक मनुष्य ही होगा। अभी तक समस्या से मुक्ति के लिए जो भी ऐसे उपाय किये गये उसमें मनुष्य के समझदार व जिम्मेदार होने को केन्द्र में नहीं रखा गया, इन प्रयासों के आधार पर व्यवस्था पूर्वक जीना नहीं बना और उसकी परंपरा नहीं बन पायी। मानवीय परंपरा के लिए अर्थात् व्यवस्था पूर्वक जीने के लिए जीवन विद्या एक प्रस्ताव है, जिसको अपने में जाँचकर एवं जीकर देखना है, तथा व्यवस्था के रूप में प्रमाणित करना है।

पिछले दस वर्षों में कुछ साथियों ने जीवन विद्या के आधार पर समाज में जो प्रयोग व्यवहार किया है, उसके आधार पर हमें यह लगने लगा है कि मानव के चारों आयाम, चारों स्तर, दसों सोपान में संगीत व एकसूत्रता वांछनीय (आवश्यक) है, संभावित है और सहज है, क्योंकि ऐसा होने का प्रावधान अस्तित्व में, प्रकृति में पहले से ही मौजूद है। अस्तित्व स्वयं में व्यवस्था है। व्यवस्था का स्वरूप सहअस्तित्व है, जिसे हर मनुष्य समझ सकता है, समझकर स्वयं में संगीतपूर्वक जी सकता है

और समग्र अस्तित्व के साथ सहअस्तित्वपूर्वक, संगीतपूर्वक जी सकता है।

इस सह-अस्तित्व में जीने के आधार पर—

1. व्यक्ति के स्तर पर— हर व्यक्ति में समाधान सुनिश्चित होता है। समाधान का स्वरूप ज्ञान, विवेक, विज्ञान, व्यवहार, कार्य, व्यवस्था में भागीदारी के रूप में दिखता है। इसके आधार पर जीने के फलस्वरूप अखण्ड समाज, सार्वभौम व्यवस्था, मानवीय परंपरा की संभावना स्पष्ट होती है।
2. परिवार के स्तर पर— हर सदस्य में समाधान के साथ परिवार में संबंध व समृद्धि सुनिश्चित होती है। समाधान के आधार पर परिवार में सुविधा की आवश्यकता को पहचानना संभव हो पाता है और परिवार के सदस्यों के द्वारा मनुष्येत्तर प्रकृति पर श्रमपूर्वक आवर्तनशील विधि से उत्पादन के फलस्वरूप आवश्यकता से अधिक की उपलब्धि सुनिश्चित होती है, जिससे समृद्धि का भाव बनता है। ऐसा होने के लिए प्रकृति में पर्याप्त संसाधन उपलब्ध हैं और मनुष्य में श्रम करने की क्षमता भी पर्याप्त है। परिवार समृद्धिपूर्वक स्वयं की आवश्यकता को पूरा करता ही है, दूसरे परिवारों के लिए भी पूरक होता है; इसप्रकार शोषण के स्थान पर पोषण का स्रोत बनता है।
3. समाज के स्तर पर— समाज में पाँच आयामी व्यवस्था (शिक्षा-संस्कार, स्वास्थ्य-संयम, उत्पादन-कार्य, विनिमय-कोष, न्याय-सुरक्षा) पूर्वक मानव के लक्ष्य (समाधान, समृद्धि, अभय, सहअस्तित्व) को सुनिश्चित किया जा सकता है। यह सार्वभौम व्यवस्था परिवार से विश्व परिवार तक प्रमाणित होने की संभावना स्पष्ट होती है।
4. प्रकृति के स्तर पर— समाधान, संबंध और समृद्धिपूर्वक जीता हुआ मनुष्य प्रकृति के शेष तीनों अवस्थाओं (पदार्थावस्था-मिट्टी, पानी, हवा; प्राणावस्था-पेड़ पौधे; जीवावस्था-पशु-पक्षी) के साथ परस्परपूरकता का निर्वाह करता है। जिससे मानव में समृद्धि और शेष प्रकृति की सुरक्षा (संवर्धन, संरक्षण, सदुपयोग) सुनिश्चित होती है।

इन चारों स्तरों पर समाधान, समृद्धि, अभय, सहअस्तित्व पूर्वक जीता हुआ मानव अपने चारों आयाम में तृप्त रहता है। विचार में समाधानपूर्वक सुख, व्यवहार में न्यायपूर्वक उभय सुख, कार्य में नियमपूर्वक उभय समृद्धि और अनुभव में सत्यपूर्वक तृप्ति की निरंतरता को सुनिश्चित करता है। इस तृप्ति को परिवार से विश्व परिवार तक दसों आयामों में प्रमाणित कर सकता है, इसकी संभावना बनती है।

Changes Through Jivan Vidya Based On Madhyastha Darshan



Somdev Tyagi
Abhyudaya Sansthan, Raipur

I have tried to describe the journey made so far in different important phases of my life and conclusions drawn and questions raised during these phases forcing me to change the direction.

First Phase: 1989-1992: Job in Delhi for 3 years (1989-92) as Customer Support Engineer in Nelco, Tata & crescent computers.

Conclusions & questions-

1. By the age of 24, I was having a so-called good job; a happy married life and was blessed with a son. I was having all the comforts of a steady income, car, house etc. Despite everything going positive for me I had this deeply disturbing feeling that whatever potential I have is being used for the company and I am only an instrument to maximize its profits.
2. Bread & butter, comforts and sex cannot be the purpose of life so what for am I living? Why do and what for I exist? What is my real identity?
3. I felt that I am not a self-made person, and if I continue to live in and according to situations created by others, what will I answer to myself at the end of the day? The easy and comfortable life without much effort on my own gave me a feeling of guilt.

So I decided that I must start from scratch to experience the hardship and struggle and create my own existence to lead a meaningful life utilizing my potential, hard work, creativity towards self realization.

What next ? I decided to work for rural development as an instrument for self realization..

Second Phase : 1992-1995(3 years) : Rural development projects with govt. funding

Resigned from the job in 1992, worked with youth association for rural development (YARD), Distt. - Bulandshahr (UP) with funding from SDC (Swiss Development Corp.) through CAPART (a ministry of agriculture NGO).

Conclusions and questions-

1. Providing only money and facilities just cannot bring the real holistic development.
2. Root cause of all the problems lies inside the minds of the people for which we don't have practicable solutions.
3. Most of the organizations are one-man show with many paid workers, and without a group of committed and competent people no big goal can be achieved.
4. If someone works full time for rural development his bread & butter usually is taken care of by some agency, but whosoever takes care of it dictates his own agenda and priority which change with time and person. Ultimately it becomes nothing else but a routine job.

So, I felt that I was doing simply a routine salaried job.

So what can be a practicable mode? How to sustain with our own convictions and achieve self realization?

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

What next ? - I should stay in a village for at least 10 years to understand the root cause of the problems and find out their practicable solutions. Now, I strongly felt that if one is worthy for the society then society will fund for ones sustenance and for its own development. So "no" to govt. money.

Third Phase : 1995-1997 (three years) : Rural development activities in Bastar (C.G.)

- with support and inspiration of Gayatri Pariwar I left Delhi in '95 and shifted to a village Bastar 100 km from Raipur, now the capital of C.G

- due to some good coincidence and Gayatri Pariwar very soon we were a group of committed youth with expertise in various areas and with sufficient social funding.

We worked extensively for 3 years for SHG (Self Help Groups), Water Shed Management, Income Generating Activities etc.

Conclusions & Questions-

1. We used to think of enlightening the people but in fact we were only creating facilities and doing income generation activities for the people.
2. But the basic question was how to ignite minds so that efforts can be sustained on their own by the people?
3. Now we were left with no excuse or reason as sufficient no-strings-attached money, motivated team etc was available but even with having all the material resources it was difficult to transform people even our own family member. Wife was not convinced that any thing will happen and why we were doing all that?
4. Many of the families whose income increased started drinking English wine instead of locally made wine etc etc.

So three times in my life I came in front of a dark wall with no way to go. First in 1992 while doing job, second in 1994 while involved in rural development project, and again third time in 1997 working with tribals of Bastar (C.G) with social support.

Final conclusion before Jeevan Vidya

Good thoughts are only good to speak about and inspire others. Of course motivation is needed to start the journey towards achieving the goal but you need something more to make the wheel of sustainable development move. So mere money, motivation, team, materialistic expertise and skills of physical level are needed but not sufficient to realize a healthy society.

What next ? Shri A. Nagraj ji used to come to us but unfortunately we did not listen to him carefully, also I was not able to relate the philosophy to the problems of a poor man. But now I was not left with any option but to listen

Fourth and Present Phase : 1997 onwards :

MY JOURNEY WITH JIVAN VIDYA (J.V) STARTED

I did my first shivir conducted by Dr. Yash Pal Satya from IIT Delhi. I found him talking in terms of what 'is there in the existence' in totality and not in terms of what 'should be' as per him, the root cause of all the problems on the earth is lack of understanding in the human being.

So trying to address the problem in pieces as child development, women development, women empowerment, rural development, urban development & poverty elimination are incomplete without ignited or enlightened minds. The only doable work is human development through '**HUMANE EDUCATION**'. In the span of one and a half year I did three more shivirs one by Dr. Satya and two by Shree Ganesh Bagaria, I continued with some self-study and discussions with Shri A. Nagraj.

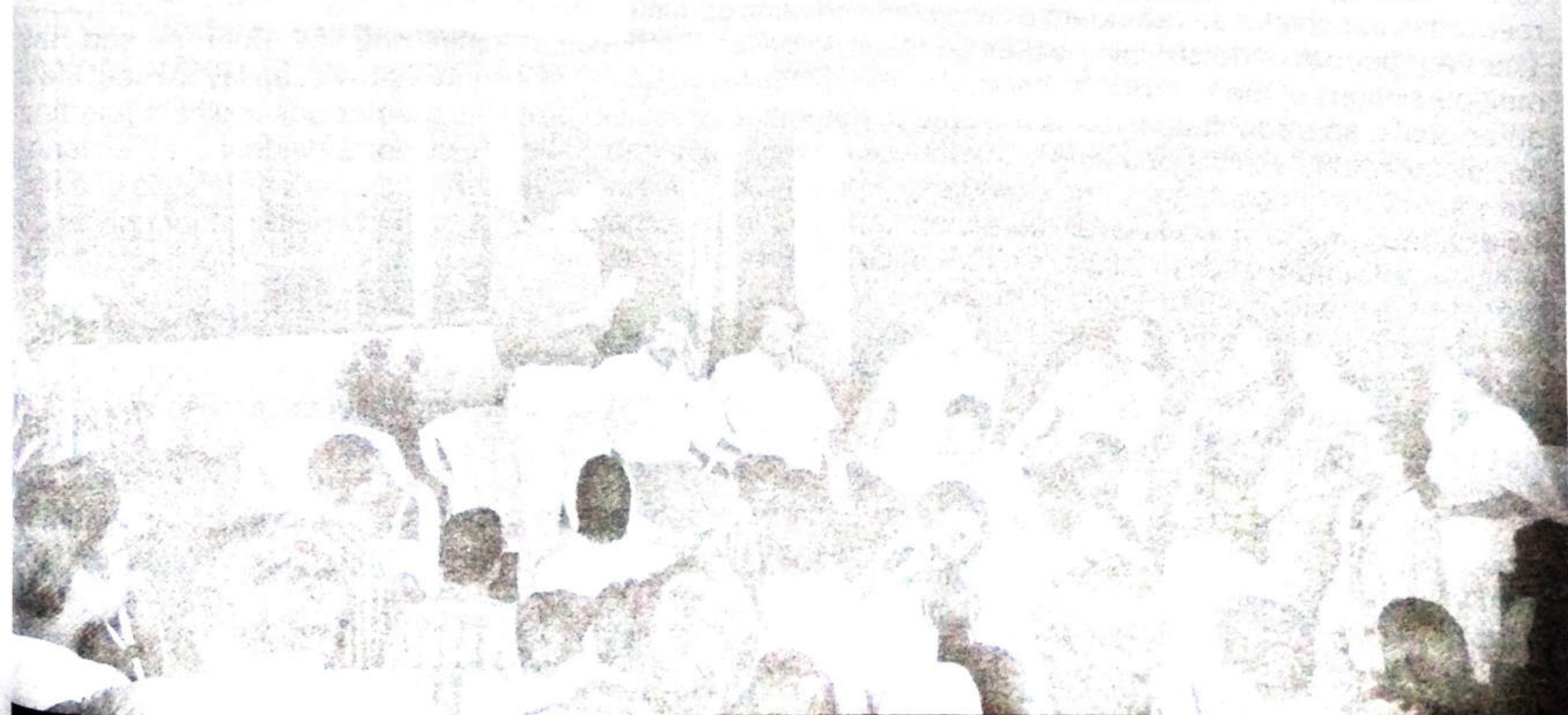
Value Education Through Jeevan Vidya : Need, Efforts & Achievements

Conclusions-

1. Before doing the Jivan Vidya (J. V.) Shivir I used to think that I am a good person as I resigned from the job for social cause, invested all my body, mind, and money for it. I am with no bad habit. In the light of right understanding it became very clear to me that just not doing bad things and trying to do good things without right understanding doesn't mean a good person. Yes I was not a bad person. Most of the people live with this confusion that they are good. Good person means competence to live in harmony with other human and nature and capability to multiply it in others in turn creating a healthy society.
2. I had many good things in me even before I came in touch with "J.V." But I was not having right understanding to evaluate it. It used to shake my confidence. J.V. gave universal understanding about human being which in turn boosted my confidence and gave me my real identity.
3. **The goal of every human being is the same i.e. state of perennial happiness, so whatever one does it is in the search of happiness. Human being is co-existence of body and self. The needs of the body are physical, hence limited and are fulfilled through production; and the needs of the self i.e. trust, respect, love, identity etc are continuous which are fulfilled by understanding the things as they are and living accordingly.**
So once the needs are rightly recognized they can be easily fulfilled and every human being can understand this fact and accordingly live happily.
4. Before coming in touch with "J.V". We used to feel that we are working very hard and results are less. Now after "J.V" I am always with a feel that efforts are less, the results are more.
5. Before "J.V" I used to think that women (my wife) will never think beyond family and I am deeply committed for society so there will remain always a point of difference, creating disharmony in family.
6. Finally without "J.V" either I would have become naxalite or might have committed suicide. Today my wife, son, family and friends are a small family on this earth who are in the process of understanding and are deeply satisfied and growing day by day. Today I am confident enough to produce ignited minds which in turn will produce more ignited minds, may be better than me, and through "humane education system" there will be a perpetual source of good people which will make this earth heaven.

'We in Raipur (C.G.) are a group of families working happily towards establishing "human education"

"EDUCATION IS NOT FOR JOB, IT IS TO LIVE HAPPILY"



जीवन विद्या द्वारा मूल्य शिक्षा : आवश्यकता, प्रयास एवं उपलब्धि

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

Article 2.4.2



Optimizing Life

Kamalakar Karlapalem
IIT Hyderabad

Modern day pressures on a person are so high that one gets lost in what one is doing and may not be able to take appropriate decisions to ensure that life's goals are met. Most importantly a person is trying to optimize multiple goals, some of them being contradictory and with varying amounts of resources needed to satisfy them. The three important goals a person sets is being happy within the happy family, being-happy professionally, and being happy by meeting other goals in life. A typical person would not be able to rationally evaluate these three aspects and would start perceiving constraints when meeting these goals. Sometimes there is a severe lack of understanding of oneself and the goals to be achieved that result in internal conflicts and turmoil. Sometimes wrong priorities get set and are pursued for so long that corrective steps may not be possible. Optimizing life is all about rationally evaluating the choices and coming up with a workable strategy to enhance one's quality of life.

Jeevan Vidya helps in identifying the critical aspects of one's life and the goals one would like to reach. There is significant amount of self-assessment and evaluation that promotes rational decision making while determining what aspect of life is more important than other aspects. It is not only critical to decide on prioritizing one's goals but also to determine the amount of resources (time/money) one wants to spend achieving this goal. It is quite possible to fall into the trap of having lop-sided allocation of one's time in achieving goals that do not meet their requirements. JV helps in critically examining one's life in a systematic step by step manner, and enables us to quantify the amount of resources one spends on various aspects of life. A modern man might be so engrossed in accumulating physical amenities and deciding on enhancing one's standard of living that the choices made could create a 'standard-of-living' trap which can be exploited. By the time one achieves the desired level of living so much time has passed that many of the other laudable goals that could have been achieved are no long possible. There is substantial regret that cannot be redeemed.

Ideally, one should have a balanced life style with optimal standard of living, optimal allocation of resources to achieve this standard of living, and creating spaces in our life to meet many of the other goals. The very aspect of determining balanced life style drives the notion of 'optimizing life'. Each person has multiple options of the kind of job one would take up; the acceptability of the job vis-a-vis. ability to meet life's other goals; so tradeoff analysis is required to determine which job provides greater possibility in meeting one's other goals. Most graduating students look for very short term goals and do not consider how their long-term life will be affected by the decisions taken by them. A systematic analysis by comparing life style of other employees who have worked for more than ten years in the organization one is intending to join gives us considerable information to take a rationale decision. One of the key elements in taking these decisions is the kind of work pressures one would want at critical junctions of one's life, namely, when just married, when kids are high school age, and when kids are independent. On top this one has to include other constraints like financially supporting extended family, and taking care of elderly. Jeevan Vidya helps in placing all these constraints together and evaluates them to determine the appropriate match or identify the path to determine the appropriate match.

Modern man might get side tracked to optimizing only one aspect of their life, namely acquiring substantial physical amenities, but JV provides the framework to rationally determine how one allocates our most important resource *time* in optimizing multiple aspects of our life simultaneously while meeting many of the life's goals. This is achieved by developing better understanding of oneself and prioritizing one's goals. In order to learn how to optimize one's life, attend the next Jeevan Vidya shivir.

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

Article 2.4.3

The need for Value Education



Shriram Narasimhan
Marketing Manager, Zensar Tech.

Like hundreds of 'educated' others in Indian cities in the late 20th century, one fine day I found myself with a job at an MNC; earning what my father was at age 56. Things could not have been better. But, I had higher aspirations and goals: wanted to be the best. So, one kept trying, forever dissatisfied with one's situation. During the course of this trying, I started realizing that I really did not know what I was doing, or why I was doing it in the first place. Everything that I wanted to do, had been influenced by the circumstances I lived in, by what I was taught, saw around. My world view, opinion about myself, about others, about my career, my role in society, everything was influenced. And so it was, with all who were with me, being in, or aspiring to be in the best Indian and overseas schools, the globalizing face of successful, confident new India. But there was something missing. Something clawing within which always kept reminding me that I was on a wild goose chase. But it wasn't about the geese. It was my life. And there were no answers forthcoming. I realized I did not have the ability to arrive at any conclusions myself. All I could do was keep taking in the opinions of others, and then juxtapose them around to come up with my version of things. I even learnt that this is how human knowledge progressed. But then one started seeing all the problems around. The poverty, the struggle, the need for economic development, the politics of it, the environmental degradation, the vanishing species and lakes, plastic trees decorated with imported bulbs, the problem of education in the country, the illiterates, the world class institutions and the harried lives of those that taught and learnt in them; quite contrary to the story of success & intellect they painted in glossy magazines & non-descript journals. And there were many that seemed to worry about what was happening; what with all the campaigners for world peace, against oil, for the environment, against the big dams, the right to education, food and work, against corruption, for stronger democracies and cleaner judiciaries, for fun . science, social justice, decentralized governance, women's empowerment and micro-credit schemes and on the other hand those that fought for right to water and toilets, better buses and glossier malls, those that wanted India to be like 'them', shorn of the school shootings and drug peddlers; all the while also talking about breakthroughs in science in a quest for the ultimate truth: chaos and evolutionism. Many problems. Many attempts. But none that seemed to be getting us anywhere, at the end of the day. I realized that the education I had received had become a bottleneck in itself. I was shown what to do. Never came to the why of it. I hadn't really 'decided' anything for myself. I was living life by 'default'. We always do things for a reason. What I do, say, make of the world, the way I behave with you, the trees and the lakes and the countryman next door depends on the assumptions I am carrying about all of these. If these assumptions were to change, then my behavior changes.

The 'value' of any entity is defined as its behavior in its larger organization. I didn't know myself, nor my role in the larger organization. I did not know what my 'value' was, or what is valuable for me. My education hadn't told me about what this was, the need for it. With the result that what I, and all of who were with me lead randomized lives; never knowing what is right, carrying relative notions of everything, at the mercy of countless influences from similarly randomized people. This situation seemed true for the entire world. And the rapidity of changes was complicating the situation, quickly reducing life to the ability to eat burgers, have a car and a house, when I wanted, how I wanted. Current education was aiding this process, with competition, and relative material success at the centre. Else, it was trying to beat a dead horse, in academia, analyzing different things from various perspectives, hundreds of entries in important journals, but not leading to any improvement in the actual quality of human life; barring the 8 cylinder car of course. In sum:

People who did have wealth were busy trying to improve their situation and problems in relationships, wondering what the next best thing was, within and without.

People who did not seem to have wealth were busy trying to emulate the haves and become like them,

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The Environment: An overemphasis on consumption was quickly degrading the living environment, and the colonies in Mars are not ready yet. Clean air is a luxury for my children: the air-conditioned malls are not distracting enough.

Society: Full of conflict, wars. We now have the ability to blowup the world a 100 times over. The one who does it the first is the winner. Only, there would be nobody left to congratulate him.

People who were trying to understand all of this were mostly publishing papers in journals or had lots to say, but no long-term, all-encompassing solutions forthcoming for the world, including themselves.

People who were trying to do something about all this were either getting frustrated or working at one corner, hoping something good would eventually would come of it.

Current education provides nothing to address or reconcile the above situations. The above problems cannot be seen in parts. We can't think of trees and leave aside human need, can't try and solve wars but leave our children to drugs, can't try to get jobs for all but let them have disturbing personal lives. A holistic solution, resolution, was necessary. And I couldn't find any, my education hadn't given me any. Countless others, having been through our education system like me face no different a situation; only, in a different time, different economic setup, different parameters to evaluate ones life with. But the bottom line is the same: there is *nothing* in today's educational system that helps one evaluate what is 'valuable' in ones life, how to live, what life is, and what ones role in the larger organization is. I didn't get any 'knowledge': all I got was a bunch of words, & ideas, and skills. It is assumed that a varied collection of educational streams & 'skills' would deliver an overall, holistic idea of what man & life is. Far from the truth. One only need look at the harried lives of today's children and youngsters, the suicides born of stress, and the constant hankering of those of us 'grown-up' to 'survive' in the jungle to know the direction today's education has taken us in.

Possibility of value education through Jeevan Vidya:

After the initial. skepticism and many counter-arguments as would be expected of any true 'intellectual', one who thought of himself as that, I slowly began to see that Jeevan Vidya seemed to have the way out for everything I was possibly concerned with.. And not just in a way of intellectual gratification so I could go extempore at an erudite dinner, but something that improved my living, an understanding I could access, internalize, that allowed me to understand myself and all dimensions of my existence, that I could live & experience the fruits of. Something I could share with others such that they too saw this as their need. I found the following . things in Vidya:

- **Universality:** Not restricted to a race, class or sex. Applicable to all human beings.
- **Accessible:** Shareable to & understandable by all. Yields to logic & reason, and provides a basis for the same. Does not sermonize. Based on independent free will of every human being. Everything stated in it is a proposal. No coercion or exclusivity. All human beings can have it.
- **Necessity:** Something that everyone needs, no matter their background, inclinations & personal desires. All human beings have the need for it.
- **Secular:** Non sectarian. Can be understood by every person on their own right. No need to take external references. When I say something is right, I know that this is so. All human beings can know reality for themselves, within themselves.
- **Practical:** Becomes part of my life. My questions get answered, my state of being becomes better, my ability to understand problems at any level and what to do about it gets answered. My needs, in all dimensions of my existence, are fulfilled. All humans can live it.
- **Holistic:** My entire living: within myself in thought, with other humans in relationship, responsibility towards human beings, society and nature gets defined. Understanding of human-ness or human conduct leads to human desire, which leads to human goals, and these are then met by human policies, constitution & order. Has a resolution for all dimensions of human living.

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Efforts so far

I have spent last 3 years in an effort to better understand and internalize (internally-realize) the propositions made in Vidya. In this, I have found myself progressing from a logic & reason based approach of understanding the propositions to one of looking within to see what is acceptable and innate to me, and then using logic to better understand and share the understanding. One has also begun to see the limitations of logic and where current human logic and thought falls short. I see now the possibilities of resolution for all situations I live in, all things I am concerned with. And, having the knowledge that this is possible, doable, is in itself a huge energy giver. The earlier deep and acute frustration of not having answers or any direction in which to look for them has been replaced with a clear program of where the answers lie, what these are, and how I can know the reality for myself. I thus now have an internal anchor on the basis of which to evaluate any proposition from the outside world. My numerous interactions with 'successful' colleagues, not-50-successful intellectuals, students & farmers amongst others shows that Vidya, if listened to/approached with due consideration has the ability to penetrate and be internalized by all.

अपने जीवन और शरीर का मूल्यांकन करने लगा हूँ। शरीर की हर आवश्यकता को मैं अपनी जवाबदारी से निर्वाह करता हूँ। मैं चिन्तन से समाधानित होकर सुखी रहता हूँ। मेरे पास जो भी रहता है उससे अपने आप को सुखी महसूस करता हूँ। परिवार, समाज, प्रकृति और अस्तित्व के साथ सम्बन्ध को समझकर उनके अनुसार निर्वाह करता हूँ। प्रकृति की विशाल रचना समझ में आती है। जेल की व्यवस्था को समझकर उसके अनुसार व्यवहार करता हूँ। जेल में अधिकारी, कर्मचारी और बन्दी भाइयों के साथ सम्बन्ध के अनुसार व्यवहार करता हूँ। मैं जेल में रहूँ या बाहर, जीवन विद्या के अनुसार ही आहार-विहार, व्यवहार एवं शरीर द्वारा श्रम करूँगा।

सम्भूदयाल,
बिलासपुर जेल

I also now largely understand why society is the way it is, people are the way they are, I am the way I am, and what best I can do for myself and for society. i.e. my aim is now clear. One is thus working towards having the right understanding within, living it in all dimensions of ones existence (self, body, family, society & nature) and sharing it with others. In the past 10 odd years, a number of people in places like Kanpur, Bangalore, Raipur, Mussorrie, Hyderabad, now associated with Vidya, from various walks of life are going through their own journey in being able to understand and internalize (internally-realize) the proposals put forth in Vidya. It is now a compulsory part of the curriculum at IIT, Hyderabad and also being taught in engineering colleges in Raipur.

Possibilities for the future:

Jeevan Vidya, or Madhyastha-Darshan, Sah-Astitivavaad propounded by Shri A Nagraj Sharma, Amarkantak, has the potential of being the foundation of

human education & understanding. It allows for a clear definition & understanding of the human being in all his dimensions, of human conduct, something that can be lived. It has been found so far that from children of age 5, to adults of age 80, all have the ability to arrive at a basic understanding of the proposals. The principle proposition, essentially stating that "Existence is in the form of Co-Existence is in Harmony", essentially yields that it is an *inability* of the human being to understand this harmony, the reality, that leads to problems. Since the base itself is flawed, all attempts to go about 'doing' things come to naught. Setting this 'base' right is the goal; i.e. the basic human understanding, which can only be realized within the self, is the correct change lever. Vidya allows one to work on this change lever, and is something that is teachable, as witnessed and proven in numerous attempts so far. The ability of human society to 'resolve' its status on the earth will define the future quality and very existence of man. Else, one is bound to keep getting stuck in a quagmire of never-ending and ever-intensifying problems on grander and grander scales, as one is witnessing today. And as thousands of scholars try to analyze these problems and their inter-connections, the earth is slowly getting tired - of man aimlessly squandering away her resources. But there isn't any time for all of this, because we are too busy catching the latest movement on the Sensex:

There is an urgent need to move from:

- Seeing life as an attempt to hoard as much as one can to
o seeing life as to be lived with the right understanding & happiness

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- Wanting to be competitively *wealthy* to
 - o living with a *feeling* of being *prosperous*
- Seeing human relationship as a necessary evil to
 - o seeing human relationships as a reality, to be joyfully lived
- Seeing Education as aiming to get a job/competitive accolades to
 - o one that serves for overall human knowledge, understanding & excellence for everyone
- Seeing education as imparting skills or tools and/or rote learning to
 - o education imparting knowledge about the self and existence & this being the same for all
- Seeing (understanding) man as being in competition with nature to
 - o seeing (understanding) man as living in harmony in nature
- Seeing (understanding) existence as a randomized chaos too
 - o seeing it as being in harmony, in co-existence, and mans innate need as co-existence
- Knowledge as being something vague, relative and indefinite to
 - o something tangible, definite, knowable and livable
- Living with a sense of aimlessness and futility to
 - o leading purposeful lives with all aspect interwoven
- Living in mystery about the larger cosmos to
 - o living with clear knowledge about the why and what of existence.
- Living with words (being able to talk, argue, debate) to
 - o living with meanings (with understanding, being able to live it)

मैं पहले बहुत क्रोध करता था, अब नहीं करता। दूसरे के कार्य में मदद करने में संतोष का अनुभव करता हूँ। पहले चिन्ता करता था, अब चिन्तन करता हूँ। परिवार और समाज में व्यवहार करता हूँ, अभय रहना चाहता हूँ। अब लालच नहीं करता। जेल में या बाहर में सभी के साथ मिल-जुल कर रहना चाहता हूँ।

मनगखन भाई वल्द डा. भगवती
बिलासपुर जेल

- ✓ Our current education & commonly-observed human knowledge/assumptions seems to be focusing on the main bullets above. (Atleast that's what I learnt)
- ✓ Jeevan Vidya provides the ability to fulfill the sub-bullets above in a non-mystical, clear, rational & understandable way.

P.S: 1 Jeevan Vidya is the name for a set of proposals. It is the proposals that are important, not the name. The meanings in the proposals need to be evaluated, verified within the self. Meanings are in reality, and words are (sounds we make with our throats & have symbols for) to point to a meaning reality in existence.

PS2: Man is the knower/understander of the world around. Hence, any proposal for value education/ understanding what is valuable in man! knowledge of man has to come from a human being. I.e. Jeevan Vidya has been propounded by a person, A Nagraj Sharma, Amarkantak and available for evaluation by other human beings.

Action Plan (Breakout Sessions in Parallel)

Article 3.1.1

Conclusion and Recommendation of Workshop on

"Development of Curricula and Identification of Teaching Resource Materials on New Course Inputs for Integrating Science, Technology and Human Values"

NRCVEE, IIT Delhi

Background. Note

As you are well aware, the need to introduce tangible teaching inputs in the area of 'Education in Human Values (EHV)' in the present Engineering curricula has been felt intensely and widely in recent years. Efforts in this direction have gathered momentum with the establishment of the National Resource Centre for Value Education in Engineering (NRCVEE) with the encouragement from MHRD and a number of experiments are underway in various technical institutions.

Lately, UGC, AICTE and ISTE have also provided appreciable thrust and support to this effort. In fact, Chairman, AICTE has been persistently motivating us towards developing tangible course inputs for suitable EHV package, which can be recommended for inclusion in the syllabi in Technical Institutions. The present set of two workshops is an outcome of this encouragement from AICTE.

During past three years, NRCVEE has been intensely involved in widespread consultations to gain clarity on various issues pertaining to introduction of such course inputs in the Engineering curricula. Views from various stalwarts and experts in the country have also been sought and assimilated. Now, through these two workshops, we are joining together to cater to this long-felt need, so that introduction of such inputs can be facilitated in a tangible manner.

The EHV package - Objectives and Expectations

It is sufficiently clear that the new course inputs envisaged and integrated in the form of an EHV package should primarily aim at inculcating a Holistic perception of the reality and human happiness in the minds of young students. The approach should be human-centric and universal in nature. It should be amenable to logical understanding and verifiable in practice. It should be possible to establish in the minds of students the relevance and correlation of universal human values to 'sustained and collective' human happiness. They should be able to appreciate what is really implied by Human Welfare and sustainable prosperity and development. Thus, the focus has to be towards a paradigm shift so that these inputs can become a lifelong source of transformation, learning and implementation of the Holistic paradigm in their personal life, social behaviour as well as professional conduct. Nothing short of this objective (even though gradually achieved) will be adequate to cater to the present need.

शिविर के पहले ऐसा लगता था कि पूरी सृष्टि मेरे ही खिलाफ काम कर रही है। मेरा मेरी बहनों और मेरी मां के साथ लड़ने झगड़ने का ही मूड रहता था। पर अब मैं सभी के साथ संबंधपूर्वक जीने का प्रयत्न करूंगी। पहले मैं Good एवं Pleasant के फर्क को जानते हुए भी अनदेखा कर दिया करती थी। अब हर कार्य करने के पहले मेरा यह प्रयत्न होगा कि मैं उसे सहज स्वीकृति के आधार पर जांच लूं। मेरी परिस्थितियां नहीं बदली हैं, पर अब मुझे ऐसा लगता है कि अब मैं इनका काफी बेहतर ढंग से सामना कर सकती हूं। स्वयं में अध्ययन करने की काफी आवश्यकता महसूस हो रही है।

गौरी सराफ
दिल्ली

Also, the indispensable complementarity between 'skills' and 'values' has to be clearly communicated and the implications of this complementarity in all walks of life and profession have to be duly appreciated. Imbued with such an understanding, the future generation, it can be hoped, will be able to contribute effectively towards the change in ethos in the society as well as in profession.

As a result of earlier consultations, the following three core

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courses have been identified for the proposed EHV package, viz.

1. A Foundation Course in Human Values
2. A Course on Holistic Development and Technologies
3. An Introduction to Engineering Ethics

The course objectives visualized for these inputs are given below:

EHV- 1 A Foundation Course in Human Values

(with focus on Engineering students as target group)

Course Objectives:

1. It should enthuse students to appreciate the relevance of universal human values for sustained and collective Human Happiness.
2. It should introduce them the tenets of a holistic perception of reality, human life and happiness.
3. It should draw their attention to the prevailing worldview and its consequences, enabling them to assess these.
4. It should highlight the essential complementarity of 'skills' and 'values' in all Human pursuits.
5. It should analyze the causes for the apparent difficulty in imbibing values.
6. It should also acquaint them with methods/ practices/sources which are helpful in imbibing the holistic perception and concomitant values.
7. It should highlight its implications in personal life, social behaviour, professional conduct and developmental vision.

EHV-2A course on Holistic Development and Holistic Technologies

Course Objectives:

1. In the context of sustained and collective Human Happiness, students should be groomed to appreciate what really is Human Welfare and Development? What is the notion of Holistic Development? What are the Holistic criteria for assessing progress, development, prosperity and technology for human welfare?
2. A Holistic framework for building a peaceful and fulfilling society living in harmony with nature and, in fact, enriching nature while fulfilling its genuine human needs should be presented.
3. In the light of such a model, the prevailing pattern of development and its consequences should be critically analyzed and demonstrated to be unaffordable.
4. The implications of the Holistic model of Development in different fields such as Education, Technology, Economics, Commerce, Sociopolitical set-up etc. should be discussed.
5. Examples of Holistic technologies to fulfill, particularly basic human needs e.g. in the areas of Energy, Habitat, Agriculture, Domestic needs etc. should be brought out.
6. Typical case studies of successful experiments in this direction should be highlighted to generate confidence in the feasibility of the alternative solutions.
7. Practical strategies for transition towards Holistic Development should also be visualized.

EHV - 3 Introduction to Engineering Ethics

Course Objectives:

1. It should begin with highlighting the essential complementarity of 'skills' and 'values' for fructifying human efforts towards Human Welfare.
2. A sound framework of Ethics should be presented and its correlation with sustained and collective human happiness clearly demonstrated.
3. The consequences of the neglect of professional ethics should be profusely highlighted through present-day examples.
4. It should specifically highlight social responsibility of Scientists and Engineers and collective human responsibility towards Nature and Environment.
5. It should also acquaint the students to various practical strategies to promote Engineering Ethics and present some existing practices in other country which may be emulated.

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Expectations from these Workshops

Of course, there could be distinctly alternative ways of presenting the subject matter to fulfill the above objectives and we would definitely like to evolve more than one viable versions to provide flexibility of presentation but commonality of objectives.

In the first workshop, it is intended to develop a commonly shared vision in term of course objectives, teaching methodology and broadly identify the teaching resource material and prepare the draft course contents for all the three courses.

It is expected that the responsibility of detailing and fine tuning of the course contents during next two months would be shared by the participants. The finalization of these course contents would be done in the second workshop for which the action plan will also be prepared during the present workshop itself.

At the end of second workshop it is expected to have a fairly detailed synopsis of course contents including guidelines for conduction and the resource material necessary for teaching of these courses. This can, then, be recommended to AICTE for implementation.

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Jeevan Vidya A Foundation Course in Human Values
(Draft of course modules prepared by Prof. R.R. Gaur, IIT Delhi)
(Dated on 17th July, 2006)

Contents:-

- Ch-1: Course Introduction
- Ch-2: Are we happy? A Look at the prevailing World View and its consequences
- Ch-3: Probing further into Human Happiness
- Ch-4: Discovering 'Vyavastha' and 'Sah-astitva' in the Whole existence
- Ch-5: 'Jagriti' - The Universal Human Purpose
- Ch-6: 'Vyavastha' and 'Sah-astitva' at the level of Individual - Understanding myself!
- Ch-7: 'Vyavastha' and 'Sah-astitva' in Family and Society
- Ch-8: 'Vyavastha' and 'Sah-astitva' in Nature
- Ch-9: Implications and Expected Outcomes of the Right Understanding
- Ch-10: Taking up the Journey from 'Bhram' (ignorance) to 'Jagriti'
- Ch-11: Plans and Programs to facilitate the Right Understanding
- Ch-12: Summing Up - The Crux of 'Jeevan Vidya'

Ch-1: Course Introduction

What is this course 'Jeevan Vidya' about?

- It is a process of understanding Human Happiness in correct perspective
- It is a Dialogue between 'What you are' and 'What you really want to be'
- It presents an opportunity and the requisite training to test/validate your beliefs and assumptions about various salient issues concerning
 - life and profession
 - relations and values
 - 'success', prosperity, excellence
 - welfare, development etc.
- It is intended to make you more competent to set your own goals in life and to achieve them.
- It will enable you to comprehend what the right human conduct is.

Ch-2: Are we Happy?

A Look at the prevailing World View and its consequences.

- All Human beings want happiness
- All Human beings want happiness all the time (perpetually)
- 'What is our prevailing notion about happiness- How successful are we in achieving the above objectives.
- A Look at the present state of things about ourselves- Some serious roadblocks to our happiness
- Rising Crises at the level of Individual, Family, Society, Nation as well as Nature
- Growing tensions, conflicts and confusion at the Personal level.
- Growing disharmony in Family, strife and crimes in Society
- Growing violence and terrorism Internationally
- Ecological degradation and resource depletion
- Growing disparities among 'Haves' and 'Have nots' - large scale migrations

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- International conflicts and Arms proliferation
- large scale corruption and criminalization of Politics
- Multiple dilemmas and paradoxes
- Analyzing some salient beliefs and assumptions of prevailing World View regarding (say, Prosperity, Development, Welfare, Attitude to Nature, Motivating people, Excellence, etc)
- Largely, people could be categorized into - SVDD or (Sadhan Viheen Dukhi Daridra), SSDD (Sadhan Sampann Dukhi Daridra) but How to be SSSS i.e. 'Sadhan-Sampann-Sukhi-Samridh'
- Efforts of economic domination through so called 'globalization' and 'liberalization'.

What is the way out?

Ch-3: Probing further into Human Happiness

- Our immediate frequent exposure to happiness through sensory interactions with the material.
- The Transient Nature of Sensory Happiness (Pleasure) and the Human Quest for perpetual happiness!
- Futility of the effort to synthesis perpetual happiness out of sensory pleasures the common misery trap.
- Happiness based on Right Understanding; Happiness based on Universal Human Values; Wisdom based Happiness - The Abiding Happiness, mutually fulfilling, resulting in Peace and Harmony.
- Possibilities of building up a Harmonious Society ('Akhand Samaj')
- Right Understanding - The Key to Human Happiness
- But What is this Right Understanding about?

About the 'Vyavastha' and 'Sah-astitva' inherently existing in the Universe- About the Human Role in this Cosmic 'Vyavastha' - About the definitive Human Conduct, Right Human Relations and Human Values.

Ch-4: Discovering 'Vyavastha' and 'Sahastitva' in the Whole Existence

- Drawing attention to the innate order, self regulation and inter- connectedness ever-manifest in Existence.
- Drawing attention to the Reality consisting of innumerable finite entities operating in co-existence with the all pervading ('Vyapak'), infinite, changeless space - 'Satta'. - Forming the Whole.
- The continuous mutual interaction, self regulation and self energization of all the entities in 'Satta'.
- The Whole Existence manifesting as Interconnectedness ('Sah-astitva').
- 'Vyavastha' at six levels of Human Interaction starting from Self to the Existence as a Whole, namely,
 - In the Self
 - With the Body
 - In the Family
 - In Society
 - In Nature
 - In Existence

These, then, become the subject of Understanding

Ch-5: 'Jagriti' - The Universal Human Purpose

- Human beings thus form an integral constituent of the Cosmic 'Vyavastha'.
- Human beings are the only entity in existence capable of understanding, intelligently cognizing the 'Vyavastha' of Existence.
- While all other entities spontaneously manifest their innateness and recognize their complementarity with all other entities and fulfill it, the Human beings have to go through the process of Understanding and then accepting on the basis of this understanding. Accordingly recognizing and fulfilling their complementarity in the whole system

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- Thus, 'Jagriti' i.e. acquiring the Right Understanding of 'Vyavastha' and actualizing this Understanding by living in accordance with it becomes the Universal Human purpose.
- Pursuing this purpose leads to abiding happiness, prosperity and harmony at all levels.
- The lack of it leads to 'Avyavastha' i.e. Disharmony and crisis at all levels.
- All human endeavour, should cater to this Universal and 'All Time' Human Purpose.
- Our policies, plans, norms and institutions should only facilitate moving towards this goal.

Ch-6: 'Vyavastha' and 'Sah-astitva' at the level of Individual - Understanding myself!

- Since Human being itself is the Understander, the process of Understanding should start from 'oneself'.
- Let us proceed towards knowing myself correctly
- What is my existing notion about myself - primarily body - centered.
- Understanding 'I' and 'Body' as distinctly different constituents of a human being, although always operating together.
- 'I' (or 'Jeevan') as a non-material, structurally unchanging (*Gathanpurn*) entity.
- 'I' (or 'Jeevan') as seer, understander, enjoyer, doer, controller, etc. .
- 'Body' - A material, physico-chemical entity, under continuous change - subject to growth and decay, usable as an instrument of 'Jeevan'.
- Identifying and distinguishing clearly between the 'Jeevan' vis-a-vis the needs of 'Body'.
- Understanding 'Sukh' and 'Suvidha' in terms of the needs of 'Jeevan' and needs of 'Body'
- Consequences of mixing up and misplacing the needs and characteristics of 'Body' with those of 'Jeevan'.
- The 'Sah-astitva' between 'Jeevan', and 'Body'
- Understanding in more detail the faculties and functionalities of 'Jeevan'
- Deluded 'Jeevan' vis-a-vis Enlightened 'Jeevan'
- 'Samvedaniyata' vis-a-vis 'Sangyanyiyata'
- 'Priya' - 'Hita' - 'Labha' - 'Drishti' vis-a-vis 'Nyaya' - 'Dharm' - 'Satya' - 'Drishti'

Ch-7: 'Vyavastha' and 'Sah-astitva' in Family and Society

- Understanding Human-to-Human complementarity
- 'Ubhay-tripti' as the universal criteria determining mutual behaviour.
- Fear - Enticement - Motivation vis-a-vis Right Understanding and Motivation.
- Superficiality of differentiations perceived body characteristics, physical facilities, extraneous situations and even intellectual faculties inherent commonality among human beings on the basis of 'Jeevan', commonality of goals, etc.
- The natural unit for actualizing Prosperity and Harmony and for perpetuating the 'Manav Parampara'
- Human-to-Human complementarity manifesting in Right relations, Right expectations and Core values (eg. Trust, Respect, Love, Gratefulness, etc.) in the Family
- 'Nyaypurn Vyavahar' in the Family
- Judging people on the basis of 'Intentions' and 'Competences' to fulfill their 'Intentions'
- Widening horizons of Human-to-Human complementarity. in the form of Harmonious Society ('Akhand Samaj')
- Working towards 'Swatantrata' and 'Swarajya'

Ch-8: 'Vyavastha' and 'Sah-astitva' in Nature

- Nature to be conquered or Nature to be harmonized with?
- Interdependence of Human beings and Nature
- Mutual Complementarity among the four orders of Nature namely
 - the Material Order (*Padarth Avastha*)
 - the Bio Order ('*Pran Avastha*)

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- the Animal Order (Jeev Avastha)
- the Human Order ('Gyan Avastha')
- 'Ubhay-samridhi' (Mutual Enrichment), the guiding criterion for Human interaction with Nature
- Recyclability ('Aavartansheelta') in Nature for sustainability.

Ch-9: Implications and Expected Outcomes of the Right Understanding

- The Holistic World View emerging from the Right Understanding of 'Vyavastha' and 'Sah-astitva' in existence as a whole.
- Clarity about Abiding Human Happiness and Prosperity 'Samadhan', 'Samridhi', 'Abhay' and 'Sah-astitva'
- Clear Demarcation of Universal Human Purpose, Right Human Conduct, Universal Human Values and Mutually Fulfilling Relationships.
- Ability to resolve all conflicts, dilemmas and apparent paradoxes
- Right motivation to work towards the Cherished Goal

Ch-10: Taking up the Journey from 'Bhram' (Ignorance) to 'Jagriti'

- Clear appreciation of the need to change from the present paradigm
- Having the basic faith in one's own capacity to understand the truth
- Willingness to test/validate our important beliefs in one's own right by way of
 - Spontaneous acceptance.
 - Rationality.
 - By actual living out.
- Seriously pondering over the features of 'Vyavastha' and 'Sah-astitva' at various levels of existence and observing these in day to day living.
- Becoming more and more aware about 'Jeevan' by self - observation
- Difficulties caused by our deep rooted addiction to 'Bhram'
- Persistent awareness through 'Adhyayan', 'Avdharana' and 'Abhyas'
- Some helpful techniques for 'Abhyas'
- Evolving strategies to cope with the prevailing 'avyavastha'
- Perseveringly working step by step towards 'vyavastha'
- Persuing plans and programs for facilitating the Right Understanding in one-self and in others

Ch-11: Plans and Programs to facilitate the Right Understanding in Society

- Five major Domains of Human Action to facilitate the Right understanding in the Society and to live in accordance with it.
 - Manaviya Shiksha Sanskar Yojna
 - Swasthya-Sanyam Yojna
 - Utpadan Karya Yojna
 - Vinimaya-Kosh Yojna
 - Nyaya-Suraksha Yojna
- The Need for a Manviya Samvidhan !

Ch-12: Summing Up - The Crux of 'Jeevan Vidya'

- Abiding Human Happiness is possible only by acquiring the Right Understanding and actualizing it in life.
- 'Jagriti', therefore, becomes the universal human purpose
- Identifying the inherent 'Vyavastha' and 'Sah Astitv' in existence is the key to right understanding
- 'Jeevan' is the prime sentient entity ('Chaitanya') in human beings; Body is an indispensable material instrument ('Jarh') of 'Jeevan'
- Discrimination between 'Sukh' and 'Suvidha' is vital
- Mutual Fulfillment ('Ubhay Tripti') to be the basis of all human behaviour

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- Mutual Enrichment ('Ubhay Samriddhi') to be the basis of all work with material Nature
- Spontaneous (Natural) acceptance ('Sahaj Svikriti') is a crucial mechanism to identify what is right apart from logical reasoning
- Finally, actual experimentation in life is necessary to validate our premissis
- The Steps for 'Jagriti' are - 'Samajhdari' - 'Imandari' - 'Jimmedari' 'Bhagidari'
- The tangible outcomes of 'Jagriti' are - 'Samadhan' (at individual level) - 'Samriddhi' (at the level of family) - 'Abhay' (trust and harmony in family and society) - 'Sah Astitv' (at all levels of existence)

Excerpts from President's address to the Nation on the eve of Independence Day (Aug 14, 2006)

"Jeevan Vidya experience:

Jeevan Vidya is being practiced by Prof Ganesh Bagaria, IIT, Kanpur, Prof Rajeev Sangal, Director IIIT (Hyderabad) and their teams. This scheme is concerned about addressing the basic causes of major problems of violence, corruption, exploitation, domination, terrorism and war. It has been found that violent and antisocial behaviour, unless dealt with care and with professionalism, could aggravate the extreme behaviour.

Jeevan Vidya develops tolerance for ambiguity and uncertainty in human conduct by enabling self-knowledge that understands harmony in the self and in the entire existence. The academicians could bring about marked change even among the inmates of jails through the use of these techniques.

Jeevan Vidya is a 'teachable human value based skill' that can address inherent conflicts within the mind of the individual, within families, in organizations and in public life. Inner conflict is the very essence of violence. For example, with the skills imparted, it would be possible to reduce the overall period of secondary education from 25,000 hours of teaching to 20,000 hours, since the children become more responsible and productivity conscious. These experiments can be outreached to influence many people by developing networks using ICT through our educational system that needs to pay increasing attention to this aspect of human development.

This process of imparting self-knowledge would promote a learning atmosphere, where this whole movement of inquiry into knowledge, into oneself, into the possibility of something beyond knowledge would bring about naturally a psychological revolution. From this comes inevitably a totally different order in human relationship and therefore society as a whole. The intelligent understanding of this process itself can bring about a profound change in the consciousness of mankind."

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Article 3.1.2

मध्यस्थ दर्शन (सहअस्तित्ववाद) के प्रकाश में
छत्तीसगढ़ तकनीकी शिक्षा में, मानवीय मूल्यों का समावेश
राष्ट्रीय प्रौद्योगिकी संस्थान रायपुर, छ0ग0
(2003 से 2007 तक की रिपोर्ट)



समीर बान्नेयी
एन.आई.टी. रायपुर

इंजीनियरिंग महाविद्यालय रायपुर में 'जीवन विद्या शिविर' की मतिविधियाँ -

विद्यार्थियों में स्वयं से संबंध मानव के साथ संबंध एवं प्रकृति के साथ संबंधों के बारे में दक्ष बनाने हेतु सम्पूर्ण श्रेष्ठता को विकसित करने का एक अनोखा प्रयास रायपुर इंजीनियरिंग महाविद्यालय में 'मध्यस्थ दर्शन' के प्रकाश में चल रहा है। विज्ञान और तकनीक के क्षेत्र में तीव्र गति से हो रही प्रगति से सम्पूर्ण विश्व में मानवीय मूल्यों की गिरावट में वृद्धि हुई है, जो कि सूचना के रूप में, विभिन्न प्रकार की व्याधियों (बुराइयों) के रूप में प्रकट हुई है। जैसे कि पारिस्थितिकीय असंतुलन, असमानता में वृद्धि, अपराध और हिंसा आदि। इसलिए, विशेषकर तकनीकी संस्थाओं में अध्ययन कर रहे युवकों को सुग्राही बनाना अत्यावश्यक हो गया है। यह आवश्यकता समाज की तकनीकी वृद्धि की प्रकृति और मूल्योंन्मुखता के मध्य सामंजस्य से पुनः सरावट होगी। हमारे शिल्पज्ञ की बहुत बड़ी भूल है कि तकनीकी शिक्षा में समाज को विकासात्मक स्वरूप देने में मानवीय मूल्यों की भूमिका के साथ सामंजस्य बहुत मुश्किल से प्राप्त होता है। परिणामस्वरूप, एक तरफ निरंतर भौतिकवाद को बढ़ावा देने का विचार, इसके संपूर्ण प्रभाव के साथ और दूसरी तरफ उनका व्यक्तिगत विकास भी अवरुद्ध रहता है। इस प्रकार हमारी शिक्षा द्वारा युवकों को ज्ञान और बौद्धिकता की पूरकता के साथ उन्मुख करना अति आवश्यक हो गया है। सार्वभौमिक मानवीय मूल्यों को आत्मसात् करने में उपर्युक्त को संबोधित (सम्मिलित) करने के लिए, मानव संसाधन विकास मंत्रालय, भारत सरकार के आदेशानुसार, भारतीय प्रौद्योगिकी संस्थान (आई0आई0टी0) दिल्ली में 2001 में इंजीनियरिंग में मूल्य-शिक्षा के लिए राष्ट्रीय संसाधन केन्द्र निर्मित किया गया। मानवीय मूल्यों को भविष्य में टेक्नोकैट्स द्वारा आत्मसात् करने की आवश्यकता और महत्व को स्वीकार करते हुए इंजीनियरिंग कालेज रायपुर NRCVEE के सहयोग से संचालनालय तकनीकी शिक्षा, छत्तीसगढ़ राज्य के तकनीकी संस्थानों में विद्यार्थियों और शिक्षकों के लिए वर्कशाप और सेमिनार आयोजित करने का प्रयास किया गया है। इसका प्रभाव शिक्षकों और विद्यार्थियों में बहुत ही सकारात्मक रहा।

- 1 GEC रायपुर के शिक्षक 14 मार्च 2002 से 16 मार्च 2002 तक आयोजित वर्कशाप में सम्मिलित हुए।
- 2 मूल्य शिक्षा पर एक दिन का सेमिनार फरवरी 2002 में GEC रायपुर में आयोजित किया गया जिसमें NRCVEE मेडिकल कालेज रायपुर, इन्दिरागांधी कृषि विश्व विद्यालय, रायपुर, पं0 रविशंकर शुक्ल विश्वविद्यालय रायपुर और राज्य के अन्य इंजीनियरिंग महाविद्यालय के सदस्यों ने भाग लिया।
- 3 तकनीकी शिक्षा में मानवीय मूल्यों पर एक दिन का सेमिनार 2 जुलाई 2002 को रायपुर के सभी इंजीनियरिंग कॉलेज और NRCVEE ने भाग लिया गया जिसमें 102 छात्र और शिक्षक लाभान्वित हुए।
- 4 3 नवम्बर 2003 को इंजीनियरिंग कालेज रायपुर और अभ्युदय संस्थान ने तकनीकी शिक्षा में मानवीय मूल्यों को सम्मिलित करने हेतु साथ-साथ काम करने हेतु एक प्रस्ताव में हस्ताक्षर किए जिसके तहत निम्न कियाएं सम्पादित हुई।
 - ▶ मानवीय मूल्यों की शिक्षा पर सप्तदिवसीय 18 आवासीय वर्कशाप और 4 त्रिदिवसीय वर्कशाप आयोजित किये गये जिसमें इंजीनियरिंग कालेज रायपुर के 846 विद्यार्थी लाभान्वित हुए।
 - ▶ तीन सप्तदिवसीय वर्कशाप जगदलपुर में आयोजित किये गये।
 - ▶ एक सप्ताह का वर्कशाप GEC बिलासपुर के शिक्षकों एवं कर्मचारियों के लिए 29 नवम्बर 2004 से 5 दिसम्बर 2004 तक आयोजित किया गया।
 - ▶ जनवरी 2005 से 12 फरवरी 2005 तक दो सप्ताह का वर्कशाप महाविद्यालय के विद्यार्थियों के लिए जिसमें 110 विद्यार्थी और शिक्षक लाभान्वित हुए।

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- 5 मानवीय मूल्यों की शिक्षा में Quality improvement Programme के तहत, 6 राज्यों के इंजीनियरिंग महाविद्यालयों के शिक्षकों एवं कर्मचारियों का 19-25 जुलाई 2004 तक एक वर्कशाप आयोजित किया गया जिसमें 8 तकनीकी संस्थाओं के 18 सदस्यों ने भाग लिया ।
- 6 एक सप्ताह का आवासीय वर्कशाप GEC रायपुर के विद्यार्थियों के लिए 20 सितम्बर 2004 से 20 नवम्बर 2004 तक आयोजित किया गया । जिसमें प्रथम सेमेस्टर में से 314 विद्यार्थी लाभान्वित हुए । इसी तरह 28 फरवरी 2005 से 01 अक्टूबर 2005 तक GEC रायपुर के 538 विद्यार्थी लाभान्वित हुए (द्वितीय व चतुर्थ सेमेस्टर) ।
- 7 इसी कम में छत्तीसगढ़ प्रांत के इंजीनियरिंग महाविद्यालय के शिक्षकों एवं कर्मचारियों का 22 जून 2005 से 28 अगस्त 2005 तक 3 आवासीय वर्कशाप आयोजित किया गया (अभ्युदय संस्थान में) जिसमें से कुल 45 शिक्षक लाभान्वित हुए ।
- 8 इसी कम में 01 दिसम्बर 2005 में GEC (शास0 इंजी0 महाविद्यालय) रायपुर, NIT (राष्ट्रीय प्रौद्योगिकी संस्थान) रायपुर में रुपांतरित हुआ ।
- 9 NIT रायपुर में 31 जनवरी 2006 से 30 सितम्बर 2006 तक NIT रायपुर के 12 ब्रांच के 463 विद्यार्थी आवासीय जीवन विद्या वर्कशाप से लाभान्वित हुए । तथा 22 जनवरी से 2 जुलाई 2006 में 22 शिक्षक लाभान्वित हुए ।
- 10 2007 में 05 जनवरी से 13 मार्च 2007 तक NIT रायपुर चतुर्थ सेमेस्टर के 215 विद्यार्थी लाभान्वित हुए ।
- 11 विद्यार्थियों के साथ नियमित काउन्सेलिंग संचालित की जा रही है जिसका बहुत अच्छा परिणाम सामने आ रहा है ।
- 12 Centre for Education in Universal Values काउन्सेलिंग सेल में 15-20 ऐसे विद्यार्थियों का समुह बना है जो “मध्यस्थ दर्शन” की वास्तविकता को पूरी तरह समझना व इस कार्यक्रम में भागीदारी चाहते हैं ।
- 13 BE 2nd year के समस्त छात्रों की प्रति सप्ताह 100 मिनट की नियमित कक्षाएं संचालित की जा रही है, जिससे बहुत उत्साहजनक परिणाम सामने आ रहे हैं ।
- 14 विद्यार्थियों में आत्मविश्वास, अभिव्यक्ति क्षमता, विश्लेषणात्मक क्षमता, समस्या निवारण क्षमता, कक्षा में अनुकूलन, अध्ययन के प्रति ईमानदारी, रैंकिंग में नियंत्रण आदि में उल्लेखनीय वृद्धि दर्ज की गयी है ।
- 15 संचालनालय तकनीकी शिक्षा छ0ग0 द्वारा प्रायोजित दो दिवसीय सेमिनार जिसका शीर्षक था “Enculson of human Values in Technical Education for Sustainable Development of Society.” (समाज के निरंतर विकास के लिए तकनीकी शिक्षा में मानवीय मूल्यों का समावेश) 01 और 02 मार्च 2004 को शासकीय इंजीनियरिंग महाविद्यालय रायपुर में आयोजित किया गया जिसमें इंजीनियरिंग महाविद्यालयों के समस्त शिक्षकों को कम से कम एक बार मानव मूल्यों की शिक्षा पर सप्तदिवसीय प्रोग्राम को अवश्य करना चाहिए, ऐसा तय हुआ । जनरल प्रोफिसिएन्सी प्रोग्राम की सफलता के लिए यह विवेचनात्मक या समालोचनात्मक सिद्ध हुआ । वर्कशाप में अत्यधिक सकारात्मक परिणाम प्राप्त हुए । वर्कशाप में 196 प्रतिनिधियों ने सकारात्मक भाग लिया जिनमें सभी तकनीकी शिक्षण संस्थाओं के प्राचार्य, संचालक, प्रशासक, शिक्षक आदि सम्मिलित हुए । रायपुर के 10 शासकीय इंजीनियरिंग महाविद्यालयों में मूल्य-शिक्षा प्रकोष्ठ की स्थापना की गई है जो कि इस दिशा में इच्छित प्रोत्साहन हेतु एक प्रयास है ।

General Proficiency कक्षाओं का वर्तमान पाठ्यक्रम इन्हीं प्रयासों के तारतम्य में इंजीनियरिंग कॉलेज रायपुर, अभ्युदय संस्थान अछोटी के सहयोग से जनरल प्रोफिसिएन्सी की कक्षाएं संचालित कर रहा है, जिसका उद्देश्य विद्यार्थियों के वैचारिक क्षमता को बढ़ावा देना है । जिसके लिए सप्ताह में एक दिन 100 मिनट की General Proficiency कक्षाएँ अभ्युदय के विशेषज्ञों द्वारा संचालित की जाती है तथा विद्यार्थी वर्ष में एक बार अभ्युदय संस्थान में साप्ताहिक आवासीय वर्कशाप में भाग लेते हैं ।

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

मूल्य शिक्षा कक्षाओं के संचालन हेतु पाठ्यक्रम का प्रारूप NRCVEE के पाठ्यक्रम “एक विशिष्ट दर्शन ‘‘मध्यस्थ दर्शन’’ श्री ए० नागराज द्वारा प्रवर्तित’’ पर आधारित है । पाठ्यक्रम का प्रारूप मानव संसाधन विकास मंत्रालय के निर्देशों के तहत तैयार किया गया है जिसके तहत

पाठ्यक्रम का उद्देश्य निम्न होना चाहिए -

- ▶▶ एक ऐसा विज्ञान जो ऐसे तथ्यों एवं सिद्धान्तों को स्वीकार करता हो जिनका प्रयोग एवं सत्यापन किया जा सके ।
- ▶▶ कर्मकाण्ड एवं धार्मिक मतों से मुक्त धार्मिक सिद्धान्तों एवं रहस्यों से मुक्त
- ▶▶ ठोस तार्किक और दार्शनिक आधार का होना
- ▶▶ सार्वभौम स्वीकार्य

पाठ्यक्रम का उद्देश्य स्वीकार्य -

- ▶▶ मानवीय सुख, समृद्धि और प्रकृति के साथ तालमेल के बारे में आवश्यक चेतना जागृत करना ।
- ▶▶ सभी व्यवसायों में मूल्यों एवं क्षमता की पूरकता का मूल्यांकन ।
- ▶▶ मानवीय यथार्थता को, सही समझ के द्वारा मानवीय मूल्यों के और सम्पूर्ण अस्तित्व के साथ इसमें निहित परस्परता संबंधगत मानवीय उदविकास की स्वाभाविक गति के साथ निरंतर शांति, सामन्जस्य, प्रसन्ता और समृद्धि में वृद्धि करना ।
- ▶▶ अस्तित्व में अन्तर्निहित परस्पर पूरकता और तारतम्यता को समझना जिसमें सार्वभौम मानवीय मूल्य उत्पन्न हो सकें ।
- ▶▶ मानवीय दुःखों और अव्यवस्था का मुख्य कारण यथार्थता और खुशी के बारे में सही समझ का अभाव है, इसका मूल्यांकन करना ।
- ▶▶ जीवन के बारे में सही समझ जो कि मानव के समस्त प्रयासों का प्राथमिक लक्ष्य है, को पाने के लिए सभी तरीकों को चिन्हित करना ।
- ▶▶ पाठ्यक्रम उन विशेषज्ञों द्वारा संचालित किया जा रहा है जो मूल्य-शिक्षा पर लम्बे समय से कार्य कर रहे हैं ।

मानवीय मूल्यों में शिक्षा के लिए केन्द्र खोलने का प्रस्ताव -

मानवीय मूल्यों में शिक्षा पर इंजीनियरिंग कालेज रायपुर में एक औपचारिक केन्द्र खोलने का प्रस्ताव है । प्रकोष्ठ इंजीनियरिंग छात्रों को मूल्य शिक्षा से सम्बन्धित कियाओं में समन्वय करेगा । इस प्रकोष्ठ का मुख्य उद्देश्य होगा -

- ▶▶ NRCVEE द्वारा अनुशंसित मूल्य-शिक्षा पाठ्यक्रम को संचालित करना ।
- ▶▶ मूल्य शिक्षा हेतु संसाधन सामग्री के विकास हेतु प्रयास करना ।
- ▶▶ मूल्य-शिक्षा हेतु शिक्षकों को तैयार करने का प्रयास करना ।
- ▶▶ ग्रामीण तकनीक के क्षेत्र में अनुसंधान को बढ़ावा देना और शिक्षकों, विद्यार्थियों और ग्रामीण समुदाय का नियत विकास करना ।
- ▶▶ मुख्य पाठ्यक्रम में, मानवीय मूल्यों में शिक्षा का समावेश, हेतु प्रयास करना ।

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

Article 3.1.3

THE NEED FOR VALUE EDUCATION



Narendra Ahuja
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The goal of education may be broadly stated to be the development of an effective model, or representation, of the world, so one can interact with the world under a realistic view of it. The role of a world model in our daily lives cannot be overstated -whether it is for conducting a study, making a policy, designing a product, or interacting with people. No matter how diverse, specific, intense, or pervasive an activity is, the model is needed since the activity must eventually relate to the world. In addition to its intrinsic quality, an activity's success is intimately tied to the quality and validity of the world model used.

By its definition, the world model is concerned with aspects that are independent of and common to many activities. The following questions exemplify issues that the model can address. What is our purpose in undertaking a specific task? What would make that purpose meaningful, i.e., achieving it would give satisfaction? What may lead to dissatisfaction? Why others behave the way they do? How should we relate to others? What relationship do we have with our environment? What is success? What makes for a productive career? What strategies can help maximize the chance of achieving success and satisfaction?

We all develop and continue to refine a model of the world as a part of living, whether we are aware of it or not. Historically, the learning of such model has occurred significantly in the family and social settings. A long time ago, when education was imparted in part through informal, social settings, learning of the model also became an integral and natural part of it. However, with the decreasing degree of interpersonal interaction that the society is now witnessing, with changes in lifestyle, technology, etc., new ways have to be found to fill the void. That there is a deepening void can be seen in the decreasing savvy that successive generations exhibit in dealing with others, and with vicissitudes of life in general.

As far as formal education goes, one way forward may be to expand its scope to include model building. A program of education focused on specificity (e.g., engineering, business...), without making model a part of the formal discourse, leaves model development at the mercy of too many unknowns. Although a student with an aptitude for a subject will learn it one way or another, systematic education improves and expedites this process. Analogously, attention to world modeling - possibilities, analysis, comparison, strategies - will instill in students a greater degree of world readiness.

Expansion of the scope of curricula in the aforementioned ways will therefore make for a more complete education, which is what we have implicitly meant here by value education. The success a student will achieve, even in the usual "career" sense, will be enhanced through value education. Many other benefits, e.g., increased satisfaction from practicing one's career, will be added bonus. There is ample evidence of the truth of this from the experiments that have conducted so far.

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

Article 3.1.4

President's Address and Interaction at the National Institute of Technology Raipur, Chhattisgarh

I am indeed delighted to participate in the interaction meet with the students of National Institute of Technology. I greet the students, and congratulate the Faculty and staff of NIT, for shaping the young minds. I always cherish interaction with the students and Faculty members. Since I am in the midst of students who have undergone value education organized in collaboration with "Abhyudaya Sansthan, Achhoti", I would like to talk on the topic "Evolution of Enlightened Society".

Evolution of enlightened citizenship

I would like to put forth to this intellectual gathering, an action oriented solution for evolving a happy, prosperous and peaceful society in our planet, which I call as 'Enlightened Society'. How do we create such an enlightened society, which has three components (a) Education with value system (b) Religion transforming into spirituality and (c) Economic development for societal transformation? Let us discuss.

(a) Education with value system: The best part for a person is his or her childhood and the learning period in school. The prime learning environment is five to seventeen years' of age. Of course, at home, love and affection are imparted. But again most of the time in a day is spent in preparing school's homework and study, eat, play and sleep. Hence the school hours for children are the best time for learning and need the best of environment and mission oriented learning with value system. During this stage, they need value based education in school and at home for them to become good citizens. This reminds me the echo from a great teacher's saying, "give me a child for seven years. Afterwards, let the God or devil take the child. They cannot change the child." This indicates the power of the great teachers. For parents and teachers, school campus and home have to have an integrated mission that is education with value system. They must inculcate moral leadership amongst children which involves two aspects. First it requires the ability to have compelling and powerful dreams or visions of human betterment, a state of things in which human beings could be better off in the future than they are now. Secondly, moral leadership requires a disposition to do the right thing and influence others also to do the right thing. If the child misses the value based education in the school, no government or society can establish a transparent society or a society with integrity. During this period, it is essential to elevate the young minds through a moral science class at least for one hour each week, delivered by great teachers. That will elevate the young minds to love the country, to love other human beings and elevate the young to higher planes. Throughout the world in every school till the age of 17, it is essential that moral science is taught. Such enlightened individuals will definitely promote peace and harmony in the planet. Now, I would like to share an experience that I have witnessed regarding religion transforming into a dynamic spiritual force.

My interaction with Shri Nagaraj: I had an opportunity to meet Shri Nagaraj and his team who are propagating the concept of Jeevan Vidya. Also I read his book. Teachings of Shri Nagaraj can form part of a value based education system. He says children must be allowed to gain the experiences of life. We need not impose our ideas on others. Freedom from illusion is a stage of moksha. We need to understand the meaning of existence, life and humane conduct. If we understand these three we will be sensible intelligent and wise. Shri Nagaraj further says the strength of life does not reduce with its utilization. We can feel it. Our strength and power increase and become stronger gradually with their utilization. These important messages will enable the students to understand their potential and contribute in a meaningful way to the society of which they are an integral part.

What People Think about Value Education through Jeevan Vidya: Need, Prospects, Efforts & Achievements

औद्योगिक क्रांति के पश्चात विज्ञाननिष्ठ और वस्तुनिष्ठ दृष्टिकोण के कारण सृष्टि के अनेक रहस्यों का उद्घाटन हुआ और इसने भावी विकास को काफी हद तक प्रभावित भी किया। परन्तु इस विकास की दिशा क्या हो, इस तरफ किसी ने नहीं सोचा। भौतिक विकास की इस ओंधी में भारत जैसे देशों में सनातन काल से चले आए जीवन मूल्य लुप्त होते जा रहे हैं। इस विकास के परिणाम स्वरूप जो भी निर्माण हुआ वह सर्वहितकारक नहीं हुआ। इतना ही नहीं साधनों की विपुलता के बाद भी जीवन सुखकर होने के स्थान पर और भी तनावग्रस्त, लालसी, रोगग्रस्त और अशांत हो गया। दोष अभियांत्रिकी और प्रद्योगिकी के विकास का नहीं अपितु उसका विकास और क्रियान्वयन करने वाले प्रद्योजकों का है और जीवन मूल्यों के अभाव का है।

मैं कौन? मेरी जीवन भूमिका क्या है? मेरे चारों ओर का समष्टिगत परिवेश क्या है? मेरा और मेरे परिवेश का सम्बन्ध क्या है? परस्पर अंतः क्रिया-प्रक्रिया क्या है? मूल्य शिक्षा ऐसे कई प्रश्नों का उत्तर देने में सक्षम है, जो प्रत्येक मनुष्य के मन में उठते रहते हैं। मूल्य शिक्षा से हम मानव से लेकर समस्त प्रकृति में व्यवस्था स्थापित कर सकते हैं। इस प्रकार की शिक्षा के माध्यम से ही विकास को सर्वव्यापी, समग्र और सर्वस्पर्शी बनाया जा सकता है। मूल्य शिक्षा छात्र जीवन से ही प्रारम्भ होनी चाहिए।

मुकुन्द हर्म्बडे

प्रभारी निदेशक, एन.आई.टी. रायपुर

I am quite convinced that systematic information about human being and its relation with every unit of existence under the philosophy of 'Madhyastha Darshan' exhorting the coexistence based existence, is a great base to the understanding of the human consciousness. After attending Jeevan Vidya Shivir I noted that:-

- 1) The content of 'Jeevan Vidya' based on 'Madhyastha Darshan' clearly explores the role of a person at all levels of living (i.e. in family, society, nature and full existence).
- 2) One comes to know that use of technology should be in the light of right understanding resulting in right human behavior which leads to continuous happiness.
- 3) In the context of human values, the methodology adopted by all the engineering disciplines become more efficient and ensures the environmental balance. A student finds himself prepared to use engineering for the betterment of the human kind.

Prof. A.K. Gaharwal
Principal, GEC Bilaspur

अभी जो शिक्षा दे रहे हैं या ले रहे हैं, उसका उद्देश्य केवल सुविधा जुटाना है। आज हम जब किसी बच्चे से बात करते हैं कि आप क्यों पढ़ रहे हो, तो उसका उत्तर होता है कि मुझे डॉक्टर या इंजीनियर या एम. बी. ए. करना है तथा बहुत पैसे कमाने हैं, जिससे बहुत सारी सुविधाएं (मकान, बड़ी कार.....) जुटानी हैं। आज की शिक्षा का उद्देश्य केवल अपने आप को दूसरों से अलग करना है, दूसरों से विशेष बनना है। विशेष बनना मानव का मानव से अलग होना है क्योंकि आप विशेष किससे बनना चाहते हो? जो तुम्हें जानते हैं। जानता कौन है? जो आपका अपना है (अपने माँ, बाप, भाई, बहन)। अर्थात् आप अपने निजी लोगों से अलग बनना चाहते हैं। इसे हम शिक्षा तो कह ही नहीं सकते, यह तो अशिक्षा हो गयी जो कि अपनों से अलग कर रही है। इसलिए हमें शिक्षा को बदलना होगा। हमें आवश्यकता है मूल्य शिक्षा की जो कि हमारी सम्पूर्ण मानव जाति को एक करे।

जीवन विद्या ही एक ऐसा माध्यम बन पा रहा है जो कि शिक्षा को मूल्य शिक्षा में बदल सकता है। जो लोग इस विद्या से नहीं जुड़े हैं, वो जब इससे जुड़ेंगे तो महसूस करेंगे कि जीवन विद्या ही एक ऐसा माध्यम है जो कि सम्पूर्ण मानव जाति को एक करके पूरे जीव जन्तु को सुख पूर्वक जीने में तथा सम्पूर्ण अस्तित्व समझकर जीने में मदद कर सकती है। अतः जीवन विद्या एक संभावना नहीं एक आवश्यकता है।

रवीन्द्र कटियार

वरिष्ठ प्रवक्ता, सी.एस.जी.एम. महाविद्यालय, कानपुर

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

आज की शिक्षा में विकास का अर्थ साधनों को एकत्रित करने से है। आवश्यकता की निश्चितता न होने से हमें हमेशा दुःख मिलता ही रहता है। इसलिए असीमित साधनों के बावजूद हमें कभी तृप्ति नहीं मिलती। सही समझ और सही भाव हमें सही ज्ञान से प्राप्त होता है। मानव ज्ञानावस्था की इकाई है तथा ज्ञानपूर्वक जीना मानव का धर्म है। उसमें सही ज्ञान की इच्छा हमेशा बनी ही रहती है और मानव हमेशा ज्ञानपूर्वक जीना ही चाहता है। इसलिए ज्ञानपूर्वक जीकर ही मानव का आचरण निश्चित होता है।

सुखपूर्वक, समृद्धिपूर्वक तथा समाधानित होकर जीने के लिए जीवन विद्या नितान्त आवश्यक है। यह हमें सही ज्ञान देकर उपरोक्त को सुनिश्चित करता है क्योंकि बिना मूल्य शिक्षा के हम मानवीय व्यवस्था को समझने में सक्षम नहीं हैं।

धर्मेन्द्र सिंह

प्रवक्ता, सी.एस.जी.एम.वि. विद्यालय, कानपुर

स्वतंत्रता के 60 वर्ष पश्चात आज अगर हम भारत की प्रगति की समीक्षा करें तो हम देखते हैं कि आज से 60 वर्ष पहले भारत को केवल एक कृषि प्रधान देश के रूप में देखा जाता था। इन 60 वर्षों के अन्तराल में भारत ने तकनीकी क्षेत्र में भी काफी तेजी से प्रगति की। तकनीकी क्षेत्र में विकास से निश्चय ही हमारा राष्ट्र अन्तर्राष्ट्रीय समाज में एक बड़ी शक्ति के रूप में एक सम्मानजनक स्थान पर पहुँचा है। परन्तु विकास की इस दौड़-धूप में हमारे मूल्यों एवं परम्पराओं को भी काफी हानि हुई है, यह हमें स्वीकार करना होगा। जैसा स्वभाविक रूप से होता है कि समस्या की तरफ हमारा ध्यान तभी जाता है जब वह विकराल रूप ले ले और प्रत्यक्ष रूप से सामने आ जाए, वैसे ही मूल्यों के ह्रास की इस बढ़ती गति की तरफ अब कुछ चिन्तकों का ध्यान जाना शुरू हुआ है। आज की स्थिति यह है कि स्वयं में पनपते अन्तर्विरोध, परिवार में बढ़ती कलह, समाज में बढ़ते अपराध एवं सरकारी विभागों में बढ़ते भ्रष्टाचार को देखते हुए उच्च शिक्षा में भी मूल्य शिक्षा की आवश्यकता महसूस की जाने लगी है। मूल्य शिक्षा की वस्तु के रूप में जीवन विद्या एक प्रभावी माध्यम हो सकता है क्योंकि यह प्रचलित शिक्षा के समान केवल सुविधा संग्रह के लिए नहीं है। इसमें सुविधा संग्रह के साथ मनुष्य के स्वयं, परिवार, समाज एवं प्रकृति में व्यवस्थापूर्वक जीने पर भी ध्यानाकर्षण किया जाता है जिससे वह निरन्तर सुख-समृद्धिपूर्वक जीवनयापन कर सके।

अभिषेक तिवारी

छात्र, आई.आई.टी. कानपुर

आधुनिक शिक्षा हमें सापेक्ष आत्मविश्वास प्रदान कर रही है। यह हमें निरपेक्ष आत्मविश्वास प्रदान नहीं करती। वर्तमान शिक्षा में सुविधा को अनन्त बताने के कारण वर्तमान में अविश्वास एवं भविष्य के भय से भ्रम का वातावरण बन गया है। शिक्षा को सुविधा की चादर की से ढक दिया गया है। विज्ञान समस्या की बात करता है। समस्या का कारण समाधान का अभाव है। समाधान का ज्ञान मानव को होना चाहिए जिस पर कोई विज्ञान कार्य नहीं कर रहा। आधुनिक शिक्षा में मूल्यों एवं संबंधों का अभाव होने के कारण शिक्षा अंधकारमय है।

विक्रम चौहान

छात्र, यू.आई.यू.टी. कानपुर

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

Misc.2

जीवन विद्या शिविर - एक परिचय

आज इस वैज्ञानिक युग में एक ओर जहाँ मानव की पहुँच चँद, मंगल और प्लूटो तक हो गई है, दूरसंचार एवं यातायात से दुनिया सिकुड़कर एक गाँव सी हो गई है, वहीं दूसरी ओर मानव, मानव के लिए अबूझ पहेली बना ही हुआ है। आज मानव को सबसे अधिक भय मानव से ही है। दो देशों के बीच युद्ध की संभावना, आतंकवाद, भ्रष्टाचार आदि से हमारी रोजमर्रा की जिंदगी में जो परेशानी हैं उससे अधिक परेशानी खून के रिश्तों से जुड़ी एक छत के नीचे रहने वाले लोगों में आपसी व्यवहार को लेकर हैं। परिवार एवं कार्यक्षेत्र में मानव में परस्पर तालमेल न होने के कारण मानव की क्षमताओं एवं उपलब्ध भौतिक संसाधनों का दुरुपयोग हो रहा है।

मानव-मानव के बीच परस्पर तालमेल न हो पाने के कारण संबंधों में नीरसता, जीवन में अवसाद, खालीपन एवं असुरक्षा की स्थिति बनी हुई है। इसी खालीपन एवं असुरक्षा को दूर करने के लिए भोग और संग्रह की प्रवृत्ति, भोग के लिए साधनों का दुरुपयोग एवं शोषण की प्रवृत्ति से समाज में गरीबी एवं अव्यवस्था का मंजर इस धरती पर व्याप्त है।

एक सतही सोच

एक प्रचलित सोच है कि सभी अमीर हो जायें तो सुख शांति की स्थिति बन जाएगी। सोचने में अच्छा लगता है लेकिन अच्छा लगना और अच्छा होना दो अलग-अलग स्थितियाँ हैं। जमीनी सच्चाई को देखें तो गरीबी-अमीरी तुलनात्मक स्थितियाँ हैं। छोटे शहर का अमीर बड़े शहर में जाकर गरीब महसूस करता है। अमीर दिखना और अमीर होने में जमीन-आसमान जैसी दूरी है। ऐसा कोई आँकड़ा नहीं बना है, न ही बनेगा कि इतना धन होने से व्यक्ति स्वयं को अमीर महसूस करने लगेगा, उसमें असुरक्षा का भाव और दूसरों को देखकर कम-अधिक का भाव नहीं आएगा।

क्या सभी अमीर हो सकते हैं?

साधनों की स्थिति को देखें तो वर्तमान में धरती पर अमीर कहे जाने वाले 15% लोग धरती के 85% साधनों का उपयोग कर रहे हैं। शेष 85% लोग 15% साधनों में जीने के लिए बाध्य हैं। इतने भोगने के बाद भी ये तृप्त नहीं हैं और परस्पर अंतर्विरोध बना ही है। यदि कल्पना करें, इन 85% लोगों को भी इन अमीर कहे जाने वाले - 15% के बराबर साधन उपलब्ध हो जायें तब भी यह संभव नहीं है क्योंकि धरती में उपलब्ध साधन सीमित हैं। इस प्रकार एक ओर अमीरी जिसकी कोई सीमा निर्धारित नहीं हो सकती तथा सभी अमीर होना चाहते हैं, दूसरी ओर धरती पर सीमित साधन हैं, इसी द्वन्द्व में हम जी रहे हैं। द्वन्द्व की यही चादर व्यक्ति, परिवार, समाज और विश्व में फैली है तथा सारा अपराध, शोषण, युद्ध इसी में पनपता है।

वर्तमान स्थिति

उपरोक्त चर्चा में उठाये गये प्रश्न नये नहीं हैं लेकिन इनका कोई व्यवहारिक समाधान भी उपलब्ध नहीं हुआ है। हमने चाहे इंजीनियर, वकील, डॉक्टर, आई.ए.एस., नेता, व्यापारी आदि को बड़ी उपलब्धि माना हो लेकिन परिवार में तालमेल पूर्वक जीना तथा सही मायने में समृद्धि (असुरक्षा के भाव से मुक्ति) होना संभव नहीं है।

स्थायी समाधान के अभाव में दो प्रकार की जीवन शैलियाँ विकसित हुई पहली जिसमें सही गलत को कोई विशेष स्थान नहीं है, किसी भी तरह धन, पद, सम्मान पाया जाए यही सफलता है। इसको भौतिकवाद कहा गया है। दूसरी ओर धार्मिक उपदेश परंपरा रही जिसके अनुसार आवश्यकता सीमित रखनी चाहिए साथ कुछ नहीं जाएगा, सारा सुख ईश्वर प्राप्ति में है, इसको अध्यात्मवाद कहा गया। भौतिकवाद ने भोग एवं अध्यात्मवाद ने त्याग की प्रवृत्ति दी, दोनों ही विधाओं में जीकर मानव जाति समस्याओं से मुक्त नहीं हुई।

समस्या है तो समाधान है ही

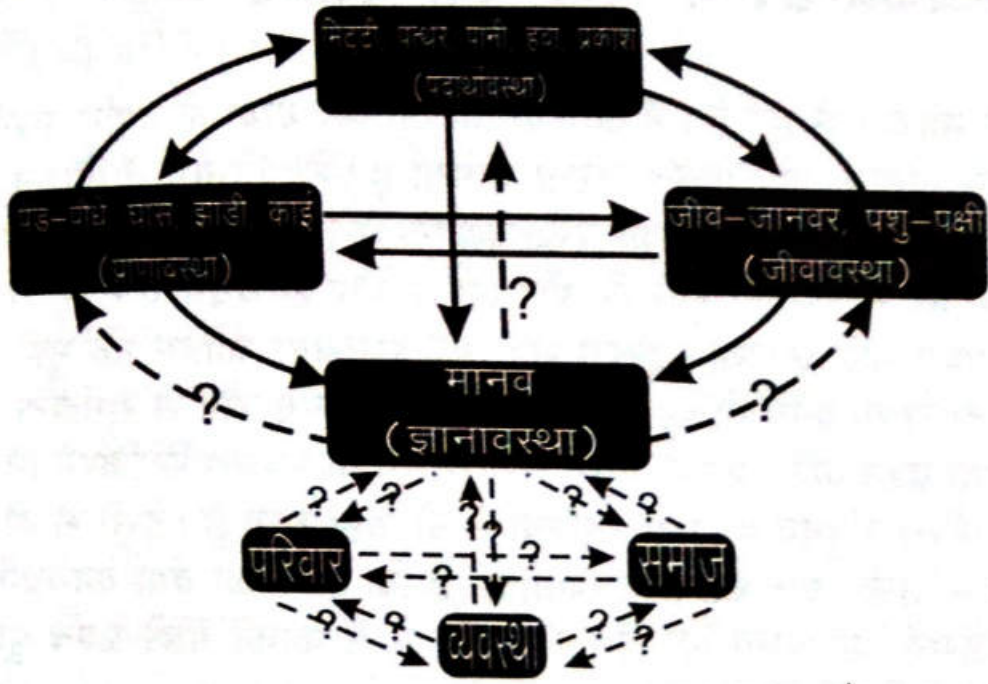
मानव एक प्राकृतिक ईकाई है। प्रकृति में स्वयं स्फूर्त विधि से बनी इकाईयाँ अपने आप में सम्पूर्ण और पूर्ण हैं। आवश्यकता है मानव को जैसा है वैसा समझने की। मध्यस्थ दर्शन के माध्यम से मानव सहित प्रकृति की समस्त इकाईयाँ एवं उनके परस्पर संबंधों का तर्कपूर्ण विधि से अध्ययन संपन्न हो पाया है। इसी आधार पर मानव एवं प्रकृति तथा उनके अंतर्संबंधों को शिक्षा विधि से समझना एवं व्यवहार में जीकर प्रमाणित करना संभव हो पाया है।

संपूर्ण प्रकृति में चार अवस्थाएँ हैं जो क्रमशः

1. पदार्थावस्था (मिट्टी, पत्थर, मणि, धातु)
2. प्राणावस्था (वनस्पति, कीट, पतंग)
3. जीवावस्था (पशु - पक्षी)
4. ज्ञानावस्था (मानव)

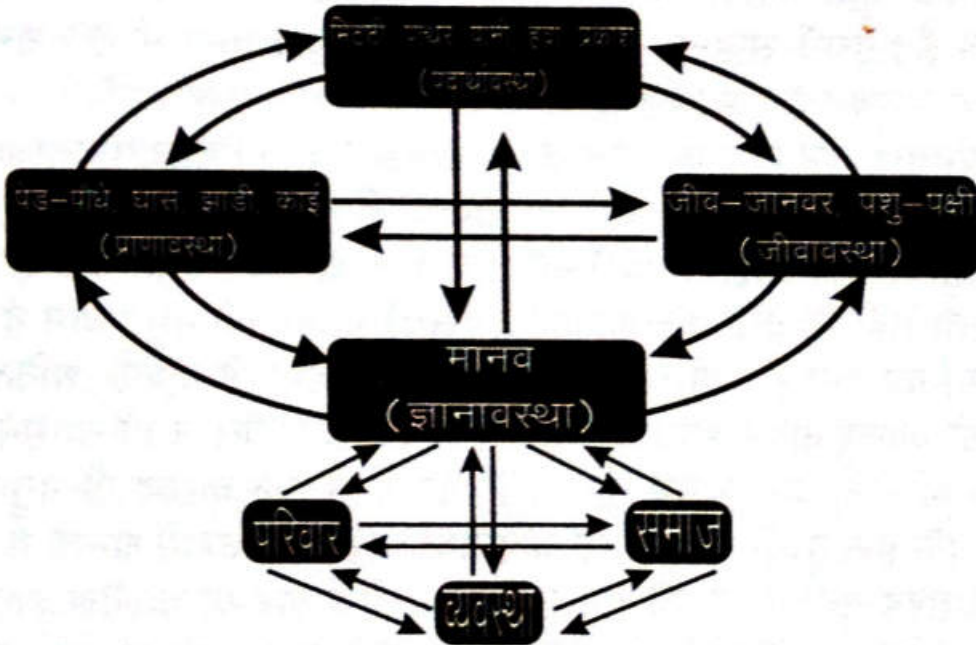
Value Education Through Jeevan Vidya : Need, Efforts & Achievements

वर्तमान व्यवस्था या अव्यवस्था?



मूल्य शिक्षा
(Value Education)

सार्वभौम व्यवस्था (समग्र विकास) का स्वरूप



फलतः तालमेल परस्पर पूरकता पूर्ण व्यवस्था, उभय तृप्ति

समाधान से हर मानव स्वयं में विश्वास एवं हर परिवार समृद्धि पूर्वक जी सकता है। जीवन विद्या शिविर सार्वभौम मूल्यों का व्यवस्थित शिक्षण है। सही समझ के आधार पर सर्वमानव लक्ष्य मानव में समाधान, परिवार में समृद्धि, समाज में अभय एवं प्रकृति के साथ सहअस्तित्व पूर्ण जीने के रूप में स्पष्ट होता है। मानव लक्ष्य स्पष्ट होते ही शरीर का प्रयोजन स्पष्ट होता है। शरीर का प्रयोजन स्पष्ट होने से भौतिक आवश्यकतायें निश्चित हैं यह पहचान में आता है। साथ ही परिवार में आवश्यकता से अधिक उत्पादन की क्षमता है यह भी समझ में आता है। इस प्रकार हर मानव एवं परिवार के समाधान एवं समृद्धिपूर्वक जीने का मार्ग प्रशस्त होता है।

भौतिकवाद ने सुविधा संग्रह के लिए शिक्षा दी, जो अव्यवस्था का कारण बना। अध्यात्मवाद ने भक्ति विरक्ति दी, जिससे व्यवस्था नहीं निकली। मध्यस्थ दर्शन (सह-अस्तित्ववाद) से समाधान समृद्धिपूर्वक जीने का स्वरूप स्पष्ट हुआ, जिससे सभी आयामों में विश्वास पूर्वक जीने का मार्ग प्रशस्त होता है। इसे भले प्रकार से हम अध्ययन पूर्वक समझ चुके हैं

उपरोक्त चारों अवस्थाओं में मानव को छोड़कर शेष सभी इकाईयां परस्पर पूरक एवं प्रकृति सहज व्यवस्था में हैं। मानव के अलावा शेष सभी इकाईयों का आचरण निश्चित है। इनके निश्चित गुण धर्म के आधार पर मानव इनके प्रति आश्वस्त होकर जीता है। लेकिन मानव-मानव के साथ विश्वास पूर्वक नहीं जी पा रहा है। इससे स्पष्ट होता है कि मानव का आचरण अनिश्चित है। इस अनिश्चित आचरण का दुष्प्रभाव शेष तीनों अवस्थाओं पर असंतुलन, प्रदूषण के रूप में दिखाई देता है।

लेकिन हर मानव निश्चित आचरण के साथ ही जीना चाहता है तथा दूसरे से भी यही अपेक्षा रखता है। आदिकाल से मानव को भय, प्रलोभन, आस्था के माध्यम से नियंत्रित करने की कोशिश हुई परंतु अंततः संघर्ष ही हाथ लगा। मानव समझ के आधार पर स्वनियंत्रित हो सकता है। वर्तमान शिक्षा से यह अपेक्षा थी कि इससे मानव में समझ सुनिश्चित होगी, वह सभ्य बनेगा, आचरण निश्चित होगा। लेकिन पिछले 50 वर्षों को देखते हैं तो स्पष्ट होता है कि शिक्षा के प्रचार प्रसार के साथ प्रकृति में प्रदूषण तथा संबंधों में टूटन बढ़ा है। अतः वर्तमान शिक्षा प्रणाली में मानव के समझदार बनने की कोई व्यवस्था नहीं है। फिर समझ क्या है?

अस्तित्व में हर इकाई किसी नियम से नियंत्रित है। अस्तित्व स्वयं में व्यवस्था है। मानव भी अस्तित्व में एक इकाई है इसलिए मानव भी किन्हीं नियमों से नियंत्रित है। ये नियम सार्वभौम हैं, शाश्वत हैं, देश काल दिशा से मुक्त हैं अपरिवर्तनीय हैं। इन्हीं नियमों के आधार पर समस्त इकाईयों का होना तथा मानव - मानव एवं शेष इकाईयों में अंतर्संबंध स्पष्ट होता है। अंतर्संबंध समझ में आने से स्पष्ट होता है कि हर इकाई की अस्तित्व में निश्चित भागीदारी है। अस्तित्व ही सह-अस्तित्व है अर्थात् हर इकाई स्वयं में व्यवस्था है तथा समग्र व्यवस्था में भागीदार है। मानव समझ के आधार पर व्यवस्थित होता है व्यवस्थित होने का प्रमाण मानव का, मानव एवं शेष प्रकृति के साथ संबंधों में तालमेल पूर्वक जीने के रूप में मिलता है।

बी.आर. अग्रवाल
अध्युदय संस्थान

Value Education Through Jeevan Vidyā : Need, Efforts & Achievements

Misc.3

दिनांक 17 जुलाई, 05 को 'जीवनविद्या' के आठ दिवसीय शिविर के समापन पर श्रद्धेय श्री सामदोब रिन्पोछे जी का मूल्यांकन-सत्र में दिया गया वक्तव्य

बाबा नागराज जी के दर्शन की अनुभूति पवनजी के माध्यम से हुई है। मैं अमरकंटक जा कर बाबा के दर्शन करने की इच्छा रखता हूँ। अभी कुछ शंकाएँ हैं, इन्हें स्वयं बाबा के पास जाकर समाधानित करना चाहता हूँ। मेरे दिमाग में पिछले सात दिनों में कोई प्रश्न न आया हो, ऐसी बात नहीं है लेकिन मैंने अपने को बहुत रोककर रखा क्योंकि पूरा एक शिविर लेने से पहले बीच में कोई प्रश्न बहुत उपयुक्त नहीं होगा। आठ दिन (शिविर में रहकर) सुन लें और थोड़ा और अध्ययन कर लें, तो वह ज्यादा उपयुक्त (relevant) होगा, ऐसा सोचकर मैंने कोई प्रश्न नहीं उठाया। इससे यह नहीं समझना चाहिए कि मुझे कोई रुचि न रही हो या मेरे मन में कोई प्रश्न न उठे हों। कोई भी दर्शन या कोई भी system, कोई वाद, समग्र रूप से समझना, एक पूर्व शर्त है जिसके आधार पर या तो खण्डन करें या अपनाएं या प्रश्न करें। श्रवण, मनन और चिंतन के माध्यम से किसी निष्कर्ष पर पहुंचें, तब ही प्रश्न करना अधिक उपयुक्त होता है, ऐसा (मेरा) अनुभव है। ऐसा शास्त्रों में भी कहा गया है। इसी से बीच में मैंने कोई प्रश्न नहीं पूछा। कल एक प्रपत्र हमें बांटा गया था — उसमें एक खाना (Column) है कि आगे का क्या कार्यक्रम है, मैंने उसमें भरा कि 'एक शिविर और करने का विचार है।' इससे यह होगा कि अगले शिविर में मैं काफी गहरे प्रश्न पूछूंगा क्योंकि एक शिविर करने के बाद मुझे (यह) अधिकार मिल गया है कि मैं प्रश्न करूँ।

मानव की वर्तमान परिस्थिति आज के दिन बहुत खराब है। यह सब लोग मानते हैं — जानते हैं कि नहीं, यह मुझे नहीं पता। पाश्चात्य देशों में सभी प्रतिष्ठित प्रशासक, तथाकथित प्रतिष्ठित विद्वान लोगों ने कब यह पृथ्वी समाप्त हो जाएगी — The End of world — इस पर बहुत लिखा है। बीसवीं शताब्दी — The Twentieth Century — इस पर भी बहुत लिखा गया है। Whether the corporates rule the world, इस पर भी काफी कुछ लिखा गया है। इनके जो लेखक हैं, उनमें से अधिकांश लोगों को मैं जानता हूँ। वे आते हैं और (मुझसे) बातें करते हैं। इनमें साइन्स वाले भी हैं, इक्नॉमिक्स वाले भी हैं। यह एक प्रचलित (famous) कथन है कि मानव की वर्तमान दशा बहुत गड़बड़ है। आर्थिक दृष्टि से विषमता, शोषण और हिंसा की वृद्धि हुई है और उससे उत्पन्न हिंसा और भेदभाव, पर्यावरण का प्रदूषण, धर्म जिसको मोक्ष का या freedom का माध्यम बताया गया है, उसे आज लड़ाई का कारण बनाया गया है। इस प्रकार बहुत-सी बातें गिनायी जा सकती हैं। समस्या आज वर्तमान है, उसमें से एक-एक समस्या मानव को नष्ट करने के लिए सक्षम है। न साइन्स वालों को पता है, न धर्म वालों को पता है। (कि समाधान क्या है?) क्या करना चाहिए, क्या करना है, (यह पता नहीं है) क्या करना चाहिए इसकी जानकारी बहुत कम है। यह तो एक तथ्य है, इसके साथ ही दूसरा तथ्य है जिस पर लोगों का कम ही ध्यान जा रहा है और वह तथ्य है कुशल शक्ति (का प्रत्येक मानव में होना) जो स्थायी है। इसी (कुशल शक्ति) के कारण आज हम उ बचे हुए हैं यदि यह शक्ति न हो तो हमें नष्ट करने के कारण तो अनेक हैं। वे आज प्रबल भी हो चुके हैं। जो-जो कारण मैंने गिनाये हैं, उनमें से एक कारण ही मनुष्य या पृथ्वी को नष्ट करने के लिए सक्षम है। कुछ लोग बतलाते हैं कि इस पृथ्वी को छत्तीस बार नष्ट करने की उसमें क्षमता है, कुछ लोग कहते हैं कि चालीस बार, पता नहीं। एक बार में ही पूरी तरह नष्ट करने की क्षमता है तो छत्तीस बार या चालीस बार नष्ट होने की संभावना ही नहीं बनती है। लेकिन इतना बड़ा खतरा होते हुए भी छोटे-छोटे खतरे — कभी बाढ़, कभी भूचाल आते ही रहते हैं। ऐसे छोटे-छोटे खतरे बने ही रहते हैं। परन्तु सारी पृथ्वी नष्ट हो जाए, ऐसा हुआ नहीं है। तो अकुशल शक्ति के बाद में संभावना रहते हुए भी जो नहीं हो पा रहा है, जो बचाव हो रहा है तो (तो यह मानना चाहिए) कि कुशल शक्ति भी इतनी है — इस बात का संकेत है कि जितनी अकुशल शक्ति का विस्तार हो रहा है, उससे ज्यादा प्रबल रूप से कुशल शक्ति भी प्रबल रूप में है। अब यह चयन करने की स्वतंत्रता प्रत्येक मानव के पास है कि हम कुशल शक्ति के साथ हैं या अकुशल शक्ति के साथ हैं? यदि हम कुशल शक्ति के साथ हों, तो फिर अपना बचाव कर लेंगे, लाभान्वित होंगे। या फिर अकुशल शक्ति के साथ होकर अपने को भी नष्ट करेंगे और दूसरे को भी नष्ट करेंगे। यह जो चयन करने की स्वाधीनता प्रत्येक मनुष्य के पास रहती है, इस तथ्य को पहचानने की आवश्यकता है। विद्या इस पहचान, इस चयन को इस्तेमाल करने का सबसे अच्छा माध्यम है। ऐसा मुझे मालूम हुआ। व्यापक कुशल शक्ति क्या है? और उस व्यापक शक्ति के साथ व्यक्ति का क्या संबंध है, और संबंध को हम कैसे और विकसित और सुव्यवस्थित कर सकते हैं। यदि गिरते हैं (अपना) हास करते हैं तो फिर कैसे उठ सकते हैं? ऐसी सारी संभावनाएँ इस विद्या से निकलेंगी, ऐसा मेरा अनुमान है। यह तो प्रत्यक्ष है और काफी विश्वास के साथ मैं कह सकूंगा, ऐसा मुझे लगता है।

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

बाबा का वाङ्मय बहुत विशाल नहीं फिर भी आज के बहुत अधिक व्यस्त लोगों के लिए (विद्या की) जो धर्मकुण्डलियां हैं, उनको पढ़ना, अध्ययन करना और फिर पढ़ने के बाद उसे क्रमबद्ध – व्यवस्थित रूप से समझना, आसान नहीं। इस शिविर को कोर्स जैसा बना दिया गया है, यह मुझे अच्छा लगा है। अब इस शिविर को करने के बाद बाबा का कोई ग्रंथ हम लेंगे (पढ़ेंगे), तो उसे सरलता से समझा जा सकता है।

बौद्ध वाङ्मय बहुत विशाल है। इस पृथ्वी पर जितनी धार्मिक परम्पराएं हैं, उसमें से बौद्ध वाङ्मय बहुत विशाल है, उसमें बहुत विपुलता है, बहुत फैलाव है। कुरान या बाईबिल की तरह एक ग्रंथ नहीं है। हमारे ग्रंथों में बहुत फैलाव है। उसे व्यवस्थित रूप से समझने के लिए कोई प्रयास नहीं हुआ है। श्री दीपांकर जी ने एक छोटा-सा कोर्स जैसा बनाया है, जो चार-पांच पृष्ठों का है। उसको Condensed Course की तरह समझना चाहिए। उसमें सारी Wisdom को समा दिया गया है। उसी प्रकार यह जो सात-आठ दिन का कोर्स बनाया गया है, वह बहुत उपयोगी है, जिसने भी इसे बनाया होगा, बाबा की प्रेरणा से ही बनाया होगा। वे सभी साधुवाद के पात्र हैं। सुगम-सरल रूप से विद्या को पहुंचाने का यह काम जो है, उसे पूरा महत्व दिया जाना चाहिए परन्तु इस कोर्स के बाद बाबा के अन्य ग्रंथ पढ़ने चाहिए। यह नहीं समझ लेना चाहिए कि हमने तो कोर्स कर लिया है, हमें ग्रंथ पढ़ने की आवश्यकता नहीं है। इससे मैं सहमत नहीं हूँ कि अब कोर्स के बाद बाबा का साहित्य पढ़ने की आवश्यकता नहीं है। यह तो एक कुंजी है, पर हमें यहीं (अटके) नहीं रहना है, उस कुंजी से ताला खोलना है और ताला खोलकर अंदर घुसकर वहां की एक-एक सजावट, उस विशाल भवन से परिचित होना है। इस कोर्स में उपस्थित होने के बाद यह हमारा दायित्व बन जाता है। इस तथ्य से मैं अन्य शिविरार्थियों का ध्यानाकर्षण करवाना चाहता हूँ।

इस समग्र दर्शन से, इस समग्र कोर्स से और इसकी प्रस्तुति से मैं व्यक्तिगत रूप से सहमत हूँ और अनुसरण करने का प्रयास करूंगा। परन्तु इसका यह अर्थ नहीं निकालना चाहिए कि इस (दर्शन) के सब विस्तार से मैं सहमत हूँ। आप असहमत हों, इसके दो कारण हो सकते हैं। आप पूर्वाग्रह के कारण असहमत हो सकते हैं या ना समझने के कारण असहमत हो सकते हैं। लेकिन जो Totality में सही होता है, वह एक-एक Detail में सही होना चाहिए या होता है, तो ऐसे छोटे-छोटे (कुछ) बिंदु हैं, जिनसे मैं व्यक्तिगत रूप से सहमत नहीं हो पाया हूँ। अगले कोर्स में मैं प्रश्न करूंगा और मैं प्रश्न तभी करूंगा, जब बाबा के दर्शन हो जाएंगे (तो शायद समाधान मिल जाएगा, ऐसा मुझे लगता है)। तब इस विद्या को और स्पष्टता से समझने की मेरी कोशिश होगी। जब पूर्ण असहमति के या नासमझी के या कम समझने के कारण स्पष्ट हो जाते हैं, तब इस विद्या को और स्पष्टता से समझने का मौका मिलेगा, ऐसा मैं समझता हूँ। तो जो तमाम मेरी शंकाएं हैं, उनमें से दो बिन्दुओं को मैं आपके साथ बांटना चाहता हूँ। एक बात है जो मोटे-मोटे रूप में मुझे समझ में आयी है, वह यह कि मैं या श्व की पहचान करना, यह विद्या का महत्वपूर्ण अंग है। 'शरीर' और 'मैं' अलग-अलग है। स्कन्धों के समूह को 'मैं' मान लेना, सारे सांसारिक भ्रमों / समस्याओं का कारण है, ऐसा बौद्ध वाङ्मय में कहा गया है। लेकिन (बौद्ध वाङ्मय में) मैं की स्वतंत्र सत्ता है, ऐसा माना गया है। शरीर को 'स्व' या 'मैं' नहीं मानें, वह 'मैं' नहीं है कुछ और चीज है। परन्तु बौद्ध मत में 'मैं' की सत्ता है, ऐसा कहा गया है। और आगे पहुंचते हैं तो उसका भी निषेध करते हैं। 'मैं' की पहचान करते समय यदि हम उसमें अटक जाएं तो एक अहं ;महवद्ध की संभावना दिखलाई देती है, इससे कैसे बचें? 'स्व' की या सनातन धर्म की भाषा में बात करें, तो आत्मा के दर्शन हो जाने के बाद आत्मा तिरोहित हो जाए। जिद्दू कृष्णमूर्ति का सम्पूर्ण वाङ्मय 'मैं' की सत्ता को निषेध करने के प्रयास में लगा हुआ है। वे चारों तरफ घूम-फिर कर independent, अव्यवस्थित (अव्यवस्थित का मतलब Co-exist न होकर स्व exist) हो जाएं; 'I' की सत्ता को, Co-exist को समझने की क्षमता बनने से पहले की 'I' की एक independent सत्ता में हम कहीं भटक न जाएं, उससे कैसे बचेंगे फिर छह स्तरों पर मैं, शरीर, परिवार, समाज, प्रकृति और अस्तित्व व्यवस्थित हो सकेंगे या नहीं, यह एक प्रश्न है। यह मूल प्रश्न है। मैं इस बात को साफ रूप में बहुत स्पष्ट अभिव्यक्त नहीं कर पा रहा हूँ। मेरी आशंका है कि इसके निवारण की आवश्यकता है, नियम चाहिए। इस सभी को देखना, समझना चाहिए, कम-से-कम मुझे तो समझना चाहिए।

दूसरा वर्तमान परिस्थितियों में जितनी भी गड़बड़ियां हैं, अन्याय है, शोषण है, ये सब समाधान मिलने पर समाप्त हो जाएंगे, यह तो तय बात है लेकिन समाधान मिलने का भी एक मोटा-मोटा समय आपने बनाया है। मेरे ख्याल में दस बरस, दस बरस, दस बरस – ऐसा करके। परन्तु कोई भी विद्या या कोई भी दार्शनिक विचार या वाद या आर्थिक या राजनैतिक system

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वह सर्वपूर्ण उपाए हो, कोई व्यापक उपाए हो, ऐसा इतिहास में कोई प्रमाण मिलता नहीं है। व्यापक रूप में कोई चीज फैलती है तो भी कहीं कोनों में (वह चीज) छूट जाती है। तो यह इच्छा करना तो ठीक है कि सम्पूर्ण जीवधारी, सम्पूर्ण सत्त्व समझ जाएंगे, वह बात तो ठीक है। परन्तु सब मानवधारी किस समय-सीमा में समझदार हो जाएंगे, ऐसा कोई समय-निर्धारण नहीं किया जा सकता। जैसे बौद्ध, सम्पूर्णता प्राप्त कर सकते हैं, सम्पूर्ण सत्त्व – ऐसा पूछें, तो उसका कोई समय-निर्धारण नहीं कर सकते हैं। एक लाख बरस बाद, एक करोड़ बरस बाद, दस करोड़ बरस बाद। संभावना के रूप में हर-एक जीव के अंदर क्षमता है, बीज है, वह कभी-न-कभी अनुभव प्राप्त करेगा। तो इस विद्या के माध्यम से सभी मनुष्यों को कब समाधान मिलेगा, कैसे समाधान मिलेगा, ऐसा समय-निर्धारण करना कठिन हो जाता है। संभावना इसलिए कहते हैं कि हर जीवन के अंदर में क्षमता है, बीज है। यदि समय-सारिणी बन भी जाए, तो भी कुछ अवधि तो हमें चाहिए ही, instant नहीं है। आज हम विद्या ले लेंगे, तो कल हमें समाधान मिल जाएगा (ऐसा नहीं है), इसमें कुछ समय लगेगा। इस मध्य में, बीच के समय में, अन्याय का प्रतिकार या उसका विरोध करने का जो काम है, वह टूटना नहीं चाहिए, ऐसा मुझे लगता है। यह बात सही है कि प्रतिरोध से, विरोध से या द्वंद्व से उस समस्या को समूल नष्ट नहीं कर सकते। यह तो तब तक नहीं होगा, जब तक समस्या के कारण का निवारण नहीं करेंगे, व्यवस्थित नहीं कर सकते। परन्तु जब बहुत दर्द होता है, तो दर्द-निवारक दवाई भी लेनी पड़ती है। रोग जब तक न हो जाए, तब तक दर्द को सहते रहेंगे, यह बात बनती नहीं है। गांधी जी का सत्याग्रह का एक सिद्धांत है कि सत्याग्रह से अन्यायकर्ता का हृदय-परिवर्तन कब होगा, यह एक बहुत लंबा सिलसिला है। आज सत्याग्रह करेंगे, कल अन्यायकर्ता का हृदय-परिवर्तन हो जाएगा, ऐसा गांधी जी ने भी नहीं सोचा होगा। हृदय-परिवर्तन (अन्यायकर्ता का) होना तो नसजपउंजम लक्ष्य है। परन्तु सत्याग्रह के माध्यम से जो अन्याय का प्रतिकार करते हैं, वे अन्यायकर्ता का कोई अनिष्ट चाहते हों, ऐसा नहीं है। यह बात तो बिल्कुल साफ है। अन्यायकर्ता का हृदय-परिवर्तन ही अन्ततः समस्या का समाधान है परन्तु जब तक उसका (अन्यायकर्ता) हृदय-परिवर्तन नहीं होता, तब तक उसके कार्य action का प्रतिकार नहीं करना चाहिए, ऐसी गांधी जी की भी मान्यता शायद नहीं है, ऐसा मुझे लगता है। इसलिए उसका तात्कालिक रूप से भी एक प्रतिरोध तो अन्यायकर्ता के प्रति होते रहना चाहिए। मैं यह नहीं कह रहा हूँ कि उस प्रतिरोध से अन्यायकर्ता की क्षति हो, ऐसा मैं बिल्कुल नहीं कह रहा हूँ। कोई ऐसा न सोच बैठे कि विद्या के माध्यम से समाधान तो मिलना ही है, तब तक हमें किसी से भी confrontation करने की आवश्यकता नहीं है – इस attitude दृष्टि से चला सही होगा या नहीं, इस पर विचार करने की आवश्यकता मुझे लगती है। प्रारम्भिक शिक्षा में इसका (विद्या) का समावेश हो, प्राइमरी, प्री-प्राइमरी स्कूल से ही इसका कैसे समावेश हो और (तथाकथित) आज की स्कूली-शिक्षा में भी सही शिक्षा-संस्कार कैसे मिल सके और उसका क्या कार्यक्रम हो, इसका क्या उपाए होगा, इस सब पर बहुत तेजी से विचार करना चाहिए, ऐसा मैं सोचता हूँ। इस उपक्रम में हम सब लोगों को क्या सहयोग देना चाहिए, इस पर भी बातचीत हो, ऐसा मुझे लगता है। आपने मेरे बोलने के लिए कोई समय-सीमा बांधी नहीं है, मैं बहुत चीज कह सकता हूँ। परन्तु मुझे नहीं लगता कि आज अभी इस अवसर पर और कुछ कहना है या और कहने की उपयोगिता है, तो मैंने ये बिन्दु आपके समक्ष रखे हैं।

आठ दिन साथ रहे हैं, संबंध बने हैं, यह संबंध थे। उनको हमने व्यवस्थित किया है। इससे कोई ऊर्जा निकलनी चाहिए, ऐसी मेरी आकांक्षा है, मेरी प्रार्थना भी है, अस्तु।

नोट : () में जो कुछ लिखा गया है, वह श्रद्धेय सामदोंग जी ने नहीं कहा है। वाक्यपूर्ति के लिए लिप्यन्तरणकार द्वारा लिखा गया है।

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

Misc.4

A Journey to Jeevan Vidya



Laxman Mohanty
Director, SSIT, Bhubaneswar
Director, Oricom

In June 2005, my wife and I attended a camp called "Jeevan Vidya" which was held in Mussorie and it was for 8 days and residential. An educational initiative called SIDH (Society for Integrated Development of Himalayas, see www.shidhsri.com for more details about SIDH) had organized this camp. SIDH works with local students and tries to make education as relevant and contextual as possible. In fact, it has done some wonderful work like getting history of the local place written as a book by students and teachers.

In the summers we had some work in Dehradun and we decided to join the camp. About 60 participants comprising of school students of class VI to +3, local people, professionals and retired people attended the workshop. For us it was an experience to be in such a diverse group and the medium of instruction was Hindi. We were apprehensive that we may find it difficult to follow very correct and proper Hindi. The view from the room was panoramic as the room appeared to be floating in the cloud with valley on the other end and majestic Himalayas visible from the windows.

Many of the participants were attending the camp for second or third time. They were no less enthusiastic than us. It was expected that children would not survive for the whole 8 days of the camp as the discussion might appear heavy to them and they might prefer to visit Mussorie market than sit through all sessions. But to our astonishment the interest of these kids not only lasted for 8 days, they were also very enthusiastic participants. The sessions really went nice and the community living was wonderful. Yoga and evening music sessions added to the delightedness of the camp. By end of the camp, we had made a lot of friends and till date those 8 days are some of the best days that we have spent so far in our life.

Jeevan Vidya deals with life- what it means to us, how we need to conduct it and how do we relate to everybody in the universe. This whole thought system was conceptualized by a Sadhak called Nagaraj ji. He stays in Amarkantak in MP. He wanted to know about the significance of life and existence and read almost all scriptures to understand that. But he could not find the answer he was looking for. Then he was advised to meditate which he did, but that also did not help him. Finally, he went about thinking and formulated a framework which seemed to answer many questions that arise in relation to life. Some people who came across him learnt and understood the concept and they took upon themselves to spread it among more people so that they can gain from these insights and make an attempt to lead more balanced life.

The basic argument of Jeevan Vidya is that human beings live to be in constant happiness. But real happiness is different from the bodily happiness which is of temporary nature. The "main" (self, I) is different from body. The "main" is for ever while the body has a limited existence. Happiness of the "main" is eternal and desirable. A human being is the one which does not live with harmony in other elements of the universe and this has caused many miseries to all. The participants are supposed to self explore, the propositions, within themselves and NOT on the basis of any scripture/text, another individual (great or ordinary), or on the basis of any discovery based on instruments. They are encouraged to examine first within themselves, if readily acceptable (on the basis of giving us inner satisfaction ("ashwasti" and "tripti") then they are encouraged to see if this is also true for others and for all times (now, in future and in the past).

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For instance let us take the proposal that "all human beings want to live in trust and respect. They are happy when others give them trust and respect and that they also feel happy when they can trust and respect the other, irrespective of the fact that they may not be able to do so." We can see if this proposal is readily, naturally acceptable to us. If so then we can see (again within ourselves) if this is true of all other human beings and for all times. The obvious but wonderful thing is that we do not have to go around surveying to find what others feel about this proposal; we already know the answer without actually asking.

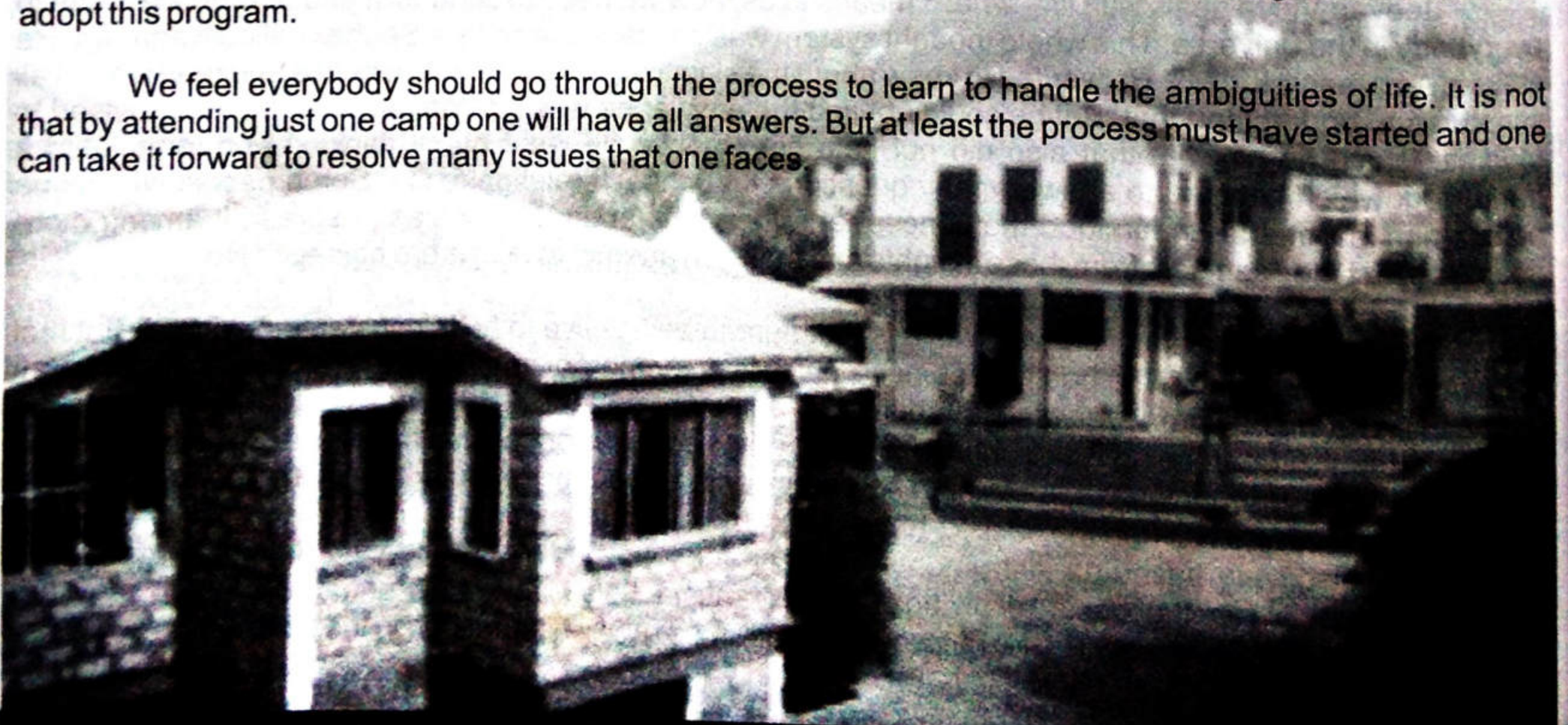
There are innumerable things about which we do not know anything about the other but we know about the other when it comes to the essentials! The whole fulcrum of self-exploration is based on "natural acceptance". Now if you look at the "I" we know that it consists of Selection, Thought and Desire and then Bodh (understanding) and Anubhav (realisation). The first three Selection, Thought and Desire are active in all of us and these are collectively formed by either our conditioning (which is usually the case) or they come from Anubhav and Bodh (which collectively is being referred as sahaaj swikriti or natural acceptance). This Anubhav and Bodh remain uncontaminated irrespective of the conditionings. The more we invoke our "sahaaj swikriti" the more we start evaluating our pre conditioning.

When the desire, thought and selection are in alignment with Anubhav and Bodh then there is harmony in the "I" leading to happiness. Again when we look at what the "I" wants (happiness, respect, trust, peace etc.) we see that they are needed perennially. But all needs of the body (food, clothing, shelter, physical facilities) are required in intervals (one can not eat all the time!) and with some change.

Jeevan Vidya camps have given wonderful results with engineering students. One incident which Somji, our facilitator, narrated was really interesting. He was facilitating a camp for college students. The college authorities had nominated all the naughty and trouble making students for the camp. One of them was really troublesome. He was a student leader. One evening Somji found him crying alone. On questioning he found out that his main purpose was to make Somji angry and disrupt the sessions but in no way he could succeed and he was crying over his failure. Later on that particular student became one of the very serious participants of the camp.

Deeper analysis of Jeevan Vidya has convinced us that this kind of experience can even be taken to school level and students can be helped to understand life. Isn't irony that we are made to live life for years after years without being enlightened about it? Dr Abdul Kalam, our President, in his Independence Day speech this year has extolled the virtue of Jeevan Vidya concept. He wants more colleges and schools to adopt this program.

We feel everybody should go through the process to learn to handle the ambiguities of life. It is not that by attending just one camp one will have all answers. But at least the process must have started and one can take it forward to resolve many issues that one faces.



जीवन विद्या द्वारा मूल्य शिक्षा : आवश्यकता, प्रयास एवं उपलब्धि

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Misc.5

Meaning of Tripti and Sammriddhi

Dhirendra
DEO Bhopal (MP)

It was first week of January in the year 1996 that I came to know that for whatever I was working it was not getting me *Tripty (Satisfaction)*. I also came to know that despite all my efforts and I was never going to become *samriddh (Prosperous)*. I had not understood the meaning of words. I was posted in Jhabua district of M.P. at that time. Pursuant to the policy of Education For All of the Government of India the programme of National Literacy Mission was in full swing all over the country more so and fervent in Jhabua as it was the lowest literacy District of the country with more than 90% tribal population of Bhils. The Bhils have been of interest to all the Anthropologists, Sociologists and Development Workers as they are one of the brave criminal tribes of Western India living in abject poverty and had been always used by the adjoining Rajasthan and Gujrat area small kings and Jagirdars for wars and *Loot Paat*. Despite lots of funds having been poured in for development the conditions of the Bhils had not changed over the years. With all its forests cut, means of Irrigation almost non existent, the tribals made their living for most of the year by working in nearby Gujrat towns such as Baroda or Ahemdabad as labourers. They are habitual drinkers of country made wine and *Taadi*. The Govt. policy allows them to manufacture and store 5 liters of country liquer daily. Under conditions of intoxication brawls and murders are a routine. It is said that the *Sorwan thana* of Jhabua district records highest murders every year.

I was posted in the district in the year 1991. Before I left the Administrative Academy after training, The Director of my Department Shri Satya Prakash told me to take the District as a national challenge. I had come from Ghaziabad a town adjoining Delhi, Earlier having worked as a Scientist in Ministry of health Govt. of India. I was full of enthusiasm to work for upliftment of the poorer sections of the society. I worked incessantly for the same. I was taught and convinced that education was the panacea for all the backwardness, social, economic or political. In the year 1994 shri Manoj Jhalani joined Jhabua as the Collector. Immediately he set his sight on all aspects of development. Watershed development, Health and Literacy were his priorities. Under his very able leadership of I formed a big team of committed workers. We worked for almost 18 hours a day, Shri Jhalani almost daily going to visit the literacy classes in the night returning after 11 in the night. The whole government machinery be it revenue, forest agriculture or police all were involved in the literacy mission.

In the first week of january 1996 one day Mr. Jhalani called me in his office and asked me to go to his residence with Assistant Commissioner Tribal welfare (ACTW) shri Azad and give company to his guest as shri Jhalani was busy with the programme of Dilip Singh Bhuria the M.P. I went with ACTW to his residence. There in his bungalow office we were greeted by a lean and thin ,somewhat dark complexioned *kurta lungi* wearing person looking like a clean shaven *Saadhu*. We did not give any attention to his name when he introduced himself as our Collector was a very simple good man and here he had in his house this man set to misguide him with Godly talks. He asked us to sit and requested tea for us. He asked us our names and departments. Then he asked me to tell him what I was doing. Finding a good opportunity to make myself happy by telling somebody what all I was doing for the downtrodden I narrated in detail regarding the literacy mission, the kind of work I was doing in primary education through the Shikshak Samakhya programme of UNICEF. I spoke for about half an hour about the need of education and our efforts to achieve universal education. I was already habitual of delivering 1 hour lectures to the teachers and rural masses on this. The AC Tribal welfare Shri Azad also told about his departments works for about 15 minutes. The gentleman after listening aptly to both of us for about 45 minutes then asked me " *Kya Aap apne kaam se Tript Hain ?* " I immediately felt very offended on this question and thought that I have wasted so much time explaining such an important programme of the Govt. and this (perhaps illiterate) fellow has not understood an iota of

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whatever I have said. I again embarked upon telling him as to what kind of change this education will bring to the lives of tribals albeit in simpler words this time, I told him about the Post Literacy Campaign strategy where there were schemes for training and self employment after literacy phase was over and the kind of revolutionary changes it will bring to their lives: but after about 10 minutes my words started failing me.

A thought process had started with his question, the meaning of which slowly started to sink in me. As I kept on speaking the question kept on striking me whether all this work will bring me *Tripti*, Was I myself *Tript* after getting educated and getting good jobs? Were the others around me satiated, contented, gratified with the education they had received and with the work they were doing? This continuous introspection struck me with this fact that if these tribals got educated like me they would become like us and be affected with all kinds of unhappiness and vices with which the so called educated society was afflicted with.

Officers and government workers were not happy with going to see the literacy classes in night and looking after the schools during day time every day. All the monitoring of the classes had no doubt increased the attendance of the teachers and students but the children and teachers alike did not feel happy about it. wherever we visited the adult Education classes with the Collector, people flocked in masses to listen to him and promised to come to classes but then started telling about their umpteenth problems all of which could never be solved. I was myself having lot of personal problems at that time, I was not giving any time to my children and wife, I had made many a critiques with my work. I was living in the Officers Colony at that time where it was a big competition among the Officers regarding who possessed what. Everybody lived a life of

यह विद्या इतनी खूबसूरत और मजेदार है कि जितना सुनो, पढ़ो कम है। काफी सालों से एक गुरु की तलाश थी वो पूरी हो गयी। प्रेम और शादी इन दो विषयों पर मेरी काफी समझ बढ़ी है। जिम्मेदारी का भाव स्वयं में उभर रहा है।

मृदु महाजन
दिल्ली

pomp and show. I had myself collected through unethical ways lots of things but we lacked a VCR at our home which everybody else had. Since after coming of Shri Jhalani money by other means had stopped coming(he had made all the purchase procedures so transparent) we had decided to go for a loan and on that very evening when I met with the gentleman; we were to purchase a VCR. The decision had been a tough one as it was to reduce my salary to quite an extent and we had a very bad experience of bank loan as about 5 years ago when we had purchased a colour TV through bank loan of about

20,000 rupees(since at that time I did not know the ways to make money) and I could not pay the installments, my wife had to sell her gold necklace to settle the account. Still we were again going for a loan knowing fully well the problems it will bring. All these things began to flow before me and I felt whatever I was saying about education was wrong and I no longer believed in whatever I was saying. I used to say that education will bring us prosperity which in turn will make us happy. It was crystal clear to me that I could never achieve contentment the way I was working. But then what was the way? Are all the persons working for education wrong? Should the people be allowed to remain uneducated? This also did not appeal to me. Finally somehow summing up whatever I was saying I told him that I was not *Tript* yet.

He asked me his 2nd one line question would you be content if all these people got educated. It was already clear to me that if I myself was not happy and was struggling to complete my desires how could these people will be happy if they got educated like me. I told him I was not clear as to what should my answer be. I asked him that did he think that people must not be educated. He in turn asked me "do you think you have achieved after your education whatever you wanted to achieve? I said no. He asked "do you think you will achieve them one day"? I said I do not know I want to have so many things but after I get them new things come up. What I want to achieve keeps on changing. Then I requested him to explain what did he think about it.

He explained to me that everybody wants to have *Sukh* and *Suvidha*. If we do understand our needs we will always remain discontent. He said that *samridhi* is not a collection of things. It is a *Bhaav*. It means that one has the confidence that he has the ability to produce more than whatever his needs are. Physical

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needs were defined in terms of body as food, cloth and shelter. It was also explained by him that most of the things that we desire are not really our body needs but are yearned of for want of *Samman*. But *samman* is a need of self and not the body. We must understand the *Awashyakta* in terms of its need for body or *Mai* (the self). He also explained that there was a dire need of education but the present content of education needed a drastic change as it stopped merely making the people literate.

By this time shri Jhalani returned and our discussion ended but I invited that gentleman to come to my house in the evening. When I returned home for lunch my wife instantly reminded me that we are to go in the

समाज के लिए कुछ करने के विचार के तहत मैंने अपना काम को चुना था, पर अब मुझे स्वयं को जांचने एवं स्वयं में सुधार करने की आवश्यकता महसूस हो रही है। फिर मुझे परिवार के साथ व्यवस्थापूर्वक जीने की आवश्यकता महसूस हो रही है। तत्पश्चात मैं इन दोनों के साथ साथ समाज के लिए काम करूंगी। इस शिविर के दौरान हम सभी शिविरार्थियों का ध्यान रखा गया और यह मुझे सभी के साथ समान व्यवहार का आदर्श स्थान लगा।

निवेदिता चक्रवर्ती
असम

evening for purchasing the VCR. I asked her to think whether it was really required? She said what has happened to you, only in the morning we had taken a decision to purchase it now you are putting forth some new arguments. Then I told her about my interaction with that gentleman and told her about his coming in the evening and to purchase the VCR after meeting him, she reluctantly agreed. He came in the evening I asked him his name as I told him I had forgotten it. It was Ganesh Bagaria. We had lot of talks. Myself and my wife became *samriddh* that very day as we found that we already had whatever we needed for our bodily needs for this *shareer yatra*. What we lacked was the *sukh* and *shanti*. He told us that without *samajhdari*, *Tripti* could not be achieved. And to achieve it in full measures he advised us to attend a 7 day

workshop which he called *Jeevan Vidya shivir*. Next day I accompanied him to a place called Bhabhra to show him the works being done for water conservation. I came to know more about the JV. When he returned from Jhabua that night we had formulated a shivir at Bijnor in the next month and in that year we organised 3 shivirs at Jhabua.

After the first *shivir* lots of things became clear to me. I have yet to achieve the *Tripti* but I know the way to achieve it and have the confidence that I shall achieve it. I have gone about all the elements of *Samajhdari* and am convinced that if I get them in action I will achieve *Tripti*. I have not been able to do everything that a *Samajhdar* person should do, but I have stopped acts of *Nasamjhi* to a great extent. I have that peace now which I never had. My relationship with everybody has improved. I still sometimes scold or punish a subordinate but it is not out of anger, it happens when I become convinced that the person will not change till I do so. Handling about 2300 schools in a district necessitates it sometimes. In the last 6 years after my first meeting with sh. Bagaria I have organized or attended about 10 shivirs of JV. I have not been able to become a full human being but I am no longer inhuman now. I do not become a tension or load for others. I am still working for education but my vision has changed. Now I know why the children and teachers alike do not want to go to schools. I am in my smallest way trying to bring a change of vision and goals in my department but the pace is slow. But then, the things have taken thousands of years to go wrong. It will take a hundred or more years to get in place.

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Misc.6



स्वत्व, स्वतंत्रता, स्वराज्य

पवन कुमार
छात्र, आई.आई.टी. कानपुर

स्वत्व स्वत्व का अर्थ है—स्वयं का त्व, स्वयं की व्यवस्था, स्वयं की मौलिकता। मानव का धर्म निरन्तर सुखपूर्वक (स्वयं में संगीतपूर्वक) जीना है। हम जो कुछ भी करते हैं सुख की आशा में ही करते हैं। हमारा सारा प्रयास सुख के लिए ही होता है, भले ही हमें सुख की स्पष्टता हो या नहीं हो। जैसे अभी हमने सुविधा संग्रह को ही सुख मान लिया। इसीलिए हम पूरे समय सुविधा संग्रह में ही लगे रहते हैं और इतना करने के बाद भी स्वयं में अतृप्त बने रहते हैं। हम कितना भी सुविधा जमा कर लें हमें कम ही लगता है। इस कमी को पूरा करने के लिए हम शोषण करते हैं। शोषण के कारण विरोध होता है। विरोध के बाद संघर्ष और फिर युद्ध की स्थिति आती है। अभी चारों तरफ जो भय का वातावरण दिखाई पड़ रहा है उसके मूल में सुविधा संग्रह को ही सुख मानने का भ्रम है। जब हम स्वयं में देखते हैं तो यह समझ में आता है कि स्वयं में संगीतपूर्वक जीना ही सुख है। और स्वयं में संगीत तभी सुनिश्चित होता है जब हमें स्वयं का, अपने आस पास की प्रकृति का और अपने आचरण की स्पष्टता होती है। यानि जब हम समाधानित होते हैं। समाधान के बाद ही हम जिम्मेदारीपूर्वक जी पाते हैं। जब हम जिम्मेदारीपूर्वक जीते हैं तो हमारा ध्यान शेष मनुष्य और प्रकृति के साथ अपने संबंधों पर जाता है। संबंधों के निर्वाह से उभय सुख और उभय समृद्धि सुनिश्चित होती है। इस प्रकार समाधानपूर्वक, ज्ञानपूर्वक, संबंधपूर्वक, जिम्मेदारीपूर्वक जीना ही हमारा स्वत्व है। इन सब का आधार ज्ञान है, इसलिए ज्ञान ही मानव का स्वत्व है।

स्वत्व = स्वयं का त्व = धर्म, व्यवस्था = निरन्तर सुखपूर्वक जीना = समाधान
= ज्ञान = जीवन ज्ञान, अस्तित्व दर्शन ज्ञान, मानवीयतापूर्ण आचरण ज्ञान

स्वतंत्रता स्वतंत्रता का अर्थ है स्वयं में व्यवस्थापूर्वक होना। स्वयं की व्यवस्था में होने का अर्थ है हमारी इच्छा, विचार, आशा, इसे ही संयुक्त रूप से कल्पनाशीलता कहते हैं, हमारे अनुभव बोधके आधार पर, हमारे ज्ञान के आधार पर होने लगे। स्वयं का अध्ययन करने पर यह पता चलता है कि हम हर क्षण इच्छा, विचार, आशा करते ही रहते हैं। इस अर्थ में हम हर क्षण क्रियाशील हैं। अब स्वयं में जाँचने की बात यह है कि इच्छा, विचार, आशा किसके द्वारा संचालित हो रही है तथा हम जो इच्छा, विचार, आशा कर रहे हैं वह हमें स्वयं में सहज स्वीकार हो रहा है या नहीं। अगर यह मान्यताओं से या संवेदनाओं से संचालित हो रही है तो यह सही भी हो सकता है या गलत भी हो सकता है। इन दोनों ही स्थितियों में ये बाहर से नियंत्रित हो रही है और हम अपनी इच्छा, विचार, आशा के प्रति आधिकारिक नहीं हैं। इस प्रकार दोनों ही स्थितियों में हम परतंत्र हैं। स्वतंत्रता के लिए वास्तविकता का ज्ञान, अनुभव अनिवार्य है। अनुभव के लिए अभ्यास अनिवार्य है और अभ्यास के लिए अध्ययन आवश्यक है। अध्ययन की वस्तु अस्तित्व है। अस्तित्व सह अस्तित्व के रूप में है। इस प्रकार हमें सह अस्तित्व का अध्ययन करना है। अध्ययन की विधि के रूप में अपनी सहज स्वीकृति के आधार पर बाहर से आ रहे प्रस्तावों को जाँचना। अगर प्रस्ताव सहज स्वीकार है, सही है, तो फिर उसको जीकर देखना। हमारे जीने के दो भाग हैं व्यवहार और कार्य। मानव की मानव के साथ क्रिया को व्यवहार कहा और मानव की शेष प्रकृति के साथ क्रिया को उसे कार्य कहा। अगर व्यवहार में उभय सुख सुनिश्चित होता है तथा कार्य में उभय समृद्धि सुनिश्चित होती है तो प्रस्ताव ठीक है। इस प्रकार जब दोनों तरह से जाँचने पर यह सही उतरता है तब जाकर हम आश्वस्त होते हैं और हमें अनुभव होता है।

स्वतंत्रता = स्वयं से तंत्रित = स्वयं के त्व के आधार पर जीना
= स्वयं में व्यवस्थापूर्वक जीना = ज्ञान, विवेक, विज्ञान पूर्वक व्यवहार, कार्य, व्यवस्था में भागीदारी
= ज्ञान (अनुभव, बोध) के आधार पर इच्छा, विचार, आशा (कल्पनाशीलता) का होना
= ज्ञान के प्रकाश में योजना, कार्यक्रम, क्रियान्वयन, मूल्यांकन, तृप्ति
= स्वयं में तृप्ति

स्वराज्य स्वराज्य का अर्थ है स्वयं का वैभव। दूसरे शब्दों में कहें तो व्यवस्था में भागीदारी। एक बार जब हम अपनी व्यवस्था को समझ लेते हैं तो अपनी से बड़ी व्यवस्था में भागीदारी करना बनता ही है। अगर हम पूरी प्रकृति को देखें तो पाते हैं कि मानव के अलावा हरेक वस्तु अपने त्व सहित व्यवस्था है तथा अपने से बड़ी व्यवस्था में भागीदार है। यह पूरी प्रकृति अर्थात् पदार्थावस्था (मिट्टी, पानी, हवा इत्यादि), प्राणावस्था (पेड़पौधे), जीवावस्था (पशुपक्षी) और ज्ञानावस्था (मानव) अस्तित्व सहज ढंग से परस्परपूरकता के अर्थ में हैं। प्रथम तीन अवस्थाएँ यानि पदार्थावस्था, प्राणावस्था और जीवावस्था अपनी भागीदारी को सुनिश्चित कर ही रहे हैं, केवल मानव को अपनी भागीदारी सुनिश्चित करना शेष है। मानव जब स्वयं में व्यवस्थापूर्वक जीकर समग्र अस्तित्व में व्यवस्था पूर्वक जीता है तो अखण्ड समाज, सार्वभौम व्यवस्था, यह परिवार से विश्व परिवार तक क्रमशः सुनिश्चित होती है।

Activities Going on at Various Jeevan Vidya Centers

Activities of Manaviya Shiksha Sanskar Sansthan, Kanpur

Manaviya Shiksha Sanskar Sansthan, called as MS3 in short, is located at village Mandhana in Kanpur.

The Sansthan was started in the year 2000 by a few engineers and socially motivated people with a goal to establish a model of education in the society that enables the students to lead a value based life. This in turn will enable them to participate in setting a tradition of life of continuous happiness and prosperity in society, which happens to be the coveted goal every individual. The program for education being followed by the sansthan is based on 'Jeevan Vidya' and consists of a set of proposals about the nature of the human self and the whole of existence.

The plans and programs of the sansthan have been kept under three heads-

A) Lok Shiksha Yojana i.e. People's education plan

The purpose of this plan is to take the proposal of a humane society to every individual of the society. Under this plan, Jeevan Vidya shivirs are organized. The shivirs are of four types-

- Information shvir- brief information about Jeevan Vidya
- Introduction shvir- seven day shvir for new participants
- Adhyayan shvir- an in-depth study of every dimension of humane society
- Anubhav shvir- for sharing the experiences as well as mutual evaluation and calling attention of the friends working for an order in society.



Introduction shvir is of two types-

- full time, which is for full day, and
- part time, which is for evening hours or for one half of the day

The full time shivirs at Kanpur are conducted at the sansthan and are residential. The part time shivirs are conducted in the city.

The shvir proposes a view of harmony in existence right from oneself to the whole cosmos and the participants can verify the proposals at their own right and can ask questions. The proposals are subject to reasoning and are free from any form of assumption. Every question/topic in existence is discussed at length.

B) Shiksha Sanskar Yojana, i.e. Education plan-

The purpose of this plan is to arrange for regular education (meaning understanding, learning and reading-writing) for children from 5 to 21 years of age with the help of teachers who get prepared through the peoples' education programs. Under this plan are included the activities to

- prepare syllabus for every level of education
- train the teachers evolved through people's education for excellence in teaching
- run schools and universities
- provide value education in the schools and universities already functioning
- support the school going children in their education

The idea is to make this value based education system the foundation of all education programs.

C) Gram Swarajya Yojana, i.e., Integrated and synergetic society plan-

The purpose of this plan is to ensure harmony in every dimension of human life including education, health, justice (harmony) in relations, protection and preservation of nature, production, exchange and storage leading to undividedness and coherence in the society right from family to the world family. Under this plan are included-

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- In order to have the right understanding in every individual of the society-
 - run the above mentioned peoples' education and children's education programs
 - participate in the universalisation of such programs
 - humanize and harmonize the education policies of India and world
 - to prepare prabodhaks (people to conduct shivirs).
- In order to ensure health for every individual of the society-
 - to conduct health shivirs to provide understanding of the body and its self-organization so that the body remains healthy naturally and need for medication is minimized.
 - to collect available facts and information regarding science and art for ensuring health of the body through natural processes, to research and experiment for the same and take the study to others
 - to prepare experts in health and medication
 - to run health centers, and others.
- In order to ensure prosperity in every family of society-
 - research on various methods of production of required goods in a cyclic manner
 - make the production technique applicable for the self-sufficiency of the family
 - make the people in the group self-reliant
 - make the abundant renewable energy utilizable
 - make food, clothing and shelter available for every individual at the level of the village
 - ensure production of equipments for communication, television and transportation and the tools for production at the level of collection of villages
- In order to ensure trust in society-
 - participate in establishing the values naturally acceptable in human relations from family to world family in society
 - to arrange for occasions to promote harmony between individuals, families and villages
 - to participate in ensuring exchange and storage in society free from the mentality of hoarding and profit making
 - to reward and recognize virtuous people and their works of excellence in society
 - to work for humanization of constitutions of India and other countries
- In order to ensure co-existence in nature:
 - to study and train people to work for the mutual fulfillment in nature in material, plants and animals.
 - To conduct programs for growth, preservation and proper utilization of the above
 - To promote production techniques and lifestyle which ensure fulfillment of human needs by utilizing resources available on the surface of earth
- In order to ensure undivided society and universal order on this earth-
 - to propose the model of human society to the international organizations
 - to establish contact and relationship with well wishing friends all over the world
 - to organize undivided sabha of world family

Future plans of sansthan (upto 2020)-

- To prepare prabodhaks at international level, national level and regional level (prabodhak: person who can communicate right human understanding)
- To implement the gram swarajya plans in 25 villages around the sansthan
- To take the proposal of human society to 10,000 socially responsible people in India and world and establish contact and relationships with them
- To join with 10000 people of Kanpur in the program of the sansthan

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- To run a regular school in the sansthan
- To start new sansthans in village groups of 25

The activities running at the sansthan in the above mentioned programs are as under-

1. Lok Shiksha

1.1 Organize Jeevan Vidya Shivirs for the people of Kanpur, India and world for all sections of the society

In the last one year, shivirs have been organized at Kanpur, Hyderabad, Mussoorie, Varanasi and Ranchi by the MS3 team. About 500 people from diverse background have participated in the shivirs so far.

Along with shivirs four national conferences have been organised, one at Kanpur, Mussoorie, Delhi and Bagpat each, which could draw attention of educationists, scientists, villagers, social workers, government servants and businessmen equally to the need for implementing Value based education and models of integrated and synergetic village systems in the society. About 1000 people have participated in the conferences so far.

1.2 Organise shivirs for the villages around MS3

Introduction shivirs for women and men have been conducted. Information shivirs have also been conducted in the villages around. About 300 villagers attended the introduction and 150 came for the information shivirs in the last one year. Regular meetings have also been organized for villagers at Shivnagar.



2. Shiksha Sanskar

2.1 Support Classes at MS3 for primary section

Regular classes are being conducted at the Sansthan in the evenings, by the IIT students and youth from the villages around. The attendance in the classes has been 20 to 40.

In the summers, a two months course is being offered for the children and the children are attending it in huge numbers. This summer the students were so happy in their interaction with the teachers that they spent their most of their daytime at the Sansthan premises only.

2.2 Support Classes to secondary section children in Maths/Eng./Comp.

The secondary section children are coming regularly to the Sansthan in the evening to study subjects that are not dealt with properly in their schools. The guidance is being provided by students of IIT Kanpur and Kanpur University.

2.3 Courses for girl children on nutrition, 3R's, child care, home science, etc.

Shivirs have been conducted at the sansthan for the village women and girls. Regular courses with the mentioned content are to be started soon.

2.4 Value Education at village schools

Classes for value education for the students of class 9th at the school at village Itara are being organized. Such classes are to be started for other schools too.



2.5 Regular Primary School for children

The past one year experience of conducting classes has made the team feel that a regular primary school with the value based curriculum will serve the educational needs of the children of surrounding villages better. With this in mind, the Sansthan is preparing to start a regular school from next year.

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2.6 Satellite schools

'Awasar' was started last year by Sanjay ji and Anita ji and has been running regularly since. The no. of children coming to the centre ranges from 15 to 30.

3. Gram Swarajya

Working on all five dimensions of village systems-

3.1 Education

As above.

Along with it, teachers and students of IIT Kanpur, Kanpur University, Maharana Pratap Engg. College and schools of Kanpur are joining the activities at the Sansthan through shivirs.

3.2 Health

3.2.1 Study and Research for Health by in co-existential paradigm

Study of available material and their compilation through books and internet is being carried out.

3.2.2 Organizing Health camps in MS3

The sansthan is planning to organize health camps for the village people. Some workshops have been organized to talk about ways of remaining healthy naturally and they have gained a good response.

3.2.3 Production of ayurvedic herbs and medicines

The production of Manjan (toothpowder) and Netramrit (eyedrop) is being carried out on regular basis. The income is used to provide for the evening classes for the children.

3.3 Production

3.3.1 Sustainable and Zero Input farming

Farming is being practiced at Pariyar, a place across the banks of the river Ganges. Wheat, maize, barley, vegetables and fruits are being grown. At the sansthan, vegetables are grown to meet the daily needs of the centre.

3.3.2. Dairy

A dairy of desi cows is running at the sansthan as well as Pariyar. The cows are of Sahiwaal breed. The milk is delivered at IIT campus and in the city.

3.3.3 Renewable Energy

A Bullock driven pump has been developed to meet the irrigation needs of farming. The pump is capable of delivering 20 to 25 thousand litres of water per hour with two bullocks. Two bullocks can drive the pump continuously for over 4 hours. The work has been accomplished with the help of few businessmen turned farmers from the city, IIT professors and Goshala society. The model of this pump is being demonstrated to farmers around the country and efforts are being made to get subsidy from the Govt. for the farmers. Currently the pump is costing about 45 thousand rupees but the cost may go to about 35 thousand with bulk production. With Govt. subsidy it can be easily made available to the farmers. A presentation was recently made to the National Advisory Council to the Prime Minister.



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3.3.4 Food Processing

Flour is being prepared out of the wheat, gram and barley and being distributed in the city. 500 kg of wheat flour and 100 kg of gram and barley flour is being distributed every month. The grains are ground at the village chakki and then packed at the sansthan itself.

3.3.5 Bee keeping

Bee keeping is being practiced by the sansthan with the help of past students. Bee boxes are migrated in the western UP and Rajasthan according to the season. Honey is collected and then processed and then packed. Honey of different flavors is always available with the sansthan.

3.4 Exchange and Storage

3.4.1 Ensuring health food for about 100 families of Kanpur keeping in view proper prices to farmers

3.4.2 MS3 selling outlet

Dehati Doodh Ghar at the city is the selling outlet for the products at the sansthan. Alongwith the products of the sansthan, products from other organizations working for a developing a holistic model of village management are available at the outlet.

3.5 Justice and Protection-

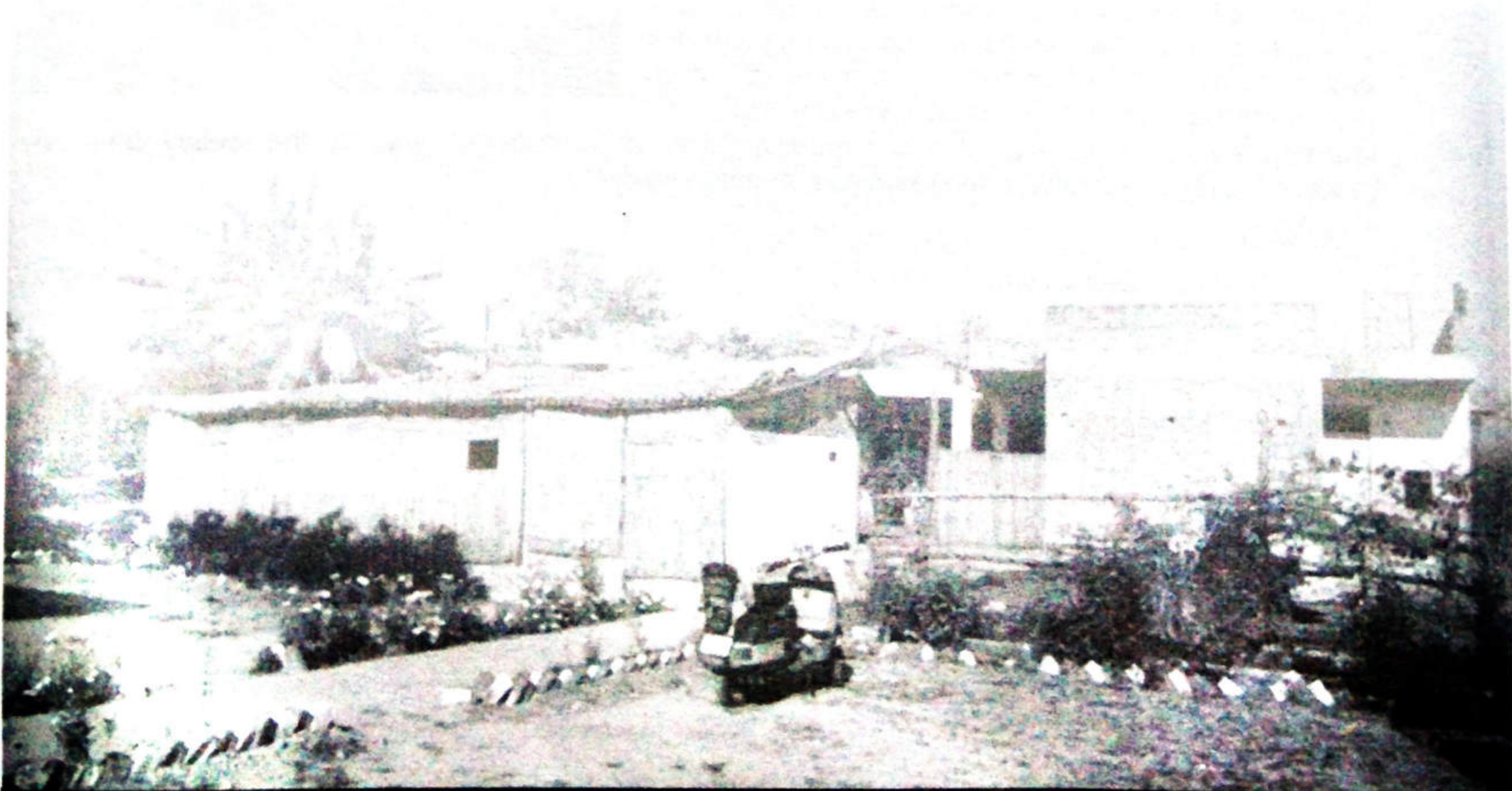
Justice means Healthy Interpersonal relationship showing in the form of
i) family relations & ii) social relations

3.5.1 Regular meeting with all the families of Kanpur

Ganeshji and Archanaji have been arranging meetings at their home for the people from the city regularly. Students from IIT keep a regular touch with the families from the city.

3.5.2 Regular meeting with families in villages around MS3

The team responsible for Gram Swarajya Abhiyan are visiting the villages regularly and meeting the families.



जीवन विद्या द्वारा मूल्य शिक्षा : आवश्यकता, प्रयास एवं उपलब्धि

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SIDH(Society for Integrated Developement of Himalaya), Mussoori

The Society for Integrated Development of Himalayas (SIDH) is based in Kempty, 12km outside of Mussoorie in the Central Himalayas. Located in the Jaunpur block of the Tehri Garhwal district of Uttaranchal, SIDH is committed to providing meaningful, relevant, and holistic education to local children and youth. SIDH's primary mission is to use education as a tool for social change and to encourage a more meaningful exploration and dialogue, not only in the social and political spheres but also within individual mindsets. Currently SIDH operates 11 schools from the pre-primary level through high school and serves nearly 500 children in 40 villages of the Aglar Valley in Jaunpur. SIDH has expanded to include youth courses, teacher training, educational research, advocacy, and publication units, thus reaching out to all those concerned with quality in education.

SIDH is composed of a team of young, local, and committed individuals who are viewed as leaders in the community. The SIDH team members have been successful in encouraging youth and women's groups to address various issues concerning women's health, education, agriculture, and village economies.

SIDH believes that education should promote understanding the self and its relationship with the body, family, society, nature, and all of existence. It is about eliciting this understanding and living our lives accordingly. At SIDH, we believe that it is also important to challenge today's dominant notions of who is "civilized" and who is "backward," what is "scientific" and what is "modern." SIDH asks all to join them in their journey as they continue to work for change, reaching out to teachers, children, youth, and members of the community.

Programmes

SCHOOL

Following programs are the educational programs run by SIDH

SUSHIKSHA

Sushiksha (good education) is the foundation for all of SIDH's activities. Today our village schools provide us with the space for conducting various experiments in our efforts to provide a more meaningful and relevant education. We share our

learning experiences with the community, other organizations, and at the policy level by disseminating the reports of seminars and research studies.

BALWADI

The first Balwadi was implemented in 1990 to facilitate the education of children, serving as both a nursery and feeder school for children between the ages of two and a half and six and a half. The Balwadi program began in response to the concern of female children not attending schools as they were often staying at home to attend to the needs of their younger siblings. Balwadis are not reading and writing centers but rather the emphasis is on providing a stable, supportive, secure and fearless environment for children while enhancing their communication skills.

BALSHALA

A Balshala is a cross between a Balwadi and a Primary School. It caters to children between the ages of two and a half to eight years of age, and utilizes the same methods as a Balwadi with the added responsibility of running classes one and two. Balshalas were implemented as a result of the success of the Balwadis. Balshalas are less expensive than primary schools and work as feeder schools findings that we have shared with the government.



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Primary Schools

In the primary schools, there is an emphasis on learning from the environment, while less emphasis is placed on textbooks. There is a hands-on and relevant approach to activities that engage children in active learning from the environment around them by understanding the local trees and plants; local and personal history; compiling stories, anecdotes, and myths of villages; and participation in games and sports.

BODHSHALA

Bodhshala is SIDH's model junior high and high school located in the village of Kempty in the Jaunpur block of the Tehri Garhwal district in the state of Uttaranchal Pradesh. *Bodhshala* plays a key role in the functioning of SIDH. It is where we try to put our understanding of education into practice.

SAMBANDH

Since 2003, SIDH has been running Sambandh, a teacher's empowerment program, for six districts/fifteen blocks throughout Uttaranchal (Tehri - 4 blocks, Dehradun - 3 blocks, Uttarkashi - 2 blocks, Nainital - 1 block, Almora - 2 blocks, Pithoragarh - 1 block and Bageshwar - 2 blocks), reaching 450 teachers and benefiting both directly and indirectly 5,500 children. SIDH sees Sambandh as part of an integrated approach and uses these programs, training and workshops in order to strengthen its teachers in its search for quality in education. SIDH has hosted several workshops throughout Uttaranchal and other states that focus on quality education.

SAHJAN

Sahjan is a capacity building program implemented by SIDH in 2003 with the primary objective of developing a training resource group who work on pedagogical issues with a selected group of primary teachers and students from government and non-government schools. Sahjan is a residential program where children (between the ages of 10-13) and teachers from government schools spend time in SIDH schools to participate in staff development and engage in participatory education.

Women's Events

Over the past several years, SIDH has been facilitating meetings among women in the post-harvest period (mid-November to March) in each of the three clusters. This year, a total of 113 local women attended these meetings that served as a pre-cursor to the women's workshop and Mahila Mela held in March. The women shared ideas on what could be the focus of these programs and how to organize the sessions.

Youth Programs

Through our experiences, we have found that many young people of today are in a confused state, where on one side society, parents, friends, marks, and media seem to be pressuring them into following the 'mainstream' towards consumerism and materialism, while something within them is in search for something more meaningful and fulfilling. The pressures of choosing an appropriate career, conflict between what they would like to do and what they are forced to do, dealing with the competitive world around them, and making constant adjustments in various relationships are some of the concerns these young people face.

अभ्युदय संस्थान, अछोटी (दुर्ग)

पिछले वर्षों से कई परिवारों का एक समूह सार्थक जीवन जीने के प्रयास में सामाजिक उत्थान के लिए पूर्णरूपेण समर्पित रहा। लंबे प्रयासों के बावजूद तृप्तिदायक परिणाम नहीं मिल पा रहे थे और एक सार्वभौम मानवीय परंपरा का सपना साकार नहीं हो पा रहा था। तृप्ति की इसी तलाश में श्रद्धेय श्री राजन शर्मा जी के माध्यम से -मध्यस्थ दर्शन- के प्रणेता श्री ए. नागराज जी से परिचित हुये और मध्यस्थ दर्शन को समझने का मन बना। इस दर्शन को समझने के क्रम में सार्वभौम मानवीय परंपरा का अधूरा सपना साकार करने का संकल्प हुआ। आर्थिक, पारिवारिक एवं सामाजिक जीवन में मिले तृप्तिदायक परिणामों से उत्साहित होकर अपना तन-मन-धन लगाकर एक खुशहाल जीवन की नींव रखी, इसी नींव का साकार रूप है अभ्युदय संस्थान



शिक्षा संस्कार योजना:-

अभ्युदय संस्थान मूल रूप में -मध्यस्थ दर्शन- के प्रकाश में मानवीय शिक्षा को साकार रूप देने का प्रयास है। मानव को समाधानपूर्ण, स्वस्थ स्वावलंबी एवं आत्मविश्वास से परिपूर्ण तथा परिवार, समाज एवं प्रकृति में न्याय एवं संतुलन सहित जी पाने योग्य बनाना ही मानवीय शिक्षा का मूल उद्देश्य है।

स्वास्थ्य संयम योजना:-

शरीर अपने मूल रूप में स्वस्थ ही रहता है। शरीर की व्यवस्था को समझना और उसके अनुरूप जीना ही स्वास्थ्य संयम का अर्थ है। इस केन्द्र में आने वाले लोगों की प्राकृतिक चिकित्सा पद्धति के माध्यम से चिकित्सा एवं प्रशिक्षण दिया जा रहा है।



उत्पादन कार्य योजना:-

शरीर की भौतिक आवश्यकताओं की पूर्ति के लिए जो भी आवश्यक वस्तुयें हैं उनका उत्पादन कर पाने की सक्षमता, साधन, सामर्थ्य विकसित करना भी एक कार्यक्रम है। संस्थान की दैनिक भोजन में प्रयुक्त अनाज, सब्जियों, मसालों एवं तेल की पूर्ति के लिए जहरीले रसायन से मुक्त गौ आधारित कृषि की जा रही है जिसमें प्रकृति को निरंतर समृद्ध करने वाली तकनीक जैसे गोबर, गोमूत्र खाद, बायो गैस खाद, प्राकृतिक कीटनाशक एवं देशी बीजों का प्रयोग किया जा रहा है। इस केन्द्र की व्यवस्था श्री कल्पेश-अनामिका वरु द्वारा की जा रहा है।

Value Education Through Jeevan Vidya : Need, Efforts & Achievements



गौ-पालन केन्द्र:-

गौ-शाला में लगभग 100 देशी नस्ल गौवंशीय पशु हैं, जिनके दूध का विक्रय किया जाता है साथ ही दूध से देशी घी, दही, मठा का भी उत्पादन किया जाता है। गायों के आहार संस्थान में उत्पादित हरा-चारा व ताजा दाना आधारित होता है। गायों को स्वस्थ बनाये रखने के लिए देशी पद्धतियों को अपनाया जाता है। इस केन्द्र की व्यवस्था श्री मंजीत सिंह एवं हरजिंदर सिंह (सोनू) द्वारा की जा रहा है।

बायो गैस संयंत्र:-

ऊर्जा संकट के दौर में संस्थान द्वारा संचालित गौ-शाला से निकलने वाले गोबर एवं गौमूत्र के आधार पर तीन बायो गैस संयंत्रों की स्थापना की गई है। जिनका कुल क्षेत्रफल 36 घन मीटर है। संयंत्रों से संस्थान की रसोई गैस की आवश्यकता पूरी की जा रही है।

प्राकृतिक खाद निर्माण इकाई



केंचुआ पद्धति से खाद निर्माण



नैडेप पद्धति से खाद निर्माण

गौमूत्र अर्क निर्माण इकाई



बायो गैस पद्धति से अर्क निर्माण



सूर्य ऊर्जा से अर्क निर्माण

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

तकनीकी शोध कार्यक्रम



गोबर गैस (बायो गैस) को सर्वसुलभ कराने की दृष्टि से बायोगैस को एल.पी.जी. गैस सिलेण्डर में भरने का सफल प्रयोग डॉ. संकेत ठाकुर के मार्गदर्शन में हुआ एवं गोबर गैस कंप्रेशन तकनीक से अब डीजल द्वारा संचालित पानी पंप के बजाय बायो गैस संचालित पंप का प्रयोग संस्थान द्वारा किया गया है।



हाल के वर्षों में रतनजोत (जेट्रोफा) को बायो डीजल के सशक्त स्रोत के रूप में पहचाना गया है। इसके बीज से तेल निकाला जाता है। यही तेल बायो डीजल के रूप में प्रयोग किया जाता है। संस्थान में इस दिशा में भी शोध कार्यक्रम जारी है।



समृद्धि :

बाजार की विसंगतियों एवं रासायनिक खाद्य एवं कीटनाशक जहर के अत्यधिक प्रयोग से उपजी परेशानियों से मानव को राहत दिलाने के उद्देश्य से विषैले रासायन रहित प्राकृतिक खाद्य सामग्री के उत्पादन से लेकर वितरण तक एक क्रम निर्धारित किया है। उसी श्रृंखला में समृद्धि नामक एक वितरण केन्द्र समता कालोनी, रायपुर में शुरू किया गया।

श्री राजन शर्मा
अंजनी एवं मीना अग्रवाल

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

सत्यम, रायपुर

सत्यम की शुरुआत, व्यवसायी दंपति श्री धीरेन एवं अनिता शाह द्वारा 1996 में की गई। विपश्यना ध्यान विधि के प्रशिक्षण केन्द्र के रूप में शुरू हुए इस केन्द्र में पिछले 7-8 वर्षों में 20000 से ज्यादा बच्चों ने ध्यान सीखा है। इतने प्रयासों के बाद भी परिणामों की वो निरंतरता नहीं बन पा रही थी, जितनी अपेक्षा और मेहनत सामाजिक सरोकार के लिए की गई। निष्कर्ष के रूप में कहीं कुछ छूटता नजर आ रहा था। श्री राजन जी का सान्निध्य इस दुपति को पहले से ही प्राप्त रहा और उन्हीं के माध्यम से मध्यस्थ दर्शन से परिचित हुए और इस दर्शन के प्रकाश में प्रकृति एवं मानव के रिश्तों की एक नई परिभाषा समझ में आई। और जीवन विद्या को समझना शुरू हुआ। समझने के क्रम में जीवन विद्या शिविरों का आयोजन आरम्भ हुआ और विशेषकर बच्चों की तरफ ध्यान गया। इसी क्रम में बच्चों को सही मार्गदर्शन न मिलने का कारण अभिभावकों में समझ का पूर्णतः अभाव दिखा। बच्चों के लिए माँ की भूमिका जहाँ बहुत ही महत्वपूर्ण है वहाँ महिला परिवार का भी मुख्य आधार होती है। यदि वह समझदार है तो स्वयं से लेकर पूरे परिवार के बीच सामंजस्य और लयबद्धता कायम कर सकती है।

इसी उद्देश्य से सत्यम में बच्चों के साथ-साथ महिलाओं के शिविरों का सिलसिला भी शुरू हुआ। आज सत्यम ने सैकड़ों परिवारों से जुड़कर किसी पार्टी, क्लबों और महिला सोसाइटियों को एक सार्थक रूप देने में महत्वपूर्ण भूमिका निभाई है। साथ ही घरों में कैद प्रतिभाओं को चूल्हा-चौखट के संकीर्ण दायरे से बाहर निकालकर उन्हें स्वयं एवं परिवार में सामंजस्य बनाने में समझ और उत्सवपूर्ण जीने की प्रेरणा भी सत्यम ने दी है। शिविरों के संचालन की जिम्मेदारी श्रीमती अनिता शाह ने संभाली है।

समझ पूर्णता की यह शुरुआत परिवारों से निकलकर बंदीग्रहों में घुटन भरी जिंदगी जी रही महिलाओं तक पहुंची और जिंदगी से हार चुकी इन महिला कैदियों के जीवन में भी सार्थक बदलाव सामने आये। वहीं कैंसर रोगियों के शिविर के दौरान विश्वास पूर्वक जीने की खुशी भी इस दंपति की प्रेरणा है। वसुधैव कुटुम्बकम की भावना से संबंधों को भूल चुके विदेशियों को भी मानवीय मूल्यों की पहचान कराकर एक उत्सवपूर्ण जिंदगी की संभावना दिख रही है।

श्री धीरेन एवं अनिता शाह
सत्यम ध्यान एवं जीवन विद्या केन्द्र
वी.आई.पी. रोड, रायपुर (छत्तीसगढ़)

A Proposal for Value Education

Annexure-1

संलग्नक-1

विकल्प

(मध्यस्थ दर्शन सहअस्तित्ववाद पर आधारित)

मानव बंधुओं

अभी तक विगत से चली आयी ईश्वरवाद और भौतिकवाद की नजरिया से मानव का अध्ययन सम्पन्न नहीं हुआ। यह सूचना देते हुए प्रसन्नता का अनुभव करता हूँ कि विकल्प अस्तित्व मूलक मानव केन्द्रित चिन्तन है। मध्यस्थ दर्शन-सह-अस्तित्व में, से, के लिए मानव का अध्ययन संभव हो गया है।

इस विकल्प में आपको अवगत कराने का प्रयत्न है कि मानव चेतना सम्मत मूल्य शिक्षा विधि से सर्वसुलभ होने का सभी निरीक्षण, परीक्षण, सर्वेक्षण सम्पन्न हो चुका है। ऐसे केन्द्र में से एक अभ्युदय संस्थान छत्तीसगढ़ की सीमा में कार्यरत है।

इस सूचना में यह भी प्रस्तुत कर रहें कि सर्व मानव समझदार न्यायपूर्वक जी सकता है, हर समझदार परिवार समाधान-समृद्धि पूर्वक जी सकता है। यह शिक्षा विधि से सर्वसुलभ होने की व्यवस्था है। आप अपने स्वविवेक से प्रस्तुत सूचनाओं से अवगत होंगे। यही विश्वास है।

आपका
ए.नागराज, प्रणेता
मध्यस्थ दर्शन सहअस्तित्ववाद
दिव्य पथ संस्थान
भजनाश्रम, अमरकंटक,
जिला-शहडोल(म.प्र.)

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

विकल्प (जीवन विद्या)

1. अस्थिरता, अनिश्चयता मूलक भौतिक रासायनिक वस्तु केन्द्रित विचार बनाम विज्ञान विधि से मानव का अध्ययन नहीं हो पाया। रहस्यमूलक आदर्शवादी चिंतन विधि से भी मानव का अध्ययन नहीं पाया। दोनों प्रकार के वादों में मानव को जीव कहा गया है।

विकल्प के रूप में अस्तित्वमूलक मानव केन्द्रित चिंतन विधि से मध्यस्थ दर्शन, सहअस्तित्ववाद में मानव को ज्ञानावस्था में होने का पहचान किया व करवाया।

मध्यस्थ दर्शन के अनुसार मानव ही ज्ञाता (जानने वाला), सहअस्तित्वरूपी अस्तित्व जानने योग्य वस्तु अर्थात् जानने के लिए वस्तु है इसी के साथ जीवनज्ञान मानवीयतापूर्ण आचरणज्ञान सहित प्रमाणित होने की विधि अध्ययनगम्य हो चुकी है।

अस्तित्वमूलक मानव केन्द्रित चिंतन ज्ञान, मध्यस्थ दर्शन, सहअस्तित्ववाद-शास्त्र रूप में अध्ययन के लिए मानव सम्मुख मेरे द्वारा प्रस्तुत किया गया है।

2. अस्तित्वमूलक मानव केन्द्रित चिंतन के पूर्व मेरी (ए. नागराज, अग्रहार नागराज, जिला हासन, कर्नाटक प्रदेश, भारत) दीक्षा अध्यात्मवादी ज्ञान वैदिक विचार सहज उपासना कर्म से हुई।

3. वेदान्त के अनुसार ज्ञान "ब्रह्म सत्य, जगत मिथ्या" जबकि ब्रह्म से जीव जगत की उत्पत्ति बताई गयी।

उपासना :- देवी देवताओं के संदर्भ में

कर्म :- स्वर्ग मिलने वाले सभी कर्म (भाषा के रूप में)

मनुधर्म शास्त्र में :- चार वर्ण चार आश्रमों का नित्य कर्म प्रस्तावित है।

कर्म काण्डों में :- गर्भ संस्कार से मृत्यु संस्कार तक सोलह प्रकार के कर्मकांड मान्य हैं एवं उनके कार्यक्रम हैं।

इन सबके अध्ययन से मेरे मन में प्रश्न उभरा कि -

4. सत्यम ज्ञानम् अनन्तम् ब्रह्म से उत्पन्न जगत मिथ्या कैसे है? तत्कालीन वेदज्ञों एवं विद्वानों के साथ जिज्ञासा करने के क्रम में मुझे समाधि में अज्ञात के ज्ञात होने का आश्वासन मिला। शास्त्रों के समर्थन के आधार पर साधना, समाधि, संयम कार्य सम्पन्न करने की स्वीकृति हुई। मैंने साधना, समाधि, संयम की स्थिति में सहअस्तित्व होने, रहने के रूप में अध्ययन, अनुभव, समझ को प्राप्त किया जिसके फलस्वरूप मध्यस्थ दर्शन सहअस्तित्ववाद के रूप में विकल्प प्रकट हुआ।

5. आदर्शवादी शास्त्रों के अनुसार- रहस्य मूलक ईश्वर केन्द्रित चिंतन ज्ञान तथा परम्परा के अनुसार-ज्ञान अव्यक्त, अनिर्वचनीय।

विकल्प के अनुसार- ज्ञान व्यक्त, वचनीय, अध्ययन विधि से बोधगम्य, व्यवहार विधि से प्रमाण सर्वसुलभ होने के रूप में स्पष्ट हुआ।

6. अस्थिरता अनिश्चय मूलक भौतिकवाद के अनुसार वस्तु केन्द्रित विचार में विज्ञान को ज्ञान माना जिसमें नियमों को मानव निर्मित करने की बात कही गई है। इसके विकल्प में सहअस्तित्व रूपी अस्तित्व मूलक मानव केन्द्रित चिंतन ज्ञान के अनुसार अस्तित्व स्थिर, विकास और जागृति निश्चित सम्पूर्ण नियम प्राकृतिक होना, रहना प्रतिपादित है।

7. अस्तित्व केवल भौतिक रासायनिक न होकर भौतिक रासायनिक एवं जीवन वस्तुएं व्यापक वस्तु में अविभाज्य वर्तमान है, यही "मध्यस्थ दर्शन सहअस्तित्ववाद" शास्त्र सूत्र है।

सत्यापन

8. मैंने जहाँ से शरीर यात्रा शुरू किया वहाँ मेरे पूर्वज वेदमूर्ति कहलाते रहे। घर-गाँव में वेद व वेद विचार सम्बन्धित वेदान्त व उपनिषद तथा दर्शन ही भाषा ध्वनि-धुन के रूप में सुनने में आते रहे। परिवार परंपरा में वेद सम्मत उपासना-आराधना-अर्चना-स्तवन कार्य सम्पन्न होता रहा।

9. हमारे परिवार परंपरा में शीर्ष कोटि के विद्वान सेवा भावी तथा श्रमशील व्यवहाराभ्यास एवं कर्माभ्यास सहज रहा जिसमें से श्रमशीलता एवं सेवा प्रवृत्तियाँ मुझको स्वीकार हुआ। विद्वता पक्ष में प्रश्नचिन्ह रहे।

10. प्रथम प्रश्न उभरा कि-

ब्रह्म सत्य से जगत व जीव की उत्पत्ति मिथ्या कैसे?

दूसरा प्रश्न-

ब्रह्म ही बन्धन एवं मोक्ष का कारण कैसे?

Value Education Through Jeevan Vidya : Need, Efforts & Achievements

तीसरा प्रश्न—

शब्द प्रमाण या शब्द का धारक वाहक प्रमाण?

आप्त वाक्य प्रमाण या आप्त वाक्य का उद्गाता प्रमाण?

शास्त्र प्रमाण या प्रणेता प्रमाण?

समीचीन परिस्थिति में एक और प्रश्न उभरा

चौथा प्रश्न—

भारत में स्वतंत्रता के बाद संविधान सभा गठित हुआ जिसमें राष्ट्र, राष्ट्रीयता, राष्ट्रीय-चरित्र का सूत्र व्याख्या न होते हुए जनप्रतिनिधि पात्र होने की स्वीकृति संविधान में होना। वोट-नोट गठबंधन से जनादेश व जनप्रतिनिधि कैसा?

संविधान में समानता— एक वाक्य, उसी के साथ आरक्षण का उल्लेख और प्रक्रिया होना।

जनतंत्र— शासन में जनप्रतिनिधियों के निर्वाचन की प्रक्रिया में वोट-नोट का गठबंधन होना। ये कैसा जनतंत्र?

11. इन प्रश्नों के जंजाल से मुक्ति पाने को तत्कालीन विद्वान, वेदमूर्तियों, सम्माननीय ऋषि मुनियों के सुझाव से—

1. अज्ञात को ज्ञात करने के लिए समाधि एक मात्र रास्ता बताये जिसे मैंने स्वीकार किया।
2. साधना के अनुकूल स्थान के रूप में अमरकंटक को स्वीकारा।
3. सन् 1950 से साधना कर्म आरम्भ किया। सन् 1960 के दशक में साधना में प्रौढ़ता आई।
4. सन् 1970 में समाधि सम्पन्न होने की स्थिति स्वीकारने में आया। समाधि स्थिति में मेरे इच्छा, विचार, आशाएँ चुप रहीं। ऐसी स्थिति में अज्ञात को ज्ञात होने की घटना शून्य रही, यह भी समझ में आया। यह स्थिति सहज साधना हर दिन 12-18 घंटे होती रही।

समाधि, धारणा, ध्यान कर्म में संयम स्वयं स्फूर्त प्रणाली मैंने स्वीकारी। दो वर्ष बाद संयम होने से समाधि होने का प्रमाण स्वीकारा। समाधि में संयम होने की क्रिया में भी 12-18 घंटे लगते रहे। फलस्वरूप संपूर्ण अस्तित्व सह-अस्तित्व के रूप में मुझे अनुभव हुआ। जिसका वांग्मय "मध्यस्थ दर्शन सह-अस्तित्ववाद" के रूप में प्रस्तुत हुआ।

12. सह-अस्तित्व— व्यापक वस्तु में सम्पूर्ण जड़ चैतन्य संपृक्त एवं नित्य वर्तमान होना समझ में आया। सह-अस्तित्व में ही— परमाणु में विकास क्रम के रूप में भूखे अजीर्ण व परमाणु में ही विकास पूर्वक तृप्त परमाणुओं के रूप में होना, रहना समझ में आया।

सह-अस्तित्व में ही— गठनपूर्ण परमाणु चैतन्य इकाई—जीवन रूप में होना समझ में आया।

सह-अस्तित्व में ही— भूखे व अजीर्ण परमाणु अणु व प्राणकोशाओं से ही सम्पूर्ण रचनाएँ एवं परमाणु अणुओं से रचित धरती तथा अनेक धरतियों का रचना स्पष्ट होना समझ में आया।

13. अस्तित्व में भौतिक रचना रूपी धरती पर ही यौगिक विधि से रसायन तंत्र प्रक्रिया सहित प्राणकोशाओं से रचित रचनाएँ सम्पूर्ण वन वनस्पतियों के रूप में समृद्ध होने के उपरान्त प्राणकोशाओं से ही जीव शरीरों का रचना रचित होना और मनुष्य शरीर का भी रचना सम्पन्न होना और परंपरा होना समझ में आया।

14. सह-अस्तित्व में ही—शरीर व जीवन के संयुक्त रूप में मानव परंपरा होना समझ में आया।

सह-अस्तित्व में से के लिए— सह-अस्तित्व नित्य प्रभावी होना समझ में आया। यही नियति क्रम होना समझ में आया।

15. नियत विधि— सह-अस्तित्व सहज विधि से ही—

- पदार्थ अवस्था
- प्राण अवस्था
- जीव अवस्था
- ज्ञान अवस्था और
- प्राणपद
- भ्रांतिपद
- देवपद
- दिव्य पद
- विकास क्रम, विकास
- जागृति क्रम, जागृति

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तथा जागृति सहज मानव परंपरा ही मानवत्व सहित व्यवस्था समग्र व्यवस्था में भागीदारी नित्य वैभव होना समझ में आया। इसे मैं सर्वशुभ सूत्र माना और सर्वमानव में शुभापेक्षा होना स्वीकारा। फलस्वरूप चेतना विकास मूल्य शिक्षा, संविधान, आचरण व्यवस्था सहज सूत्र व्याख्या, मानव सम्मुख प्रस्तुत किया हूँ।

भूमि स्वर्ग हो, मनुष्य देवता हो
धर्म सफल हो, नित्य शुभ हो।

विकल्प का स्वरूप कार्य-व्यवहार रूप में

16. विकास क्रम में पदार्थ अवस्था एवं प्राण अवस्था है।

पदार्थ अवस्था— धरती में सम्पूर्ण प्रकार के खनिजों से सम्पन्न होने के उपरान्त।

प्राण अवस्था— सभी प्रकार के वन, बड़े छोटे जंगल अनेक प्रकार के वनस्पतियों से सम्पन्न होना पाया जाता है। वन खनिजों के संतुलन में मौसम संतुलित रहना, यह भी समझ में आया।

साथ में यह भी समझ में आया कि मानव जागृति क्रम में जीव चेतनावश जीता हुआ समुदाय परंपराओं में मानव ही पशु मानव, राक्षस मानव के रूप में छल, कपट, दंभ, पाखंड, द्रोह, विद्रोह, शोषण, युद्ध, साम, दाम, दण्ड, भेद रूपी कुचक्रवश सम्पूर्ण प्रकार के अपराध करना वैध मानकर जीना होता रहा जिससे धरती बीमार हो गई। खनिज कोयला, खनिज तेल और विकरणीय धातुओं को धरती में से अपहरण करना धरती के साथ अपराध स्पष्ट है। इस क्रम में धरती बीमार हो गई और मानव के रहने लायक बचेगी कि नहीं यह प्रश्नचिन्ह लग गया है। इसके विकल्प में प्रवाह बल से ऊर्जा प्राप्त करने का सुझाव है। सौर ऊर्जा सम्बन्धी उपकरणों को सस्ता बनाने के लिए, हवा तरंग को ज्यादा से ज्यादा प्रयोग करने के लिए सुझाव है। यह राष्ट्रीय योजना के अन्तर्गत सोचने के लिए मुद्दा सुझाया गया।

17. जीव चेतना का प्रमाण धरती पर सभी संविधानों में गलती को गलती से रोकना, अपराध को अपराध से रोकना, युद्ध को युद्ध से रोकना के स्वरूप में देखने को मिला। इसे वैध माना।

- शिक्षा में लाभोन्माद, कामोन्माद, भोगोन्मादी कार्य व्यवहार को प्रोत्साहन देना।
- सभी प्रकार के प्रचार माध्यम भय और प्रलोभन के अर्थ में कार्यरत हैं, यही मानव जाति की हैसियत है, ऐसा मुझे समझ में आया।

18. उक्त कारणों से उनमें विकल्प प्रस्तुत करने की स्वीकृति हुई—

जो सहअस्तित्ववादी विधि से आवर्तनशील अर्थशास्त्र, व्यवहारवादी समाजशास्त्र, मानव संचेतनावादी मनोविज्ञान शास्त्र प्रस्तुत है।

जिसमें जीवन मूल्य— सुख, शांति, संतोष, आनन्द, मानव लक्ष्य रूपी समाधान, समृद्धि, अभय, सहअस्तित्व सहज परंपरा में दस सोपानीय व्यवस्था विधि से सफल होने की संभावना प्रमाण वर्तमान होना प्रस्तावित है।

19. मानवीय मूल्य = धीरता, वीरता, उदारता, दया, कृपा, करुणा एवं मानव लक्ष्य = समाधान, समृद्धि, अभय (वर्तमान में विश्वास चारों अवस्थाओं के साथ) वर्तमान होना प्रस्तावित है।

मानव संस्कृति, सभ्यता विधि, व्यवस्था सहज प्रमाण होना प्रस्तावित है, यही सहअस्तित्व है।

स्थापित मूल्य— परस्पर सम्बन्धों की पहचान, सम्बन्धों में मूल्यों का निर्वाह होना ही संस्कृति नित्य उत्सव सहज वैभव अखण्ड समाज सूत्र व्याख्या सहज प्रमाण वर्तमान होना प्रस्तावित है।

शिष्ट मूल्यों के साथ वस्तुओं का आदान-प्रदान, अर्पण-समर्पण, क्रिया-कलाप रूप में नित्य उत्सव होना ही मानव चेतना सहज वैभव है। यह भी प्रस्तावित है।

मानव चेतना ही व्यवहार में मानवत्व है। आचरण में नियम है।

20. मानवत्व समाधान, समृद्धि, अभय, सहअस्तित्व रूप में प्रमाण वर्तमान उत्सव है।

मानव चेतना सहज ज्ञान, विवेक, विज्ञान सम्मत सोच विचार योजना कार्ययोजना व्यवहार फलपरिणाम विज्ञान, विवेक, ज्ञान सम्मत होना ही नित्य समाधान 'उत्सव' यही मानव चेतना सहज वैभव है। मानव चेतना सहज वैभव ही मानवत्व है।

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ज्ञान सहअस्तित्व रूपी—

- अस्तित्व दर्शन ज्ञान
- जीवन ज्ञान
- मानवीयतापूर्ण आचरण ज्ञान

विवेक—

- जीवन सहज अमरत्व
- शरीर सहज नश्वरत्व
- व्यवहार सहज नियम

मानवीयतापूर्ण आचरण—

- स्वधन, स्वनारी, स्वपुरुष दयापूर्ण कार्य व्यवहार
- सम्बन्ध मूल्य मूल्यांकन उभय तृप्ति
- तन मन धन रूपी अर्थ का सदुपयोग सुरक्षा

विज्ञान—

- काल क्रिया निर्णयवादी ज्ञान
- क्रिया की अवधि = काल
- क्रिया नित्य वर्तमान
- सहअस्तित्व में सम्पूर्ण प्रकृति क्रिया स्वरूप में वर्तमान

क्रिया—

- श्रम गति परिणाम
- परिणाम का अमरत्व— गठनपूर्ण परमाणु चैतन्य इकाई जीवन
- श्रम का विश्राम— मानव चेतना सम्पन्न परम्परा अखण्ड समाज सूत्र व्याख्या और सार्वभौम व्यवस्था सहज सूत्र व्याख्या = अभ्युदय
- ऐषणा प्रवृत्ति = पुत्रेषणा, वित्तेषणा, लोकेषणा
- गति का गंतव्य — देव चेतना दिव्य चेतना सहज वैभव रूप में उपकार प्रवृत्ति सर्वशुभ रूप में।

यह सब अध्ययनगम्य एवं जीना मानव में, से, के लिए।

प्रयोजन संभावना

21. धरती पर 700 करोड़ मानव अपराध कार्य प्रवृत्तियों से मुक्ति पाने के लिए हर नर—नारी का समझदार होना। समझदारी से समाधान—सहज प्रमाण वर्तमान होना। समाधान सम्पन्न हर परिवार में श्रम नियोजन पूर्वक समृद्धि प्रमाणित होना, समाधान समृद्धि सम्पन्न हर परिवार में उपकार कार्य प्रवृत्तियों का प्रमाणित होना समीचीन है।

22. चेतना विकास मूल्य शिक्षा संस्कार सहित तकनीकी शिक्षण विधि से ही हर परिवार अखण्ड समाज सूत्र व्याख्या तथा सार्वभौम व्यवस्था सूत्र व्याख्या रूप में जीना ही समाधान समृद्धि अभय सहअस्तित्व सहज परम्परा वैभवित होना, यही अपराध मुक्त परम्परा होना समीचीन है। हर नर—नारी स्वयं में नियम, नियंत्रण, न्याय, धर्म, सत्य सहज प्रमाण रूप में वर्तमान वैभव होना आवश्यक है।

23. चेतना विकास मूल्य शिक्षा रूप में अध्ययन के लिए अस्तित्व मूलक मानव केंद्रित चिंतन ही मध्यस्थ दर्शन चार भागों में—

1. मानव व्यवहार दर्शन
2. मानव कर्म दर्शन
3. मानव अभ्यास दर्शन
4. मानव अनुभव दर्शन

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24. दर्शनों पर आधारित विचारवाद तीन भागों में

1. समाधानात्मक भौतिकवाद
2. व्यवहारात्मक जनवाद
3. अनुभवात्मक अध्यात्मवाद

25. दर्शनवाद पर आधारित शास्त्र तीन भागों में

1. आवर्तनशील अर्थशास्त्र
2. व्यवहारवादी समाजशास्त्र
3. मानव संचेतनावादी मनोविज्ञान शास्त्र

26. चिंतन-दर्शन-वाद-शास्त्र के आधार पर जीवन विद्या प्रबाधन प्रणाली स्पष्ट है। मानवीय आचार संहिता रूपी 'संविधान व्यवस्था' (प्रकाशन प्रक्रिया में) अध्ययन के लिए प्रावधानित है, प्रस्तुत है।

27. इसी के साथ 'परिभाषा संहिता' प्रस्तुत करने की योजना है।

व्यक्तव्य

विकल्प के नाम से 27 मुद्दे के रूप में जो सूचना प्रस्तुत किया गया है इसके मूल अभिप्राय में अपना पराया का दीवार से मुक्त, द्वेष मुक्त, अपराध मुक्त विधि से मानव चेतना पूर्वक समाधान समृद्धि सहित अखण्ड समाज सर्वभौम व्यवस्था सूत्र व्याख्या रूप में जीना यह मानव परम्परा के लिए आवश्यक बन चुकी है, यदि मानव को इस धरती पर परम्परा रूप में रहना है। अस्तु, सकारात्मक भाग में निर्णय लेने की स्थिति में इन सूचनाओं के आधार पर कितने भी सकारात्मक उद्देश्य से कितने भी प्रश्न हो सकते हैं। उन सबका उत्तर मेरे पास सुरक्षित है, जो चाहे वे इसे पा सकते हैं।

ए.नागराज
प्रणेता, मध्यस्थ दर्शन सहअस्तित्ववाद
दिव्य पथ संस्थान, भजनाश्रम, अमरकंटक,
जिला-शहडोल(म.प्र.)

शब्दों की परिभाषा, इस लेख के अनुसार अ - (अ) (आ)

1. अस्तित्व - होना, निरंतर होना
2. अविभाज्य - व्यापक वस्तु में एक-एक वस्तु का निरंतर क्रियाशीलता, निरंतर वर्तमान रहना।
3. आश्रम - श्रमपूर्वक मानव चेतना अनुसार प्रमाण प्रस्तुत करना। प्रयत्नपूर्वक मानव चेतना अनुसार प्रमाण प्रस्तुत करना।
4. अनन्त - जो गणितीय विधि से गणना समझ में नहीं आया-होने की सम्भावना रहे। कल्पना में हो, समझ में नहीं आया हो - ज्ञात होने की सम्भावना हो।
5. अध्ययन - अनुभव सहज रोशनी में स्मरणपूर्वक किया गया क्रियाकलाप एवं प्रयास।
6. अखण्ड समाज - मानव जाति, धर्म, राज्य व्यवस्था में एकरूपता संस्कृति, सभ्यता, विधि, व्यवस्था में एकरूपता सहज वर्तमान परम्परा।
7. अध्ययनगम्य - अध्ययनपूर्वक अस्तित्व सहज वस्तु समझ में आना।
8. अजीर्ण परमाणु - परमाणु के तृप्त होने में जितने अंशों की आवश्यकता सुनिश्चित रहती है उससे अधिक विकिरणीयता प्रभाव को प्रसारित करते रहने और अपने से कुछ अंशों को विसर्जित करने के लिए प्रयत्नशील रहना।
9. अणु - जड़ परमाणुओं का संगठित रूप, एक से अधिक परमाणुओं का संयुक्त क्रियाकलाप
10. अपराध - पर-धन, पर-नारी, पर-पुरुष, पर-पीड़ा व्यवहार एवं संग्रह सुविधा को आजीविका मान लिया हुआ पशु मानव, राक्षस मानव।

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11. आवर्तनशीलता — हर उत्पादन के लिए श्रोत बनाये रखते हुए उत्पादनपूर्वक समृद्ध होना।
 12. अभय — वर्तमान में विश्वास— अखण्ड समाज सार्वभौम व्यवस्था सूत्र व्याख्या
 13. अर्पण — कुछ देकर लेने की विधि से अर्पण। अपेक्षा सहित नियाजन क्रिया।
 14. अमरत्व — परिणाम का अमरत्व (गठनपूर्णता)
 15. अभ्युदय — सर्वतोमुखी समाधान प्रमाण वर्तमान
 16. आशा — सुख पूर्वक जीने की आशा

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17. इच्छा — दर्शन एवं उसके प्रगटन की संयुक्त चिंतन क्रिया
 18. ईमानदारी — समझदारी को प्रमाणित करने के लिए निश्चित योजना तैयार करना

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19. उभय तृप्ति — कम से कम दो या दो से अधिक सम्बन्धों में मूल्यों का निर्वाह
 20. उपकार — समझदार होना, समझदार समृद्धि पूर्वक जीना और जीने देना
 21. उपासना — उपायपूर्वक वांछित वस्तु का अध्ययन स्वीकृति प्राप्ति प्रमाण
 22. ऐषणा — ऐषणाओं (पुत्रेषणा, वित्तेषणा, लोकेषणा) का प्रगटन

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23. कर्म — उत्पादन कर्म (आहार—आवास—अलंकार) = सामान्य आकांक्षा (दूरदर्शन—दूरश्रवण—दूरगमन) = महात्वाकांक्षा
 24. कार्ययोजना — योजना को क्रियान्वयन करना
 25. कार्यव्यवहार — मानव के साथ व्यवहार, जड़ प्रकृति के साथ उत्पादन के लिए कार्य
 26. कर्माभ्यास — प्राकृतिक ऐश्वर्य पर उपयोगिता मूल्य— कला मूल्य को स्थापित करने का क्रियाकलाप में पारंगत होना
 27. कामोन्माद — यौन विचार में लिप्त मानव

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28. खनिज — ठोस धरती में से वांछित वस्तु को खोदकर निकलने वाली वस्तु
 29. गति — स्थानांतरण परिवर्तन
 30. चेतना विकास — जीव चेतना से मानव चेतना श्रेष्ठ, मानव चेतना से देव चेतना श्रेष्ठतर, देव चेतना से दिव्य चेतना श्रेष्ठतम
 31. चैतन्य — गठनपूर्ण परमाणु, चैतन्य, इकाई, जीवन
 32. चिंतन — इच्छाशक्ति में, से, के लिए परिमार्जन प्रगटन क्रिया

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33. जीवन ज्ञान — गठनपूर्णता, क्रियापूर्णता, आचरणपूर्णता को समझना समझाना
 34. जीवन वस्तु — जीने की आशा, विचार, इच्छा ऋतभरा प्रमाण प्रस्तुत होना
 35. जड़ — पदार्थ और प्राणावस्था सहज क्रियाकलाप जो जितना लम्बा—चौड़ा—ऊँचा रहता है वह उतने ही विस्तार में क्रियाशील रहना
 36. जगत — भौतिक रासायनिक संसार
 37. जीवावस्था — जीने की आशा सहित अनेक वंश के रूप में वर्तमान
 38. जागृति सहज मानव परंपरा — समझदारी सहज सर्वतोमुखी समाधान के रूप में प्रमाणित करने का परंपरा। शिक्षा—संस्कार, न्याय—सुरक्षा विधि से प्रमाण
 39. जीवन मूल्य — सुख—शांति—संतोष—आनंद
 40. जिम्मेदारी — कार्य योजना में परिणित करना

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41. तृप्त परमाणु — (गठनपूर्ण परमाणु) परिणाम का अमरत्व सम्पन्न क्रियापूर्णता—आचरणपूर्णता के लिए तत्पर होने वाला परमाणु

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- 42.देव पद चक्र — मानव चेतना सहज प्रवृत्ति में गुणात्मक विकास रूप में देव चेतना में और देव चेतना में ह्रास होकर मानव चेतना में परिवर्तित होना।
- 43.दिव्य पद — दिव्य चेतना नित्य वर्तमान आचरणपूर्णता उपकार प्रवृत्ति सहज प्रमाण
- 44.दर्शन — स्थिति गति (रूप, गुण, स्वभाव, धर्म समेत स्वीकृति) मूल्यांकन वर्तमान प्रमाण
- 45.दृश्य — व्यापक वस्तु में से के लिए अविभाज्य रूप में होना
- 46.दृष्टा — दृश्य स्थिति, वस्तु स्थिति, वस्तुगत सत्य को समझना समझाना
- 47.दर्शन ज्ञान — स्थिति सत्य, वस्तु स्थिति सत्य, वस्तुगत सत्य सहज समझ स्वीकृति प्रमाण
- 48.दीक्षा — समझने समझाने के लिए निश्चित विधि स्वीकृति और निष्ठा

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- 49.धरती — पदार्थावस्था के अणुओं से रचित रचना

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- 50.नश्वरत्व — परिणाम परिवर्तनशीलता
- 51.नित्य वैभव — हर अवस्था और पद अपने यथास्थिति में वैभव एवं नित्य वर्तमान
- 52.नियति क्रम — पदार्थावस्था से प्राणावस्था, प्राणावस्था से जीवावस्था, जीवावस्था से ज्ञानावस्था सहज प्रगटन
- 53.नियति विधि — पदार्थ, प्राण, जीव, ज्ञानावस्था का निश्चित आचरण
- 54.नित्य — निरन्तर सदा-सदा
- 55.नियन्त्रण — त्व सहित व्यवस्था — समग्र व्यवस्था में भागीदारी
- 56.नियम — आचरण
- 57.न्याय — सम्बन्ध, मूल्य, मूल्यांकन, उभयतृप्ति व निरन्तरता

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- 58.परिणाम — परमाणु में परिणाम परमाणु में अंश संख्या घटना बढ़ना
- 59.प्रमाण — प्रकट होते रहना, प्रकटन की निरन्तरता
- 60.प्रकृति — पहले से ही होने में प्रमाण और होने का सूत्र व्याख्या सम्पन्नता
- 61.परमाणु — ज्यादा कम से मुक्त त्व सहित व्यवस्था। समग्र व्यवस्था में भागीदारी-उपयोगिता-पूरकता मूल इकाई-जड़ प्रकृति के रूप में
- 62.प्राणकोश — प्राणसूत्र-रचनातत्त्व-पुष्टित्व का संयुक्त रूप में रचित रचना और श्वसन-प्रश्वसन रचना विधि सहज रचना प्रवृत्ति सम्पन्न इकाई
- 63.पदार्थावस्था — पद भेद से अर्थ भेद प्रकट करने वाला
- 64.प्राणपद चक्र — पदार्थावस्था से प्राणावस्था। प्राणावस्था से पदार्थावस्था में परिणितियाँ
- 65.प्रलोभन — शब्द-स्पर्श-रूप-रस-गंध इंद्रियों के अनुकूल के प्रति विवश होना
- 66.प्रणेता — प्रेरणा देने वाला। परिपूर्ण रूप में स्थिति सत्य, वस्तु स्थिति सत्य, वस्तुगत सत्य के रूप में स्पष्ट करना

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- 67.फल — योजना के क्रियान्वयन से जो उपलब्धियाँ स्पष्ट हुईं

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- 68.ब्रह्म — व्यापक वस्तु का नाम
- 69.बंधन — भ्रम, अतिव्याप्ति, अनाव्याप्ति, अव्याप्ति दोष

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- 70.भागीदारी — फल-परिणाम को स्वीकार करने के लिए
- 71.भय — संबंधों में विश्वास नहीं हो पाना और प्रमाणित नहीं हो पाना। अपेक्षा बना रहना।

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72. भोगोन्माद — शब्द, स्पर्श, रूप, रस, गंध इंद्रियों में अनुकूलता करने में प्रवृत्ति और विवशता
73. भ्रांतिपद — जीवों के समान जीते हुए मानव का मानव पद में होना एवं मानव पद से पुनः जीव चेतना पद में आने का चक्र जीवावस्था से भ्रांत मानव रूप में होना और भ्रांत मानव जीव रूप में होने की आवर्तन क्रिया।
74. भूखा परमाणु — तृप्त परमाणु में जितने संख्यात्मक अंशों का रहना है उससे कम का रहना
75. भौतिक वस्तु — परमाणु अणु रचित स्वरूप में वर्तमान
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76. मानव — मनाकार को साकार करने वाला, मनः स्वस्थता को प्रमाणित करने वाला
77. मानवीयतापूर्ण आचरण — मूल्य, चरित्र, नैतिकता सहज प्रमाण परम्परा
78. मध्यस्थ दर्शन — होने में, से, के लिए निरन्तरता
79. मोक्ष — भ्रम मुक्ति
80. मानव मूल्य — धीरता, दया, वीरता, कृपा, उदारता, करुणा
81. मूल्य शिक्षा — जीवन मूल्य-मानव मूल्य-स्थापित मूल्य-शिष्ट मूल्य-उपयोगिता मूल्य-कला मूल्यों का कर्माभ्यास-व्यवहाराभ्यास कराने वाला शिक्षा कार्यक्रम
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82. योजना — योग-संयोग से वांछित उपलब्धि के लिए निर्णय करना
83. रहस्य — होने का एहसास होते हुए समझ ना हो पाना, स्पष्ट ना हो पाना
84. रासायनिक वस्तु — यौगिक क्रियापूर्वक भौतिक आचरण से भिन्न आचरण में वर्तमान होना (जैसा पानी— एक जलाने वाला एक जलने वाले के योग होने से एक प्यास बुझाने वाली वस्तु)
85. राष्ट्र — धरती सहज अखण्ड सूत्र व्याख्या
86. राष्ट्रीयता — अखण्ड समाज सूत्र व्याख्या
87. राष्ट्रीय चरित्र — धरती पर अखण्ड समाज रूप में समाधान-समृद्धि-अभय-सहअस्तित्व प्रमाण परम्परा रूप में वैभविता होना
88. रचना — धरती जैसा बड़े रचना में ही सम्पूर्ण प्रकार से हरियाली, जंगल, झाड़ी, पौधे, वनस्पतियाँ, औषधियाँ, बीजवृक्ष विधि से परम्परा रूप में सम्पन्न क्रियाकलाप
89. रसायन तंत्र — धरती पर पानी संयोग होने से पानी में क्षार और अम्ल का संयोग से पुष्टि तत्व रचना तत्व प्रगट। इसी से उपजा हुआ अनेक रसायन तत्व का संयुक्त क्रियाकलाप
90. राक्षस मानव — जीव चेतना क्रम में क्रूरतापूर्वक जीने वाला
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91. लाभोन्माद — कम देकर ज्यादा लेने का दुष्ट प्रवृत्ति और कार्य
92. विचार — क्रियान्वयन में तर्कसंगत निश्चयों को स्वीकृति
93. वाद — विश्लेषण कारण गुण सम्मत युक्त गणितात्मक विधि से प्रमाण और वर्तमान
94. वर्ण — जो जिस अवस्था की चेतना विधि से सम्पन्न है वही उसका वर्ण (जीव चेतना-मानव चेतना-देव चेतना-दिव्य चेतना)
95. विकल्प — परम्परा सहज गति में प्राप्त समस्याओं का समाधान
96. व्यापक — सर्वत्र विद्यमान-जड़ चैतन्य प्रकृति में से के लिए प्राप्त
97. वर्तमान — वर्तते रहना। स्थिति गति रूप में होते रहना
98. व्यवहाराभ्यास — सम्बन्धों के साथ मूल्यों चरित्र नैतिकता सहित जीने का अभ्यास
99. विद्वता — स्थिति सत्य-वस्तु स्थिति सत्य-वस्तुगत सत्य सहज अनुभव प्रमाण। ज्ञान सम्पन्नता वर्तमानता
100. वस्तु — वास्तविकता प्रगट रहना (होना-होने की महिमा उपयोगिता-पूरकता सहज प्रमाण)
101. व्यवहारवाद — सम्बन्ध, मूल्य, मूल्यांकन, उभयतृप्ति, स्वधन, स्वनारी, दयापूर्ण कार्य-व्यवहार, तन-मन-धन रूपी अर्थ का सदुपयोग, सुरक्षा सम्बन्धी तर्क प्रयोजन सहित क्रियान्वयन के लिए आवश्यक अध्ययन और वार्तालाप
102. वस्तु स्थिति सत्य — देश-काल-दिशा
103. वस्तुगत सत्य — रूप-गुण-स्वभाव-धर्म

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- 104.सम्बन्ध – शरीर सम्बन्ध, मानव सम्बन्ध, शिक्षा सम्बन्ध, व्यवस्था सम्बन्ध, उत्पादन सम्बन्ध, विनिमय सम्बन्ध, नैसर्गिक सम्बन्ध
- 105.स्थिति सत्य – सत्ता में संपृक्त प्रकृति
- 106.समझदारी – ज्ञान-विवेक-विज्ञान
- 107.समर्पण – लेने की इच्छा से मुक्त प्रदान क्रिया
- 108.सम्यता – विधि व्यवस्था में भागीदारी, व्यवस्था के अर्थ में सूत्र व्याख्या
- 109.संस्कृति – पूर्णता के अर्थ में किया गया क्रियाकलाप, कार्य-व्यवहार-अभिव्यक्ति-संप्रेषणा-प्रकाशन
- 110.समृद्धि – परिवार सहज आवश्यकता से अधिक उत्पादन
- 111.समाधान – समझदारी-ईमानदारी-जिम्मेदारी-भागीदारी समझदारी के अनुरूप फल परिणाम होना
- 112.स्थापित मूल्य – विश्वास, सम्मान, स्नेह, कृतज्ञता, गौरव, श्रद्धा, ममता, वात्सल्य, प्रेम
113. संपृक्त – डूबा-भीगा-घिरा। पूर्णता के अर्थ में, संपूर्णता के अर्थ में पूर्णता-गठनपूर्णता, क्रियापूर्णता-आचरणपूर्णता
- 114.सार्वभौम व्याख्या – दस सोपानीय परिवार मूलक स्वराज्य व्यवस्था जिसमें बिना धन व्यय के जन प्रतिनिधि सुलभ होना। सभी प्रतिनिधि समझदारी समृद्धि से सम्पन्न होना। समझदारी सम्पन्न समृद्ध परिवार का प्रतिनिधि होना एवं मानवीय शिक्षा संस्कार, न्याय सुरक्षा संस्कार, उत्पादन कार्य संस्कार, स्वास्थ्य संयम संस्कार, कार्य में भागीदारी सहज परिवार प्रतिनिधि निर्वाचित परंपरा रूप में वर्तमान होना।
- 115.सहअस्तित्ववाद – सत्ता में संपृक्त जड़ चैतन्य प्रकृति सहज नित्य प्रभाव गतिविधि वर्तमान
- 116.सत्यापन – स्वयं में, से, के लिए यथास्थिति सहज वर्णन
- 117.संयम – समझदारी, ईमानदारी, जिम्मेदारी भागीदारी का प्रमाण परम्परा
- 118.समाधि – आशा, विचार, इच्छा का चुप होना
- 119.साधना – साध्य के लिए प्रयास सहज कार्यकलाप
- 120.सत्य – सत्ता में संपृक्त प्रकृति-व्यापक वस्तु में संपृक्त जड़ चैतन्य प्रकृति स्थिति सत्य-वस्तु स्थिति सत्य, वस्तुगत सत्य
- 121.संतुलन – पदार्थावस्था, प्राणावस्था, जीवावस्था, ज्ञानावस्था में परस्पर पूरकता-उपयोगिता
- 122.सह-अस्तित्व – सत्ता में संपृक्त जड़ चैतन्य प्रकृति
123. सह-अस्तित्व में विकास क्रम – परमाणु में अनेक अंशों का समावेश होना, प्रस्थापन-विस्थापन होना
124. सह-अस्तित्व में विकास – परमाणु में गठनपूर्णता
125. सह-अस्तित्व में जागृतिक्रम – जीव चेतनावश जीवन में जीता हुआ मानव
126. सह-अस्तित्व में जागृति – सत्ता में संपृक्त प्रकृति में ज्ञानावस्था में गठनपूर्णता, क्रियापूर्णता, आचरणपूर्णता सहज प्रमाण
127. सह-अस्तित्व में जागृति की निरन्तरता –
- मानव परंपरा क्रियापूर्णता-आचरणपूर्णता सहज निरन्तरता
 - समाधान-समृद्धि-अभय-सहअस्तित्व प्रमाण उसकी निरन्तरता
 - अखण्ड समाज सार्वभौम व्यवस्था सूत्र व्याख्या उसकी निरन्तरता
- 128.शास्त्र – कायिक-मानसिक-वाचिक, कृत-कारित-अनुमोदित भेदों में से एक सूत्रात्मकता (एक से अधिक कड़ियों)
- 129.शिक्षा – ज्ञान
- 130.शिक्षण – तकनीक
- 131.श्रम – शरीर और जीवन के संयुक्त रूप में जीता हुआ मानव कुशलता निपुणता पाण्डित्यपूर्वक उपयोगिता मूल्य, कला मूल्य को प्राकृतिक ऐश्वर्य पर स्थापित करना

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- 132.ज्ञान – अस्तित्व ज्ञान
- 133.ज्ञाता – समझ में आना प्रमाणित होना
- 134.ज्ञानावस्था – जीव चेतना से श्रेष्ठ मानव चेतना, मानव चेतना से श्रेष्ठतर देव चेतना, देव चेतना से श्रेष्ठतम दिव्य चेतना सहज हैं

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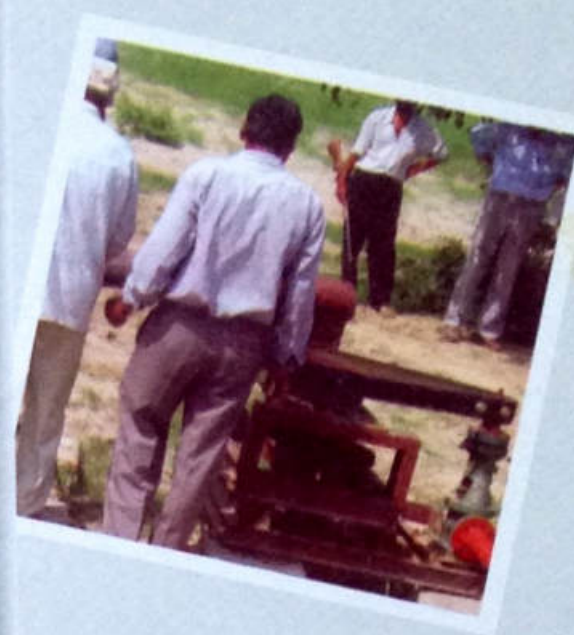
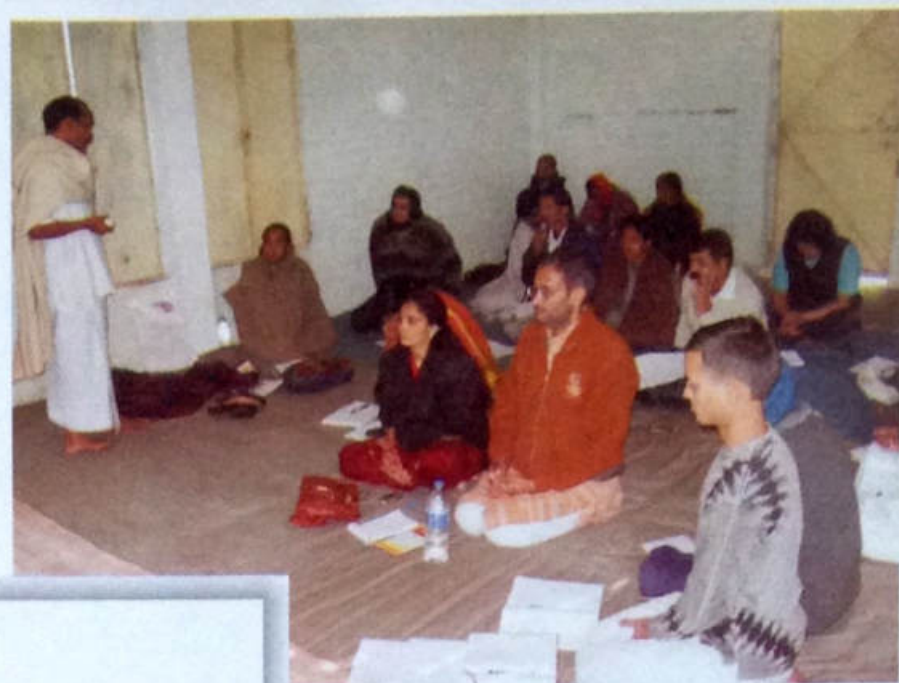
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