


Universal Human Values (UHV-2)

	Student Name:				Register No:			
	Branch:				Section:			

Code	Category	L	T	P	C	I.M	E.M	Exam
B20HS-----	HS	3	--	--	3	30	70	3 Hrs.

**UNIVERSAL HUMAN VALUES (UHV)-2 :
UNDERSTANDING HARMONY**

Course Code : B20 HS3202 For 3/2 Civil, ECE, EEE

Course Code : B20 HS4102 For 4/1 CSE, IT, Mech.

Course Objectives: The objectives of this course are to make the student aware of

1	Development of a holistic perspective based on self-exploration about themselves (human being), family, society and nature/existence.
2	Understanding (or developing clarity) of the harmony in the human being, family, society and nature/existence
3	Strengthening of self-reflection.
4	Development of commitment and courage to act.

Course Outcomes:

S. No	Course Outcomes	K. Level
1	Students are expected to become more aware of themselves, and their surroundings (family, society, nature)	K2
2	They would become more responsible in life, and in handling problems with sustainable solutions, while keeping human relationships and human nature in mind.	K2
3	They would have better critical ability.	K2
4	They would also become sensitive to their commitment towards what they have understood (human values, human relationship and human society).	K2
5	It is hoped that they would be able to apply what they have learnt to their ownself in different day-to-day settings in real life, at least a beginning would be made in this direction.	K3

SYLLABUS

UNIT-I (10Hrs)	Course Introduction - Need, Basic Guidelines, Content and Process for Value Education Purpose and motivation for the course, recapitulation from Universal Human Values-I Self-Exploration-what is it? - Its content and process; 'Natural Acceptance' and Experiential Validation- as the process for self-exploration Continuous Happiness and Prosperity- A look at basic Human Aspirations Right understanding, Relationship and Physical Facility- the basic requirements for fulfillment of aspirations of every human being with their correct priority Understanding Happiness and Prosperity correctly- A critical appraisal of the
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	current scenario Method to fulfil the above human aspirations: understanding and living in harmony at various levels.
UNIT-II (8Hrs)	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' - happiness and physical facility Understanding the Body as an instrument of 'I' (I being the doer, seer and enjoyer) Understanding the characteristics and activities of 'I' and harmony in 'I' Understanding the harmony of I with the Body: Sanyam and Health; correct appraisal of Physical needs, meaning of Prosperity in detail; Programs to ensure Sanyam and Health.
UNIT-III (8Hrs)	Understanding Harmony in the Family and Society- Harmony in Human- Human Relationship Understanding values in human-human relationship; meaning of Justice (nine universal values in relationships) and program for its fulfilment to ensure mutual happiness. Trust and Respect as the foundational values of relationship Understanding the meaning of Trust; Difference between intention and competence Understanding the meaning of Respect, Difference between respect and differentiation; the other salient values in relationship Understanding the harmony in the society (society being an extension of family): Resolution, Prosperity, fearlessness (trust) and co-existence as comprehensive Human Goals Visualizing a universal harmonious order in society- Undivided Society, Universal Order- from family to world family.
UNIT-IV (8Hrs)	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 of mutually interacting units in all pervasive space Holistic perception of harmony at all levels of existence.
UNIT-V (8Hrs)	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;

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	<p>c. Ability to identify and develop appropriate technologies and management patterns for above production systems.</p> <p>Strategy for transition from the present state to Universal Human Order:</p> <p>a. At the level of individual: as socially and ecologically responsible engineers, technologists and managers;</p> <p>b. At the level of society: as mutually enriching institutions and organizations.</p> <p>Case studies of typical holistic technologies, management models and production systems</p>
Text Books	
1	Human Values and Professional Ethics by R R Gaur, R Sangal, G P Bagaria, Excel Books, New Delhi, 2010
Reference Books:	
1	Jeevan Vidya: Ek Parichaya, A Nagaraj, Jeevan Vidya Prakashan, Amarkantak, 1999.
2	Human Values, A.N. Tripathi, New Age Intl. Publishers, New Delhi, 2004.
3	The Story of Stuff (Book).
4	The Story of My Experiments with Truth - by Mohandas Karamchand Gandhi
5	Small is Beautiful - E. F Schumacher
6	Slow is Beautiful - Cecile Andrews
7	Economy of Permanence - J C Kumarappa
8	Bharat Mein Angreji Raj – Pandit Sunderlal
9	Rediscovering India - by Dharampal
10	Hind Swaraj or Indian Home Rule - by Mohandas K. Gandhi
11	India Wins Freedom - Maulana Abdul Kalam Azad
12	Vivekananda - Romain Rolland (English)

Unit-I

1. Value Education

This subject Universal Human Values (UHV) enables us to understand "what is valuable" for human happiness is called value education. It is very important to help everyone in improving the value system that he/she holds.

Values form the basis for all our thoughts, behaviors and actions. Once we know what is valuable for us, then these values becomes the basis and anchors our actions. Value education enables us to understand our needs and visualize our goals correctly.

1.NEED FOR VALUE EDUCATION

a) Correct identification of our aspiration: All human beings have aspirations. You may aspire to become a doctor/ engineer/ lawyer. You must have made various plans for your future, but it immediate or long term. This planning may include your personal life, your family, your profession in the society.

But before you invest, actualize your plans. It is important that you need to identify your basic aspiration. Based on correct identification, you can frame your goals, works for it and you may hope to fulfill your basic aspiration.

b) Understanding universal human values to fulfill our aspirations in continuity: Just identifying one's aspiration is not enough, we need to know how to fulfill our aspirations, how to go about actualizing our goals.

Values form the basis for all our thoughts, behaviors and actions. Once we know what is valuable to us, then theses values become the basis, the anchor for our actions. We know what we are doing is right and will lead to the fulfillment of our basic aspirations.

Values thus become the source of our happiness, our success, our fulfillment. Without an appropriate value framework, we will not be able to decide our action is desirable or undesirable, right or wrong.

c) Complementarity of values and skills: Values and skills are very much needed. There is an essential complementarity between these two for success of any human being. For example: I want to lead a healthy life. I understand that health is the basic requirement for human being. I then learn skills to judge what food will keep my body healthy, what physical exercises will keep the body functioning properly. All these fall under the domain of skills. Thus, both values and skills are important and these are complementary.

d) Evaluation of our beliefs: If we look deep into ourselves, we find that each one of us believes in certain things and we base our values. For example: someone may believe that "a corporate job is the best kind of job", "IIT is the best college to go to", "metro cities are the best places to live", etc., All of us live with such beliefs. These beliefs come to us from what we read, see, hear, what our parents tell us, etc.,

Interesting thing about beliefs is that they usually change with time. For example: we might have thought at one point of time that getting into a good college is the most important thing and then it was changed to being able to get a good job. Once we get a good job, doing well in that job, earning a lot of money may be important.

Another thing about belief is that they are not the same for everybody. For example: Getting good grades may be important for you, but being able to earn money may be important for others. What I may believe to be of "value" to me, may not be of "value" to others.

e) Technology and human values: As student of technology and management, we will be studying, creating, implementing and managing technologies which will affect the lives of people.

However, the human who creates technology has the both brains and heart; and that is where value education is needed to train the future technocrats. For example: Certain derivatives of opium like codeine and morphine brings relief from pain, but the drugs like heroin causes havoc all over the world.

The need of value education for technical students is, thus, more than justified in order to produce upcoming technocrats, well trained in understanding genuine human needs.

2. BASIC GUIDELINES FOR VALUE EDUCATION

The following are the broad guidelines to decide on what would qualify as an appropriate input in value education. Due to rapidly growing communication and mutual cooperation, the world is getting smaller day by day. Obviously education system cannot remain restricted to a specific country or community. This necessitates a wide open approach to be adopted in the field of education too.

1. Universality: Whatever we study as value education has to be universally applicable to all human beings notwithstanding the geographical, religious or communal differences. Thus, the course must promote universal human values and those should be true at all the times and all places.

2. Rational: It has to be amenable to reasoning and not based on dogmas or blind beliefs. It cannot be a set of sermons or Do's and Don'ts.

3. Reasonability: Value education cannot be taught by laying down fixed rules, regulations. Every value-based principle must appeal to individual reason in order to make an effective impact on the student's mind.

4. Natural acceptability: Being natural means, it is acceptable in a natural manner to all human beings. When we live on the basis of such values, that are natural to us, it leads to fulfillment, leads to our happiness.

We also would like to verify these values ourselves i.e. we don't want to assume something just because it is being stated here or written in a book, rather, each one of us will want to verify these to find out whether they are true for us.

The word "**value**" can be understood in different terms by different persons. For example: A person committed to vegetarian may accept the value behind non-violence, similarly with a non-vegetarian person. However, both of them may simultaneously agree to a suggestion of non-violence in general.

5. Leading to harmony: Finally, value education has to enable us to be in harmony within and in harmony with others. Hence, when we live on the basis of these values, we start understanding that it will lead to harmony in us and harmony in our interactions with other humans and the rest of the nature.

3. CONTENT AND PROCESS OF VALUE EDUCATION

The **content** of value education will be to understand myself, my aspirations, my happiness, understand the goal of human life, understand the other entities in nature, the co-existence in the nature and finally the role of human being in this nature. Hence it has to encompass understanding of harmony at various levels, namely, individual, family, society, nature and existence and finally learning to live in accordance with this understanding by being vigilant to one's thought, behavior and work.

Process: The process of value education has to be ascertained before we proceed. Let us now acquaint ourselves with the process of value education which we are going to adopt. In this course, various aspects of human values will be presented as proposals. You need to verify these proposals for yourself.

- i. We will verify these proposals through self-exploration.
- ii. This self-exploration will be done on the basis of whether the proposals are acceptable to us in a natural manner.
- iii. Self-exploration will gently guide the students into self evaluation in order to identify their cherished desires, ambitions and aspirations. It will also help them to identify their hidden talents which may lead them to actualize their aspirations.
- iv. Self exploration will also include verifying the proposals through experiential validation i.e. by living according to them.
- v. Acceptance or rejection of certain value-based suggestions naturally differs from one to another. Whether accepted by someone or rejected by the other, values always remain as values.

This process of self-exploration has to be in the form of a dialogue, a dialogue between the teachers and the students for bringing more clarity into their own decisions to accept or reject certain suggestions.

This process of self-exploration needs to be applied to all the proposals. In this way, we will proceed forward, one proposal at a time. Life is a laboratory and we will work on the proposals and verify their truthfulness in ourselves and in our living.

4. PURPOSE AND MOTIVATION FOR THE COURSE

The main purpose and self-exploration are as follows.

- 1. It is a process of dialogue between "what you are" and "what you really want to be":** We will look into ourselves and find out what we are today and how this contrasts from what we really want to be. If these two are the same, then there is no problem. If an investigation we find that these two are not the same, then it means we are living with this contradiction (not being what we really want to be) and hence, we need to resolve this contradiction.

All our unhappiness, all our discomfort, all our unease is because of this contradiction within - between what we are and what we really want to be. Each one of us lives with this feeling of discomfort, the unease within that keeps telling us "something is missing" and irrespective of where you are placed; in a nice school, in a great college, having a good job, having a lot of money etc., this discomfort is continuously present.

- 2. Process of self-evolution through self-investigation:** By self-investigation, we shall work towards being what we really want to be. Hence, self-exploration leads to our own improvement, our own self-evolution. We will become qualitatively better.
- 3. Knowing oneself and entire existence:** Once if you know yourself, then we also know all the things around us correctly. If I don't know myself, am not sure of myself, how can I be sure of what I want and what I do? As we know ourselves correctly, we are also able to relate ourselves correctly to the things around us. We can then understand the people we live with, the family we are born in, the people in society we interact with, in fact all the entities in nature.

- 4. Recognizing one's relationship with every unit in existence and fulfilling it:** Once we start knowing ourselves and everything beside us, we shall understand our relationship with them i.e. we shall understand our relationship with other humans, animals, plants and matter etc., we shall then know how we have to live in harmony with all these things.

For example: When we understand that trust is basic to a relationship, that it is trust which is naturally acceptable to every human being, similarly, once we see that we want to be in harmony with nature, that nature itself is in harmony, our interactions with nature lead to mutual prosperity.

5. Knowing human conduct, human character and living accordingly: Once we know our own true nature, we will also understand what is our participation with the other things we live with-this is the ethical human conduct.

This is what characterizes a human being, when we know this true human character, we start moving towards it in a nature manner. For example: We can't be sure of how we are going to be in this evening! we are not sure what our mood will be tomorrow morning, next moment! Are we comfortable with this state? or do we want a definitiveness in our conduct? EXPLORE.

6. Identifying our innateness (Swatva) and moving towards self-organization (Swatantrata) and self-expression (Swarajya): When I identify my innateness, it enable me to become self-organized, i.e. I attain harmony in myself. This is **Swatantrata**. When I start living with this harmony, it starts expressing itself through my harmonious behavior and work; and it naturally extends to my participation with the surroundings. This is working towards **Swarajya** (Self-expression).

Finally, through this process of self-exploration, I started identifying my innateness (**Swatva**), what I really want to be. Then living accordingly enables me to begin in harmony within myself (**Swatantrata**) and thus being in harmony with the whole existence (**Swarajya**).

5. SELF-EXPLORATION

It is a process of seeing the reality on our own right, by our own investigation, observation and analysis. Through this process, we are trying to understand the reality that exists and our participation with it; this participation is what we are calling values. The first step is to verify the given proposal on your own right, by referring it to your 'natural acceptance'. If the proposal is naturally acceptable to you, it is right for you. If it is not naturally acceptable to you, it is not right for you.

Further, self-exploration is a process of dialogue. To begin with, it is initiated as a dialogue between us and you. This course systematically presents a series of proposals for your exploration. As you explore, you try to verify the proposals and start asking these questions to yourself. Then, it turns into a dialogue within your own Self.

The Dialogue Within

It is a dialogue between "what I am" and "what is naturally acceptable to me".

"What I am" has to do with my desires, my thoughts, my expectations; all that is going on in my imagination. It includes the way I feel, the way I think, how I make decisions, what I expect from others and all that. It is my current competence on the basis of which I live.

“What is naturally acceptable to me” is what I really want to be, that is my natural acceptance. It is my intention. It is a basic reference which is a part and parcel of every human being. We may or may not be referring to it at present, but it is always there.

When we are in harmony within, we are in state of happiness. When we are in a state of contradiction within, we are in the state of unhappiness. Therefore:

Happiness is to be in a state of harmony.

Unhappiness is to be forced to be in a state of contradiction.

We don't want to be in contradiction, so whenever there is contradiction, we want to run away from it; but if we cannot run away, and if we are forced to be in that state, we call it unhappiness.

It is possible for each one of us to do this self-exploration. The dialogue within constitutes the major part of it. Through this, we:

1. Discover our natural acceptance
2. Become aware of “what I am”
3. Can make effort to ensure harmony and happiness within by ensuring that “what I am” is in line with my natural acceptance.

Content for Self-exploration

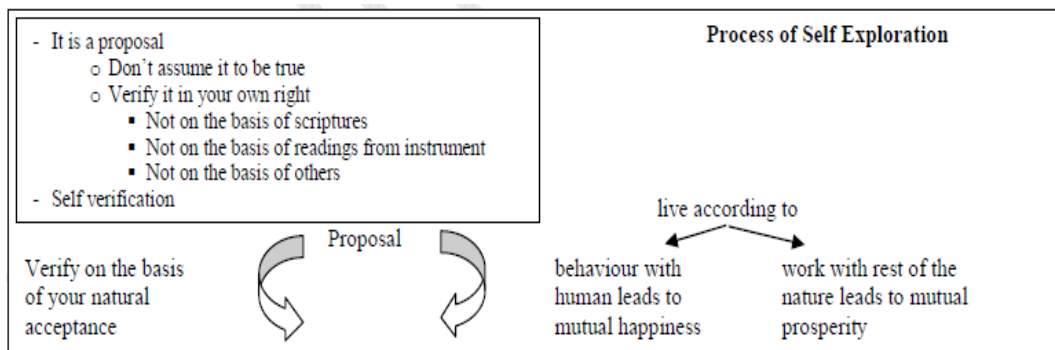
The content for self-exploration has two sub-parts:

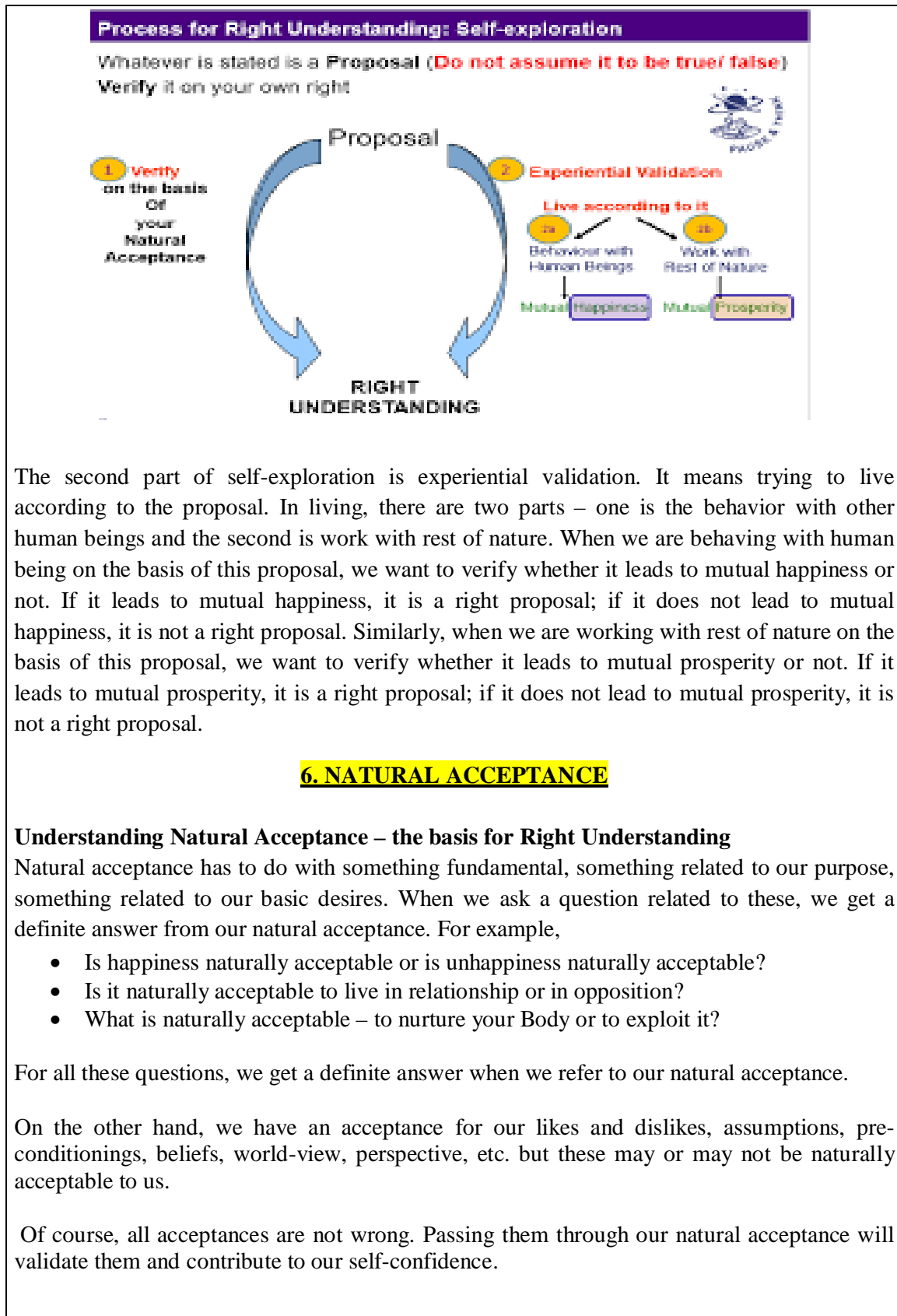
- a) Desire: What is our basic aspiration?
- b) Program: What is the way to fulfill this basic aspiration?

If we are able to get the answer to these two things, practically all our questions are answered.

Process of Self-exploration

Whatever is stated here is a proposal; do not assume it to be true or false, right or wrong. Verify it – verify it on your own right, on the basis of your natural acceptance. This is the first part of the process.





Some of the characteristics of natural acceptance are:

- It is **INVARIANT** (=Constant) i.e. it does not change with person, place and time.
- It is uncorrupted by likes and dislikes or assumptions.
- It is **INNATE** (= Inborn) in every human being.
- It is **definite**.
- It is **UNIVERSAL** i.e., it is same for all of us.
- It does not depend on **Beliefs**.

As we refer to our natural acceptance, we become self-referential.

To conclude, the complete process of self-exploration yields right understanding as the tangible outcome.

Right understanding obtained through self-exploration can be recognized as follows:

- a. It is assuring
- b. It is satisfying
- c. It is universal
 - i. Time: It holds good for all time – past, present and future
 - ii. Space: It is the same at all places or locations
 - iii. Individual: It is the same for every human being

In case the outcome of self-exploration does not fulfill any of the above three criteria, it means that it is not the right understanding. It could be a pre-conditioning or we have made a mistake in looking into our natural acceptance and so, we need to continue exploring. Self-exploration ultimately results in right understanding of the entire existence, i.e. “realization of coexistence”, “understanding of harmony” and “consideration of relationship”.

In order to see your natural acceptance, just ask yourself these questions	Answer by your natural acceptance
1. Do you want to live with happiness?	
2. Do you want to live with prosperity?	
3. Do you want to live with a feeling of relationship or opposition?	
4. What is naturally acceptable to you in a relationship? a) Trust or b) Mistrust	
5. What is naturally acceptable to you in a relationship? a) Respect or b) Disrespect	
6. Do you want to live in relationship with mutual happiness?	
7. Do you want to be "prosperous" or "deprived"?	
8. Do you want to be "happy" or "unhappy"?	
9. Do you want to be "healthy" or "unhealthy"?	

7. CONTINUOUS HAPPINESS AND PROSPERITY: Our Basic Aspirations

7.a) Happiness: Make a list of all that you want in your life and reasons for wanting them. For example: To be an engineer or an MBA professional, to get the highest grade, to be the first ranker in exams, to be the smartest guy in the crowd, to be the master of all trades, to earn more wealth than the wealthiest person in the world, etc., Once you have made the list, see if there is anything basic to all of them? This is an exercise to find out your basic aspiration.

Let us say, you want to be the first ranker in the class/department. Now, behind this is there any basic desire? why do you want to get the first rank? if you keep asking this question, you will find the basic desire, it is to be **HAPPY**. Yes it is!

Take any other want or desire and you will find the same thing. You will find that each of your wants emerges from the basic aspiration to be happy. This can be verified by each one of you. This also implies that every human being is continuously trying to do things to make happy.

We all working for it continuously in different ways as per the level of our understanding. Sometimes we succeed, many time we don't. But we still keep trying throughout our life for happiness. You will also find that we want the continuity of this feeling of happiness. We don't want happiness in intervals, but we want it continuously. We don't want unhappiness even for a moment.

How successful we are today in achieving this, is a matter for serious exploration. But one thing is clear, that happiness is a basic aspiration of all human beings.

7.b) Prosperity: It is easy to see that prosperity is related to material things or what we call as "physical facilities". Think of all the things we need today. We use a brush to clean our teeth, clothes to wear, food to eat, vessels to cook, a two/four wheeler, a smart TV, a mobile phone etc., So we need physical things to take care of our body and these need to be catered to. When we are able to cater to the need of the body adequately, we feel prosperous. Therefore, Prosperity is the feeling of having or making available more than required physical facilities. To ascertain prosperity, two things are needed.

1. Correct assessment of need for physical facilities and
2. The competence of making available more than required physical facilities.

While understanding prosperity, let us also look at another point- the difference between **wealth** and **prosperity**. Is there any difference?

Let us assume that, I have a lot of wealth, you come to my house, but I get worried that you may stay back longer than expected and I might have to feed you, tea, snacks or even a meal. It is a funny situation, but it may happen. What would we call this state?

A person has a lot of money, but does not want to share even a bit of it. The person has **wealth** but feels **deprived**, in other words the person does not have a feeling of being prosperous. If one felt prosperous, he/she would shared what one has, since there is more than enough wealth anyway.

On the other hand someone who does not have a lot of wealth may welcome you into his/her house and ask you to stay back for a few days. This is an indication of feeling prosperous. Thus, we can say that:

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

Prosperity is a feeling of having more than required physical facilities. It is not just physical facilities.

Thus, these two (**happiness and prosperity**) basic aspirations of every human being. These are at the root of all our aspirations and the efforts that go toward achieving these.

For self-exploration: Till now we learned about happiness and prosperity. Generally when a discussion starts on the issue of happiness, certain kinds of questions or confusion generally arise. Some of them are listed below.

- I will be bored of happiness if I am always happy.
- I will learn and improve only if I am unhappy. If I become happy, my learning will stop.
- I need to be unhappy to recognize that I am happy.
- We think of others only when we are unhappy. Thus it is important to be unhappy so that one can help others.
- Happiness and unhappiness go together, they cannot be separated.
- My happiness depends on the others. What can I do about it?
- We do not want happiness for ourselves, but we want to make others happy (while we stay unhappy).

The above issues are open for the reader to self-explore. Here is the self-exploration for one example.

Happiness and sadness are the two sides of the same coin or the two banks of a river and one is doomed to travel back and forth between the two. This belief is in many of us. Now just think, do you want to continue with happiness and unhappiness both? or, you want to choose happiness only?

8. BASIC REQUIREMENTS FOR FULFILMENT OF HUMAN ASPIRATIONS

(Right understanding, Relationship and Physical facility)

To find out what our happiness and prosperity are related to, let's start with a simple exercise. Below list is a sample one. Now you should go ahead and make your own list! yours might be longer or shorter, it may have differ than the one we have below:

A big car	Satisfaction	Happiness	A good laptop	A great house
Clean city	Big bike	Own a big house	Lot of money	Not get angry
Topper in the class	Knowledge	Peaceful society	To be a well known person	Respect
Become a politician	Better mobile	Roam the world	Good friends	Have a great food
A nice music system	Be healthy	Peaceful life	Protect nature	A digital camera
Be a good person	A good guitar	Do social work	Read a lot of books	Have respect
Understand the purpose of life		Take care of my parents		Peace of mind

Now, let us underline the items that are to do with something physical. For example: A guitar is a physical thing, while happiness is not. A big house is a physical thing, while social work is not physical in nature.

We see that some of our desires are to do with physical thing. We call these "Physical facilities". We have desires which are other than physical facilities too.

1. Now here is a set of proposals: Physical facility

"Physical facilities are necessary for human beings"

"Physical facilities are necessary for human beings and they are necessary for animals"

"Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans" It is easy to verify this:

For animals: We see that animals need physical things to survive, mainly to take care of their body. For example: A cow will look for food when it is hungry. Once it gets the fodder, it eats, sits around to chew at leisure. Hence we can see that as long as animals have physical things, they are largely fine. They don't desire for anything.

For humans: Let's take you. Let's say you are hungry. you would look for some tasty food. Once you had your food, do you just sit around and relax? The answer is "NO"! we all have other needs, other plans, perhaps we think of going to a movie or go to college or home or watching TV or mobile or spend some time with family or friends.... this list is endless. Thus, it is easy to see that physical facility is necessary for us and not complete by themselves to fulfill our needs. Our needs are more than just physical facilities we need, but the need does not end here. Hence we can say for animals- *Physical facilities are necessary and complete.* for humans *Physical facilities are necessary but not complete.*

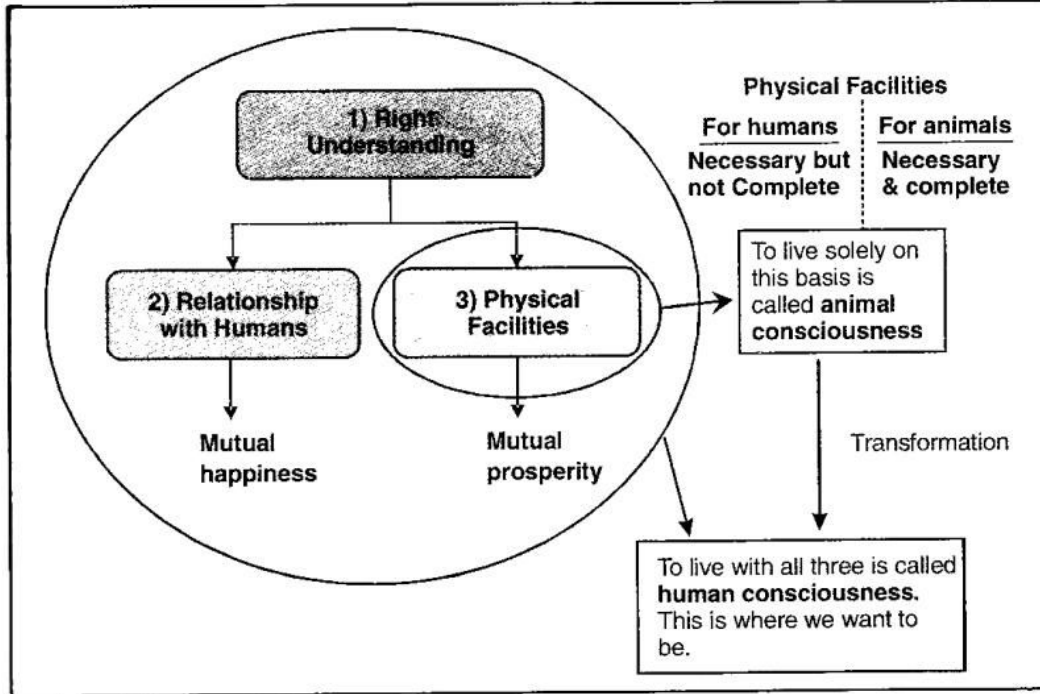
2. Here is another proposal: "Besides physical facilities, we want relationship".

By **relationship**, we mean the relationship we have with other people, father, mother, brother, sister, friend, teacher we desire good relationships with all of them. When we have a problem in this, it troubles us, we are bothered by it.

For example, let's say you had an argument with a friend in the morning. You find that the uneasy feeling stays with you for a long time, even after you have stopped speaking to your friend and have physically moved away from him/her. You may keep thinking about it, may get angry, frustrated. You wonder how you have gone wrong or how you should not commit the same mistake next time, but it stays with you.

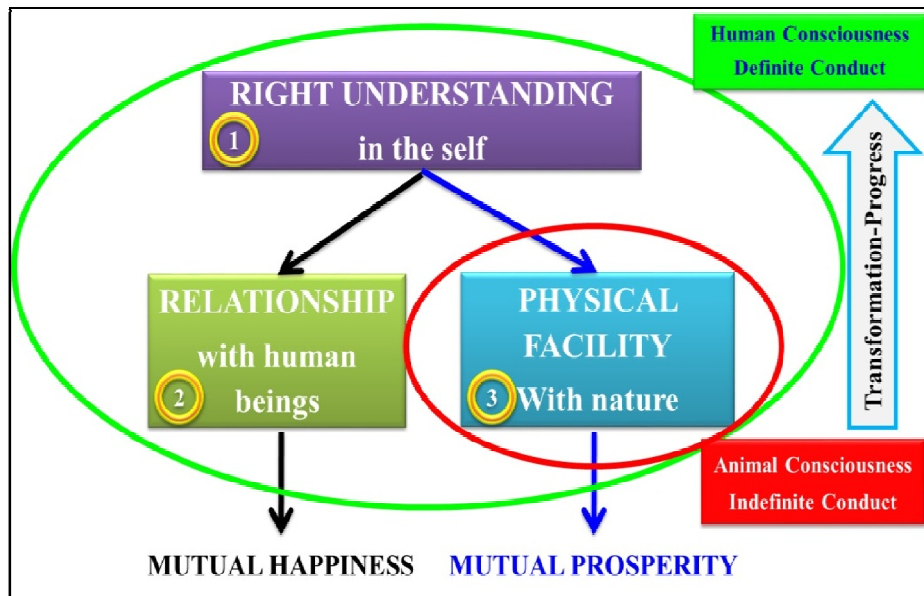
On the other hand, had there been no such problem with your friend, you are fine, you don't have any issues, and you had a great time with him/her then too it stays with you as a good feeling or a good memory. Thus, mutual fulfillment in human relationships is something we want, we aspire for. Finally in **relationship**, we want to have **mutual fulfillment**.

From physical facilities: As we interact with nature for our various physical needs, we can either exploit nature or enrich it. Let us ask ourselves "What is naturally acceptable to me? Do I want to protect and enrich nature or do I want to exploit it? The answer is we want to live in harmony with nature. So, we have to enrich the nature.



3. Right understanding: "As long as we live with wrong assumptions we shall continue to have the problems in ourselves and have problems in relationship, not feel happy and will exploit nature". In order to resolve this issue 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". It will enable us to work out our requirements for physical facilities. Finally there is a need for all of us to have the "right understanding" so, we can be sure of our own selves, our relationships and our physical facilities.



Unit-II

Understanding Harmony in the Human Being

We have seen that our fundamental motivation, our basic want- is that of continuous happiness and prosperity. We have also seen that the fulfillment of this want depends upon our understanding of the reality or harmony at every level of our existence.

We have also seen that we can understand this harmony through self-exploration. As human beings, our living extends from the Self to the entire existence. The four levels of our living are-

- *Living in myself/ Harmony with self*
- *Living in family/ Harmony with family*
- *Living in society/ Harmony with society*
- *Living in/ Harmony with natural existence.*

In this unit-II we will understand the human being as the co-existence of the Self (or I) and the Body.

1. Understanding the human being as the co-existence of Self (I) and Body

Human being is more than just the body: What do we visualize when we refer to someone as a human being? There is the familiar shape and structure of a human body that is immediately apparent to us and we imagine someone with similar human body-like features. But in addition to the body, we are also aware of the “**alive-ness**” of the person- the entity that keeps the body “alive” and makes it operate in various ways.

We perceive this “alive-ness” (Existence) in the activities demonstrated by the person like their seeing, talking, walking, eating, etc., On a deeper examination of the “alive-ness”, we sense the activities of the person- the person’s feelings, thinking, believing, etc., It is impossible to imagine a human being- a person that is alive- without these two aspects namely the Body and the “alive-ness”. This “alive-ness” is called “**Jivana**” (**Life**). Thus a human being is co-existence of the Body and “Jivana”.

This Jivana refers to itself as “I” (Self). Thus, we say – ‘I am so and so’ or ‘I feel tired’ or ‘I am happy’. This “I” or “Self” is also called “consciousness”. Each one of us can see that he/she has an awareness of “I” (Jivana) and an awareness of the body.

We are busy through the day performing different activities such as brushing our teeth, talking, studying, playing, etc., we consciously choose, decide and perform an activity with the knowledge that it is “I” who is performing these activities.

It is not the body that chooses, decides and performs these activities, without our consent or participation. **For example:** We don’t say my legs started walking by themselves! We say, “I decided to walk” i.e., the decision to walk is taken by “I” and not by the legs!

Similarly, we feel pleasure, pain, happiness and sadness. We all have experienced these feelings in ourselves. Sometimes when we meet someone we are thrilled and excited to be with that person. It is the body that feels the happiness of meeting someone or do I feel happy? The entity that experiences such feelings is 'I'.

So, the human being is co-existence of both these entities- the Self ('I') and the Body. In order to understand the implications of this co-existence, it will first be necessary to focus attention on the distinct characteristics of the Self and the Body. Needless to emphasize that the terms 'Self' or 'I' or 'Jivana' are referring to the same entity on which special attention will be focused.

2. Human being as a combination of the sentient 'I' and material body

Human beings are a complex combination of the sentiment 'I' which relates to all the feelings and the material 'body' which refers to all the physical facilities available to them. Often there is a clash between the needs of the body and the feelings. This may manifest itself in many ways.

For Example: The state of depression or sadness. In this state the body needs food and nourishment but the feelings over-ride the situation. Both these aspects of feelings and body needs and requirements form an essential part of 'what we are'. This **co-existence must be harmonious**.

Human needs: According to the theory of "Hierarchy of needs" given by Abraham Maslow:

- a) **Physiological needs:** For the most part, physiological needs are obvious– **they are the literal requirement for human survival**. If these requirements are not met (with the expectation of clothing, and shelter) the human body simply cannot continue to function.

Physiological needs includes: Breathing, Food, Clothing, Mental satisfaction, Water, Shelter, Sound sleep. Air, water and food are **metabolic requirements** for survival in all animals, including humans. Clothing and shelter provide necessary protection from the elements.

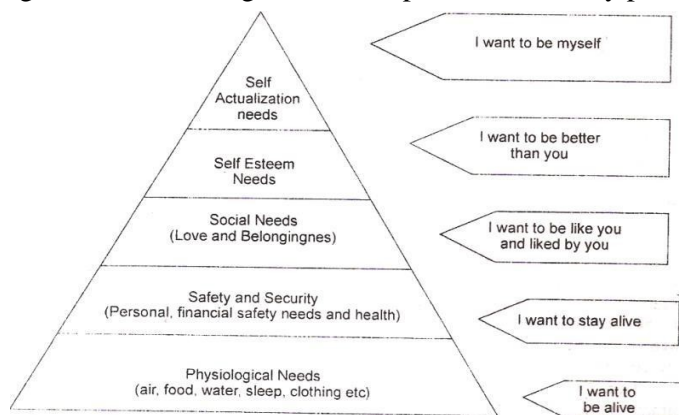


Fig. 2.2. Abraham Maslow's Hierarchy of needs with its interpretation

- b) **Safety needs:** With their physical needs relatively satisfied, the individual's safety needs take precedence and dominate behavior.

In the world of work, these safety needs manifest themselves in such things as a **preference for job security, grievance procedures for protecting the individual from unilateral authority, saving accounts, insurance policies, accommodations, etc.,**

Safety and security needs includes:

- Personal security
- Financial security
- Health and wellbeing
- Safety net against accidents/illness and their adverse impacts

- c) **Social needs:** Humans need to feel a sense of belonging and acceptance, whether it comes from a large social group, such as clubs, office culture, religious groups, professional organizations, sports teams, gangs or small social connections (family members, intimate partners, mentors, close colleagues, confidants).

They need to love and be loved by others. **In the absence of these elements, many people become susceptible to loneliness, social anxiety, and clinical depression.**

- d) **Self esteem:** All humans have a need to be respected and to have self esteem and self-respect. **Also known as the belonging need, esteem presents the normal human desire to be accepted and valued by others.** Imbalance at this level can result in low self-esteem or an inferiority complex. People with low self-esteem need respect from others.

3. Understanding Myself as the co-existence of self ('I') and 'Body'

Suvidha (convenience): It 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.

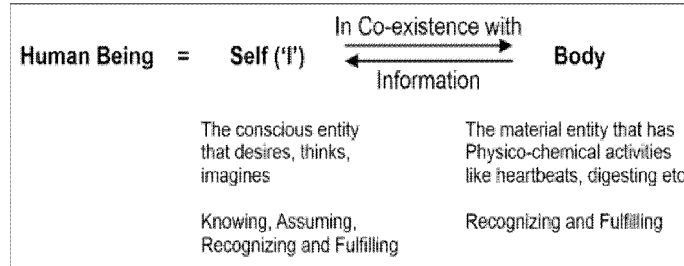
For Example: Comfort in fan, cooler or air conditioner. Different people have a different perception of Suvidha and will seek a corresponding level of Suvidha according to their perceptions.

Happiness: The beauty of happiness is that **it is a holistic and all encompassing state of the mind that creates inner harmony.**

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. Happiness 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.**

Here is a proposal:



The human being is 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 three ways in terms of **needs**, **activities** and the **types** of these two entities, as shown in the table follows:

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

4. Understanding needs of the self and needs of the body

In the process of identifying the distinct characteristics of the self and the body, we will first focus towards their distinct needs:

1. Needs are

- The needs of the body like food for nourishment; clothes for protection and instruments to ensure right utilization can be categorized 'physical facilities' (Suvidha) whereas the need of 'I' is essentially to live in a state of continuous happiness.
- 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...

- For example:** We need warm clothes during winter and lighter clothes during summer. We tend to change our clothing based on weather, i.e., the need for clothing for the body is **temporary** in nature.

Similarly, If we talk about food, clothing, shelter, car or bike, 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.

So, the **needs of the Body are temporary in time**. Summarizing the points we have made so far...

- The need of the **Body** is food, clothing, shelter or **physical facilities** and these are **temporary in time**.
- The need of '**I**' is happiness, trust, respect, etc., it is **not physical** in nature and it is **continuous in time**.

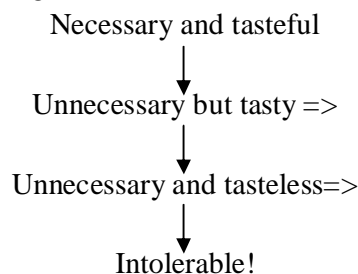
3. In Quality, needs are.....

a) For the Body: Quantitative

The needs of the body are quantitative! You can quantify your requirements for food, clothes, books, shoes, rooms, bikes, etc., The number may be large or small. But they are limited in quantity. **Physical facilities are needed for the body in a limited quantity.**

For example: You may need 4 chapattis per day, while your friend may need 10. I may need a bicycle to travel, your friend may need bike/ car. But the number of bicycles or cars that we are going to use is going to be limited again.

We can thus conclude that **physical facilities are needed for the Body in a limited quantity**. When we try and exceed these limits, it becomes trouble for us after some time. When we try to perpetuate physical facilities, the following pattern results. With time it successively changes from:



b) For the Self (I): Qualitative

On the other hand, the needs of Self (I) are qualitative, not quantitative. We cannot talk of 1kg of respect, half a meter of love or 2litres of affection! It even sounds simply ridiculous!

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.

4. Needs are fulfilled by....

The need of the self ('I'), for happiness 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.

Let's take an example: Say, you are sitting in an AC room on a big comfortable sofa with a person for whom you have feeling of opposition. Here, the Body is so comfort, but how do **you** feel? – Happy or unhappy? You will be unhappy. There are enough physical facilities here, but not the right feeling in 'I'. Hence happiness is not ensured.

You might be sitting in a nice comfortable car, but if you are worried about something, you are still unhappy- although your body is fully fine and comfortable. This is an easy thing for each one of us to verify- all we need to do is start paying attentions to it!

Thus we can conclude:

- The need of the Self (I) for happiness is fulfilled by ***right understanding and right feelings***, while the need of the Body is fulfilled by ***physical facilities***.
- The need of the Self (I) is ***qualitative and continuous*** in nature, while the need of the Body is ***quantitative and temporary*** in nature.

5. Understanding the Body as an instrument of 'I' (I being the doer, seer and enjoyer)

With the previous discussion, we can now make a few more observations about I and Body. Let us explore the following proposals:

	I	Body
1	I am	My body is
2	I want to live	Body is used as an instrument (of 'I')
3	I want to live in continuous happiness	For nurture of body -----food For protection of body-----clothing, shelter, etc., For right utilization of body----instruments/ equipments etc., are needed as physical facilities
4	To understand and to live in harmony at all 4 levels is the program for my continuous happiness	Production, protection and right utilization of physical facilities is just a part of my program
5	I am the seer, doer and enjoyer	Body is an instrument

Read the following carefully and see if you can relate to what has been written. Read it twice or thrice until you are able to identify with what has been written!

1. I am. I exist. The body is.
 - I am the one that 'knows' that I exist. I am a conscious entity.
 - The “Body” doesn’t know. It is a material entity.
The awareness of being, of being alive, is in *me*, in 'I'.
2. “I” want to live. The “Body” is my instrument.
 - “I” and my “Body” co-exist with each other.
 - “I” am the one who takes decisions and the “Body” acts accordingly.

We all want to live. I want to live. I am the one that wants to live. The Body is my instrument. Not only am 'I' co-existence with the Body, but the Body also works like my instrument.

For example: When eating, we can see that it involves both you as well as your body. You decide to eat and pass the information to body. Thus, the food is picked, chewed and then swallowed.

Note that it is the self ('I') that chooses to eat and makes a choice of what to eat and how to eat. All this is taking place in 'I' and it is being done by you. The body is used as an instrument in the process of eating.

3. It's not just that I want to live. Just surviving alone is not enough for me. “I” want to live in Continuous Happiness. It is not the body that needs happiness, the Body needs Physical Facilities.
 - For the “I” to enjoy the feelings of Strength and Health, my body needs food.
 - To get the feeling of protection, my body needs clothing and shelter.
 - To utilize my Body (Right Utilization of the body), I need various instruments, equipments etc. With the help of these, my body can make me feel happy.

a) Listing all the needy of the Body, we can see that for the nurture of the body needs food, clothing and shelter are needed for protection.

b) We do not just need food, clothing and shelter. Human beings want to travel, they want to interact, they want to be aware of everything that is going on around them. In your class, you use multiple facilities such as board, marker, projector, chairs, benches etc., To talk with others you need a mobile, to be aware of world you may need a TV or internet. All these are meant for the right utilization of the Body.

c) Thus there are three requirements related to the Body, nutrition, protection and right utilization. The needs of the body are limited in time and limited in quantity. My need for happiness is continuous.
4. Well, having said all this, let us see now what my program is and what part of my program is to do with the physical facilities? what do I need to do?
 - a) My ('I') program for Continuous Happiness is to understand and to live in harmony at all the four levels. Continuous happiness entails understanding the harmony at all

these levels and living accordingly. If I ignore any of these levels of my living, then there may be unhappiness or contradiction at that level.

b) It is clear that basic program of 'I' is to have the right understanding and feeling, of harmony at all four levels of living. Ensuring physical facilities for the body is only a small part of the program. Ensuring physical facilities consists of production, protection and right utilization.

For example: If I grow wheat it is production. I preserve it, that it is not consumed by insects or destroyed by rain or wind. This is protection. And I eat it for the nourishment of the body- this is right utilization.

c) Today, we have ignored the "I", we know only of the existence of the "Body" and we are only aiming at having more and more Physical Facilities. These facilities do not ensure good health, happiness or the right understanding in "I". Hence we should all pay urgent attention to include the program for "I".

5. I am the Seer, I am the Doer and I am the Enjoyer.

a) I am the Seer: When we are reading a book or watching a scenery, we are engaged in the activity of seeing or understanding. Now, if someone asks us, "who is understanding all this?" after all it is 'I' who understands, 'I' who believes. We refer to ourselves as 'I' and this feeling of "I-ness" with which we identify ourselves.

Every human being actually participates in a number of such activities every day. In all these activities, the body acts only as an instrument. It is the "I" that sees or understands something.

For example: Our eyes and ears act as instruments which help us to see or listen anything. They do not convey any information. It is the "I" that understands what it has seen or listened to. "Seer" also means the one who understands. It is also called '*Drasta*'.

b) I am the Doer: Once I have seen and understood something, I decide what I should/ should not do. I take the help of my body parts to accomplish the task I want to do.

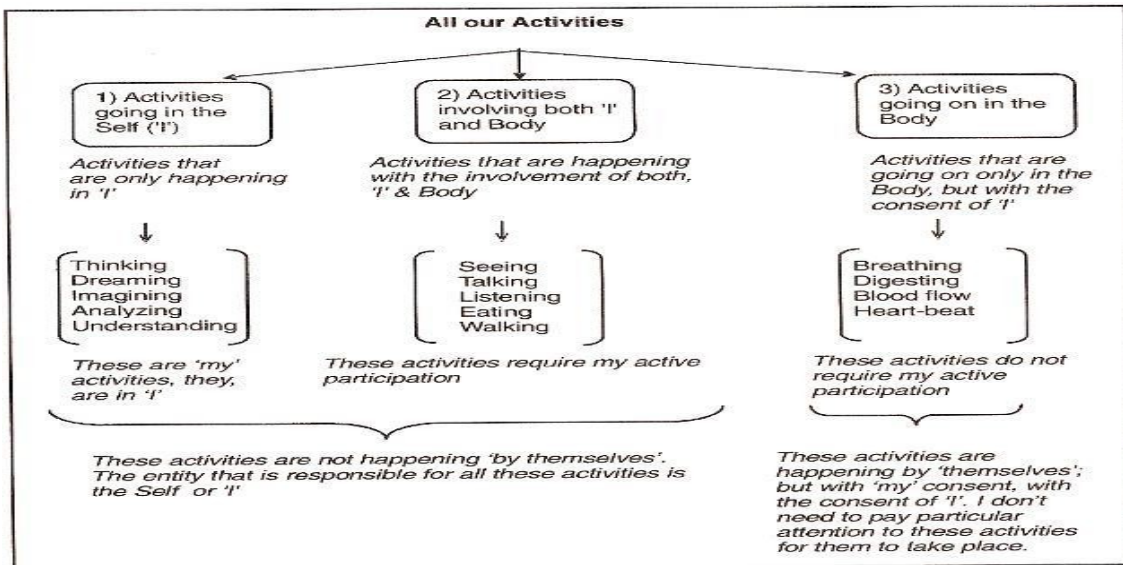
For example: I use my hands to write, my legs to walk etc. My body works as per the instructions given by me. Hence I am the Doer and I express my actions via my body. Doer means "one who does" or "the one who takes decisions to do something". It is also called '*Karta*'.

c) I am the Enjoyer: I use my body as an instrument to perform various activities. It is I who enjoy the pleasure derived out of those activities.

For example: When I eat, I am the one that gets the taste from the tongue and mouth helps to chew, but I who enjoys the taste and flavor. I am the one feeling excited, angry, sad, happy etc. my body is only one instrument. Enjoyer means "one who enjoys". It is also called '*Bhokta*'.

6. Understanding the characteristics and activities of 'I' and harmony in 'I'

a. Activities that are going on in the self ('I'):



All of us think. This is something each one of us can verify. We also imagine and this is very evident from the following example: you are sitting in the classroom and a lecture is going on. As you listen, you hear something and suddenly reminded of a thing that took place years ago. Your attention is drawn to that incident, start thinking about it and spend few minutes. After sometime, your attention shifts back into the classroom. final conclude is that your body is presence but you were not mentally. This type of incidents may occur to each and everyone. What is happening in these example? We are fully engaged in activities in ourselves, in 'I'. We are so lost in the thinking that we don't hear the inputs from the body.

If you now start observing yourself, you will see that most of the time, you are engrossed in yourself; quite oblivious to what is happening outside. This also usually happens when we are driving or riding a bike for 30 minutes through heavy traffic we may lost some attention and went to some imagination most of the time- with the result that when we reached our destination, we are surprised that we are already there! These are the activities that took place in 'I'. **Thinking, dreaming, imagining, analyzing, understanding, choosing - are the activities that took place in the Self ('I').**

These activities are going on in us all the time and we are usually unaware of them. If we start paying attention to them, we can become aware of them. We can also see that these activities take place irrespective of the state of the body. This is also something you can verify yourself- even when you are sick, the activity of thinking does not stop. If you are sick or at home you will see that you think a lot more because there is nothing much to do! This tells us that these **activities are going on the Self ('I') and are not dependent on the state of the Body.**

b. Activities involving both the self ('I') and the Body:

In the many activities we perform on a daily basis, we will discover a distinction between the Self and the Body. We saw some activities that only take place in 'I'. There are some activities that we do, in which both 'I' and body are involved.

Take the example of eating, here, I first decide which food to eat, then make the choice to take the food inside the body. I use my hands, mouth. Thus, eating is an activity which involves both the Self ('I'), where the choice is being made and the Body, with which the activity is carried out. Now, who enjoys the food? The answer is 'I' (myself). It is 'I' that gets the taste of the food and enjoys the food.

Similarly, in walking, running, studying, etc., both 'I' and the Body are involved. The decisions and choices are made in 'I' and these are carried out by the Body.

Another example **Listening**: When I listen, what is involved, I or Body or both? Suppose your father asks you to get him a glass of water, but you are busy solving your maths problem. What happens then? The words fall on your ears but you are unable to 'listen'. The Body has received the words, but you (I) have not attended to it. So, you don't respond. Thus, the participation of the body in this activity is to receive the words and your participation is to receive information from the body and gets the meaning of those words. Thus, listening involves both 'I' and Body. Few other activities like **seeing, walking, smelling, listening that requires both I and Body**.

c. Activities that are going on the Body:

The body is a set of 'self-organized activities' that are occurring with my (I) consent but without my (I) active participation. These are functions like breathing, various organ functions, digestion etc., and we will call this category of functions as 'bodily functions' or simply the activity of the 'Body'. I can choose to stop breathing when I want to but do not have to pay any special attention to keep breathing. Each one of us can easily verify this- all we have to do is start paying attention to it! Few other activities like **digestion, blood flow, heartbeat, nourishment**, etc., that are going on the body.

Knowing, assuming, recognizing and fulfilling in 'I' and recognizing and fulfilling in body:

1. **Activities of recognizing and fulfilling in the body:** We saw that Breathing, Heartbeat, Digestion etc. were activities in the body. The activities of the body can also be understood as recognition and fulfillment. In fact, the mutual interaction between any two material entities can be understood as recognition and fulfillment of their relationship. Any two material entities thus interact with each other in a definite way.
2. **Activities of knowing, assuming, recognizing and fulfilling in the self ('I'):** When it comes to self (jivan or 'I'), which is a sentient entity; a conscious entity; we will see that 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. Let us write down about the activities in 'I':

- a. **We assume** – We all make assumptions. We say “I assumed this was true, but I was wrong”. Ex. If I see a snake and assumed it to be a rope, I shall respond differently to it (recognition and fulfillment), than if I take it to be a snake itself. We call this activity ‘**assuming**’.
- 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’. The **recognizing** in ‘I’ depends on assuming.
- c. **We fulfill** – Once we recognize water, we take it, when we recognize a friend, we greet him/her, when we see a wounded dog, we try and help it. This response that follows recognition is called the activity of ‘**fulfilling**’. The fulfillment depends on the recognition.

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

Assuming → recognizing → fulfilling

There is another activity that exists in us (in ‘I’) that we are largely unaware of or have not explored properly. 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:

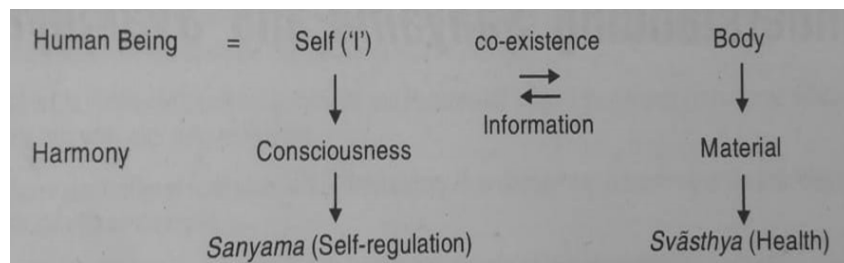
Knowing → leads to Assuming → leads to Recognizing → leads to Fulfilling

7. Understanding the harmony of Self (I) with the Body- -Sanyama and Health

The human body is a self organized and highly sophisticated mechanism. We observe that the body is made up of several organs and glands in the different parts of the body keep working in a close coordination. The body is made-up of cells and each cell of the body performing so many functions every moment. Close observation of the body reveals that each cell is self organized and participating in the self-organization of the body as whole.

All this activity keeps the body fit for the use of "I" so that "I" and the Body may work in synergy as human being. Let us understand the salient aspects of harmony between "I" and the Body.

The harmony of "I" with the body is in the form of *Sanyama* on the part of "I" and health on the part of the Body.



1. *Sanyama* (SELF-REGULATION): The feeling of responsibility in the self ("I") for nurturing, protection and right utilization of the body.

As a come to realize that the body is my instrument and that the body needs nutrition, protection and utilized to work as an efficient and effective tool for the right purpose, "I" become responsible to the body. This sense of responsible flows naturally and does not have to be imposed. Thus the feeling of responsibility that is regulating the way we take care of and use our body.

When I live with *Sanyama*, there is a harmony among the different parts of the body and the body acts according to me as useful instrument. Thus, we define health as having two elements:

1. The body acts according to the needs of "I"
2. There is harmony among the parts of the Body

So, health is the condition of the body where every part of the body is performing its expected function. There is a harmony within the body and it is fit for use by the self. In fact, the world health literally means being anchored to the self, being in close harmony with the self.

Now, one more thing can be observed. If there is *Sanyama*, health can be ensured and if *Sanyama* is not there, a good health also be lost. So, *Sanyama* is vital for the health and needs to be given due priority. We plan to earn and save a lot of money so that we get well treated in a good quality hospital when we are sick. But are we equally serious in ensuring *Sanyama*? we will discuss in detail here.

Our State Today

What is our state today? Today we are facing different problems and they are lack of responsibility towards the body, tendency for medication to suppress the ailment and polluted air, water, food. Let's take them in detail:

- A. Lack of responsibility towards the Body:** Our lifestyle has become very busy and unnatural. We usually do not give priority to take proper care of the body. We have increasingly stated eating at odd hours, eating junk food, and are largely ignorant about the state of our body. We tend to look with contempt (disrespectful) on any kind of physical work or labor. For example: In an attempt to keep enjoying tasty food, we ignore the fact that we are eating for the nourishment of the body and not to perpetuate (continue, maintain) the happiness of 'I'.
- B. Tendency for Medication to suppress the Ailment:** Whenever there is a pain in any part of the body, it is a signal of some disorder which needs to be properly attended to. However, our common tendency has become to suppress this pain by immediate medication and then forget about it. Our focus today seems to be more on 'fighting germs in the body' than on helping the body restore itself to its natural state of harmony.

In fact, today we are focusing a lot more on what to do if we fall ill rather than learning to live healthy. It thus becomes important for each one of us to become

aware of our own body and its needs and how common, simple medication can be used to facilitate the body to come back to health in care of ailments (slight illness).

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

2. HEALTH (Swasthya): 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).

Health is the general condition of a person. World Health Organization (WHO) in 1948, health was defined as being ‘**a state of complete physical, mental, and social well-being and not merely the absence of diseases or infirmity**’.

Aspects of Health:

Health is a holistic term which includes:

- ⇒ Physical health
- ⇒ Mental health
- ⇒ Social health

The Health Triangle

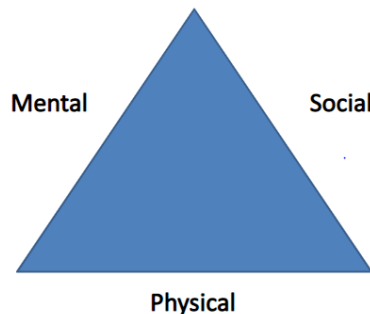
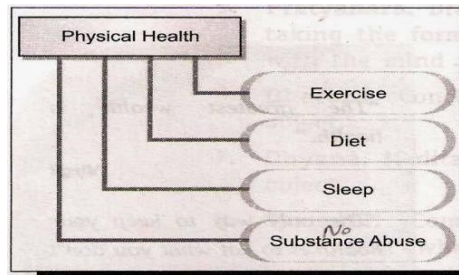


Fig: The Inputs of Holistic Health

a) Physical Health: For humans, physical health means a good body health, which is healthy because of regular physical activity (exercise), good nutrition and adequate rest.

Physical health relates to anything concerning our body as physical entities. In other terms, **physical health is physical wellbeing**. Physical wellbeing is defined as something a person can achieve by developing all health-related components of his/her life style. Fitness reflects a person's cardio-respiratory endurance, muscular strength, flexibility and body composition. Other contributors of physical wellbeing may include proper nutrition, body weight management, abstaining from drug abuse, avoiding alcohol

abuse, hygiene and getting the right amount of sleep.

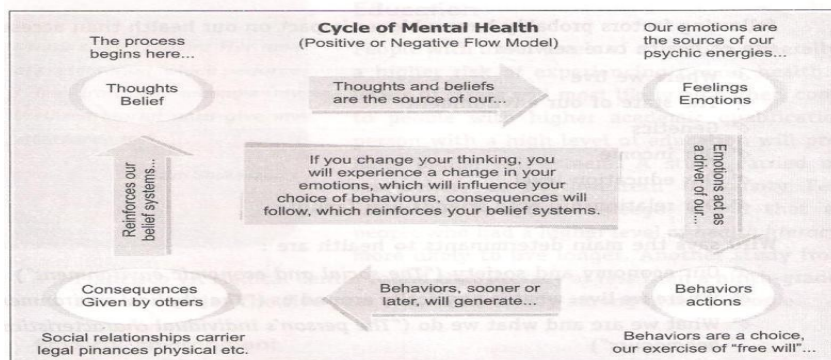


Building Physical Health

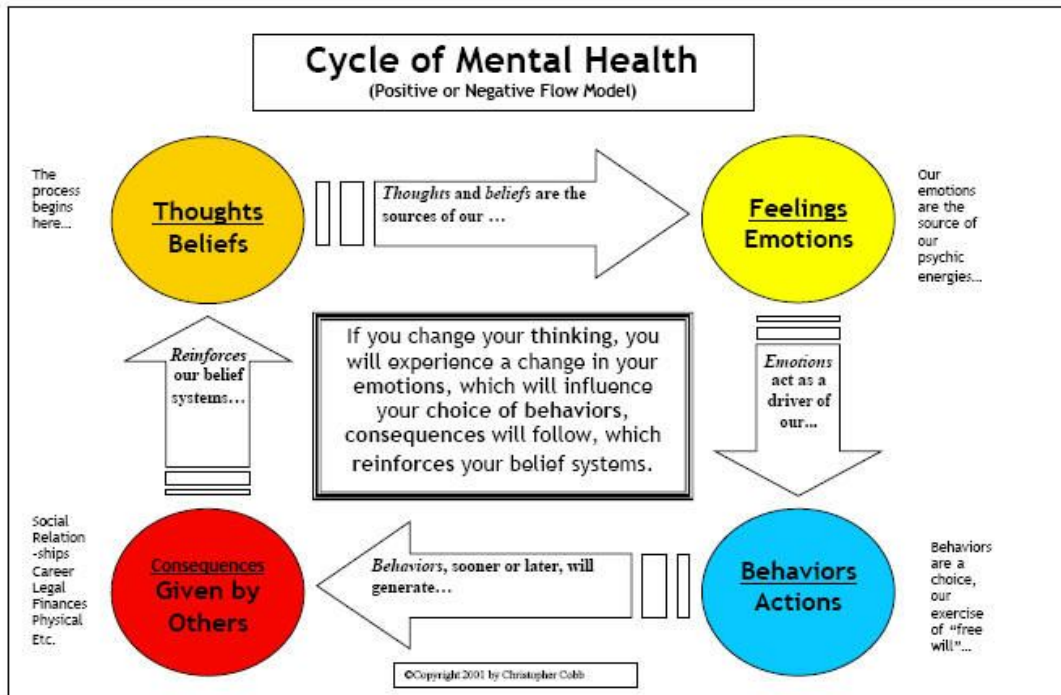
1. Eat a healthy, well balanced diet.
2. Take care of personal hygiene and cleanliness (brushes your teeth regularly, bath daily, wear clean clothes etc.
3. Keep your surrounding clean
4. Drink clean and safe water
5. Breathe deeply. Take deep slow breaths. Your body needs the oxygen
6. Go for a walk regularly
7. Exercise daily, play a game, go to the gym, jog or walk briskly
8. Avoid fizzy drink, chips and junk food as far as possible
9. Eat in moderate quantity – less is better than excess. But make sure what you eat is nutritious
10. Keep your nails clipped and clean

b) Mental Health: Mental health refers to people's cognitive and emotional wellbeing. A person who enjoys good mental health does not have a mental disorder.

In other words **sound mental health is that state of the mind which can maintain a calm positive poise or regain it when unsettled for progressively longer durations or quickly, in the midst of all the external vagaries of work life and social existence.**



Most people agree that mental health includes the ability to enjoy life, the ability to bounce back from adversity, the ability to achieve balance (moderation), the ability to be flexible and adapt, the ability to feel safe and secure and self-actualization (making the best of what you have).



Restoring Mental Health

Here are a few vital guidelines whose practice could restore our personal command over mental health:

1. Cultivate a sound philosophy of life, based on values.
2. Identify with an inner core of self-sufficiency through "simple living and high thinking"
3. Nourish a sense of equilibrium strive for excellence through 'work is worship' – take pride in your work
4. Build a stable and exalted inner reference point for the integration of contrary impulses, emotions, etc.,
5. Cultivate the value of purity
6. Practice self-discipline through deep breathing
7. Develop the habit of radiating goodwill and harmony from the centre of one's being- be positive, to attract good things

c) Social Health:

Social health refers to the ability of a person to fit in with the social setup and maintain positive and harmonious inter-personal relations. Social health contributes towards physical and mental health which is why it must be given due importance.

Enhance Social Health: To enhance social health, a human being must:

1. Learn to be tolerant
2. Learn to appreciate diversity and realize that people can be different from us and yet be very capable in their own way
3. Practice good manners – always be polite and pleasant
4. Conduct one-self with grace and dignity
5. Be helpful, loyal and trustworthy. Develop the qualities of a good friend
6. Don't be self-centered.

Determinants of health:

The health of individual people and their communities are affected by a wide range of contributing factors. People's good or bad health is determined by their environment and situation– what is happening and what has happened to them, said by WHO.

WHO says that the following factors probably have a bigger impact on our health than access and use of health care services.

- ⇒ Where we live
- ⇒ The state of our environment
- ⇒ Genetics
- ⇒ Our income
- ⇒ Our educational level
- ⇒ Our relationship with friends and family

***** End of Unit-II *****

Unit-III

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

In the previous units, we studied about harmony in the human being. The next level is with the family.

1. Understanding values in human-human relationship

Family is a basic unit of human interaction: Each one of us is naturally a part of a family that includes father, mother, brothers and sisters. Then there are other relations such as grandparents, relatives from father side and mother side, etc., These relations are a reality of our life for each one of us. We are born in these relationships. Then we also have friends, colleagues with whom we frequently interact. So starting from our family, including our teachers, friends and all the different social relationships, each one of us is born and lives in such relationships. This is an indivisible part of our living.

Harmony in the family: Here is a set of proposal for you to verify:

1. Relationship is between 'I' and 'I'
2. The self ('I') has feeling in a relationship. These feelings are between 'I' and 'I'
3. These feeling in the self ('I') are definite. They can be identified with definiteness
4. Recognizing and fulfilling these feelings leads to mutual happiness in a relationship.

Explanation for each of the above

1. **Relationship is between 'I' and 'I':** We saw that we inherently are in relationship with each other. Little exploration will reveal that it is the person's self which is primarily related to the other person's self. The body is only a means to express or receive our relationship. As we discussed in the earlier, the human being is co-existence of the Self ('I') and the Body. The body is incapable of understanding as well as having feelings. It is the self ('I') that recognizes the relationship. Thus, a relationship exists between self ('I') and the other self ('I').

The relation to the body is through the self ('I'). **For example:** a mother feels related to the child she has given birth to. But neither mother's body nor the child's has feelings. It is the self of the mother and the child who feel connected.

2. **The self ('I') has feeling in a relationship. these feelings are between 'I' and 'I':** There are feeling in relations naturally. They do not have to be created nor we remove. The feelings are fundamental to the relationship and can be recognized. Now let's ask some questions:

Q: Who has these feelings? I or body?

A: I

Q: With whom does I have these feelings? with the other I or the other Body

A: With the other I

Q: Who wants trust in relationship? You or the Body?

A: I want trust

Q: From whom do you want this trust? The other I or Body?

A: From the other I

This is something you can easily verify yourself, that it is I that wants trust. When you respect someone, you respect the person, 'I' and not their body organs! When you trust someone, it is the person and not the body. Finally, the feelings in relationship are between 'I' and 'I'.

3. **These feeling in the self ('I') are definite. They can be identified with definiteness:**
We have already seen that relationship is naturally there between humans, that this relationship is between 'I' and 'I' and that there are feelings in the relationship. The feelings in relationship are to be identified with clarity.
With little exploration, we can see that feelings in relationships are actually definite. These are the values characterizing relationships- examples: trust, respect, affection, etc.,
4. **Recognizing and fulfilling these feelings leads to mutual happiness in a relationship:** Once we have recognizes the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to fulfillment of both sides in the relationship, i.e., it leads to mutual fulfillment. Evaluation is a natural process when we live in relationships and we are constantly evaluating our's and the other's feelings in the relationship. For example: Trust is wanted in a relationship and if there is a mutual feeling of trust, then it leads to mutual fulfillment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing.

Irrespective of any mutual differences between different family members, certain traditional values meticulously cherished over the centuries always keep families united together.

1. **The sense of belonging:** When a child was enrolled in a school, he/she gets identified by a specific name, but just a physical body with a name is not enough.

So in the school register they write 'so and so', son/ daughter of 'so and so' followed by postal address. With no time, the child gets three more identities he/she belongs to a name, father's name and an address. In this manner every 'I' continues adding several such identities to his/her original identity throughout his/her life.

This sense of belonging to a father, a family and a school or a town or a country is responsible for developing an instant attachment to all those identities. Such attachment to a specific family is a great tool for maintaining harmony with that family.

2. **The bond of love:** A self loving 'I' also naturally loves everything that belongs to him. A mother loves her child because it is an extension of her own physical body and it belongs to her. The bond of love is another great tool that ensures harmony in the family and makes everyone stick to the family throughout the life.

A small child cries at any odd hour of the night, urinates and defecates at any place at any time causing lack of sleep, rest and discomfort to his/her mother. It is the none of love that makes a mother look after the child dutifully in spite of all the discomfort

without any complaining. Every mother and father want their child to stay healthy, well provided for and also grow and prosper in his/her life.

So, whenever someone is unhappy with a member of the family, he/she should first think of his sense of belonging to that person and also the bond of love that existed between the two.

- 3. The bond of unity:** Imagine a small family of four persons, father, mother, son and daughter. Though they remain bound together due to a natural bond of love and interdependence, individually all of them may possibly carry some small complaints against each other. The man may want his wife to look after the household more efficiently, cook tastier food, be less demanding. He also may want both his children to do better academically and always be obedient.

Similarly, mother, may want her husband to earn far more than his current income, help her willingly in her household chores. Children could also possibly want their parents to be more liberal, considerate and always attentive to their needs.

If a person (family head or income earning person) fulfils his needs he is happy but if he does not then he is unhappy. Such unhappiness expresses itself in the form of complaints and arguments. If a neighbor enters into that argument, then all the four fighting members of the family spontaneously unite into one family.

No wonder, the sense of belonging to each other and the bond of natural love between them integrated as one family. Understanding of oneness with the family is responsible for maintaining perfect harmony within the family.

- 4. The bond of duty:** Every member has the right to expect cooperation from the rest of the family in his progress and fulfillment and every member is bound by certain duties and obligations which must be fulfilled. A family is conglomerate of various members belonging to different age groups, preferences, likes and dislikes. It is not possible to discuss all the needs of all the members of a family and their corresponding duties towards each other but discussing one primary duty of every person will bring enough clarity in this matter.

Every person is indebted to his parents for his existence in this world. His mother carries the child in her womb for 9 months to nurture his unborn body. After his birth, his parents look after his every need as he is unable to do anything for himself. They (parents) lovingly clean him, feed him, teach him to walk, talk, the entire process entails a story of 18 long years of selfless service. During this period, the pains they undergo are for the child and the pleasure they experience are also for the child.

No one can ever repay this debt back to his parents and other elders as this relationship is not mutually replaceable. However the only way to get redemption from this debt is to offer similar selfless service with smile to all the members of the family, especially to parents when they need support from yourself.

- 5. The bond of acceptance:** In a family, there are two brothers who always fight with each other for some or the other reason, may be because they do not like each other's

attitude. It is not possible for them to avoid each other because being brothers, they live in the same family. No one can ever think of changing a brother as it is a default relationship.

Parents can do nothing more than mediating in their disputes. Both of them being their sons, they can't do anything. So, here is a situation where one does not like his brother but he can neither avoid him nor change him. In this situation, they are having only two options, either leave the parents and household or accept his brother.

The first alternative is out of question as both of them depend on their parents. What they can only do is to accept each other as they are. Though they accepted each other apparently, they still hated each other from within. Most unfortunately they did not learn the true meaning of acceptance.

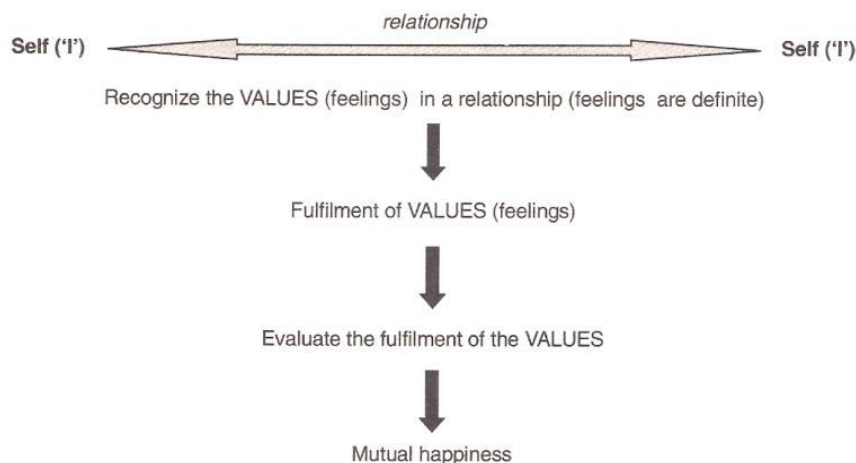
There are many other bonds like trust, respect and understanding etc., which helps to maintain harmony within a family.

2. Meaning of Justice (Nine universal values in relationships) and Program for its fulfillment to ensure mutual happiness

Justice (Nyaya): Justice is the recognition of values (the definite feelings in a relationship, their fulfillment, the right evaluation of the fulfillment 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, fulfillment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfillment is the hallmark of justice. And justice is essential in all relationships. Justice starts from the family and slowly expands to the world family. The child gets an understanding of justice in the family. With this understanding, he goes out into society and interacts with people.

The process of ensuring justice has been outlined in the diagram below:



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 a source of injustice and leads to a fragmented society while our natural acceptance is for an undivided society and universal human order. Having explored the harmony in 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.

Nine universal values in relationships: There are nine feelings (values), or expectation of feelings (values), in relationship. These feelings (values) can be recognized, they are definite (9 Feelings), their fulfilment and evaluation leads to mutual happiness.

Trust	Respect	Affection
Care	Guidance	Reverence
Glory	Gratitude	Love

1. Trust (Vishvas): Trust is the foundational value in relationship. Trust means “**To be assured that the other wants to make me happy and prosperous**” is known as trust.

Trust is the expectation of people that 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.

2. Respect (Sammana): Respect is right evaluation of each other's intention (=Natural acceptance) and competence. 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 ourself different from others. In other words, respect means right evaluation, to be evaluated as I am.

3. Affection (Sneha): 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. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection. The feeling of affection comes only if trust and respect are already ensured. Without trust and respect, we feel the other is trying to make us unhappy. We always see the other as being in opposition.

4. Care (Mamata): Care is the feeling to nurture and protect the body of my relative with the help of physical facilities. Care is level of active concern or lack of negligence towards avoidance of possible dangers, mistakes and risks.

We understand a human being as a coexistence of the self ('I') and the body, and the body is an instrument of 'I'. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relatives.

5. Guidance (Vatsalya): Guidance is the feeling of responsibility and commitment for ensuring right understanding and right feeling in the self of my relative. 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 acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels. The other is also similar to me in the potential of desire, thoughts and expectation.

6. Reverence (Shraddha): The feeling of acceptance of excellence in the other is called reverence. We understand that we aspire for continuous happiness and to realize it, we have to understand harmony at all the levels of our living, and live accordingly.

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. This feeling of accepting the excellence in the other is called reverence.

7. Glory (Guarava): Glory is the feeling for someone who has made efforts for excellence. We find that there have been people in the history or even around us, who are investing their time, energy and their belongings to achieve excellence (to understand and to live in harmony at all levels of living ensuring continuity of happiness), to make others excellent. This gives us a feeling of glory for them.

8. Gratitude (Kritagyata): 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. Specifically, gratitude is experienced if people perceive the help they receive as (a) valuable to them, (b) costly to their benefactor and (c) given by the benefactor with benevolent intentions.

9. Love (Prema): Love is the feeling of being related to all. Love is complete value. It starts with identifying that one is related to the other human being and it slowly expands to the feeling of being related to all human beings. Love is expressed in the form of kindness, beneficence and compassion. Love is the basis of undivided society and universal human order.

Thus, we can conclude that, the family is a laboratory of sorts, in which we live our understanding and relationships. On getting assured, it becomes easy to see that society is an extension of family and it is possible to live in harmony with every human being.

3. Trust and Respect as the foundational values of relationship

Trust (*Vishwas*) and Respect (*Samman*) are two of the most fundamental values that form the foundation of healthy relationships, whether they are personal or professional. In this course, we will explore the meaning of these values, the ways in which they contribute to the well-being of individual and relationships and how to cultivate these values in personal and professional contexts.

Trust is defined as a belief in the reliability, truth, ability or strength of someone or something. In relationships, trust is the foundation that allows individuals to feel confident and secure in their interactions with each other. When trust is present in a relationship, individuals are able to be vulnerable, share personal information and rely on each other. On the other hand, when trust is absent, individuals tend to be guarded and relationships can become strained, filled with misunderstandings and lack a sense of connection.

Respect, on the other hand, is defined as a feeling of admiration and reverence for someone or something. In relationships, respect involves valuing the thoughts, opinions and feelings of others and treating them with dignity and kindness. When respect is present in relationship, individuals feel valued and appreciated with fosters a positive and supportive environment. In contrast, when respect is absent, individuals can feel unheard, disrespected and dismissed, which can lead to conflicts and breakdowns in the relationship.

The combination of trust and respect in a relationship creates an safe environment and support, where individuals can be their authentic selves and freely express themselves without fear of judgment or rejection. This type of relationship provides individual with a sense of connection and belonging and allows them to grow and develop as individuals.

In order to cultivate trust and respect in personal relationships, it is important to consistently communicate with each other, listen actively and make an effort to understand the perspectives and needs of others. Additionally, it is important to practice honest, transparency and accountability as these behaviours demonstrate a commitment to the relationship and build trust over time.

4. Difference between Intention and Competence

Intention and **competence** are two distinct but related concepts that play a crucial role in shaping personal and professional outcomes. **Intention is what one aspires for and competence is the ability to fulfil the aspiration.**

Intentions (Wanting to our natural acceptance) is an important factor is shaping personal and professional outcomes, as it provides a sense of direction and purpose and helps individuals to focus their efforts and resources. Intention can take many forms, ranging from personal goals such as improving one's health or relationships to professional goals such as advancing in one's career or starting a business.

Competence (Being able to do), on the other hand refers to the skills, knowledge and abilities required to effectively achieve one's intentions. Competence encompasses a wide range of personal and professional skills such as technical skills, communication skills, leadership skills and interpersonal skills.

The relationship between intention and competence is complex and dynamic. In order to achieve one's intention, individuals must possess the necessary competence but at the same time developing competence often requires individuals to set and pursue intentional goals.

For example: In order to become a successful professional in particular field, individuals must first have the intention to pursue that career and then develop necessary skills, knowledge and abilities through education and training.

Thus, intention and competence are two important and interrelated factors that shape personal and professional outcomes. While intention provides a sense of direction and purpose, competence is essential for effectively achieving one's goals. By setting intentional goals and developing the necessary competence, individual can promote positive and fulfilling outcomes in their personal and professional lives.

Evaluating Trust – Between 2 Individuals	
About your Natural Acceptance	About your Ability
1a. I want to make myself happy ✓	1b. I am able to make myself always happy ?
2a. I want to make the other happy ✓	2b. I am able to make the other always happy ?
3a. The other wants to make herself/himself happy ✓	3b. The other is able to make herself/himself always happy ?
4a. The other wants to make me happy ?	4b. The other is able to make me always happy ??
Intention – Natural Acceptance	Competence
What is Naturally Acceptable to You	What You Are (Σ D, T, E)

About your Natural Acceptance	About your Ability
1a. I want to make myself happy ✓	1b. I am able to make myself always happy ?
2a. I want to make the other happy ✓	2b. I am able to make the other always happy ?
3a. The other wants to make herself/himself happy ✓	3b. The other is able to make herself/himself always happy ?
4a. The other wants to make me happy ?	4b. The other is able to make me always happy ??
Intention – Natural Acceptance	Competence
What is Naturally Acceptable to You	What You Are (Σ D, T, E)

If you see this carefully you will realize that when you are judging *yourself* you are judging on the basis of your *intension*, whereas, when you are judging *the other* you are judging him on the basis of his *competence*. You are sure in point **2a** that you want to make the other happy, but in point **4a** you are not sure that the other wants to make you happy. We find that while we look at our intention, we are sure of it, we are not sure for other's intention. We are actually seeing their competence and making a conclusion on their intention.

Here is an example to better understand about the difference between intention and competence: Assume you are walking in your college campus and your close friend walks by from the other direction. You look at him and smiled but your friend doesn't noticed. You feel angry and disappointed that he didn't acknowledge your presence. You tent to assume that he wants to ignore you. Later on, you find out that he was disturbed since he had lost his wallet. You immediately feel alright and you are not angry anymore.

What happened here? You doubted your friend's *intention*. It is not that he **intended** to or wanted to ignore you, only that he was *preoccupied with something else*. However, you *doubted his intention* and for that instant, you felt a sense of *opposition for him* not a feeling of *relationship*. When you found out later on that he has lost his wallet, you immediately realized that it was *not his intention to ignore you, only his competence was lacking at that moment*.

The problem today is that even in families, we doubt each other with the result that we behave like enemies, we try to put the other person down and there is a breakdown of relationship. If trust, *the foundational value* is shaken then the whole relationship is disturbed. Trust comes from having the right understanding of the intention of every human being. When I have the right understanding, I end up becoming an aid to the understanding. Thus, with the right understanding not only am I fine at all times, I am also working to help others also be like me.

5. Understanding the meaning of Respect

Respect means "**Right Evaluation**" to be evaluated as I am. Usually we make mistakes in our evaluation in three ways.

- a) **Over evaluation:** Example: You are sitting at home and there are guests around. Your father says "my son/ daughter is the greatest scholar in India!" Check yourself; do you feel comfortable or do you feel uncomfortable?
- b) **Under evaluation:** Example: You are still at home, but this time you father says "My son/ daughter is good for nothing. He/she must be the laziest person in India!" You obviously feel uncomfortable, you don't find this acceptable.
- c) **Otherwise evaluation:** You are at home and there are guests around and your father says, " You donkey! Can't you even understand this much?" You feel offended by this. This is evaluating you otherwise as you are a human being and not something else.

What is happening in all these examples? We can see that any kind of over, under or otherwise evaluation makes us uncomfortable, we find it unacceptable. We feel 'disrespected'. We say we have been disrespected, when we are wrongly evaluated.

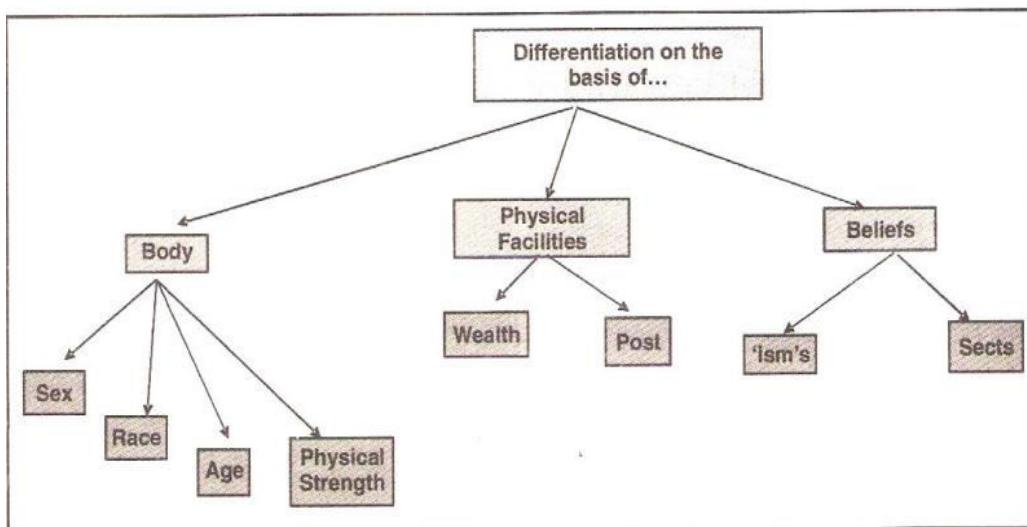
Thus, respect means to rightly evaluate. Can you think of the number of instances when you feel you have been wrongly evaluated and the number of times you may have done the same to others? You would be surprised to find this happens very often and we are insensitive about this aspect in relationship. Even though it is the cause of many problems for us in relationship, we ignore the point about respect.

We also have many different notations about respect that we currently hold as individuals and as a society. For example: Saluting someone is called respecting someone today. We even fire guns in the air after people are dead, as a mark of respect. Similarly, big buildings, good clothing, we dress up, different haircuts, mobile phones, bikes, cars, etc., lot of things are going on in the world in search for respect.

6. Difference between Respect and Differentiation

I. ASSUMED BASIS FOR RESPECT TODAY: 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*.



1. On the basis of body

- a) **Gender:** We have such notions as, respect males more than females, or even the other way round in some societies. We ignore the fact that being male or female is an attribute of the body and not an attribute at the level of 'I'. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.
- b) **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 caste, taking some caste to be high, the other to be low. Again here, we don't do the evaluation on the basis of 'I', but on the basis of the body- the colour of the skin or the race or the caste of the body.
- c) **Age:** We have notions such as 'one must respect elders'. What about youngsters? Should we insult them? Should we not respect them as well? Here again we are evaluating at the level of the body – age is related to the body and not to 'I'.
- d) **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.

2. On the basis of physical facilities

- a) **Wealth:** We differentiate people because some have more 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? Are they happy, or just have wealth? – This is an evaluation on the basis of physical facilities. 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.
- b) **Post:** We try to respect on the basis of a person's position. Is this post directly related to the right understanding and feelings in the self? – We seldom verify. 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.

3. On the basis of beliefs

- a) **Isms:** 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. We only *have to look into this today* and we shall find countless such belief systems ... and 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*. As we have already seen, there is *no definiteness at this level* and hence, this becomes a cause for differentiation.
- b) **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.

II. PROBLEMS DUE TO DIFFERENTIATION: Most of the problems in relationships manifests due to differentiation. We know that these problems have led to mass demonstrations and protests other kinds of movements by people around the world. This kind of differentiation, discrimination is not acceptable to them.

- i. **Differentiation based on sex/gender:** There are many movements in the world. For example: we have the issue of women's rights, women protesting and demanding for equality in education, in jobs and in people representation. As we discussed earlier, some people wants male children instead of girl. People are insecure and afraid of one another based on their gender.
- ii. **Differentiation based on race:** There are many movements and protest against racial discrimination and demands for equality. The movement against cast discrimination has been growing in India for over decades. Such discrimination leads to people living in fear of such racism.
- iii. **Differentiation based on age:** We hear of protests and movements demanding for equal rights for children on one hand and rights for elderly people on the other. One generation talks about being ignored by the other generation and this has become the source of tension in many families.
- iv. **Differentiation based on wealth:** This is an area that is increasingly becoming a very big area of differentiation and is leading all kinds of problems. (Rich countries and poor countries). We are not understanding the need for physical facilities and working for wealth to fetch respect. If the need for physical facilities is understood properly, we do not identify it with happiness. Many people suffering from a lack of self-esteem and some even committing suicide.

- v. **Differentiation based on post:** We see protest against high handed government officials because people feel they are being taken advantage of. This is due to the tremendous differentiation we make on the basis of position. If someone does not get or qualify for a post, they end up feeling that they will not get the respect in the society!
- vi. **Differentiation based on isms:** We all are quite aware of this differentiation on the basis of different thought systems. Communism for example. We even hear of people converting from one ism to another in order to be able to get more respect!
- vii. **Differentiation based on sects:** We all are aware of this. we have ended up making countless religions and sects. And each sect has its own movement to ensure that there is no discrimination against people of their belief. There are demands for provisions in jobs and in education based on religions and sects. Some of these protests and clashes between people of different beliefs even turn violent.

******End of Mid-I Syllabus******

Question bank

Unit-I

1. What is the need for value education in technical and other professional institutes?
2. What are the basic guidelines for value education?
3. Self-exploration is a process of dialogue between 'what you are' and 'what you really want to be'. Explain?
4. What is the content of self-exploration? and explain the process of self-exploration with the help of a neat diagram.
5. What do you mean by your natural acceptance? Illustrate with examples. Is it invariant with time and place?

6. What do you understand by the Swatva, Swatantrata and Swarajya?
7. What do you understand by prosperity? What is the difference between prosperity and wealth? How are these two related?
8. What are the basic requirements to fulfill human aspirations? Indicate their correct priority.
9. 'Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans'. Comment.
10. What is difference between animal consciousness and human consciousness? Explain with the help of a diagram.

Unit-II

1. Distinguish between the needs of the Self ('I') and the needs of the Body.
2. What are consequences of confusing between *Sukh* (Happiness) and *Suvidha*?
3. 'I am the seer, doer and enjoyer'. The body is my instrument. Explain?
4. Are the activities in 'I' continuous or temporary? Justify your answer.
5. Define *Sanyama* and Health. How are these two related?
6. What are the programs to take care of the body? Explain.
7. How does the feeling of *Sanyama* facilitate the correct appraisal of our physical needs?

Unit-III

1. "Family is a natural laboratory to understand human relationships" - Elaborate.
2. List down the values in human relationship.
3. What is justice? What are its elements? Is it a continuous or a temporary need?
4. Define trust. Illustrate the feeling of trust with one example?
5. Differentiate between intention and competence. How do we come to confuse between the two?
6. How is 'trust' the foundation value of relationship?
7. What is the basis of respect for a human being? Do you see that the other human being is also similar to you? Explain.
8. How do you differentiate in relationships on the basis of body, physical facilities and beliefs? What problems do we face because of such differentiation?
