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A

COURSE FILE

ON

HUMAN VALUES (1FY1-05/2FY1-05)

PROGRAMME: B. TECH.

SEMESTER: I & II

SESSION: 2020-21

(DR. NIDHI SHARMA)
(ASSOCIATE PROFESSOR)

(DEPARTMENT OF ENGLISH)

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CONTENT

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I & II Semester

Common to all branches of UG Engineering & Technology

1FY1-05/ 2FY1-05: Human Values

SN	CONTENTS
1	**Course Introduction - Need, Basic Guidelines, Content and Process for Value Education** Understanding the need, basic guidelines, Self Exploration - its content and process; 'Natural Acceptance' and Experiential Validation, Continuous Happiness and Prosperity- Human Aspirations, Right understanding, Relationship and Physical Facilities, Understanding Happiness and Prosperity correctly- A critical appraisal of the current scenario. Method to fulfill the above human aspirations: understanding and living in harmony at various levels
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' - Sukh and Suvidha Understanding the Body as an instrument of 'I',Understanding the characteristics and activities of 'I' and harmony in 'I' Understanding the harmony of I with the Body: Sanyam and Swasthya; correct appraisal of Physical needs, meaning of Prosperity in detail, Programs to ensure Sanyam and Swasthya.
3	**Understanding Harmony in the Family and Society- Harmony in Human-Human Relationship** Understanding harmony in the Family, Understanding values in human-human relationship; meaning of Nyaya and program for its fulfillment to ensure Ubhay-tripti; Trust (Vishwas) and Respect (Samman) , meaning of Vishwas; Difference between intention and competence, meaning of Samman, Difference between respect and differentiation; the other salient values in relationship, harmony in the society , Samadhan, Samridhi, Abhay, Sah-astitva as comprehensive Human Goals ,Visualizing a universal harmonious order in society- Undivided Society (AkhandSamaj), Universal Order (SarvabhaumVyawastha)- from family to world family.
4	**Understanding Harmony in the Nature and Existence - Whole existence as Coexistence** Understanding the harmony in the Nature. Interconnectedness and mutual fulfillment among the four orders of nature- recyclability and self-regulation in nature. Understanding Existence as Co-existence (Sah-astitva) of mutually interacting units in all pervasive Space. Holistic perception of harmony at all levels of existence

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| 5 | Implications of the above Holistic Understanding of Harmony on Professional Ethics. Natural acceptance of human values Definitiveness of Ethical Human Conduct. Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order. Competence in Professional Ethics: a) Ability to utilize the professional competence for augmenting universal human order, (b) Ability to identify the scope and characteristics of people-friendly and eco-friendly production systems, technologies and management models. Strategy for transition from the present state to Universal Human Order: (a). At the level of individual: as socially and ecologically responsible engineers, technologists and managers. (b). At the level of society: as mutually enriching institutions and organization. Case studies related to values in professional life and individual life. |

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COURSE: Human Values (1FY1-05/2FY1-05)

CO	Course Outcomes	Bloom's Level	PO Indicators
1FY1-05/2FY1-05.1	Understand and analyse the essentials of human values and skills, self-exploration, happiness and prosperity.	L2	8.1.1, 8.2.1, 12.2.2,
1FY1-05/2FY1-05.2	Evaluate coexistence of the "I" with the Body	L5	7.1.2,
1FY1-05/2FY1-05.3	Identify and *evaluate* role of harmony in family, society and universal order.	L5	6.1.1, 7.1.2,
1FY1-05/2FY1-05.4	Understand and associate holistic perception of harmony at all levels of existence	L2	6.1.1, 7.1.1, 7.1.2, 12.2.2
1FY1-05/2FY1-05.5	Develop appropriate technologies and management patterns to create harmony in professional and personal lives.	L6	6.1.1, 7.1.1, 7.1.2, 8.1.1, 8.2.1, 12.1.1, 12.2.2

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CO-PO/PSO Mapping: Formulation and Justification

The CO-PO/PSO mapping is based on the correlation of course outcome (CO) with Program Outcome Indicators. These indicators are the breakup statements of broad Program Outcome statement.

The correlation is calculated as number of correlated indicators of a PO/PSO mapped with CO divided by total indicators of a PO/PSO. The calculated value represents the correlation level between a CO & PO/PSO. Detailed formulation and mathematical representation can be seen below in equation 1:

Input: CO_i: The ith course outcome of the course

PO_j: The jth Program Outcome

I_{jk}: The kth indicator of the jth Program Outcome

α (I_{jk}, CO_j): level of CO-PO mapping

$$= 1, \; if, \; 0 < \alpha < 0.33$$

$$= 2, \; if, \; 0.33 \geq \alpha < 0.66$$

$$= 3, \; if, \; 0.66 \geq \alpha < 1$$

$$\alpha\left(I_{jk}, CO_i\right) = \frac{count\left(\lambda\left(I_{jk}, CO_i\right)\right)}{count\left(I_k, PO_j\right)}$$

λ: Degree of correlation

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CO-PO/PSO Mapping

Programme: B.Tech.   Semester: I/II
Course Name): Human Values (1FY1-05/2FY1-05)

COs	PO1	PO2	PO3	PO4	PO5	PO6	PO7	PO8	PO9	PO10	PO11	PO12
1FY1-05/2FY1-05.1	-	-	-	-	-	-	-	3	-	-	-	1
1FY1-05/2FY1-05.2	-	-	-	-	-	-	1	-	-	-	-	-
1FY1-05/2FY1-05.3	-	-	-	-	-	2	1	-	-	-	-	-
1FY1-05/2FY1-05.4	-	-	-	-	-	2	2	-	-	-	-	1
1FY1-05/2FY1-05.5	-	-	-	-	-	2	2	3	-	-	-	1
1FY1-05/2FY1-05.5	-	-	-	-	-	2	2	3	-	-	-	1

Name of Faculty Shweta Anjum
(Signature)

Verified by Course Coordinator

Signature
(Name: Mr. Neha Purohit

Name of Faculty Dr. Nidhi Sharma
(Signature)

Verified by Verification and Validation Committee, DPAQIC

Signature
(Name:

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NOTES (UNIT WISE)

Unit: 1, Topic: 1

Topic: Value Education (Need, Basic Guidelines, Content and Process)

Objective of the Topic:
- To create and improve awareness of values, their importance and role.
- To understand the innate harmony in Self, family, society and Nature and growth towards a sustainable lifestyle.
- To maintain a balance between IQ (Intelligence Quotient), EQ (Emotional Quotient), and SQs (Social & Spiritual Quotient), to lead a successful life

Relevance and Application: This chapter will help:

- To understand what values are and why they are important and should be used in life
- To understand that both values and skills are important in life.
- To justify the need for value education and become responsible citizens
- To understand that it is not **be restricted to Essay, Paragraphs and PDFs, rather it is a roadmap for fulfilling life in family, society and nature.**

See video for Introduction to value Education

https://www.youtube.com/watch?v=gw07USDCtBo

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Value Education

Value education is one such thing that doesn't comes through bookish knowledge. Practicality in life only comes through putting in use all the learning, education and knowledge we have.

In the present scenario we find a deterioration in values in all spheres of life, hence Value Education will help in obliterating unethical, immoral practices and motivate to lead a balanced harmonious life style for all.

Concept of Value. According to International Encyclopaedia of Ethics, **value** is the 'relative level of worth goodness, significance, or utility possessed by an entity, attribute or event or an intangible quality or attribute that has intrinsic worth in itself'.

Itis the process through which the individuals interchangemoral and ethical values with each other which is reflected through their behaviour and work in the family, society and world at large.

Value=importance and **Education**= knowledge --- therefore value education =the knowledge of something that has importance.
Values help us grow and develop as an individual. Education is a weapon in everybody's life. It helps in bringing a change to our way of thinking and also in the society. It helps to improve one's own skills, personality and attitude which determines the quality of one's life.

Purpose of Value Education
Thechief purpose of **values education** is
- To make the individual work with the right understanding, right attitude and right standards by inculcating qualities/ values like empathy, honesty etc.
- To maintain a balance between IQ (Intelligence Quotient), EQ (Emotional Quotient), and SQs(Social & Spiritual Quotient), to lead a successful life.
- It also helps in overall character development, personality development and ethical development.

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Value education is the process by which people give moral **values** to each other.Explicit **value education** is associated with different pedagogies, methods or programmes that teachers or educators use in order to create learning experiences.

It makes one abide to the principles that one believes in and enabling one to develop respect and dignity of an individual in life which will also help shape them for future by enhancing their thinking in a holistic way.

What is The Role and Importance of Values Education?

Values education is teaching and learning about the ideals that a society deems important. The aim of Values education is not only to understand the values, but also to reflect them in their attitudes and behaviour, and contribute to society through good citizenship and ethics.

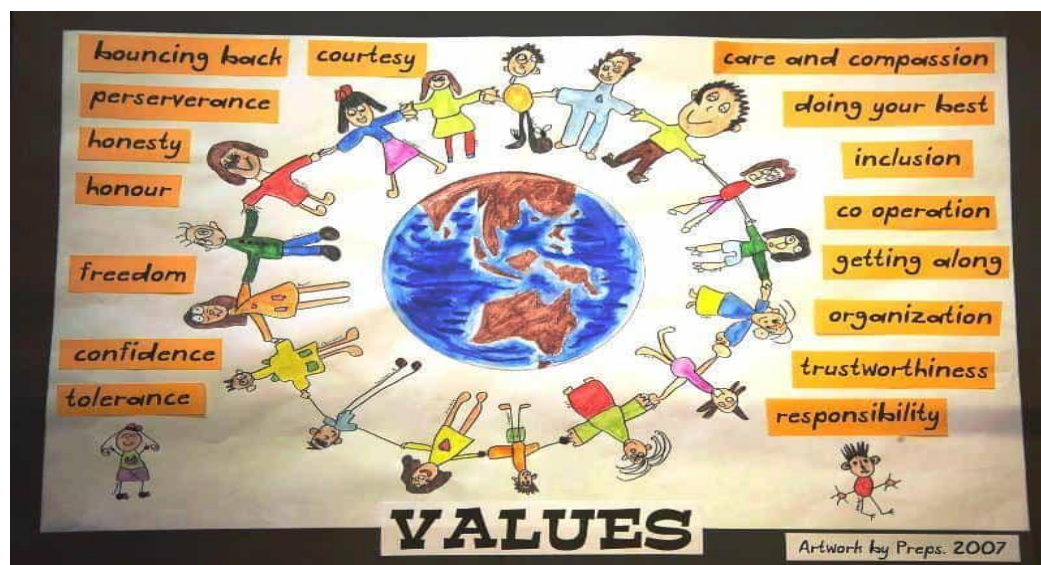**Swami Keshvanand Institute of Technology, Management & Gramothan, Ramnagaria, Jagatpura, Jaipur-302017, INDIA**

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Why Need for Value Education?

Moral awareness is imperative to bend the progress of science and technology towards the pleasure of manhood by understanding the real intent of happiness and prosperity.Common values must be rediscovered to unite the humans with the over-devaluation of traditional values that will encourage the students for developing their own moral codes.

1. **Identifying our need and making proper decisions:**It helps in identifying our needs and making proper decisions about matters related to values.

2. **Correct identification of our Aspirations:**Value education enables us to understand our needs and visualise our aspirations in the light of right understanding. It helps in removing confusions and dilemmas and enables us to optimally utilise the technological innovations in the interest of the society and nature.

3. **Create the ability to think and judge**: It develops curiosity, appropriate interests, attitudes, values and the ability to think and judge oneself. Also, helps in social and natural unity.

4. **Understanding Universal Human Values to fulfil our Aspirations:** Value education not only helps us to understand right and wrong but also provides us specific directions and methodologies to fulfil our aspirations. Based on the knowledge of our values, we can make correct decisions to make our life happy and fulfilling.

5. **Complementarity of Values and Skills:**Values and Skills are complementary to each other and both are necessary for a fulfilling life. Knowledge of the right direction and method to achieve our goal is the **Value Domain**, i.e. the domain of wisdom.

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To actualise our aspirations in various dimensions various methods, practices techniques and skills are required. This is **Skills Domain**. Both Values and Skills go hand in hand to succeed in human endeavours.

For example if you want a job in an MNC, you will have to make efforts to move in the right direction to fulfil your aspirations. (Value Domain). After understanding the importance of job you will have to adopt and empower yourself with relevant skills and techniques to carry out your job responsibility. (Skills Domain)

6. **Evaluation of our Beliefs:** Our beliefs are based on what we hear from people, read in books, see on social media etc. These beliefs, since they are not verified by us in the light of Natural Acceptance and Right Understanding, are usually conflicting, unstable and may not be true. This might lead us to unhappiness. Value education plays a vital role by helping us to evaluate our beliefs and validate them on the basis of right understanding instead of blindly following them.

7. **Technology and Human Values:** Modern education system revolves around science and technology and is skills based. Science and technology helps to achieve what is considered to be valuable but fails to provide wisdom and competence to decide what really is valuable. Thus there is an urgent need to supplement technical education with value education as it enables us to understand what actually is valuable and what contributes towards the happiness of an individual and ultimately towards the welfare of mankind and nature.

8. **Improves Critical Thinking:**Value education makes the person more analytical towards the situation and become extremely observant. He/she starts to be more careful with the decisions taken and its consequences. This is turn makes it easier for them to recognize a problem and solve problems. Education is such cases, greatly changes people's perspective.

9. **Helps to become a Responsible Citizen:** Once youbecome familiar to the concept of value education, it enables you to look things beyond your reach and will give you a 360 degree view to things, get value perspective and make you understand your responsibility, consequences to your actions and shape your personality.

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10. **Value education can Erase Negativity:** Value education seeps in a lot of positivity in life. A person gets a clear picture that there is always something good to happen beyond anything bad. A person tends to become more optimistic and will always look on new opportunities to succeed in life.

Importance of Value Education:

Value education is important because it teaches about the world around us and prepares us with the tools that will be needed for future success. In the classroom, students also learn valuable lessons, such as social skills, behaviour, work ethic and get a sense of personal achievement.

- It gives the students a progressive way for their future and also helps them to know the real purpose of their life.
- This manifests the best way to live a life that can be helpful to individuals as well as people around.
- Value education helps students to become more responsive and practical.This helps them to better recognize the perception of life and lead a positive life as a responsible citizen.
- It also helps in developing a strong relationship with family and friends.
- It helps in changing the personality and character of the students and inculcates a positive opinion about life in the student's mind.
- Values education is teaching and learning about the ideals that society considers important.
- It helps the students to not only to recognize the values but also to reflect them in their behaviour and attitudes.In the current political climate, it is more important than ever.

Process of Value Education

Value education should drive a person towards self-exploration. This process of self-exploration:

- Should be in the form of dialogue with self and others

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- Should be presented in the form of proposals that need to be verified through experiential validation.
- Should not be in the form of preaching or sermonizing
- Should not delineate do's and don'ts.
- **Subject: HUMAN VALUES**
- **Unit: 1, Topic: 2**
- **Topic: SELF EXPLORATION**
-
- **Objective of the Topic:** It is a process of dialogue between "what you are" and "what you really want to be": It is a process of focusing attention on our self, our present beliefs and aspirations vis-à-vis what we really want to be (that is to say, what is naturally acceptable to us
- **Relevance and Application:** Self-discovery through the process of self-exploration helps us to identify our abilities, but also how we can leverage and develop them. Because people can know what they are passionate about, it's easier to grasp the concepts and accept them. Thus we find paths that we want to pursue and will make us happier.
-
- **Self-Exploration:**
- It is the process of finding out what is valuable to me by investigating within myself.
- Exploration = Observing Outside
- Self-Exploration = Observing Inside
- Purpose of Self-Exploration:
- It is a process of dialogue between 'what you are' and 'what you really want to be'.
- It is a process of self evolution through self-investigation.
- It is a process of knowing oneself and through that, knowing the entire existence.
- It is a process of recognizing one's relationship with every unit in existence and fulfilling it.
- It is a process of knowing human conduct, human character and living accordingly.
- It is a process of being in harmony with oneself and in harmony with entire existence.
- It is a process of identifying our innateness(Svatva) and moving towards   Self-Organization(Swantantrata) and Self-Expression(Swarajya)
- **Subject: Human Values**
- **Unit: 1 Topic: 3**
- **Title:** Basic Human Aspirations
-
- **Objective of the Topic**: the main objective of this topic is to bring a qualitative change in the consciousness of the reader. On closer observation, we can see that

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every **human** being aspires for a way of life which ensures happiness and prosperity for all **human** beings living in harmony with nature. At an individual level, happiness is harmony and integration among all four dimensions within the self - Thought, Behaviour, Work and Realization.

- **Relevance and Application**: It helps us to identify our basic human aspirations in life and in achieving happiness and prosperity continuously.

-

- An aspiration is a strong hope, dream, or goal. The idea of aspiration has a positive, upward connotation. We aspire to be or to become something that we perceive is better than what or where we currently are. There are many different types of aspirations, such as career, social, and personal. Every human being aspires for a way of life which ensures happiness for all human beings living in harmony with nature. ... This is the aspiration; this is the desire, this is the innate need of every human being, regardless of age, gender, caste, creed, nation and beliefs.

- **The Basic Human Aspirations – Continuous Happiness and Prosperity**

- **Happiness** is, to be in a state of liking and in harmony within oneself, with others and with nature at all times. Unhappiness is, to be in a state of dislike and in disharmony. Happy situations comprise of feelings such as trust, respect, confidence etc. All these feelings carry an element of harmony in them. Hence they make us feel relaxed and happy.

- On the other hand, feelings like failure, disrespect, lack of confidence, doubt etc. lack the element of harmony and hence make us unhappy.

Prosperity is the feeling of having more than the required facilities. To ensure that, one needs to know the required quantity of physical facilities.

Wealth: Wealth is a physical thing. It means having money, or having a lot of physical facilities, or having both.

Prosperity Vs Wealth: Wealth means possessing more number of physical things while Prosperity is a feeling of possessing more than required physical facilities.

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If all of us happen to prepare a list of our aspirations, we will find that all our aspirations have an underlying basic desire – the basic aspiration to be happy. Through his life, every human being is continuously trying to do things that make him/her happy. In other words, we always look for continuous happiness in our life.

In addition to happiness, we also aspire for adequate fulfillment of our bodily needs i.e. the need for physical facilities. These Physical Facilities are the material things we use in order to fulfill the needs of our body. Having enough physical facilities gives us a feeling of prosperity. We want to have a continuity of this feeling too. Hence prosperity is another basic aspiration of every human being.

Following are the possibilities:

- A person may not possess required physical facilities, so he may not feel prosperous.
- A person may accumulate more and more wealth but still he may be deprived of the feeling of prosperity.
- A person may have required wealth and feel prosperous.

Prevailing notions of Happiness and Prosperity: In the modern world, the desire for physical facilities has become unlimited. The physical facilities are no longer seen as objects fulfilling bodily needs but as a means of maximizing happiness. This unlimited desire for physical facilities has become anti-ecological and anti-people endangering human survival itself.

The false notions of happiness and Prosperity have affected human living at all four levels:

At the level of Individual: Problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.

At the level of family: Breaking of Joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditures in family functions etc.

At the level of Society: Terrorism, naxalism, communism, casteism, racial, ethnic struggles, wars between nations, genocide, and nuclear genetic warfare.

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At the level of Nature: Global Warming, pollution, depletion of mineral resources, deforestation, loss of soil fertility.

Happiness and Prosperity complement each other; therefore there is an urgent need of understanding the correct meaning of happiness and prosperity as well as following appropriate ways to achieve them. There exists an inherent harmony and co-existence in the whole universe and the prime goal for human being is to gain the right understanding of this harmony at various levels and to learn to live in accordance with it. This is the way towards continuous and collective human happiness as well as sustainable prosperity.

Review Questions:

1. Define prosperity. How can you say that you are prosperous?

2. What are the two basic human aspirations? Explain

3. What is your present vision of a happy and prosperous life?

4. What is happiness? How does it impact an individual?

Subject: Human Values

Unit: 1, Topic 4

Topic: Right Understanding, Relationship and Physical Facilities

Objective of the Topic: It helps in tracing the three tier proposal for maintaining proper relationships. _____

Relevance and Application: The topic is relevant as it aims to provide the solution to or present problems. _____

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Right Understanding: Right Understanding helps us to maintain proper relationships with other human beings and also helps us to make a proper choice of physical facilities. Hence the needs of all human beings consist of the need for – Right Understanding, Relationships and Physical Facilities in the right order.

Following is a set of three Proposals based on the need for Physical Facilities:

- Physical Facilities are necessary for human beings

- Physical Facilities are necessary for human beings and they are necessary for animals

For e.g.: Human Beings need food, water, TV, bike, MBA degree, Relationships with family and society etc.

For e.g.: Animals need food, water, shelter from extreme climatic conditions etc.

- Physical Facilities are necessary and complete for animals, while they are necessary but not complete for human beings

For e.g.: Animals need food to survive. Once an animal receives the necessary grass or fodder, its need is complete. But for human beings, the needs are incomplete. If they are hungry they want food, but they look for something tasty. Once their hunger is satisfied, they need some recreation/ physical facilities, followed by the need for relationships etc. This list of human needs is almost endless and mostly incomplete.
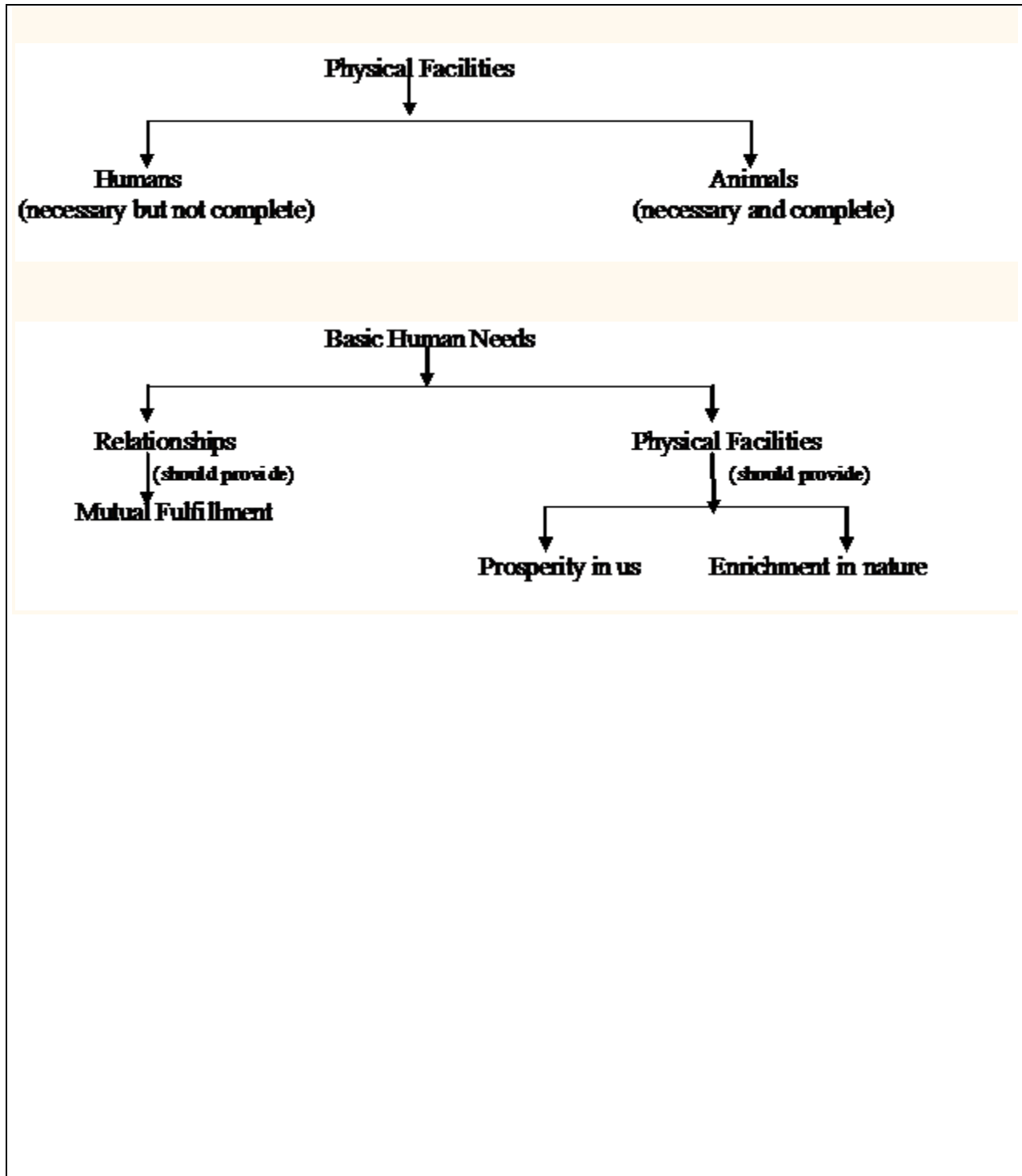
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Physical Facilities

Humans
(necessary but not complete)

Animals
(necessary and complete)

Basic Human Needs

Relationships
(should provide)
Mutual Fulfillment

Physical Facilities
(should provide)

Prosperity in us

Enrichment in nature

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Our Present State / A Critical Appraisal of the Current Scenario

Present Day Relationships:

State:	Reason:
• Sometimes more good and fulfilling relationships	• Good Understanding
• Sometimes less fulfilling relationships leading to unhappiness	• Living with wrong assumptions • Unable to understand others and their expectations

Present Day Physical Facilities:

State:	Reason:
• Want to feel prosperous but only accumulate wealth	• Wrong assumptions of getting more happiness with more wealth
• Want to enrich Nature but are exploiting and destroying it.	• Adopting bad and eco-destructive practices for our development

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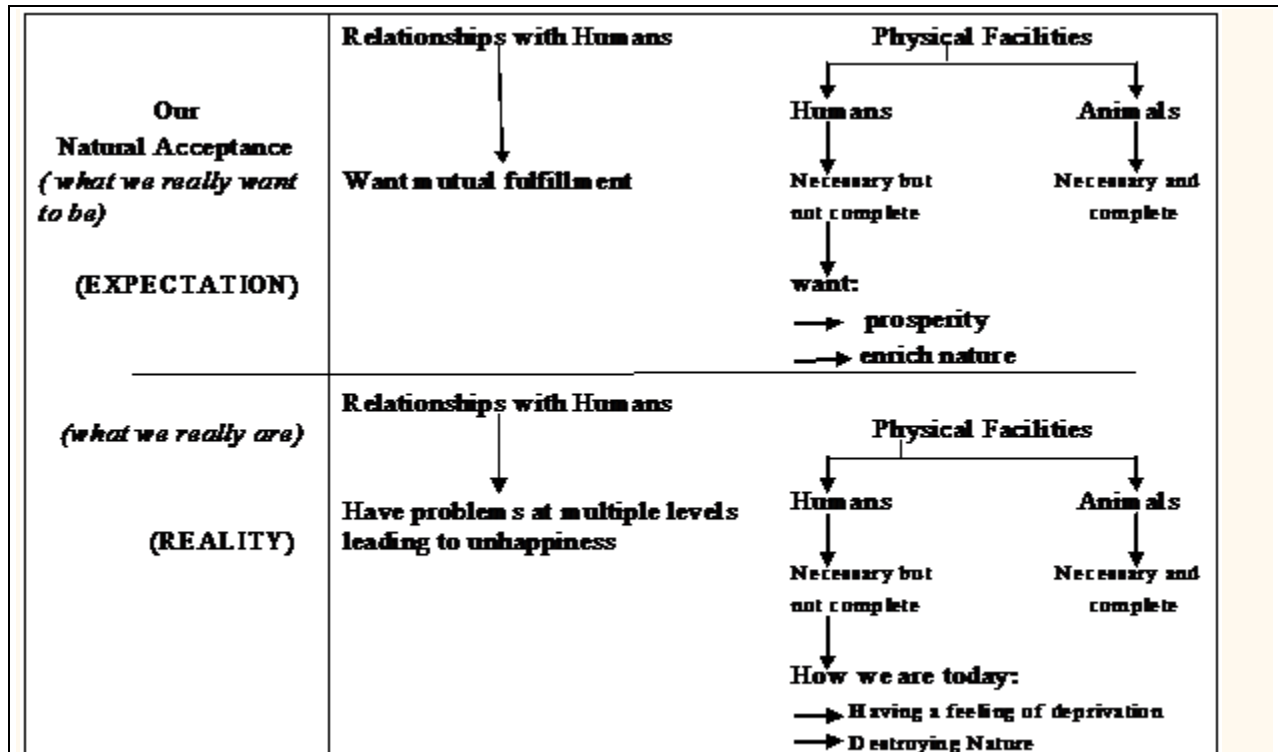
Solution to Our Present State – The Need for Right Understanding:

The three basic requirements to ensure happiness and prosperity for human beings are –

i.	Right Understanding
ii.	Relationships
iii.	Physical Facilities

(Living only with Physical Facilities is Animal Consciousness and living with all these three is Human Consciousness)

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In the modern times, we are mostly not paying attention to(i) and (ii) and are focusing largely on (iii) most of the time. As human beings, all the three are needed for us.

Importance/ Need for Right Understanding:

Right Understanding helps to create harmony at all four levels of human living. Right Understanding enables us to –

- Resolve the issues in human relationships
- Be prosperous
- Enrich Nature
- Work out our requirements for physical facilities
- Correctly distinguish between wealth and prosperity
- Understand the harmony in Nature

Right Understanding forms the basis on which we can work for relationships and also acquire Physical Facilities.

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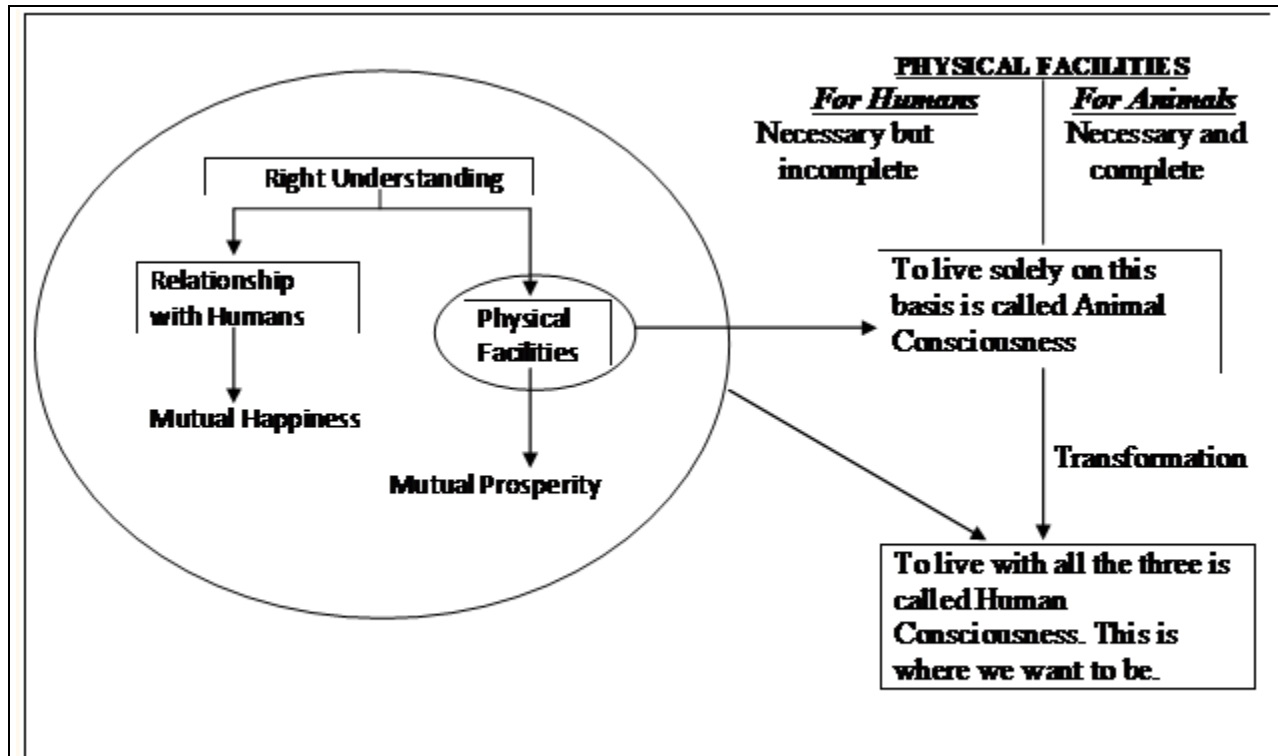
Two kinds of people in the world today:

1. **SVDD –** SadhanViheenDukhiDaridra

(Materially deficient, unhappy and deprived)

2. **SSDD –** SadhanSampannDukhiDaridra

(Materially affluent, but unhappy and deprived)

These two states are unwanted by all human beings. With the help of Right Understanding, human beings can move to a third category:

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3.	**SSSS –** Sadhan SampannSukhiSamridh
	(Materially affluent, happy and prosperous)
	Priority Order:
	Hence for a continuous happy living, we need to work for all the three in the given order:
i.	Right Understanding
ii.	Relationships
iii.	Physical Facilities
	Right Understanding + Relationship = Mutual Fulfillment
	(gives a feeling of satisfaction and happiness)
	Right Understanding + Physical Facilities = Mutual Prosperity
	(leads to enrichment of our lives as well as enrichment of Nature)
	Living in Harmony at all levels of living with the help of Right Understanding:
1.	**At the level of Myself:** Self-Exploration with the help of Natural Acceptance and Experiential Validation helps to develop a sense of Right Understanding. This right understanding helps me to understand myself clearly, and helps me to develop a feeling of Satisfaction , Prosperity and Happiness(Harmony) in Myself.

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2.	**At the level of Family:** Right understanding helps me to understand others feelings and expectations in a better way. This ensures harmony in family.
3.	**At the level of Society:** Our family is a part of a large group of people called the Society. As we understand our relationships with others in our family, we also start understanding others in the society and can maintain fulfilling relations with everyone.
4.	**At the level of Nature/ Existence:** We live in a large eco-system called Nature. Existence refers to all the things that exist in Nature. Once we learn to maintain harmony with the society, we also develop a feeling of concern towards the plants, trees, animals etc. in Nature. Hence right understanding leads to mutual fulfillment with Nature.
	Role of Natural Acceptance for developing Harmony at all Levels of our Living

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Subject: Human Values

Unit: I, Topic: 5

Topic: Understanding Happiness and Prosperity

Objective of the Topic: To make students learn the real meaning of happiness and prosperity if life. By misunderstanding these concepts sometime a person can ruin his or her life.

Relevance and Application: In the hustle-bustle of life, it is seen that people fail to live happy life or they misunderstand the real prosperity. So, it is important to channelize the thoughts of people in the right direction so they would live a happy life.
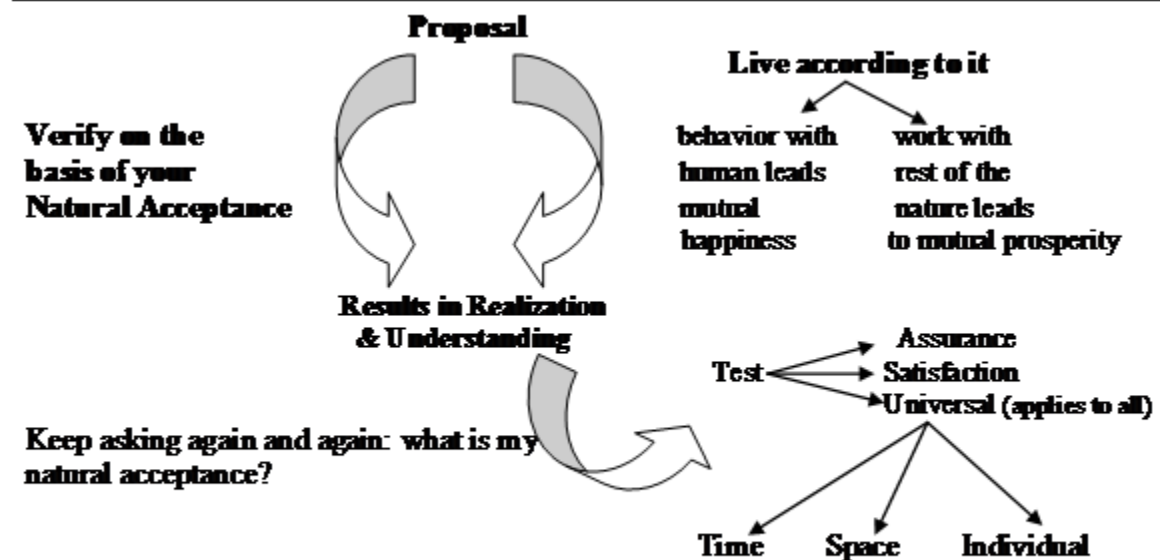
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Understanding Happiness and Prosperity

Happiness: The term *happiness* is used in the context of <u>mental</u> or <u>emotional</u> states, including positive or <u>pleasant</u> emotions ranging from <u>contentment</u> to intense <u>joy</u>. It is also used in the context of <u>life satisfaction</u>, <u>subjective well-being</u>, <u>eudemonia</u>, flourishing and <u>well-being</u>.

Philosophy of happiness is often discussed in conjunction with ethics. Traditional European societies, inherited from the Greeks and from Christianity, often linked happiness with morality, which was concerned with the performance in a certain kind of role in a certain kind of social life.

As a myth defines itself to be earned from physical facilities like money, electronic gadgets, property or family but in ultimate terms it is just a feeling or says a moment which we experience. For instance buying a new bike at the age of 15 can never keep us happy for our entire life, the happy moment may last for few days, weeks, months etc.

Prosperity on the other hand means a feeling of having more than you have. Prosperity is the flourishing, thriving, good fortune and successful <u>social status</u>. A prosperous human being can have a feeling of an underprivileged human being. For instance few guests turn up at Mr. A's home that a month end (A belonging to a lower middle income can't afford much), still he feels happy to see them and is ready to share what all little he has.

On the other hand the taking the above situation again just replace Mr. A with a wealthy human being Mr. B and he behaves in a weird manner treating them as a burden and parasites. **ROLE OF FAMILY AND SOCIETY IN THE TEACHING OF HUMAN VALUES:**

Majority of writing has shown that the family and society assumes a critical part in molding virtues of youngster. There is a solid holding between the guardians and youngsters, which decides the character of kid. Family is the premise on which esteems are assembled. Virtues like honesty, bliss, harmony, equity are instilled in kids' musings, sentiments and activities and they work as goals and guidelines that administer their activities in their day to day existence. The worth framework rehearsed in the family becomes programmed to the youthful relatives in case they are shown virtues completely. The family has an incredible obligation to give to the youngsters numerous certainties and qualities, and skills to achieve their place throughout everyday life, whatever the general public, whatever the way of life or
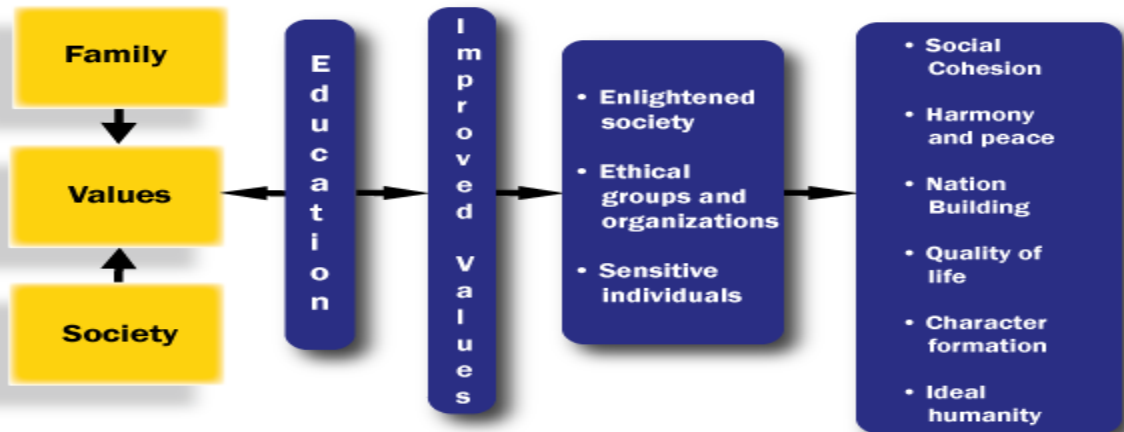
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times. The everlasting upsides of Truth, Right Lead, Harmony, Love and Innocuousness (Peacefulness) are sent on first through the family. Moms are the primary educators. Mother is essential, focal, life-bearer and life-shaper. From their moms, youngsters secure self-information, fearlessness; learn smugness, self-esteem, the limit with regards to altruism. The family, frames the youngster's perspective towards individuals and society, and helps in mental advancement in the kid and supports his longings and qualities. Brilliant and happy environment in the family will foster the adoration, love, resistance, and liberality. A kid learns his conduct by exhibiting what he sees around him. Family additionally contribute fundamentally in assisting a kid with mingling and has incredible impact and bearing on the advancement of the kid. In joint family framework, the presence of seniors in the family assumes a powerful part in friendly and moral advancement of the kids. It will likewise help youthful age of the family to foster human qualities and take out their negative mental inclinations when they are among older folks.

Kids perceive themselves with their folks, other family seniors and uphold them as their own models for copying and impersonation. The conduct issues are set right simply by the contribution of family in the youngster's life as they invest the greater part of their energy in youthfulness with the guardians. Family is the main social association that gives the quick closeness from which the youngster can become familiar with his conduct. Social norms and customs divided by a family give the passionate and actual reason for a youngster. Qualities created by a family are the preparation for how kids learn, develop and work on the planet. These standards, sends the lifestyle a youngster lives and changes into a person in a culture. These qualities and ethics directs the individual each time in his activities. Youngsters end up being a decent individual due to the worth educated and given by his relatives. Methods of reasoning passed down from one age to another make up a family esteems. Customs and Customs followed and instructed by the family drives a trained and coordinated life. Families esteems assists the kid with remaining steadfast on his perspectives paying little mind to others endeavors to get through with contradicting sees. A youngster has a solid feeling of what is good and bad and are less inclined to become victims of degenerate impacts.

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CHARACTERISTICS OF A FAMILY:

'Family is a group defined by sexual relationship, sufficiently precise and enduring to provide for the procreation and upbringing of children.'– Maclver

1. Family is a Universal group. It is found in some form or the other, in all types of societies whether primitive or modern.

2. A family is based on marriage, which results in a mating relationship between two adults of opposite sex.

3. Every family provides an individual with a name, and hence, it is a source of nomenclature.

4. Family is the group through which descent or ancestry can be traced.

5. Family is the most important group in any individual's life.

6. Family is the most basic and important group in primary socialization of an individual.

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7. A family is generally limited in size, even large, joint and extended families.

8. The family is the most important group in society; it is the nucleus of all institutions, organizations and groups.

9. Family is based on emotions and sentiments. Mating, procreation, maternal and fraternal devotion, love and affection are the basis of family ties.

10. The family is a unit of emotional and economic cooperation.

11. Each member of family shares duties and responsibilities.

TYPES OF FAMILIES:

Though family is a universal institution, its structure or form vary from one society to another. Sociologists and anthropologists have mentioned about different types of families found in different cultures. Classification of families is generally done on the basis of organisation (nuclear and joint), forms of marriage (monogamous or polygamous), authority (matriarchal or patriarchal) and residence etc. Classification of families on different basis is given below.

1. On the Basis of Organisation:
In terms of organisation families may be of two broad types; the nuclear family and the extended/joint family.

(i) Nuclear Family:
The nuclear family is a unit composed of husband, wife and their unmarried children. This is the predominant form in modern industrial societies. This type of family is based on companionship between parents and children.

(a) Nuclear family refers to a couple with or without children.

(b) Supplemented nuclear family indicated a nuclear family plus one or more unmarried, separated or widowed relatives of the parents, other than their unmarried children.

(c) Sub-nuclear family is defined as a fragment of a former nuclear family, for instance a widow/ widower with her/his unmarried children or siblings (unmarried or widowed or separated or divorced) living together.

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(d) Single person household.

(e) Supplemented sub-nuclear family refer to a group of relatives, members of a formerly complete nuclear family along with some other unmarried, divorced or widowed relative who was not a member of the nuclear family.

(ii) Extended / Joint Family:
The term extended family is used to indicate the combination of two or more nuclear families based on an extension of the parent-child relationships. According to Murdck, an extended family consists of two or more nuclear families affiliated through an extension of the parent-child relationship … i.e. by joining the nuclear family of a married adult to that of his parents.

In an extended family, a man and his wife live with the families of their married sons and with their unmarried sons and daughters, grand children or great grant children in the paternal or maternal line. The patrilineally extended family is based on an extension of the father-son relationship, while the matrilineally extended family is based on the mother-daughter relationship. The extended family may also be extended horizontally to include a group consisting of two or more brothers, their wives and children. This horizontally extended family is called the fraternal or collateral family.

2. On the Basis of Authority:
The family may be either patriarchal or matriarchal on the basis of authority.

(i) Patriarchal Family:

Patriarchal family is a type of family in which all authority belongs to the paternal side. In this family, the eldest male or the father is the head of the family. He exercises his authority over the members of the family. He presides over the religious rites of the household; he is the guardian of the family goods. In the developed patriarchal system of the past, the patriarch had unlimited and undisputed authority over his wife, sons and daughters. There has been various forms of the patriarchal family. Sometimes it is part of a joint family, as in India. Sometimes it is part of a 'stem-family', with only one of the sons bringing his family within the paternal household.

(ii) Matriarchal Family:

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It is a form of family in which authority is centred in the wife or mother. The matriarchal family system implies rule of the family by the mother, not by the father. In this type of family women are entitled to perform religious rites and husband lives in the house of wife. Matriarchal family is also called mother-right family or maternal family under which the status, name and sometimes inheritance is transmitted through the female line. This type of family is now found among the Khasi and Garo tribes of Assam and Meghalaya, among Nayars of Malabar in Kerala.

3. On the Basis of Residence:
(i) Patrilocal Family:

When the wife goes to live with the husband's family, it is called the patrilocal family.

(ii) Matrilocal Family:

When the couple after marriage moves to live with the wife's family, such residence is called matrilocal. The husband has a secondary position in the wife's family where his children live.

(iii) Neolocal Residence:

When the couple after marriage moves to settle in an independent residence which is neither attached to the bride's family of origin nor bridegroom's family of origin it is called neolocal residence.

(iv) Avunculocal Family:

In this type of family the married couple moves to the house of the maternal uncle and live with his son after marriage. Avonculocal family is found among the Nayars of Kerala.

(v) Matri-Patri Local Family:

In matri-patrilocal family, immediately after marriage the bridegroom moves to the house of the bride and temporarily settles there till the birth of the first child and then comes back to his family of orientation, along with wife and child for permanent settlement. The Chenchuas of Andhra Pradesh live in this type of family.

4. The Basis of Descent:

On the basis of descent, families may be divided into two types such as patrilineal and matrilineal.

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(i) Patrilineal Family:

When descent is traced through the father, it is called patrilineal family. In this type of family inheritance of property takes place along the male line of descent. The ancestry of such family is determined on the basis of male line or the father. A patrilineal family is also patriarchal and patrilocal. This is the common type of family prevalent today.

(ii) Matrilineal Family:

In this type of family descent is traced along the female line and inheritance of property also takes place along the female line of descent. The Veddas, the North American Indians, some people of Malabar and the Khasi tribe are matrilineal. Generally, the matrilineal families are matriarchal and matrilocal.

Besides the above types, there are other two types of family based on descent namely Bilateral and Ambilineal family. When the ancestiy or descent is traced through both father and mother, it is called bilateral family. Ambilineal family is one in which one's ancestry may be traced through father's line in one generation, but in the next generation one's son may trace his descent or ancestry through his mother's line.

5. On the Basis of Marriage:

On the basis of marriage, family has been classified into two types such as monogamous and polygamous.

(i) Monogamous Family:

A monogamous family is one which is consisted of one husband and one wife. In this type of family one man has one wife or one woman has one husband at a given time. Hence a husband and a wife living together, constitute a monogamous family. It is an ideal form of family prevalent widely.

(ii) Polygamous Family:

When one man marries several woman or one woman marries several men and constitute the family, it is polygamous family. Again polygamous family is divided into two types such as polygynous family and polyandrous family.

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(a) Polygynous Family:

It is a type of family in which one man has more than one wife at a given time and lives with them and their children together. This kind of family is found among Eskimos, African Negroes and the Muslims, Naga and other tribes of central India.

(b) Polyandrous Family:

In this types of family one wife has more than one husband at given time and she lives with all of them together or each of them in turn. Polyandrous families are found among some Australians, the Sinhalese (Srilankans), the Tibetans, some Eskimos and the Todas of Nilgiri Hills in India.

6. On the basis of In-group and Out-group Affiliation:

On the basis of in-group and out-group affiliation families may be either endogamous or exogamous.

(i) Endogamous Family:

Endogamy is the practice of marrying someone within a group to which one belongs. An endogamous family is one which consists of husband and wife who belong to same group such as caste or tribe. For example, in a caste-ridden society like India a member of a particular caste has to marry within his own caste. When a person marries within his caste group, it is called endogamous family.

(ii) Exogamous Family:

Endogamy means marriage within a group, while exogamy means marriage with someone outside his group. For example a Hindu must marry outside his Kinship group or gotra. When a family is consisted of husband and wife of different groups such as gotra is called exogamous family. In India marriage between same gotra has been prohibited. Hence, one must marry outside his own gotra. Similarly some tribes follow the practice of clan exogamy. Accordingly, they marry outside their group (clan). The practice of clan exogamy is widely followed among the Indian tribes like the Gond, the Ho, the Khasi etc.

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7. On the basis of Blood-relationship:

Ralph Linton has classified family into two main types namely, consanguine and conjugal.

(i) Consanguine Family:

The consanguine family is built upon the parent-child relationship (on blood-descent). The family is a descent group through the male line which is firmly vested with authority. The consanguine family comprises a nucleus of blood relatives surrounded by a fringe of wives and others who are incidental to the maintenance of the family unit. Such families can become very large. The Nayar family is a typical example.

(ii) Conjugal Family:

The conjugal family is a nucleus of the husband, the wife and their offspring, who are surrounded by a fringe of relatives only incidental to the functioning of the family as a unit. In this type family, the authority and solidarity of the family group reside solely in the conjugal (husband and wife) pair. In contrast to consanguine type of family, the conjugal family is much more isolated from wider kinship relationships. The consanguine family, which is typical of an agricultural society, is large, stable, secure, self-sufficient and authoritarian. On the other hand the conjugal family, typical of a modern society, is small, transient, isolated and relatively insecure but democratic JUSTICE (NYAYA) AND ITS FULFILLMENT:

Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society. There are four elements:

Recognition: It refers to the recognition of values

Fulfilment: After recognition, people have to work towards the fulfillment of the recognized values.

Evaluation: Fulfilling the values cannot only strengthen the relationship. Their evaluation , whether they have been fulfilled in the right manner or not, is equally important.

Mutual happiness: It is the ultimate goal of justice. It is the fruitful outcome of the abovementioned three steps. It is alos known as ubhay-tripti

When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships. Justice starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With
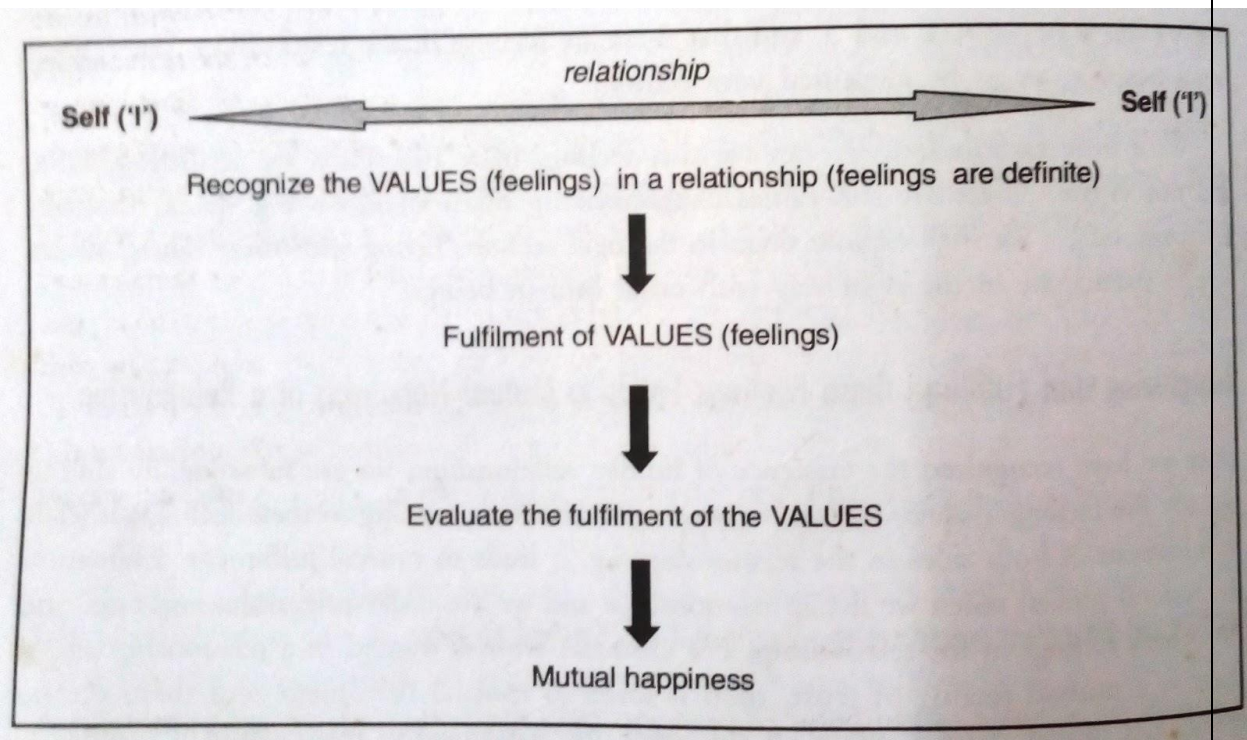
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this understanding, he goes out in the society and interacts with people. If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. If we do not understand the values in relationships, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body (particular caste, or sex or race or tribe), on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to fragmented society while our natural acceptance is for an undivided society and universal human order. Having explored the harmony in the human beings, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings.


FOUNDATIONAL VALUES OF A RELATIONSHIP:

Trust: Trust or vishwas is the foundational value in relationship. "To be assured that each human being inherently wants oneself and the other to be happy and prosperous" is known as trust. Having faith in others and believing them. Trust is the expectation of people that

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they can rely on our word. It is built through integrity and consistency in relationships. To keep the trust on ourself and others, we have to pay attention on the intensions and to understand if we or the other person is not able to do benefit, it is because we are lacking competence. Trust is the result of right understanding of the intention of all the human beings around us. This trust helps to improve our competence in others and in ourselves.
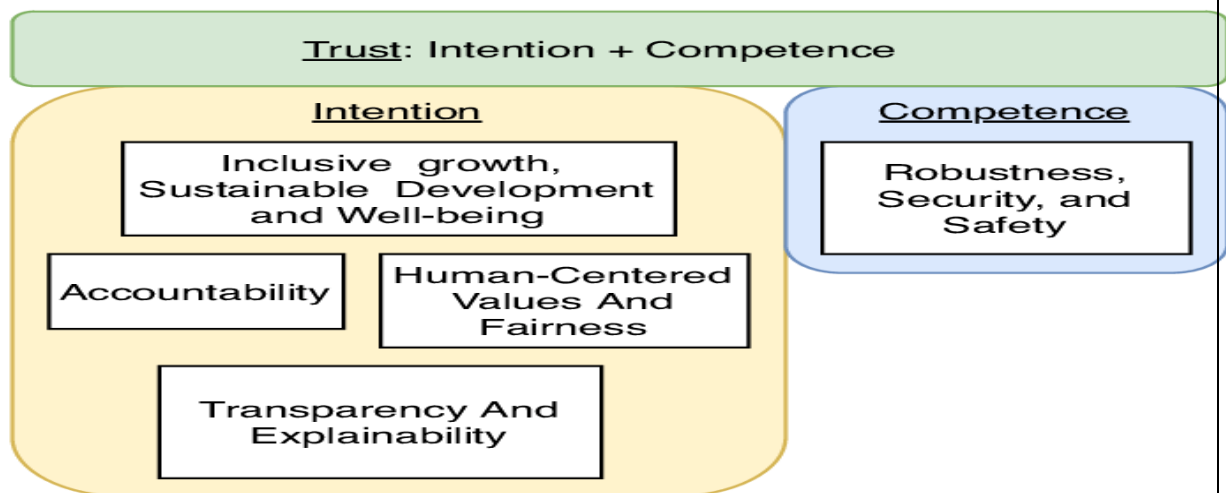
Trust is the expectation of people that they can rely on our word. It is built through integrity and consistency in relationships. There are two aspects of trust:

1. Intention (wanting to our natural acceptance)
2. Competence (being able to do)

Both intention and competence are aspects of trust. The intention is what one aspires for our natural acceptance) and competence is the ability to fulfil the aspiration. In intention every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice. But what we are doing today is that when we are judging ourself we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence.

We trust our own intention while we are not ready to trust the others intention. It is the same for others as well. We find that while we look at our intention, we are sure of it, we are not sure of the other's intention. We are actually seeing their competence, and making a conclusion on their intention. Hence, mistrust is born and we deny the relationship. We seldom look at our competence and other's intentions.

It is very important to differentiate between intention and competence. If we have trust in intention, we have a feeling of being related to the other and we start helping the other to improve his competence if he does not have enough.

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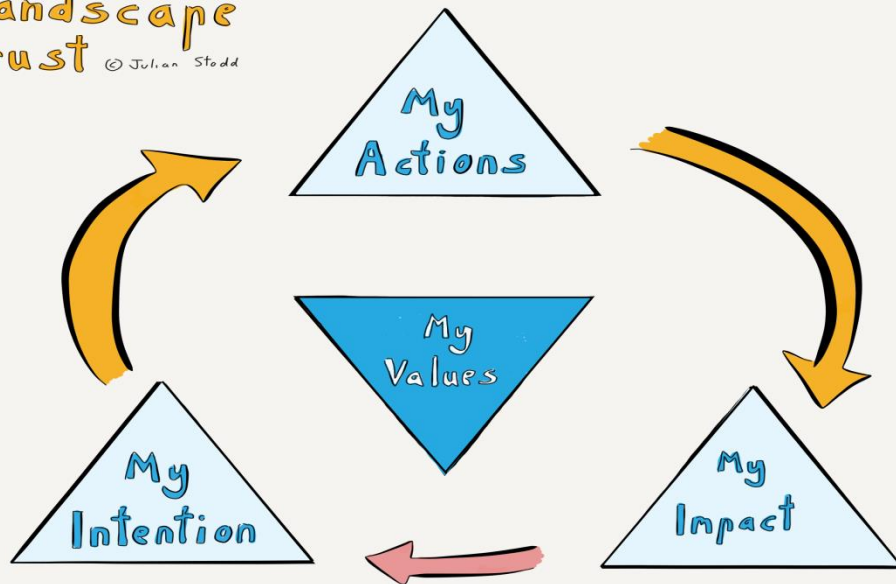
In the present scenario, more or less every relationship is facing this problem of mistrust due to the absence of trust. One has to understand the real meaning of trust and both its aspects to actually understand the meaning of relationship. This lack of trust is the major factor which can lead situation like war.

Respect (Samman)

This is a basic requirement for nurturing friendship, team work, and for the synergy it promotes and sustains. The principles enunciated in this regard are:

✓ Recognize and accept the existence of other persons as human beings, because they have a right to live, just as you have.

✓ Respect others' ideas (decisions), words, and labor (actions). One need not accept or approve or award them, but shall listen to them first. One can correct or warn, if they commit mistakes. Some people may wait and watch as fun, if one falls, claiming that they know others' mistakes before and know that they will fall! Appreciate colleagues and subordinates on their positive actions. Criticize constructively and encourage them. They are bound to improve their performance, by learning properly and by putting more efforts.

✓ Show good-will on others. Love others. Allow others to grow. Basically, the goodwill reflects on the originator and multiplies itself on everybody. This will facilitate co linearity, focus, coherence, and strength to achieve the goals. Respect means accepting individuality and doing right evaluation (to be evaluated as I am). Our basis for respect today is largely

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quite contrary to our discussion above. Instead of respect being a basis of similarity or one of right evaluation, we have made it into something on the basis of which we differentiate i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special. Today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of relationship, only one of differentiation.

On the basis of body
 • Sex/gender: We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. And differentiate in giving respect on the basis of gender called male and females. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.
 • Race: If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour - white, brown, black etc. or on the basis of whether the person is of Aryan race, Mongolian race etc. or on the basis of caste. Again here, we don't do the evaluation on the basis of 'I', but on the basis of the body
• Age: We have notions such as 'one must respect elders'. There is no such notion as respect youngsters. Here, we see that we are again evaluating at the level of the body - age is related to the body, and not to 'I'.
 • Physical Strength: If someone is stronger, we again treat him/her differently. This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed.
 On the Basis of Physical Facilities
• Wealth: We differentiate people because some have wealth than others. What we term as a "rich person" gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the body, and then on this basis, we are wrongly identifying our relationship.
 • Post: We try to respect on the basis of a person's position. The post is wrongly evaluated as the mark of a person's excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions

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are assumed to be important. In our education, we are trained directly or indirectly to earn posts for us to fetch respect.

On the basis of beliefs

• 'Isms': 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on. The people that have adopted them or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen are at the level of desires, thoughts and expectations (selections) in 'I'. There is no definiteness at this level, and hence, this becomes a cause for differentiation.

• Sects: People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

OTHER SALIENT VALUES IN RELATIONSHIP:

How do you define family values? In our home family values are rules or ideals that, as a family, we agree to live by and stay true to. The list of essential family values would be a mile long no doubt and the top 10 lists for each family would be as unique as the one that came up with it. A suggested list is as follows –

- Belonging It is important that each member of my family feel that they are loved, that they belong and that they matter.
- Flexibility The more flexibility you have in decision making, for example, the happier your family will be for it.
- Honesty Without honesty a deeper connection will not form and certainly won't last.
- Forgiveness Forgiving people who have wronged you is an important choice to make.
- Generosity Giving without thinking —what's in it for me‖ is an important value for anyone wanting to be a responsible, contributing member to society.
- Curiosity it's important to encourage and push our kids and even ourselves to be curious about things. Rarely should we ever just take someone's word for it.
- Responsibility Setting out individual responsibilities for family members works to instill this quality in everyone.
- Traditions are what make a family unique; they draw people together and create a sense of belonging for everyone.

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HARMONY IN SOCIETY:

Every Human Being aspires to be happy. All his efforts are toward this end. The outcome from his efforts depends on the focus of the effort, specifically on his notions about happiness. When these notions are right, the outcome is mutual happiness. When the notions are wrong, the outcome is unhappiness. The purpose of education is to establish right understanding in the human being so that by a certain age, the individual is able to gain clarity about happiness and the programs to ensure it. The process which enables a human being to lead a happy life in continuity regardless of region, caste, creed, gender, race etc. can be termed as Universal Human Education. Such an education only can lay the foundation of an undivided society and universal human order, which all of us are looking for. Today, with different people having different notions of happiness, one can observe the mixed result at an overall global level in spite of significant material gains, there is increasing strife in family and society as well as damage of nature leading to significant and potentially irreversible climate change.

The State Today What are we doing now? Are we ensuring the fulfillment of all these four dimensions of personal existence or we are we just focusing on work to ensure accumulation of physical facilities (called wealth), that too without deciding how much of it is required (it is implicitly assumed that it is unlimited! do we really need unlimited amount of any physical facility?). Also this Accumulation of physical facilities is being done without ensuring mutual fulfillment (through cyclic mode of production), resulting in resource depletion and pollution. Are we ensuring the fulfillment of all these four levels of human existence or we are just focusing on Individual to ensure accumulation of unlimited physical facilities for him, without deciding how much of it is required? This too is being done for selected group, in terms of class, nation etc. and not for every individual (It is implicitly assumed that benefits will slowly percolate to everybody!). With the limited one dimensional approach taken by us, we have arrived at the following situation:

At the level of Individual: We see today that human beings on the one hand suffer from unhappiness, dissatisfaction, a sense of purposelessness or futility, tension, frustration, depression even suicide and on the other hand show the signs of domination, violence, crime, terrorism etc. The body health is steadily declining in spite of improved levels of material and medical facilities. A majority of people find themselves engulfed in problems of

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one type or the other, and some people have even come to believe that no solution is ever possible.

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

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

At the level of Nature: Problems manifest in the form of ecological disturbances (seasonal imbalance, pollution) and lack of natural resources. Air, water, soil and food are getting increasingly poisonous. Fertility of the soil is reducing. The problem of water shortage is deepening. The nutritional value of food is decreasing. Ecological imbalances have resulted into global warming (heating up of the earth), heralding larger problems and disasters soon. On the one hand, many breakthroughs and wonders are being made by modernity, science and technology; while on the other, man still remains an unknown and unrelated to himself and other human being.

Today, human being has become the biggest source of problem for human being. The possibility of war between two nations, terrorism, fear of fights and violence within nation states and corruption tiring out the daily lives of human beings has increased. Ecological imbalance, chemical fertilizers and pesticides and sedentary lifestyles are making the body weak and prone to diseases. The ultimate result of all this is that suffocation in individuals, disintegration in society and damage to the environment are on the rise. Man is thus getting isolated and lonely. Getting isolated is more fearsome than any other scarcity. We can now clearly see the problem. We can ask ourselves 1) if we are aware of this state 2) if this state is what we want 3) if we continue our effort in the same direction, will it fulfill our (Human) aspirations. If one looks at these conditions a little deeply, it seems that man has not even been able to rightly recognize his needs so far. Today's prevailing materialism has made us to believe that unlimited acquisition of physical/material facilities is the ultimate aim of human being. Entire culture, science, technology, education and nation states are being applied to ensure this. As a result, every human being is being engaged in this. Material

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acquisition has become the aim for a man's thought, behavior, work and realization, without even bothering to find out how much material facility is required for an individual, family and society. While man's need to live, to survive has been recognized as a primary need, the need to live in perennial happiness, in a state of no-conflict, to live with knowledge, has not yet been recognized as a basic human need. The reality is that to live with knowledge is an innate and basic need of human.

It is only on the basis of knowledge that man is able to live in harmony within him and in harmony with the larger organization (other humans and rest of nature). Otherwise, he lives in a way purely based on what he has ended up assuming (which may or may not be so in reality, i.e. may right or wrong). In the absence of knowledge, absence of a resolution (samadhan), man is unable even to correctly recognize as to how much material/physical facilities is required. As a result, he is unable to feel prosperous in spite of having excessive amount of physical facilities/wealth. He keeps getting stuck into a vicious circle of trying to accumulate unlimited facilities/wealth. On studying Nature, we find that it consists of 4 orders Material Order (soil, air, metals…), Pranic Order (plants, trees…), Animal Order (animals, birds…) and Human Order (human beings). There is relatedness and interdependence amongst all the four orders. That the relationship is one of mutual fulfillment & mutual enrichment is clearly observable amongst the first three orders. In a forest, for example, trees, animals and soil all get enriched one's enrichment is not at the cost of any one. These three orders are fulfilling for human beings also. While human beings have natural acceptance for being fulfilling for other human beings as well as the other three orders, they are not able to be fulfilling. Further we can observe that every unit in the first three orders has a definite conduct. A piece of iron has definite conduct, a neem tree has definite conduct, and a cow has definite conduct. It is only human beings that have indefinite conduct. On studying existence and place of man in it, it becomes evident that these problems are not innate to existence or nature. These are due to absence of right understanding in man and fulfillment in relationships between human beings; i.e. problems are manifested by man. If man is the cause/source of the problems or if man is the carrier of problems, then the cause/source and carrier of solutions would also have to be man.

The conduct of units in the material order is based on their constitution, the conduct of units in the pranic order is based on their seed, the conduct of units in the animal order is based on their breed. The conduct of human beings is based on their education-sanskar. More specifically, human beings' conduct (recognizing & fulfilling) depends on their assuming (assumptions about reality). If the assumption is wrong then conduct will be

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wrong and indefinite. If assumption is right then conduct will be right and definite. Assumptions can be based on knowing (reality as it is) or not based on knowing (an assumption about reality which is not necessarily so). If the assumption is based on knowing (There can be only one right assumption about the one reality) then the assumption is right otherwise one is not sure. Due to lack of right understanding, or due to incorrect assumptions, the human order does not have definite conduct and is not yet able to ensure mutual fulfillment. This can be seen in the form of problems such as pollution, resource depletion, and extinction of animals, global warming and threats to human race on earth. We can ask ourselves "which fear is predominant?" a) fear of Wild Animals, b) fear of Natural Calamities and c) fear of the Inhuman Conduct of Human Beings. This fear of the other human being is on account of his indefinite (inhuman) conduct. It can not only be recognized as global terrorism or fear in society, but also in everyday interaction with even the closest relatives "we don't know how our own child will react or our own father will react...". Attempts so far to free ourselves of these problems, have been predominantly on physical facilities and have not placed right human understanding and responsibility of human beings at the center. The result is that we have not been able to live in harmony (within oneself and with entire existence) and form a human tradition on the basis of these attempts.

The Vision for Universal Human Order This is a proposition about the innate harmony in existence. It can be evaluated and understood within the self. At the root is a holistic, and all encompassing detailed view of reality at every level of existence, from Individual to Family, Society and Nature/Existence that the existence is innately co-existence (harmony, order) and not a chaos or disorder; and Man just needs to understand this co-existence and align with the innate order in the existence. On the basis of attempts made by a few of us since 1995 in the form of work, behavior and participation in our society, we have now begun to feel that it is necessary and possible to have a harmonious inter-relationships in the four dimensions (thought, behavior, work and realization), four levels (self, family, society and nature) and 10 steps (family to world family); that such a possibility comes naturally since harmony (self-organization) is inherently there in existence, one does not have to create it.

Co-Existence is in harmony (self-organization) itself, is organized in itself. The harmony (self-organization) is the form of co- existence, and every human being can understand this harmony, and after having understood it so, can live in harmony within himself and in harmony with the larger organization around him. Living on the basis of this harmony (co-existence) results into: At the level of Individual: Right understanding (resolution) is ensured

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

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

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

At the level of Nature: The human being, living with complete resolution, relationships and prosperity lives in a mutually fulfilling manner with the remaining three orders (Material order = Soil, water, air, etc; Plant Order = plants and shrubs, etc; Animal order = birds and animals) thus ensuring his prosperity and the enrichment, protection and right utilization of the remaining three orders. \Man living in complete resolution, prosperity, fearlessness and co-existence at all these four levels, is able to be satisfied in all his four dimensions- satisfaction in thought by way of complete resolution, satisfaction in behavior by way of mutually fulfilling relationships, prosperity in work by way of enrichment and protection of the remaining natural order, and bliss (continuity of happiness) by way of realization (knowing) the reality, the existence as co- existence. It thus becomes possible that this satisfaction is being expressed and established in individual, family and all ten steps (family, .. village,... nation, world family) of human order. On the basis of the success that we have been able to get in the past ten years through this understanding, behavior and work; and

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the enthusiasm that stems from it, we thought it appropriate to share and start a dialogue with you on the necessity, possibility and naturality of this human order.

PROGRAMS TO ACHIEVE COMPREHENSIVE HUMAN GOALS:

The programs emerging out of the above vision are listed below:

I. People's Education Program (Lok Shiksha Yojna)
II. Education-Sanskar Program (Shiksha Sanskar Yojna), and
III. Undivided Family and Universal Human Order Program (Akhand Parivar aur Sarvbhaum Vyavastha Yojna)

The People's Education Program is meant for the people who could not avail the program for right understanding in childhood. This is carried out through workshops, seminars, discussions, etc. Presently, such workshops are being organized for all sections of the society, including educationists, software professionals, village people, prisoners, lawyers, people from government, businessmen, social workers, etc. In the workshop, the content of right understanding is presented to the participants through simple propositions, and they are facilitated to verify the propositions at the level of their natural acceptance, without drawing any inference from any external source, be it a text or notion or saying or a person. In this process, the individual becomes aware of the needs of the body and the self, the feelings innate to every relationship, and the mutual fulfillment that he desires with every unit of nature. This process prepares the base, in the form of teachers and responsible people who would be competent to facilitate the program for human education-sanskar.

The Education-Sanskar Program is meant for the children so that by a certain age, they are able to ensure the right understanding and right living. Education is essentially to develop the understanding of the harmony or order or vyavastha at all levels of our living – from self to the entire existence. Sanskar includes the commitment, preparation and practice of right living. The preparation includes learning the skills and technology for right living. This leads to living in harmony at all levels from self to the entire existence. If a child does not go through education-sanskar, he/she is driven to live with animal consciousness under one's own pre-conditionings or sensation-led living practices. On the other hand, if a child goes through education-sanskar, he would be able to: a) With human beings: live with justice. This will ensure a peaceful society free of struggle, envy, wars, destruction b) With the rest of nature: live with mutual enrichment. This will enable the fulfillment of all human beings' material needs and ensure enrichment of the rest of nature. It will stop pollution, resource

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depletion, deforestation, extinction of animals and birds, man induced havoc in nature, global warming, etc. Education-sanskar is the collective responsibility of parents, teachers and the responsible people of society at large. Once established in the society, it will start from the family through parents. Through interactions with parents, the child will get sensitized to the human feelings, conduct and skills, and this process will get substantiated and accomplished through the regular program provided institutionally.

Program for Undivided Family and Universal Human Order The children along with responsible adults prepared through the above two programs can own responsibilities for the program for integrated and synergetic societal order targeted at harmony from family to world family. As the harmony in the society starts from harmony in the family, the family is the basic building block of a society extended to the world family. It is by ensuring happiness and prosperity in the family that fearlessness in the society and co-existence in the nature are ensured. There are five dimensions of a synergetic society: education-sanskar, health-sanyam, production work, justice-protection and exchange-storage. Programs enabling harmonious functioning in all the dimensions are required for sustainable development of a society. Working in this direction, the society will function harmoniously and get organized in the ten steps of family- family cluster-village-village cluster …-world family. In the past fifteen years, a number of people have come across the above mentioned programs across different parts of the country, and slowly programs are getting matured in diverse dimensions. People have come to understand the importance of natural farming, nature cure of diseases, social systems promoting mutually fulfilling exchange of goods produced and preservation of nature. With the help of social groups, holistic technologies and production systems are being promoted in villages and cities. Some establishments have also come up which are working at the foundational level to help emerge a new society based on trust and mutual fulfillment. An appraisal of the present education system reveals that the courses are focused at learning of technologies, production systems and management techniques targeted at generation and accumulation of more and more physical facilities, not giving due importance to the happiness of the individual and the harmony in family, society and nature. The responsibility for ensuring human education-sanskar is that of the parents, the teachers as well as society. During the period of transition from the present state to the desired state, the most significant responsibility is that of the teachers. Therefore, the education-training of teachers is of primary importance, so that they understand the co-existence, the universal human order and live accordingly. For this, people's education is required (essentially, people's education is for the grown-ups for understanding co-existence, living in co-existence). Through

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people's education, in addition to teachers being prepared, parents and responsible people of society who understand universal human order and live accordingly will also be developed. To initiate a holistic program for education at such a stage, a detailed roadmap needs to be worked out by each institution and implemented step-wise.

A brief layout for the transition, at the level of educational institution, to reach the coveted goal from where our education system stands today, can be envisaged in the following 8 steps: Step 1: Introduce a foundation course on Universal Human Values in parallel with other courses with a view to initiate the process of self-exploration, leading to right understanding (gyan). i.e. introduce right understanding and right feeling in the academic curriculum. Higher level courses may be offered in addition to the foundation course. Social projects, social internship and conducting the course as an integrated workshop may take place wherever the teacher is well prepared. This will ensure better grasping and comprehension by the students Step 2: Align the academic curriculum (all courses) in the institution with right understanding, leading to thought about all encompassing resolution (samadhan), so as to establish Value Based Education at the level of the institution Step 3: The lifestyle and institute culture reflects Value Based Living. i.e. on the basis of right understanding and right feeling, behavior, work Step 4: The institute develops into a live model of living with happiness and prosperity, i.e. on the basis of right understanding and right feeling, behavior, work and participation in the institution order. Programs for self-sufficiency of the institution through cyclic & mutually enriching production activities and take such activities to a scale where all the faculty, staff and students can be supported internally. This will help transform the institution into a family participating with self-responsibility for a cohesive harmonious journey toward excellence for all Step 5: The institute becomes a nodal center to share and promote value education and value based living in the local community. Institution works on all 5 dimensions Step 6: The institute becomes a resource centre for the district level. The Institution works in collaboration with other institutions for all 5 dimensions Step 7: The institute becomes a resource centre for the National level Step 8: The institute becomes a resource centre for Undivided Human Society and Universal Human Order During the past eight years, significant efforts have been made in introducing Value Education into the curriculum of technical education.

UNIVERSAL HUMAN ORDER:

The Sarvabhaum Vyawastha (Universal Human Order) is the state of realizing the freedom of individual in context of this universe. The respect towards mankind and nature is must

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to establish the universal order. Having understood the comprehensive human goal, we are able to be in harmony not only with human beings, but also with the rest of nature. We are able to see that we are related to every unit in the nature and ensure mutual fulfilment in that relationship. Working on the five dimensions of human endeavour in the light of right understanding, we are able to work for an orderly living of the human society, whose foundational unit is the family and the final destination is the world family.

Universal Human Order (Sarvabhauma Vyavastha) is the feeling of being related to every unit including human beings and other entities of nature. Undivided society (Akhanda samaja) feeling of being related to every human being. An undivided human centric society is one of the higher human goals. Akhand samaj is the state of the society where all people of different religion and thought process live together and work towards betterment of the society. Three activities can be performed to send the message of a holistic society: 1. Educating society through workshops, seminars and street plays: this is about organizing workshops, seminars and street plays at various levels in society.

The activity may be carried out by N.G.O.s but must receive the support of government organizations. These activities can be categorized into three types which include-

1. Knowing the self, knowing the existence on basis of self, knowing the definite human conduct which is contribution of self in existence.

2. Value education in educational institutions: value education should be introduced in current education system at all levels - primary school, secondary school, senior secondary school as well as college level.

3.Helping to apply values to the real world: organizations both government and non-government should open up counseling centers which can help their employees or general public to apply values to real life situations. It is about realizing the alternatives in life. Various individuals are on the way of self - exploration, finding their natural acceptance towards holistic approach of life and realizing it at all levels starting from self (with knowledge) to family (with meaningful relationships), then to society (education, health, production, business, services). The idea is not to live in isolation or individualism but with expansion of SELF to higher levels in the social system.

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QUESTION BANK (UNIT WISE)

UNIT 1

Q1. What do you mean by values or human values?

or

What is value education? Why there is a need of value education?

or

How does value education helps in fulfilling one's aspirations?

ANS. Character oriented education that instils basic values and ethnic values in one's psyche is called 'Value Based Education'. The subject that enables us to understand 'what is valuable' for human happiness is called value education. Value education is important to help everyone in improving the value system that he/she holds and puts it to use. 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, behaviours 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.

Q2. What are the basic guidelines for value education?

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Ans: The subject that enables us to understand 'what is valuable' for human happiness is called value education. In order to qualify for any course on value education, the following guidelines for the content of the course are important:

• **Universal:** It needs to be applicable to all the human beings irrespective of cast, creed, nationalities, religion, etc., for all times and regions.

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

• **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. It needs to be experientially verifiable, and not based on dogmas, beliefs or assumptions.

• **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.

• **Leading to harmony:** The value education ultimately is targeted to promote harmony within the individual, among human beings and with nature.

Q3. What is the need for value education?

or

Write a short note on the need for value education in today's scenario.

Ans: The subject that enables us to understand 'what is valuable' for human happiness is called value education. Need for value education is:

➢ **Correct identification of our aspirations.** The subject which enables us to understand 'what is valuable' for human happiness is called 'value education' (VE). Thus, VE enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfilment. It also helps to remove our confusions and contradictions and bring harmony at all levels.

➢ **Understanding universal human values to fulfil our aspirations in continuity.** Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to

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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.

➢ **Complimentarity of values and skills.** To fulfil 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, and when we learn and practices 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.

➢ **Evaluation of our beliefs.** Each one of us believes in certain things and we base our values on these beliefs, be they false or true which may or may not be true in reality. These believes 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.

➢ **Technology and human values.** The present education system has become largely skill-based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide the competence of deciding what really is valuable. 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.

Q4. Values and skill complement each other. Elaborate.

<div align="center">or</div>

"For success in any Human Endeavour both values and skills are required." Explain.

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or

What do you mean by values? How do they differ from skills? How are values and skills complementary?

or

Explain how production skills and human values are complementary. Give two examples.

Ans: Values means importance or participation and skills means qualities, training, and capabilities. To fulfil 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, the happiness to all and for all the time.

And when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavour (struggle). This is known as domain of skills. Hence, there is an essential complementarity between values and skills for the success of any human endeavour.

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 goal to achieve the goal of the goal.

Q5. 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 ourself. We live with different entirety (family, friends, air, soil, water, trees, etc.) and we want to understand our relationship with all these. For this we need to start observing inside. The main focus of self-exploration is myself - the human

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being. Content of self exploration is just finding answers to the following fundamental questions of all human beings:

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

2. **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.

Q6. 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.

Q7. How can we verify proposals on the basis of our natural acceptance? Explain with example.

<div align="center">or</div>

What do you mean by your natural acceptance? Is it innate, invariant and universal? Explain

<div align="center">or</div>

"Natural acceptance is innate, invariant and universal." Explain this statement with an example.

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Ans: Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. Once we fully and truly commit ourself on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquility and fulfillment. Actually 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:

a) **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.

b) **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.

c) **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.

d) **This natural acceptance is 'constantly there', something we can refer to**. Natural acceptance is always there. Whatever we do, this natural acceptance is within us, it is telling us what is right.

e) **Natural acceptance is the same for all of us: it is part and parcel of every human being, it is part of humanness**. 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.

Q8. What is the meaning of prosperity? How can you say that you are prosperous?

Ans: The feeling of having or making available more than required physical facilities is prosperity. Almost all of us feel that wealth alone means prosperity and try to explain this phenomenon on this nonexistent or half fact. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is

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becoming anti-ecological and anti-people, and threatening the human survival itself. For prosperity, two things are required-

1. Identification of the required quantity of physical facilities, and

2. 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.

Q9. What is the difference between prosperity and wealth? What is more acceptable to us and why?

or

What do you understand by prosperity? What is the difference between prosperity and wealth? How are the two related?

or

What is the meaning of prosperity? How does it differ from possession of wealth? Explain with examples.

or

Differentiate between prosperity and wealth with examples.

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'

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but feels 'deprived'. If one felt prosperous he/she would have shared what one has, since there is lot more than enough wealth anyway.

Q10. 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.

Q11. What do the abbreviations given as SVDD, SSDD and SSSS 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 kind of people in the world:

1. 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.

2. 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.

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3. 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 SVD and SSDD, while the natural acceptance of all human beings is to be in the category of SSSS.

Q12. "Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans." Comment.

<p style="text-align:center">**or**</p>

Explain how physical facilities are necessary but not complete for humans while they are complete for animals.

For Humans: While physical facilities are necessary for human beings, they are not complete by themselves to fulfill 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….. 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 fulfill our needs.

Hence we can say that for animals – "Physical facilities are necessary and complete."

For humans "Physical facilities are necessary but not complete."

Q 13. What are the requirements to fulfil basic human aspirations?

<p style="text-align:center">**or**</p>

What is the program to fulfil the basic human aspirations? Explain

<p style="text-align:center">**or**</p>

Explain the basic requirements to fulfil human aspirations. Give the correct priority among them.

<p style="text-align:center">**or**</p>

Three things are needed in order to fulfill basic human aspirations–right understanding, right relationships and physical facilities. Explain meaning of each one of these.

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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.

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

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.

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.

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 and to enrich nature, we need to have the '*right understanding*'. The '*right understanding*' will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.

Q 14. What do you mean by animal and human consciousness? Explain with the help of a diagram.

or

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Distinguish between 'human consciousness' and 'animal consciousness'. How "shiksha and

sanskar" are helpful in raising man to "human consciousness" level.

<div align="center">or</div>

What is the difference between animal consciousness and human consciousness? How does the transformation take place in a human being?

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

From the diagram we can say that:

• For animal, physical facility is necessary as well as complete – whereas for human beings it is necessary but not complete.

• Working only for physical facilities is living with **Animal Consciousness**.

• Working for right understanding as the first priority followed by relationship and physical facilities implies living with **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 values based living.

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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. Or all-encompassing solution called samadhan in every individual and ensures that our succeeding generation have both the content and the environment available to work towards achieving their goal of continuous happiness and prosperity.

Q15. There are many problems manifest today at the level of individual, family, society and the nature. Identify some of these problems humans suffer from.

Ans: Today we are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. This effort is giving rise to many problems manifest today at the level of individual, family, society and the nature. These problems are:

• **At the level of individual**– Rising problems of depression, anxiety, suicides, stress, insecurity, increasing health problems, lack of confidence and conviction etc.

• **At the level of family**– Breaking up of joint families, mistrust and disharmony in relationships, divorce, generation gap, dowry deaths, neglect of older people etc.

• **At the level of society**– Growing incidences of terrorism, violence, communalism, racial and ethnic struggle, corruption, adulteration, sex-crimes exploitation, wars between nations, proliferation of lethal weapons etc.

• **At the level of nature**– Global warming, weather imbalances, depletion of mineral and energy resources, deforestation, soil degradation etc.

All the problems are a direct outcome of an incorrect understanding, our wrong notion about happiness and prosperity and their continuity.

Q16. Critically examine the prevailing notions of happiness in the society and their consequences.

or

What is prosperity? Is it different from happiness?

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or

What are the basic human aspirations? Explain.

or

What is the outcome when we try to identify relationship based on the exchange of physical facilities?

Ans: Happiness may be defined as being in harmony/synergy in the state/ situation that I live in. "A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness." Whereas, prosperity is the "feeling of having or making available more than required physical facilities".

In the current scenario, we are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. This is an attempt to achieve happiness through pleasant sensory interactions. The physical facilities are not seen in terms of fulfilling bodily needs but as a means of maximizing happiness.

This has resulted in wrong assessment of wants for physical facilities as being unlimited. But this pursuit is self-defeating. Neither can we hope to achieve continuous happiness through sensory interactions nor can we have prosperity, as it amounts to trying to fulfil unlimited wants through limited resources. This effort is engendering problems at all the levels. It is becoming anti-ecological and anti-people, and threatening the human survival itself. Some of the consequences of such a trend are summarized below:

1. **At the level of the individual** – Rising problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.

2. **At the level of the family –** Breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditure in family functions etc.

3. **At the level of the Society –** Growing incidences of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, attempts of genocide, fear of nuclear and genetic warfare, etc.

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4. **At the level of nature –** Global warming, water, air, soil, noise, etc. pollution, resource depletion of minerals and mineral oils, sizeable deforestations, loss of fertility of soil.

It therefore, calls for an urgent need for human beings to correctly understand happiness and prosperity as well as the sustainable way to achieve these.

UNIT 2

Q1. What do you mean by Sukh and Suvidha?

or

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 e.g. 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.

Q2. The needs of the body are quantitative. Illustrate.

or

When we try to achieve continuity of happiness through sensation by perpetuating contact with suvidha, the following pattern results: Necessary and tasteful $\Rightarrow$ unnecessary but tasteful $\Rightarrow$ unnecessary and tasteless $\Rightarrow$ intolerable. Do you agree with this statement? Support your answer with arguments.

Ans: Needs of body are physical facilities. Physical facilities are needed for the body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after

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some time. Let's take the example of eating. As far as, physical facilities (say rasgulla) go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only think of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us. When we try to perpetuate physical facilities, the following pattern results. With time it successively changes from:

Necessary and tasteful

↓

Unnecessary but tasty ⇒

↓

Unnecessary and tasteless ⇒

↓

Intolerable!
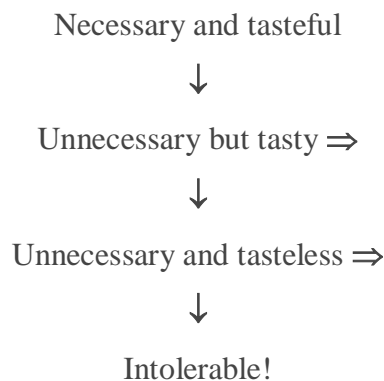
Q3. Distinguish between the needs of the Self and the needs of the Body.

or

'The need for physical facilities is temporary' – explain the meaning of this statement with any two examples.

or

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	Needs are ….	Trust, Respect….	Food, Clothing…
		Happiness (sukh)	Physical Facilities (suvidha)
	In time needs are…	Continuous	Temporary
	In quantity, needs are...	Qualitative	Quantitative (limited in quantity)

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	Needs are fulfilled by…..	Right understanding and right Feelings	Food, clothing, etc.

1. **Needs are ….**The 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.

2. **In time, needs are…** The 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, or we can say that the need for physical facilities of the body is temporary in time- it is not continuous.

3. **In quality, needs are…..** Physical facilities are needed for the body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after some time. Let's take the example of eating. As far as, physical facilities (say rasgulla) go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only think of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us. Whereas the needs of 'I' are qualitative (they are not quantifiable), but we also want them continuously. Our feelings are qualitative. Either they are or they are not. Ex. Happiness is qualitative. Either we are feeling happy or we are not. Also if a feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously.

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4. Needs are fulfilled by…. The need of the self ('I'), for happiness (sukh) is ensured by right understanding and right feelings, while the need of the body, for physical facilities (suvidha), is ensured by appropriate physico-chemical things.

Q4. Do you think that human beings are sum-total of sentiments and physical aspects the 'self' and the 'body'? Explain your answer using examples.

or

"Human being is more than just the body" – Explain.

Ans: There is the familiar shape and structure of a human being that is immediately apparent to us and we imagine someone with similar human body-like features. But in addition to the body, there is also the aliveness of the person – the entity that keeps the body 'alive' and makes it operate in various ways.

We perceive this aliveness in the activities demonstrated by the person like their seeing, talking, listening, walking, and eating, etc. This aliveness is called Jivana. Thus, a human being is coexistence of the body and jivan. This jivan refers to itself as 'I' (self). Thus we say "I am so and so" or "I feel tired" or "I am happy" and not "my body is happy". This I or self is also called 'consciousness' and is the sentient constitute of the human being.

The human being is the sum total of sentiments and physical aspect, the self ('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.

All the needs of I, say respect, trust, etc., can be called as Happiness (such), while the needs of body are physical facilities (suvidha) like food. The two things are qualitatively different. There is no relevance of quantity for the needs of I as it is qualitative, while the needs of body are quantitative, and they are limited in quantity.

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

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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 physicochemical in nature.

To conclude we can say that the human being can be understood in terms of a co-existence of two entirely distinct entities, namely sentient 'I' and material body. Their needs and activities are quite different and have to be understood accordingly. But these two constituents of human being are to act in close synergy with each other.

Q5. 'Human being is co-existence of the Self and the Body' – elaborate on this statement.

or

'Human being is the co-existence of the Self and the Body' – Explain this statement taking yourself as an example. (MTU 2010 – 11)

Ans: 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. All the needs of I, say respect, trust, etc., can be called as Happiness (such), while the needs of body are physical facilities (suvidha) like food. The two things are qualitatively different. There is no relevance of quantity for the needs of I as it is qualitative, while the needs of body are quantitative, and they are limited in quantity.

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

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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 physic-chemical in nature. Thus we can say:

Human Being	Self (I) ◄ Coexistence ►	Body
Need	Happiness (Respect)	Physical Facility
Fulfilled by	Right Understanding & Right Feelings	Physiochemical Things
Activities	Desire, Thought, Expectation	Eating, Walking
	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
	Consciousness	Material

To conclude we can say that the human being can be understood in terms of a co-existence of two entirely distinct entities, namely sentient 'I' and material body. Their needs and activities are quite different and have to be understood accordingly. But these two constituents of human being are to act in close synergy with each other.

Q6. Explain with examples where activities involves both body and 'I'

<p style="text-align:center">or</p>

Differentiate between the activities of knowing, assuming, recognizing and fulfilling with the help of an example.

<p style="text-align:center">or</p>

Explain the activities of knowing, assuming, recognizing and fulfillment with one examples.

<p style="text-align:center">or</p>

Differentiate between the activities of the self and the body on any two grounds.

<p style="text-align:center">or</p>

Can the activities of the self be distinctly understood from the activities of the body? Name any three activities and elaborate.

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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:

1. Activities that are going on in the self
2. Activities that are going on in the body
3. Activities involving both the self and the body

Knowing, assuming, recognizing and fulfilling are the activities involving both the self and the body.

1. **Activities of recognizing and fulfilling in the body:** Apart from the activities of Breathing, Heartbeat, Digestion etc., the activities of the body can also be understood as recognition and fulfilment. In fact, the mutual interaction between any two material entities can be understood as recognition and fulfilment of their relationship. For example when we are thirsty and drink water, the body absorbs the water to the extent needed and uses for the nourishment of the various organs. Here, body recognizes its relation with water and fulfils it.

Recognizing → Fulfilling

2. Activities of knowing, assuming, recognizing and fulfilling in the self ('I'): When it comes to self (jivan or 'I'), which is a conscious entity; in addition to 'recognizing and fulfilling', there is also the activity of assuming and that of knowing. In fact, recognizing and fulfilling in case of human beings will depend upon knowing and/or assuming.

a. We assume – We all make assumptions and our response (recognition and fulfilment) is dependent on the assumption. For ex.: If I see a snake and assumed it to be a rope, I shall respond differently to it, than if I take it to be a snake itself. We call this activity 'assuming or mannana'.

b. 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 pahachaanana'. The recognizing in 'I' depends on assuming.

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c. We fulfil –The response that follows recognition is called the activity of 'fulfilling or nirvaha karna'. The fulfilment depends on the recognition. For ex.: Once we recognize water, we take it.

Taken together we can write it as (in I):

Assuming → Recognizing   → Fulfilling

There is another activity that exists in us (in 'I'). This activity is called 'knowing'. Knowing means we have the right understanding – the understanding of harmony at all levels of our living. When we have the right understanding, when we have the knowledge of reality, it is definite, and then assuming becomes according to the knowing, and hence recognizing and fulfilling becomes definite, or according to knowing. Until then, it is subject to beliefs and assumptions, and this keeps changing. When we list these down:

Knowing ⎯⎯Leads to⎯⎯> Assuming ⎯⎯Leads to⎯⎯> Recognizing ⎯⎯Leads to⎯⎯> Fulfilling

Or

Janana ⎯⎯Leads to⎯⎯> Mannaa ⎯⎯Leads to⎯⎯> Pahachanana ⎯⎯Leads to⎯⎯> Nirvaha-karana

		I	Body
Activities	Activities are …..	Desiring, thinking etc.	Breathing, heart-beat, etc.
		Knowing, assuming, recognizing, fulfilling	Recognizing, fulfilling

Q7. What is pre-conditioning? What is their source?

or

What is the meaning of desire? How do we verify whether our desires are coming from sensations or preconditioning or natural acceptance?

or

How human mind gets influenced or conditioned?

Ans: 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

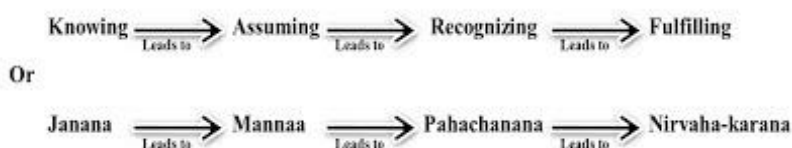**Swami Keshvanand Institute of Technology, Management & Gramothan, Ramnagaria, Jagatpura, Jaipur-302017, INDIA**

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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.

Q8 How do we go into conflicts when our activities are not guided by our natural acceptance?

or

Explain how pre conditioning can lead to unhappiness.

Discuss the problems that are created by having desire, thoughts and expectation on the basis of preconditioning.

or

How do sensations and pre-conditionings influence our imagination? Give two examples of each.

Ans: When our activities are not guided by our natural acceptance, then they are guided by preconditioning and sensations. Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it. We have not 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. What is the issue with that? 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 our, and in running about trying to fulfil them!

Sensation is a perception associated with stimulation of a sense organ or with a specific body condition: the sensation of heat; a visual sensation.

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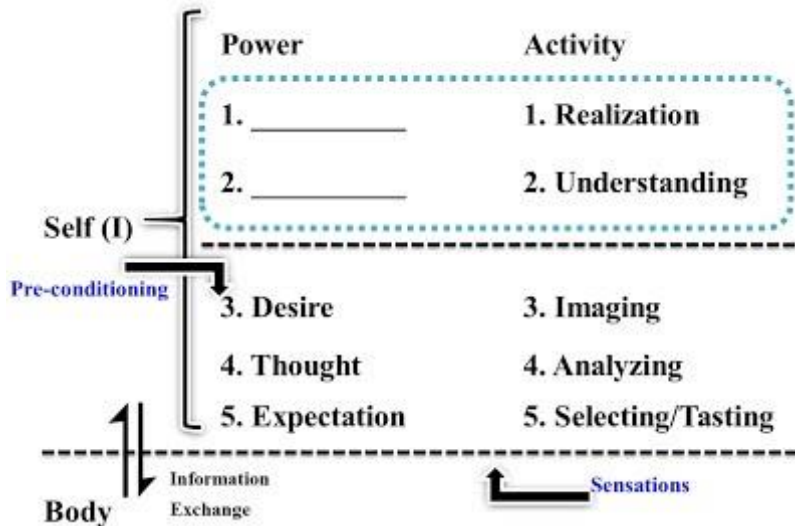
We go into conflicts when our activities are not guided by our natural acceptance:

A. Conflicts and contradictions in 'I' as a result of pre-conditioned desire

We have not verified the desires, thoughts and expectations in us on the basis of our own natural acceptance. As a result, these desires, thoughts and selections are in conflicts. Since the desires are in conflict, the thoughts they give rise to, are also in conflict and in turn, the selection from the thoughts are also in conflicts. This conflict affects us in different manners:

1. Wavering aspirations: Our goals keep shifting as the inputs from the outside also keep changing. Our desires thus keep shifting, because their source is outside and these preconditioned desires may come from what we read, see, hear, from media, friends, society, etc. hence, we are always wavering in what we want; we are not able to be certain about it.

2. Lack of confidence: Since our desires are shaky, we are not sure about them. As a result, we lack self confidence, in the true sense. Our confidence seems relative i.e. we keep comparing ourselves with others in order to feel confident.

3. Unhappiness/conflicts: Since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Such desires will also be in conflict with our natural acceptance

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4. Lack of qualitative improvement in us: We focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfilment. We are doing many things, accumulating a lot, progressing on paper, but we don't feel that we have improved, that we have become better. It seems that only the things around us are changing!

a) **State of resignation:** Because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned (pleasant but mistaken beliefs). We feel that there are no solutions to these issues, and end up in a state of resignation.

B. Short lived nature of pleasure from sensations: The pleasure obtained from sensations is short-lived. We have so much dependent on sensations that instead of giving us some sensory pleasure, it becomes the source for our happiness. This can be understood as follows:
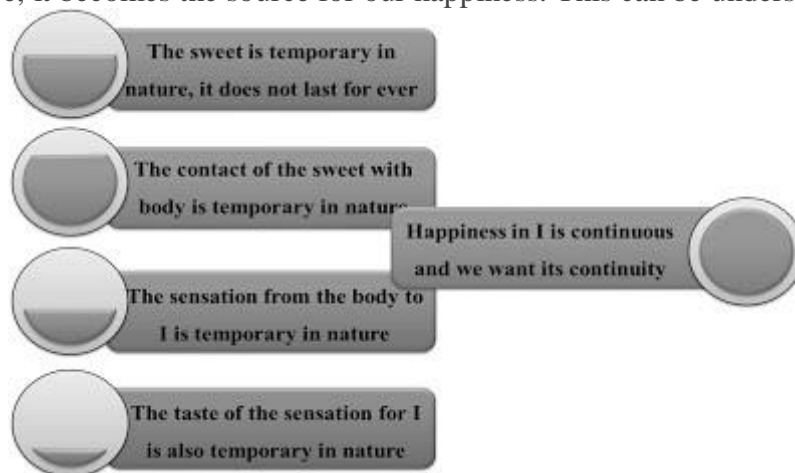
The external object is temporary in nature the contact of the external object with the body is temporary in nature. The sensation from the body to 'I' is temporary. And at last the taste of the sensation from the body in 'I' is also temporary. Therefore, if the source for our happiness is temporary by definition, then our need for continuous happiness will never be fulfilled. Hence, any sensation we have from the body can't be the source for our lasting happiness.

To sum up, if our desires, thoughts and expectations are based on pre-conditionings, we are generally in a state of great confusion. This leads to confusion, unhappiness, conflict and stress. We have lack of clarity about the self, relationships, society, nature and existence. We

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have lack of confidence. We have a feeling of being unfulfilled, unsettled. We operate largely on the basis of the environment, driven from the outside – either from sensations, or based on pre-conditionings.

Q9. "I am the seer, doer and enjoyer. The body is my instrument" – Explain.

<div align="center">or</div>

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. Now when we see some nice scenery we say 'I am seeing' that means our self 'I' see via the eyes, the eyes don't see, they are just instruments, that unable 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.

Q10. Explain with examples the various activities in the self 'I'.

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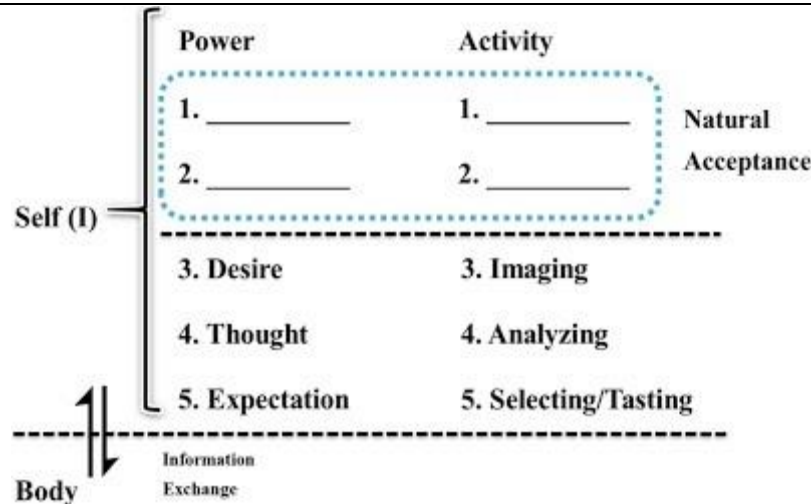E-mail: info@skit.ac.in Web: www.skit.ac.in

or

Briefly explain the activities of Desire, Thought and Expectation in the self with an example.

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 as the manifest outcomes of these powers.

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

2. **Activities**: 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.

A simple example to understand these activities is a follow:

➢ We may have 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 fulfillment of this need for respect via a house.

➢ Based on this desire, we start working out the details of the house. Ex no. of rooms, storey's, on which floor in will stay. The image of wanting respect from the house is split into many parts – this is called analyzing. The activity of analyzing means breaking down the image into various parts.

➢ Now that we have worked out the details of the house, we go about choosing the size, colour etc. of the room. This is called selecting / tasting.

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Q11. What do you mean by right utilization of the body?

Ans: Normally we tend to believe that the body is an instrument for sensory enjoyment, which is not correct. We also happen to our body to exploit other human beings or rest of the nature, which is also not right utilization. Body is the instrument of the self and the body needs to be given nutrition, protection and utilized to work as an efficient and effective tool for the right purpose. This utilization is termed as right utilization. In other words, employing our body as an instrument for sensory enjoyment, and to exploit other human beings or rest of the nature is not the right utilization. On the contrary utilizing our body for right behaviour and work is actually the right utilization of the body.

Q12 What are the programs for ensuring the health of the body? Explain.

or

Suggest programs to ensure proper functioning of your body. Can we sustain them without right understanding?

Ans: Our present lifestyle and conditionings are not very conductive to keep the body fit and therefore it is important to understand sanyama and swasthya correctly and maintain proper harmony with the body. As a proposal, we need to work for the following few things

1. To understand and live with sanyama.
2. To understand the self organization of the body and ensure health of the body.

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1. **Understanding and Living with Sanyama:** Sanyama implies that the self takes the responsibility for proper nurturing, and right utilization of the body. For this it is essential to understand the functioning of the body instrument. It is also essential to understand that this instrument has a limited life span and undergoes a pattern of growth and decay. The interaction of the self with the body has to be in consonance with the above objectives which are achieved through sanyama.

2. **Understanding the self organization of the body and ensure health of the body:**

a. **Nurturing of the Body: Proper Food, Air, Water, Etc.:** In the process of selecting food for the body, I need to make out the elements which make a complete food so that it gives required nutrients and energy to the body. On the basis of understanding of the harmony of the self with the body, it can be said that the food needs to be eaten only when we feel hungry. The choice of the food has to be such that it is easily digestible and the food needs to be taken with proper posture of the body and in right quantity.

b. **Protection of the Body:** The second issue is the protection of the body. The clothes we choose for protection need to be such that they ensure proper interaction of the body with the environment. The right amount of exposure of the body to the air, water, and sun is required to ensure its proper functioning.

c. **Right Utilization of the Body (Sadupayoga):** Right utilization of the body as an instrument necessitates understanding the purpose for which this instrument is to be used. Normally, we tend to believe that the body is an instrument for sensory enjoyment, which is not correct. We also happen to use our body to exploit other human beings or rest of the nature which is not right utilization. It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life.

Q13. What is sanyam? How is it necessary in ensuring svasthya?

<div align="center">or</div>

Define Sanyam and Swasthya. How are they helpful in keeping harmony between self and body.

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Ans: Sanyama 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 right 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.

Q14. What is the responsibility of the self towards the body? How is it fulfilled?

or

Suggest any two programs that you can undertake to improve the health of your body.

or

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

or

Explain the relation between the self and the body. What is the responsibility of the self towards the body?

or

What do you mean by Sanyam? How does it ensure harmony with the body? Explain.

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Ans: The self has the responsibility for nurturing, protection and right utilization of the body. For this self has to follow some programs. We need to work to understand the self organization of the body and ensure health of the body.

Nurturing of the Body:

Proper Food, Air, Water, Etc.: In the process of selecting food for the body, I need to make out the elements which make a complete food so that it gives required nutrients and energy to the body. On the basis of understanding of the harmony of the self with the body, it can be said that the food needs to be eaten only when we feel hungry. The choice of the food has to be such that it is easily digestible and the food needs to be taken with proper posture of the body and in right quantity.

Protection of the Body:

The second issue is the protection of the body. The clothes we choose for protection need to be such that they ensure proper interaction of the body with the environment. The right amount of exposure of the body to the air, water, and sun is required to ensure its proper functioning. To ensure the heath 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:

1) **Proper upkeep (Vihar) of the Body:** When we work, the Body gets tired. When we take rest, the Body becomes fit to work. But again, there is a limit to the amount of work and rest we need. We also need to ensure proper time, posture and ways to work and to rest. We need to provide hygienic conditions for proper functioning of the Body. These issues are included in the upkeep of the Body.

2) **Labour:** Labour is another requirement. It means employing the body physically for production and maintenance of physical facilities. The labour we do helps each part of the Body to function properly.

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3) **Physical Exercises:** We are aware of physical exercises. While doing labour, some parts of the Body may get stressed much while others may not get employed to that extent. With exercises, we can employ all the parts of the Body in the desired way.

4) **Asan-Pranayam:** This is another way to keep the Body function properly. In Asanas, we give the body proper postures by sitting or lying, and in Pranayam, we ensure reguation of the breathing

5) **Treatment of the body:** When the Body gets hurt, or is in disorder by either misuse or because of the adversities of the environment etc., there is a natural tendency of the Body to heal and come back to its desired state of health. We only need to facilitate this process, and not suppress it. Thus, when unpleasant sensations come from the Body indicating disorder, they are to be properly interpreted and attended to.

With all the care we take, the body may require treatment at times. There are several approaches to ensure this. It may be that just by going without food for some time, the Body gets cured. Right choice for food may also help. The treatment of the Body can be done by proper exposures of the Body to air, water or sun too. Use of herbs or medicines may also serve the purpose. Here one thing to understand is that, the system of the body works in a self-organized way and I only need to facilitate the self-organization of the body 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.

Right utilization of the body (Sadupyog): Right utilization of the Body as an instrument necessitates understanding the purpose for which this instrument is to be used. Normally we tend to believe that the Body is an instrument for sensory enjoyment, which is not correct. We also happen to use our Body to exploit other human beings or rest of the nature which is also not right utilization. It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life. This is an important issue. I need to ensure that I use my Body for right behaviour and work. When I do so, it has favourable effects on the Body. On the other hand, if I use it for acting in opposition with other human

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beings or nature, like quarrelling, fighting, hitting, it has adverse effects on the Body. I also need to arrange for equipments/ instruments for right utilization of the body. They increase the efficiency and capacity of the body.

Q15. 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. The body is made up of several organs and glands and the different parts of the body keep working in a close co-ordination. All the activities keep the body fit for the use of 'I' (self or jivana) so that 'I' and the body may work in synergy as a human being. The silent aspects of this harmony b/w 'I' and the body are:-

1. The body acts according to the needs of I.

2. There is harmony among the parts of the body.

3. What our body follow only by the permission of I.

4. There is a strong coupling b/w I and the body. If I am in disharmony e.g. in anger or stress or despair. It immediately starts affecting the body adversely.

5. There are many diseases of the body that are caused or accentuated due to disharmony in I. These are called psychosomatic diseases such as asthma, migraine, hyper-tension etc. On the other hand, when there is a strong disturbance in the body manifesting in the form of severe pain, it distracts I from its normal functions.

6. I have the feeling of sanyama for the body and the body has swasthya. Sanyama is basic to swasthya.

UNIT 3
Q1. Define love.

or

How can you say that love is the complete value?

Ans: Love is called the complete value since this is the feeling of relatedness to all human beings. It is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. It

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starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The word *love* can refer to a variety of different feelings, states, and attitudes, ranging from generic pleasure ("I loved that meal") to intense interpersonal attraction ("I love my wife"). "Love" can also refer specifically to the passionate desire and intimacy of romantic love, to the sexual love of Eros (cf. Greek words for love), to the emotional closeness of familial love, or to the platonic love that defines friendship, to the profound oneness or devotion of religious love. This diversity of uses and meanings, combined with the complexity of the feelings involved, makes love unusually difficult to consistently define, even compared to other emotional states.

This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings. The feeling of love leads to an undivided society, it starts from a family and slowly expands to the world family in the form of love.

Q2. What is meaning of justice in human relationships? How does it follow from family to world family?

<p style="text-align:center">or</p>

What is 'justice'? What are its four elements? Is it a continuous or a temporary need?

<p style="text-align:center">or</p>

What is justice? How does it lead to mutual happiness?

Ans: Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society. There are four elements: Recognition of values, fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships. Justice starts from family and slowly expands to the

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world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people.

If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. If we do not understand the values in relationships, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body (particular caste, or sex or race or tribe), on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to fragmented society while our natural acceptance is for an undivided society and universal human order. Having explored the harmony in the human beings, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings.

Q3. How do we differentiate in relationships on the basis of body, physical facilities, or beliefs? What problems do we face because of such differentiation?

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or

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How have we differentiated people on the basis of body and beliefs?
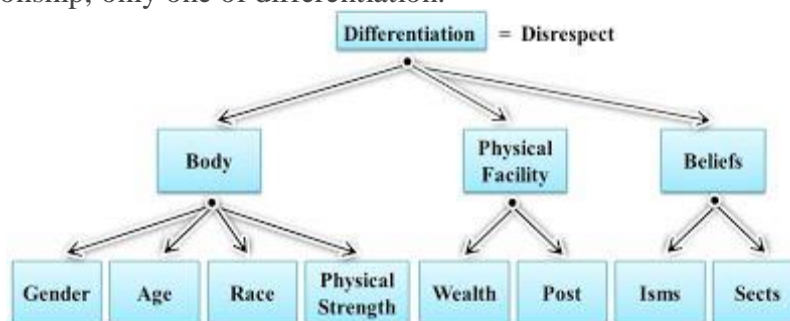
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or

What is the meaning of respect? How do we disrespect others due to lack of right understanding of this feeling?

or

How do we come to differentiate between human beings on the basis of body? Explain. What are its consequences?

ANS. Respect means accepting individuality and doing right evaluation (to be evaluated as I am). Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of similarity or one of right evaluation, we have made it into something on the basis of which we differentiate i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special.

Today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of relationship, only one of differentiation.

On the basis of body

➢ *Sex/gender:* We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. And differentiate in giving respect on the basis of gender

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called male and females. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.

➢ **Race:** If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour – white, brown, black etc. or on the basis of whether the person is of Aryan race, Mongolian race etc. or on the basis of caste. Again here, we don't do the evaluation on the basis of 'I', but on the basis of the body

➢ *Age:* We have notions such as 'one must respect elders'. There is no such notion as respect youngsters. Here, we see that we are again evaluating at the level of the body – age is related to the body, and not to 'I'.

➢ *Physical strength:* If someone is stronger, we again treat him/her differently. This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed.

On the basis of physical facilities

➢ *Wealth:* We differentiate people because some have wealth than others. What we term as a "rich person" gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the body, and then on this basis, we are wrongly identifying our relationship.

➢ *Post:* We try to respect on the basis of a person's position. The post is wrongly evaluated as the mark of a person's excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are assumed to be important. In our education, we are trained directly or indirectly to earn posts for us to fetch respect.

On the basis of beliefs

➢ *'Isms':* 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists,

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and so on. The people that have adopted them or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen are at the level of desires, thoughts and expectations (selections) in 'I'. There is no definiteness at this level, and hence, this becomes a cause for differentiation.

➢ *Sects***:** People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

Q4. 'Discrimination leads to acrimony in relationships'. Explain. What problems are created when we discriminate?

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or

</div>

Explain the problems faced due to differentiation in relationship.

Ans: *Differentiation based on sex/gender:* Issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. People are insecure and afraid of one another based on their gender.

Differentiation based on race: there are many movements and protect against racial discrimination and demands for equality, racial attacks, movements against cast discrimination has people living in fear of such racism, racist attacks, casticism and discrimination.

Differentiation based on age: Protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other, generation gap

Differentiation based on wealth: Class struggle and movements to do away with class-differentiation. Many people suffering from a lack of self-esteem and some even committing suicide,

Differentiation based on post: Protests against high handed government officials. At the level of the individual, leads to depression, etc.

Differentiation based on 'isms: Fights, turmoil, terrorism and war, people converting from one Ism to another in order to be able to get more respect.

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Differentiation based on sects: Countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief. Demands for special provisions in jobs and in education.

Q5. Difference between respect and differentiation.

<div align="center">or</div>

What is the difference between respect and disrespect? Which of the two is naturally acceptable to you?

Ans: Difference between respect and differentiation

Respect	Differentiation
1. Respect is right evaluation.	1. Differentiation is lack of understanding of respect.
2. Respect for others is generated by the right evaluation and understanding which leads to fulfilment in relationships. This further creates a sense of respect among people	2. This differentiation can take the form of: o Gender bias o Generation gap o Caste struggle o Power play and domination o Communal violence o Clash of race, religion, etc. o class struggle, 3. This leads to the escalation in the problems of society which further lowers the respect shown to others in society.

.**Q6. What do you understand by trust? Differentiate between intention and competence with examples.**

<div align="center">or</div>

How do you differentiate between intention and competence, when you have to judge the other? Why is it important?

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or

How do you differentiate between intention and competence when you have to judge the other? Why is it important?

Ans: Trust or vishwas is the foundational value in relationship. "To be assured that each human being inherently wants oneself and the other to be happy and prosperous" is known as trust. Mutual trust is a shared belief that we can depend on each other to achieve a common purpose. Trust is the expectation of people that they can rely on our word. It is built through integrity and consistency in relationships. There are two aspects in trust:

1. Intention (wanting to – our natural acceptance)
2. Competence (being able to do)

Both intention and competence are the aspects of trust. Intention is what one aspires for (our natural acceptance) and competence is the ability to fulfil the aspiration. In intention every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice. But what we are doing today is that when we are judging ourself we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence.

We trust our own intention while we are not ready to trust the others intention. It is the same for other as well. We find that while we look at our intention, we are sure of it, we are not sure of the other's intention. We are actually seeing their competence, and making a conclusion on their intention. Hence, mistrust is born and we deny the relationship. We seldom look at our competence and other's intention.

It is very important to differentiate between intention and competence. If we have trust on intention, we have a feeling of being related to the other and we start helping the other to improve his competence, if he does not have enough.

Q7. Enumerate some of the important values which lie at the base of good relationships.

or

What are the foundational values of relationships? How can they be used to ensure strong and mutually relationships?

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or

Name the values which are called as "foundation value" and "complete value". Define both these values.

or

List down the foundation value and the complete value in human relationship. Explain each with one example.

Ans: There are certain basic and important values in maintaining relationship. These values, we all know, are the backbone of health and happy family relations. The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationship on long term basis. Values that are important in any relationship are

1. Trust: Trust or vishwas is the foundational value in relationship. "**To be assured that each human being inherently wants oneself and the other to be happy and prosperous**." If we have trust in the other, we are able to see the other as a relative and not as an adversary.

. Respect: **Respect means individuality.** The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see our self different from others. In other words, **respect means right evaluation, to be evaluated as I am.**

3. Affection: **Affection is the feeling of being related to the other.** Affection comes when I recognize that we both want to make each other happy and both of us are similar.

4. Care: **The feeling of care is the feeling to nurture and protect the body of our relative.** Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care.

5. Guidance: **The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance.** We understand the need of self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural

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acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels.

6. Reverence: **The feeling of acceptance of excellence in the other is called reverence.** When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

7. Glory: Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this. **Glory is the feeling for someone who has made efforts for excellence.**

8. Gratitude: **Gratitude is the feeling of acceptance for those who have made efforts for my excellence.** Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation.

9. Love: **Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend.** This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The above mentioned values are the core of all relations. One has to follow all to gain on the day to day problems. These values are intrinsic and available in every person. We need to find out in ourselves and implement. Without implementation, one cannot think of a strong family relation.

Q8. "When we are assured of the intention of the other and find that the competence is lacking, we become a help to the other. When we doubt the intention of the other, we get into opposition." Explain.

<p align="center">or</p>

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In our behaviour, we generally observe our intention and others' lack of competence. Does it lead to mutual happiness? What is the alternative? Explain with the help of an example.

Ans: We trust our own intention while we are not ready to trust the other's intention. It is the same for the others as well. They would also have the same answers as we, to the table above. While the other trusts his/her own intentions, he/she does not trust mine. Hence, mistrust is born and we deny the relationship. When we are judging our self we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence. We are sure in point 2 a) that we want to make the other happy, but in point 4 a) we are not sure that the other wants to make us happy. We find that while we look at our intention, we are sure of it, we are not sure of the other's intention. We are actually seeing their competence, and making a conclusion on their intention, we say "I wanted to do well, but I could not". But for the other, we say "He did not want to do well". "Wanting to", is the intention, "could not", is the lack of competence.

We can see that as we are not able to fulfil our intentions in terms of our competence at all times. It is the same for the other as well. We want to be related to the other, and we want the other to be related to us, irrespective of who this other is. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to become a help to the other. Intentions are always correct; it is only the competence that is lacking, which can be improved by right understanding.

Q9. There is a common saying; if you trust everybody, people will take undue advantage of you.

or

What is the basic error in this statement? Explain.

Ans: The basic error is that if we trust everybody people will not take undue advantage of me. On the contrary, it gives us inner strength and we become far more effective in interacting with and "dealing with different people". This is simply because, we already are

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sitting with the knowledge of what the person truly wants, truly intends, even though the person may not know this himself/herself! Hence, our ability to interact with people becomes far more effective and in the process, we don't get hurt, we don't get disturbed, we end up becoming an aid to the other. In other words, becoming aware, having the right understanding, living with the assurance in relationship does not mean becoming "stupid"! It only makes us, more competent. Further, what is being said here is that we have trust on the intention of everyone, but, when it comes to making a program with someone, I evaluate my competence, I evaluate his competence and make the program accordingly. This makes me more effective.

Q10. Write the program to attain comprehensive human goal. Give examples also.

or

What are the five dimensions of human endeavour in society conducive to 'manaviya vyavastha'?

or

What are the five dimensions of Human Endeavour? How are they helpful in achieving the

Comprehensive human goal?

or

What are the programs needed to achieve the comprehensive human goal? List and define each briefly.

Ans: Comprehensive human goals are right understanding, prosperity, fearlessness and co-existence. Programs needed to achieve the comprehensive human goals are:

1. Education – Right Living (Siksha – Sanskar)

2. Health – Self Regulation (Svasthya – Sanyam)

3. Justice – Preservation (Nyaya – Suraksha)

4. Production – Work (Utpadan – Kriya)

5. Exchange – Storage (Vinimaya – Kosh)

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Education – Right Living: Education refers to understanding hormony at all four levels of living. While right living refers to commitment and preparedness to live in harmony at all four levels of living.

Health – Self Regulation: Sanyama refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body. When the body is fit to act according to the needs of the self ('I'), and, there is harmony among the parts of the body, it is referred to as health or svasthya.

Justice – Preservation: Justice (nyaya) refers to harmony in the relationship between human beings, while preservation (suraksha) refers to harmony in the relationship between human being and the rest of nature.

Exchange – Storage: Exchange (vinimaya) refers to the exchange of physical facilities between the members of the society, while storage (kosa) refers to the storage of physical facilities that is left after fulfilling the needs of the family.

We can now see how these five dimensions of humanistic society are able to ensure the human goal:

Education – Right living   leads to   Right understanding

∗ *Having the process of education and right living leads to right understanding in the individual.*

Health – Self-regulation   leads to   Prosperity

∗ *Having the program for health and sanyam leads to well-being of the body, nad identification of need for physical facilities which along with production ensures feeling of prosperity in the family.*

Justice – Preservation   leads to   Fearlessness and Co-existence *(respectively)*

∗ *Ensuring justice in relationship, or mutual fulfilment in relationship on the basis of values like Trust, Respect, etc leads to fearlessness in society, while Suraksha of nature – via enrichment, protection and right utilization leads to co-existence in nature.*

Production – Work   leads to   Prosperity and Co-existence

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∗ *Production and work are for physical facilities, and this leads to a feeling of prosperity in the family. Production is done in harmony with nature, and hence, this also leads to co-existence with nature.*

Exchange – Storage   leads to   Prosperity and Fearlessness

∗ *When we store and exchange for mutual fulfilment and not for exploitation, then it leads to fearlessness (trust) in society.*

Q11. Explain the comprehensive human goal. How does fearlessness follow from right understanding and prosperity?

<p align="center">**or**</p>

What do you mean by comprehensive human goal? Explain. How is it related to your goal in life?

Ans: In order to facilitate the fulfilment of the basic aspirations of all human beings in the society, the following human goal needs to be understood in a comprehensive manner:

1. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature.

2. Prosperity in the family means that the family is able to identify its needs and is able to produce/ achieve more than its requirements.

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3. Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.

4. Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings.

Abhaya means fearlessness; it is a permanent state where there is no question of ever experiencing any fear. A person with abhaya is continuously aware if his own reality; for him to become subject to fear would be impossible. We should not consider this quality of abhaya as just the absence of fear. The fearlessness in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required the family can be prosperous. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow. Thus the state of absence of fear at society level will only be achieved when we have right understanding at individual level and prosperity at the level of family.

Q12. Right understanding in the individuals is the basis for harmony in the family, which is the building block for harmony in the society. Give your comments.

Ans: Right understanding in the individuals is the basis for harmony in the family, which is the building block for harmony in the society.

1. The harmony in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society.

2. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required the family can be prosperous.

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3. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.

4. When human beings with right understanding interact with nature, it will be in consonance with the coexistence and will be mutually enriching.

We may also understand it in the following sequence.

1. Right understanding $\rightarrow$ 2. Prosperity $\rightarrow$ 3. Fearlessness (trust) $\rightarrow$ 4. Co-existence

Q13. Explain how production activities can be enriching to all the orders of nature. Give any two examples.

Ans: In nature, there are four different kinds of entities. One of entity includes materials, the other kind is plants, herbs, etc., the third kind has animals and birds and the fourth kind includes human beings. When we look at their interrelationship, we find that the materials, plants and animals are enriching for the others including human beings. There is cyclic and enriching process in nature, and based on this process production is naturally taking place in the nature. Humans only have to understand this feature of nature. The purpose of science and technology is to facilitate the cyclic processes in nature and make human beings more and more fulfilling to the other entities. But we will find that human beings are neither enriching (fulfilling) for humans nor for the other three kinds of entities. If only we understand the processes in nature, we can design our production systems through application of science and technology in such a way that this fulfilment is better ensured, rather than disturbing it.

UNIT 4

Q1. Define harmony in nature. OR Explain the harmony in nature.

Ans: The aggregate of all the mutually interacting units – big or small, sentient or insentient together can be called nature. These units are infinite in number and we could easily observe that there exists a dynamic balance, self regulation among all these units. This self regulation

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is harmony or balance in nature. The law of nature has a unique cause and effect system which must be understood in order to be in harmony with the natural law of things.

Natural harmony is necessary for the following reasons:

1. Natural harmony is necessary to solve the problem of global warming and depletion of non-renewable natural resource can be avoided.

2. Natural harmony with trees cure all problems like – reduction of wind velocity, energy savings, doing companion planting, development of an eco-subsystem in terms of establishing a forest garden, reduction of building heat.

3. It is possible to achieve natural harmony in the establishment, maintenance and management of educational institution like schools, colleges and universities.

4. One can understand the depths of harmony and alignment in natural by contemplating and reflecting upon the natural order. It is possible to unravel the mystery of the natural synthesis in the midst of ongoing chaos at the material plane.

Q2. What do you mean by co-existence?

Ans: Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings. Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently. Co-existence has been defined in numerous ways:

1. To exist together (in time or space) and to exist in mutual tolerance.

2. To learn to recognize and live with difference.

3. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.

4. To exist together (in time or place) and to exist in mutual tolerance.

The world is full of Diversity – there are different nations, cultures, religions, communities, languages, and beliefs. The beauty of existence can only be maximized if everything in this world is in harmony. Peaceful, symbiotic co-existence is the key to harmony in the world.

Q3 What do you mean by 'innateness'? What is the innateness in the four orders?

or

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What do you understand by the term 'innateness' (dhaarna) in nature? Explain the innateness of material and animal order in nature.

<u>Ans:</u> **Innateness (dharana):** Innateness means qualities which are innate to the unit. Each unit in existence exhibits an innateness, an intrinsic quality that cannot be separated from it. We refer this principle as innateness also called dharna of that unit. This is intrinsic to the unit.

Material order: When we burn coal and it has finished burning and only some ash is left and smokes have gone out, it is not that the basic material, the fundamental particles in coal, have 'cease to exist' or 'disappeared' from existence. They may not be visible to the eye at that moment, but they continue to exist, they still are in the form of other matter or in the form of gases, etc. This is there with all material units. We cannot destroy matter, we can only convert it from one form to the other. Thus, "to exist", or 'existence' is intrinsic to all material, it is innate to it. We cannot separate the 'existence' of a thing from the thing itself.

Plant/bio order: Because the pranic order is a development of the material order, it also has the innateness of 'existence'. In addition, it also exhibits the 'growth'. This principle of 'growth' cannot be separated from any units of this order. If it is of pranic order, it will grow. For example, if you have a plant, you cannot stop it from growing. It will continue to respire and keep changing in this way. The only way you can stop it from growing is by cutting it, but when you do that, it ceases to belong to the pranic order, instead decays and then belongs to the material order. So, as long as you have a plant, it will grow.

Animal order: The animal body is a development of the pranic order and therefore this order inherits the innateness of the previous order namely 'existence' and 'growth'. This is at the level of the body, which is physico-chemical in nature. In addition, all units in this order have the 'will to live' in 'I'. Indeed no unit in this order can be separated from this 'will to live'. It is intrinsic to every unit in this order.

Human (knowledge) order: When we look at the human being, we find that 'existence' and 'growth' are fundamentally present in the body, just as in the animal body. At the level of 'I'

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however, in addition to the 'will to live', a human being's innateness is the 'will to live with happiness'.

Order	Things	Innateness
Material order	Soil, water, metals, etc.	Existence
Pranic order	Plants and trees	Existence + growth
Animal order	Animals and birds	(Existence + growth) in body + will to live in 'I'
Human order	Human beings	(Existence + growth) in body + will to live with happiness in 'I'

Q4. What is the svabhava (natural characteristic) of a unit? Elaborate on the svabhava of a human order.

or

How does the natural characteristics (svabhava) of material order helped man to lead a better life?

or

Explain the natural characteristics of the material and pranic orders. Give examples.

or

What are the natural characteristics (swabhava) of human order? Explain.

Ans: When we look at the different orders in nature, we find that each order has a certain value. In a fundamental way, this is the 'usefulness' or 'participation' of the order in existence. This 'value' or 'participation' is also referred to as "natural characteristic". The 'characteristic' the order displays in 'natural to itself'. This is the same as the value of the entity, or its participation also called 'svabhava'. The svabhava of material order is 'composition/decomposition', of Plant/bio order is 'composition/decomposition' and to nurture or worsen other pranic units. The svabhav of animal order and human order can be understood in two aspects: body and self. The svabhav of animal order is Composition / decomposition, nurture / worsen in body and non cruelty, cruelty in 'I'. The svabhav of human order is Composition / decomposition, nurture

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/ worsen in body and perseverance, bravery, generosity in 'I'.

Similar as to the case in animals, the human body also belongs to the plant/ bio order and hence has the same svabhava or value/natural characteristic as the pranic order.**It either nurtures or worsens other pranic units.** As in the example above, when I digest the vegetable, I absorb the plant and it worsens, while my body is nurtured.**The svabhava/ value of the self ('I') in human beings is perseverance (dhirata), bravery (virata) and generosity (udarata).**

➢**Perseverance (dhirata):** Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation.

➢**Bravery (virata):** Being assured that the all encompassing solution is to understand and live in harmony at all levels and *I am ready to help the other to have the right understanding*. This is the commitment to help the other have the right understanding of the harmony and living at all levels of existence.

➢**Generosity (udarata):** Being assured that the all encompassing solution is to understand and live in harmony at all the four levels and *I am ready to invest myself, my body and wealth to help the other have the right understanding*.

Human beings are not living as per this natural characteristic; even though we have a svabhava, we are not living according to this. This is basic reason for the contradiction and conflict that we see in human being. This is what leads to a state of unhappiness. Only when we live according to our basic human characteristics as mentioned above, we have definite character, otherwise, it is not definite, it is uncertain, unlike other three orders as discussed above.

Order	Things	Natural Characteristic
Material order	Soil, water, metals, etc.	Composition / decomposition
Pranic order	Plants and trees	Composition / decomposition + nurture / worsen
Animal order	Animals and birds	(Composition / decomposition, nurture / worsen) in body + (non cruelty, cruelty) in 'I'

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Human order	Human beings	(Composition / decomposition, nurture / worsen) in body + (perseverance, bravery, generosity) in 'I'

Q5. What are the four orders of nature? Briefly explain them.

Ans: All the physical objects that are in solid, liquid or gas state either living or non-living, collectively termed as nature. In other words, the aggregate of all the mutually interacting units – big or small, sentient or insentient together can be called nature. These units are infinite in number and we could easily observe that there exists a dynamic balance, self regulation among all these units. There are four orders of nature:

Material order: The big land mass of the continents, gigantic water bodies like ocean and seas, mountains and rivers, the atmosphere above, the heaps of metals and mineral below, the dense gases and fossil fuels deep below the surface of the earth – all fall into the material order or padartha avastha. In fact, if we look around beyond the earth, the material order is visible even in the form of stars, planets, moons and several astronomical bodies.

Pranic order: Our land mass is covered with grass and small shrubs and they form the lining on the entire soil. Shrubs, plants and trees form huge forest along with the flora in the ocean. All of this is the plant/bio order or prana avastha and it is the next big order on our planet. (The material order is far greater in quantity compared to the plant/bio order)

Animal order: Animals and birds form the third largest order and we call them the animal order or jiva avastha. Here again, we see that the plant/bio order is far greater in quantity than the animal order.

Human order: Human are the smallest order and they are referred to as human order or gyana avastha. Animals are far greater in quantity as compared to the human order.

Q6. Explain the differences and similarities between animal order and human order. What is the relation between the two orders?

<center>or</center>

Present the difference and similarity between a human being and an animal. Give examples to support your answer.

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ANS. The two orders can be distinctly recognized in terms of their characteristics, participation with other units in similar order, activities, pattern of inheritance, etc. We can see this in the following diagram:

Order	Things	Activity	Innate-ness	Natural Characteristic	Basic Activity	Conformance
Animal order	Animals and birds	(Composition / decomposition, respiration) in body + selection in 'I'	(Exisetence + growth) in body + will to live in 'I'	(Composition / decomposition, nurture / worsen) in body + (non cruelty, cruelty) in 'I'	(Recognising, fulfillment) in body + (assuming, recognising, fulfillment) in 'I'	Breed conformance
Human order	Human beings	(Composition / decomposition, respiration) in body + (selection, thought, desire) in 'I'	(Exisetence + growth) in body + will to live with happiness in 'I'	(Composition / decomposition, nurture / worsen) in body + (perceverance, bravery, generosity) in 'I'	Recognising, fulfillment in body + (knowing, assuming, recognising, fulfillment) in 'I'	Right values / sanskara conformance

Things (Vastu)

Animal order: The animal order is made of various kinds of animals and birds. These entities display both a body (physicochemical activity) as well as a conscious activity (self or 'I'). The animal order thus is the coexistence of the animal body (pranic order) and the self (or 'I' = consciousness).

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Human (knowledge) order: The human order is constituted of all the human beings. Each human being is coexistence of the self ('I', conscious entity = consciousness) and the body (pranic order).

Activity (Kriya)

Animal Order: Body In Animals – Physico-Chemical Activities: The body displays respiration, or breathing, or pulsating also there is composition/ decomposition in the body.

'I' In Animals – Conscious Activities: The activities in 'I' are fundamentally different from those in the body. **'I' is a unit that has the ability or capacity of assuming.**Animals make assumptions. If we have a dog and some strangers come into the house, the dog may start barking at him. If this person stays at our house, the dog may stops barking at him, but will continue to bark at other strangers. What has happened here is that the dog's 'assumption' about this person has changed, due to which; the way in which it responds to the person has changed. We call this assuming.

Human Order: The activities in human body are similar to that in the animal body, i.e. composition/ decomposition and respiration. When it comes to consciousness or 'I', however, the human displays more than just an ability to 'select' or make choices as animals do. In human beings, 'I' has the activities of desiring, thinking, and selecting/tasting, with a possibility or need for understanding and realization. Only humans have this need to know and that is why it is called gyana avastha – the knowledge order.

Innateness (dharana)

Animal Order: The animal body is a development of the pranic order and therefore this order inherits the innateness of **'existence' and 'growth'.** This is at the level of the body, which is physicochemical in nature. In addition, **all units in this order have the 'will to live' in 'I'.** Indeed no unit in this order can be separated from this 'will to live'. It is intrinsic to every unit in this order.

Human Order: When we look at the human being, we find that **'existence' and 'growth' are fundamentally present in the body**, just as in the animal body. **At the level of 'I' however,**

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in addition to the 'will to live', a human being's innateness is the 'will to live with happiness'.

Natural Characteristics (Svabhava)

Animal Order: The body of the animal belongs to the plant/bio or pranic order, and hence has the same 'usefulness' or 'value' as the pranic order. Thus **'nurture/worsen' is the svabhava of the animal body. The svabhava of the self ('I') of the animal order is non-cruelty (akrurata) and cruelty (krurata).** Cruelty (krurata) means the feeling that it can fulfil its needs through violence and forcefulness. For ex., cows may largely be living with a feeling of non-cruelty (akrurata); while animals like tigers and lions may exhibit cruelty (krurata).

Human Order: Similar as to the case in animals, the human body also belongs to the plant/ bio order and hence has the same svabhava or value/natural characteristic as the pranic order. **It either nurtures or worsens other pranic units.** As in the example above, when I digest the vegetable, I absorb the plant and it worsens, while my body is nurtured. **The svabhava/ value of the self ('I') in human beings is perseverance (dhirata), bravery (virata) and generosity (udarata).**

1. Perseverance (dhirata): Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence.

2. Bravery (virata): I am ready to help the other to have the right understanding.

3. Generosity (udarata): I am ready to invest myself, my body and wealth to help the other have the right understanding.

Basic Activity:

Animal Order: there is only recognising, and fulfilment in body, and in self (I) there is the basic activity of assuming, recognising, fulfilment.

Human Order: human displays the same basic activity as that of animal body i.e. Recognising, fulfilment, but in self (I) human have one more activity i.e. knowing.

Conformance (Anu-Sangita)

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Animal order: Animals conform to their lineage. How animals are, their behaviour is according to their lineage they belong to, the lineage they come from. *Hence, we say that an animal conforms to its breed, or has 'breed conformance'.* This breed conformance method is the mechanism by means of which the continuity of an animal species is maintained in nature/existence.

Human (knowledge) order: We humans are not according to our lineage or race, as in animals. We humans are according to our *imagination*; according to our desires, thoughts and selection in 'I'. The desires, thoughts and selections we have in 'I' can come from past memories, our parents, the environment, and the media, anywhere. In the case of humans, we can say 'as the education, so the human'. Together, we call these '*sanskara*'. *Hence, we say that a human being conforms to his or her sanskar or has 'sanskaar conformance'.*

Q7. What are the four orders in nature? Describe their activities and natural characteristics?

<p align="center">or</p>

What do you understand by 'activity'? Write down the activity of the four orders in nature.

<p align="center">or</p>

Distinguish between the activities of different orders of nature giving an example of each.

Ans: Combination of all that is in solid, liquid or gas state, or the aggregate of all the mutually interacting units – big or small, sentient or insentient together can be called nature. We can categorize all these units into four distinct orders.

⇒ Material order   ⇒ Pranic order

⇒ Animal order   ⇒ Human order

The four orders can be distinctly recognised in terms of their natural characteristics and activities.

Order	Things	Activity	Natural Characteristic
Material order	Soil, water, metals, etc	Composition / decomposition	Composition / decomposition

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Pranic order	Plants and trees	Composition / decomposition + respiration	Composition / decomposition + nurture / worsen
Animal order	Animals and birds	(Composition / decomposition, respiration) in body + selection in 'I'	(Composition / decomposition, nurture / worsen) in body + (non cruelty, cruelty) in 'I'
Human order	Human beings	(Composition / decomposition, respiration) in body + (selection, thought, desire) in 'I'	(Composition / decomposition, nurture / worsen) in body + (bravery, perseverance, generosity) in 'I'

Q8. How will you show interconnectedness and mutual fulfilment in four order of nature with examples?

or

There are four orders in nature. How does each order participate in the harmony in the nature? Give few examples.

or

What are the four orders in nature? How can the human order be responsible to the other three orders?

or

Critically examine the attitude of humans today towards the other three orders of nature. Try to make a proper evaluation of human efforts.

or

How is the human order related to the other three orders in nature? How does this understanding help in choosing the production activity for a human being?

Ans: In the nature, all the units are connected to each other and fulfilling each other. Human being is related to all other human beings. On this basis, we have feelings and emotions for everyone. Human being is connected to all the material units in the existence and gets aware of it as he starts exploring it. We can see this interconnectedness and mutual fulfilment in the following diagram:

Material Order and Plant/Bio-Order: The material order provides the nutrients to the plant/bio order in the form of soil, minerals, etc while the plant/ bio order decays and forms

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more nutrients, thus enriching the soil. The plant/bio order also decays to substances like oil and coal, which are stored deep within the earth as protection against the heat from the molten core inside the earth as well as the heat from the sun (*today, this is the material we are removing and using as fuel*). Plants help move the nutrients through the various layers of the soil. The roots of the plants hold the soil together and prevent the soil from erosion. Plants produce oxygen/ carbon dioxide and thus help in the movement of the material order. There is a mutual interdependency and co-existence we can see here.
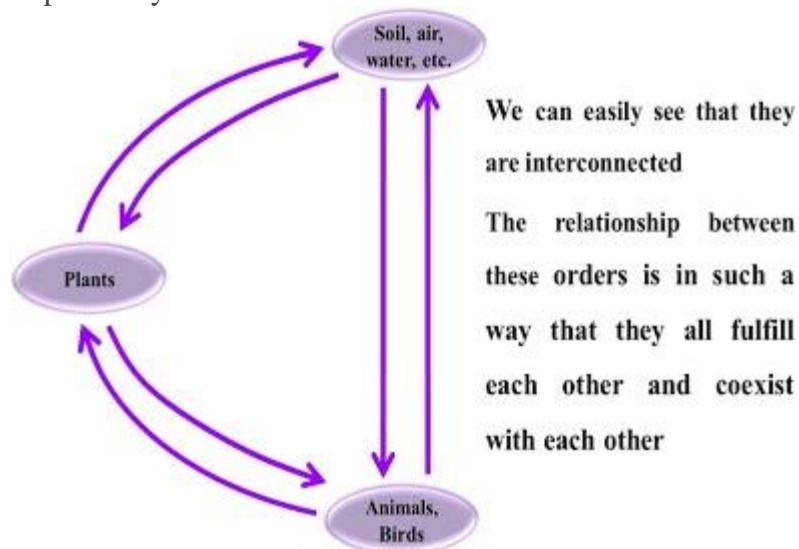
Material Order, Plant/Bio- Order and Animal Order: The material order provides the basis for movement of all animals, birds and fishes. Water, oxygen and other gases are necessities for both plants and animals. At the same time, the animal order helps enrich the soil with its excreta and these excreta help the plants with nutrients. The plant/bio order provides food for animals, birds and fishes. The animal Order helps in pollination of the flowers of the pranic order.

Material Order, Plant/Bio- Order, Animal Order and Human Order: We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, **we are not able to ensure this mutual fulfillment.** We are dependent on the material order for soil and minerals and metals, but only end up polluting the soil and depleting the fossil fuels; we are dependent on plants for our food and holding together the larger ecosystem, but we have

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destroyed forests and destroyed multiple species of plants and herbs; we are dependent on animals to carry out our production and transportation activities, but have made many species of animals extinct, and are today known for our cruelty towards animals. We can see that there is interconnectedness and mutual fulfillment in all the orders of nature except human order. We have to work on this.
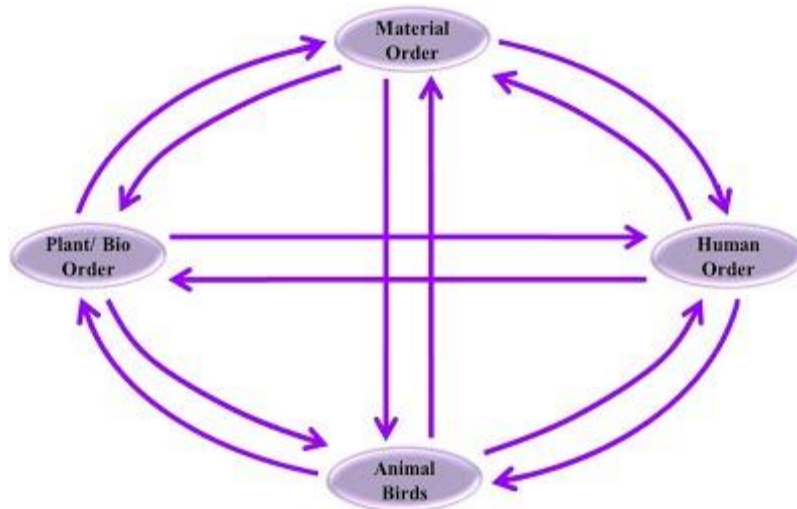
Q9. Explain how there is recyclability and self-regulation in nature.

or

Explain the recyclability in nature with any two examples.

or

There is recyclability in nature. Explain this statement with any two examples. How does it help in production activity?

or

Explain the recyclability of any two units in nature with examples. How is it useful for sustainable production activities?

<u>**Ans:**</u> There are several cyclical processes that we can see in nature. For example the cycle of water, evaporating, condensing and precipitating back to water giving the weather phenomena. The cycles keep these materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment. In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved. It never happens that the number of trees shoots up and there is a lack of soil for the trees. The

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appropriateness of the conditions for growth of both plants and animals are self-regulated in nature keeping the population proportions naturally maintained. This phenomenon is termed as self-regulation. In a single breed of animals, the number of males and females generated through procreation is such that the continuity of species is ensured by itself. This happens with humans too, but inhuman practices have led to disproportionate numbers of men and women. These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature.

Q10. What do you mean by 'conformance'? Explain the conformance in the four orders.

Ans: Each unit conforms through the principle of conformance or anusangita. It means how the continuity of the fundamental nature of the unit is preserved.

Order	Material order	Pranic order	Animal order	Human order
Things	Soil, water, metals, etc	Plants and trees	Animals and birds	Human beings
Conformance	Constitution conformance	Seed conformance	Breed conformance	Right values / sanskara conformance

Material order: The continuity of the fundamental nature of the material unit is preserved through the physical and chemical processes. Take iron for example. Each atom of iron conforms to the constitutional structure of 'Iron'. There is no atom of iron that will be unlike the other atom of iron, if it were, we would not call it iron. We call this 'constitution conformance'. The material order exhibits constitution conformance. We can verify this for all things in the material order. For example, oxygen, nitrogen, other gasses, gold, silver, aluminum… all of them *conform to* and are *always according* to the *constitution* of their kind. *Hence, we say that **any matter conforms to its constitution or has 'constitution conformance'.***

Plant/bio order: A neem seed will always sprout a neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information, this basic information of every neem plant are stored in the seed. Thus, we say the plant is always as the

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seed, or we can say, 'as the seed, thus the plant'.*Hence, we say that **a plant conforms to the seed, or has 'seed conformances'.** This 'seed conformance' method is the mechanism by means of which the continuity of a plant species is maintained in nature/existence.

Animal order: We see that a cow is always like a cow, and a dog is always like a dog. Animals conform to their lineage. How animals are, their behavior, is according to their lineage they belong to, the lineage they come from. *Hence, we say that **an animal conforms to its breed, or has 'breed conformance'.** This breed conformance method is the mechanism by means of which the continuity of an animal species is maintained in nature/existence.

Human (knowledge) order: We can see that we humans are not according to our lineage or race, as in animals. We may pick up something from our parents as we grow up, but we are usually very different in many ways from them. We humans are according to our *imagination*; according to our desires, thoughts and selection in 'I'. The desires, thoughts and selections we have in 'I' can come from anywhere. It can come from past memories; it can come from our parents, the environment, media and from anywhere. In the case of humans, we can say 'as the education, so the human'. We are according to our desires, thoughts and selections. Together, we call these '*sanskara*'. *Hence, we say that a **human being conforms to his or her sanskar or has 'sanskaar conformance'.**

Q11. How the activity is in human order is different with that of animal and plant order?

Ans: An activity means something that 'has motion' and /or 'has a result'. The material order is active in multiple ways, and the same with the plant order or animal order or human order. We are sitting in a room. But we are active. We are thinking, desiring, the body has breath running, heart throbbing. The air in the room is blowing. The wall standing constantly also has activity. The chair in the room is also active. It may not be very visible to our eyes but the chair is still active.

We can understand this activity in two ways:

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➢ Things that we see are 'visibly moving', through the naked eyes, such as a spinning top, a moving bus, a running man, are active, and

➢ All things that are 'visibly stationery', are not moving, are also active. Like a stationary chair. The activity of chair is that the wood of the chair is interacting with the environment and as a result it decays with time.

All units around us, including ourselves, are active, all the time. They are interacting with the environment. In the activity, there is a state or configuration and motion simultaneously. This remains all the time.

Order	Things	Activity
Material order	Soil, water, metals, etc.	Composition / decomposition
Pranic order	Plants and trees	Composition / decomposition + respiration
Animal order	Animals and birds	(Composition / decomposition, respiration) in body + selection in 'I'
Human order	Human beings	(Composition / decomposition, respiration) in body + (selection, thought, desire) in 'I'

Material order: All material things (i.e. units in the material order) can be understood as an activity of 'units' coming together to form a bigger unit. We call this 'composition'. For example, the chair is made of smaller pieces of wood. Bigger units can also separte from each other to form smaller units and we call this 'decomposition'. Like a wooden chair can decay after a few years. Thus any unit in the material order can be understood as an 'activity of 'composition/decomposition'.

Plant/bio order: When we look at all the units that make up the plant/bio order we will find that they can be understood in terms of composition/ decomposition and respiration. Not only do plants compose (following new plants) and decompose (decaying), they are also breathing, or pulsating, which we call respiration.

Animal order: We can understand the activities of animal order in two aspects:

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• **Body In Animals – Physicochemical Activities** The body displays the same activities that we see the plant. The body displays respiration, or breathing, or pulsating, as we call it. The body is also formed at one point in time and keeps building cells as well, i.e. there is composition in the body. Hence, the activities in the body are the same as that in the plant/bio order, which are: composition/ decomposition and respiration. Hence, we say that the body belongs to plant/bio order.

• **'I' In Animals – Conscious Activities** The activities in 'I' are fundamentally different from those in the body. **'I' is a unit that has the ability or capacity of assuming.** Animals make assumptions. If you have a dog and some strangers come into the house, the dog may start barking at him. If this person stays at your house, the dog may stops barking at him, but will continue to bark at other strangers. What has happened here is that the dog's 'assumption' about this person has changed, due to which; the way in which it responds to the person has changed. We call this assuming.

It is important to note that **this consciousness or faculty of assuming is not in the body.** The body belongs to the plant/bio order, and is physicochemical in nature. It just responds to physicochemical inputs.

Human (knowledge) order: The activities in human body are similar to that in the animal body, and we have seen this in detail as: composition/ decomposition and respiration. When it comes to consciousness or 'I', however, the human displays more than just an ability to 'select' or make choices as animals do.

Thus, in human beings, 'I' has the activities of desiring, thinking, and selecting/tasting, with a possibility or need for understanding and realization. Only humans have this need to know and that is why it is called gyana avastha – the knowledge order.

Q12. Explain the basic activity in the four orders in nature.

Ans:

Order	Things	Basic Activity
Material order	Soil, water, metals,	. Recognizing, fulfillment

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		etc.
Pranic order	Plants and trees	Recognizing, fulfillment
Animal order	Animals and birds	(Recognizing, fulfillment) in body + (assuming, recognizing, fulfillment) in 'I'
Human order	Human beings	Recognizing, fulfillment in body + (knowing, assuming, recognizing, fulfillment) in 'I'

In the material and pranic order, there is only recognizing and fulfillment. Such units do not have the activities of assuming and knowing. Take for example, hydrogen and oxygen recognize the relation to each other, and combine to form water. A brick and the other brick have a definite relation, recognize it and get arranged to form a building. A plant recognizes the relation with sun and water, and fulfils it by acting accordingly. Such activities take place in a similar way all the time, there is no selection involved here. A plant does not choose to turn or not to turn to sun, absorb or not to absorb water. Similarly, the fan in your room does not choose to rotate clockwise or anti-clockwise. It turns as per the winding in the motor. No choice.

When we look at the animals and humans, we find selection taking place.

Q13. Comment on the statement: "Nature is limited and space is unlimited."

Ans: Nature has four orders and there are units in each order. **Each unit is limited in size.** The size ranges from being really small (atom) to really big (galaxies). Each and every unit is finite and limited in size, be it the smallest particle or the biggest galaxies. Space, on the other hand is unlimited. **Space has no 'size'**, unlike units, it is not bounded. So, there is no beginning or end to space, as there is to units. For example, when we take a book, we know that it starts and finishes. We say the book is 'limited' in size. When we take space, there is no such thing. There is space behind us, inside us, between us and the book, between the book and the earth, in the book, in every page of it, inside the page, and beyond the earth…. *all the way till we can imagine*. We find that **space pervades; it is all-**

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pervading. Units, on the other hand are not all-pervading. This is how we recognize them as units.

Q14. How can we say that 'nature is Self Organized and in space Self-Organization Is Available.'

Ans: Every unit is an organization. A unit recognizes other units and combines to form a bigger organization. Starting from the atom, to the big galaxy, this organization goes on, as a self-organization. At every level, we get a self-organization. Sub atomic particles recognize each other and come together to form atoms. Cells recognize each other and form organizations like organs and a body. Planetary bodies, solar systems, galaxies are still bigger organizations. We are not organizing it. We are not supplying it organization from outside.

When we look at humans, we see that we are self-organized at the level of the body. We are not organizing the body. We *are not doing anything for the coordination*between the heart, kidneys, lungs, eyes, brain, hands, legs, etc. All these are functioning together. Our input is needed only to provide the required nutrition, and to assist the body when we fall sick/get injured. At the level of 'I', we are not self-organized, but being in space, self-organization is available to the self ('I'). That's why we are in pursuit of happiness, which is essentially being in harmony. Whenever we are not in harmony, we are unhappy. All the units of four orders are self-organized. No one is organizing them from outside. No one is supplying this organization. This self-organization is available to units being in space. Hence, for space, we say 'self organization is available'.

Q15. Define existence? Show that existence is in a form of co-existence.

or

Existence is co-existence of mutually interacting units in all-pervasive space. Explain.

or

"Existence = Nature submerged in space" – Elaborate this point.

or

Differentiate between units and space. How are units self-organized in space?

or

What are the various attributes of units and space? Explain each.

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or

Write a short note on 'nature (units) submerged in space'. Explain the meaning of submerged here.

or

'Existence is co-existence'. Give your opinion.

Ans: All the units together constitute nature. All the units of nature exist in space which is an important reality to understand. **Existence is nothing but the nature in space.**

    Existence   =   Exist +   Essence,   whatever exists.
    ↓   ↓

    To be   harmony

We define unit as something that is limited in size. Like a small blade of human hair to the biggest planets we know of, they are all limited in size, i.e. bounded on six sides. So, all the 'things' we have been studying so far: the human beings, animals, lumps of matter as well as various atoms and molecules, are all 'units'. We can recognize them as such, **they are countable**.

But there is another 'reality' called 'space'. We normally don't pay attention to this 'reality', because it's not a 'unit'. We can't 'touch it', smell it. We normally just 'see through it'. But the fact is because we can't 'touch it' or 'see it' as we would see a unit like our body, our friends, or a piece of rock, doesn't mean it does not exist. **Space exists everywhere**. **Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently.** Coexistence has been defined in numerous ways:

1. To exist together (in time or space) and to exist in mutual tolerance.

2. To learn to recognize and live with difference.

3. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.

4. To exist together (in time or place) and to exist in mutual tolerance.

EXISTENCE

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Nature submerged in Space

(Collection of units) (Empty)

Limited Unlimited

Active No activity

Energized Equilibrium energy

Recognizes and fulfils the relation All reflecting, transparent

Self organized Self organized is available

Unit All pervasive

Abundance with diversity All pervasive

Consciousness (I) – Nirantar Nitya

Material- Anitya (Ulimited in space and time)

(Niranatar: Limited in space, Unlimited in time, Anitya: Limited in space and time)

When we look at the existence around, the first thing we see is space. And then we see the units in space. Between every two units there is a space. **The units exist in space.** If we were to define this, we would say that there are two kinds of realities in existence and these are: space and units (in space). So we say,

Existence = space + units (in space)

Since nature consists of the four orders we have been discussing, we can say,

"Existence = Nature submerged in space".

Nature = Four orders (Material, Plant/Bio or Pranic, Animal and Human Order)

Q16. Explain the concept of holistic perception of harmony in existence.

Ans: The existence is units in space. Space is the empty area all around. The units are of two types: material (insentient) and conscious (the sentient 'I'). The **material units are transformable, and their composition keeps on changing**, hence these are **gathansheel**. The other category of units, **the sentient 'I', does not transform and are complete in composition**, hence **gathanpurna**. The material units are changeful (with activities of recognizing and fulfilment only) while the other kinds of units are continuous (with activities

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of knowing, assuming, recognizing and fulfilment). The material units are available in two orders – material order and pranic order. In the material order, an atom combines with another atom to form a molecule; a molecule similarly forms a molecular structure. Molecular structures are found in two forms: lumps and fluids. Fluids give nutrition to pranic order. In pranic order, the smallest units are plant cells which combine with other cells to form plants, animal bodies and human bodies. The co-existence of 'I' with the animal body becomes the animal order, and the co-existence of 'I' with the human body becomes the human order. Completion of right understanding in human being is called **kriyapurnata** and ability to live with complete understanding is called **acharanpurnata**.

If we look at the left side of the chart, the transformation keeps taking place and the transformation is cyclic in nature. But on the right hand side, the transitions are acyclic. This implies that what we have understood continues to stay with us. We will never miss it. This is a transition in one direction. This is actually called development (vikas).

So, Existence is in the form of co-existence. It is in Harmony. We don't have to *create* this harmony, it already exists. We only have to *understand* it to be in it. This means that having the knowledge of self ('I') gives me the knowledge of humane conduct (how to live in existence, with the four orders). With this knowledge, I can live with humane conduct. This is the pending task we have to complete.

UNIT 5

Q1. What are the values in interaction of human beings with the material things? Give one example of each.

or

What is utility value and artistic value? How are both important in human life? Explain with example.

or

'When there is no utility there is no scope for art too'. Explain.

Ans: Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava. Values are a part of our

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ethical conduct. They are the natural outcome of realization and right understanding, which are always definite. Values need not to be imposed through fear, greed or blind belief. The vastu mulya (values of Human Being in the Interaction with the Rest of the Nature) is the participation of the human being with the rest of the nature. It is further categorized as:

1. **Utility Value (Upyogita Mulya):** The participation of human being in ensuring the role of physical facility in nurture, protection and providing means for the body.

2. **Artistic value (kala mulya):** The participation of a human being in ensuring the role of physical facility to help and preserve its utility.

For example, the utility value of a pen is that it aids in writing. This provides a means to the body.

Providing a cap to the pen so that the ink does not spill, a proper design for holding of the pen while writing, etc. preserve the utility of the pen. A shirt has the utility that it protects the body. This is its utility value. Designing the shirt so that it can be easily put on is the artistic value.

Q2. What do you understand by definitiveness of ethical human conduct? Why is this definitiveness desirable?

<div align="center">or</div>

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

Ans: The right understanding gained through self-exploration also enables us to identify the definitiveness of human conduct which may also be called the **ethical human conduct**. It is the same for all human beings.

So we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. Each one of us wants to have a definite conduct but presently we may not be able to ensure that. This is because we are presently living on the basis of our pre-conditionings or assumptions which are not in consonance with the truth or the right understanding. But, this situation neither gives satisfaction to us not to others. We do see the human beings struggling to find out what the right conduct is and in the process, exhibiting a wide variety of attributes. We also see people debating endlessly about what they

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consider to be ethical. 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:

1. Values (Mulya): Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava is known as values. Values are a part of our ethical conduct.

2. Policy (Niti): policy is the decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resources (self, body and wealth – mana, tana and dhana).

3. Character (Charitra): The definiteness of my desire, thought and selection gives definiteness to my living. Definitiveness of character is the outcome of the definiteness of my behavior and work.

Q3. Comment on Profession – in the light of comprehensive human goal

Ans: Any profession is a channel for participation by human beings in the larger order in pursuance of comprehensive human goal. In the process, one is able to contribute towards the livelihood of one's family and also participate in the larger order constituting the society and the nature around. All these activities do require a certain degree of skill and are expected to be performed in consonance with the comprehensive human goal. Then only, these will be conducive to the sustained welfare of the individual as well as the society. The excellence or the success of any professional activity is to be judged from this comprehensive point of view only and not in terms of just wealth generation. Accordingly, the profession is not only a means of earning one's livelihood but a means of one's evolution by appropriate participation in the larger order. It is an important activity to authenticate one's understanding, whereby interact with other human beings and with rest of nature in a mutually fulfilling manner. Thus, profession is a 'service'.

Q4. What do you mean by professional ethics?

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Ans: Professional ethics means to develop professional competence with ethical human conduct. Ethical human conduct means definitiveness of human conduct. Ethical human conduct is the foundation of professional ethics. The only effective way to ensure professional ethics is through correct appraisal and systematic development of ethical competence in the professional (the human being). Profession is a significant domain of human activity targeted towards participating in the larger order which includes the society and nature around. Thus, it is a meaningful participation for each one in one or more of the five domains of human endeavor needed for a harmonious society. Ethical conduct of profession implies the right utilization of one's professional skills towards the fulfilment of comprehensive human goal and thus, meaningfully participates in the larger order. Professional ethics may be defined as a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment.

Professional ethics concerns the moral issues that arise because of the specialist knowledge that professionals attain, and how the use of this knowledge should be governed when providing a service to the public.

Q5. What do you mean by competence in professional ethics? Elaborate with examples.

or

What do you understand by competence in professional ethics? Give two examples of its implications in industry.

Ans: Professional ethics means to develop professional competence with ethical human conduct.

Developing ethical competence in the individual (profession) is the only effective way to ensure professional ethics. The development of ethical competence is a long term process to be achieved through appropriate value education. As profession is only a subset of the life activities, the competence in profession will only be the manifestation of one's right understanding. The salient features characterizing this competence can be summarized as follows:

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1. Clarity about comprehensive human goal: Samadhan – Samridhi – Abhay – Sah-astitva, and its fulfilment through universal human order.

2. Confidence in oneself: Based on the right understanding of oneself and the rest of existence.

3. Mutually fulfilling behavior: Clarity and confidence in ethical human conduct and its correlation with sustained personal as well as collective happiness and prosperity.

4. Mutually enriching interaction with nature: Self-sufficiency in fulfilment of physical needs; ability to assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature. In the light of the above, one acquires the ability to identify and develop appropriate (people-friendly and eco-friendly) technologies, production systems etc.

Q6. What do you mean by 'universal human order'?

or

What is your vision of a universal human order? Write in your own words.

or

What do you mean by universal human order? What are its implications?

Ans: Universal human order (sarvabhauma vyavastha) is a feeling of being related to every unit including human beings and other entities of nature. Having understood the comprehensive human goal, we are able to be in harmony not only with human beings, but also with the rest of the nature. We are able to see that we are related to every unit in nature and ensure mutual fulfilment in that relationship. On the bases of understanding of harmony, we get the notion of an undivided society and universal human order. The universal human order will comprise of:

1. The five dimensions of human endeavor (education, health etc.) towards a fragmented society.

2. The steps of organization from family to world family, each anchored in right understanding will integrated in the following way:

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Family ⇒ family cluster ⇒ village / community ⇒ village cluster ⇒ ⇒ ⇒ world family

Q7. What are the implications of value based living at all four levels of living? Explain.

ANS. The implications of value-based living can be studied in the following terms:

1. **At the level of the individual** – Transition towards happiness and prosperity will take place at the individual level. It will instil self-confidence, spontaneous joyfulness, peace, contentment and bliss in the self, and also perseverance, bravery and generosity in living of the individual.

2. **At the level of the family** - Mutual fulfilment in relationships, prosperity in the family, sustenance of joint families, family as the building block of societal order in place of law enforcing bodies, respect for all without differentiation on the basis of age, gender, caste, race, money, post, creed, etc.

3. **At the level of the society** – Fearlessness in the society, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, world growing as a family.

4. **At the level of nature** – Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons, proper development

Q8. What would be the pragmatic implications of value-based living at the four levels? Briefly explain.

Ans: The implications of value based living can be understood in the following terms:

1. **At the level of the individual** – Achieve happiness, peace, contentment and bliss in the self, perseverance, bravery and generosity in living of the individual. The individual get rid of the tensions, frustrations, depression, and other such situations

2. **At the level of the family** - Mutual fulfillment in relationships, prosperity in the family, sustenance of joint families, family as the building block of societal order in place of law enforcing bodies, respect for all without differentiation on the basis of age, gender, caste, race, money, post, creed, etc.

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3. **At the level of the society** – Fearlessness in the society, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, world growing as a family. Differentiations on the basis of body, physical facilities and beliefs will be reduced.

4. **At the level of nature** – Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons, proper development. The problems of pollution and resource depletion can be solved.

Q9. How do the current world views lead to contradictions and dilemmas in professional life? – Explain.

Ans: <u>Contradictions and Dilemmas:</u> We can understand more clearly through examples how the contradictions and dilemmas are inherently generated by the prevailing worldview in which wealth maximization is perceived to be the prime objective. In such a paradigm, 'your loss is my gain'. Thus the other person's happiness seems to be in conflict with my happiness. In that case, the other people have to be exploited for one to gain affluence and there is no possibility of mutual fulfilment in a sustainable way. In the same way, exploitation of nature also becomes acceptable as it helps a person to accumulate wealth easily and there is no limit to this. Let us analyze how such a world view affects the propensity of people in different professions. Take the example of business circles, whenever there is a scarcity of commodity due to say – monsoon failure or other natural disturbances or wars etc, the people in general are in distress and need succour; however in such a situation the businessmen endowed with materialistic world view will feel elated and look at it as an opportunity to make maximum profit. They feel that the market is 'improving' and they should take the maximum advantage of it, even accentuate it by hoarding and black marketing to serve their objective. Thus the interest of such businessmen and the consumers in general come in direct conflict. While in reality they are expected to be mutually complementary. In a similar way, ethical practices like adulteration and spurious production etc. are also adopted in an attempt to increase profits- albeit at the cost of greatly endangering public health and safety. An

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interesting example of the prevailing dichotomy is evident in the advertisements that we daily come across, particularly in case of various evidently harmful products like cigarettes, pan masala etc. Where on one hand, the use of these products is highly glamorized to attract the consumers and in the end there is an inconspicuous statutory warning indicating that the use of these products is injurious to health. Thus there is clear tendency of making profits by promoting the sale of the products which are injurious to public health. In such a situation the dilemma as to how much importance is to be given to one's profit and how much to the welfare always remains unresolved.

Q10. What do you understand by holistic technology? Briefly explain.

or

What is a holistic technology? Take any two such examples from the Indian tradition and elaborate on them.

or

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

Ans: The modern technologies and systems are all human inventions in response to the needs visualized under the influence of the prevailing worldview. Accordingly, they have been designed and optimized to the objective functions best suited to this world view. In order to facilitate the development of holistic technologies and systems, it will be necessary to visualize alternative objective functions and to formulate appropriate criteria for evaluation compatible with comprehensive human goal. Generally speaking, there are three broad criteria to guide the development of such technologies and systems, viz.

a.   Catering to appropriate needs and lifestyles,

b.   People-friendly, and

c.   Eco-friendly.

Criteria for Technologies

The above mentioned general criteria can be itemized into more specific form as follows:

1.   Catering to real human needs

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2. Compatible with natural systems and cycles

3. Facilitating effective utilization of human body, animals, plants and materials

4. Safe, user-friendly and conducive to health

5. Producible with local resources and expertise as far as possible

6. Promoting the use of renewable energy resources

7. Low cost and energy efficient

8. Enhancing human interaction and cooperation

Q11. Give a critical review of the current management models in profession.

Ans: If we really wish to gain an insight into the holistic systems, we have a lot to learn from systems of nature and from traditional practices. With modern developments in science and technology, and their widespread application, an impression has grown that the nature is primarily for exploitation as per the whims and fancies of human beings, the nature has to be tamed/controlled and exploited for human enjoyment. Further, it is believed that the systems in nature are all primitive and have to be replaced by man-made systems. This is how one looks at 'development'. Similarly, it is also believed that the traditional practices are all obsolete and have to be rejected outright. This arrogant attitude towards nature and the traditional know-how has caused much damage to humanity in recent times. It is high time we critically examine these beliefs and rectify them in the light of right understanding. In reality, nature is not only our nourisher but also a learning ground. The human beings are an integral part of this self-sustaining nature and it is essential to understand its functioning and systems to live in harmony with it. After all, it is only by diligent study of nature that all the laws and principles governing various processes have been discovered by human beings. In a similar way, the systems and cycles of nature also need to be understood and emulated as required in man-made designs. Then only, we can correctly visualize and evolve the holistic way of living.

As for the traditional practices, it is true that with increase in knowledge and skills, and with changing needs, it is necessary to make improvisations in technologies and systems of human

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use, however, in order to do that it is essential to critically evaluate their strengths and weaknesses. It is important to identify the characteristics which have enabled the traditional practices to serve humanity for long periods. The eco-friendly and people-friendly characteristics of many traditional practices are very much worthy of our recognition and retention. Then we will be in a better position to utilize our present day knowledge to augment the systems and make them more effective, efficient and more suited to current needs. For example, we can learn a lot from the traditional practices of eco-friendly agriculture techniques, watershed management, eco-restoration, herbal formulations, preservation techniques, and artisanal practices and so on. It does not amount to going backwards but rather enables us to avail from the vast storehouse of wisdom and experience so that we become better prepared to take the leap forward in the right direction.

Q12. Critically examine the issues in professional ethics in the current scenario. List any five unethical practices in profession today and the methods being tried to curb them.

<div align="center">or</div>

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

<div align="center">or</div>

Elaborate on any two practices that are unethical but still quite prevalent in profession today. Suggest few measures to solve the problems in a sustainable way.

<div align="center">or</div>

Mention some of the unethical practices in society today. How do the prevailing world views lead to such unethical practices?

Ans: The unethical practices are rapidly increasing and their impact is also becoming far-reaching. Corruption in multifarious manifestations is afflicting all the professions like a virus. Similarly, other unethical practices are also proliferating and getting out of control. It appears as if human ingenuity is being increasingly harnessed to devise newer and subtler ways to thwart the ethical conduct of profession, to twist the laws and to beat the system. As a result of this 'epidemic' of unethical practices, we are frequently coming across serious

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scams, major economic offences and kickbacks in large scale purchases. Lapses on the part of big organizations in ethical conduct of profession have led to large scale disasters, such as Bhopal Gas Tragedy, the Chernobyl Disaster, etc. endangering public life and prosperity, and causing serious degradation to environment. This menace becomes even more serious as unethical politics are adopted collectively by large industries, cartels, multinational corporations and even national governments. We are also quite familiar how misleading propaganda, advertisements using sex-appeal, the influence of show business ad celebrities are being employed to influence the public mind for promoting all types of products which are not quite conductive to human welfare. We may enlist some salient categories of these unethical practices as follows:

➢ Corruption in multiple forms and at various levels.

➢ Tax evasion, misappropriation and misuse of public funds.

➢ Misleading propaganda, unethical advertisements and sale promotion.

➢ Cut-throat competition.

➢ Exploiting the weakness of consumers through various enticements

➢ Adulteration and spurious production

➢ Endangering the health and safety of public at large.

➢ Hoarding and over-charging etc.

………… the list could be much longer.

Q13. Explain how Identification of svatva leads to svatantrata and svarajya.

or

You were introduced to the words Svatva, svatantrata and svarajya. How does the self-exploration help you to identify swatva and transition to swatantrata and swarajya?

or

How does exploring our svatva leads to svatantrata and svarajya.

or

Elaborate on the meaning of swatwa (innateness), swatantrata (self-organization) and swarajya(self-expression). How are they related?

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Ans: We are exploring our svatva and in the process of self-verification and living accordingly, we are attaining svatantrata and svarajya. Having discussed the content of right understanding, we can see how we explored our svatva (our natural acceptance) at different levels of our living and how the dialogue that started in us helped us getting rid of our preconceived notions, our dilemmas, contradictions and compulsions, either external or internal. Having explored our svatva, we are able to live accordingly and this way, we become svatantra. The more, we attain this self- organized state, we are able to live in harmony with others and also we are able to help others attain this state. This leads to our participation in svarajya. It is a natural process. It leads by itself, without any external force. From here we get an important message: the effort towards ensuring orderliness in the society is possible and is sustained by ensuring orderliness in ourselves. Every mechanism to bring order in the society needs to be based on this. This is an important implication of right understanding when we go to make policies for nations and the world.

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