

UNIT – I

Need, Basic Guidelines, Content and Process for Value education

Q1. What is value education? Why there is a need for value education

Value Education:

1. Value education is the study of ‘what is valuable’ in terms of human happiness.
2. Value education is necessary to assist everyone in improving and implementing the value system that he or she holds.
3. Once one understands his or her own values in life, he or she can examine and control the various choices he or she makes in life.

Needs for the Value Education:

1. The subject that enables us to understand ‘what is valuable’ for human happiness is called value education.
2. The current educational system is heavily skill-based.
3. The focus is primarily on science and technology. Science and technology, on the other hand, can only help to provide the means to achieve what is deemed valuable.
4. It is not within the scope of science and technology to provide the ability to determine what is truly valuable.
5. Value Education is an important missing link in today’s educational system.
6. Because of this shortcoming, most of our efforts may be ineffective, and serious crises at the individual, societal, and environmental levels are manifesting.

Q2. Define self exploration. What is the content of self-exploration?

Self Exploration:

1. Self exploration is the process of investigating within myself to discover what is valuable to me; what is right for me, true for me, must be judged within myself.
2. Through self exploration we get the value of our self. We live with different entirely (family, friends, air, soil, water, trees, etc.) and we want to understand our relationship with all these.
3. To do so, we must first look within. The main focus of self-exploration is myself – the human being.

Basic Contents of Self Exploration: Content of self exploration is just finding answers to the following fundamental questions of all human beings:

- 1. The Desire/Goal:** What are my (human) desires and objectives? What do I truly desire in life, or what is the purpose of human life?
- 2. Program:** What is my (human) plan for satisfying the desire? How should it be carried out? What is the plan to make the above a reality?

In short, the above two questions cover the whole domain of human aspiration and human endeavour. As a result, they constitute the content of self-exploration.

Q3. What are the basic aspirations of human being? Define and explain.

Basic Aspiration: Following are the basic aspirations of a human being:

1. Every person wishes to be happy. All of his efforts are directed toward this goal. The outcome of his efforts is determined by the focus of the effort, specifically his ideas about happiness.
2. When these assumptions are correct, the result is mutual happiness. When the notions are wrong, the outcome is unhappiness.
3. Close inspection reveals that every human being aspires to a way of life that ensures happiness for all human beings living in harmony with nature.
4. Individual happiness is the harmony and integration of all four dimensions of the self: thought, behaviour, work, and realisation.
5. Individuals aspire to achieve harmony and integration among four levels of society: individual, family, society, and nature.
6. This is every human being's aspiration; this is their desire; this is their innate need, regardless of age, gender, caste, creed, nation, or beliefs.

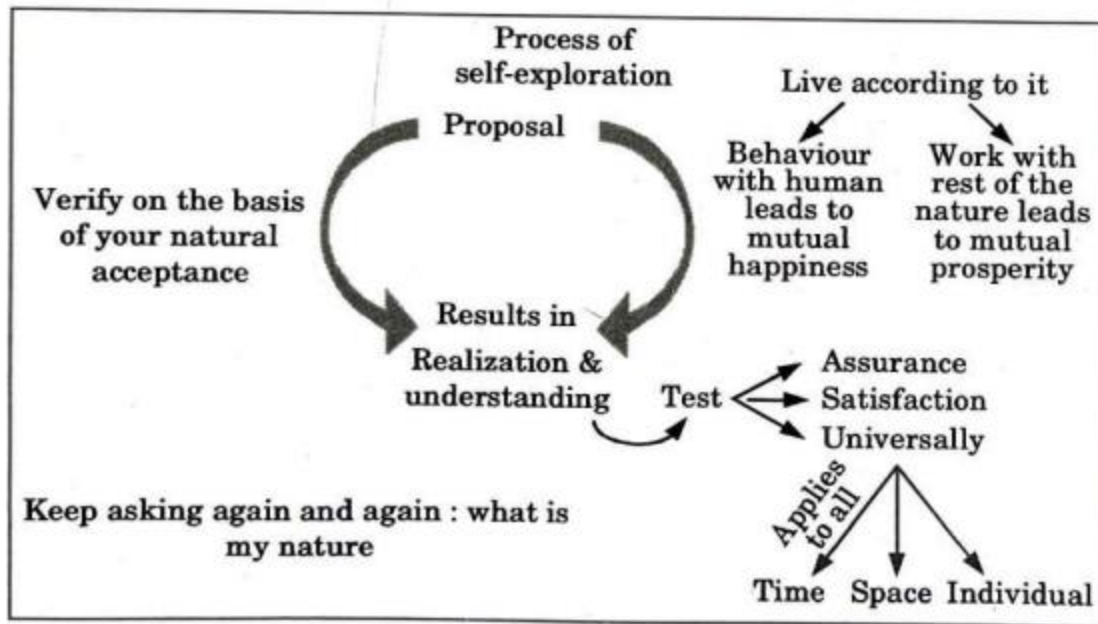
Q4. Define the process of self-exploration with help of diagram and its benefits.

Self Exploration:

1. Self-exploration is the process of investigating within myself to discover what is valuable to me; what is right for me, true for me, must be judged within myself.
2. Through self-exploration we get the value of our self. We live with different entirely (family, friends, air, soil, water, trees, etc.) and we want to understand our relationship with all these.
3. To do so, we must first look within. The main focus of self-exploration is me – the human being.

Process of Self-Exploration: The process of self-exploration is as follows:

- 1. First and foremost, we must remember that whatever is presented in a proposal.
 - i. Don't assume it right away, and don't dismiss it without proper investigation.
 - ii. Verify it in your own right, assuming it is naturally acceptable to you.
 - iii. Not just on the basis of scriptures.
 - iv. Not based on equipment/instrument data.
- v. Not on the basis of the assertion by other human beings.
- 2. As a result, it is critical that you carefully consider these on your own. Accept them as true right away, but don't dismiss them without proper investigation.
- 3. Then what to do:
 - i. Verify on the basis of your natural acceptance.
 - ii. Live accordingly to validate it experientially.
 - iii. If the proposal is true in human behavior, it leads to mutual.
- iv. If the proposal is implemented in collaboration with the rest of nature, it will result in mutual prosperity.
- 4. The process is shown in Fig.
- 5. However, this is not the end of the process. It will be finished when the verification based on natural acceptance and testing in our daily lives results in realization and 'understanding' in us.
- 6. With realization and comprehension, we gain assurance, satisfaction, and universality (applies to all time, space, and individuals).



7. For instance, 'respect' is a value in human relationships. I find it naturally acceptable when I verify at the level of natural acceptance. Similarly, when I act with respect, it benefits both me and the other person. As a result, the proposition is 'True'. It is untrue if it fails either of the two tests. This verification leads to the realization that the proposal is true, and it becomes an integral part of my understanding. It manifests itself in my thoughts and actions.

Q5. Explain the basic requirement for the fulfillment of human aspirations. Write down the concept of SSSS with the help of diagram.

1. To fulfil basic human aspirations, three things are required: right understanding, right relationships, and physical facilities.

2. Human aspirations are the goals that all people strive for. Aspirations represent our deep desires and longings. As a result, all human beings' basic aspirations or deep desires are only happiness and prosperity. In order to realise these ambitions, we require basic necessities such as food, clothing, and shelter. Furthermore, if a person follows the correct order, his or her aspirations can be fulfilled. The basic requirements for fulfillment of human aspirations are:

i. Right Understanding: The proper understanding allows us to decide how we will work for physical facilities while maintaining feelings of different relationships with others. It is one of the most important tools for realising our dreams, which essentially require a shift from animal consciousness to human consciousness. To comprehend the surroundings, the theory of coexistence (living together) is fundamentally required.

ii. Relationship: There is a basic need in nature for affectionate relationships with other individuals in order to create harmony. We require relationships based on love, understanding, care, and respect, which will undoubtedly lead to happiness and prosperity.

iii. Physical Facilities: Physical necessities such as food, clothing, shelter, and protection are essential for all humans. It is the correct understanding that allows us to fulfil them as needed.

Concept of SSSS:

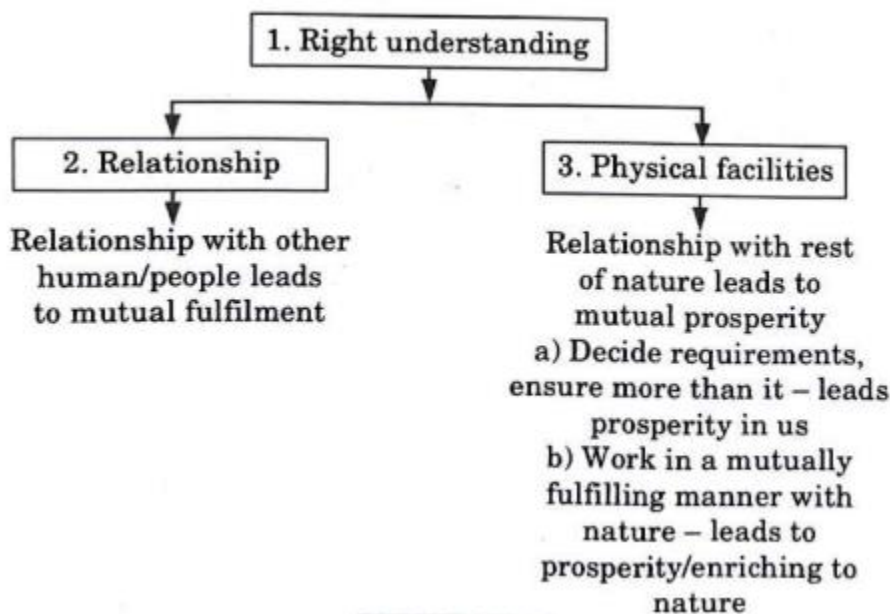
1. Having physical resources and feeling content and prosperous.

- i. Such people are said to be ‘Sadhan Sampann Sukhi Samridh,’ or materially prosperous, happy, and prosperous.
- ii. The short form for this can be written as : SSSS!

2. Thus, we can conclude the following: We need to work for all three, and this is the order in which we have to work:

- i. Right understanding
- ii. Relationship
- iii. Physical facilities

3. Working with this order, we are able to ensure mutual fulfillment with human beings and mutual prosperity with the rest of nature.



Q6. Critically examine the prevailing notions of happiness and prosperity and their consequences.

1. We seek happiness and prosperity by maximizing the accumulation and consumption of physical resources.

2. It is becoming anti-ecological and anti-people, and threatening human survival itself. The following are some of the consequences of this trend:

3. Individual problems such as depression, psychological disorders, suicides, stress, insecurity, and so on are on the rise.

4. At the family level, there has been the dissolution of joint families, mistrust and conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, and so on.

5. At the societal level, there is an increase in the incidence of terrorism and Naxalism, rising communalism, spreading casteism, racial and ethnic conflict, wars between nations, and so on.

6. At the level of nature – global warming, water, air, soil, noise, etc. pollution, mineral and mineral oil resource depletion, etc.

7. All of the issues arise directly from our flawed view of happiness, wealth, and the continuation of these things.

UNIT – II

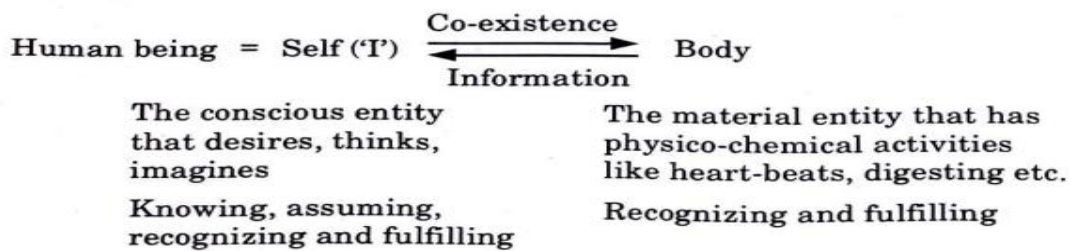
Understanding Harmony in the Human being – Harmony in Myself

Q1. Do you think that human beings are a sum-total of sentiments and physical aspects the ‘self’ and the ‘body’? Explain your answer using examples.

Ans.

Same Question asked in Exams:

- A human being is the co-existence of the self and body. Elaborate.
 - Explain the relation between the self and body. What is the responsibility of self towards the body?
1. The coexistence of “I” and the body, along with the communication of information between the two, is the human person. In other words, “I” and the body coexist and are connected.
 2. Information travels in both directions, from the “I” to the body and back again. In terms of the requirements, actions, and characteristics of these two entities, we can distinguish between the self and the body in three different ways.
 3. While the demands of the body are physical necessities (suvidha), such as food, all of the wants of the “I,” such as respect, trust, etc., can be referred to as happiness (sukh).
 4. The activities of the “I” are things like desire, thought, and choice, whereas the actions of the body are things like eating, breathing, and so forth.
 5. Knowing, assuming, recognizing, and fulfilling are all parts of the “I manner” of engagement. Recognition depends on assumptions, and assumptions depend on knowing or not knowing, which in turn depends on fulfillment (beliefs).
 6. Body interaction just consists of recognising and satisfying.
 7. The self is a conscious entity, whereas the body is a material entity with physicochemical properties.
 8. Thus, we can say:



9. To summarise, the human being can be understood as the coexistence of two completely distinct entities, namely the sentient ‘I’ and the material body. Their needs and activities are very different, and they must be understood as such. However, these two human components must work in tandem.

Q2. Distinguish between the activities going on in the self, going on in the body, and involving both the self and the body. Give two examples of each.

Ans. Understanding activities in the self and activities in the body:

1. 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.

2. Activities in the self are:

- i. Analyzing
- ii. Imagining
- iii. Dreaming
- iv. Desiring
- v. Understanding
- vi. Feeling
- vii. Speaking
- viii. Believing
- ix. Thinking

3. These processes occur in us all the time, and we are usually unaware of them. We can become aware of them if we pay attention to them. We can also see that these activities occur regardless of the state of the body.

4. Activities involving both the self (I) and the body are:

We engage in some activities that involve both the ‘I’ and the body. Decisions and choices are made in the letter ‘T,’ and they are carried out by the body. These activities are:

- i. Listening
- ii. Seeing
- iii. Talking
- iv. Eating
- v. Walking

5. Consider the act of eating. Here, I decide which food to eat first, then decide whether to take the food inside the body, use my hands to carry the food to the mouth, chew the food in the mouth, and then swallow it. Thus, eating is an activity that involves both the self (‘I’), where the decision is made, and the body, which performs the activity.

6. Activities in the body – but only with the consent of ‘I’:

The body is a collection of ‘self-organized activities’ that take place with my (I) consent but without my (I) active participation. These are functions like:

- i. Nourishment
- ii. Breathing
- iii. Heart beat
- iv. Blood flow
- v. Digesting

Q3. How do we go into conflicts when our activities are not guided by our natural acceptance?

Ans. 1. When we are not guided by our natural acceptance, our activities are guided by preconditioning and sensations.

2. Preconditioning means that we have assumed something about our desires based on prevailing beliefs about them. We have not independently verified the desires..

3. A sensation is a perception that is associated with the stimulation of a sense organ or with a specific body condition, such as a heat sensation or a visual sensation.

4. Conflicts and Contradictions in 'I' as a Result of Preconditioned Desire:

i. We haven't examined our own internal wants, ideas, and aspirations in light of our own innate acceptance. These aspirations, ideas, and decisions clash as a result. Because the desires are in conflict, so are the thoughts they give rise to, and consequently, so are the choices made from the thoughts.

ii. This conflict affects us in different manners:

a. Wavering aspirations: Our objectives are constantly changing, just as external inputs are constantly changing.

b. Lack of confidence: Since our desires are shaky, we are not sure about them.

c. Unhappiness/conflicts: Our conflicting wants, ideas, and expectations become the root of our discontent, causing stress and tension.

d. Lack of qualitative improvement in us: The requirements of the body take up a big portion of our attention. We consequently have a sense of unfulfillment in our daily lives.

e. State of resignation: We gradually begin to lose hope because we do not adequately understand ourselves and because we are internally contradictory.

5. Short-lived nature of pleasure from sensations :

i. The pleasure obtained from sensations is short-lived.

ii. The outside thing is transient in nature. The physical interaction between the external object and the body is just fleeting. The bodily experience that "I" am experiencing is fleeting. Finally, the flavor of the bodily sense in "I" is similarly fleeting. We want to be happy and want that enjoyment to last, therefore this is a constant need for the "I."

iii. As a result, if the source of our happiness is, by definition, transient, our need for continuous happiness will never be met. As a result, any sensation we have from our bodies cannot be the source of our long-term happiness.

iv. We operate primarily on the basis of our surroundings, either through sensations or through preconditioning.

Q4. How self enjoys the activities of the body?

Ans. The Seer:

1. The Seer is the one who understands and is also known as the 'Drasta'.

2. One sees through the eyes, but the eyes are the Self's instruments.

3. It is the Self that instructs the eyes to see.

4. The eyes themselves do not process or comprehend the information they see.

5. It is the Self that analyses the information and understands it.

6. So one says, I saw it'.

7. In addition to seeing outside, the Seer can see inside without using his or her eyes.

8. In other words, the Seer can tell when someone is happy or sad, angry or upset.

9. The Self 'sees' and 'understands' through the body at times and without it at others.

The Doer:

1. The Doer is the one who does and is also known as the 'Karta'.

2. The Self is the one who commands the Body to perform various tasks.

3. The Self instructs the Body to use its various parts to accomplish various tasks.

4. For example, the Self instructs the Body to eat, and the Body then places food in the mouth, chews it, and swallows it.

5. So one says, 'I ate the food'.
6. The Self makes the decisions, and the Body acts in accordance with the Self's wishes.
7. Thus, the Self is the Doer and the action is expressed through the Body.

The Enjoyer :

1. The Enjoyer is the one who enjoys and is also known as the 'Bhokta'.
2. When an action is performed, such as eating delicious food, it is the Self who enjoys it.
3. The body has simply served as a tool for putting food into the mouth and chewing it.
4. The enjoyment is done by the Self. 'I enjoyed the food,' says one.
5. One can safely conclude that being the Seer, the Doer, and the Enjoyer are all interconnected.
6. All are aspects of the Self, and the Body is simply an instrument for carrying out the Self's desires.

Q5. How harmony in an individual is possible?

Ans. 1. Harmony in the Self leads to harmony at all levels of being. This understanding is necessary for each of us to live a life of fulfillment and continuous happiness. The 4-step process that leads to harmony in the Self is :

- ii. Becoming aware that a human is the co-existence of Self/I and the Body.
 - ii. Becoming aware that the Body is only an instrument of the Self / I. I is the seer, doer and enjoyer, not the Body.
 - iii. Becoming conscious of the Self's activities – Desires, Thoughts, and Expectations – and then putting these Desires, Thoughts, and Expectations to the test of your own natural acceptance.
 - iv. Understand harmony at all levels of existence, which leads to realization and understanding, which leads to a sense of certainty in our desires, thoughts, and expectations.
2. This achievement of harmony results in a smooth flow with no contradictions or conflicts. As a result, we have a better understanding of ourselves, our basic aspirations, and how we can achieve these aspirations.
3. As a result, we have a better understanding of everything around us and our relationships with everyone. This brings us to the svatantrata state, in which we become self-organized in our imagination, behavior, and work, resulting in continuous happiness and prosperity.

Q6. How does the feeling of sanyam ensure health of the body? List two programs of sanyam?

Ans. The upkeep, defence, and proper use of the body are all the duty of the self. For this, one must adhere to certain plans. To ensure the body's health and better our understanding of how it organises itself, we must labour.

1. Nurturing of the Body:

Proper Food, Air, Water, Etc: In the process of selecting food for the body, I must identify the components that comprise a complete food that provides the body with the necessary nutrients and energy. Based on our understanding of the harmony of the self with the body, we can conclude that food should be consumed only when we are hungry. The food must be chosen in such a way that it is easily digestible, and it must be consumed with proper body posture and in the appropriate quantity.

2. Protection of the Body:

Body protection is the second problem. We must ensure proper body interaction with the environment using the clothing we chose for protection. The body needs to be exposed to the air, water, and sun in the proper amounts to ensure that it functions properly. To ensure the health of

the Body, we need to take care of the following: (i) Ahar-Vihar, (ii) Shram- Vyayam, (iii) Asana-Pranayam and (iv) Aushadhi-Chikitsa. We have already discussed about Ahar (Food), let us now discuss about the others:

i. Proper upkeep (Vihar) of the Body: The body becomes fatigued as we work. The body gets better at working when we take a break. But once more, the quantity of labour and rest we require has a limit. We also need to make sure that we work and rest at the right times and in the right positions. For the Body to operate properly, sanitary conditions must be provided. The maintenance of the Body includes addressing these concerns.

ii. Labour: Another requirement is labour. It refers to physically using the body to produce and maintain physical facilities. Each aspect of the body benefits from our labour in that it functions appropriately.

iii. Physical Exercises: We are aware of the importance of physical activity. While working, some parts of the body may be overworked while others may not be. We can use exercises to employ all of the parts of the body in the desired manner.

iv. Asan-Pranayam : This is yet another way to keep the body running smoothly. We give the body proper postures by sitting or lying in Asanas, and we regulate the breathing in Pranayam.

v. Treatment of the body: Despite our best efforts, the body may require treatment at times. There are several approaches that can be taken to ensure this. It is possible that simply going without food for a period of time will cure the body. Food selection can also help. Treatment of the body can also be accomplished through proper exposure to air, water, or sun. The use of herbs or medicines may also be beneficial. One thing to understand here is that the body's system works in a self-organized manner, and I only need to facilitate that self-organization by arranging for material things. One thing to take care about is that while curing the Body of one problem, we need to choose ways which do not give rise to other problems.

3. Right utilization of the body (Sadupyog): Understanding the goal for which the Body is to be utilised as an instrument is necessary for proper instrumentation. Typically, we have a tendency to think of the body as a sensory instrument, but this is untrue. We occasionally use our bodies to take advantage of other people or the rest of nature, which is also an improper use. Realizing that the human body is a tool for facilitating appropriate knowledge and its actualization in life is crucial. I also need to set up the tools and equipment necessary for proper body usage. They improve the body's capacity and effectiveness.

UNIT – III

Human-Human Relationship

1. What is the meaning of justice in human relationships? How does it follow from family to world family?

Ans. 1. Justice: Justice is the acceptance of values (the distinct sensations) in a relationship, their fulfilment, and the accurate assessment of the fulfilment leading to enjoyment for both parties. The appropriate arranging of people and things within a society is what justice is concerned with.

2. Elements of Justice: There are four elements:

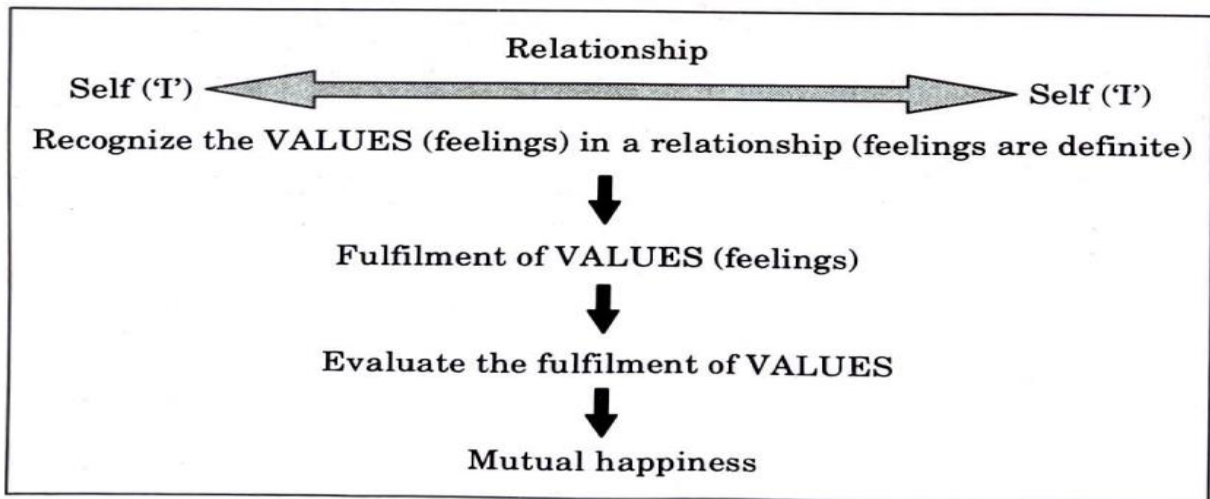
- i. Recognition of values.
- ii. Fulfilment.
- iii. Evaluation.
- iv. Mutual happiness ensured.

When all the four are ensured, justice is ensured.

3. Justice is defined by mutual fulfilment, and justice is essential in all relationships. Justice begins with the family and gradually spreads to the global family. In the family, the child develops an understanding of justice. With this understanding, he enters society and interacts with others.

4. If justice is understood in the family, there will be justice in all of our interactions in the world at large.

5. We are governed by our petty prejudices and conditionings if we do not understand the values in relationships. We may classify people as high or low based on their physical appearance (specific caste, gender, race, or tribe), wealth, or belief systems. All of this is a source of injustice and leads to a fractured society, despite our natural acceptance of an undivided society and universal human order.



6. We can now investigate harmony in the family after investigating harmony in humans. This allows us to comprehend the harmony that exists between society and nature/existence. And in this way, the harmony in our lives grows, and we gain the ability to live in harmony with all human beings.

Q2. Explain the feelings of ‘care’ and ‘guidance’, ‘reverence’ and ‘gratitude’.

Ans. 1. Under Evaluation: When someone is given a lower rating than they deserve. The object under consideration appears pitiful. Underestimating someone means disrespecting them because it demonstrates that their abilities have been overlooked. This can lead to feelings of dissatisfaction.

2. Otherwise Evaluation: When we judge someone based on what they are not. It can mean overestimating someone or, in some cases, underestimating someone.

3. Care: The sensation of nurturing, caring for, and protecting our family and those around us. It is a natural feeling that parents have for their children.

4. Guidance: The desire to assist others and share your knowledge and experience. It is a feeling expressed by family elders and often by teachers towards their students.

5. Reverence: It means to respect and honour something or someone. It is a sense of honour and respect for someone who has achieved success in life.

6. Glory: People who have been able to live exemplary lives are rewarded. When someone works hard to achieve excellence and succeeds. Their lives become a model for future generations to follow. This creates a sense of glory.

7. Gratitude: It is a sense of gratitude and honour for those who have made significant contributions to our lives.

8. Love: It is a sense of affection, and relatedness to people around us.

Q3. Differentiate between intention and competence. How do we come to confuse between the two?

Ans. Trust:

1. The foundational value in all relationships is trust, or vishwas. “Being assured that each human being inherently wants oneself and the other to be happy and prosperous” is what trust entails.

2. Mutual trust is the shared belief that we can rely on one another to achieve a common goal. People expect to be able to rely on our word when they trust us. It is built on trust and consistency in relationships.

3. There are two aspects in trust:

i. Intention (wanting to our natural acceptance)

ii. Competence (being able to do).

Difference Between Intention and Competence:

1. Intention is what we strive for (our natural acceptance), and competence is the ability to achieve that goal.

2. Every human being intends to do the right thing; however, competence may be lacking, which must be developed through proper understanding and practise.

3. But today, when we judge ourselves, we are judging on the basis of our intention, whereas when we judge others, we are judging them on the basis of their competence.

4. We trust our own intentions but are hesitant to trust the intentions of others. The same is true for others. We discover that while we are certain of our own intention, we are unsure of the intention of others. We are observing their competence and drawing conclusions about their intent.

5. As a result, mistrust develops, and we reject the relationship. We rarely consider our own competence and the intentions of others. It is critical to distinguish between intention and competence. If we have faith in the other person's intentions, we feel connected to him and begin to help him improve his competence if he lacks it.

Q4. What are the dimension of trust? Explain.

Ans. Trust:

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3. There are two aspects in trust:

i. Intention (wanting to our natural acceptance)

ii. Competence (being able to do).

To develop trust we need to:

1. Be Consistent in our Actions: Consistency in action will help to dispel any suspicion.

2. Faith in Competencies: We should not doubt the capabilities of the people we trust.

3. Do not Keep Secrets: In any relationship, secrets erode trust. When we hide information, people make assumptions about our actions; we would have to lie to keep our secrets hidden. Lies and incorrect assumptions can harm a relationship.

4. Do not Pretend: When we are true to ourselves, it is easier for those around us to believe and interact with us. If we are true to ourselves, all of our relationships will be strong.

Q5. Explain five dimensions of Human Endeavour in Society conducive to manaviya vyavastha.

Ans. The programme required to achieve comprehensive human goals is right understanding among human beings and to facilitate the fulfilment of the basic aspirations of all human beings in society.

There are following comprehensive human goals:

1. Right Understanding (Samadhan): It has been observed that right understanding is the most important need for every human being in order to escape from all contradictions among humans and create harmony among them.

2. Prosperity (Samridhi): Prosperity is critical in the family. It's a good feeling to have more than enough physical space. Family members must identify their needs and be able to produce/achieve more than what is required. This is referred to as Prosperity.

3. Fearlessness or Trust (Abhay): This goal is appealing to the family, society, and the individual. Trust in society implies that every member feels/realizes a connection to everyone else in the society. They are fearless. As a result, people in society are feeling fearless and free to do whatever they want.

4. Co-Existence (Sah-Astitiva): If there is coexistence in nature, it means that there is a relationship and compatibility between all of the entities in nature. Human beings are also among them. They are devoid of all creeds, castes, religions, and cultures.

The programs needed to achieve these comprehensive human goals are:

1. Education – Right living (Shiksha-Sanskar) :

Education: Meaning to comprehend harmony at all four levels: individual, family, society, and nature.

Sanskar : Refers to live in harmony at all four levels of living.

2. Health Self Regulation (Svasthya-Sanyam) :

Health: When the body is fit to act in accordance with the needs of 'I,' and all of the body's parts are in harmony.

Sanyam : A sense of responsibility for nurturing, protecting, and properly utilising one's body. It is the foundation of svasthya.

3. Justice – Preservation (Nyaya-Suraksha) :

Justice: It refers to being fair with all human beings

Preservation: It refers to the harmony that exists between humans and the rest of nature.

4. Production Work (Utpadan-karya) :

Production: It refers to the output/physical produce that is obtained by human efforts.

Work: The labour that human does.

5. Exchange – Storage (Vinimaya-kash):

Exchange: It means that the exchange of physical facilities between members of the society.

Storage: It refers to the storage of physical facilities.

Thus, these are the programs needed to achieve the comprehensive human goal.

Q6. What is Universal Human Order? How it can be realized?

Ans. Universal Human Order:

1. The Universal Human Order is defined as living in harmony with oneself from the individual level to the level of the entire order or existence.

2. Only right understanding can bring about Universal Human Order. Except for the human being, the entire existence and all orders create harmony. The Universal Order reveals all aspects of human behaviour, education, and health in a fragmented society. The transition from family to world family is referred to as undivided society.

Family → Family Cluster → Village → Village Cluster → World Family.

3. It is possible with the proper understanding. Work in universal order is required. It is only right understanding that provides us with the foundation for a humanistic constitution, which is required to provide clear guidelines and policies framework conducive to the development of an undivided human society and a universal human order. Working toward comprehensive human goals and developing human ethical competency will be among the salient principles of universal human order.

4. Nowadays, human society is divided into many castes, races, religions, and nationalities, each with its own set of goals and efforts. Our primary focus is on resolving these conflicts and contradictions. Human beings expend a lot of effort and resources preparing for war in order to ensure peace. This is solely due to a lack of understanding on our part.

5. Therefore, we must carry out our responsibilities in a proper manner to preserve an unbroken community.

UNIT-4

UNDERSTANDING HARMONY IN THE NATURE & EXISTENCE

1. What do you mean by mutual fulfillment in nature? Explain with examples.

Ans. 1. Nature is the collective name for all material objects, whether they be living or nonliving, that are in a solid, liquid, or gaseous condition. In other words, nature can be defined as the sum of all the mutually interacting entities, large or little, sentient or insentient.

2. Since there are an endless number of these units, we can plainly see that there is a dynamic balance and self-regulation among them all.

3. We may group all of these units together into four separate orders to make things easier to understand.

There are four orders of nature:

- i. Material order
- ii. Pranic order
- iii. Animal order
- iv. Human order

Interconnectedness and mutual fulfillment in nature:

1. Each unit of the four orders of nature must be related to and enrich each other in order for there to be mutual fulfillment.

2. In the natural world, every component is interconnected and serves a purpose. Every other human being is related to us. We have feelings and emotions for everyone as a result. The human being is connected to every material object in existence and becomes aware of this as soon as he begins to explore it.

3. The four orders can be distinguished based on their traits, interactions with other units in related orders, activities, inheritance patterns, etc.

Example :

Material Order Plant/Bio-Order and Animal Order:

The material order serves as the foundation for all animal, bird, and fish movement. Both plants and animals require water, oxygen, and other gases. At the same time, the animal order enriches the soil with its excreta, and these excreta provide nutrients to the plants. Animals, birds, and fish eat from the plant/bio order. The animal order aids in the pollination of the pranic order's flowers.

Q2. Explain recyclability and self-regulation in nature.

Ans. Recyclability:

1. In nature, we can see a number of cyclical processes. The cycle of water, for example, evaporating, condensing, and precipitating back to water produces weather phenomena. The earth's cycles keep these materials self-regulating. Plant and animal breeds are similarly self-regulated in their environments.

2. In a forest, tree growth occurs in a way that preserves the quantity of soil, plants, and animals. It never happens that there isn't enough soil for the trees as the population of trees increases. In nature, the proper conditions for both plant and animal growth self-regulate, maintaining the proportions of the population as it would in the wild. Self-regulation is the name given to this occurrence.

3. The quantity of males and females produced through reproduction in a single breed of animal ensures the survival of the species on its own. This also occurs in humans, however due to

inhumane actions, there are disproportionately more males and women. These two traits—cyclicity and self-control—offer us some hints about the balance that exists in nature.

Self-regulation :

1. We are aware of a number of natural cycles, including the oxygen cycle, nitrogen cycle, water cycle, and carbon cycle. Animals need oxygen for breathing, which plants produce. They maintain the delicate harmony among the diverse elements of nature. They make that the material balance between the various components is maintained.
2. In a forest, tree growth occurs in a way that preserves the quantity of soil, plants, and animals. It never happens that there isn't enough soil for the trees as the population of trees increases. In nature, the proper conditions for both plant and animal growth self-regulate, maintaining the proportions of the population as it would in the wild. Self-regulation is the name given to this occurrence.
3. Additionally, animals and plants depend on one another to maintain their populations. The requirements of each are met, and each gives the other what it requires to survive. So it makes sense that if we remove even one person from any of the orders, the equilibrium will be upset. This is an illustration of how nature may regulate itself while still maintaining interspecies harmony.

Q3. Briefly explain the natural characteristics of the four orders in nature.

Same Question Asked in Your Exams

- Explain the four orders existing in nature. How are they interlinked to one another?
- Briefly explain the natural characteristics of the four orders in nature.
- What are the four orders in nature? Describe their activities and natural characteristics.
- Describe various orders of harmony in nature. How do they support the universal system as a whole? Explain briefly.
- What are the natural characteristics of the material and pranic orders? Explain.

Ans.

1. The four kingdoms of matter, plant, animal, and human all share a few fundamental principles. These can also be referred to as their inherent qualities or svabhava.

2. There is mutual fulfillment among four orders, these orders are:

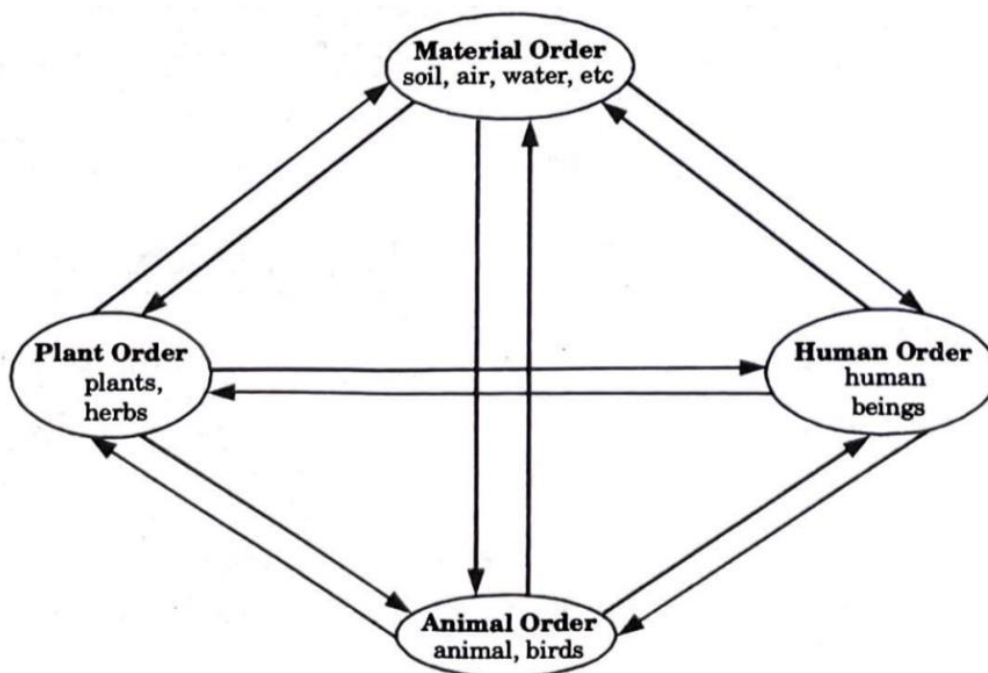
i. Material Order : The majority of the individuals in this order are not things. Additionally, several types of energies like gravitational energy, sound, light, heat, and magnetism are included in this order. Composition/decomposition is this order's fundamental property. They can be combined to create larger objects, and larger objects can be divided into smaller ones. They cannot be made or taken away. Take the release of atomic energy during nuclear fusion and fission, for instance.

ii. Plant/Bio Order: From single cell organisms like fungi and algae to water plants, herbs, shrubs, and trees, they range in complexity. They have the capacity to develop, reproduce, take in food from the environment, and digest it. They also give the animal and human orders sustenance. As a result, nurturing is a natural attribute of this order. However, consuming too much food or uncontrolled amounts of plant products might hurt or “worsen” our bodies.

iii. Animal Order: This order's members are living things. They share many characteristics with the plant order. They are able to move faster than plants. This order's natural characteristic is that they recognise or are aware of the fact that they exist the quality of Self(I), and thus they have an intellectual faculty. This awareness also brings out the excess, which is cruelty, because they

know they can meet their needs through violence and cruelty against members of other orders or within their own order.

iv. Human Order: They are the most developed of the four orders. They are living beings with natural characteristics that are similar to those of the plant and animal orders. They are self-sufficient and self-conscious. They have qualities such as perseverance, bravery, and generosity. These skills are unique to them. However, human nature has a tendency to deviate from its basic characteristics. This has resulted in numerous conflicts and contradictions in their fundamental nature.



Q4. Suggest ways to enhance the fulfillment of human order with the other three orders. Mention any two programs you can undertake in light of the above.

Same Question Asked in Your Exams

- What are the four orders in nature? How are they interdependent and mutually fulfilling for each other? Explain.
- “Other than human order, the three orders are mutually fulfilling to each other”. Explain with examples. Why does the human order fail to be mutually fulfilling to itself and to other orders?
- Closely examine four orders in nature and their participation, explain present state of participation of human order.

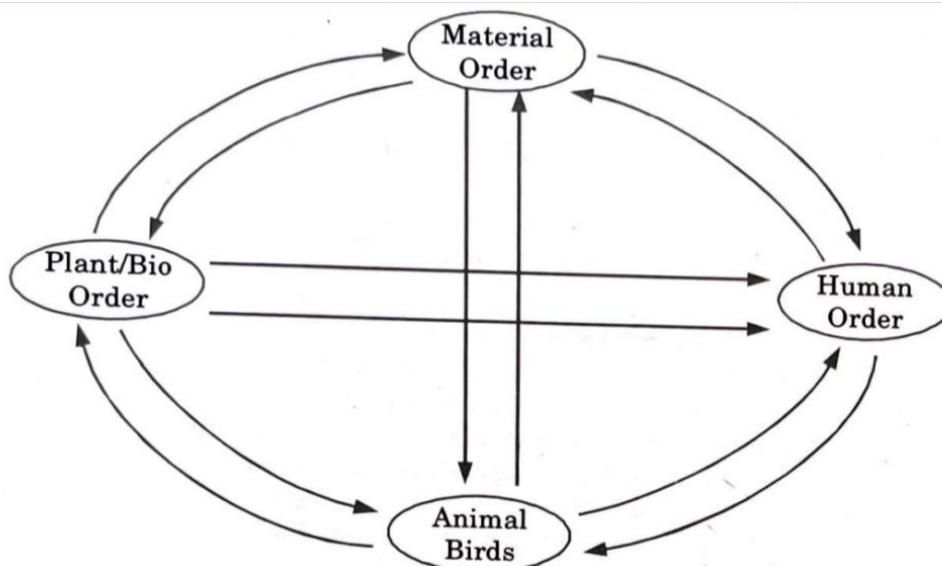
Ans. In nature, all of the units are interconnected and mutually beneficial. Every human being is related to every other human being. We have feelings and emotions for everyone on this basis. The human being is connected to all material units in existence and becomes aware of this as he begins to explore it. We can see this interconnectedness and mutual fulfillment :

1. Material Order and Plant/Bio-Order: The material order provides nutrients to the plant/bio order in the form of soil, minerals, and so on, while the plant/bio order decays and forms additional nutrients, enriching the soil. The plant/bio order also decays to substances such as oil

and coal, which are stored deep within the earth to protect against heat from the earth's molten core as well as heat from the sun (today, this is the material we are removing and using as fuel). Plants aid in the movement of nutrients through the soil's various layers. The roots of plants hold the soil together and keep it from eroding. Plants generate oxygen and carbon dioxide, which aid in the movement of the material order. We can see mutual interdependence and coexistence here.

2. Material Order, Plant/Bio- Order and Animal Order: The material order serves as the foundation for all animal, bird, and fish movement. Both plants and animals require water, oxygen, and other gases. At the same time, the animal order enriches the soil with its excreta, and these excreta provide nutrients to the plants. Animals, birds, and fish eat from the plant/bio order. The animal Order aids in the pollination of the Plant/Bio Order's flowers.

3. Material Order, Plant/Bio- Order, Animal Order and Human Order: We humans have a natural acceptance of being mutually fulfilling to these three orders. However, we are unable to ensure this mutual fulfillment. We rely on the material order for soil, minerals, and metals, but we only end up polluting the soil and depleting fossil fuels; we rely on plants for food and to hold the larger ecosystem together, but we have destroyed forests and wiped out multiple plant and herb species; Counting the number of animals in the world. Except for the human order, we can see that all orders of nature are interconnected and mutually fulfilling. We must work on this.



Q5. Draw a chart showing in detail, the different categories of UNITS of nature in co-existence in space. What is your role in existence?

Same Question Asked in Your Exams

- Explain the following three realities Units (Material, Conscious), Space, and Co-existence.

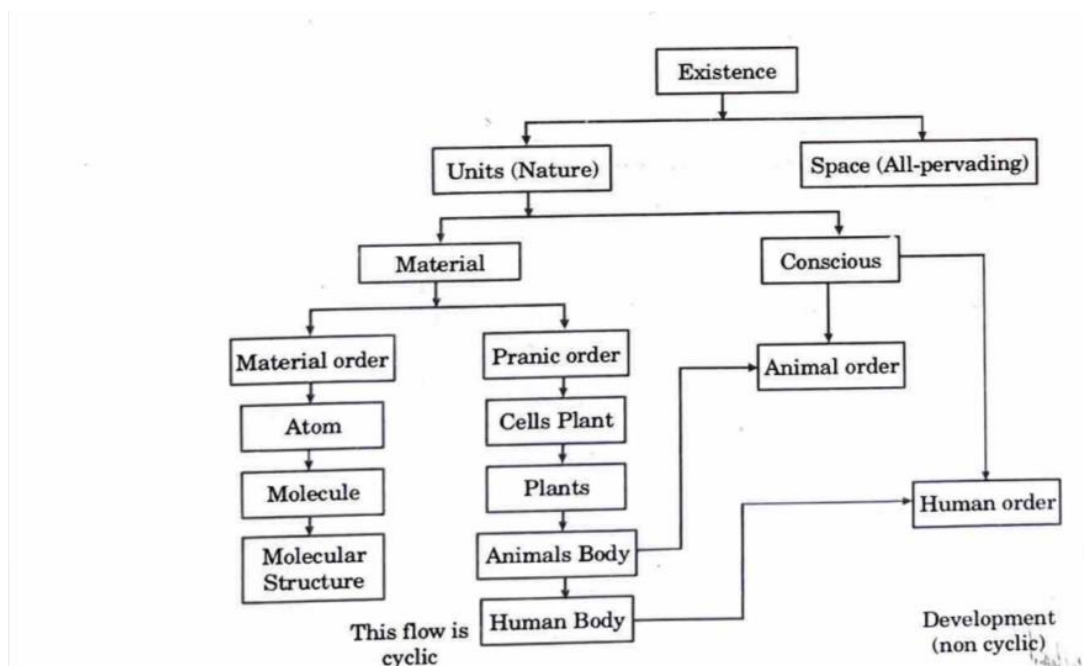
Ans. 1. Units: Units have a finite number of possibilities. They are all limited in size, bounded on six sides, and range in size from a small blade of human hair to the largest planets we know of. So everything we've studied thus far, including humans, animals, lumps of matter, and various atoms and molecules, is a unit. We can identify them as such, and they are countable.

2. Space: Space is defined as an infinite entity. It has no size and thus cannot be bound, unlike a unit. However, space maintains a certain regularity and follows certain laws. The environment is reflecting. This means that it can be explained using its relationship to other objects. For

example, we might say there is space between you and the book you're reading. Space is also transparent, which means that there are no obstacles in space.

3. Co-existence : The relationship in this type of coexistence is founded on mutual respect for diversity. In this relationship, the groups accept each other's differences and have equal access to resources and opportunities. The environment is one of peace, social cohesion, justice and equality, mutual tolerance, respect for different points of view, and nonviolent living.

The diagram below depicts the relationship between the various orders of nature. We can see that nature's four orders coexist in harmony. This exists in nature and does not need to be created. Nature's units are small in size and self-organized. Space is limitless, and there is always reflecting energy available in the all-encompassing space. Only the human and animal orders have received self-consciousness. The material order is constantly changing structurally. The conscious order does not change structurally. Because conscious units can learn, they can know, assume, recognise, and fulfill.



Q6. Describe briefly the criteria for evaluation of Holistic technology. Support your answer with an example.

Same Question Asked in Your Exams

- What is holistic technology? Take any two such examples from Indian tradition and elaborate on them.
- Analyze the importance of holistic technology in the current scenario with different examples

Ans. 1. Right understanding aids in the development of a holistic approach vision. By holistic approach, we mean that the processes and technologies we use must be environmentally friendly. A holistic model is inherently supportive of the overall human goal. Modern technology is the

offspring of the human brain. Every invention is the result of a growing need. In order to facilitate the development of holistic technologies it is indispensable to create specific criteria for holistic evaluation of technologies. We have these broad criteria to guide the development of such technologies and systems :

- i. Caring to appropriate needs and life style.
- ii. People-friendly.
- iii. Eco-friendly.

2. Because of the widespread use of natural resources, modern technologies are causing environmental issues. We are using fossil fuels as well as other renewable resources. Natural resources are in high demand around the world, and they are depleting at an alarming rate. There is now a growing global demand for the development of alternative renewable technologies and modes of production.

3. Certainly, this is only possible with a proper understanding and assessment of human needs. We must focus on renewable energy technologies. For human welfare, we must conduct research into environmentally friendly technology.

4. When we use technology, we must remember to consider people's needs. We must make every effort to create people-friendly technology. Because the purpose of technology is to help people, and this must be kept in mind as we develop a system. Science and technology are no longer being used solely for human welfare, and this is occurring in society as a result of a lack of proper understanding and evaluation of human needs.

5. We are making technology anti-human rather than human-friendly. For proper technology utilization, we must first determine our basic needs through proper understanding.

UNIT-5

IMPLICATIONS OF THE ABOVE HOLISTIC UNDERSTANDING OF HARMONY ON PROFESSIONAL ETHICS.

List some suggestions to make value education more effective in the present scenario.

Ans. Ways for Promoting Value Education:

1. Our educational system should make value orientation its primary focus. The entire society should be involved in providing value education. The emphasis should be on the student's moral development.
2. Value education cannot be provided through a textbook, but it can be taught effectively through the inspiration and initiative of teachers. There are several approaches to providing students with value education. These are as follows.
3. Social and ethical values, examples from everyday situations, quotations from great thinkers, incidents and problems that develop value judgments in students, poems, religious stories, and so on can all be taught to students.
4. Yoga and other religious activities such as praying to God, doing community service, and so on can be taught to students in school. Group activities such as cleaning school camps, visiting slums, service campuses, hospital visits, and visits to places of worship of various faiths should be included as part of the content in value education.
5. 'Personality Development Retreats' could be held to help students develop self-control, punctuality, sharing and caring for others, cooperation, and so on.
6. The value-oriented educational program should take an integrated approach. There should be foundation courses in both secondary schools and universities that teach children about India, its people, and its cultural traditions.
7. Special schools for value-based education should be established. Every state should have at least one institution that can provide value-oriented education from kindergarten to graduate school.
8. Special teacher orientation programs should be implemented at the state level to train teachers in effective value development methods for students and teachers.
9. Television, which is popular among today's youth, should be used to present value-based programs through skits, cartoon scripts, and other means. There is no need for special classroom lectures on moral value education. These values must be instilled through mutual interaction and communication.
10. It is never necessary to identify any specific religion or faith – god is one and we are all children of the same God – that is the fundamental lesson that must be taught.

Q2. What do you mean by the definitiveness of ethical human conduct? How can it be ensured?

Ans. Ethical Human Conduct: Ethical human behavior can be defined as the combination of values, policy, and character acquired through proper understanding and self-exploration. It is universal in nature and complements universal human values. It is also known as definite human behavior. When we gain the proper understanding, we can bridge the gap between our current

behavior and ethical human behavior. We can say a person is conducting himself/herself ethically. Also when they:

1. Respect humanity, do not violate societal norms, do not steal or kill, and be truthful.
2. Do not have a conflict with the self “I” at an individual level.
3. When they have established correct understanding and are in accordance with the rest of the universe’s orders, such as essential equality of all men and women, human or natural rights, obedience to the law of land concern, safety, and so on.
4. Work towards the enrichment of the rest of nature.

But unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct. It can be understood in terms of the following:

i. Values (Mulya): Values are the ability to live in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava. Values are a component of our ethical behavior.

ii. Policy (Niti): Policy is a decision (plan, program, implementation, results, and evaluation) regarding the enrichment, protection, and proper use of resources (self, body and wealth – mana, tana, and dhana).

iii. Character (Charitra): My living is defined by the definiteness of my desire, thought, and selection. The definiteness of my behavior and work results in the definiteness of my character.

5. Five values that are necessary for ethical human conduct are :

i. Love: Unconditional and unselfish care.

ii. Peace: Control the mind.

iii. Truth: Indispensable ethical discipline.

iv. Non-violence: It means respect for life and recognition of rights of others.

v. Right conduct: Truth in action is right conduct.

Q3. What are the reasons for unethical practices in the profession today? What is the real solution to the above problems? Give your opinion.

Ans. 1. The current driving ethos is focused on wealth accumulation and profit maximization. It is common to regard these as the parameters of happiness and prosperity.

2. Nowadays, people define pleasure as maximizing of sensory experience, therefore wealth accumulation is the driving force. The repercussions of this are dangerous.

3. The current trend is to have a limited perspective on the world and to prioritize personal interests over those of the global community and nature.

4. Some of the major unethical practices prevailing in today’s world are:

i. Corruption in many forms, including hawala and Benami business.

ii. Misappropriation of funds and tax evasion.

iii. Cutthroat competition and exploitation at various levels.

iv. Misleading propaganda by way of unethical advertisement.

v. Activities contributing to global warming and other natural disasters, like oil leakage in sea, the Bhopal gas tragedy, etc.

vi. Hunger, poverty, illiteracy.

vii. Endangering the health and public safety.

5. The negative effects of these activities are all around us. We can take some actions to control the out-of-control scenario. For example:

i. We must emphasize the value of professional ethics and raise awareness of them.

- ii. Establish stronger codes of conduct for a certain profession and educate people that a profession is really a service.
 - iii. More monitoring initiatives should be set up by organizations.
 - iv. Promoting transparency in the systems.
 - v. Filing public interest litigations.
6. Only the measures indicated above will be able to stop the negative consequences. But only a shift in perspective can address the underlying cause of all these ills. To prevent individuals from adopting false perceptions of happiness and success, we must raise awareness. The only way to do this is to have the proper understanding.

Q4. What do you mean by competence in professional ethics? Elaborate with examples.

Ans. Competence in Professional Ethics :

1. Professional ethics refers to the growth of professional competence with moral behavior.
2. The only practical means of ensuring professional ethics is to develop ethical competence within the individual (profession). The long-term process of developing ethical competence can be accomplished by receiving the right value education. Proficiency in one's career will only be a manifestation of one's correct knowledge because it is merely a subset of one's life activities.
3. The salient features characterizing this competence can be summarized as follows:
 - i. Clarity about the comprehensive human goal:** Samadhan – Samndhi- Abhay – Sah-astitva and its fulfillment through universal human order.
 - ii. Confidence in oneself:** Based on the right understanding of oneself and the rest of existence.
 - iii. Mutually fulfilling behavior:** Clarity and assurance in the relationship between sustained individual happiness and wealth and moral behavior in society.
 - iv. Mutually enriching interaction with nature:** The ability to analyze the family's physical facility needs and provide for them through production methods that preserve harmony with nature. Self-sufficiency in meeting physical demands. One gains the ability to recognize and create appropriate (human- and environment-friendly) technologies, industrial methods, etc. in light of the aforementioned.

Q5. What are strategies for transition from the present state to the universal human order?

- Ans.** 1. Transition refers to a progressive improvement. We must work to improve the situation we are in now so that it will be to our advantage. Adequately realizing the necessity of self-exploration is the first step in change.
2. We now understand the importance of altering the prevailing worldview, which is built on material pleasures and sensory privileges. In order for a complete human aim to be adopted at all levels, the consumerist and profit-making attitude must be abandoned. This transition can be achieved by the following steps:
- i. Promoting Mass Awareness and moving towards Humanistic Education:** People need to be made aware of the necessity to pursue environmentally friendly practices in order for them to embrace this. Professionals like engineers, surgeons, and business managers should assume responsibility for stressing the value of professional ethics and human values. Journalists can contribute to raising awareness by writing about relevant topics.

ii. Developing a Holistic Model of Living: We must create integrated technologies, industrial systems, and management models in order to bring about this change. Engineers will bear a great deal of responsibility as a result. They can work to develop simple, affordable, effective, pollution-free, and renewable energy sources. Systems for production may be environmentally beneficial. It is possible to make the production processes safe for the environment, the workers, and the consumer. It is important to manage industrial waste carefully.

iii. Implementing Strict Policies and Social System: The foundation of the economic, social, and political systems should be the overarching human objective when properly understood. Legislators and public servants have the power to enact severe penalties for defaulters.

The issue we are having is a top priority for the entire world. Finding a solution slowly could put our own life in danger. If we put forth a concerted effort to alter human consciousness and concentrate on humanistic education and correct understanding, we ought to be able to improve the quality of life in this planet.

Q6. What do you mean by sustainable development? Discuss.

Ans. Sustainable Development:

1. The phrase “smart use of resources such that it meets the present demand without causing harm to future generations” is frequently used to describe sustainable development.
2. A variety of principles for sustainable development are determined by the state of the environment overall and the local ecology.
3. For instance, choosing a crop that is best suited for a specific season, soil, and water regime is part of sustainable agriculture.
4. It also makes use of organic manure and organic pesticides.
5. It has paved the way for a food production system that has the least impact on the environment.
6. Therefore, the ecological cycle serves as the foundation for sustainable development. It recognizes how dynamic ecosystems are.
7. Therefore, the ecological cycle serves as the foundation for sustainable development.
8. It realizes the dynamic nature of ecosystems.
9. The organizing principle of sustainable development is maintaining the capacity of natural systems to continue providing the natural resources and ecosystem services that are essential to the economy and society.
10. The ideal state of society is one in which living circumstances and resource utilization continue to satisfy human needs while maintaining the stability and integrity of the natural system.
11. Development that satisfies existing needs without sacrificing the capacity of future generations is referred to as sustainable development.