UNIVERSAL HUMAN VALUES AND PROFESSIONAL ETHICS

Category: (Theory)

Course code: HS248XT

Compiled by:

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Unit I: Chapter-1

Course Introduction - Need, Basic Guidelines, Content and Process for Value Education:

Purpose and motivation for the course, Self-Exploration 'Natural Acceptance' and Experiential Validation Continuous Happiness and Prosperity- Human Aspirations, Right understanding, Relationship and Physical Facility, Understanding Happiness and Prosperity correctly.

Practice sessions to discuss natural acceptance in human being as the innate acceptance for living with responsibility.

Unit I: Chapter-2

Understanding Harmony in the Human Being - Harmony in Myself:

Understanding human being as a co-existence of the sentient 'I' and the material 'Body', Understanding the needs of Self ('I') and 'Body' Understanding the Body as an instrument of understanding the characteristics and activities of 'I' and harmony in 'I', Understanding the harmony of I with the Body: Sanyam and Health;

Practice sessions to discuss the role others have played in making material goods available to me. Identifying from one's own life.

Unit II: chapter 1

Understanding Harmony in the Family and Society- Harmony in Human-Human Relationship:

Understanding values in human-human relationship; meaning of Justice and program for its fulfilment to ensure mutual happiness; Trust and Respect as the foundational values of relationship, Understanding the meaning of Trust.

Understanding the harmony in the society (society being an extension of family): Resolution, Prosperity, fearlessness (trust) and co-existence as comprehensive Human Goals, Visualizing a universal harmonious order in society- Undivided Society, Universal Order- from family to world family.

Practice sessions to reflect on relationships in family, hostel and institute as extended family, real life examples, teacher-student relationship, goal of education etc. Gratitude as a universal value in relationships. Discuss with scenarios. Elicit examples from students' lives

Unit III:

Understanding Harmony in the Nature and Existence - Whole existence as Coexistence: Understanding the harmony in the Nature, Interconnectedness and mutual fulfilment among the four orders of nature recyclability and self-regulation in nature, Understanding Existence as Co-existence of mutually interacting units in all pervasive space, Holistic perception of harmony at all levels of existence.

Practice sessions to discuss human being as cause of imbalance in nature (film "Home" can be used), pollution, depletion of resources and role of technology etc.

Course Outcomes: After completion of the course the students will be able to	
CO1	Become more aware of themselves, and their surroundings (family, society, nature); they would become more responsible in life, and in handling problems with sustainable solutions,
CO2	Understand human relationships and human nature in mind so that they will have better critical ability.
CO3	Become sensitive to their commitment towards what they have understood (human values, human relationship and human society).
CO4	Apply what they have learnt to their own self in different day-to-day settings in real life.

Reference Books	
1	Human Values and Professional Ethics, R. R. Gaur, R Sangal, G P Bagaria, 1st Edition, 2010, Excel Books, New Delhi, ISBN: 9788174467812.
2	Human Values, A.N. Tripathi, 3rd Edition, 2019, New Age Intl. Publishers, New Delhi, ISBN: 9788122425895.
3	India Wins Freedom, Maulana Abdul Kalam Azad, 1st Edition, 1988, Orient Blackswan, ISBN: 97881250051481.
4	The Story of My Experiments with Truth, Mohandas Karamchand Gandhi, 1st Edition, 2011, Create Space Publishing platform, ISBN: 9781463694876.
5	Small is Beautiful, E. F Schumacher, 1st Edition, 2011, (PBD)VINTAGE, ISBN: 9780099225614.

RUBRIC FOR THE CONTINUOUS INTERNAL EVALUATION (Theory)		
#	**COMPONENTS**	**MARKS**
1.	**QUIZZES:** Quizzes will be conducted in online/offline mode. TWO QUIZZES will be conducted & Each Quiz will be evaluated for 05 Marks. **THE SUM OF TWO QUIZZES WILL BE THE FINAL QUIZ MARKS.**	10
2.	**TESTS:** Students will be evaluated in test, descriptive questions with different complexity levels (Revised Bloom's Taxonomy Levels: Remembering, Understanding, Applying, Analyzing, Evaluating, and Creating). **TWO** tests will be conducted. Each test will be evaluated for 25 Marks, adding upto 50 Marks. **FINAL TEST MARKS WILL BE REDUCED TO 20 MARKS.**	20
3.	**EXPERIENTIAL LEARNING:** Students will be evaluated for their creativity and practical implementation of the problem. Case study-based teaching learning (05), Program specific requirements (05), Video based seminar/presentation/demonstration (10)**. Phase 2 will be done in the exhibition mode (Demo/Prototype/any outcome).THE SUM OF ALL WILL BE THE FINAL MARKS OF 20.**	20
	MAXIMUM MARKS FOR THE CIE THEORY	**50**

Q. NO.	CONTENTS	MARKS
**RUBRIC FOR SEMESTER END EXAMINATION (THEORY)**
	PART A	
1	Objective type questions covering entire syllabus	10
	PART B (Maximum of TWO Sub-divisions only)	
2	Unit 1 : (Compulsory)	14
3 & 4	Unit 2 : Question 3 or 4	13
5 & 6	Unit 3 : Question 5 or 6	13
	TOTAL	**50**

UNIT-1:Chapter-1

Need, Basic Guidelines, Content and Process of Value Education

Elaborate the terms 'values' and 'professional ethics'.

- *Values* are ideals or beliefs people have, especially about what is right and wrong and what is most important in life, that control their behavior.

- *Professional ethics* are principles that govern the behaviour of a person or group in a business environment. Like values, professional ethics provide rules on how a person should act towards other people and institutions in such an environment.

- Unlike values, professional ethics are often codified as a set of rules, which a particular group of people use.

- This means that all those in a particular group will use the same professional ethics, even though their values may be unique to each person.

- Ethical principles may differ depending on the profession; for example, professional ethics that relate to medical practitioners will differ from those that relate to lawyers or real estate agents.

- However, there are some universal ethical principles that apply across all professions, including:
    (i) honesty
    (ii) trustworthiness
    (iii) loyalty
    (iv) respect for others
    (v) adherence to the law
    (vi) doing good and avoiding harm to others
    (vii) accountability.

1) What is value? How does value education helps in fulfilling one's aspirations?

Ans:

- **Values** are ideals or beliefs people have, especially about what is right and wrong and what is most important in life, that control their behavior.

- **Value education** is more than just imparting knowledge; it is about instilling a set of core values and principles in students that guide their behavior, choices, and actions throughout their lives. These values include honesty, respect, empathy, responsibility, integrity, and more.

- These qualities are not only important for personal growth but also for building a harmonious and compassionate society.

- Once, one has understood his/ her values in life he/she can examine and control the various choices he/she makes in his/her life.

- Value education enables us to understand our needs and visualize our goals correctly and also helps to remove our confusions and contradictions and bring harmony at all levels. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations.

- Values form the basis for all our thoughts, behaviors and actions. Once we know what is valuable to us, these values becomes the basis, the anchor for our actions.

- We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.

2) What are the basic guidelines for value education?

Ans:

Below are broad guidelines to decide on what would qualify as an appropriate input in value education;

(i) *Universal:* Whatever we study as value education has to be universally applicable to all human beings and be true at all times and all places. In addition, it need not restrict itself to a certain sect, creed, gender or nationality etc. So it has to deal with universal human values.

(ii) *Rational:* It has to appeal to human reasoning. It has to be amenable to reasoning and not based on dogmas or blind beliefs.

(ii) *Natural and verifiable:* It has to be naturally acceptable to the human being who goes through the course and when we live on the basis of such values it leads to our happiness.

(iii) *All encompassing:* Value education is aimed at transforming our consciousness and living. Hence, it needs to cover all the dimensions (thought, behaviour, work and realization) and levels (individual, family, society, nature and existence) of human life and profession.

(iv) *Leading to harmony:* The value education ultimately is aimed at promoting harmony within the individual, among human beings and with nature.

3) What do you understand by the value of an entity? What is the value of a human being?

Ans:

- The value of any unit in this existence is its participation in the larger order of which it is part e.g. value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which pen, paper, human being, all are present.

- Value of an eye is that it can be used for seeing. Value of a vegetable plant is that it gives nutrition to animals and humans.

- The participation of a human being in the bigger order includes human beings, plants, air, water, soil, animals, birds etc.

- The value of a human being is the participation of human being in this order. Hence, to understand human values, we need to study the human reality along with all that is there in the existence constituting the larger order, and the role of human being in the relationship with each and every unit in the existence.

4) What is the need for value education? Write a short note on the need for value education in today's scenario.

Ans: The following aspects emphasize the need for value education;

(i) Correct identification of our aspirations:

- All human beings have aspirations. we may aspire to become a doctor or engineer or a lawyer, or a film star or something else. We must have made various plans for your future, be it immediate or long term. The planning may include your personal life, our family, our profession, our participation in the society and other such domains. But before we invest our energies to actualize your plans, it is important that you find out what we basically aspire for.

(ii) Understanding universal human values to fulfil our aspirations in continuity:

- After identifying our aspiration we need to know how to fulfil our aspirations, how to go about actualizing our goals. Generally, we tend to pursue our goals in variety of ways as per our appraisal and beliefs. We keep on making experiments, learning from these and accordingly improving our understanding.

(iii) Evaluation of our beliefs:

- Each one of us believe in certain things and we base our values on these beliefs, which may or may not be true in reality. These beliefs come to us from what we read, see, hear what our parents tells us, our friends talk about, what the magazines talk of, what we see from TV etc. Value Education helps us to evaluate our beliefs and assumed values.

(iv) Technology and human values:

- The present education system has become largely skill-based. The prime emphasis is on science and technology. Value Education is a crucial missing link in the present education system. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are manifesting.

5) Explain how production skills and human values are complementary. Give an example.

Ans:

- Values means importance or participation and skills means qualities, training, and capabilities. To fulfill our aspirations both values and skills are necessary.

- When we identify and set the right goals and produced in right direction. This is known as value domain, the domain of wisdom. Basically we must know what really is useful to achieve human happiness which is for all and forever.

- And when we learn and practice to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavor (struggle).

- This is known as domain of skills. Hence, there is an essential Complementarity between values and skills for the success of any human endeavor.

- For example, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy.

- So I have to learn the skills to achieve the goal of good health i.e. food to be consumed, the physical workout to be designed.

- So without knowing the meaning of good health, health cannot be achieved and also it is necessary to make use of the skill to achieve the goal.

6) Define self exploration. What is the content of self - exploration?

Ans:

- **Self exploration** is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself.

- Through self exploration we get the value of ourselves. We live with different entirety (family, friends, air, soil, water, trees, etc.) and we want to understand our relationship with all these.

- The main focus of self-exploration is myself - the human being. Content of self exploration is just finding answers to the following fundamental questions of all human beings:

(i) **The Desire/Goal:** What is my (human) Desire/ Goal? What do I really want in life, or what is the goal of human life?

(ii) Program: What is my (human) program for fulfilling the desire? How to fulfil it? What is the program to actualize the above?

In short, the above two questions cover the whole domain of human aspirations and human endeavor. Thus, they form the content of self- exploration.

7) What is Self-exploration? What is its Purpose?

Ans:

- As the name suggests, the process of self exploration is to find out what is valuable to me by investigating within myself. Since it is me who feels happy or unhappy, successful or unsuccessful, therefore whatever is right for me, true for me, has to be judged within myself.

- The following points appreciate self-exploration and its purpose.

(i) It is a process of dialogue between "what you are" and "what you really want to be".

(ii) It is a process of self-evolution through self-investigation.

(iii) It is a process of knowing oneself and through that, knowing the entire existence.

(iv) It is a process of recognizing one's relationship with every unit in existence and fulfilling it.

(v) It is a process of knowing human conduct, human character and living accordingly.

(vi) It is a process of being in harmony in oneself and in harmony with entire existence.

(vii) It is a process of identifying our Innateness (Swatva) and moving towards Self organization (Swatantratã) and Self-expression (Swarãjya).

8) What do you mean by your natural acceptance and experiential validation?

Ans:

- *Natural acceptance* is a mechanism of self exploration. Self exploration is a method to explore ourselves.
- Natural acceptance is process to understand ourself first. It implies unconditional and total acceptance of the self, people and environment.
- It also refers to the absence of any exception from others. In other words, Natural acceptance is way to accept the good things naturally.

- *Experiential validation* is a process that infuses direct experience with the learning environment and content.
- It may be regarded as a philosophy and methodology in which the direct experience and focused reflection of the individual helps to increase knowledge, develop skill and clarify values.
- Most of what we know about our self is not only through our own opinion of our self but also because of others view.
- When, what we already believe to be true of us is validated by some situations, phenomena or outcomes, we may term it as experiential validation.

9) What do you understand by the terms svatva, swatantrata and swarajya? OR What is innateness (in built) (svatva), self organization (swatantrata) and self expression (swarajya)? How are they related to each other?

Ans:

- This process of self exploration helps us to identify our *swatva* and through that acquiring swantantrata and swarajya.

- *Swatva* means innateness of self - the natural acceptance of harmony.

- *Swantantrata* means being self- organized - being in harmony with oneself

- *Swarajya* means self-expression, self- extension - living in harmony with others.

- The Swatva is already there, intact in each one of us. By being in dialogue with it, we attain *swantantrata* enabling us to work for swarajya.

- Living in contradiction, means we are not self-organized and living with pre-conditionings where we have assumed certain things, have accumulated desires without having first evaluated them, then it means we are *partantra.*

- On the other hand, when we identify our innateness, what we really want to be and establish a dialogue with it, it enables us to start living with this harmony, it starts expressing itself through our harmonious behaviour and work, and it naturally extends to our participation with the surroundings. This is working towards swarajya.

10) Self exploration is a process of dialogue between 'what you are' and 'what you really want to be'. Explain and illustrate.

Ans:

- Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself.

- It is a process of focusing attention on ourself, our present beliefs and aspirations vis-à-vis what we really want to be (that is to say, what is naturally acceptable to us). If these two are the same, then there is no problem.

- If on investigation we find that these two are not the same, then it means we are living with this contradiction (of not being what we really want to be) and hence, we need to resolve this contradiction this conflict within us.

- It is a process of discovering that there is something innate, invariant and universal in all human beings. This enables us to look at our confusions and contradictions within and resolve them by becoming aware of our natural acceptance.

11) How can we verify proposals on the basis of our natural acceptance? Explain with example (OR) Explain "Natural acceptance is innate, invariant and universal." Explain this statement with an example.

Ans: Natural acceptance is way to accept the good things naturally. Learn everything that is good from others, but bring it in, and in our own way absorb it; do not become others. We can easily verify proposals in the basis of characteristics of natural acceptance mentioned below:

(i) Natural acceptance does not change with time. It remains invariant with time. For example our natural acceptance for trust and respect does not change with age.

(ii) It does not depend on the place. Whatever we have accepted, in our life, at any time of our age, does not change, even if we move from one place to another one.

(iii) It does not depend on our beliefs or past conditionings. No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we refer deep within ourselves, the answer will always be the same.

(iv) Natural acceptance is always there. Whatever we do, this natural acceptance is within us, it is telling us what is right.

(v) Natural acceptance is the same for all of us: Though each one of us, may have different likes and dislikes and means to live and to react etc. but if we go deep in our mind the purpose of our work, behaviour, efforts etc. are based on common goals like need to be happy, need to be respected, need to get prosperity. So our basic acceptance remains the same.
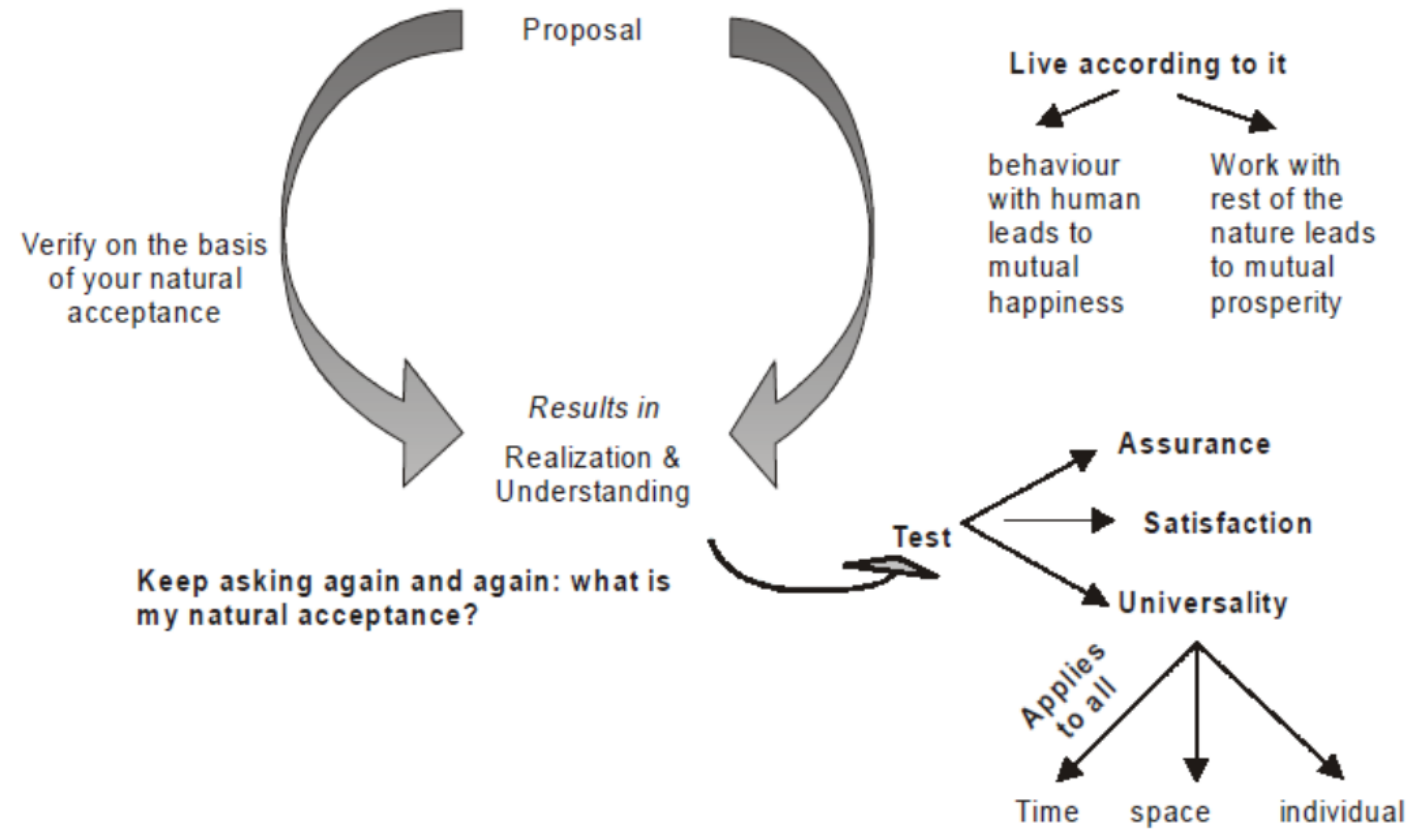
Process of self exploration by verifying proposals on the basis of our natural acceptance

12) What is 'happiness' and 'prosperity'? How can you say that you are prosperous?

Ans:

- *Happiness* may be defined as being in harmony/synergy in the state/ situation that I live in.
- When we are in a state of happiness – we experience no struggle, no contradiction or conflict within and we enjoy such a state of being. And we wish to have its continuity.
- On the other hand, when we experience feelings such as failure, disrespect, lack of confidence, being doubtful in ourselves or about others, we feel unhappy as they are states of conflict.
- These are the states when there is lack of harmony, either within us or between us and others. We do not wish for a continuation of these feelings within and want to try and change them – we can call this unhappiness.
- *Prosperity* is the feeling of having or making available more than required physical facilities.
- We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities.
- It is becoming anti-ecological and anti-people, and threatening the human survival itself.
- For prosperity, two things are required;
(i) Identification of the required quantity of physical facilities
(ii) Ensuring availability / production of more than required physical facilities.
- We can be prosperous only if there is a limit to the need for physical facilities. If there is no limit what so ever be the availability the feeling of prosperity cannot be assured.
- Secondly, just assessing the need is not enough. We need to be able to produce or make available more than the perceived need.

13) What is the difference between prosperity and wealth? What is more acceptable to us and why?
(OR)
What is the meaning of prosperity? How does it differ from possession of wealth?

Ans:

- *Prosperity* is a feeling of having more than required physical facilities, it is not just physical facilities.
- Almost all of us feel that wealth alone means prosperity and try to explain this phenomenon on this nonexistent or half fact.
- *Wealth* is a physical thing. It means having money, or having a lot of physical facilities or both. This is a very important distinction. We mostly fail to make this distinction today.
- We keep working for wealth, without realizing that the basic desire is for the feeling of prosperity, to have a feeling of having enough.
- Prosperity is more acceptable to us because wealth is just a part of prosperity. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities.
- It is becoming anti-ecological and anti-people, and threatening the human survival itself. A person has lot of money, but does not want to share even a bit of it.
- The person has wealth' but feels 'deprived'. If one felt prosperous he/she would have shared what one has, since there is lot more than enough wealth anyway.

14) What is your present vision of a happy and prosperous life?

Ans:

- We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself.

- Some of the consequences of such trend are summarized below:

  At the level of individual - rising problems of depression, psychological disorders, suicides, stress, insecurity, etc.

  At the level of family - breaking of joint families, mistrust, and conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, etc.

  At the level of society - growing incidence of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, etc.

  At the level of nature - global warming, water, air, soil, noise etc. pollution, resource depletion of minerals and mineral oils, etc.

- All the problems are a direct outcome of an incorrect understanding, our wrong notion about happiness and prosperity and their continuity - this is an issue for serious exploration.

15) What do the abbreviations even as SVDD, SSDD and SSS signify?

Ans:

- To achieve our basic aspirations we need to work for right understanding as the base on which we can work for relationship and then physical facilities. Today we are not working according to this that why we can see that there are two kinds of people in the world:

(i) Those that do not have physical facilities/ wealth and feel unhappy and deprived.

  i.e. **SVDD**: *Sadhan Viheen Dukhi Daridra - Materially Deficient, Unhappy and Deprived*.

(ii) Those that have physical facilities/ wealth and feel unhappy and deprived.

  i.e. **SSDD:** *Sadhan Sampann Dukhi Daridra - Materially Affluent, Unhappy and Deprived.*

- But these are states we don't want to be in. We want to move from this to third category i.e.

(iii) Having physical facilities and feeling happy and prosperous

  i.e. **SSSS**: *Sadhan Sampann Sukhi Samriddha* - Materially Adequate, Happy and Prosperous.

- Presently, as we look around, we find most of the people in the above two categories called SVDD and SSDD, while the natural acceptance of all human beings is to be in the category of SSSS.

16) "Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans." Comment.

Ans:

- Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans. It is easy to verify.

- *For Animals :* Animals need physical things to survive, mainly to take care of their body. For example; cow will look for food when it is hungry. Once it gets the grass or fodder. It eats it, sits around to chew at leisure. Hence, we can say that as long as animals have physical things, they are largely fine. They don't desire other things like knowledge or a peaceful animal society or getting a good MBA.

- *For Humans :* While physical facilities are necessary for human beings, they are not complete by themselves to fulfil our needs. Our needs are more than just physical facilities. We all have other needs, other plans, perhaps we think of going to a movie or reading a book, or go to college, or watch some TV, or spend time with family and friends, etc. this list is endless. Thus it is easy to see that while physical facilities are necessary for us human beings, they are not complete by themselves to fulfil our needs.

17) What are the requirements to fulfill basic human aspirations? What is the program to fulfill the basic human aspirations?

Ans:

- Our basic aspirations are happiness (mutual fulfillment) and prosperity (mutual prosperity). Happiness is ensured by the relationships with other human beings and prosperity is ensured by working on physical facilities.

- The following are necessary to ensure the state of ***Sadhan Sampann Sukhi Samriddha*** – (Materially Adequate, Happy and Prosperous)

(i) Right Understanding: This refers to higher order human skills - the need to learn and utilize our intelligence most effectively.

(ii) Good Relationships: This refers to the interpersonal relationships that a person builds in his or her life - at home, at the workplace and in society.

(iii) Physical Facilities: This includes the physiological needs of individuals and indicates the necessities as well as the comforts of life. It means the feeling of having or being able to have more physical facilities than is needed.

Right understanding + Relationship = Mutual fulfilment

Right understanding + Physical facilities = Mutual prosperity

18) What do you mean by animal and human consciousness? Explain with the help of a diagram (OR) Distinguish between 'human consciousness' and 'animal consciousness'.

Ans: Giving all priorities to physical facilities only, or to live solely on the basis of physical facilities, maybe termed as ***'Animal Consciousness'***. Living with all three: Right understanding, Relationship and Physical facilities is called ***'Human Consciousness'.***
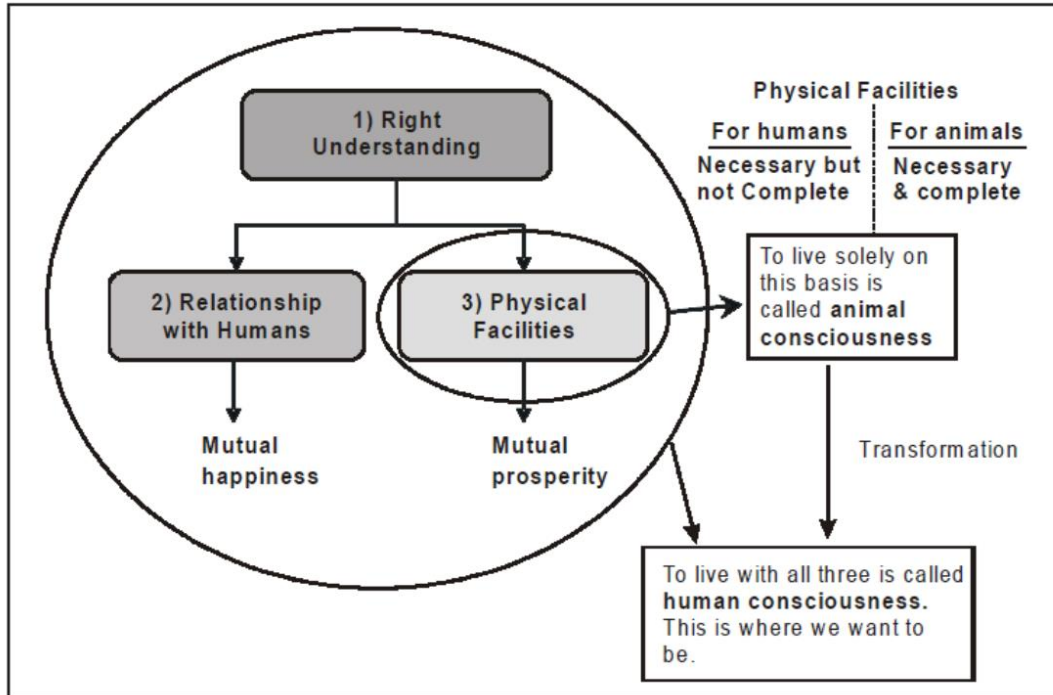
**Transformation from animal consciousness to human consciousness**

- There is a need for transformation from Animal Consciousness to Human Consciousness. It can be accomplished only by working for right understanding as the first priority.

- This transformation from Animal Consciousness to Human consciousness forms the basis for human values and value based living.

- The content of education is the understanding of harmony at all the four levels of our existence - from myself to the entire existence.

- Right living or ***sanskar*** refers to the ability to live in harmony at all the four levels of living. This dimension of society works to ensure 'right understanding' and 'right feelings' in individual.

19) How do right understanding, relationships and physical facilities help in fulfilling the aspirations of human beings?

Ans: Our basic aspirations are happiness (mutual fulfilment) and prosperity (mutual prosperity).

- Happiness is ensured by the relationships with other human beings and prosperity is ensured by working on physical facilities.

- Relationship refers to the interpersonal relationships that a person builds in his/her life - at home, at the workplace and in society.

- Physical Facilities includes the physiological needs of individuals and indicates the necessities as well as the comforts of life. It means the feeling of having or being able to have more physical facilities than is needed.
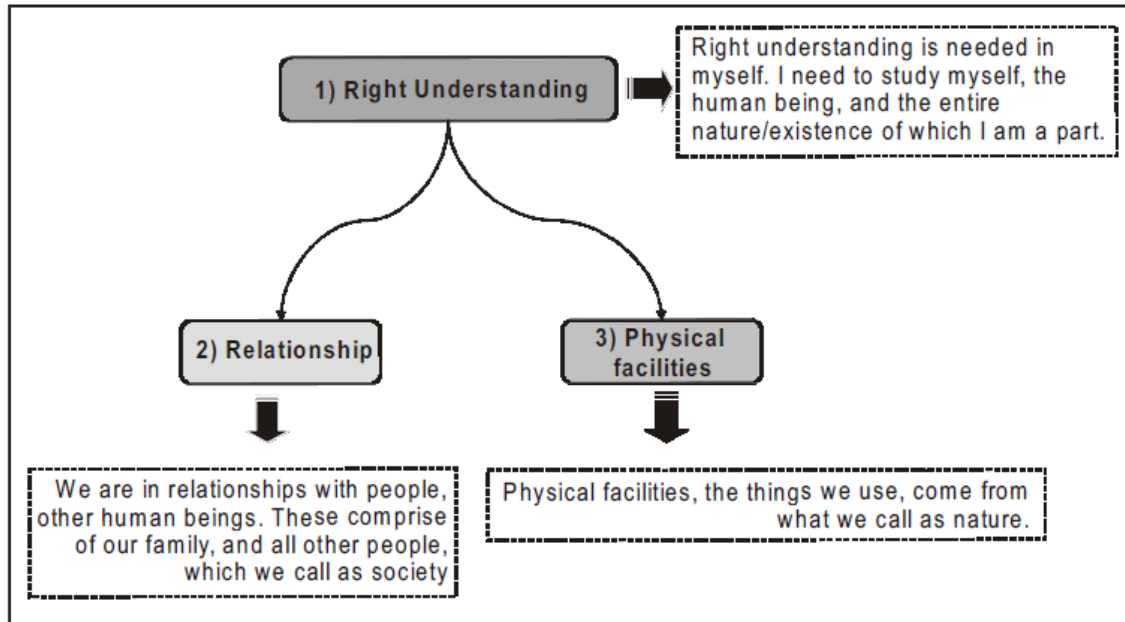
- In order to resolve the issues in human relationships, we need to understand them first, and this would come from 'right understanding of relationship'.

- Similarly in order to be prosperous ,we need to have the 'right understanding' which will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity.

- We need to understand the harmony with nature as well, and how we can complement this harmony.

UNIT-1:Chapter-2

Understanding Harmony in the Human Being Harmony in Myself:

1) What do you mean by Sukh and Suvidha? Distinguish between Sukh and Suvidha in detail taking needs of yourself as an example.

Ans:

- *Sukh* is a holistic and all encompassing state of the mind that creates inner harmony. Sukh is also called as happiness.

- *Suvidha* implies that it is looking for physical comforts and all the sources of attaining such comforts. When our body gets used to a certain level of comfort then we will only feel comfortable at that level Ex:. comfort in fan, cooler or air conditioner.

- Different people have a different perception of suvidha and will seek a corresponding level of suvidha according to their perceptions.

- By nature man is fond of comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life.

- To lead a comfortable life he also accumulates many facilities, so that his life may become full of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied.

- People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.

2) Differentiate between the needs of self and the needs of body.

Ans. The human being is the co-existence of 'I' and the body, and there is exchange of information between the two. We can make this distinction between the self and the body in terms of the needs as shown in the table below:

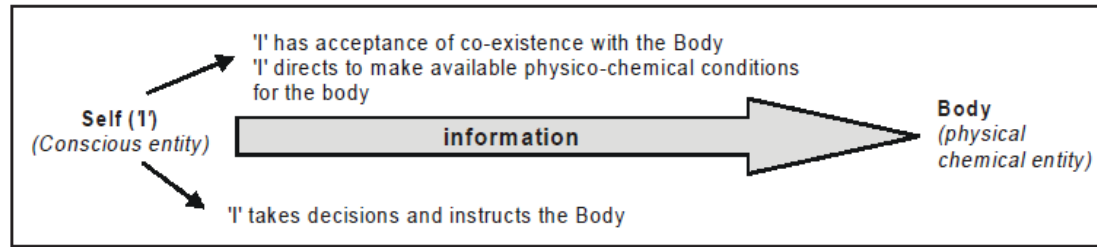|			I	Body
Needs		→	Trust, Respect…	Food, Clothing…
	Needs are…	→	Happiness (*sukh*)	Physical Facilities (*suvidhā*)
	In Time, needs are…	→	Continuous	Temporary
	In Quantity, needs are…	→	Qualitative (no quantity)	Quantitative (limited in quantity)
	Needs are fulfilled by…	→	Right understanding and right feelings	Food, clothing, etc
Activities	Activities are…	→	Desiring, Thinking, etc	Breathing, heart-beat, etc
		→	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	It is of type…	→	Conscious (non-material)	Physico-Chemical (material)

Distinction between self and the body

- Needs of the body like food for nourishment, clothes for protection, and instruments to ensure right utilization can be categorized as being 'physical' in nature, or also called 'physical facilities' *(suvidha)* whereas the need of 'I' is essentially to live in a state of continuous happiness *(sukh).*
- The needs of the body are physical in nature, whereas the needs of the self (I) are not physical in nature - like trust, respect, happiness etc.
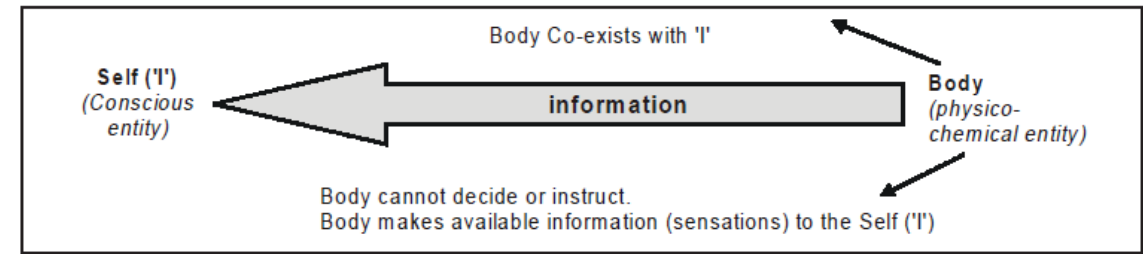
- Needs of 'I' are continuous in time, unlike the need of the body, which is temporary in time. We want happiness continuously. We also want the feeling of respect continuously and so also acceptance in relationship. If we talk about food, clothing, shelter, or instruments, these are needed only for some amount of time.
- Physical facilities are needed for the body in a limited quantity. *Ex: food* When we consume too much of a tasty food or sweet, it may lead to a health hazard. Whereas the needs of 'I' are qualitative (they are not quantifiable), but we also want them continuously. Our feelings are qualitative. *Ex. Happiness*

3) 'Human being is co-existence of the Self and the Body' - elaborate on this statement.

- The human being is the co-existence of 'I' and the body, and there is exchange of information between the two, i.e. 'I' and body exist together and are related.

- There is a flow of information from 'I' to the body and from body to the 'I'. We can make this distinction between the self and the body in three ways in terms of the needs, activities and the types of these two entities.

'I' has acceptance of co-existence with the Body
'I' directs to make available physico-chemical conditions for the body

Self ('I')
(Conscious entity)

information

Body
(physical chemical entity)

'I' takes decisions and instructs the Body

Body Co-exists with 'I'

Self ('I')
(Conscious entity)

information

Body
(physico-chemical entity)

Body cannot decide or instruct.
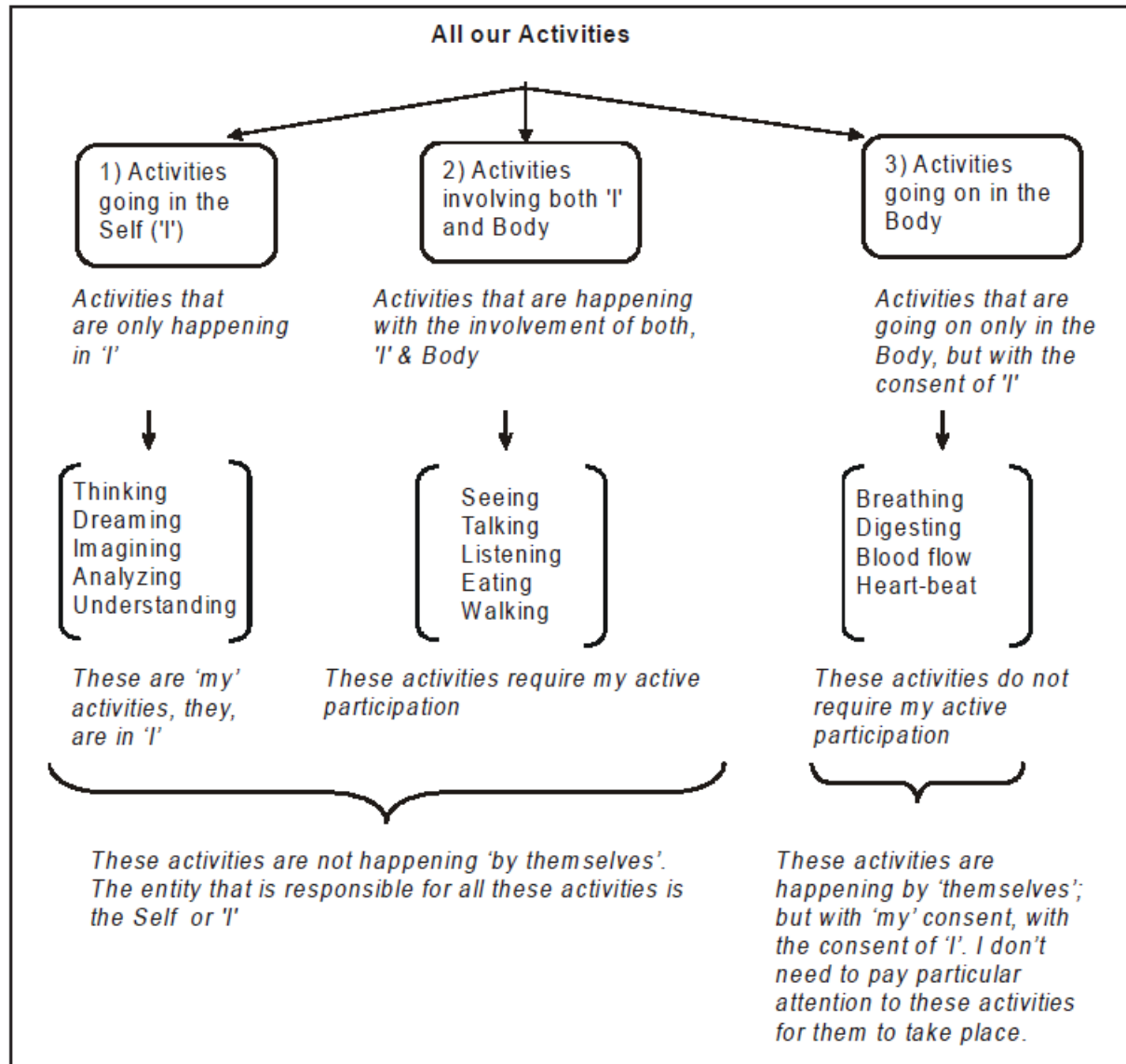Body makes available information (sensations) to the Self ('I')

I co-exist with the Body. 'I' and my Body keep exchanging information.

- The activities of 'I' are activities like, desire, thinking, selection, while the activities of body are activities like eating, breathing etc.

- The mode of interaction of 'I' includes knowing, assuming, recognizing and fulfilment. The fulfilment depends on recognition depends on assumptions and assumptions depends on knowing or not knowing (beliefs). If assuming is based on knowledge, then recognition will be correct and fulfilment will be correct. If assuming is not based on knowledge, then things may go wrong.

- The mode of interaction of body is only recognizing and fulfilling.

- Self is a conscious entity and the body is a material entity, or physico-chemical in nature.

4) Explain with examples where activities involves both body and 'I'. Differentiate between the activities of knowing, assuming, recognizing and fulfilling with examples.

All our Activities

1) Activities going in the Self ('I')
Activities that are only happening in 'I'

Thinking
Dreaming
Imagining
Analyzing
Understanding

These are 'my' activities, they, are in 'I'

2) Activities involving both 'I' and Body
Activities that are happening with the involvement of both, 'I' & Body

Seeing
Talking
Listening
Eating
Walking

These activities require my active participation

3) Activities going on in the Body
Activities that are going on only in the Body, but with the consent of 'I'

Breathing
Digesting
Blood flow
Heart-beat

These activities do not require my active participation

These activities are not happening 'by themselves'. The entity that is responsible for all these activities is the Self or 'I'

These activities are happening by 'themselves'; but with 'my' consent, with the consent of 'I'. I don't need to pay particular attention to these activities for them to take place.

Ans:
- If we look at the variety of activities that we are engaged in commonly - we see that we can put them in three categories:
 (i) Activities that are going on in the self
 (ii) Activities that are going on in the body
(iii) Activities involving both the self and the body
- In the Body, recognizing and fulfilling are definite; there is no 'assuming'.
- In 'I', recognizing and fulfilling depends on assuming. As the assumption changes, recognizing and fulfilling changes.

Irrespective of whether a doctor or a person wanting to do harm is pricking a needle into your body, if the needle is sharper than the body, it will still pierce the body *(recognition and fulfilment between material entities is always definite)*– however, if the person holding the needle (syringe) is a doctor, the *assumption in 'I' changes, the recognition and fulfilment in 'I' changes* – either I will assist. Else, I will resist. This is a crucial distinction in the activities in 'I' and in the Body.

Let us now write down what we have learnt so far about the activities in 'I':

We assume : we all make assumptions. We say "I assumed this was true, but I was wrong". ***Example****:* if I see a snake and assume it to be a rope, I shall respond differently to it (recognition and fulfilment), than if I take it to be a snake itself. We call this activity ***'assuming' or 'mãnanã'.***

We recognize: we all recognize things today, we recognize a variety of things. Like, we recognize water, our parents, friends, etc. We call this activity ***'recognizing' or 'pahachãnanã'.*** The recognizing in 'I' depends on assuming.

We fulfil: once we recognize water, we take it, when we recognize a friend, we greet him/her, when we see a wounded dog, we try and help it. This response that follows recognition is called the activity of 'fulfilling' or ***nirvãha-karanã***.

5) Define (i) Sensation (ii) Imagination and (iii) Preconditioning

Ans:

- A *perception* associated with stimulation of a sense organ or with a specific body condition is known as sensation. For example, the sensation of heat.

- In other words, it is a term commonly used to refer to the subjective experience resulting from stimulation of a sense organ, for instance, a sensation of warm, sour, or green.

- *Imagination:* The activities of desire, thoughts and expectation at the level of self, are collectively called as imagination. *Imagination = Desires + Thoughts + Expectations*

- We all imagine, and most of our activities (in the self) today can be mostly clubbed into imagination. This activity of imagination in 'I' is continuous and not temporary. We make choices with the external world based on our imagination today.

- *Preconditioning* means we have assumed something about our desires on the basis of prevailing notion about it. They comes from what we read, see hear, what our parents tell us, our friends talk about what the magazines talk of, what we see on the TV etc.

- We have not self-verified the desires in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire.

- The problem with that is, unless we verify our desires, we may not even know whether they are our. We may end up spending an entire lifetime accumulating desires that are not ours, and in running about trying to fulfil them.

6) "I am the seer, doer and enjoyer. The body is my instrument" - Explain. How self enjoys the activities of the body?

Ans:

- There is a relation between the self and body that body act as an instrument of self. Whatever self thinks body performs it physically. Body does not decide itself. We can verify this by the following discussion.

- *I am the seer:* When we are reading a book or listening, when someone is explaining something to us, when we are watching a scenery or when we are thinking - we are engaged in the activities of 'seeing' or understanding.

- The eyes are just instruments, that enable me to see something outside. Different images are formed in the eyes every time, but it is I who is able to relate it to the meaning of that image every time.

- Similarly, I can see inside 'in me' also - without the eyes. For example I can see that I am getting angry. In this case I understand or know or am aware that I am getting angry. When I see outside the body works as an instrument.

- *I am the doer:* once I have seen/ understood something, I am the one who decides what to do or not to do. I am the doer. For example, when I see the scenery I am the one who decide to take a picture of the scenery. I use my hands to pick camera and click a picture. The hands in the body are thus used as an instrument. In this way I work with my hands and legs.

- *I am the enjoyer:* I saw the scenery and I took the picture. I am the seer and doer so far. When I see the picture I like it. I am the one that enjoys it. Thus there is a continuity of being the seer, doer and enjoyer. Similarly when I eat, I am the one that gets the taste - from the tongue.

7) Explain the activities of imaging, analyzing and selecting/ tasting with a diagram. With the help of an example, show how are they related.

Ans:

- The self is conscious in nature while the body is physico-chemical in nature. The interaction between the 'I' and the body is in the form of exchange of information. So the focus of attention is on two categories of attributes of the self, namely, the powers of the self and the corresponding activities which are the outcomes of these powers.

- *Power:* This means the basic capacity in the self (I). They are: *desires, thoughts and expectations.*

- *Activities:* Activity is the process of utilizing this power. The activities are: *imaging, analyzing, and selecting/tasting.* The activity of analyzing means breaking down the image into various parts or to open it up. Selecting/tasting is with the expectation of fulfilling our desires with the expectation of happiness. The activity of selecting/tasting is the basic level via which the self interacts with the body.

- *Ex: We may have a desire to have respect by being the owner of a big house.* This is in the form of *imaging* - we have an image in us of fulfilment of this need for respect via a house.

- Based on this image, we start working out the details of the house. The house will have rooms and a verandah, there will be a kitchen garden on the backside, it will have four rooms etc.

- Here the image of wanting respect from the house split into many parts - this is called *analyzing*.

- Now that we have worked out the details of the house, we go about choosing the size, colour, etc. of the rooms and other details. This is called *selecting/ tasting*. They are related in the sense that without the activity of imaging, analyzing will not be possible and without analyzing, activity of selection/ tasting will not take place.
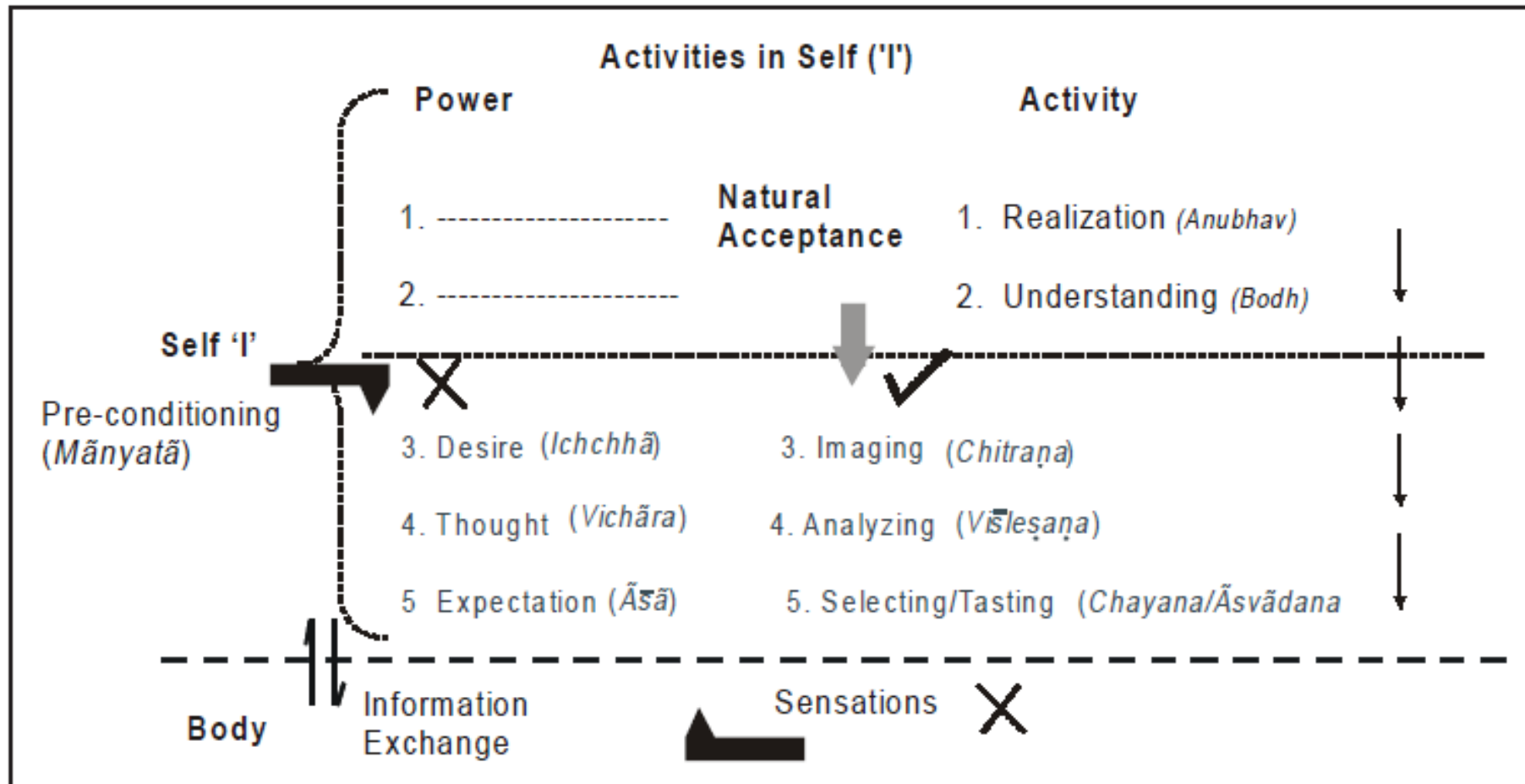
Imaging, analyzing and selecting/ tasting

8) Explain the activities of realization and understanding. How do they lead to harmony in the activities of I? Illustrate with an example.

Ans:

- *Realization:* Realization: Means to be able to 'see' the reality as it is.
- *Understanding:* Means to be able to understand the self-organization in all entities of nature/existence and their inter-connected organization "as it is".
- These are the two activities in the self (I) (placed at point 1 and 2 in the figure). When we have (1) realization then (2) understanding becomes according to the realization. When this happens, then (3) imaging or desires get set according to this understanding. Consequently, (4) analysis or thoughts become according to the imaging/desires and hence, the (5) expectations or selection/taste are according to the thoughts/analysis. This is called self- organization or swantrata. This leads to happiness and its continuity.

Activities in Self ('I')
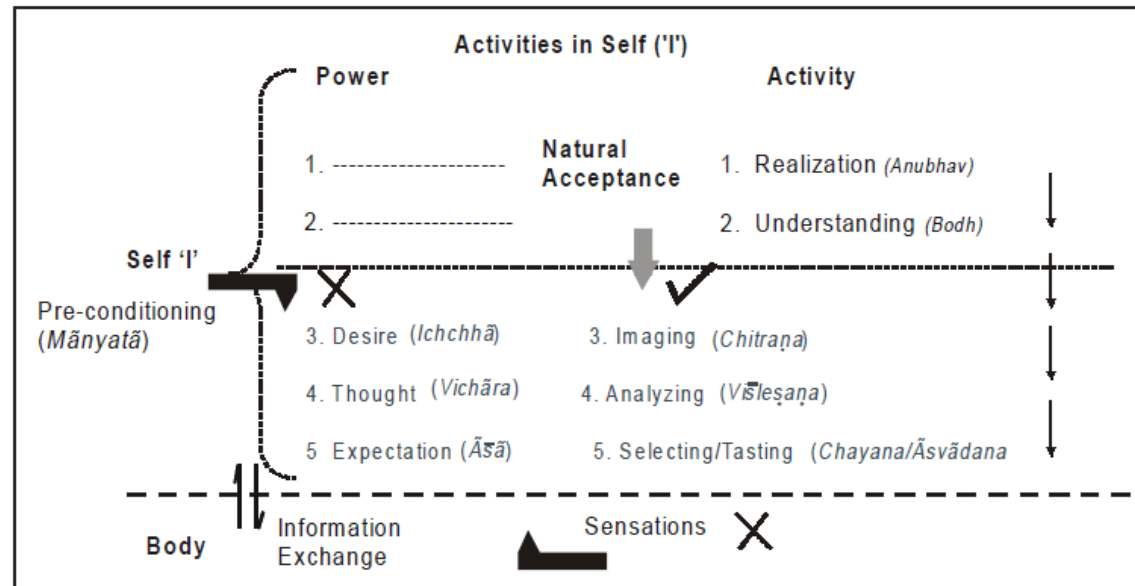
9) Define Sanyam and Swasthya. How are they helpful in keeping harmony between self and body.

Ans:

- *Sanyama*: It means the feeling of responsibility in the self (I) for nurturing, protection and right utilization of the body.
- Self control or sanyama is the control of the mind and its desires, urges, emotions and delusions. It is controlling the outgoing tendencies of the mind and the senses and bringing them back to our self within.
- *Swasthya* is the condition of the body where every part of the body is performing its expected function.
- The word swasthya literally means being anchored to the self, being in close harmony with the self.
- In other words, swasthya, in Sanskrit means self- dependence (swa = your own).
- Also, embedded in its meaning are health, sound state, comfort and satisfaction. So we can say that sanyam ensures swasthya.
- With right understanding, I get self-organized and take care of the body properly. With lack of right understanding, I am able to do it and the body becomes unhealthy. With light understanding and right feelings, the body gets favorably affected.
- *For example;* when I am happy, the temperature and pressure in the body are normal, when I am angry or tense, they get upset. It means if I am in disharmony, say in anger or stress or despair, it immediately starts affecting the body adversely. There are many diseases of the body that are caused due to disharmony in I. These are called psychosomatic disease, such as asthma, allergies, migraine, diabetes, hypertension etc. so we can say that sanyam has a strong effect on swasthya.

10) The state of harmony or lack of it in the self has a strong influence on the health of the body" - comment on this statement and illustrate with an example.

Ans:

- The human body is a self organized and highly sophisticated mechanism. Today we are facing different problems and they are lack of responsibility towards the body, tendency for medication to suppress the ailment, and polluted air, water, food. Let's take them in detail:

- *Lack of Responsibility towards the Body:* Our lifestyle has become very busy and unnatural. We usually do not give priority to take proper care of the body. We have increasingly stated eating at odd hours, eating junk food, and are largely ignorant about the state of our body.

- *Tendency for Medication to Suppress the Ailment:* Whenever there is a pain in any part of the body, it is a signal of some disorder which needs to be properly attended to. However, our common tendency has become to suppress this pain by immediate medication and then forget about it.

- *Polluted Air, Water, Food:* We have polluted our environment today and it is directly or indirectly harming us. There is contamination in the air, water, soil, plants and we are responsible for it. Our food has become impure. Due to heavy use of chemical fertilizers, pesticides and a lot of pollutions, our food has all kinds of toxic contents in it. The air we breathe in, is polluted by various chemicals released from industries and vehicles, while our water is also polluted due to industrial effluents (liquid sewage), sewage etc. all this, surely, is not conductive to the health of people.

11) What is innateness (svatva), self organization (swatantrata) and self expression (swarajya)? How are they related to each other?

Ans: This process of self exploration helps us to identify our swatva and through that acquiring swantantrata and swarajya.
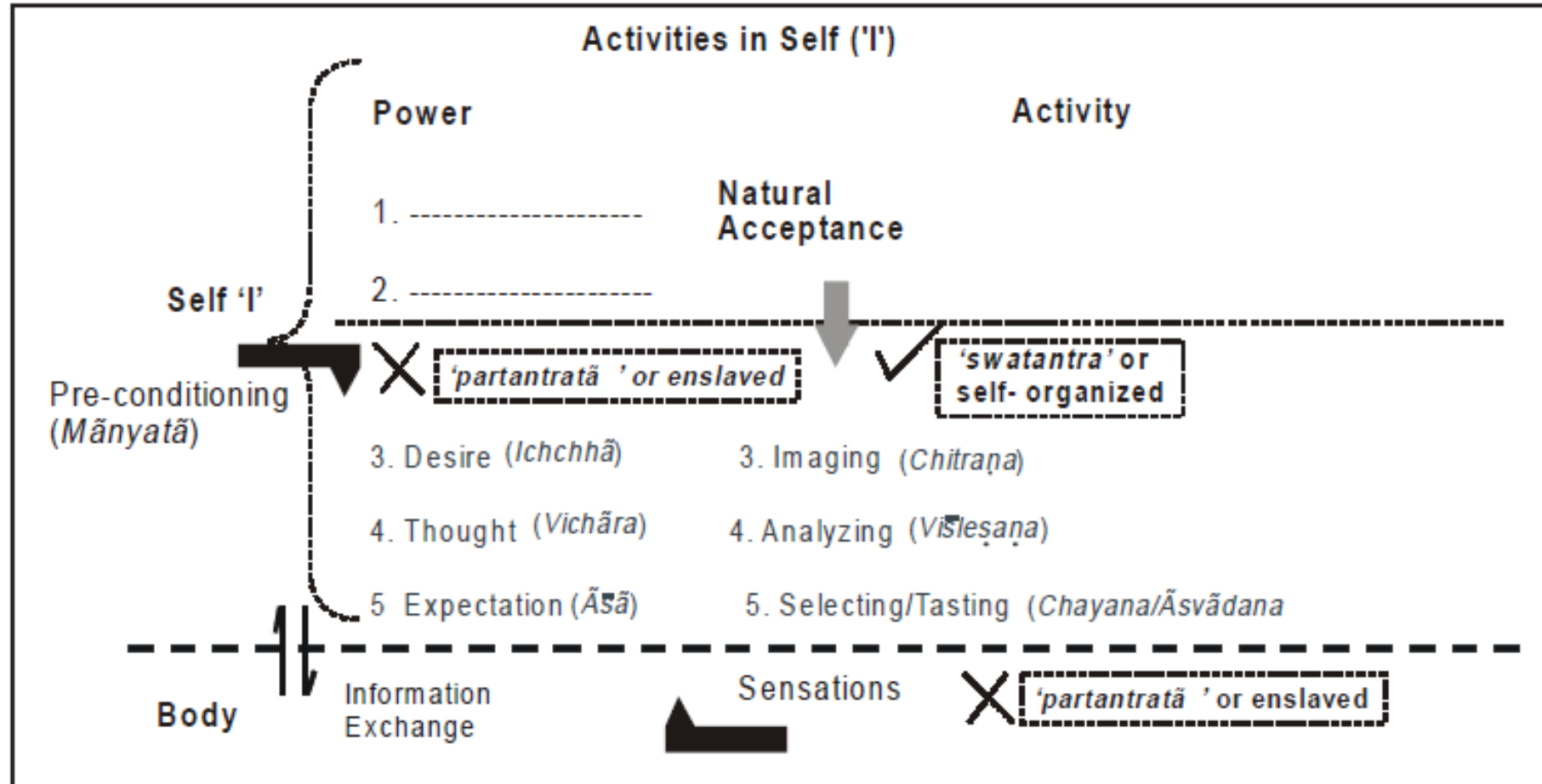
Swatva means innateness of self – the natural acceptance of harmony.

Swatantrata means being self- organized – being in harmony with oneself

Swarajya means self-expression, self- extension – living in harmony with others

Swatva→ Swatantrata → Swarajya

- The swatva is already there, intact in each one of us. By being in dialogue with it, we attain swantantrata enabling us to work for swarajya.

- Living in contradiction, means we are not self-organized and living with pre-conditionings where we have assumed certain things, have accumulated desires without having first evaluated them, then it means we are *partantra.*

- On the other hand, when we identify our innateness, what we really want to be and establish a dialogue with it, it enables us to start living with this harmony, it starts expressing itself through our harmonious behaviour and work, and it naturally extends to our participation with the surroundings. This is working towards *swarajya.*

Swatva, Swatantra and swarajya

**12) In what way can we say that the human body is a self organized unit?**

Ans:

- The human body is a self-organized and highly sophisticated mechanism. We observe that the Body is made up of several organs and glands and the different parts of the Body keep working in a close coordination.

- The heart keeps pumping blood throughout, the lungs keep contracting and expanding, the blood keeps flowing. Various parts of the Body keep on performing their functions in a coordinated manner and that is why we are able to use our body in multiple ways with so much versatility.

- The body is made up of cells and each cell of the body is performing so many functions every moment. And the cells are so well organized that all humans have a definite shape and look. Each cell has a role to play in the overall working of the body.

- Close observation of the body reveals that each cell is self organized and participating in the self-organization of the body as a whole. All this activity keeps the Body fit for the use of 'I' (Jïvana) so that 'I' (Jïvana) and the Body may work in synergy as human being.

13) How do we go into conflicts when our activities are not guided by one natural acceptance?

- We have desires, thoughts and expectations largely set by pre-conditionings or sensations.
- We have not verified the desires, thoughts and expectations in us on the basis of our own natural acceptance. As a result, we don't even know whether they are ours, there is always some conflict within us, as we have conflicting desires, thoughts and expectations.
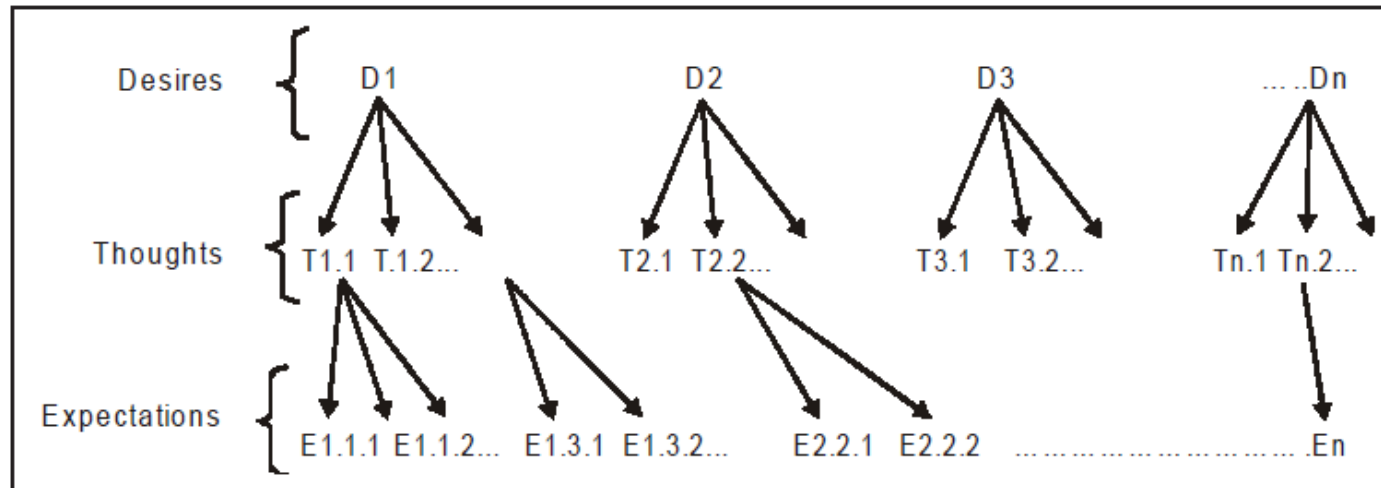
- In the diagram above, prefix D is for Desires, prefix T is for Thoughts and prefix E is for Expectations. We have multiple desires. Each desire gives rise to multiple thoughts.
- Each thought gives rise to multiple expectations (expectation is a power in 'I', the activity is selection/taste). Hence, we can also say that each thought gives rise to multiple selections.
- We can see that we have conflicts at multiple levels –the desires, thoughts and expectations are in conflict.

(i)   Desires are in conflict:

Example: You want to become a great man, but have both desires: to be great by having a very large, fashionable house, for which you might have to use the wrong means, and at the same time, be great by having the trust of the people with you, by not cheating them.

(ii) Thoughts are in conflict:

Example: You are designing the rooms in your house and feel on the one hand that it must look better than your neighbor's house, and on the other hand, it should be like a house you saw in some magazine.

Expectations are in conflict:

Example: You are not able to decide the colors of the walls in the house – whether it should be bright, or whether it should be dull.

The problems we face today due to these pre-conditioned desires, thoughts and selections are;

Wavering aspirations, Lack of confidence, Unhappiness/ Conflict, Lack of qualitative improvement , state of resignation.

To sum up, if our desires, thoughts and expectations are based on pre-conditionings, we are generally in a state of great confusion.

Exercise on Distinguishing Needs of the Self (I) and Body

Exercise: Needs of 'I' & Body

Need	Related to Body?	Related to 'I'?
Ex: Nice looking Car		
Ex: Car for transport		
Ex: Food		
Ex: Tasty Food		
Ex: Trust		
Ex: Happiness		
Ex: Knowledge		
Ex: 50 Lac Rupees		
Ex: Good Health		
Ex: Prosperity		
Ex: MBA		

Need	Related to Body?	Related to 'I'?
Ex: Nice looking Car		✓
Ex: Car for transport	✓	
Ex: Food	✓	
Ex: Tasty Food		✓
Ex: Trust		✓
Ex: Happiness		✓
Ex: Knowledge		✓
Ex: 50 Lac Rupees	✓	✓
Ex: Good Health	✓	
Ex: Prosperity		✓
Ex: MBA	✓	✓

Need	Related to Body?	Related to 'I'?
Ex: Nice looking Car		What the body needs is protection. The nice part of the car is a need of 'I'
Ex: Car for transport	Transport, is for right utilization of the Body & related to Body	
Ex: Food	Food, that nourishes the Body is related to Body only	
Ex: Tasty Food		Nourishment is for body, taste is for 'I'. Nourishing food can also be tasty
Ex: Trust		Trust is a need of the 'I'. It can be expressed through the body
Ex: Happiness		Happiness is basically a need of 'I'. We currently try for this via the body sensations
Ex: Knowledge		Need to know is a need of 'I'. The body is used as an instrument
Ex: 50 Lac Rupees		The amount 50 lacs is I's assumption. It could be for respect or sense of security. This money could also be used for nurturing & protecting the body
Ex: Good Health	Good health, is a need related to body	
Ex: Prosperity		The feeling of prosperity is for 'I'
Ex: MBA		MBA could be for learning, respect, etc. Then it is for 'I'. If it is ensure physical facilities, it is for Body.

Answers to the Exercise on Distinguishing Needs of the Self (I) and Body and explanation

Exercise on Distinguishing activities of the Self (I) and Body

Activity	Going on in 'I'	'I' & Body both are involved	Going on in Body with consent of 'I'
Eating			
Walking			
Thinking			
Dreaming			
Breathing			
Heart-beat			
Dancing			
Chewing			
Scratching			
Batting eyelids			
Getting angry			
Shouting			

Activity	Going on in 'I'	'I' & Body both are involved	Going on in Body, with consent of 'I'
Eating		✓	
Walking		✓	
Thinking	✓		
Dreaming	✓		
Breathing			✓
Heart-beat			✓
Dancing		✓	
Chewing		✓	
Scratching		✓	
Batting eyelids			✓
Getting angry	✓		
Shouting		✓	
	✓		

Activity	Going on in 'I'	'I' & Body both are involved	Going on in Body, with consent of 'I'
Eating	*If we are only thinking about eating, only I is involved*		
Walking		✓	
Thinking	✓	*When we think and do something, both are involved*	
Dreaming	✓	*If we dream and sleep-walk, both are involved*	
Breathing			✓
Heart-beat			✓
Dancing		✓	
Chewing		✓	
Scratching		✓	
Batting eyelids			✓
Getting Angry	✓	*In getting angry and expressing it, both are involved*	
Shouting		✓	

Answers to the Exercise on Distinguishing activities of the Self (I) and Body and explanation

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QUIZ QUESTIONS WITH ANSWERS FOR UNIT –I

1. Any course content on value education needs to be ---------

   (a) Universal   (b) Rational   (c) Natural   **(d)** All of these

2. Our participation in the larger order at different levels is known as our ---------

   (a) skill   (b) ethics   **(c)** value   (d) desire

3. Giving weightage to physical facilities, maximization of sensory pleasures and accumulation of wealth is called ------------

   (a) Human consciousness   **(b)** Animal consciousness   (c) Self exploration   (d) Realization

4. The first level of living is ---------

   (a) the society   (b) the family   **(c)** the individual   (d) the nature

5. Natural acceptance and experiential validation are the two mechanisms for ----------

   (a) mutual fulfilment   **(b)** Self exploration   (c) happiness   (d) preconditioning

6. When we expect feelings from others for our happiness, it is a state of ---------

   (a) Swatantrata   **(b)** Partantrata   (c) prosperity   (d) fulfilment

7. Human goal at the level of individual is ---------

   (a) prosperity   (b) fearlessness   **(c)** right understanding   (d) coexistence

8. Which of the following is **not true** about 'Natural Acceptance'?

   (a) Natural acceptance changes with time

   (b) Natural acceptance does not depend on the place

   (c) Natural acceptance does not depend on our beliefs or past conditionings.

   (d) Natural acceptance is constantly present within all of us

9. The self is conscious in nature while the body is -----------

   (a) a mechanism   **(b)** physico chemical   (c) abstract   (d) None of these

10. The needs of the body are ------------

    (a) qualitative   **(b)** quantitative   (c) both of these   (d) none of these

11. The collective term used for desires, thoughts and expectations is

    (a) mutual fulfilment   (b) Self exploration   **(c)** imagination   (d) preconditioning

12. The feeling of prosperity is the need of the ---------

(a) self   (b) body   (c) family   (d) nature

13. Desire is the name given to the activity of……………...

(a) analyzing   (b) imaging   (c) selecting   (d) thinking

14. The feeling of responsibility in the self (I) for nurturing, protection and right utilization of the body is known as

(a) sanyama   (b) manyata   (c) swasthya   (d) sanskar

15. The activity of 'heart beat' is that of -----------

(a) self (I)   (b) body   (c) both of these   (d) none of these

16. The basic aspiration of every human being is

(a) Happiness   (b) Prosperity   (c) Both   (d) None

17. Self exploration establishes the dialogue between

(a) what I am and how I look at others   (b) What others are and what I am   (c) what I am an what I really want to be   (d) what I really want to be and what others think of me

18. Human being is a---------of the self and the body

    (a) coexistence   (b) mixture   (c) superimposition   (d) junction

19. What leads to definite conduct?

    (a) copying from others   **(b)** right understanding   (c) arbitrariness   (d) being ahead of others

20. For the right understanding, one has to

    (a) go with the current tend of the society   (b) do whatever one likes   (c) let the others decide for oneself

    (d) verify on the basis of natural acceptance