



UNIT 4-5

UHV

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

Ans: The aggregate of all the mutually interacting units – big or small, sentient or insentient together can be called nature. These units are infinite in number and we could easily observe that there exists a dynamic balance, self regulation among all these units. This self regulation is harmony or balance in nature. The law of nature has a unique cause and effect system which must be understood in order to be in harmony with the natural law of things.

Natural harmony is necessary for the following reasons:

1. Natural harmony is necessary to solve the problem of global warming and depletion of non-renewable natural resource can be avoided.
2. Natural harmony with trees cure all problems like – reduction of wind velocity, energy savings, doing companion planting, development of an eco-subsystem in terms of establishing a forest garden, reduction of building heat.
3. It is possible to achieve natural harmony in the establishment, maintenance and management of educational institution like schools, colleges and universities.
4. One can understand the depths of harmony and alignment in natural by contemplating and reflecting upon the natural order. It is possible to unravel the mystery of the natural synthesis in the midst of ongoing chaos at the material plane.

Q. What do you mean by co-existence?

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

1. To exist together (in time or space) and to exist in mutual tolerance.
2. To learn to recognize and live with difference.
3. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
4. To exist together (in time or place) and to exist in mutual tolerance.

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

Q. What do you mean by ‘innateness’? What is the innateness in the four orders?

or

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

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

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

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

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

Human (knowledge) order: When we look at the human being, we find that ‘existence’ and ‘growth’ are fundamentally present in the body, just as in the animal body. At the level of ‘I’ however, in addition to the ‘will to live’, a human being’s innateness is the ‘will to live with happiness’.

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

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

or

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

or

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

or

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

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

/ worsen in body and perseverance, bravery, generosity in ‘I’.

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

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

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

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

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

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

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

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

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

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

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

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

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

or

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

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

Order	Things	Activity	Innate-ness	Natural Characteristic	Basic Activity	Conformance
Animal order	Animals and birds	(Composition / decomposition, respiration) in body + selection in 'I'	(Existence + growth) in body + will to live in 'I'	(Composition / decomposition, nurture / worsen) in body + (non cruelty, cruelty) in 'I'	(Recognising, fulfillment) in body + (assuming, recognising, fulfillment) in	Breed conformance

					‘I’	
Human order	Human beings	(Composition / decomposition, respiration) in body + (selection, thought, desire) in ‘I’	(Existence + growth) in body + will to live with happiness in ‘I’	(Composition / nurture / worsen) in body + (perseverance, bravery, generosity) in ‘I’	Recognising, fulfillment in body + (knowing, assuming, recognising, fulfillment) in ‘I’	Right values / sanskara conformance

Things (Vastu)

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

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

Activity (Kriya)

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

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

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

Innateness (dharana)

Animal Order: The animal body is a development of the pranic order and therefore this order inherits the innateness of **‘existence’ and ‘growth’**. This is at the level of the body, which is physicochemical in nature.

In addition, **all units in this order have the ‘will to live’ in ‘I’**. Indeed no unit in this order can be separated from this ‘will to live’. It is intrinsic to every unit in this order.

Human Order: When we look at the human being, we find that **‘existence’ and ‘growth’ are fundamentally present in the body**, just as in the animal body. **At the level of ‘I’ however, in addition to the ‘will to live’, a human being’s innateness is the ‘will to live with happiness’.**

Natural Characteristics (Svabhava)

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

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

1. Perseverance (dhirata): Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence.
2. Bravery (virata): I am ready to help the other to have the right understanding.
3. Generosity (udarata): I am ready to invest myself, my body and wealth to help the other have the right understanding.

Basic Activity:

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

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

Conformance (Anu-Sangita)

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

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

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

or

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

or

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

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

⇒ Material order

⇒ Pranic order

⇒ Animal order

⇒ Human order

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

Order	Things	Activity	Natural Characteristic
Material order	Soil, water, metals, etc	Composition / decomposition	Composition / decomposition
Pranic order	Plants and trees	Composition / decomposition + respiration	Composition / decomposition + nurture / worsen
Animal order	Animals and birds	(Composition / decomposition, respiration) in body + selection in ‘I’	(Composition / decomposition, nurture / worsen) in body + (non cruelty, cruelty) in ‘I’
Human order	Human beings	(Composition / decomposition, respiration) in body + (selection, thought, desire) in ‘I’	(Composition / decomposition, nurture / worsen) in body + (bravery, perseverance, generosity) in ‘I’

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

or

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

or

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

or

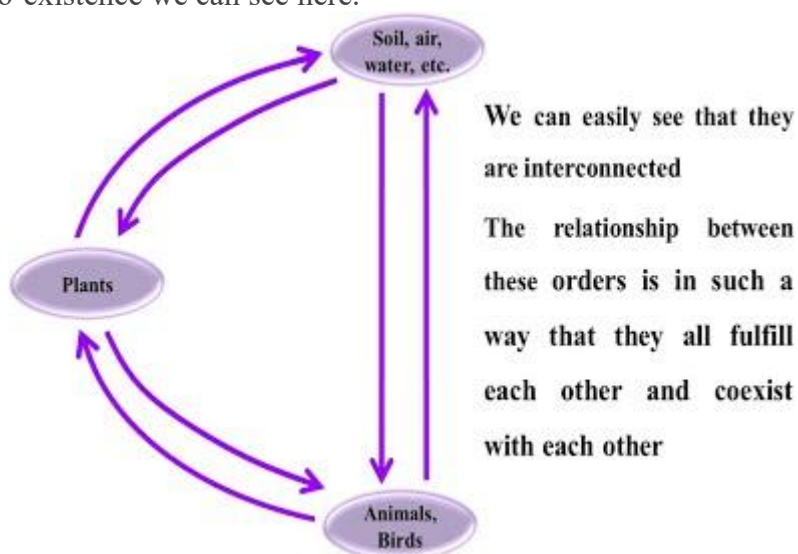
Critically examine the attitude of humans today towards the other three orders of nature. Try to make a proper evaluation of human efforts.

or

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

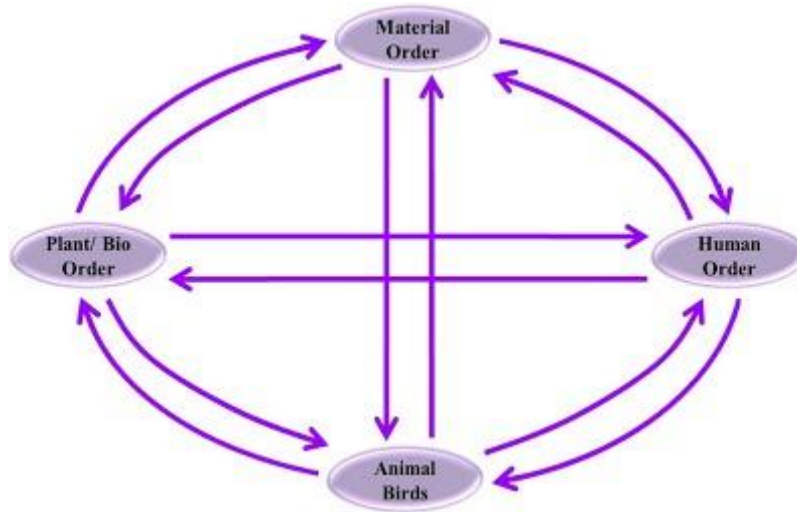
Ans: In the nature, all the units are connected to each other and fulfilling each other. Human being is related to all other human beings. On this basis, we have feelings and emotions for everyone. Human being is connected to all the material units in the existence and gets aware of it as he starts exploring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

Material Order and Plant/Bio-Order: The material order provides the nutrients to the plant/bio order in the form of soil, minerals, etc while the plant/ bio order decays and forms more nutrients, thus enriching the soil. The plant/bio order also decays to substances like oil and coal, which are stored deep within the earth as protection against the heat from the molten core inside the earth as well as the heat from the sun (*today, this is the material we are removing and using as fuel*). Plants help move the nutrients through the various layers of the soil. The roots of the plants hold the soil together and prevent the soil from erosion. Plants produce oxygen/ carbon dioxide and thus help in the movement of the material order. There is a mutual interdependency and co-existence we can see here.



Material Order, Plant/Bio- Order and Animal Order: The material order provides the basis for movement of all animals, birds and fishes. Water, oxygen and other gases are necessities for both plants and animals. At the same time, the animal order helps enrich the soil with its excreta and these excreta help the plants with nutrients. The plant/bio order provides food for animals, birds and fishes. The animal Order helps in pollination of the flowers of the plant order.

Material Order, Plant/Bio- Order, Animal Order and Human Order: We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, **we are not able to ensure this mutual fulfillment**. We are dependent on the material order for soil and minerals and metals, but only end up polluting the soil and depleting the fossil fuels; we are dependent on plants for our food and holding together the larger ecosystem, but we have destroyed forests and destroyed multiple species of plants and herbs; we are dependent on animals to carry out our production and transportation activities, but have made many species of animals extinct, and are today known for our cruelty towards animals. We can see that there is interconnectedness and mutual fulfillment in all the orders of nature except human order. We have to work on this.



Q. Explain how there is recyclability and self-regulation in nature.

or

Explain the recyclability in nature with any two examples.

or

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

or

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

Ans: There are several cyclical processes that we can see in nature. For example the cycle of water, evaporating, condensing and precipitating back to water giving the weather phenomena. The cycles keep these materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment. In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved. It never happens that the number of trees shoots up and there is a lack of soil for the trees. The appropriateness of the conditions for growth of both plants and animals are self-regulated in nature keeping the population proportions naturally maintained. This phenomenon is termed as self-regulation. In a single breed of animals, the number of males and females generated through procreation is such that the continuity of species is ensured by itself. This happens with humans too, but inhuman practices have led to disproportionate numbers of men and women. These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature.

Q. What do you mean by ‘conformance’? Explain the *conformance* in the four orders.

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

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

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

Plant/bio order: A neem seed will always sprout a neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information, this basic information of every neem plant are stored in the seed. Thus, we say the plant is always as the seed, or we can say, 'as the seed, thus the plant'. *Hence, we say that a plant conforms to the seed, or has 'seed conformances'.* **This 'seed conformance' method is the mechanism by means of which the continuity of a plant species is maintained in nature/existence.**

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

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

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

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

We can understand this activity in two ways:

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

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

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

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

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

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

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

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

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

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

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

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

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

Ans:

Order	Things	Basic Activity
Material order	Soil, water, metals, etc.	. Recognizing, fulfillment
Pranic order	Plants and trees	Recognizing, fulfillment
Animal order	Animals and birds	(Recognizing, fulfillment) in body + (assuming, recognizing, fulfillment) in ‘I’
Human order	Human beings	Recognizing, fulfillment in body + (knowing, assuming, recognizing, fulfillment) in ‘I’

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

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

Q. Comment on the statement: “Nature is limited and space is unlimited.”

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

Q. How can we say that ‘nature is Self Organized and in space Self-Organization Is Available.’

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

When we look at humans, we see that we are self-organized at the level of the body. We are not organizing the body. *We are not doing anything for the coordination between the heart, kidneys, lungs, eyes, brain,*

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

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

or

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

or

“Existence = Nature submerged in space” – Elaborate this point.

or

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

or

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

or

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

or

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

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

Existence	=	Exist	+	Essence,	whatever exists.
		↓		↓	
		To be		harmony	

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

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

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

2. To learn to recognize and live with difference.
3. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
4. To exist together (in time or place) and to exist in mutual tolerance.

EXISTENCE

Nature submerged in Space

(Collection of units) (Empty)

Limited Unlimited

Active No activity

Energized Equilibrium energy

Recognizes and fulfils the relation All reflecting, transparent

Self organized Self organized is available

Unit All pervasive

Abundance with diversity All pervasive

Consciousness (I) – Nirantar Nitya

Material- Anitya (Unlimited in space and time)

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

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

Existence = space + units (in space)

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

“Existence = Nature submerged in space”.

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

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

Ans: The existence is units in space. Space is the empty area all around. The units are of two types: material (insentient) and conscious (the sentient ‘I’). The **material units are transformable, and their composition keeps on changing**, hence these are **gathansheel**. The other category of units, **the sentient ‘I’, does not transform and are complete in composition**, hence **gathanpurna**. The material units are changeful (with activities of recognizing and fulfilment only) while the other kinds of units are continuous (with activities of knowing, assuming, recognizing and fulfilment). The material units are available in two orders – material order and pranic order. In the material order, an atom combines with another atom to form a molecule; a

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

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

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

UNIT 5

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

or

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

or

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

Ans: Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava. Values are a part of our ethical conduct. They are the natural outcome of realization and right understanding, which are always definite. Values need not to be imposed through fear, greed or blind belief. The vastu mulya (values of Human Being in the Interaction with the Rest of the Nature) is the participation of the human being with the rest of the nature. It is further categorized as:

1. **Utility Value (Upyogita Mulya):** The participation of human being in ensuring the role of physical facility in nurture, protection and providing means for the body.
2. **Artistic value (kala mulya):** The participation of a human being in ensuring the role of physical facility to help and preserve its utility.

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

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

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

or

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

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

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

1. Values (Mulya): Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava is known as values. Values are a part of our ethical conduct.
2. Policy (Niti): policy is the decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resources (self, body and wealth – mana, tana and dhana).
3. Character (Charitra): The definiteness of my desire, thought and selection gives definiteness to my living. Definitiveness of character is the outcome of the definiteness of my behavior and work.

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

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

Q. What do you mean by professional ethics?

Ans: Professional ethics means to develop professional competence with ethical human conduct. Ethical human conduct means definitiveness of human conduct. Ethical human conduct is the foundation of

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

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

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

or

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

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

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

1. Clarity about comprehensive human goal: Samadhan – Samridhi – Abhay – Sah-astitva, and its fulfilment through universal human order.
2. Confidence in oneself: Based on the right understanding of oneself and the rest of existence.
3. Mutually fulfilling behavior: Clarity and confidence in ethical human conduct and its correlation with sustained personal as well as collective happiness and prosperity.
4. Mutually enriching interaction with nature: Self-sufficiency in fulfilment of physical needs; ability to assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature. In the light of the above, one acquires the ability to identify and develop appropriate (people-friendly and eco-friendly) technologies, production systems etc.

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

or

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

or

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

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

understanding of harmony, we get the notion of an undivided society and universal human order. The universal human order will comprise of:

1. The five dimensions of human endeavor (education, health etc.) towards a fragmented society.
2. The steps of organization from family to world family, each anchored in right understanding will be integrated in the following way:

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

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

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

1. **At the level of the individual** – Transition towards happiness and prosperity will take place at the individual level. It will instil self-confidence, spontaneous joyfulness, peace, contentment and bliss in the self, and also perseverance, bravery and generosity in living of the individual.
2. **At the level of the family** - Mutual fulfilment in relationships, prosperity in the family, sustenance of joint families, family as the building block of societal order in place of law enforcing bodies, respect for all without differentiation on the basis of age, gender, caste, race, money, post, creed, etc.
3. **At the level of the society** – Fearlessness in the society, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, world growing as a family.
4. **At the level of nature** – Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons, proper development

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

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

1. **At the level of the individual** – Achieve happiness, peace, contentment and bliss in the self, perseverance, bravery and generosity in living of the individual. The individual get rid of the tensions, frustrations, depression, and other such situations
2. **At the level of the family** - Mutual fulfillment in relationships, prosperity in the family, sustenance of joint families, family as the building block of societal order in place of law enforcing bodies, respect for all without differentiation on the basis of age, gender, caste, race, money, post, creed, etc.
3. **At the level of the society** – Fearlessness in the society, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, world growing as a family. Differentiations on the basis of body, physical facilities and beliefs will be reduced.
4. **At the level of nature** – Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons, proper development. The problems of pollution and resource depletion can be solved.

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

Ans: Contradictions and Dilemmas: We can understand more clearly through examples how the contradictions and dilemmas are inherently generated by the prevailing worldview in which wealth

maximization is perceived to be the prime objective. In such a paradigm, 'your loss is my gain'. Thus the other person's happiness seems to be in conflict with my happiness. In that case, the other people have to be exploited for one to gain affluence and there is no possibility of mutual fulfilment in a sustainable way. In the same way, exploitation of nature also becomes acceptable as it helps a person to accumulate wealth easily and there is no limit to this. Let us analyze how such a world view affects the propensity of people in different professions. Take the example of business circles, whenever there is a scarcity of commodity due to say – monsoon failure or other natural disturbances or wars etc, the people in general are in distress and need succour; however in such a situation the businessmen endowed with materialistic world view will feel elated and look at it as an opportunity to make maximum profit. They feel that the market is 'improving' and they should take the maximum advantage of it, even accentuate it by hoarding and black marketing to serve their objective. Thus the interest of such businessmen and the consumers in general come in direct conflict. While in reality they are expected to be mutually complementary. In a similar way, ethical practices like adulteration and spurious production etc. are also adopted in an attempt to increase profits- albeit at the cost of greatly endangering public health and safety. An interesting example of the prevailing dichotomy is evident in the advertisements that we daily come across, particularly in case of various evidently harmful products like cigarettes, pan masala etc. Where on one hand, the use of these products is highly glamorized to attract the consumers and in the end there is an inconspicuous statutory warning indicating that the use of these products is injurious to health. Thus there is clear tendency of making profits by promoting the sale of the products which are injurious to public health. In such a situation the dilemma as to how much importance is to be given to one's profit and how much to the welfare always remains unresolved.

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

or

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

or

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

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

- a. Catering to appropriate needs and lifestyles,
- b. People-friendly, and
- c. Eco-friendly.

Criteria for Technologies

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

1. Catering to real human needs
2. Compatible with natural systems and cycles

3. Facilitating effective utilization of human body, animals, plants and materials
4. Safe, user-friendly and conducive to health
5. Producing with local resources and expertise as far as possible
6. Promoting the use of renewable energy resources
7. Low cost and energy efficient
8. Enhancing human interaction and cooperation

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

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

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

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

or

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

or

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

or

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

Ans: The unethical practices are rapidly increasing and their impact is also becoming far-reaching. Corruption in multifarious manifestations is afflicting all the professions like a virus. Similarly, other unethical practices are also proliferating and getting out of control. It appears as if human ingenuity is being increasingly harnessed to devise newer and subtler ways to thwart the ethical conduct of profession, to twist the laws and to beat the system. As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offences and kickbacks in large scale purchases. Lapses on the part of big organizations in ethical conduct of profession have led to large scale disasters, such as Bhopal Gas Tragedy, the Chernobyl Disaster, etc. endangering public life and prosperity, and causing serious degradation to environment. This menace becomes even more serious as unethical politics are adopted collectively by large industries, cartels, multinational corporations and even national governments. We are also quite familiar how misleading propaganda, advertisements using sex-appeal, the influence of show business ad celebrities are being employed to influence the public mind for promoting all types of products which are not quite conducive to human welfare. We may enlist some salient categories of these unethical practices as follows:

- Corruption in multiple forms and at various levels.
- Tax evasion, misappropriation and misuse of public funds.
- Misleading propaganda, unethical advertisements and sale promotion.
- Cut-throat competition.
- Exploiting the weakness of consumers through various enticements
- Adulteration and spurious production
- Endangering the health and safety of public at large.
- Hoarding and over-charging etc.

..... the list could be much longer.

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

or

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

or

How does exploring our svatva leads to svatantrata and svarajya.

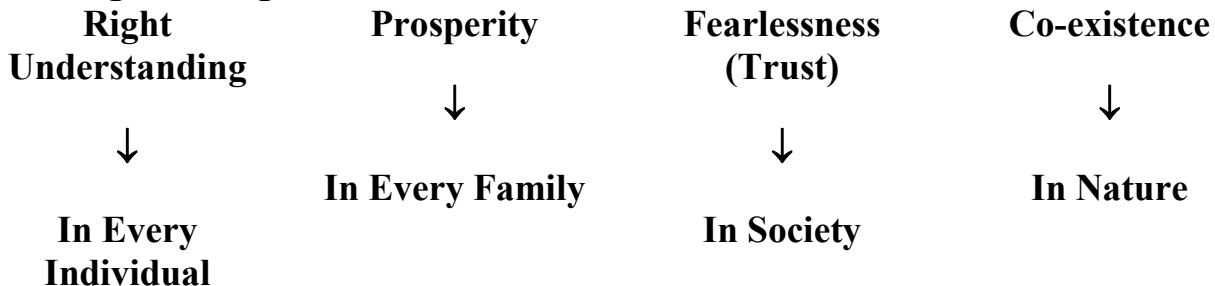
or

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

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

Q. Write a short note on the comprehensive human goal. Establish that it is comprehensive.

Ans: In order to facilitate the fulfillment of the basic aspirations of all human being in the society and the comprehensive values that join these human being together the following human goal needs to be understood.



- **Right understanding is necessary for all human beings. When one does not have the right understanding, one remains disturb and also acts in a manner so as to create disharmony with other human being as well as with rest of nature**
- **Prosperity is needed in every family. Prosperity in the family means that the family is able to identify its need and is able to produce/ achieve more than its requirements**
- **Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness**
- **Co-existence in nature means there is a relationship and complementary among all the entities in nature including human beings**

This is the Comprehensive Human Goal. With little exploration we can find that, this is the minimum level that each one of us wants and also the maximum we can think of. The moment we leave anyone of them out, there will be loss of continuity and the goal cannot be achieved.

The above mentioned four goals are not only comprehensive but also universal i.e. equally applicable to all human beings and for all times. It includes all our aspirations and this is the goal for each one of us. As our understanding and awareness deepens, we begin to take responsibility that spreads beyond the confines of ourselves and our family and begin to include the entire human society in working towards the above goal.

Lack of understanding of harmony has led astray our programs and we are not able to work for the fulfillment of comprehensive human goal today. In light of the comprehensive human goal, the following five salient dimension of human endeavor are to be shaped and implemented in society.

- Education – Right living
- Health – Self-regulation
- Justice – Preservation
- Production – Work
- Exchange – Storage

These five dimensions broadly cover all the activities that are necessary and fundamental to the harmonious existence of human society and to achieve comprehensive human goal.

Q. Explain the meaning of Value. Illustrate with examples.

Ans: Much controversy arises or is made out of the question of values; what is meant by values? Which values are good and which bad, if any? Which values are to be tolerated even if their rightness is controversial? Can any science and doctrine be neutral with regards to values? These are key issues of psychic and social development, not facts merely to observe and describe. Important and enduring beliefs or ideals shared by the members of a culture about what is good or desirable and what is not. Values exert major influence on the behavior of an individual and serve as broad guidelines in all situations. Values are more important and primary than facts in forming and understanding all kinds of human purpose. Values, rather than observable facts, are keys to understanding the reality behind the scene outwardly presented by human behavior. Values mean any ideals, goal or standards upon which action or beliefs are based and judged and criterion to estimate its value or desirability.

For example, will there be any normal human being would not like to be happy, healthy and prosperous? Does anyone prefer to be miserable, sick and poor? So happiness (in mind), Healthiness (in body) and Prosperity (of physical facilities as means to fulfill our desires) are some of the Fundamental values desired by all, everywhere, always if possible. Likewise, shall we prefer to be known as Truthful and Reliable or as liar and undependable? I, as well as, all others shall prefer truth and reliability. These also are universal values.

Another example is to think of our desirability for respect and trust. We like other people give us respect and take us to be trustworthy. We also prefer other people to be so. Respect and trust are highly desired human values, liked universally.

The other example can be cited by taking the interrelation between the technology and human values. If we value the relationship with the environment, we will work to create

the environment-friendly technologies and also put it to the right use, say for the enrichment of environment, replenishment of natural resources etc. conversely, if the relationship with the environment is something we do not value, things could be the other way round.

Q. What do you mean by happiness and Prosperity? Critically examine the prevailing notions of happiness in the society and their consequences.

Ans: Happiness: It describe, the state/situation in which I live, if there is harmony/synergy in it, then I like to be in that state or situation". In other words state of liking is happiness. When we are in such a state of happiness– we experience no struggle, no contradiction or conflict within and we enjoy such a state of being and we wish to have its continuity. It is important to note that we do get an impression of happiness through our sensory interaction, such as while eating tasty food, seeing a beautiful picture, smelling a sweet fragrance, etc. However these impressions of happiness are always short-lived and their continuity can never be insured.

Prosperity: It is the feeling of having or making available more than required physical facilities. To ascertain prosperity, two things are essential:

- a) Correct assessment of need for physical facilities, and
- b) The competence of making available more than required physical facilities (through production).

Prosperity often encompasses wealth but also includes other factor which are independent of wealth to varying degrees, such as health, spiritual notion, etc

The Prevailing Notions of Happiness and Prosperity in the society are:

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

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

- 1) At the level of the individual: Rising problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.
- 2) At the level of the family: Breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditure in family functions etc.
- 3) At the level of the Society: Growing incidences of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, attempts of genocide, fear of nuclear and genetic warfare, etc.

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

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

Q. Elaborate on the basic guidelines for Value Education. What is the basis of human aspirations? Explain.

Ans: Basic Guidelines for Value Education are:

1. **Universal:** Whatever we study as value education has to be universally applicable to all human beings and be true at all times and all places. In addition, it does not depend on sect, creed, nationality and gender etc. So it has to deal with universal human values.

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

3. **Natural and Verifiable:** Being natural means, it has to be acceptable in a natural manner. When we live on the basis of such values that are natural to us, it leads to fulfilment, leads to our happiness and also be conducive to other people we interact with, as well as with nature. We also want to verify these values ourselves.

4. **All encompassing:** It is aimed at transforming our consciousness and living. Hence, it has to fill into all dimensions of our living, namely, thought, behaviour, work and understanding/realization; as well as all levels namely individual, family, society and nature.

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 nature.

All human beings have aspiration. There are two basic aspirations of every human being: Continuous happiness and prosperity. These are at the root of all our aspirations and all our efforts go towards achieving these. How successful we are today in achieving and understanding this is a matter for serious exploration.

Let us say, I want to be the first ranker in the class. Now behind this desire to get the first rank, is there a more basic desire? If we ask ourselves, why do I want to get the first rank? If we keep asking ourselves this question, we will find that there is a basic desire and desire is that, it is to be happy. If we verify this with the other want we possess, we can find all that emerges from the basic aspiration to be happy. This is applicable to all human being and all of us continuously trying to do things that make ourselves happy and every human being is capable of feeling this happiness in himself/herself spontaneously.

In addition to happiness we also aspire for adequate fulfilment of our bodily needs, i.e. the need for physical facilities. Physical facilities are material things we use to fulfil the needs of the body. When we have enough physical facilities, it gives us the feelings of prosperity. We want to have a continuity of this feeling too.

Q. What is your vision of Happy and Prosperous life?

Ans: There is a set of feelings which I can accept effortlessly and naturally. These feelings are such as trust, respect, being confident about my future etc. These feelings are naturally and effortlessly acceptable to each one of us. I also welcome these and desire them to continue in my life. When I observe such feelings, I find that these are the situations when I am in harmony and these feelings are a reflection of that harmony. Take for example respect; respect is a state of harmony between the two human beings. When I respect the other and the other respect me, I like to be in that situation. It gives me happiness. Similarly looking, within me, when I have harmony in my thoughts, my feelings, I feel relaxed, happy. If this harmony is disturbed, I feel uneasy. When I look at all the moments when I feel happy, I will find that there is an element of harmony in it, which I like. When I am in such a state of happiness- I experience no struggle, no contradiction or conflict within and I enjoy such a state of being and I wish its continuity.

On the other hand, when I experience feeling such as failure, disrespect, lack of confidence, being doubtful in us or about others, I feel unhappy as there are states of conflict. These are the states when there is a lack of harmony, either within us or between us and others. I do not wish for a continuation of these feelings within and want to try and change them. I do not want to be in this state of mind i.e. in disharmony or contradiction.

It is easy to see that prosperity is related to material things or what we call as physical facilities. When I think of all the things that I need today, for example, I use a brush to clean my teeth, cloths to wear, food to eat, vessel to cook and eat the food in, a pair of spectacles, a two wheeler or a four wheeler vehicle, a radio set, a mobile phone, etc. So we all need physical things to take care of my body and these needs to be catered too. When I am able to cater to the needs of the body adequately, I feel prosperous. So to me prosperity is the feeling of having or making available more than required physical facilities.

So continuous happiness and prosperity is the vision of life for me and it is not only true for me can also be verified to be true for others.

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

Ans: There are three basic requirements to ensure happiness and prosperity for human beings and these viz, Right understanding; Right relationship and Physical facilities.

Right Understanding: Lack of right understanding has led us into a variety of problem at different levels of our living, be it at the level of individual or a family or society or nature. 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 or prosperous and will exploit nature.

In order to resolve the issues in human relationships, we need to understand them first and this would come from right understanding of relationship.

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

Right relationship: By relationship we mean the relationship that we have with other people or human being. We need to have mutually fulfilling relationships. If there is a problem in relationship, we feel uneasy, it bothers us. Even if we are interacting with someone and something we said or did offends them, it makes us uneasy, i.e. we want mutual fulfillment in relationship. Both I and the person we interact with need to feel fulfilled, need to feel satisfied from the interaction. This example from our daily life will elaborate it more. If we had an argument with a friend in the morning, after that we find that uneasy feeling stays with us for a long time. Although we may physically move from the place or stop talking to that friend, we still keep thinking about it and may get angry or frustrated. On the other hand, had there been no such problem with any of my friend rather I had a great time with the friend, then too it stays with us as a good feeling or good memory. Thus right relationship is something that we want in our life and we aspire for that.

Physical facilities: Some of our desire or wants are so with physical things. We call these physical facilities. Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans. To throw more light on that we need to ask our self a question. Do I want to live with a sense of prosperity or with a sense of deprivation? The answer is always wants to live with a sense of prosperity. Prosperity means the feeling of having or being able to have more physical facilities than is needed. For ensuring feeling of prosperity, identification of need for physical facility is essential, over and above having wealth. So our assumption that accumulation of wealth is the only thing that we need and the rest shall be taken care of. But this is an incorrect assumption having wealth is necessary but not sufficient for prosperity. Right identification of physical facilities is the key towards prosperity.

Q. Distinguish between "human consciousness" and "animal consciousness". How 'Shiksha and Sanskar' are helpful in raising man to "human consciousness level.

Ans: Both the animals and human beings need physical facilities such as of food, water and air, shelter and security, etc. For animals these are necessary and also complete. But for human being these are necessary and not complete.

Life at the level of Animal Consciousness: Such a life is focused mainly on the unlimited gain of wealth, prosperity and physical facilities. One wrongly believes that our sensual gratification obtained by these facilities to be the real source of our happiness. It is also borne out of the ignorance about our own life.

Life at the level of Human Consciousness: As a human being we need both, mutually satisfying relationship, as well as physical facilitates. It is called life lived at the level of human consciousness. In such living we emphasis more on human relationships and it gives back full satisfaction and happiness.

There is need for the development for mankind to rise from animal consciousness to the human consciousness. This is possible mainly through 'Shiksha and Sanskar" this develops right understanding in human being. The journey towards right understanding in fact brings a transformation in the human being from animal consciousness to human consciousness. Self-exploration initiates the development process of our consciousness. Accordingly it affects a change in one's goal priorities and selection criteria. In animal consciousness we gave weightage to physical facility, to the maximization of sensory pleasures, to accumulation of wealth. Our criteria of evolution are primarily body-centric, targeted towards maximization of comforts. As we transform to the human consciousness, we are able to base our thoughts and activities in right understanding, give relationship a higher priority, than physical facilities, identifying our physical needs and ensure it through production, enriching rest of the nature. We will slowly start getting rid of the contradictions and conflicts within and attain a state where one is able to answer his/her questions by exploring within the self. This will individual get rid of the tension, frustration, depression, one-manship and other such situations that he/she does not want to be in and will facilitate definite and predictable human conduct in him/her.