

Contents

Keynote

Study of the Human Psyche (or the Self) and Conduct in the Indian Tradition

1

Continuation of our GNH Journey in Bhutan

In February 2026, while it was still very cold in Thimphu...

2

SR and SWR Regional Volunteers' Family Meetup

It was more like a family meeting. We met to reconnect and recommit...

3

Sharing of Nidhi Chirag Sachade

From Unawareness and Assumption to Observation, Responsibility and Inner Clarity

4

Nationwide events in Feb 2026

A brief visual overview of the workshops hosted in February 2026. This section highlights major FDPs from the month.

5

Upcoming events in Mar 2026

An organized list of events planned for March 2026, outlining important dates and upcoming activities.

6



UNIVERSAL



RATIONAL



VERIFIABLE

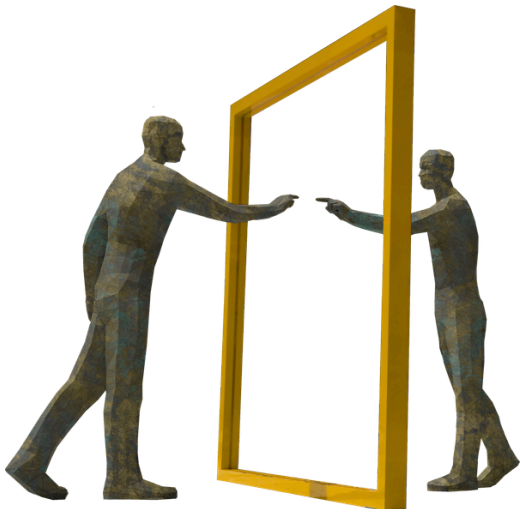


HOLISTIC



HUMANE EDUCATION

STUDY OF THE HUMAN PSYCHE (OR THE SELF) AND CONDUCT IN THE INDIAN TRADITION



Indian philosophical traditions approach the human being not merely as a psychological entity but as a **composite of consciousness, mind, body, and moral-spiritual orientation**.

Unlike many modern Western frameworks that isolate cognition or behavior, Indian darśanas (systems of thought) integrate ontology,

epistemology, ethics, and soteriology. Across traditions such as Vedānta, Sāṃkhya, Yoga, Buddhism, Jainism, and the ethical-political reflections of the Bhagavad Gita, one finds converging insights regarding the nature of the human psyche, the determinants of conduct, the causes of delusion, and the path to fulfillment.

01 WHAT IS THE HUMAN PSYCHE?

In **Vedānta**, particularly **Advaita**, the essential self (Ātman) is pure consciousness—unchanging, luminous, and inseparable from Brahman. The empirical personality, however, consists of the antaḥkāraṇa (inner instrument): manas (mind, doubting faculty), buddhi (intellect, discriminative faculty), ahaṅkāra (ego-sense), and citta (memory storehouse). The psyche, in this view, is not ultimate reality but an entity through which consciousness operates.

In **Sāṃkhya**, reality is dual: puruṣa (pure consciousness) and prakṛti (primordial matter). The psyche belongs to prakṛti and evolves through buddhi, ahaṅkāra, and manas. Thus, the human psyche is subtle material nature illuminated by consciousness. In **Buddhism**, especially in Abhidharma analysis, the psyche is a stream of momentary mental events (citta-santāna) without a permanent self. It consists of aggregates (skandhas), including perception, volition, and consciousness.

[Continue Reading → Page 7](#)

Continuation of our **GNH Journey** in Bhutan – February '26



DRUK SCHOOL IN THIMPHU, BHUTAN | 11-13 FEB



NAZHOEN PELRI SCHOOL IN THIMPHU, BHUTAN | 14-16 FEB

06
DAYS

02
SCHOOLS

82
PARTICIPANTS

36
HOURS

**UHV RESOURCE
TEAM**

RPs:

Dr. Sharmila Asthana
and
Mr. Rajul Asthana

Observer:

Mr. Amaresh Hotte

LPC: Tshring Choki,
Counselor at BIW,
Thimphu

Sponsor: Mr. Jigme
Thinley, Director
BIW, Thimphu

In **February 2026**, while it was still very cold in Thimphu (temperatures ran 9 max and min -2 centigrade), our *GNH journey continued with great warmth within...*

It had started several years earlier...

In the first half of 2012, soon after the **1st ICHVHE**, our visits to Bhutan became an annual feature. Bhutan warmly welcomed UHV as their very own **GNH Journey** – a journey to completeness of **Truth, Love, and Compassion**.

[Continue Reading → Page 11](#)

SR and SWR Regional Volunteers' Family Meetup - 2026

We, the volunteers of SR (31) and SWR (20), met at the SRM Institute of Science and Technology, Kattankulathur, Chennai from 20-22 February 2026



*It was more like a family meeting. We met to **reconnect and recommit** to the vision of developing our education to be holistic and value-based.*

OBJECTIVES

- 🌀 **Awareness & Clarity:** To deepen understanding of the human being, humane society- Undivided Society and Universal Human Order.
- 🌀 **Sharing & Learning:** To provide a platform for volunteers to share their journeys of self-exploration, experiences, challenges, and best practices.
- 🌀 **Capacity Building:** To inspire and strengthen volunteers for value-based living, leadership, and facilitation.
- 🌀 **Content Sharing & Outreach:** To encourage effective sharing of UHV content in educational institutions and society.
- 🌀 **Team Development & Collaboration:** To strengthen a cohesive and committed regional volunteer team working in harmony.
- 🌀 **Documentation & Impact Assessment:** To systematically document regional UHV activities and impact on volunteers.
- 🌀 **Future Planning & Commitments:** To collectively discuss, plan, process and decide future actions with clarity of roles and responsibilities.

[Continue Reading → Page 21](#)

SHARING OF MRS. NIDHI CHIRAG SACHDE – FROM UNWARENESS TO OBSERVATION AND INNER CLARITY



Namaste, I am Nidhi Sachde,



associated with UHV activities since July 2020. When I first attended the workshop, **I felt the proposals were deeply relatable to life.** I sensed their importance, yet understanding them fully has been a gradual and ongoing process. Even today, I see that this journey requires patience and continuous observation.

ABOUT

Name: Mrs. Nidhi Charaj Sachde

Location: Shirdi, Maharashtra

Association with UHV: 5 years

Area of Engagement: National Coordination

Over the years, I have participated in workshops, morning sessions, moderation activities, and content work. However, the real transformation is not in participation alone—it is in what is happening within me.

AWARENESS: FROM PRESSURE TO GENTLE OBSERVATION

BEFORE

- ⚠️ I pressured myself to be constantly aware: **"I must not miss anything."**
- ⚠️ Reactions were noticed only after days or weeks.
- ⚠️ Pressure itself reduced clarity.

AFTER

- 💡 Awareness is not continuous, but it is **more frequent and natural.**
- 💡 Reactions are noticed within minutes, sometimes while they are happening.
- 💡 Observation happens with gentleness, not compulsion.



I realized that unawareness is the root cause of most inner disturbances.

[Continue Reading → Page 33](#)

EVENTS IN FEBRUARY 2026

MANAGEMENT DEVELOPMENT PROGRAM (3 DAYS)



SCTR's Pune Institute of Computer Technology

- Pune, Maharashtra

Date: 06-08 Feb

Language: Hindi

RP: Dr. Kumar Sambhav, **O:** Dr. Anita Santaji Mane

Successfully Attended: **34**

UHV-VII-B PART I (5 DAYS)



SRM Institute of Science & Technology

- Chengalpattu, Tamil Nadu

Date: 12-15 Feb

Language: Hindi

RP: Dr. Kumar Sambhav, **CF:** Dr. N.Sunilkumar, **O:** Dr. G.Kumaresan

Successfully Attended: **74**

- RP=Resource Person
- CF=Co-Facilitator
- O=Observer
- UHV=Universal Human Values
- UHV-I=Introduction to Universal Human Values
- UHV-II=Understanding Harmony and Ethical Human Conduct

INTRODUCTORY UHV FDP

3-DAY, FACE-TO-FACE, SELF-FUNDED



**Department of Pharmaceutical Sciences,
MGM University**

- Chhatrapati Sambhajinagar, Maharashtra

Date: 12 - 14 Feb **Language:** Hindi, English

RP: Mr. Vinay Chidri, **CF:** Dr. Jagruti Panchal, **O:** Mr. Ravindra Surase

Successfully Attended: **53**



**Maharaja Ranjit Singh
Punjab Technical University**

- Bathinda, Punjab

Date: 19 - 21 Feb

Language: Hindi

RP: Mr. Jitender Narula, **CF:** MDr. Priyadarshini, **O:** Ms. Banisha

Successfully Attended: **44**

UPCOMING EVENTS IN MARCH 2026

INTRODUCTORY UHV FDP

3-DAYS, FACE-TO-FACE

19-21 Mar 2026 – Panjab University, Chandigarh

INTRODUCTORY UHV FDP

5-DAY, ONLINE, AICTE

09-13 Mar 2026 in English

16-20 Mar 2026 in Hindi

INTRODUCTORY UHV SDP

6-DAY, ONLINE, AICTE

30 Mar - 4 Apr 2026 in Hindi

- AICTE=All India Council for Technical Education
- NCC-IP=National Coordination Committee for Induction Program
- NC-UHV= National Committee for Universal Human Values
- MoU=Memorandum of Understanding

STUDY OF THE HUMAN PSYCHE (OR THE SELF) AND CONDUCT IN THE INDIAN TRADITION (CONTD.)

Jain philosophy posits *jīva* (soul) as inherently conscious but obscured by karmic matter. Across traditions, therefore, the psyche is either a vehicle of consciousness or a dynamic process conditioned by ignorance and karma.

02 WHAT DETERMINES HUMAN CONDUCT?

Indian philosophies consistently affirm that **conduct** is shaped by a combination of *guṇas* (constituent qualities), *karma* (action and its consequences), *saṃskāras* (impressions), and *avidyā* (ignorance).

guṇas (constituent qualities)



karma (action and its consequences)

saṃskāras (impressions)



avidyā (ignorance)

In **Sāṃkhya** and the **Gītā**, the three *guṇas*—*sattva* (clarity), *rajas* (activity), and *tamas* (inertia)—govern temperament and behavior. A *sattvic* mind inclines toward harmony and wisdom; a *rajasic* mind toward desire and restlessness; a *tamasic* mind toward confusion and lethargy. **Vedānta** emphasizes ignorance of one's true nature as the root determinant of ego-driven action.

Buddhism attributes conduct to dependent origination (*pratītya-samutpāda*): craving (*trṣṇā*) conditions attachment, which conditions becoming and suffering. **Jainism** explains behavior through karmic accretions that bind the soul due to passions (*kaṣāyas*). Thus, human conduct is neither random nor solely externally determined; it arises from inner dispositions shaped by past action and present awareness.

03

WHAT IS THE FULL POTENTIAL OF THE HUMAN PSYCHE?

In **Vedānta**, it is mokṣa—realization of identity with Brahman, freedom from ignorance and rebirth. In Yoga, as systematized by Patanjali in the Yoga Sutras of Patanjali, the culmination is kaivalya: isolation of puruṣa from prakṛti through cessation of mental fluctuations (citta-vṛtti-nirodha).

In **Buddhism**, the full potential is nirvāṇa—the extinction of craving and the realization of non-self and compassion. **Jainism** envisions kevala-jñāna (omniscience) attained when karmic particles are completely shed.

The **Bhagavad Gītā** presents the ideal of sthita-prajñā—a person of steady wisdom, free from agitation, established in equanimity.

Across these traditions, the **highest development of the psyche** entails freedom from ignorance, mastery over impulses, clarity of insight, and alignment with dharma (cosmic and moral order).

04

WHAT PROBLEMS ARISE FROM AN UNDEVELOPED OR DELUDED PSYCHE?

The central diagnosis is **avidyā**—misidentification of the self with body, mind, or ego. This generates attachment (rāga), aversion (dveṣa), pride, jealousy, greed, and fear.

In **Yoga psychology**, these afflictions (kleśas) distort perception and perpetuate suffering.

Buddhism describes the “three poisons”: greed, hatred, and delusion. **Jainism** identifies anger, pride, deceit, and greed as passions that bind the soul.

When the psyche is undeveloped, it is dominated by tamas and rajas, leading to impulsivity, confusion, aggression, and moral blindness. Social disharmony, exploitation, and violence are viewed as external manifestations of inner disorder.

Thus, psychological immaturity is not merely a personal issue but a civilizational one.

05

WHAT IS THE PROCESS OF DEVELOPING THE HUMAN PSYCHE?

Indian philosophies prescribe **disciplined transformation** integrating knowledge, action, and meditation. In the **Gītā**, three primary paths are articulated: jñāna-yoga (path of knowledge), karma-yoga (selfless action), and bhakti-yoga (devotion). Knowledge dispels ignorance; selfless action purifies intention; devotion aligns the heart with the divine. In the **Yoga system**, the eightfold path (aṣṭāṅga-yoga)—ethical restraints (yama), observances (niyama), posture (āsana), breath control (prāṇāyāma), withdrawal (pratyāhāra), concentration (dhāraṇā), meditation (dhyāna), and absorption (samādhi)—gradually refines the psyche. **Buddhism** outlines the Noble Eightfold Path, emphasizing right understanding, intention, speech, action, livelihood, effort, mindfulness, and concentration. Jainism prescribes ethical vows, austerities, and right knowledge. *Development thus requires moral discipline, cognitive clarity, emotional purification, and contemplative insight. It is not merely therapeutic but transformative.*

06

WHAT IS THE EXPRESSION OR PROOF OF A DEVELOPED PSYCHE?

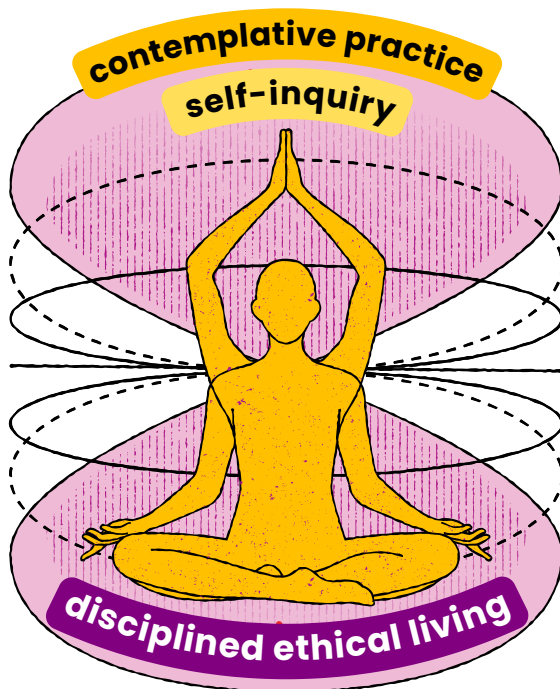
Indian traditions emphasize **observable qualities**: equanimity, compassion, self-restraint, truthfulness, and non-violence (ahiṃsā).

The **Gītā** describes the realized person as free from excessive joy or sorrow, established in inner peace, and acting without selfish attachment. In **Buddhism**, the enlightened individual manifests karuṇā (compassion) and prajñā (wisdom). **Jain** thought highlights complete non-violence and detachment.

Vedānta identifies serenity, discrimination (viveka), and universal love as signs of realization.

A developed psyche is not measured by intellectual prowess alone but by ethical integrity, freedom from compulsive desire, and unwavering inner stability. Such a person contributes harmoniously to society because inner clarity naturally expresses itself in just and compassionate conduct.

In summary, Indian philosophical traditions conceive the human psyche as a layered structure through which consciousness operates. Conduct is determined by guṇas, karma, and ignorance, yet transformation is always possible.



The **full potential** of the psyche lies in liberation from ignorance and suffering with right knowledge—variously described as mokṣa, nirvāṇa, kaivalya, or kevala-jñāna. The undeveloped psyche is marked by delusion, craving, and egoic identification. **Development** requires disciplined ethical living, contemplative practice, self-inquiry, and alignment with dharma. The ultimate proof of maturity is inner freedom expressed outwardly as compassion, responsibility, and equanimity.

*Thus, Indian philosophies integrate psychology with metaphysics and ethics, presenting human development not merely as adjustment to life, but **as awakening to one's deepest reality.***

One may further study the Indian philosophies to further get answers to the questions raised at the beginning of the article and utilize the understanding for the well-being of the society.

Continuation of our GNH Journey in Bhutan (CONTD.)

HISTORY & CONTEXT: CONTINUATION OF OUR GNH JOURNEY

A Decade of Engagement

Workshops were conducted **2012–2019** for all colleges of the **Royal University of Bhutan**, as well as for government bodies like **RIGGS (Royal Institute of Governance and Strategic Studies)**, and several **CSOs (NGOs in Bhutan)**, including the youth development initiative called **YDF**—one of Bhutan’s leading civil society organizations dedicated to nurturing the potential of young people and supporting their holistic development.

Leadership, Vision, and Values

Under the leadership of the President of **YDF, Her Majesty the Queen Mother of Bhutan, Ashi Tseyring Pem Wangchuck**,

Leadership, Vision, and Values

YDF places strong emphasis on education as the foundation for youth development.

On her request, and with the help of **Aum Dorji Ohm**, then the Executive Director of YDF (today the Secretary General), we conducted a **3-day workshop for Her Majesty in 2017**. She has always been an advocate of human values, and through this workshop, she could see a **tangible, universal way forward in education**.

At **ICHVHE 2018**, held in Thimphu, **Ashi** was the Chief Guest. In her opening address, she noted:



“ I strongly believe the values this course covers are the same values as the principles underlying the concept of **Gross National Happiness**...

Now, more than ever, this UHV program has to be integrated into our education system. From age 0 to 5 in kindergarten, day care centres, early childhood development centres, and then into formal education through all levels of education, teaching institutions, work programs in government organizations, business houses and corporations... reforms in education systems the world over, are necessary to have, to bring back our sanity and our humanity.

A handwritten signature in cursive script, likely belonging to Ashi Tseyring Pem Wangchuck.

WORKSHOP AT NAZHOEN PELRI SCHOOL, THIMPHU

YDF runs a school called **Nazhoen Pelri School** in Thimphu. It has 150 students *in grades PP–7. It is built on the philosophy of “locally rooted and globally competent” education, aiming to nurture children’s happiness, well-being, and full potential through a holistic learning environment.* The school follows a Place-Based Education (PBE) approach that connects learning with local culture, ecology, and community, encouraging students to explore real-world challenges through observation, inquiry, and hands-on projects.

During this visit, we conducted a **3-day introductory workshop** at Nazhoen Pelri School from **14–16 February 2026**. The very energetic **Principal, Aum Tshweang Choden Wangdi, her two Vice Principals, Mr. MB Mongar and Mr. Dechen Namgyel**, as well as 21 teachers (from six nations—Bhutan, India, the UK, Australia, Portugal, and Ukraine) warmly received and deeply explored the GNH Journey (UHV proposals). They are working hard to develop themselves as a strong team and as role models for their children. There was strong uptake by the **Principal, both Vice Principals, and three Dzongkha lopens**. In the closing session on the final day, the teachers presented a traditional farewell dance!



WORKSHOP AT NAZHOEN PELRI SCHOOL, THIMPHU

One of the moments of silence came during the sharing of **Manju Dhakal, Asst. Principal**, on day 3 morning at NPS:

“

It had been 25 years since I had spoken to my elder brother! We had a fight long ago when I was going through a very difficult time in my life (financial problem).

What hurt me most was that he didn't call, didn't ask how I was, didn't check how I was managing my kids. That silence made me very hard inside, 'I'm a very difficult person... very stonehearted because the situation made me that'. I blocked him everywhere on social media. Even if my sister-in-law asked me to talk to him, I would just keep the phone down.



After attending yesterday's session on relationship and reflecting on natural acceptance, something shifted. I was in the kitchen, looking at his picture on the fridge... I realized – being the younger sister, maybe I should take the step to reach out. I didn't even have his number. So I called my sister-in-law and asked to speak to my brother. When we finally spoke, at first there was again some argument, but this time it was different. It was an argument with love. We had grown up together, were very close once. The pain had only come from feeling uncared for. I still didn't say sorry. But we kept talking. And then he cried. I cried too. In that moment, I understood – we loved each other. I accepted him as he is...

And my final realization:

'Happiness is not outside, it's within me'



WORKSHOP AT DRUK SCHOOL, THIMPHU – 11-13 FEB 2026

The other 3-day introductory workshop was conducted for **Druk School – 11-13 Feb 2026**, a popular private school in Thimphu. Established in 2001, it follows an educational philosophy centred on the **wholesome development** of

children through excellence in body, speech, and mind. It has 900 students in grades PP-10. Their extremely enthusiastic principal, **Mr. Pheuntsho Tashi**, three vice principals, **Mr. Sonam Tshering, Lopen Tandin Dorji** and **Ms. Laxmi Rai**, as well as **54 teachers** attended.

WORKSHOP AT DRUK SCHOOL, THIMPHU – 11-13 FEB 2026

Every evening, we had a separate session for their core group, led by the principal – they are extremely keen to incorporate fundamental human values in their school curriculum. *Strong uptake by Principal, 3 vice principals and 2-3 Dzongkha lopens (PPI marked).*

Director Mr. Jigme Thinley and **counselor Ms. Tshering Choki** anchored the inaugural and closing sessions. At Druk School, the inauguration was graced by **Lopen Lungtaen Gyatso, President of the College of Language and Cultural Studies** and **Aum Dorji Ohm, Secretary General of YDF.**



Both these workshops were arranged by the **Bhutan Institute of Wellbeing (BIW)**. Originally to be held on the BIW campus, they were organized at the respective locations in Thimphu due to the space constraints at BIW.

Visitors to the YDF workshop included **Dasho Pema Thinley, former Education Secretary and former VC, Royal University of Bhutan, and Ms. Neyzang Wangmo, former dean at the medical university, KGUMS.**

KEY PRACTICES INCLUDED IN THE WORKSHOPS

- Two online **pre-workshop meetings**:
a) with the principals and **b)** with participants
- Making small groups (12 groups of 5 at Druk School and 5 groups of 5 at NPS). **Groups discussions** in the local language after key points were placed (~ 2-3 times in each session) and shared after their deliberation. Questions also came up in this process.
- **Takeaways shared** day 2 morning, day 3 morning and day 3 valedictory by ≥ 1 group member at Druk School and by every participant at NPS.
- **Observer interacted** pleasantly and recorded the sessions on a phone camera.
- **Mindfulness** at the **start of each day** and farewell prayer conducted by BIW (at both schools)
- **Creative energy routines** at start of other sessions at NPS. *Farewell dance (celebration) at NPS.*
- Online **post-workshop meeting** with the principals.



WORKSHOP OUTCOMES AT A GLANCE: PRE- AND POST-SURVEY INSIGHTS



Recognizing Full Human Potential: Participants increasingly recognized that a human being is not merely the body but a conscious being capable of understanding.

“A human being is not limited to physical existence...”

- Mr. Jaganath Dungana (Druk School)

“Consciousness defines humanity...”

- Ms. Reetu Rai (NPS)

“Behavior originates in understanding...”

- Mr. Choki Dorji (NPS)



Trust as the Foundation of Relationship: A clear shift was observed from mistrust to trust as the starting point of relationship. *Participants moved away from the belief that relationships are inherently complicated.*

“Trust begins with my own intention...”

- Mr. Choki Dorji (NPS)

“Suspicion weakens relationships...”

- Mr. Ganga Ram Kamar Chhetri (NPS)

“Relationships can be understood through right evaluation...”

- Ms. Sonam Choki (Druk)



Conflicts Can Be Resolved Through Understanding: Faculty expressed increased confidence that conflicts in families and institutions can be resolved.

“Dialogue replaces division...”

- Ganga Ram Kamar Chhetri (NPS)

“Understanding heals relationships...”

- Ms. Reetu Rai (NPS)



Institutional Challenges Are Often Relational: At NPS in particular, teachers began reframing team issues as relational rather than technical problems.

“Skills without values cannot create harmony...”

- Ms. Reetu Rai (NPS)

“Conflict begins in misunderstanding...”

- Ganga Ram Kamar Chhetri (NPS)



Happiness Reframed as Inner Harmony: Participants reconsidered the widespread belief that happiness comes from external pleasures or achievements.

“You can't be angry and be happy at the same time...” - Lopen Lungtaen Gyatso

“Happiness is to be in harmony...”

- Druk School workshop participant

WORKSHOP OUTCOMES AT A GLANCE: PRE- AND POST-SURVEY INSIGHTS



Prosperity as Sufficiency Rather than Accumulation:

Participants moved away from defining prosperity in terms of material accumulation.

“Prosperity is about sufficiency, not excess...”

- Mrs. Dendup Zangmo (Druk School)

“Money is a means, not a purpose...”

- Ms. Reetu Rai (NPS)

“Fulfillment comes from relationships, not riches...”

- Ms. Anupama Rai (NPS)



Harmony in Nature: Participants also reconsidered common assumptions about nature as purely competitive.

“Cooperation exists in natural systems...” - Ms. Deepti Rani Subba (Druk School)

“Human progress must respect nature...”

- Ms. Anupama Rai (NPS)



Concerns Shared:

- Teachers are extremely busy during the school year, so future activity to be planned during winter break.
- Druk school wants guidance in the issue of LGBTQ.

FUTURE PLAN COMMITMENTS: RESPONSES BY SCHOOL

Future Commitments	Druk		NPS		Overall	
	Yes	No	Yes	No	Yes	No
Want to attend higher level workshops	48	1	15	2	63	3
Want to attend Morning Session	28	20	9	8	37	28
Want to volunteer	41	7	11	6	52	13

PARTICIPANT FEEDBACK RATINGS: SCHOOL-WISE COMPARISON

FEEDBACK RATING	Rating (Mean)	Druk School	NPS	Std Dev
CONTENT	4.69	4.74	4.53	0.5
PROCESS	4.55	4.6	4.41	0.58
FACILITATOR(S)	4.69	4.68	4.71	0.53
COMMUNICATION (BEFORE FDP)	4.52	4.56	4.41	0.64
COMMUNICATION (DURING FDP)	4.69	4.68	4.71	0.5

(Min: 3 | Max: 5)

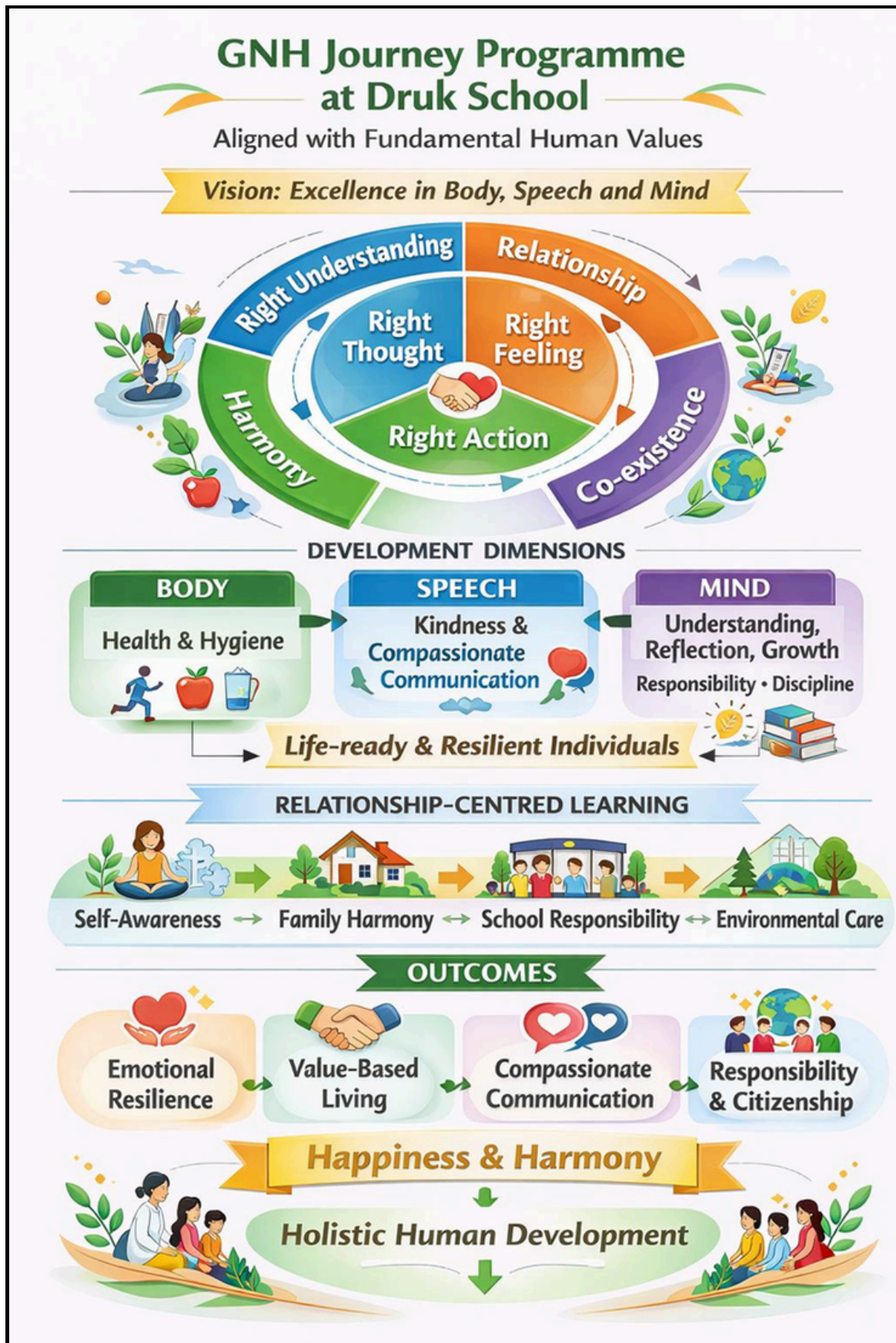
AREAS FOR FURTHER IMPROVEMENT

- Documentation of participant questions.
- Use of short videos or visual material.
- Improved session pacing.
- More structured experiential activities.

WAY FORWARD

- Connecting interested teachers to the UHV Morning Session.
- Advanced UHV workshop at Sansthan for selected teachers during winter 2026.
- Weekly/Regular online meeting.

POST WORKSHOP PLANNING SHARED BY THE
PRINCIPAL OF **DRUK SCHOOL**



POST WORKSHOP FEEDBACK FROM THE PRINCIPAL OF NPS



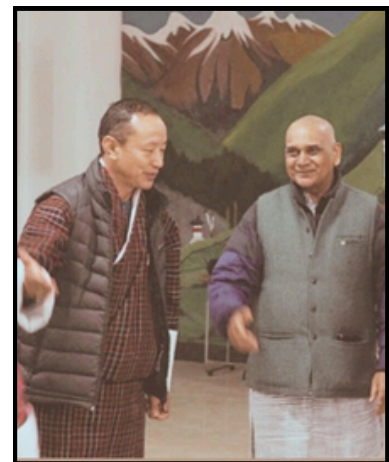
Very positive behaviour changes in the staff who attended the 3 days' workshop! Team work is better now with the ones who were not too inclined being more aware of their own role in a complex human organisation!! I am very pleased with the outcome and I have been acknowledging the new actions more frequently to motivate them!



The staff's interaction with their students of classes 4 to 7 who commenced their new academic year, is being handled more compassionately, focusing on natural acceptance theory!



The team has set a goal for UHV to be more aware of the principles of UHV in their everyday life and evaluate the success of their input.



👉 Watch the **Workshop Highlights** on YouTube

https://www.youtube.com/watch?v=n_HmEPpKe-8&list=PLWDeKF97v9SPT5WuiC-p0T8w6NwSY9Nxo

SR and SWR Regional **Volunteers' Family Meetup (CONTD.)**

Inaugural Session: Opening the Regional Meetup



We began our journey with an invocation and the lighting of the traditional *Kuthuvilakku*—a spark that mirrored the commitment in our hearts.

Our convener, **Dr. V. Sathyanarayanan**, set our compass by reminding us that we are part of a movement where "*knowledge is guided by conscience and success is measured by service*". He spoke of the fragility of

today's world where technology often outpaces humanity, grounding us in the need for this three-day dialogue.

Dr. Sharmila Asthana then spoke directly to our hearts, gently dismantling the myth that giving time to others takes away from ourselves. She shared how her own clarity deepened through volunteering, leading her to the realization that:

"The problem was never outside. The problem is always a lack of understanding within."

Shri Rajul Asthana went on to map the vast landscape of human aspirations, articulating our multi-layered goals—happiness in continuity for the individual, mutual fulfillment for the team, and a society defined by prosperity and fearlessness. He shared tangible outcomes of this work, from children learning to resolve conflicts to institutions like **AKG**, which have reported zero suicides over the last five years.

We then heard **Dr. Supraja**

reflect on the beginnings of the Southern Region—not rooted in expertise, but in a sincere desire to "*understand it together.*" What began with two Faculty Development Programmes has since grown to twenty-two annually. From the South-Western Region, **Sunil Kumar N ji** took us into the Borstal School, where young men who once carried thoughts of revenge discovered through self-exploration that "*life is so important.*"

Opening Session

Our Pro-Vice Chancellor, **Prof. A. Vinay Kumar**, shared his personal shift—from teaching “selfish” financial derivatives to entrepreneurial finance—discovering that “the power of cooperation and collaboration is much stronger than competition.” **Prof. S. S. Sridhar** spoke of joining this journey to reaffirm his belief that “the purpose of living is to give,” while **Prof. Palani Natha Raja** grounded us in the pillars of dharma, defining atma as inner character and anustanum as disciplined practice.

We closed the inaugural session with **Priya didi**, who gently reminded us that as volunteers, we are our own greatest beneficiaries:

“If you ask us why we volunteer—it is for ourselves. We have gained so much within our families and relationships.”

We left the inaugural session not merely as participants, but as a *family—ready to rediscover a lived possibility within ourselves.*

Keynote Sessions

Keynote 1: Vision & Importance of Relationship in the Team

Our mentor, **Ganesh Bagaria ji**, introduced us to **Keet-Bhramara-Nyaya**—the analogy of a wasp that transforms an insect into its own likeness through constant buzzing. He proposed that our repeated exploration of values is not mere reflection, but a *process of understanding and becoming those values.*

He reframed volunteering as an act of self-expression and self-extension, directed toward building a human society in which the basic aspiration for continuous happiness can be ensured for generations. We sat with the powerful realization that:

“The society that we have today is an outcome of the state of the self of each one of us.”

Tracing this progression, Ganesh ji spoke of the journey from **self-development** to **team development**—where individuals come together with “a feeling of relationship for a common purpose”—and ultimately to **societal development.**

Keynote 1: Vision & Importance of Relationship in the Team

Ganesh ji challenged us to maintain an-

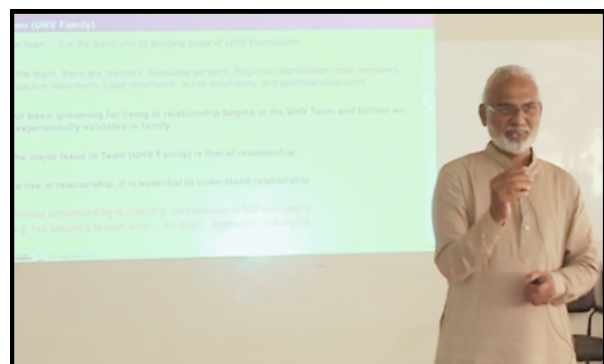
"unconditional acceptance of relationship" regardless of the other person's competence, reminding us that "the team is as strong as its weakest link"

In the dialogue that followed, we explored how to handle "arrogant" children by placing values as a proposal and listening first. He clarified that relationship is not a transaction where we only give if we get our share. When asked about abusive behavior, he offered a transformative lens: *"I have to try understanding this other person who is abusing. He is in trouble. He's not comfortable within... If I understand this, then I will have sympathy"*. He urged us to **"set this education process right"** to counter unwanted societal activities and reminded us that *profit must be "guided by coexistence, harmony and justice"*. He concluded by stating that physical facility is necessary but not sufficient, and the order of priority must always be Right Understanding, then Relationship, then Physical Facility.

Keynote 2: Relationship – The foundation of Team Development

Umesh Jadhav ji challenged our entire definition of service:

"volunteering is the efforts for my development, my happiness—that is what is called volunteering"



He moved us deeply by clarifying that **"misunderstanding is not there in the relationship... the misunderstanding about the relationship is there in me"**. Through this, he invited us to look inward rather than outward when relationships feel strained. We explored how labels like age or region create distance, whereas *true connection is between "self and self"*. He asked us pointedly, **"Is the other volunteer making me uncomfortable or I'm uncomfortable with it?"**, leading us to admit that the discomfort is within.

Keynote 2: Relationship—the foundation of Team Development

One didi shared a personal experience involving her son:

"I was feeling opposition towards my son... I scolded him. Then I came to a feeling of relationship because the opposition vanished and I felt comfortable."

Umesh ji immediately captured the essence of this sharing. While she felt comfortable, he pointed out that her son was left unhappy—meaning only a **"half job"** was done. He challenged us to recognize that the second half of the job is achieving **harmony within**, so that the impulse to scold never arises in the first place.

Another didi shared how her son questioned the amount of time she spends on UHV activities. In response, Umesh ji encouraged her to reconnect with her own aspiration—to **"be happy continuously."** We were reminded of the importance of **updating our evaluation of others**, because while we may carry outdated images of people, **"as we are traveling, they are also traveling."**

A bhaiya then shared his frustration with so-called "educated" people, humorously remarking:

"One will be in 45°, one in 30°, one horizontal, one perpendicular... simple parking we are not able to do properly."

He also described an awkward moment during a meeting where his attempt to help a chemistry colleague answer the Vice Chancellor turned into tension afterward—raising doubts about whether helping was right or wrong. Umesh ji used this experience to highlight a crucial gap in our formal education: it never taught us **how to listen, how to relate, or even how to park a vehicle responsibly.** This is precisely why the work we are doing in UHV is so vital—it provides the missing **education that teaches us how to understand.**

We were especially moved by a simple yet profound incident shared by a faculty member. She requested a security guard **not** to lift a heavy bike to make space for her and instead chose to find parking elsewhere. The guard responded,

"Everybody shouts at the security, but you are the first person in my life who asked me not to lift the Bullet."

Keynote 2

Umesh ji reflected that only **when we connect with the security guard as a human being does he naturally take responsibility**, reinforcing the truth that *relationship is the foundation of all team development*.

The session concluded with the understanding that team development is not instant—it is a **gradual, collective journey**. We were encouraged to celebrate our achievements along the way and maintain **continuous self-evaluation** of our understanding, so that we steadily move from competence toward excellence.

Keynote 3: Participation in Societal Development (Projects and activities)

Shri Rajul Asthana ji and **Dr. Sharmila Asthana ji** outlined a clear and inspiring roadmap toward realizing our full human potential. They described a progressive journey—from **“value education”**, to **“value-based education”**, and ultimately to **“value-based living.”**

Rajul ji explained that psychology must explore the

Keynote 3

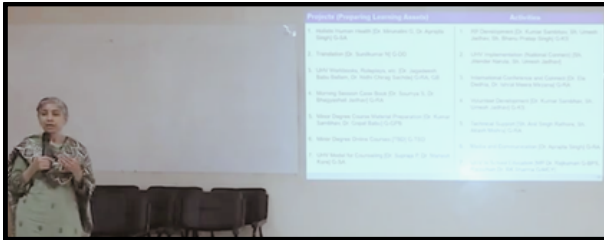


full potential of the human being, while sociology must address the **full potential of relationships—as a world family**. He further connected this understanding to governance, which, at its core, strives toward the order of an **“undivided family.”**

We were also introduced to the history of the Universal Human Values (UHV) movement, which began modestly in 2004 with just seven participants in a workshop at IIIT Hyderabad. Over time, the effort drew significant attention, including the deep interest of Dr. A. P. J. Abdul Kalam, who dedicated a portion of his pre-Independence Day address to this very possibility. The potential of this work was powerfully demonstrated through the Bhutan Institute of Well-being, where a focus on understanding the self increased drug rehabilitation success rates from **40% to 63%**.

Keynote 3: Participation in Societal Development (Projects and activities)

Looking ahead, our collective priority for 2026 was clearly articulated: to develop **depth**—and to support our **27 UHV Nodal Centers** in evolving as living models of harmony.



Addressing what was referred to as the “**sine wave**” of emotional highs and lows, Dr. Sharmila Asthana ji then led us into the crucial work of **Holistic Human Health (HH-1) and Counseling**. She observed that contemporary medical systems often focus on **managing diseases rather than cultivating health**. To address this gap, she introduced the **10 steps of Holistic Value-Based Counseling (HVC)**, designed especially to support students affected by cycles of mania and depression.

The aim of this counseling approach is not dependence, but empowerment—helping a student shift from being misguided to becoming **self-referential**.

Instead of relying continuously on external counselors, students are guided to take reference from their own **natural acceptance**, enabling lasting clarity and confidence.

In closing, Rajul ji reminded us that engineering institutions are embracing this work not as an experiment, but because it addresses a **fundamental human need**. The session left us with a shared resolve—to deepen our understanding and to eventually **reach every household** with this vision of holistic development.

The Symphony of Participation: **Regional Panel Discussion**

Moderated with warmth and clarity by Geetha didi, the panel vividly demonstrated the **Universal Human Order in action**, showcasing how diverse roles come together in harmony.

Each sharing reflected a unique contribution, yet all resonated with a common thread of understanding and participation.

The Symphony of Participation: **Regional Panel Discussion**

Sunil Kumar bhaiya spoke passionately about the **Translation Project**, emphasizing that when one expresses feelings in *their own language*, expression becomes more authentic and complete. Sumathi didi described the thoughtful coordination behind **face-to-face FDPs**, ensuring that even logistical details—such as seating three-fourths of participants on the floor—reflect our shared values. Latha Mageshwari didi highlighted the purpose of the **Morning Sessions**, explaining that they exist “basically to develop ourselves,” enabling more meaningful participation in societal work.



Supraja didi invited participation in **International Conferences**, encouraging everyone to “understand together” without hierarchy. Jayaprakash bhaiya spoke about **Extension Activities**, sharing the aspiration to “transform jails into correction centers.”

Priya didi offered a powerful reframing of **Contribution**, reminding us that true contribution lies in enabling *right understanding*, not merely in providing physical facilities.

The session also included updates on a forthcoming **VC Conclave at AICTE** and the urgent need to address **student suicides upstream**—through primary and secondary education rather than reactive measures alone.



The **spirit of co-exploration** was evident as participants like Anbarasu, Bhuvaneshwari, Manilal bhaiya, and many others pledged their skills across these **ten interconnected projects**.

*We were collectively reminded that, ultimately, **the beneficiary of all this effort is ourselves.***

Special Report: The Borstal School Transformation

We continue to feel the resonance of the 23-day UHV workshop at the Kochi Borstal School, an experience that reaffirmed the transformative power of right understanding. Confronted with the challenge of a constantly changing group of participants, the team chose to “change our heartbeat to match theirs”—letting go of PowerPoint presentations in favor of storytelling and deeply personal narration.



Gradually, the lens shifted. We stopped seeing “convicts” and began seeing children caught in **animal consciousness**, mistaking excitement for happiness. By approaching them as relatives rather than authority figures, genuine connection was established. The impact was visible enough for the Superintendent to note a **“remarkable increase in tolerance”** among the participants.

The reflections shared by the children were profoundly moving. One participant said,

“If I could have had this class earlier, I wouldn’t be here now.”

Another shared,

“I thought of ending my life... but now I think, why should I give up? I want to go back and serve my family.”

Through these interactions, they came to realize that **love is not selective—it is to be felt toward everyone**. The bonds formed during those 23 days were not temporary; they carry the promise of a lifelong connection.

This experience has given us unshakeable confidence that these values are not abstract ideals—they have the strength to bring **healing, dignity, and peace** even to the most challenging corners of society.



The Heartbeat of Our Family: Individual Sharings



The essence of our meet was found in the words of our 51 volunteers:

Self-Awareness and Natural Acceptance

Adilade didi: *"I discovered the idea of natural acceptance... the law written in my heart."*

Geetha didi: *"I am not others' words... I feel more at ease because of right evaluation."*

Jayaprakash bhaiya: *"I saw that I was not truly free earlier, but driven by my beliefs and expectations."*

Deepa G Nair didi: *"I understood the difference between caring for the body and connecting with the self."*

Anu bhaiya: *"I realized there is much more to understand and practice."*

Responsibility & Self-Change

Rami Reddy bhaiya: *"I realized the importance of understanding my own role before judging others."*

M. Anbarasu bhaiya: *"I shifted from proving myself to acting with responsibility and inner clarity."*

Manilal bhaiya: *"Donating our bodies reflects our commitment to living responsibly."*

Sunil Kumar bhaiya: *"I cannot teach anyone... I can be the change I want to see."*

Relationship and Trust

Soumya didi: *"If I build a relationship with myself, I can naturally build better relationships with others."*

Sidhika didi: *"I shifted from blaming my children to understanding them."*

Tabassum Ara didi: *"I shifted from controlling to trusting... my son calls me a 'cool' person now."*

Priya didi: *"Physical distance does not matter as much as the feeling of connectedness."*

Aravind bhaiya: *"I focus on understanding and communication rather than reaction or revenge."*

The Heartbeat of Our Family: Individual Sharings

Happiness Beyond Physical Facility

Monish Aditya bhaiya: *"Life is simple; we make it complicated... without expectation."*

Karthik bhaiya: *"Happiness does not come from material prosperity but from right understanding."*

Amirthavarshini didi: *"Real happiness comes from inner peace, not external validation."*

Coexistence and Harmony

Sharings expanding from individual clarity to societal and universal harmony.

Venkateshwari didi: *"Coexistence is the foundation of harmony; we only need to recognize connections."*

Latha didi: *"The feeling of more than enough helped us overcome challenges."*



Jayalakshmi didi: *"Material success is not the source of happiness... response over reaction."*

Inner Shift Leading to Outer Change

Sashi Binani didi: *"UHV helped me move from rigidity to flexibility."*

Shanmugapriya didi: *"People and situations are the same, but my experience changed by fine-tuning myself."*

Kavitha didi: *"Everyone has problems; what matters is how we handle them."*

Supraja didi: *"Not creating more mess in society is itself a contribution." She shared a breakthrough: moving from "my way or no way" to realizing that if she is comfortable within.*

Renu Mol didi: *"Teaching this course reinforces these values and helps me grow continuously."*

Evening Meetings and Commitments

After dinner, we huddled in two circles – SR and SWR – to chart our forward path.

Charting the Future: Evening Meetings and Commitments

Southern Region (SR) Commitments:

- Targeting 100 volunteers for weekly **self-development** meetings and 50 for **team development** by the end of 2026.
- Conducting 40 demo presentations for **RP development** by December 2026.



- Completing **Tamil translations** for Introductory FDP slides by March 2026 and UHV-II by May 2026.
- **Engaging schools** and using community radio to reach the wider society daily.

South-Western Region (SWR) Commitments:

- Intensely **handholding co-explorers** for leadership and facilitation roles.
- Extending **UHV to schools** and non-engineering institutions.



- Organizing **programs in villages** and reaching diverse groups like missionary schools.
- Accelerating **Malayalam and Kannada translations** to ensure wider accessibility.

Closing Session: **Becoming a Living Family**

We gathered for the final session with a palpable sense of transition—from being a group of volunteers to becoming a **living family**. The atmosphere reflected a shared warmth, ease, and belonging that had quietly grown through the days we spent together.

Closing Session: **Becoming a Living Family**

Arvind bhaiya reminded us that while our beginnings may be small, our reach can extend to the highest levels of society. Ushakumari didi expressed her deep conviction with clarity and confidence: **“I can say 100% that this is really doable and workable in our own real experience.”** Kayalvizhi didi shared how she felt the fire of **nation-building** ignite within her. Sunil Kumar bhaiya beautifully observed that **“what I see as a society outside is now slowly becoming a family.”** Supraja didi grounded these reflections by emphasizing that the true goal is to **act with harmony within**, regardless of how others respond externally.



Ganesh Bagaria ji reflected on what he described as the **miracle of our togetherness**. He noted that we were able to stay together “very comfortably” because our focus remained on **self-exploration rather than roles or designations**. We achieved what we set out to do, he observed, because each of us is leaving feeling **“lighter.”**


He gently reminded us that harmony does not need to be constructed—it only needs to be **observed and appreciated**, as existence is already designed for it. Leaving us with a simple yet powerful mandate, Ganesh ji encouraged us that whenever we travel to other cities, we should seek out fellow volunteers—even for just five minutes—to **meet, connect, and hug each other**, strengthening our face-to-face bonds.


*As we departed from SRM, we did so not merely as volunteers returning to our respective regions, but **as a family bound by a shared journey and a shared destiny.***


SHARING OF MRS. NIDHI CHIRAG SACHDE (CONTD.)

UNAWARENESS AND ITS EFFECTS ON INNER STATE


BEFORE


 Attention shifted rapidly between objects without clarity.

 Imagination ran unchecked.

 I once **observed how quickly my attention moved**—from my mother, to a dish, to clothes, to my daughter—without giving myself time to deduce the feeling associated with each. Slowly, when I consciously decided to observe, I could identify the feeling behind the thought.


AFTER


 I can observe how attention jumps and consciously pause.


 I can deduce *the feeling behind the thought*.

RECOGNIZING FEELING: SURFACE RESPONSE VS INNER CLARITY


BEFORE


 I answered questions like “**Is this naturally acceptable?**” quickly and **superficially**.

 Feelings of opposition, irritation, or resistance were unnoticed or justified.

 Situations with a friend, an auto driver, or a colleague became mirrors for inner opposition. I can identify when I am not in harmony, even if I cannot correct it immediately.
Identification has replaced explanation.

AFTER


 The **difference** between what is naturally acceptable and my current internal state is clearer.


 I can distinctly feel:

- Trust vs mistrust
- Respect vs disrespect
- Harmony vs opposition

HELPING AND HARMONY: KNOWING WHAT FEELS NATURAL

BEFORE

 Lack of help felt “neutral” at a surface level.


 Helping others was habitual but not consciously understood.



*One small experiment helped me see harmony clearly: I have a habit of holding the lift door for others. One day I decided not to. The person entering got hit by the closing door. **I immediately felt uncomfortable.***


AFTER

 I clearly felt comfort when I helped.

 I directly experienced discomfort when I acted without consideration.

BLAME VS RESPONSIBILITY

BEFORE


 Internal discomfort was justified outwardly. I blame:

- People
- Situations
- Hunger, fatigue, workload



*For example, when my husband came home and **I suddenly started complaining about everything**, I later realized that I had not been aware of my own state. Instead of observing my feeling, I justified it.*

AFTER


 I can conclude, through reflection:


- *I am responsible for my feeling.*

I accept that this shift is still a work-in-progress.


CONDITIONAL RELATIONSHIPS AND ASSUMPTIONS


BEFORE

 I believed I related to people based on intention.

 Work often felt tiring and heavy.

AFTER


 I see that I relate more easily based on similarity in competence.


 I can distinguish:

- Work done from assumption → tiring
- Work done with affection → effortless


CHOOSING RELATIONSHIP OVER OPPOSITION (STEPS 6 & 7)


BEFORE

 I justified opposition, sometimes even believing it made me comfortable.

 Change was expected from the other person.

AFTER

 I see that my feeling of relationship fluctuates.

 When I consciously choose relationship:


- My thoughts change
- My behavior changes


The other person's response often changes


 **Transformation is internal and moment-to-moment**, not dependent on others.

COEXISTENCE: FROM STRUGGLE TO TRUST

BEFORE

 I carried ongoing struggle with external situations.


 I experience small but real glimpses that coexistence supports understanding.


 There is provision in coexistence for understanding. **Sometimes I even surrender internally, acknowledging that I need help.** And help appears—in guidance, in discussion, in reflection.

AFTER

SELF AND BODY: IDENTIFICATION VS OBSERVATION

 **Sensation and imagination** felt like "me".

 **Rare glimpses** appear where I see myself as separate from sensation.

 **When I close my eyes and think of myself, my face appears immediately.** That shows my strong association with the body.

Earlier, I reacted to this realization.

Now, I accept it calmly and continue observing.

EFFECT OF IMAGINATION ON THE BODY



While traveling by flight, I clearly noticed how imagination caused:

- Stomach cramps
- Headache

This gave me clarity that imagination in the self influences bodily events. The linkage became experiential, not theoretical.

HAPPINESS: DEPENDENCY VS INNATE NATURE

BEFORE



Happiness depended on external events (buying things).



I assumed understanding a new exercise would “fix” everything.

AFTER



The source of happiness has shifted (validation from others), but dependency remains visible.



I have glimpses that happiness may be innate, though not yet stable.



Now I see this is a lifelong process.

PARTICIPATION, CONSISTENCY, AND GROWTH

BEFORE



Participation was casual at times.



Sanskars dominated when continuity broke.

AFTER



Continuous participation increases awareness, articulation, and stability.



Even when sanskars appear, readiness and openness remain.



However, a few things which are constantly there:

- Readiness to explore.
- Willingness to evaluate myself honestly.
- Openness to feedback.
- Continuity in participation since 2020.

A CONTINUING COMMITMENT



Completeness is not there yet.
Effort is still required.

But now there is clarity that the process works.

I remain committed to:



Increasing awareness.



Strengthening the feeling
of relationship.



Moving from assumption
to understanding.




Discovering happiness as
my innate nature.

***This journey is
ongoing...
And I am ready to
continue it with
patience and
sincerity.***

We invite volunteers and participants to share reflections from their personal journey of self-development. Your insights—drawn from practice, experience, or introspection—can serve as a meaningful contribution to our upcoming newsletter and help nurture a collective understanding of human values in everyday life.

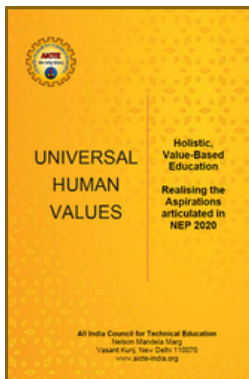
We welcome stories that highlight growth, transformation, or key learnings that others may benefit from.

 Please share your story by filling out this **Google Form**.

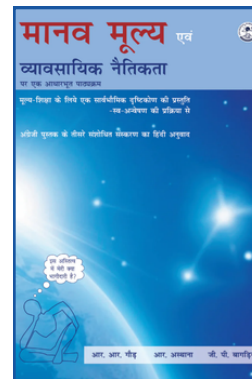
EXPLORE: BOOKS • LEARNING PORTALS • ICHVHE SPOTLIGHT

Vision for Holistic, Value-based Education About UHV: pp 67-69

मानव मूल्य एवं व्यवसायिक नैतिकता



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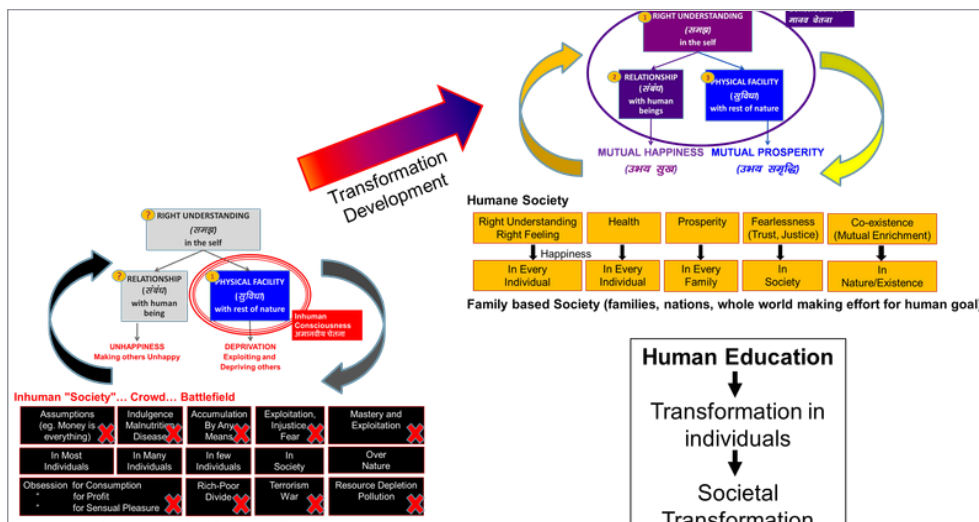
YouTube Channel (<https://www.youtube.com/c/UniversalHumanValues>)

Engaging videos, visual lessons, reflective morning sessions, and FDPs that bring concepts to life.



UHV Foundation, Delhi - Official Website (uhv.org.in)

A comprehensive platform offering universal, rational, and self-exploration-based Human Values content supporting holistic, ethical, and humane education for the well-being of all.



Empowering Youth through Value-driven Education – for a Happy and Peaceful World