

UHV (KVE301/401)UNIT-4 & 5

**पहले10....PAGES में HARMONY IN NATURE को
समझाया गया है ।**

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UNIT-4 :

CH-1: HARMONY IN NATURE (प्रकृति की व्यवस्था)

अब हम प्रकृति की व्यवस्था (HARMONY IN NATURE) को समझेंगे-

NOW WE WILL STUDY ABOUT HARMONY IN NATURE.

प्रकृति (NATURE) में हमें बहुत से चीजे/पदार्थ/वस्तुएं दिखाई पड़ती हैं इन चीजों को हम ईकाइ (UNITS) कहते हैं

[WE SEE MANY THINGS IN OUR SURROUNDINGS/IN NATURE. THESE THINGS ARE CALLED UNITS]

तो प्रकृति क्या है ?????

प्रकृति इन ईकाइयों (UNITS) का संग्रह (COLLECTION) है । अब इन ईकाइयों (UNITS) को समझते हैं और इनके उदाहरण देखते हैं -

[NATURE IS THE COLLECTION OF UNITS]

FOR EXAMPLE:-

- वायु (AIR)
- जल (WATER)
- मिट्टी (SOIL)
- पहाड़ (MOUNTAINS)
- चट्टान (ROCKS)
- धातु (METALS)
- खनिज-लवण (MINERALS)
- जीवाशम ईंधन (जैसे कोयला)----- (FOSSIL FUELS LIKE COAL)
- पेड़ पौधे (PLANTS)
- पशु पक्षी (ANIMALS-BIRDS)
- कीट पतंगे (INSECTS)
- सूक्ष्म-जीव (MICRO-ORGANISMS)
- मानव (HUMAN BEINGS) आदि ।

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इन इकाइयों (UNITS) को चार अवस्थाओं (FOUR ORDERS) में विभाजित किया गया है ।

THESE UNITS HAVE BEEN DIVIDED (CATEGORIZED) INTO 4 ORDERS

१. पदार्थ अवस्था (MATERIAL ORDER) : इसके अंतर्गत वायु (AIR), जल (WATER), मिट्टी (SOIL), चट्टान (ROCKS), खनिज (MINERALS), धातु (METALS), आदि आते हैं ये सब अजैविक चीजे (NON-LIVING THINGS) हैं ।

२. प्राण अवस्था (PRANIC ORDER/PLANT ORDER) : इसके अंतर्गत पेड़ पौधे आते हैं । FOR EXAMPLE: PLANTS, GRASSES, TREES

३. जीव अवस्था (ANIMAL ORDER) : इसके अंतर्गत पशु-पक्षी (ANIMALS, INSECTS & BIRDS) आते हैं ।

४. ज्ञान अवस्था या मानव अवस्था (HUMAN ORDER) : इसके अंतर्गत मनुष्य आते हैं । FOR EXAMPLE: HUMAN BEINGS

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THESE UNITS HAVE BEEN DIVIDED IN TO 4 ORDERS:

1. MATERIAL ORDER: for ex- air, water, soil, minerals etc.
2. PLANT OR PRANIC ORDER: for ex- plants
3. ANIMAL ORDER: for ex- animals and birds
4. HUMAN ODER: for ex- human beings

इन सभी अवस्थाओं में परस्पर पूरकता (MUTUAL FULFILLMENT) देखने को मिलती है अर्थात् चारों अवस्थाएं एक दुसरे से जुड़ी हुई (INTERCONNECTED) हैं और एक दूसरे के अस्तित्व (EXISTENCE) को बनाये रखने में सहयोग करती हैं और एक दूसरे को समृद्ध (PROSPEROUS) बनाने में सहायता करती हैं ।

परस्पर पूरकता = परस्परता+ पूरकता

[MUTUAL FULFILLMENT= RELATEDNESS + FULFILLMENT]

FOR EXAMPLE:

1. मधुमक्खी जब फूलों (FLOWERS) का रस (NECTAR/SAP/LIQUID) चूसती है तब एक फूल के परागकण (POLLEN GRAINS) दूसरे फूल पर पहुंचा देती है और इस तरह से मधुमक्खी परागण में HELP करती है ।

HONEY BEES SITS ON A FLOWER AND SUCK NECTAR (LIQUID) OF FLOWER, THE SAME HONEY BEES AFTER SOME TIME FLY AND SIT ON ANOTHER FLOWER. THIS WAY, HONEY BEES HELP IN TRANSFERRING OF POLLEN GRAINS FROM ONE FLOWER TO ANOTHER. THIS PROCESS IS KNOWN AS POLLINATION.

तो इस प्रकार ANIMALS भी PLANTS की हेल्प करते हैं इसीको सहयोगी होकर जीना कहा ।

2. पेड़ पौधे जानवरों को पक्षियों को रहने के लिए आसरा (SHELTER) देते हैं बदले में जीव जंतुओं के शरीर से निकलने वाला मल/गोबर (FAECAL MATTER) जब मिट्टी में गिरता है तो वो मिट्टी को उपजाऊ (FERTILE) बनाता है इसी उपजाऊ (FERTILE) मिट्टी में पेड़ पौधे और अच्छे से वृद्धि (GROWTH) करते हैं विकास (DEVELOPMENT) करते हैं ।

PLANTS ALSO HELP ANIMALS BY GIVING THEM SPACE/SHELTER TO LIVE.

IN TURN THE ANIMALS ALSO HELP THE PLANTS AND SOIL IN SUCH A WAY THAT THE WASTE PRODUCT FROM BODY OF THE ANIMALS WHEN FALL ON TO GROUND, MAKES THE SOIL FERTILE. THE FERTILE SOIL HELPS THE PLANTS TO GROW. THIS WAY THESE UNITS ARE HELPING EACH OTHER AND ALL ARE INTERCONNECTED.

प्राकृतिक रूप से पहली तीन अवस्थाओं (पदार्थ, प्राणिक एवं जीव अवस्था) में परस्पर पूरकता होती है और ये तीनों अवस्थाएं मानव अवस्था के लिए भी पूरक हैं मतलब मानव के अस्तित्व को बनाये रखने के लिए सहयोग करती हैं

लेकिन मानव अपनी नासमझी (सही समझ का अभाव) के कारण इन तीनों अवस्थाओं के साथ परस्पर पूरक (सहयोगी) नहीं हो पाता है ।

THERE IS A PROVISION OF MUTUAL FULFILLMENT (= MUTUAL ENRICHMENT = TO HELP EACH OTHER IN DEVELOPMENT/GROWTH) IN FIRST THREE ORDERS (MATERIAL, PRANIK AND ANIMAL ORDER) OF NATURE.

BUT THE 4TH ORDER i.e., HUMAN ORDER DOES NOT SHOW MUTUAL FULFILLMENT WITH ALL THREE ORDERS BECAUSE OF LACK OF RIGHT UNDERSTANDING AND RIGHT FEELING FOR NATURE.

HUMAN BEINGS ARE TAKING VALUABLE RESOURCES FROM--- ABOVE DISCUSSED THREE ORDERS OF NATURE (MATERIAL, PRANIC AND ANIMAL ORDER), BUT IN TURN GIVING (RETURNING) WASTE AND POLLUTION TO NATURE.

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अभी आप देखो पिछले कुछ दिनों में (DURING CORONA PANDEMIC) आदमी
घर से बाहर नहीं निकला, FACTORIES बंद थीं तब प्रकृति में कितना अच्छा
बदलाव देखने को मिला ।

- ✓ ऋषिकेश & हरिद्वार में गंगा का पानी साफ दिखने लगा ।
- ✓ अब जालंधर से 150 KM दूर स्थित बर्फ के पहाड़ दिखने लगे ।
- ✓ हवा साफ होने लगी आसमान साफ होने लगा ।
- ✓ ओजोन पर्त भरने लगी ।

इसका मतलब यह है की मानव ने अपनी नासमझी के कारण प्रकृति के बाकी
तीनों अवस्थाओं की क्या हालत कर दी थी ?? . . . जरा सोचो. . . ??

मतलब मानव प्रकृति की तीनों अवस्थाओं (पदार्थ, प्राणिक एवं जीव अवस्था) से
संसाधनों (RESOURCES) को ले तो लेता है लेकिन बदले में मानव क्या देता है
?? क्या देता है ?? देखो-----कूड़ा, कचरा, गंदगी, प्रदूषण, जानवरों का
शिकार, जंगलों को काटना आदि । इसिलए मानव प्रकृति की तीनों अवस्थाओं के
साथ सहयोगी बनकर या पूरक बनकर या संबंध के भाव से नहीं रह रहा है । इन
सबके परिणामस्वरूप हमें इन समस्याओं का सामना करना पड़ रहा है जैसे -

AS A RESULT WE ARE FACING THESE PROBLEMS:- SUCH AS

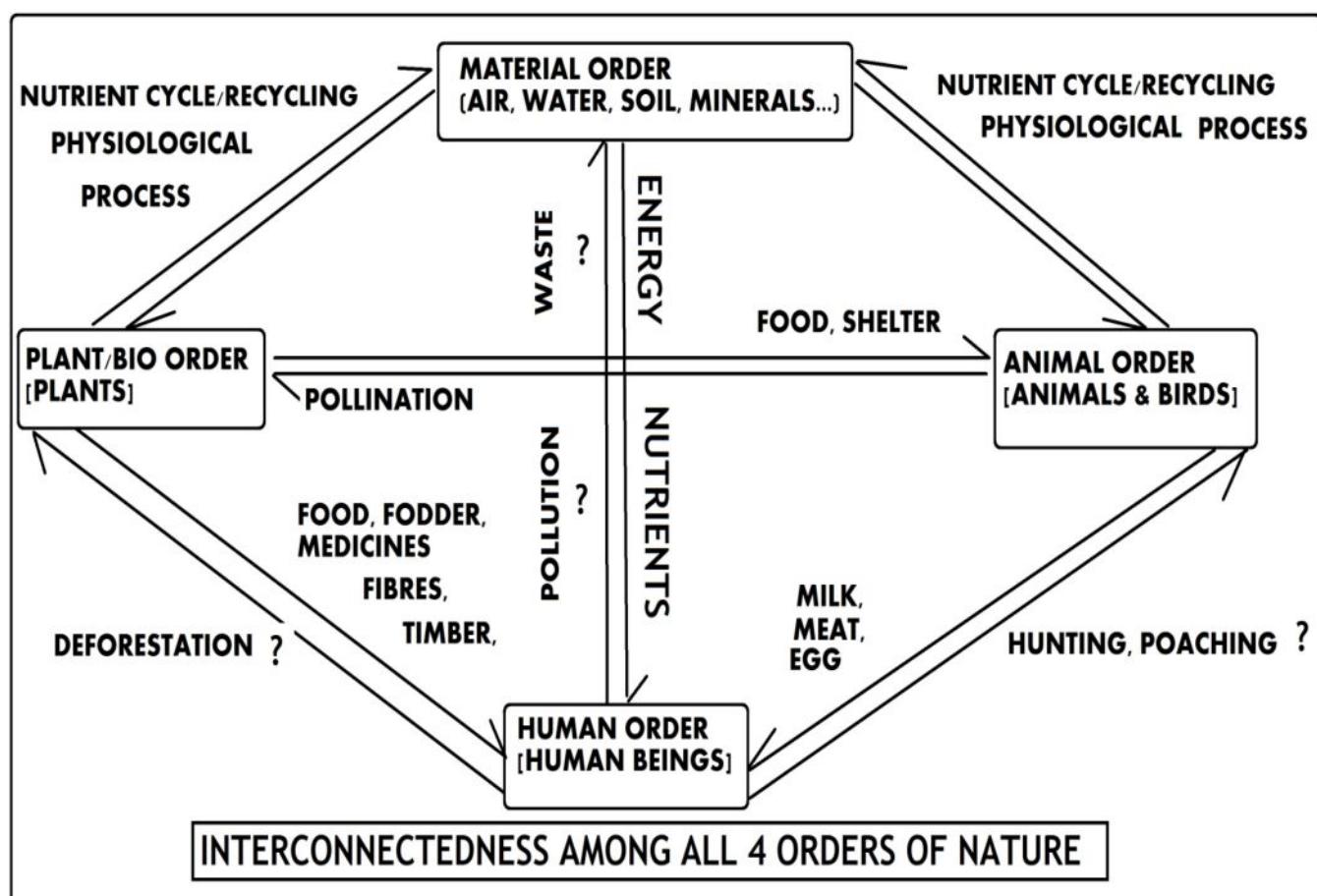
- GLOBAL WARMING OR GREENHOUSE EFFECT
- ACID RAIN
- OZONE LAYER DEPLETION OR OZONE HOLE

- DEPLETION/LOSS OF NATURAL RESOURCES
- LOSS OF WILDLIFE
- LOSS OF BIODIVERSITY
- LOSS OF GREENERY
- LOSS OF BEAUTY OF SURROUNDING
- DESRTIFICATION
- DISEASES IN HUMAN BEINGS ETC.

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INTERCONNECTEDNESS AMONG ALL 4 ORDERS IN NATURE :



TAKE ANY TWO ORDERS FOR STUDY AT A TIME:---

FIRST OF ALL SEE MATERIAL AND PLANT ORDER AND FIND OUT HOW THESE TWO ARE HELPING EACH OTHER:

⇒ Plants take nutrients from material order (from air, water and soil).

When leaves of plant fall onto ground, these decompose into nutrients (C, H, O, N, S, P, Ca etc) and gases (CO₂, H₂S, CH₄, NH₃, H₂O). And thus nutrients and gases again reach to material order.

NOW SEE MATERIAL AND ANIMAL ORDER AND FIND OUT HOW ARE THESE INTERCONNECTED?

⇒ Animals are taking nutrients (air, water, minerals) from material order.....

In turn --

1. Animal body after death gets decomposed into minerals and gases.
2. Animal release Carbon-Di-Oxide gas during respiration. The Carbon-Di-Oxide gas again reaches the material order (air/atmosphere).
3. Waste of animal when fall on to ground, it makes the soil fertile & again it is going into material order (i.e., soil)

(Note: minerals and gas are a part of material order)

NOW SEE INTER-CONNECTEDNESS AMONG MATERIAL AND HUMAN ORDER.TELL ME WHAT SUBSTANCE HUMAN IS TAKING AND WHAT IS GIVING IN RETURN??

⇒ Human being are taking valuable resources (energy and nutrients/minerals) from--- nature but in turn giving (returning) waste and pollution to nature.

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NOW YOU SEE LINK BETWEEN PLANT ORDER AND ANIMAL ORDER

मधुमक्खी जब फूलों का रस चूसती है तब एक फूल के परागकण दुसरे फूल पर पहुंचा देती है और इस तरह से मधुमक्खी परागण में help करती है ।

- ✓ Honey bee sit on a flower and suck nectar (liquid) of flower, the same honey bee fly and sit on another flower. This way honey bee help in transferring of pollen grains from one flower (MALE FLOWER) to another (FEMALE). This process is known as pollination.
- ✓ The waste product from body of the animals when fall on to ground, makes the soil fertile. The fertile soil helps the plants to grow. This way these units are helping each other and all are interconnected.

NOW SEE CONNECTION BETWEEN PLANTS AND HUMAN BEINGS?

Humans are taking valuable products from forests like medicines, gums, resins, food, fruits, fibres, fodder for cattle etc. Due to lack of right understanding and exploiting nature human beings are blindly cutting down trees (=deforestation) due to above mentioned products. This way only one unit (humans) is benefitted at the cost of other unit (plants). This is not mutual fulfillment.

NOW SEE CONNECTION BETWEEN ANIMALS AND HUMAN BEINGS?

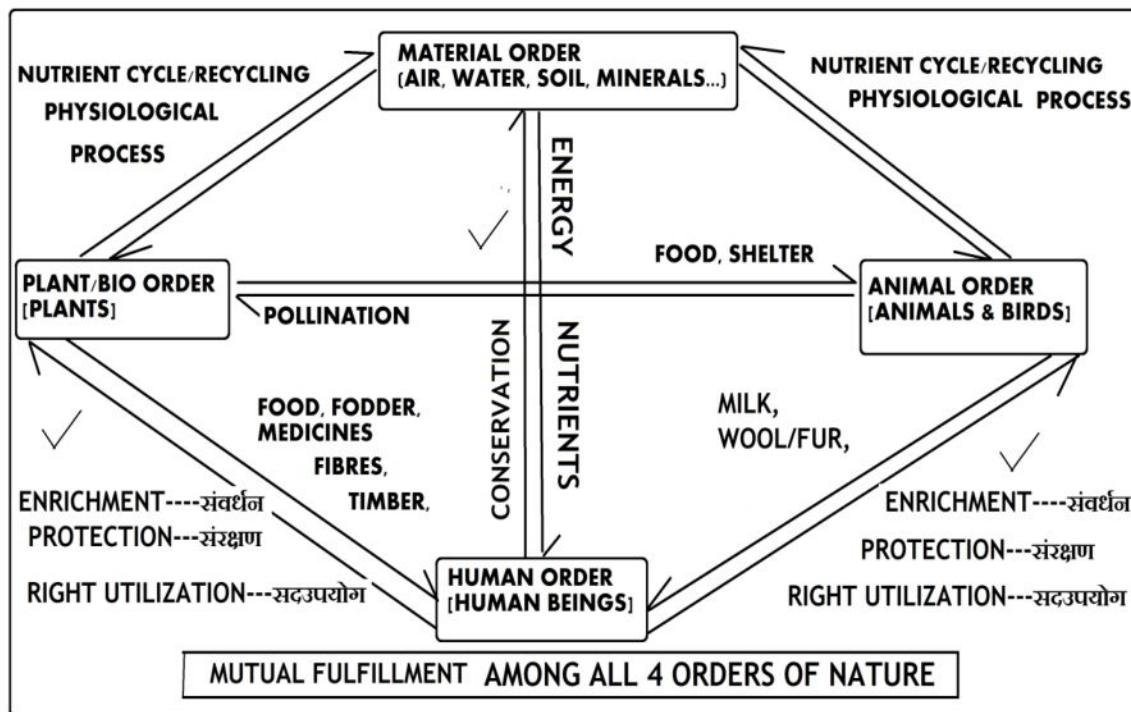
Humans are taking valuable products from animals like milk, egg, fur etc. Due to lack of right understanding and exploiting nature, human beings are hunting and poaching wild animals for their own benefit.

This way only one unit (humans) is benefitted at the cost of other unit (animals). This is not mutual fulfillment.

HUMAN ORDER DOES NOT SHOW MUTUAL FULFILLMENT WITH ALL THREE ORDERS BECAUSE OF LACK OF RIGHT UNDERSTANDING AND RIGHT FEELING FOR NATURE.

जबकि मानव को कैसा होना चाहिए ?

मानव को प्रकृति के साथ परस्पर पूरक (MUTUAL FULFILLMENT) होकर जीना है अर्थात् प्रकृति के साथ संबंध के भाव से जीना । कुछ इस तरह से --देखो और समझो



इससे ये बात समझ में आती है कि मानव को सही समझ एवं सही भाव से, संबंध के भाव से प्रकृति /प्राकृतिक संसाधनों (NATURAL RESOURCES) का -----

- ✓ संवर्धन (ENRICHMENT) करना है
 - ✓ संरक्षण (PROTECTION) करना है एवं
 - ✓ सदुपयोग (RIGHT UTILIZATION) करना है।

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LETS UNDERSTAND THE CONCEPT OF MUTUAL FULFILLMENT IN DETAIL:

ELEMENTS OF MUTUAL FULFILLMENT:

- Cyclic process
- Interconnected & interdependent
- Every unit is enriched

CYCLIC = THE PRODUCT IS GOING BACK (RETURNING) INTO NATURE OR MATERIAL ORDER OF NATURE.

उत्पादन ऐसा हो की उत्पादित वस्तु प्रकृति में वापस चली जाये मतलब की उत्पादित वस्तु उपयोग होने के बाद प्रकृति की पदार्थ अवस्था (MATERIAL ORDER) में वापस चली जाये ।

मतलब की उत्पादित वस्तु (PRODUCT) DECOMPOSE होकर प्रकृति में वापस चली जाये

उत्पादित वस्तु किस रूप (FORM) में प्रकृति में वापस जाये ?? सोचो और जवाब दो ?

- IN THE FORM OF MINERALS
- IN THE FORM OF NUTRIENTS
- IN THE FORM OF GASES
- IN THE FORM OF WATER
- IN THE FORM OF HEAT

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चलो आगे बढ़ते हैं । अब इन दो बातों (CONDITIONS) पर ध्यान दो –

CASE-1) जब उत्पादित वस्तु प्रकृति में वापस नहीं जा पाती

[IF THE PRODUCT does not return to the cycle in Nature or]

CASE-2) जब उत्पादन की गति प्राकृतिक चक्र में वापस जाने की गति से ज्यादा है

[THE PRODUCT is produced at a rate that is faster than the rate at which it can return to the cycle in Nature]

तब क्या होता है ? सोचो ??

ANS :

- तब प्रदूषण होता है (IT CAUSES POLLUTION)]
- और प्राकृतिक संसाधनों की गुणवत्ता & मात्रा में कमी आती है।
[THERE WILL BE DEGRADATION/DETERIORATION IN THE QUALITY & QUANTITY OF NATURAL RESOURCES]
- प्राकृतिक संसाधनों का अभाव होने लगता है।
[IT CAN LEAD TO RESOURCE DEPLETION]

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Pollution indicates that the product is such that-

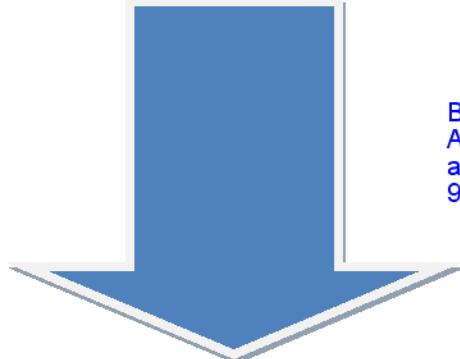
1. It does not return to the cycle in Nature or
2. It is produced at a rate that is faster than the rate at which it can return to the cycle in Nature

अब देखो--- प्लास्टिक, पॉलिथीन, कांच, धातु के बने डिब्बे, सामान, रासायनिक कीटनाशक दवाइयां आदि प्रकृति में DECOMPOSE नहीं हो पाते अर्थात् ये प्रकृति के चक्र में वापस नहीं जा पाते। परिणाम: इसीलिए ये सब उत्पाद (PRODUCTS) प्रदूषण करते हैं।

The material like plastic, polythene, glass, items made of metals, chemical pesticides etc do not get decomposed in nature (i.e., do not return to the cycle in nature) and therefore, these cause environmental pollution.

Now see the notes of Unit-4

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NOTES OF UNIT-4

(BY: Anupam Ratn)

CH-1- HARMONY IN NATURE

**Q: What is nature? Or
What are the 4 orders of nature?**

Ans:

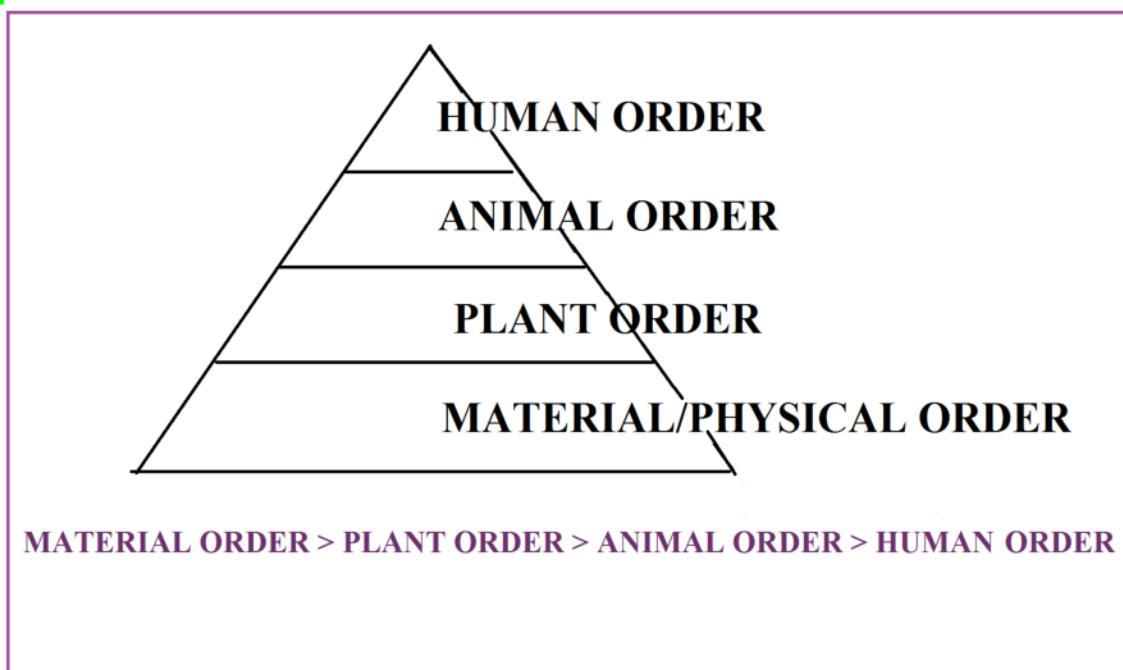
Nature is the collection of units (living & non-living). There exists a dynamic balance, self regulation and interconnectedness among all these units.

These living and non-living units of nature have been grouped into **four categories** which are also called **four orders** of nature i.e,-

1. **Material order/Physical order** (=Padartha avastha)- for e.g. Air, Water, Soil, Minerals, Metals, Rocks etc.
2. **Pranic order/Plant order/Bio order** (= Prana avastha)- for e.g. plants (herbs, shrubs, trees etc)
3. **Animal order** (= Jiva avastha)- for e.g. animals and birds
4. **Human order** (= Gyana avastha)- for e.g. Human beings

Q: WHAT DO YOU MEAN BY ABUNDANCE IN NATURE?

ANS:



Nature is organized in such a manner that the physical facility required for any order is available in abundance. Whatever is required for any order to exist is already available in abundance for that order.

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For example, the plant order (=bio order) is dependent on the physical order. A plant (bio order) requires soil, water, air, etc. (physical order) to grow. We can observe that first there is soil, moss is formed, and grass appears followed by small plants, shrubs and then trees. We can easily see that more than enough soil, water and air are available for plants to exist and to thrive. The quantity of soil is far more than that of plants and trees. We can see that the quantity of the physical order is far more than the quantity of the bio order. That is how nature is organized.

Similarly, animals and birds require both, the physical order and the plant order to survive. They need air, water, food and shelter from these two orders. Both these orders together are available in far greater quantities in nature, as compared to the quantity of animals and birds. There is no crisis or shortage of physical facility for any of the animals in the forest.

Human beings require all these three orders to survive, and the quantity of all these three orders together is far more than the quantity of human beings.

By its very being, nature is organized in a manner where quantity of all four orders is in a sequence: -----

Physical order >> Plant order >> Animal order >> Human order

Therefore, the requirement of any order is already available in abundance.

Q: Explain the harmony in nature. Or What is recyclability and self regulation in nature?

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Harmony in nature means that there is a dynamic balance or Homeostasis among all the units of nature.

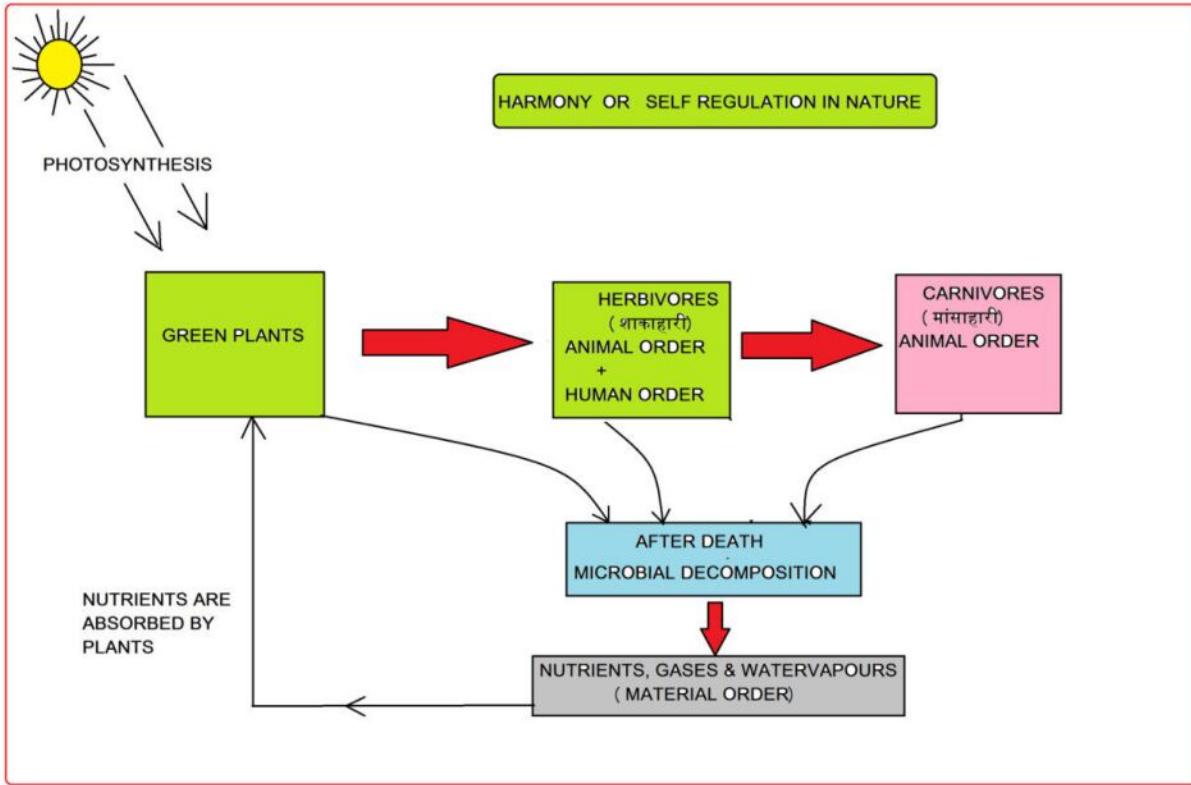
Recyclability means –“circulation of nutrients or minerals or material between living and non-living units of nature”. Recyclability is also known as material flow or mineral flow or bio-geo-chemical cycle for example: **Water Cycle, Nitrogen Cycle, Oxygen Cycle, Carbon-Di-Oxide Cycle** etc.

Decomposers or micro-organisms play a very important role in recyclability in nature.

Recyclability is the functioning of an ecosystem or nature or environment and therefore

Recyclability and Self regulation are responsible to maintain harmony in nature.

There is self-regulation in nature. It does not need to be regulated by human being to be in harmony. With right understanding, human being will also be self-organized, in harmony within and participate in the harmony in the larger order.



Natural harmony is necessary for the following reasons:

1. Natural harmony is necessary to solve the problem of global warming, acid rain, ozone layer depletion and depletion of natural resources (Such as air, water, soil, plants, animals, fossil fuels etc).
2. Natural harmony with trees cures all problems like – reduction of wind velocity, deforestation, environmental pollution, loss of wildlife and biodiversity etc.
3. Natural harmony is necessary for proper functioning (working) of an ecosystem or environment.

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**Q: What are four orders of nature? Discuss their inter-connectedness. Or
Other than human order, the three orders are mutually fulfilling to each other. Explain with example**

**Why does human order fail to be mutually fulfilling to itself and to the other orders?
Or**

There are four orders in nature. How does each order participate in the harmony in the nature except human order? Explain giving examples. or

What are the four orders in nature? How can the human order be responsible to the other three orders? (MTU 2010 – 11) or

Critically examine the attitude of humans today towards the other three orders of nature. Try to make a proper evaluation of human efforts. (MTU 2010 – 11) or

Ans:

There is a provision of mutual fulfillment (=mutual enrichment = to help each other in development/growth) in first three orders (Material, Pranic & Animal Order) of nature. Each of these orders is fulfilling to the Human order. This can be verified by looking at the multiple uses of the natural resources (material, plants and animals) by humans for his survival.

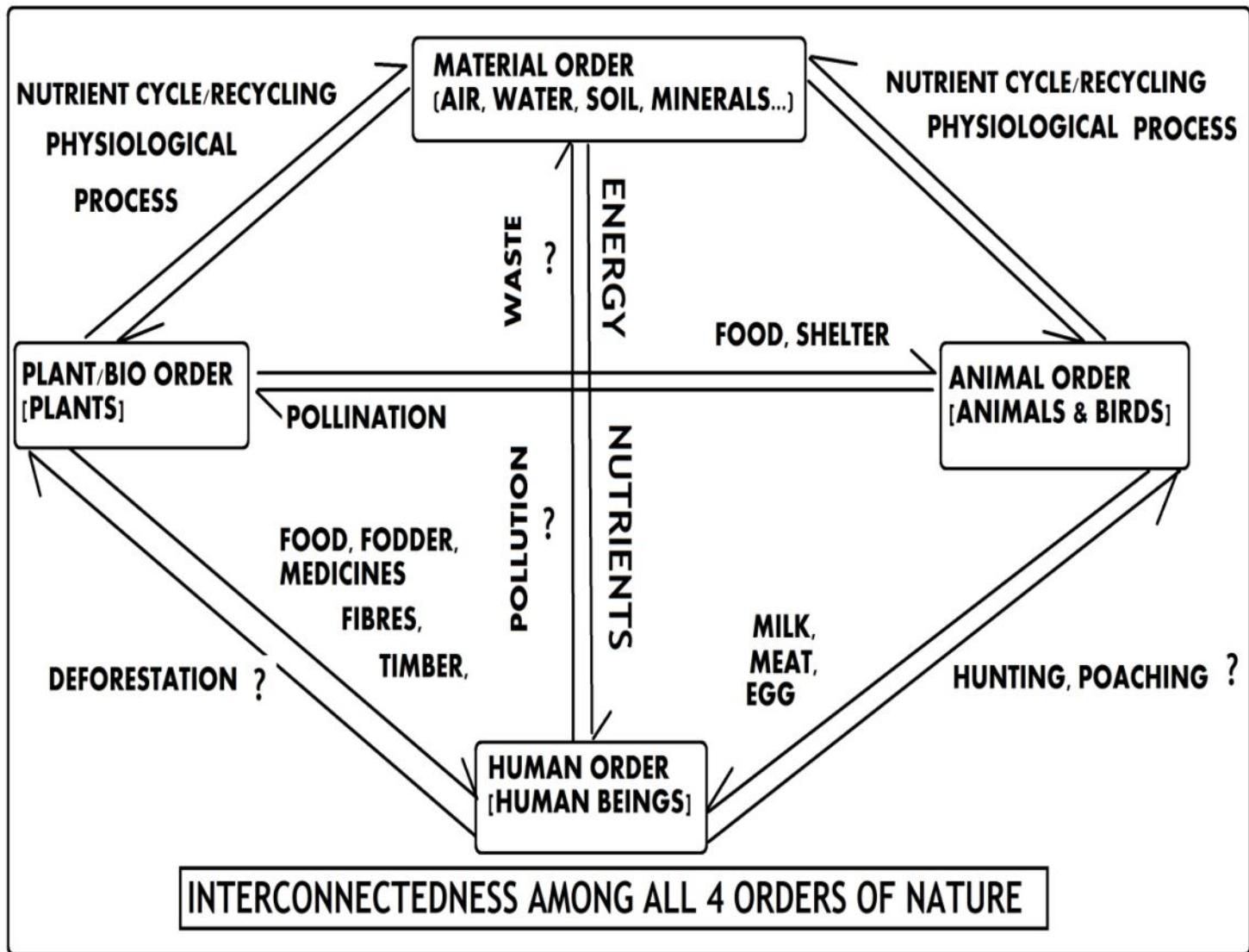
But the 4th order i.e., Human order does not show mutual fulfillment with all three orders because of----

- Lack of right understanding and right feeling for other human beings & rest of nature.
- Humans have not understood the provision of harmony that exists between these orders.
- Humans have neither understood his needs properly nor the harmonious ways to fulfil his needs.

Humans are taking valuable resources from material, pranic and animal order, but in turn giving (returning) waste and pollution to nature and as a result humans have disturbed the balance amongst the other three orders.

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FOR EXAMPLE:



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**Q: Suggest ways to enhance the fulfillment of human order with other three orders.
Mention any 2 programs you can undertake in light of the above.**

Or

Explain mutually fulfilling interaction of human order in nature.

Or

How can human participation ensure mutual fulfillment among the four orders in nature?

Or

Q. How does the understanding of the four orders guide the participation a human being with them? Give examples to illustrate. OR

Human being is an integral part of nature/existence with a specific role to play'- explain this statement.

Ans:

$$\text{Mutual Fulfillment} = \text{Relatedness} + \text{Fulfillment}$$

$$\begin{array}{ccc} \downarrow & \downarrow & \downarrow \\ \text{परस्पर} & \text{पूरकता} & = \text{परस्परता} & + \text{पूरकता} \end{array}$$

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Mutual fulfillment

1. Cyclic, interconnected, interdependent
2. Every unit is enriched

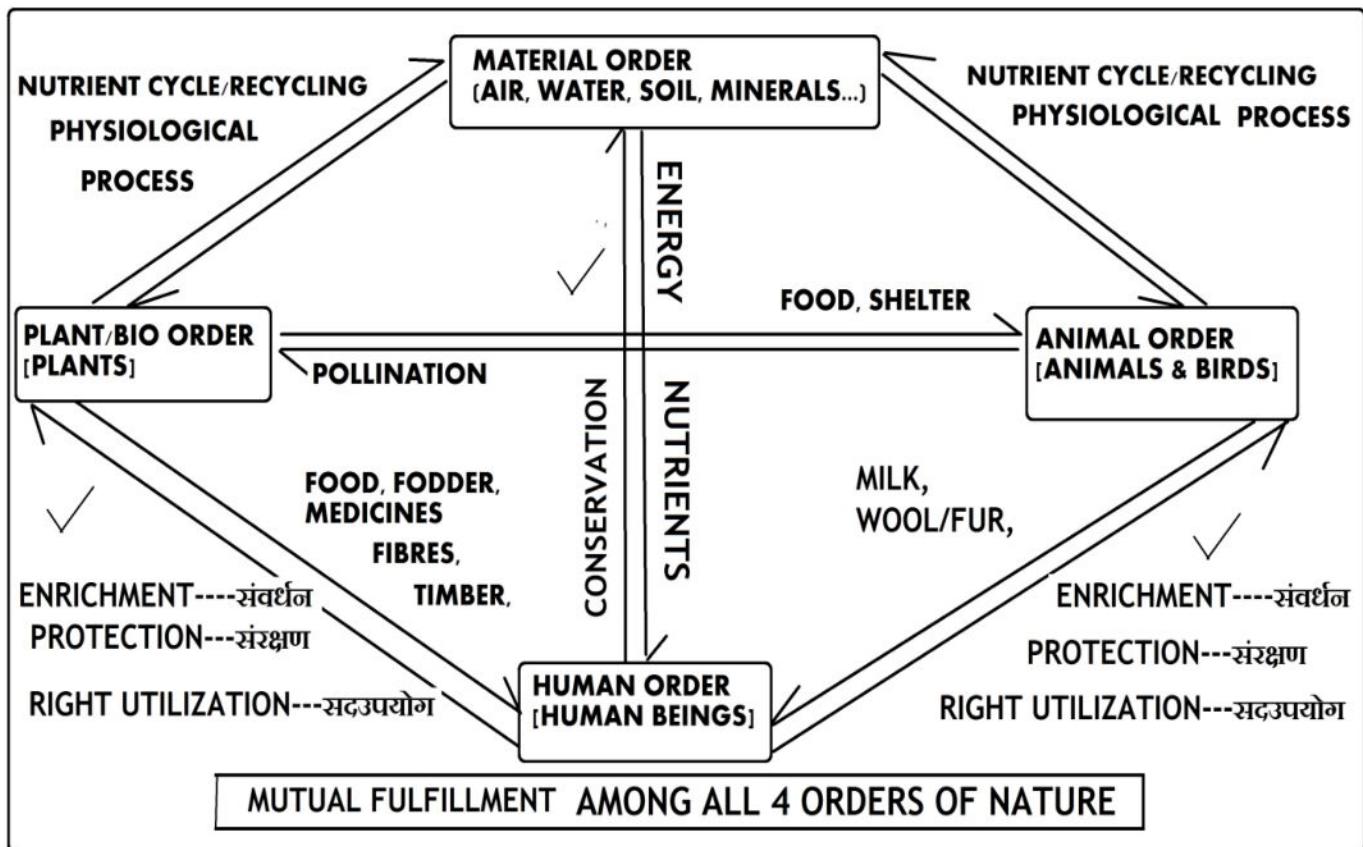
**Human beings have natural acceptance to be mutually fulfilling.
If we explore our natural acceptance, we find that we want to live harmoniously with nature. This is important for our own happiness.
With Right understanding (Natural acceptance), human beings can understand the provision of harmony and can be mutual fulfilling with all 4 orders**

The role of human being is to realize this mutual fulfillment – For this, all that human beings need to do is:

1. To understand that mutual fulfillment (harmony) is inherent in nature – we do not have to create it
2. To live accordingly – then the mutual fulfillment amongst the 4 orders will be realised

and there is provision in nature for living with mutual fulfillment (harmony)

FOR EXAMPLE:



This human participation in ensuring mutual fulfilment between the four orders has been summarized in the chart below.

Order	Human Participation for Mutual Fulfilment
Physical Order	Facilitating the existence of the unit by ensuring a conducive environment and maintaining / ensuring its constitution
Bio Order	Facilitating the unit's growth by ensuring a conducive environment and maintaining / ensuring its seed (e.g. seed of rice), by putting manure for facilitating the growth of plants.
Animal Order	Facilitating nurturing and caring of the animal body by ensuring physical facility and suitable environment for its existence and growth of body (eg. providing adequate fodder and shelter). Facilitating the fulfilment of the will of the animal Self to live. Facilitating the maintenance of its tradition, by maintaining its breed

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Human Order	Facilitating nurturing and caring of the human body by ensuring physical facility and suitable environment for existence and growth. Facilitating the fulfilment of the will of the Self to live with continuous happiness by providing human education-sanskar to every individual, and participating in developing / maintaining an Undivided Society and Universal Human Order
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Q: WHAT IS THE SIGNIFICANCE OF EDUCATION SANSKAR FOR HUMAN ORDER?

ANS:

Units of physical, bio and animal orders are maintaining their definite conduct - they are already in harmony within and are exhibiting their natural characteristic.

It is only the human being who is in disharmony within, that it has indefinite, inhuman conduct; it is not yet able to realise living with its natural characteristic.

- ✓ In order to ensure definite human conduct, human education-sanskar is required.
- ✓ The role of education is to facilitate the transformation from animal consciousness to human consciousness, thereby developing the competence to live with definite human conduct.
- ✓ Through human education and sanskar, we can ensure right understanding in us; this, in turn, will ensure the right feeling in us.
- ✓ With right understanding and right feeling in the Self, we will be able to ensure the continuity of harmony and happiness in ourselves and live accordingly. Then, we can be a source of human education-sanskar for the next generation.

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

ANS.

Conformance means conduct (**आचरण**) of a unit in nature.

Each unit conforms through the principle of **Conformance** or **Anusangita** or **Conduct**. It means how the continuity of the fundamental nature of the unit is preserved.

	MATERIAL ORDER	PLANT/BIO ORDER	ANIMAL ORDER	HUMAN ORDER
CONFORMANCE	<u>Constitution based</u> The material order exhibits constitution conformance. For example, O ₂ , N ₂ , Au, Ag, Al all of them conform (=conduct) according to the constitution of their kind.	Seed based The plant is always as the seed. Hence, we say that a plant conforms to the seed, or has ‘seed conformance’. For example: A neem seed will always sprout a neem plant . All of us know this i.e., its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information, this basic information of every neem plant is stored in the seed.	Breed based Animals conform to their heredity. Their behaviour is according to their heredity (breed) they belong to. For example: We see that a cow is always like a cow, and a dog is always like a dog. Animals conform to their lineage (=race). How animals are, their behaviour or conduct is according to their lineage or race they belong to, the lineage (race) they come from.	Sanskar based In the case of humans, we can say ‘as the education (sanskar), so the human’. Hence, we say that a human being conforms to his/her Sanskar . For example: Humans behave and work according to their Sanskara (i.e., Desires +Thoughts+ Expectations). The source of Sanskara may be preconditioning, sensation and natural acceptance. <i>Hence, we say that a human being conforms to his or her sanskar or has ‘sanskaar conformance’.</i>

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**Q: Describe, Activity (Kriya), Natural Characteristic (Svabhav), Innateness (Dhram/ Dharana), Inheritance (Conformance) of all four orders of Nature.
(*Most Important Question*)**

ANS:

ORDER	UNITS	ACTIVITY (=Kriya)	NATURAL CHARACTERISTIC (= Svabhava)	INNATENESS (=Dharana)	CONFORMANCE (=Conduct= Inheritance)
MATERIAL ORDER	Air, Water, Soil, Minerals, Metals etc.	Composition / Decomposition	Composition / Decomposition	Existence	Constitution based
PLANT/BIO ORDER	Plants, Animal body, Human body	Composition / Decomposition + Respiration	Composition / Decomposition + Nurture/ Worsen	Existence + Growth	Seed based (In case of animal and human body Seed= male and female gametes or sex cells)
ANIMAL ORDER	Animal body + Self (I)	(Composition / Decomposition, Respiration in Body) + Selection/Tasting in Self (I)	(Composition / Decomposition, Nurture/ Worsen) in Body + Non-cruelty/ Cruelty in Self (I)	(Existence, Growth in Body) + Will to live in Self (I)	Breed based
HUMAN ORDER	Human Body + Self (I)	(Composition / Decomposition, Respiration in Body) + Desire, Thoughts, Expectation (Selection/Tasting) and need for realization and understanding in Self (I)	(Composition / Decomposition, Nurture/ Worsen) in Body + Perseverance, Bravery, Generosity in Self (I)	(Existence, Growth in Body) + Will to live with Happiness in Self (I)	Education- Sanskar based Or Right values/ Sanskar based

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 the Body + (Assuming, Recognizing, Fulfillment) in Self (I)
Human order	Human beings	Recognizing, fulfillment in the Body + (Knowing, Assuming, Recognizing, Fulfillment) in Self (I)

Q. Explain the differences and similarities between animal order and human order. What is the relation between the two orders? (UPTU 2009 - 10)

Order	<u>Basic activity</u>	Activity	Natural Characteristic	Innateness	Conformance
Animal order ex: animals and birds	(Recognizing, Fulfillment) in body + (Assuming, Recognizing, fulfillment) in 'I'	(Composition / decomposition, respiration) in body + Selection/Tasting in 'I' (self)	(Composition / decomposition, nurture / worsen) in body + (non cruelty and cruelty) in 'I' (self)	(Existence + growth) in body + Will to live in 'I' (self)	Breed conformance
Human order ex: human beings	Recognizing, fulfillment in body + (Knowing, Assuming, Recognizing & Fulfillment) in 'I'	(Composition / Decomposition, Respiration) in body + (Imaging, Analyzing, Selection/Tasting) in 'I' (Self)	(Composition / Decomposition, Nurture / Worsen) in Body + Dhirata (Perceverance), Virata (Bravery) & Udarata (Generosity) in 'I' (Self)	(Existence + growth) in body + Will to live with happiness in 'I' (Self)	Value education/ sanskar conformance

Q. Explain the difference and similarities between pranic order and animal order. What is the relation between the two orders?

ANS.

Order	Things	Activity	Innate-ness	Natural Characteristic	Basic Activity	Conformance
Pranic order	Plants and trees	Composition / decomposition + respiration	Existence + growth	Composition / decomposition + nurture / worsen	Recognizing, fulfillment	Seed conformance
Animal order	Animals and birds	(Composition / decomposition, respiration) in body + Selection/ Tasting in 'I' (self)	(Existence + growth) in body + Will to live in 'I' (self)	(Composition / decomposition, nurture / worsen) in body + (non cruelty and cruelty) in 'I' (self)	(Recognizing, fulfillment) in body + (Assuming, Recognizing & fulfillment) in 'I'	Breed conformance

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

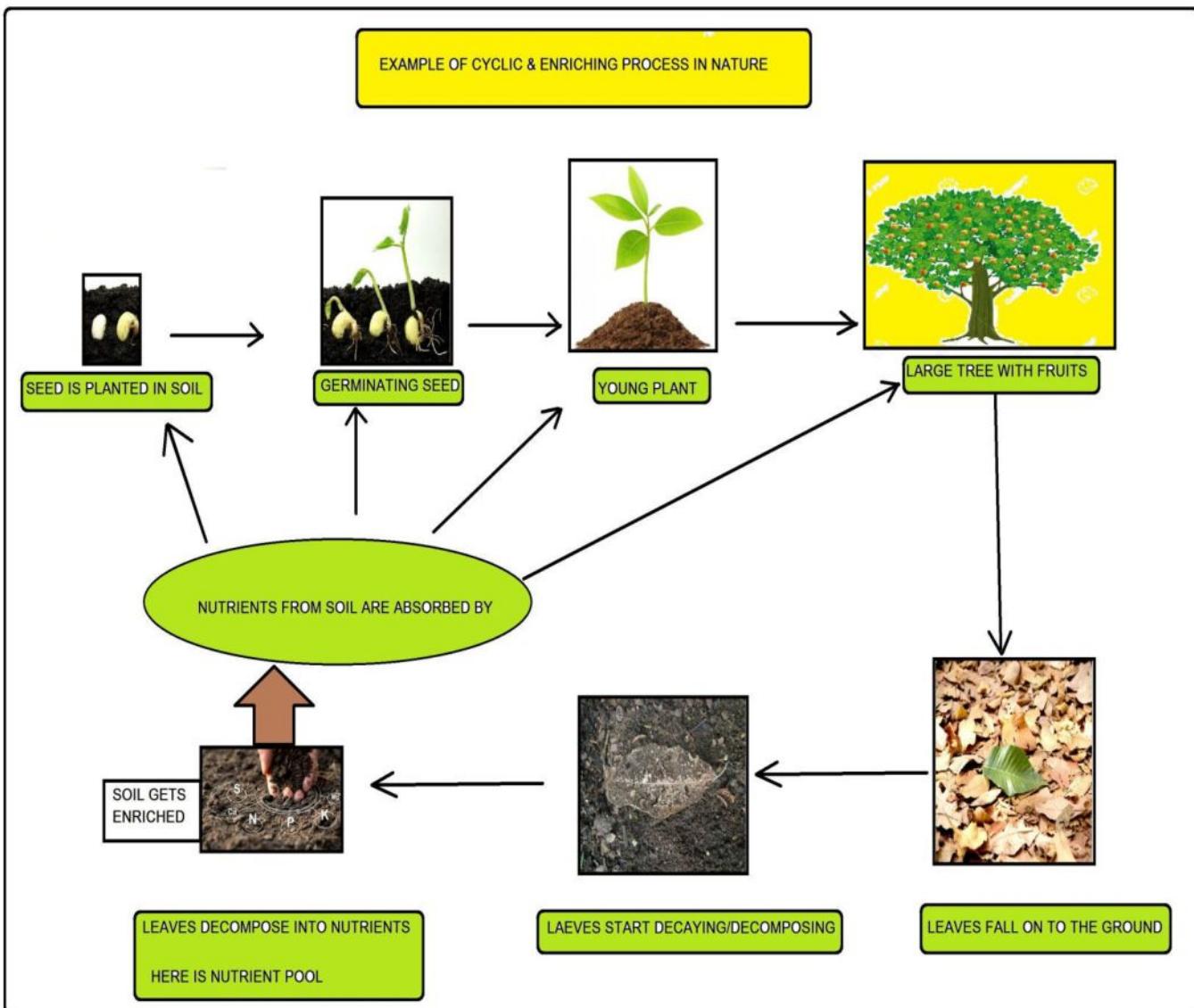
ANS:

In nature, there are four different kinds of orders namely Material order, Pranic order, Animal order and Human order. When we look at their interrelationship, we find that the materials, plants and animals are enriching for the others including human beings. There is cyclic and enriching process in nature, and based on this process production is naturally taking place in the nature.

CYCLIC PROCESS: means the product is going back (=returning) into nature (or material order of nature). For example:

When a seed is planted in soil and water is added, after some time the seeds start germinating and give rise to a young (baby/small) plant. The young plant after some time grows into a tree bearing branches, leaves, flowers and fruits. The leaves and fruits after maturation fall onto ground and start decomposing. The leaves get decomposed into nutrients (khaad) and as a result soil becomes fertile or enriched, this is called soil enrichment. The nutrients thus produced are absorbed by plants which help in growth/development of plant; this is called enrichment of plant. The seeds of mature (or dry) fruit start germinating in soil in the presence of nutrients and water and thus the process of development of plant from seeds starts again and therefore it is called cyclic process.

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ROLE OF HUMAN BEING IN EXISTENCE:

- ✓ Humans only have to understand this feature of nature i.e., the provision of harmony in nature.
- ✓ The purpose of science and technology is to facilitate the cyclic processes in nature and make human beings more and more fulfilling to the other entities.
- ✓ If we understand the processes in nature, we can design our production systems through application of science and technology in such a way that this fulfilment is better ensured, rather than disturbing it.
- ✓ To ensure that production must be people friendly as well as environmental friendly.

Q . What is sanskar? Explain its effects or the conformance of the human order.

ANS.

We are living according to our desires, thoughts and expectation, together we call these sanskar.

Sanskar = Acceptances derived out of \sum [Desire + Thought + Expectation] from all time.

In simple words, sanskaar indicates the feeling and thought at individual level. We can see that human beings are not exactly as their parents or race in living. We may pick something from our parents as we grow up but we also pick (accept) many things from our friends, relatives, teachers, media, society and environment. Therefore new sanskaar forms as a result of what we accept (=get or pick) from all these (i.e., parents, relatives, friends, teachers, society and environment) and the conclusion we derive from our life events/experiences.

In the case of humans, we can say ‘as the education (=learning), so the human’. We are according to our desires, thoughts and expectations (selection). Together, we call these ‘sanskara’. Hence, we say that a human being conforms to his or her sanskar or has ‘sanskaar conformance’.

Order	Things	Conformance or Conduct
Human order	Human beings	Right values / sanskar conformance

Q . "As the seed, thus the plant". Explain.

ANS:

As the seed, thus the plant, it means in plant order there is a seed conformance.

The conformance or conduct of a plant depends on its seed as the genotype or genes of the seed has all the basic information of the plant like external features such as size and height of tree, size, shape and colour of leaves, type, taste and colour of fruit etc.

For example: 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 is 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 conformance'.*

Q: What is the svabhava of human being?

Ans:

The svabhava is the feeling in the self of a human being which comprises of perseverance (dhirata), bravery (virata) and generosity (udarata).

1. **Perseverance (dhirata):** I am ready to understand and live in harmony at all levels of existence (i.e., Individual, Family, Society & Nature).
2. **Bravery (virata):** I am ready (=committed) to help others to have right understanding and live in harmony at all 4 levels of existence (i.e., Individual, Family, Society & Nature).
3. **Generosity (udarata):** I am ready to invest myself, my body and wealth to help the others to have the right understanding and living accordingly.

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

What do you understand by the term 'innateness' (dhaarna) in nature? Explain the innateness of material and animal order in nature. (MTU 2011 – 12 even)

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 smoke has gone out, it never means that the coal has been disappeared from existence. 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 (animals and birds) in this order have the ‘will (wish) to live’ in ‘I’ (self).

Indeed no unit (animals and birds) 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	Innate-ness
Material order	Soil, water, metals, etc.	Existence
Pranic order	Plants and trees	Existence + growth
Animal order	Animals and birds	(Existence + growth) in body + will (wish) to live in ‘I’ (Self)
Human order	Human beings	(Existence + growth) in body + will to live with happiness in ‘I’ (Self)

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

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

Explain the svabhav of human order and how it helps in living with harmony.

Explain the natural characteristics of the material and pranic orders. Give examples. (UPTU 2011–12)

What is the natural characteristics (swabhava) of human order? Explain. (MTU 2011 – 12)

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 the body and perseverance, bravery, generosity in Self (I).

1. **Perseverance (dhirata)**: I am ready to understand and live in harmony at all levels of existence (i.e., Individual, Family, Society & Nature).
2. **Bravery (virata)**: I am ready (=committed) to help others to have right understanding and live in harmony at all 4 levels of existence (i.e., Individual, Family, Society & Nature).
3. **Generosity (udarata)**: I am ready to invest myself, my body and wealth to help the others to have the right understanding and living accordingly.

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 + (Perceverance, Bravery, Generosity) in ‘I’

CH-2: HARMONY IN EXISTENCE

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

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

(UPTU 2010–11)

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

Short notes on Co-existence of units in space.

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

What do you mean by co-existence? How are units in co-existence being in space?

How do unit and space co-exist?

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

Write a short note on ‘nature (units) submerged in space’. Explain the meaning of submerged here. (UPTU 2011 - 12)

‘Existence is co-existence’. Give your opinion. (UPTU 2011 – 12)

There is no existence without harmony. Explain. (MOST IMPORTANT)

ANS.

$$\text{Existence} = \text{Exist} + \text{Essence, whatever exists.}$$

↓ ↓
To be harmony

“Existence means to be in the state of harmony.”

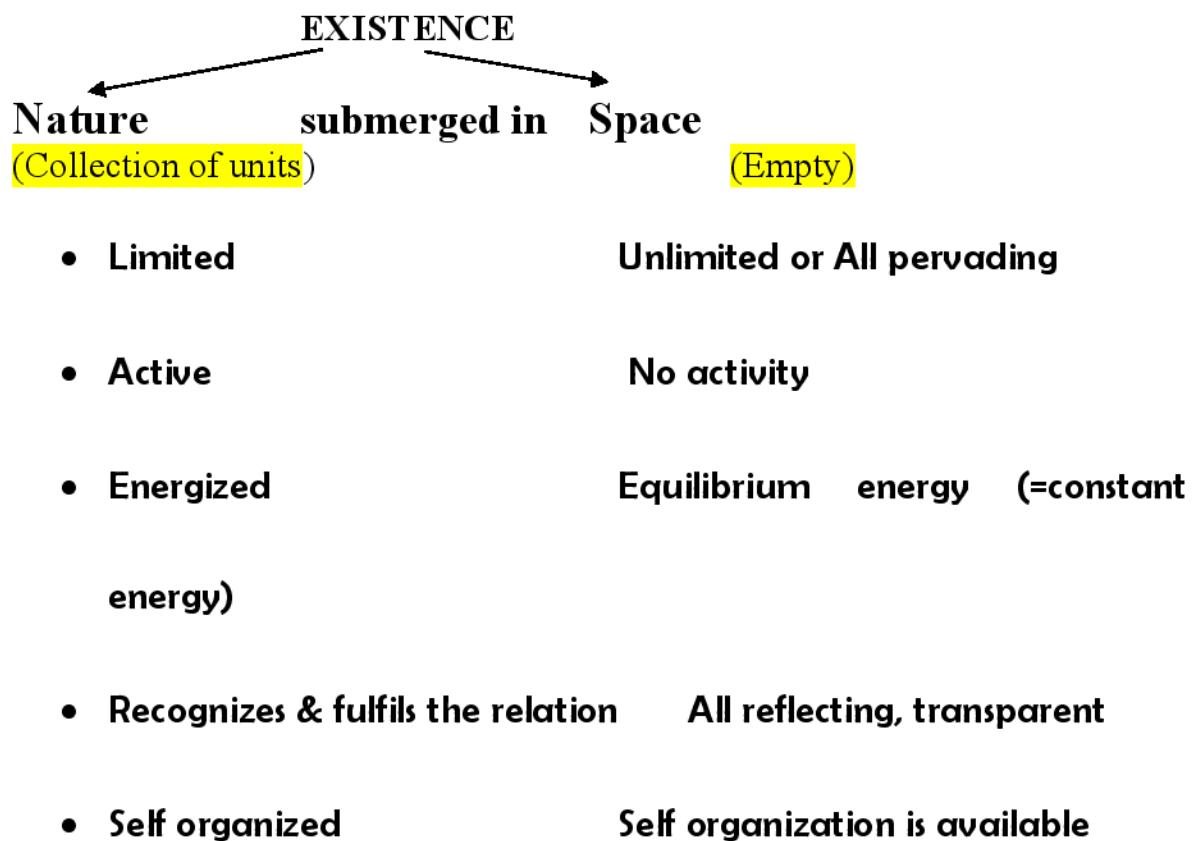
Co-existence: All the units together constitute nature. All the units of nature exist together in space and time which is called co-existence.

Existence = Units + Space

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

“Existence = Nature submerged in space”.

[Note: Nature = Four orders (Material, Pranic/Plant, Animal and Human Order)]



When we look at the existence around, the first thing we see is space and then we see the units in space.

Therefore there are two kinds of realities in existence and these are: "Units" and "Space"

- ✓ Between every two units there is a space.
 - ✓ Units and space are inseparable.
 - ✓ All the units exist together in space, this is called co-existence
 - ✓ Units are submerged in space. This is called submergence.
 - ✓ Units are limited in size, active, energized, self organized and each unit recognises its relation with other units and fulfil it.
 - ✓ Whereas space is unlimited in size, all pervading, without any activity (= no activity) and constant energy. Space is all reflecting and transparent.

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Q: WHAT IS SUBMERGENCE?

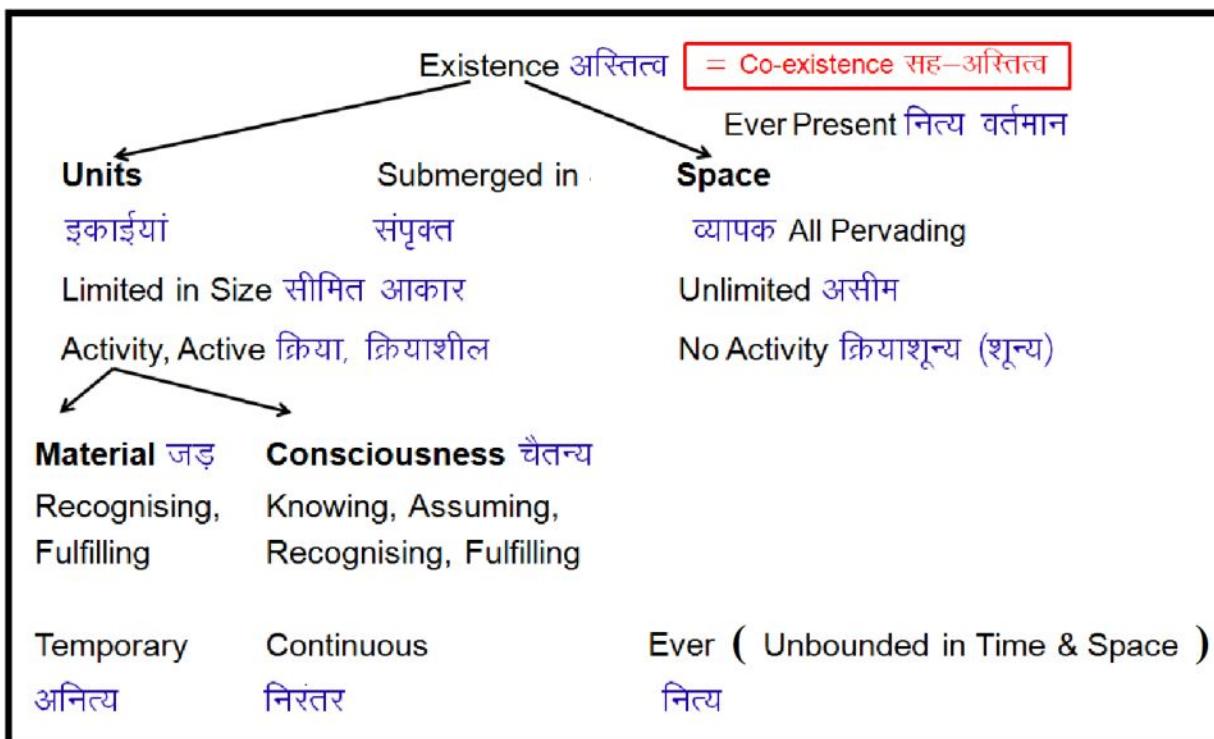
ANS:

Existence is in the form of co-existence, which is further in the form of units submerged in space, this is called submergence.

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Submergence implies three things:

1. Units are energized in space
2. Units are self-organized in space
3. Units recognize their relationship and fulfil it with every other unit in space



Q: WHAT DO YOU MEAN BY TEMPORARY, CONTINUOUS AND EVER REALITIES IN THIS EXISTENCE?

ANS:

TEMPORARY (अनित्य)	CONTINUOUS (निरंतर)	EVER (नित्य)
ALL TIME X	ALL TIME ---- ✓	ALL TIME ----- ✓
ALL PLACE X	ALL PLACE--- X	ALL PLACE----- ✓
जो हर समय, हर जगह नहीं है	जो हर समय तो है लेकिन हर जगह नहीं	जो हर समय, हर जगह है ।
EXAMPLE: MATERIAL (जड़)	EXAMPLE: SELF (I)	EXAMPLE: SPACE (शून्य)

Q . Explain energized and energy in equilibrium.

ANS:

What we normally call or consider as energy today, is the ‘transfer of energy’. For example, when you place water in a vessel on the stove, we say the heat energy from the flame was transferred to the water in the vessel. Anything that is a unit, has activity, **anything that has activity, is energized**. All the particles in the water and the metal stove are active, very active and energized. Hence we don’t say that space is energized but we say ‘**space is energy in equilibrium’ or it is ‘constant energy**’. All units are energized in space.

This energy is available to all units. In other words, space is equilibrium energy, all units are in space; all units are energized and active being in space.

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 Self (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.

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

Or

Define the terms Gathansheel, Gathanpurna, Kriyapurnata and Acharanpurnata. Explain 'Existence is Gathansheel and Gathanpurna and also there is Kriyapurnata and Acharanpurnata in existence'. (MOST IMPORTANT)

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' or Self).

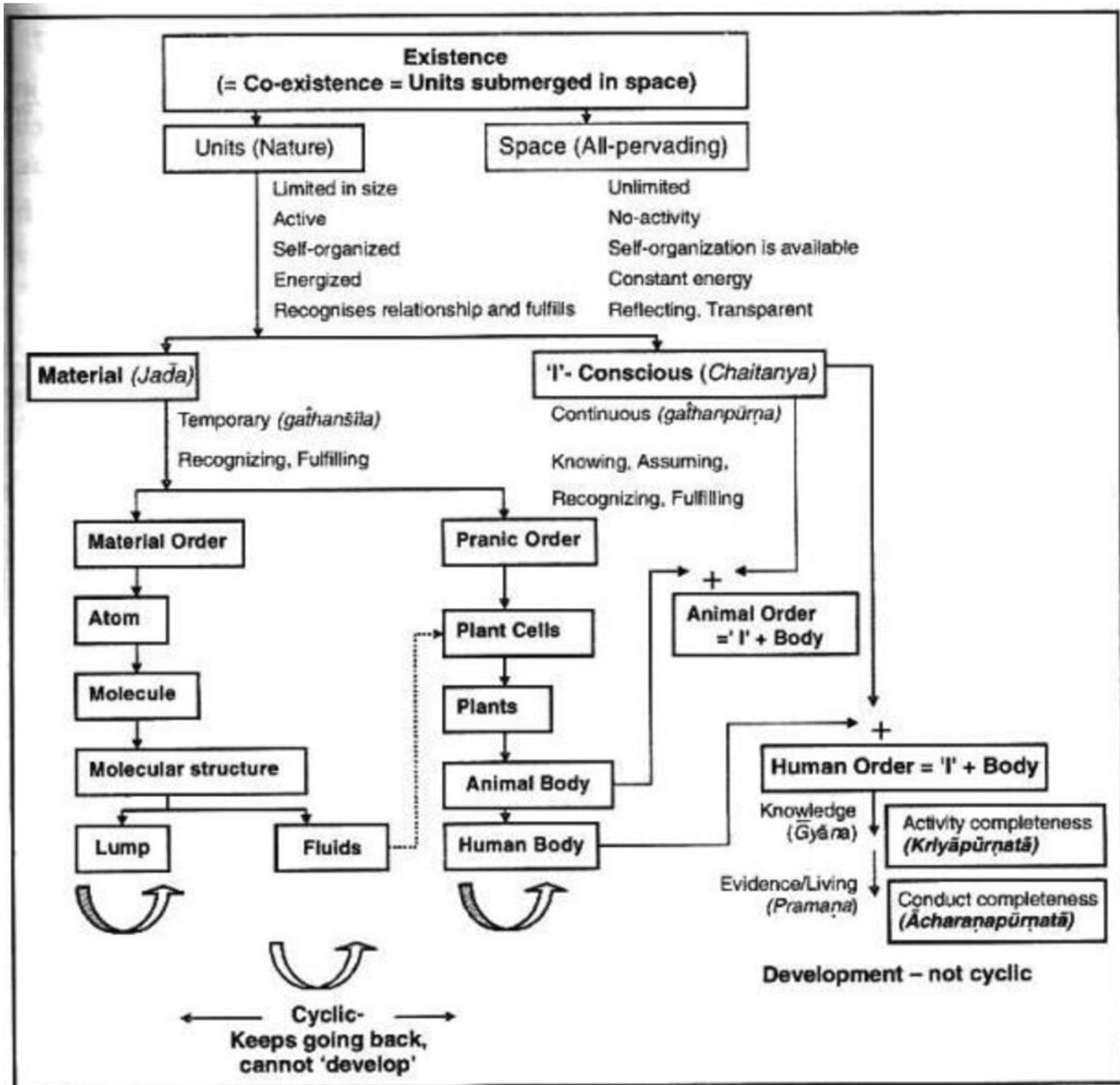
- ✓ The material units are transformable, and their composition keeps on changing, hence these are Gathansheel.
- ✓ The other category of units, the sentient 'I' (Self), does not transform and are complete in composition, hence Gathanpurna.

The material units are changeable (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
- ✓ The ability to live with complete understanding is called Acharanpurnata.



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आपके समझने के लिए

Existence is in the form of co-existence. (अस्तित्व सहअस्तित्व के रूप में है)

सबसे पहले आप अस्तित्व (EXISTENCE) को सहअस्तित्व (COEXISTENCE) के रूप में देखो और समझो की अस्तित्व में केवल दो ही वास्तविकताएं (REALITIES) हैं पहली वास्तविकता को हम इकाईयों (Units) के रूप में देखते हैं और दूसरी वास्तविकता को हम शून्य (Space) के रूप में समझते हैं। इकाईयां भी दो प्रकार की हैं –

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- 1) जड़ इकाई (MATERIAL UNITS) और
- 2) चैतन्य इकाई (CONSCIOUSNESS OR SELF)

जड़ इकाई गठनशील (Gathansheel) हैं। जबकि चैतन्य इकाई गठनपूर्ण (Gathanpurna) हैं।

जड़ इकाईयों में विकास (EVOLUTION) के परिणामस्वरूप पहले पदार्थ अवस्था (Material Order) बनी तथा पदार्थ अवस्था से ही बाद में प्राण अवस्था (Pranic Order) उत्पन्न हुई।

पदार्थ अवस्था से ही विकास के बाद प्राण अवस्था बनी जो की प्राण कोशा के रूप में प्रकट हुई इस बात का अर्थ है की - प्राण कोशा बनाने के लिए जिन रासायनिक पदार्थों की आवश्यकता होती है पहले उन पदार्थों का बनना आवश्यक है इसीलिए जड़ इकाईयां जो की तत्व या परमाणु रूप या विरल रूप (=GASEOUS FORM) में उपस्थित थीं उनमें आपसी संयोग से अणुओं (=MOLECULES) का निर्माण हुआ और अणुओं के आपसी संयोग से बड़ी आणविक संरचनाएं (=MOLECULAR STRUCTURE) उत्पन्न हुईं।

बड़ी आणविक संरचनाएं बाद में दो रूप में दिखाई दीं- एक तो ठोस पिंड/ धरती (LUMP) के रूप में और दूसरी तरल रासायनिक पदार्थ (FLUID) जल के रूप में।

यहाँ पर समझने वाली बात यह है की पदार्थ अवस्था की वस्तुएं ही विरल, तरल एवं ठोस रूप में रही हैं।

रासायनिक पदार्थ (जो की तरल/ जल रूप में था), में विकास के बाद प्राण अवस्था बनी।

“यहाँ पर अब समझने वाली बात यह है की पानी से पहले कोई प्राण अवस्था नहीं है अर्थात् पानी के बिना प्राण अवस्था का प्रकटन होता नहीं है।”

प्राण अवस्था से प्राण कोशा (CELL) उत्पन्न हुई। प्राण कोशा में विभिन्न दिशाओं में श्रेष्ठतर विकास के फलस्वरूप पेड़ - पौधे, जीव शरीर एवं मानव शरीर की रचना हुई।

- ✓ जीव शरीर (ANIMAL BODY) और चैतन्य इकाई (SELF) के सहअस्तित्व से जीव अवस्था बनी
- ✓ मानव शरीर (HUMAN BODY) और चैतन्य (SELF) के सहअस्तित्व से मानव अवस्था (HUMAN ORDER) या ज्ञान अवस्था बनी।

Q. HOW WILL YOU DISTINGUISH THE MATERIAL UNIT FROM A CONSCIOUS UNIT THROUGH YOUR OBSERVATION?

OR

WHAT ARE THE TWO TYPES OF UNITS IN THIS EXISTENCE?

ANS:

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Differences are:

MATERIAL UNIT	CONSCIOUS UNIT
<ul style="list-style-type: none">• Size/space: Limited	<ul style="list-style-type: none">• Size/space: Limited
<ul style="list-style-type: none">• In time: Temporary (Impermanent), Bounded	<ul style="list-style-type: none">• In time: Continuous (Permanent), Unbounded
<ul style="list-style-type: none">• Activities are: Recognizing, Fulfilling	<ul style="list-style-type: none">• Activities are: Knowing, Assuming, Recognizing, Fulfilling
<ul style="list-style-type: none">• Gathansheel	<ul style="list-style-type: none">• Gathanpurna
<ul style="list-style-type: none">• Development: Cyclic	<ul style="list-style-type: none">• Development :Non- cyclic
<p>Example: Material units can be classified into two orders – physical order and bio order.</p> <p>Physical order: For example: atoms, molecules, molecular structures (such as water, Benzene), Lumps (such as planets)</p> <p>Bio order: For example- Plant body, Animal body and Human body</p>	<p>Example: Self (Consciousness)</p>

EXAMPLES OF ASSOCIATION OF MATERIAL UNITS AND CONSCIOUSNESS UNITS:

1. Animal body (Material unit) + Self (Consciousness)= Animal Order
2. Human body (Material unit) + Self (Consciousness) = Human order

Q: CLASSIFY MATERIAL UNITS.

ANS:

Material units can be classified into two orders – physical order and bio order.

- Physical order includes atoms, molecules, molecular structures (such as water, Benzene), Lumps (such as planets).
- Bio order includes Plant body, Animal body and Human body

Q: GIVE CLASSIFICATION OF CONSCIOUSNESS UNITS IN ASSOCIATION WITH MATERIAL UNITS.

ANS:

Animal order and human order are the examples of association of material units and consciousness units.

- The animal order is the co-existence of consciousness (Self) and the animal body (material).
- The human order is also the co-existence of consciousness (Self) and the human body (material).

ANIMAL ORDER= Animal body (Material unit) + Self (Consciousness)

HUMAN ORDER= Human body (Material unit) + Self (Consciousness)

Q: WHAT DO YOU MEAN BY-“CO-EXISTENCE IS EVER PRESENT”?

ANS:

Co-existence means all the units exists together with space. All the units are submerged in space.

Co-existence is ever present (नित्य वर्तमान) in all time, in all space (हर देश में, हर काल में)

In Co-existence in Space-----

- a. Every unit is energized, active (हर इकाई ऊर्जित, क्रियाशील)
- b. Every unit is self organized (नियंत्रित/ स्वयं में व्यवस्था)
- c. Every unit recognizes its relationship with other unit and fulfills it.
(परस्परता को पहचानना, निर्वाह करना/ समग्र व्यवस्था में भागीदार)

Q: WHAT DO YOU MEAN BY-“CO-EXISTENCE IS EVER EFFECTIVE”?

ANS:

Co-existence is ever effective (नित्य प्रभावी)

It means-“The Principle of Co-existence applies to every reality (i.e., every unit), from smallest atom to biggest, the Nature as a whole”

Q: EXPLAIN THE EXPRESSION OF COEXISTENCE AT DIFFERENT LEVELS.

ANS:

The existence is in the form of units submerged in space. Units are energised, self-organized, recognizing their relationship with every other unit in space and fulfilling it. Recognizing the relationship and fulfilling it with other units is basically the relationship of mutual fulfilment.

- A. **AT THE LEVEL OF NATURE**, this co-existence is expressed in the form of mutual fulfilment among all the units. Since the units are self-organized and recognise their relationship with other units in a mutually fulfilling manner; all the units put together are bound to be in harmony, i.e. nature, as a whole, is in harmony.
- B. **AT THE LEVEL OF SOCIETY**, the four human goals (i.e., right understanding in every individual, prosperity in every family, fearlessness in society and harmony (co- existence) in nature are an expression of co-existence at various levels.
- Right understanding is basically the understanding co- existence, and ensuring the feeling and thought of co-existence at the level of the Self.
 - Prosperity is essentially an outcome of ensuring co-existence of human being with rest of the nature which results into prosperity of human being and preservation of the rest of the nature.
 - Fearlessness (trust) is ensuring the co-existence with other human beings at the level of family, society.
 - Co-existence (=harmony) is ensuring mutual fulfilment at the level of entire nature.
- C. **AT THE LEVEL OF THE FAMILY**, relationship is basically the expression of the co-existence of one human being with other human being. The nine feelings (trust, respect... love) are an expression of understanding and acceptance of co-existence in human-human relationship.
- D. **AT THE LEVEL OF INDIVIDUAL**, human being is the co-existence of the Self and the Body.

SUMMARY TABLE

LEVEL NAME	EXPRESSION OF CO-EXISTENCE
NATURE	At the level of nature, this co-existence is expressed in the form of mutual fulfilment among all the units.
SOCIETY	At the level of society, this co-existence is expressed in the form of four comprehensive human goals, which are as follows- <ol style="list-style-type: none"> 1. Right understanding in every individual, 2. Feeling of prosperity in every family, 3. Fearlessness (Abhay) in society and harmony and 4. Harmony/Balance in nature
FAMILY	At the level of family, this coexistence is expressed in the form of relationship of one human being with other. 9 feelings form the base of human - human relationship in family. 9 feelings are as follows: Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude and Love.
INDIVIDUAL	At the level of individual, human being is the co-existence of Self (I) and Body.

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Q: DISCUSS THE ROLE OF HUMAN BEING IN THIS EXISTENCE. WHAT WOULD BE THE NATURAL OUTCOME OF FULFILLING THIS ROLE?

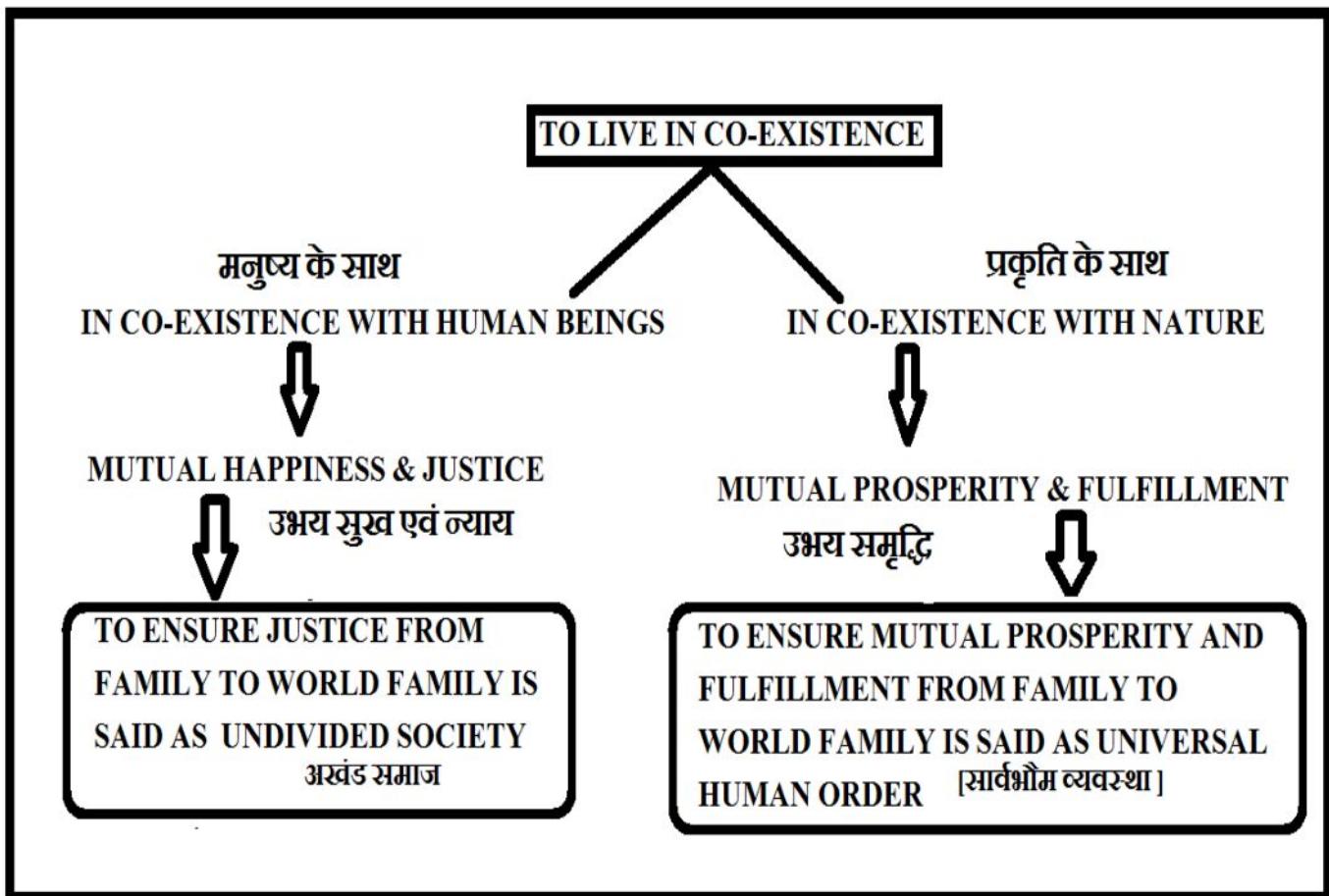
ANS:

What is my value/role in existence?

Human being has to focus on three things----

- 1) To understand co-existence (सहअस्तित्व/व्यवस्था को समझना)-
(This is known as Right understanding (ज्ञान))
- 2) To ensure feeling and thought of co-existence (सहअस्तित्व के अर्थ में भाव, विचार चलाना)- (This is known as Resolution (समाधान))
- 3) To live in co-existence, to live with authentication (सहअस्तित्व पूर्वक जीना)

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By understanding co-existence, we are referring to the Self-awakening to the activities of contemplation, understanding and realisation.

- ✓ **Contemplation** is about participation in the larger order, about relationship with every unit in existence;
- ✓ **Understanding** is about the harmony in entire nature and
- ✓ **Realization** is of the existence as co-existence. All these together are called knowledge.

These three activities are labelled as block B1.

The clarity about the co-existence, harmony and relationship now guides our desire and thus, all the activities of imagination, i.e. desire, thought and expectation (labelled as block B2 in the diagram below). Thus, the activities of block B2 are guided by the activities of B1.

If that happens, all our desires, thoughts and expectations are in line with co-existence, harmony and relationship. Such guided imagination is called resolution. The imagination is then always with the feeling of love and compassion. The Self is in a state of harmony within and therefore, in a state of happiness continuously. That is what we all aspire for.

NATURAL OUTCOME OF FULFILLMENT:

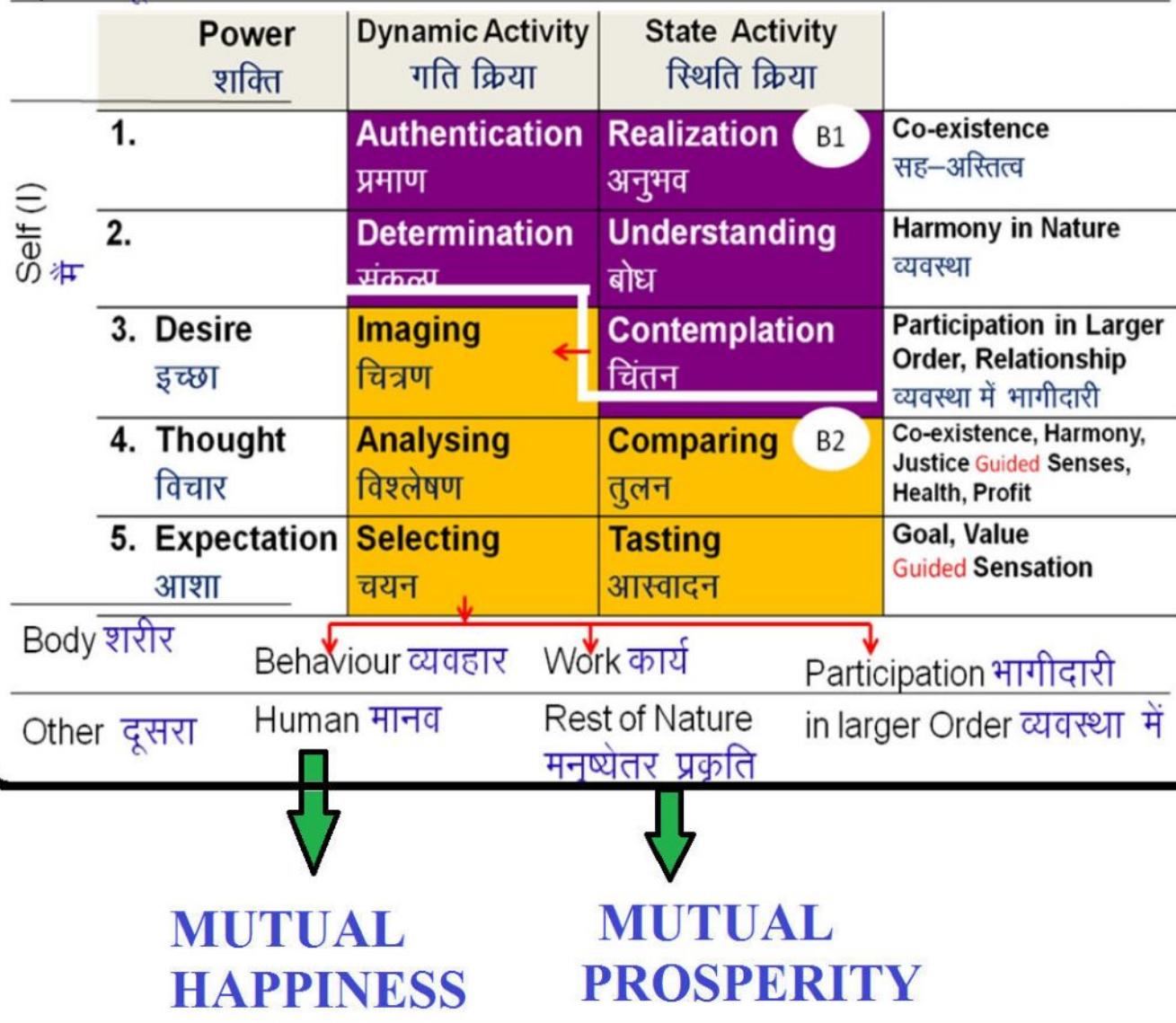
The right feeling and right thought now becomes the basis for our behaviour with other human being, work with the rest of the nature and participation in the larger order. Now,

- The behaviour based on justice with human being results into mutual happiness. Expansion of such behaviour from family to world family leads to undivided society.
- The work based on natural laws with the rest of nature results into mutual prosperity.
- The participation in the larger order, in the entire nature results into fulfilment of human goal. Expansion of such work and participation in the larger order, from family order to world family order leads to universal human order.

The continuity of universal human order generation after generation is called human tradition. That is what we all aspire for.



Space शून्य



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UHV (KVE301/401)

UNIT- 5

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

What is a holistic technology? Take any two such examples from the Indian tradition and elaborate on them. (UPTU 2011 - 12)

Describe briefly the criteria for evaluation of holistic technology. Support your answer with an example. (MTU 2011 – 12) (MOST IMPORTANT)

ANS.

Holistic Technology is also known as-

- People Friendly & Eco-Friendly Technology OR
- Sustainable Technology Or
- Green Technology Or
- Holistic Development Or
- Sustainable Development

Holistic Technology= Technology (Development) in the light of Value education so as to make it people friendly and ecofriendly.

OR

Holistic Technology= Technology (Development) in the light of Right Understanding so as to make it people friendly and ecofriendly.

Holistic technology refers to development with right understanding. It helps in conservation of natural resources and ensures their availability for present as well as future generation.

CRITERIA FOR EVALUATION OF HOLISTIC TECHNOLOGY:

- ✓ People friendly
- ✓ Safe, user friendly and conducive to health
- ✓ Ecofriendly
- ✓ Compatible with natural systems and cycles
- ✓ Facilitating effective utilization of human body, animals, plants and material.
- ✓ Low cost and energy efficient
- ✓ Promoting the use of renewable energy resources
- ✓ Enhancing human interaction and cooperation
- ✓ Durability and life cycle recyclability of products.

EXAMPLES OF HOLISTIC TECHNOLOGY:

- Solar energy based devices such as solar cell/solar panel, solar cooker, solar water heater, solar furnace etc.
- Wind energy based machines/devices such as wind mills.
- Biogas plant or biomass energy
- Geothermal energy power plant
- Hydrogen as a future energy source
- Biofuels such as biodiesel
- Compressed Natural Gas (CNG)
- Sustainable Agriculture or Organic farming
- Bio-fertilizers and bio-pesticides
- Water saving irrigation techniques such as Drip and Sprinkler irrigation techniques
- Rainwater harvesting technique and watershed management
- Electrostatic precipitator, wet scrubber and catalytic converter technology to control air pollution.

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SOME EXAMPLES OF HOLISTIC TECHNOLOGY

1. RAINWATER HARVESTING

Rainwater harvesting is a technique of collection of rainwater from the roofs of buildings and storing it in tanks above or below the ground for later use.

This technique is basically designed for Water Deficit Areas so that they could conserve rain water and utilize it when required.

WATER DEFICIT AREA: ऐसे स्थान / जगह जहाँ पानी की कमी रहती है। जैसे मध्य प्रदेश/ बुंदेलखण्ड

, झाँसी, राजस्थान आदि

Objectives and advantage of Rainwater harvesting:

- To conserve (=COLLECT=STORE= HARVEST) surface run off (=rain water flowing on earth's surface) during monsoon which can be used for domestic and agricultural purposes.
- Recharging of ground water (धरती के अंदर पानी/जल का स्तर बढ़ाना)
- To improve the quality of ground water.

2. WATERSHED MANAGEMENT:

Watershed management: *In watershed management, a specific land area is used for collection of rainwater or water from rivers or streams.*

Objectives:

- Conservation of water,
- Conservation of soil (=land),
- Conservation of vegetation (=plants),
- Recharging of ground water,
- Improving the groundwater table,
- Improving food production (agricultural production) thereby improving the economic conditions of people

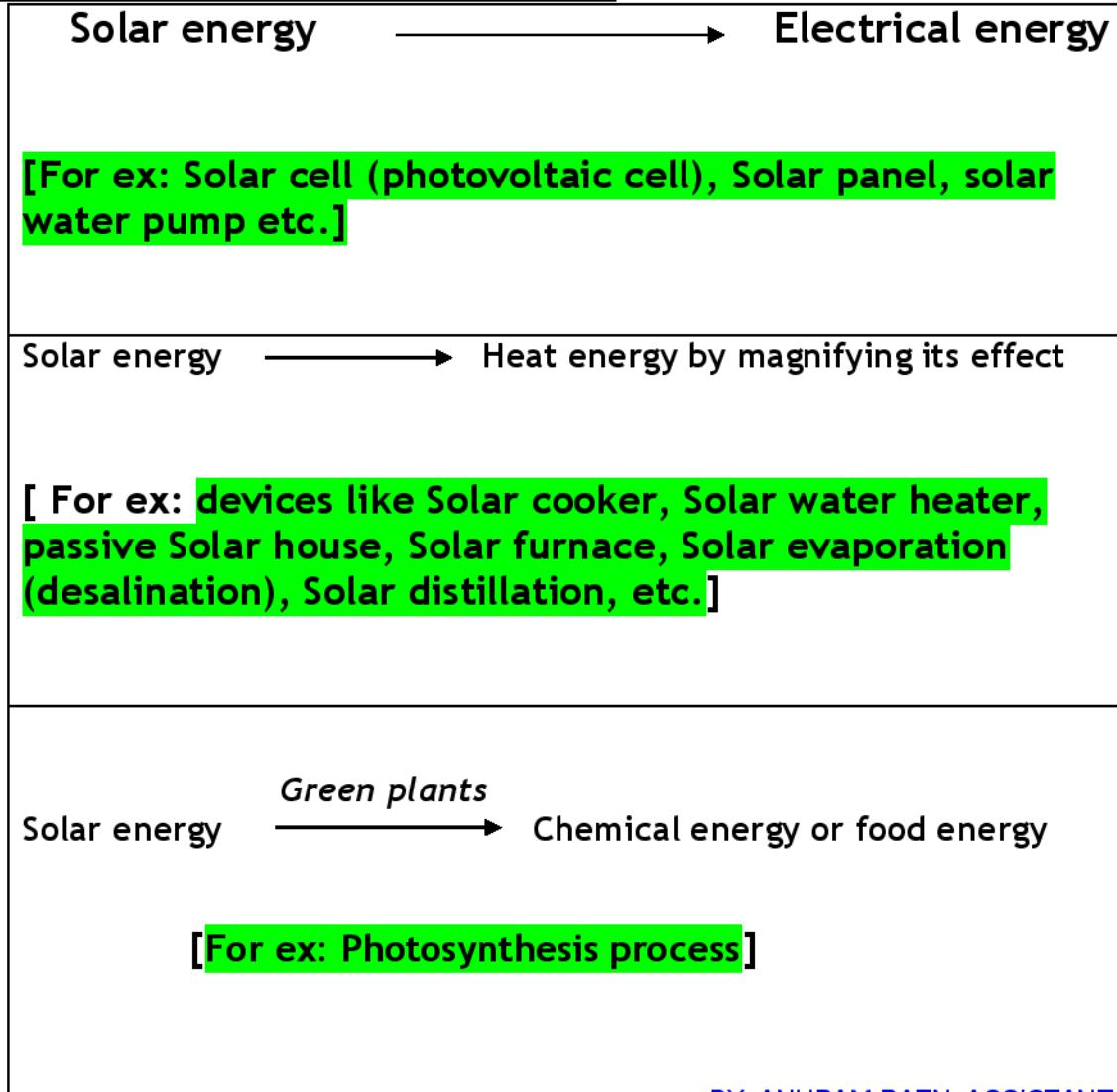
3. RENEWABLE SOURCES OF ENERGY:

- ✓ They can be renewed or recycled or regenerated in short period of time.
- ✓ *They are also called Non-conventional energy source*
- ✓ *They are also called Alternative energy resources.*
- ✓ They are eco-friendly
- ✓ They are people friendly.

For ex: Solar energy, Wind energy, Hydro-energy (hydel energy), Geothermal energy, Biomass energy, tidal energy.

A. SOLAR ENERGY: The energy radiated out by the sun in the form of **electromagnetic waves** is called solar energy. Sun is almost inexhaustible source of energy.

Harnessing (utilization) of Solar energy:



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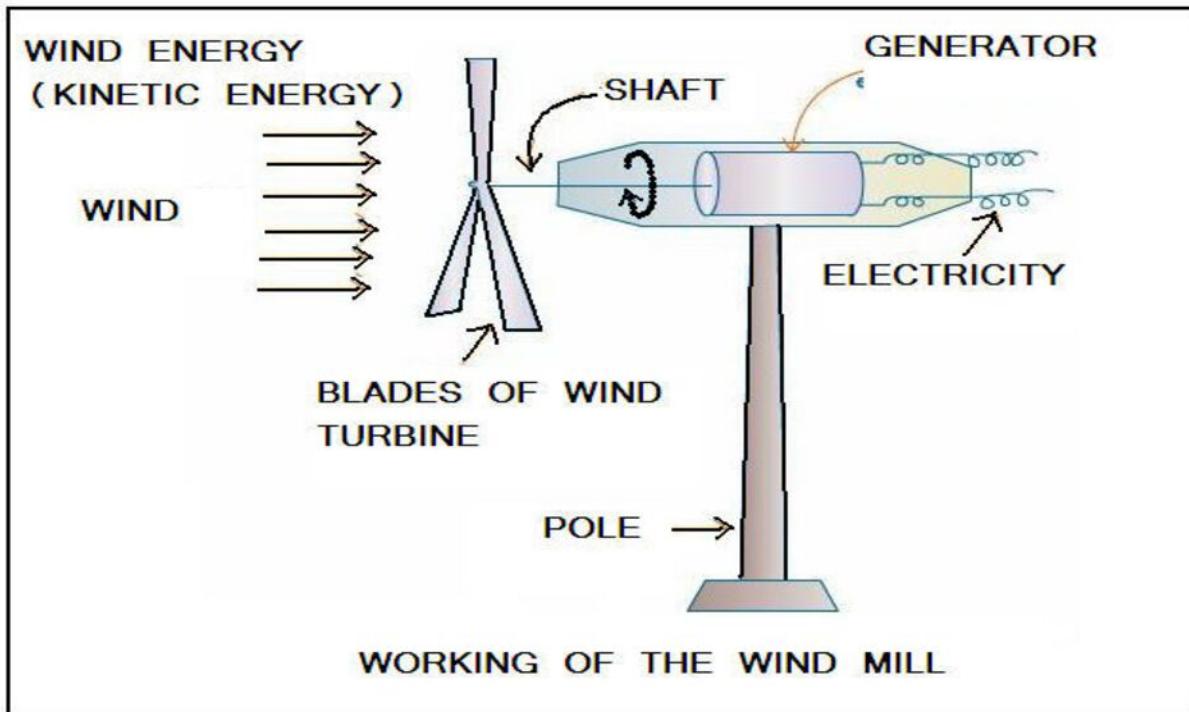
Advantages (merits) of solar energy:

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- People friendly
- Eco-friendly
- Used for generation of electricity in space satellites

B. Wind energy:

The moving air is called wind. The wind has kinetic energy due to its high speed. The kinetic energy of wind is used to run windmills (i.e. machines which work with the kinetic energy of the wind).



The minimum speed required to operate a wind mill is 15 km per hour (15 km/h).

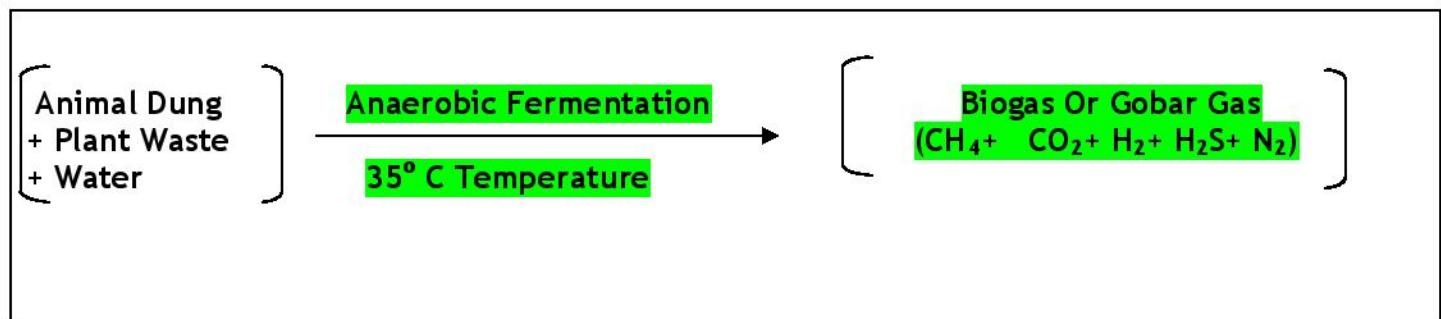
- The windmills are used for grinding grains, lifting water and to produce electricity.
- The electricity generated by a windmill is small and can not be used for commercial purpose; therefore a number of windmills are set up over a large area, known as wind energy farms.
- The largest wind farm of our country is near Kanyakumari in the state of Tamilnadu, generating more than 380 MW of electricity.

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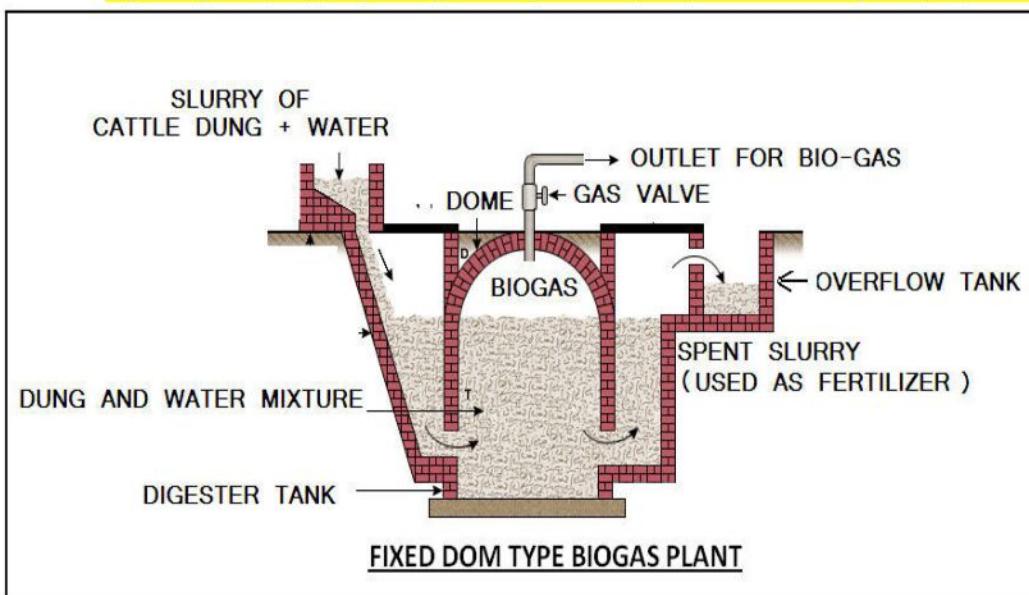
C. BIOMASS ENERGY OR BIOGAS (=GOBAR GAS):

BIOGAS is obtained from animal dung indirectly. Biogas is produced by anaerobic fermentation (decomposition in absence of air) of animal dung and plant waste in biogas plant (digester tank). It is an ecofriendly fuel.



Composition of biogas: Biogas is a mixture of:

- Methane (CH_4) - 63%,
- Carbon-di-oxide (CO_2) - 30%,
- Hydrogen (H_2), Hydrogen Sulphide (H_2S) and Nitrogen (N_2) - 7%



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Q . What is ethical human conduct? Explain in terms of values, policies and character with appropriate examples. **(MOST IMPORTANT)**

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. **Unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct.**

Ethical human conduct can be understood in terms of the following:

1. **Values (Mulya):**
2. **Policy (Niti):**
3. **Character (Charitra):**

1. Values (Mulya): The values of a human being can be enumerated as **thirty (30)**, which are listed below:

A) Values in self (Jivan Mulya):

- Happiness (Sukha):
- Peace (Shanti):
- Satisfaction (Santosh):
- Bliss (Ananda):

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B) Values in Human – Human Relationship (Sambandh Mulya): (9 + 9 = 18 VALUES)

	Established – Values (9)	Expressed – Values (9)	
1	Visvasa (Trust)	Saujanyata (Complementariness)	1
2	Sammana (Respect)	Sauhardra (Compliance)	2
3	Sneha (Affection)	Nistha (Commitment)	3
4	Mamta (Care)	Udarata (Generosity)	4
5	Vatsalya (Guidance)	Sahajata (Spontaneity)	5
6	Shraddha (Reverence)	Pujyata (Obedience)	6
7	Gaurava (Glory)	Saralata (Ease)	7
8	Kritagyata (Gratitude)	Saumyata (Self-Restraint)	8
9	Prema (Love)	Ananyata (Unanimity)	9

C) Values of a Human Being in its Participation in Universal Human Order (Manav Mulya):

- Perseverance (Dhirata):
 - Bravery (Veerta):
 - Generosity (Udarta):
 - Kindness (Daya):
 - Beneficence (Kripa):
 - Compassion (Karuna):
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D) Values of Human Being in the Interaction with the Rest of the Nature (Vastu Mulya): **MOST IMP.**

⇒ **Utility Value (Upyogita Mulya):** To prepare a physico-chemical object (=Physical facility) for nourishment and protection of body.

⇒ **Artistic value (Kala Mulya):** To ensure the long lasting utility of the object (Physical facility) by its care/protection and right utilization.

2. Policy (Niti): 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).

POLICY HAS THREE PARTS:

A) Economic Value (Artha Niti): enrichment of self, body and wealth

B) Political Value (Rajya Niti): protection of self, body and wealth

C) Policy for Universal Human Order (Dharma Niti): right utilization of self, body and wealth

3. Character (Charitra): The definiteness of my desire, thought and selection gives definiteness to my living.

- Sva Nari,
- Sva Purush
- Sva Dhana
- Dayapurna Vyavahar
- Dayapurna Karya

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

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

'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 chategorized as:

- i. **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.
- ii. **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.

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**Q: What is the difference between established values and expressed values? OR
Differentiate between Established & Expressed values.**

**ANS: There are total 18 values (feelings) in human-human relationship i.e.,
(9 established values+9 expressed values).**

	Established – Values (9)	Expressed – Values (9)	
1	Visvasa (Trust)	Saujanyata (Complementariness)	1
2	Sammana (Respect)	Sauhardra (Compliance)	2
3	Sneha (Affection)	Nistha (Commitment)	3
4	Mamta (Care)	Udarata (Generosity)	4
5	Vatsalya (Guidance)	Sahajata (Spontaneity)	5
6	Shraddha (Reverence)	Pujyata (Obedience)	6
7	Gaurava (Glory)	Saralata (Ease)	7
8	Kritagyata (Gratitude)	Saumyata (Self-Restraint)	8
9	Prema (Love)	Ananyata (Unanimity)	9

1. ESTABLISHED VALUES (FEELINGS):

- ✓ Established values (=feelings) are important in human -human relationship.
- ✓ These values are in one self (I_1) and shared with the other self (I_2).
- ✓ These values (feelings) are definite and 9 in number.
- ✓ These values can be recognised (Identified).
- ✓ Recognition/understanding and fulfillment of these values (=feelings) lead to Mutual Happiness in family.

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Established Value

स्थापित मूल्य

1	Trust विश्वास	FOUNDATION VALUE
2	Respect सम्मान	RIGHT EVALUATION OF OTHER
3	Affection स्नेह	FEELING OF BEING RELATED TO OTHER
4	Care ममता	FEELING OF RESPONSIBILITY FOR THE BODY OF MY RELATIVE
5	Guidance वात्सल्य	FEELING OF RESPONSIBILITY FOR THE SELF OF MY RELATIVE
6	Reverence श्रद्धा	ACCEPTANCE FOR EXCELLENCE
7	Glory गौरव	FEELING FOR THOSE WHO HAVE MADE EFFORTS FOR EXCELLENCE
8	Gratitude कृतज्ञता	FEELING FOR THOSE WHO HAVE MADE EFFORTS FOR MY EXCELLENCE
9	Love प्रेम	COMPLETE VALUE

2. EXPRESSED VALUES: Values that appear in the Self while expressing the established values are called expressed values.

ESTABLISHED VALUES (9)	EXPRESSED VALUES (9)	DEFINITION OF EXPRESSED VALUES
1. TRUST (Foundation Value)	Complimentariness (सौजन्यता)	<ul style="list-style-type: none"> ✓ Able to be helpful to each other (सहयोग) ✓ Able to be willing co-workers, to collaborate in work (सहकार) ✓ Able to be together, participate together (सहभागी) सहयोगिता, सहकारिता, सहभागिता
2. RESPECT	Transparency	<ul style="list-style-type: none"> ✓ When we are able to rightly evaluate the other on the basis of self and there are no secrets; this situation is called transparency. ✓ Transparency is the situation when----- <ul style="list-style-type: none"> ➢ I know that I have rightly evaluated the other ➢ The other knows that he/she has rightly evaluated me.

3. AFFECTION	Commitment (निष्ठा)	<p>The acceptance for gladly fulfilling ones due, duties and expectations in relationship.</p> <p>With commitment:</p> <ol style="list-style-type: none"> 1. We want to fulfil our due, duties and expectations in the relationship on our own right, rather than under influence, pressure 2. We feel happy to fulfil our due, duties and expectations
4. CARE	Generosity (उदारता)	<p>We feel responsible for taking care of the relative. Thus, we are committed and make effort to ensure the physical facility or service required for nurturing and protection of the body of the relative without expecting anything in return. This is generosity.</p>
5. GUIDANCE	Spontaneity (सहजता)	<p>Spontaneity is to do with:</p> <ul style="list-style-type: none"> ➢ Living in accordance with right understanding, with definite conduct. ➢ Accepting the other as being similar to myself. ➢ Rightly evaluating the competence, state and situation of the other ➢ Being helpful in the further development of the other.
6. REVERENCE	Worship (पूज्यता)	<p>To be proactive for learning-understanding, to make effort for excellence is called worship. Worship starts with copying, following; and then progresses to obedience, discipline and finally being self-organised.</p>
7. GLORY	Simplicity (सरलता)	<p>When we see excellence, to whatever extent, in the other, there is a reduction in our pride, our ego – we feel more comfortable within. This state is called ease.</p>
8. GRATITUDE	Self-restraint (सौम्यता)	<p>Softness has to do with willingly making effort to express ourself in a harmonious manner with those who have made efforts for our excellence.</p> <p>(जिन लोगों ने मेरी श्रेष्ठता के किये प्रयास किया उनके सामने शिष्टता पूर्वक प्रस्तुत होना)</p>

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9. LOVE (Complete value)	Unanimity/Oneness (अनन्यता)	<p>Oneness means-</p> <ul style="list-style-type: none"> ➤ We are one, “all are our own, and all are interconnected, interdependent”. ➤ There is no boundary of “mine-not mine.” <p>Presently there are so many boundaries and divisions based on race, language, skin-colour, sect etc.</p> <p>With the feeling of oneness, these mental boundaries drop off naturally.</p> <p>‘सभी अपने हैं, सभी हमसे जुड़े हुए हैं। अनन्यता के भाव के तहत हमारे अंदर अपने-पराये की दीवार समाप्त हो जाती है।</p>
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Q: WHAT ARE VALUES IN THE SELF (JEEVAN MULYA)[[जीवन मूल्य (स्वयं में, जीवन में)]?

ANS: In the self , there are four values– Happiness, Peace, Satisfaction and Bliss.

[जीवन मूल्य (स्वयं में, जीवन में) - सुख, शांति, संतोष, आनंद]

1. Happiness(सुख) : happiness means-

- a) Harmony at the level of selecting and tasting [चयन एवं आस्वादन व्यवस्था के अर्थ में]
i.e. selecting is on the basis of goal and value guided sensation based tasting

2. Peace (शांति): peace means-

- a) Harmony at the level of analyzing and comparing

[विश्लेषण एवं तुलन व्यवस्था के अर्थ में अर्थात् विश्लेषण एवं तुलन में नियंत्रण]

i.e. analysing on the basis of co-existence, harmony, justice guided priya-hit-laabh based comparing.

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3. Satisfaction (संतोष): satisfaction means-

- a) Harmony at the level of desire (imaging) and contemplation

चित्रण एवं चिंतन व्यवस्था/भागीदारी के अर्थ में

i.e. desires are based on (guided by) contemplation of the participation of human being in entire nature. Desires are definite and it is clear that there is every provision in nature for their fulfillment

4. **Bliss (आनंद):** bliss means-

a) Harmony at the level of determination and understanding

[संकल्प एवं बौद्ध व्यवस्था के अर्थ में]

Understanding = clarity about the harmony in nature

Determination = all my effort will now be for mutual enrichment

Q: WHAT ARE THE VALUES IN UNIVERSAL HUMAN ORDER [मानव मूल्य (मानवीय व्यवस्था में)?

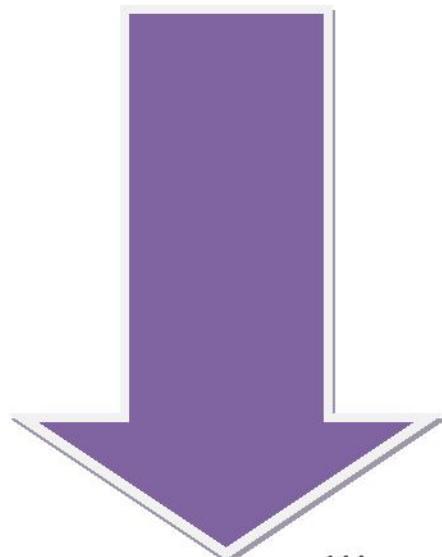
OR

DISCUSS THE VALUES WHICH INDICATE THE NATURAL CHARACTERISTIC (स्वभाव) OF HUMAN BEING WITH HUMAN CONSCIOUSNESS?

ANS: THERE ARE TOTAL 6 VALUES WHICH INDICATE THE NATURAL CHARACTERISTIC (स्वभाव) OF HUMAN BEING WITH HUMAN CONSCIOUSNESS.

1. Perseverence (धीरता)
2. Bravery (वीरता)
3. Generosity (उदारता)
4. Kindness (दया)
5. Beneficence (कृपा)
6. Compassion (करुणा)

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Perseverence (धीरता)	Commitment for living in harmony at all 4 levels with patience i.e commitment for living in justice and harmony. [न्याय और व्यवस्था में जीने की निष्ठा]
Bravery (वीरता)	Commitment for helping the other to understand harmony & to live in harmony at all 4 levels. [दूसरे को न्याय और व्यवस्था में जीने के लिए सहयोग करना]
Generosity (उदारता)	The commitment to invest one's self, body & physical facility for understanding & living in harmony at all 4 levels. [दूसरों को समाधानित करने के लिए (दूसरों के विकास के लिए) मन, तन, और धन से तत्पर रहना]
Kindness (दया)	Providing means to one who has the ability (पात्रता) but not the means(वस्तु). जिसके पास पात्रता तो है लेकिन वस्तु नहीं है तो उसे वस्तु उपलब्ध कराना (वस्तु का अर्थ है - ज्ञान, समाधान, सुविधा, भाव) (पात्रता का अर्थ है कि जितना समझने की तत्परता हम में बन गयी है/Readiness to receive)
Beneficience (कृपा)	Helping the other to develop the competence (ABILITY) to utilize the means (VASTU) they already have. [सामने दाने के पास वस्तु तो है लेकिन पात्रता नहीं है तो उसे पात्रता देना (उसकी पात्रता को बढ़ाना)]
Compassion (करुणा)	Helping the other unconditionally, to develop the competence as well as the means, to fulfill his needs when he neither has the ability nor the means. [सामने वाले के पास ना तो वस्तु है और ना ही पात्रता है तो उसे वस्तु एवं पात्रता दोनों उपलब्ध कराना]

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Q: WHAT IS HUMAN TRADITION (मानवीय परंपरा)?

ANS:

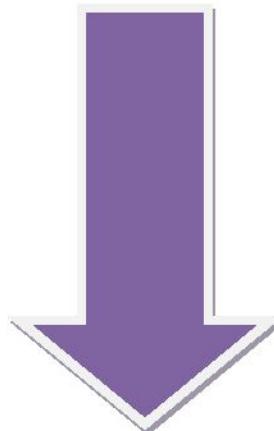
HUMAN TRADITION= to ensure the concept of undivided society (MUTUAL HAPPINESS+ JUSTICE) and universal human order (MUTUAL PROSPERITY+MUTUAL FULFILLMENT) from generation to generation.

Human Tradition indicates that human beings are living with fulfillment of comprehensive human goal.

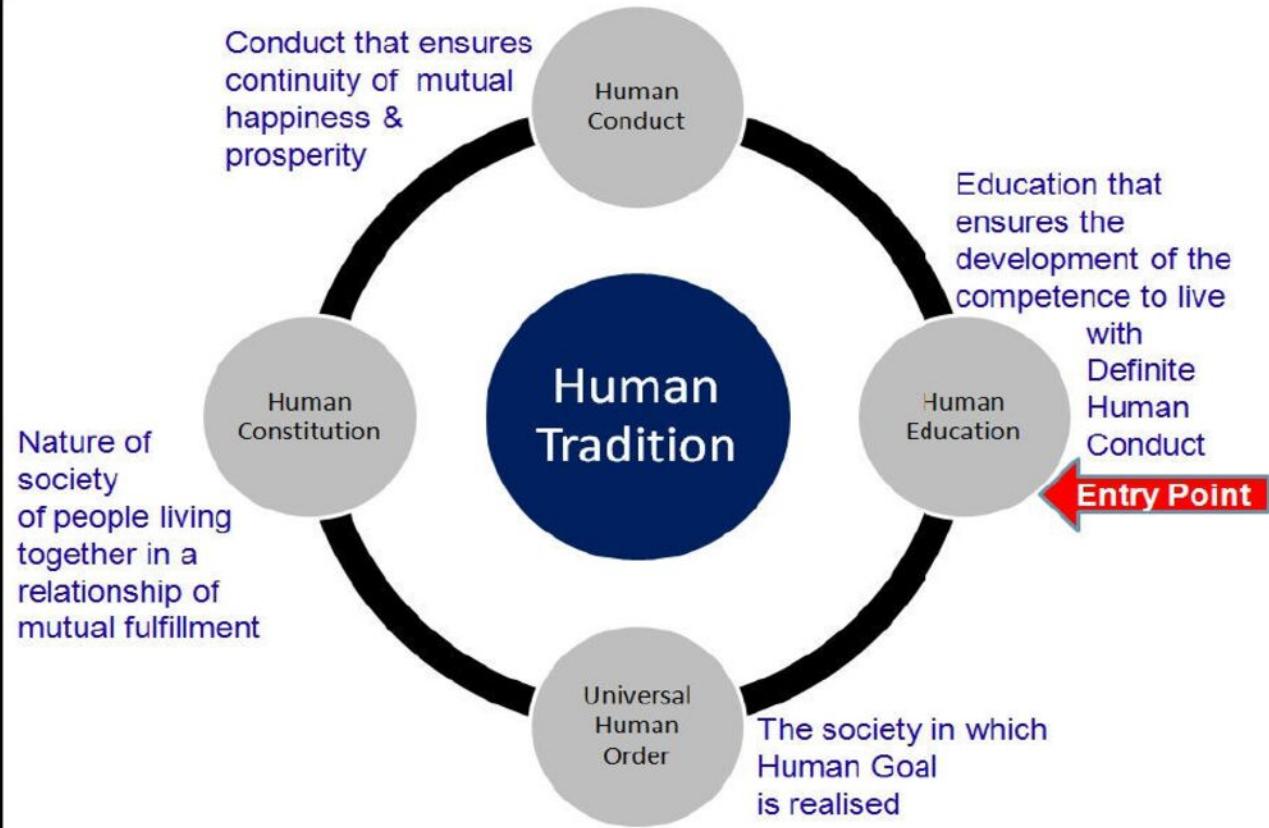
[हर व्यक्ति का उभय सुख एवं उभय समृद्धि के साथ रहना ही मानवीय व्यवस्था कहलाता है।
इसी मानवीय व्यवस्था को पीढ़ी दर पीढ़ी सुनिश्चित करना ही मानवीय परंपरा कहलाता है]

FOUR ELEMENTS OF HUMAN TRADITION:

- 1) **HUMAN EDUCATION:** Education ensures the development of competence (योग्यता) to live with definite human conduct (निश्चित मानवीय आचरण).
- 2) **HUMAN CONDUCT:** It is the combined expression of human-values, humane policy and humane character. Human conduct ensures continuity of mutual happiness and prosperity.
- 3) **HUMAN CONSTITUTION:** it provides clear guidelines and policy framework conducive to the development of an undivided human society and Universal Human Order.
- 4) **UNIVERSAL HUMAN ORDER:** Universal Human Order (Sarvabhaum Vyavastha) is a feeling of being related to every unit including human beings and other units present in nature. i.e., all the human beings are living with a feeling of being related with every unit in this existence.



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Human Tradition (in which human goal is fulfilled generation to generation)

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 interacting with other human beings and with rest of nature in a mutually fulfilling manner. Thus, profession is a 'service'.

Q . Define ethics. Or what do you mean by ethics?

ANS. This definitiveness of human conduct in terms of values, policies and character is termed as ethics. The ethics in the living of an individual can be imbibed only through inculcation of values, policies and character, and this is possible through the process of ensuring right understanding through self-exploration.

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).

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

What do you understand by competence in professional ethics? Give two examples of its implications in industry. (MTU 2010 – 11) **MOST IMPORTANT**

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.

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 behaviour:** 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.
- 5. Competence of actualizing your understanding in real life.**

Q . What are the implications or outcomes of value based living at all four levels of living? Explain. (UPTU 2009-10) (Most Important)

ANS. The implications or outcomes 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 . How do the current world views lead to contradictions and dilemmas in professional life? – Explain.

ANS.

Contradictions and Dilemmas are primarily because of lack of correct understanding about happiness and prosperity.

If a person views happiness by having maximum physical facilities and sensory enjoyment, his focus will only be on accumulation of physical facility i.e., wealth maximization and profit maximization.

In order to ensure wealth maximization and profit maximization, the person will go in an unethical way (i.e., anti-people and anti-ecological way) leading to exploitation of human as well as rest of nature.

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- ✓ 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.

Example-1.

Take the example of business circles, whenever there is a scarcity of commodity (=resource) due to say – monsoon failure or other natural disturbances or wars etc, the people in general are in distress and need succour (=preventive help); however in such a situation the businessmen endowed with materialistic world view will feel excited 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. 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.

Example-2

In a similar way, unethical practices like adulteration and spurious (fake or fictitious) production etc. are also adopted in an attempt to increase profits- at the cost of life of public. An interesting example of the prevailing dichotomy (विरोधभास) 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.

(कंपनी वाले गुटखा, पान, मसाले का अच्छा सा विज्ञापन भी करेंगे लेकिन साथ में ये भी बताएँगे कि गुटखा खाना स्वास्थ्य के लिए हानिकारक है, ये दोनों बातें विरोधाभासी हैं।)

Thus there is clear tendency of making profits by promoting the sale of the products which are injurious to public health.

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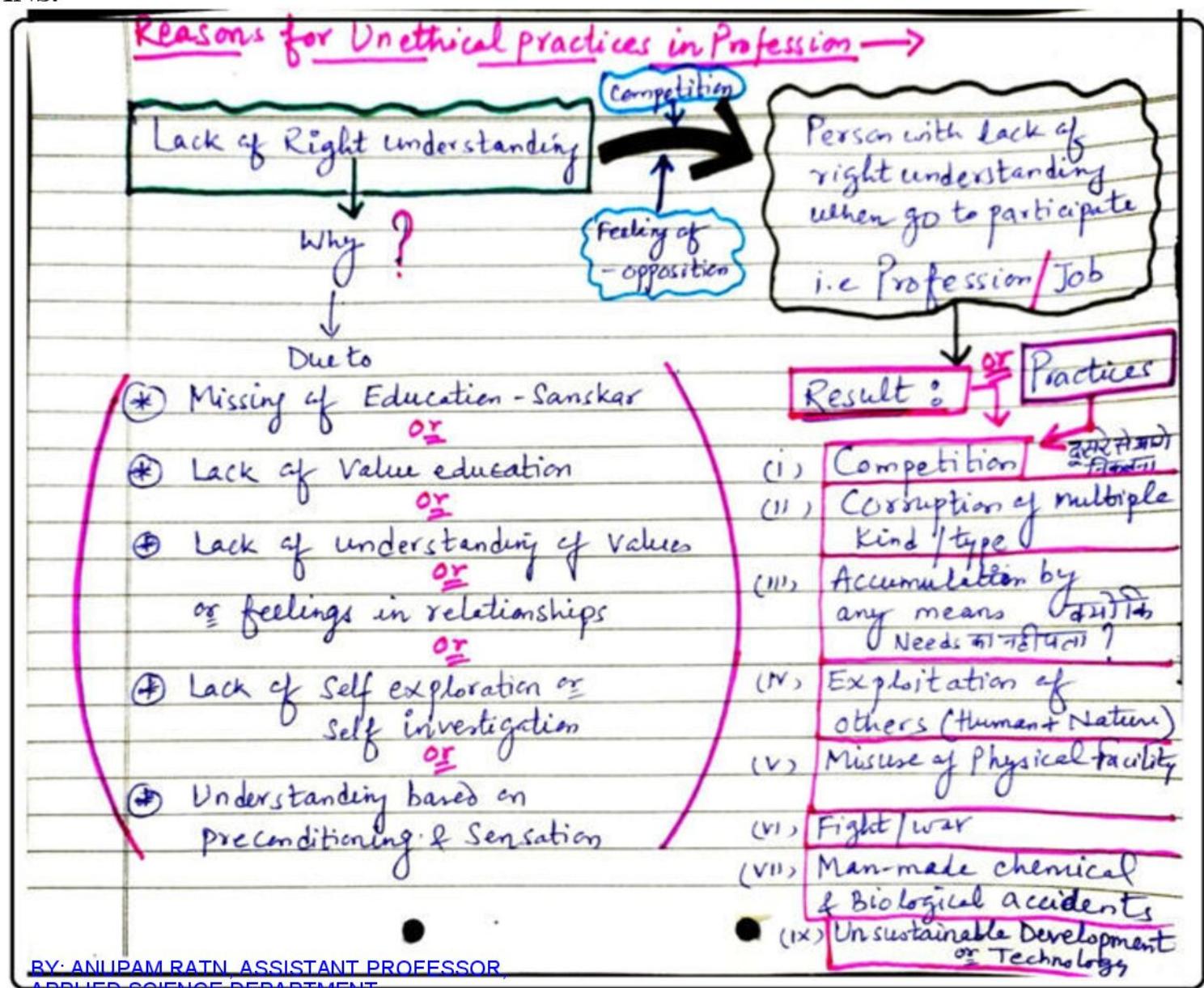
Q. Critically examine the issues in professional ethics in the current scenario. List any five unethical practices in profession today and the methods being tried to curb them.

What are the reasons of unethical practices in profession today? What is the real solution to the above problems? Give your opinion. (UPTU 2011 – 12)

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. (MTU 2010 – 11)

Mention some of the unethical practices in society today. How do the prevailing world views lead to such unethical practices? (MTU 2011 – 12) (MOST IMPORTANT.....)

ANS.



It is primarily because of lack of correct understanding about happiness and prosperity.

If a person views happiness and prosperity by having maximum physical facilities and sensory enjoyment, his focus will only be on accumulation of physical facility i.e., ***wealth maximization and profit maximization***.

In order to ensure wealth maximization and profit maximization, the person will go in an unethical way (i.e., anti-people and anti-ecological way) leading to exploitation of human as well as rest of nature.

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.

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 (=danger) 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.

Example-1:

Take the example of business circles, whenever there is a scarcity of commodity (=resource) due to say – monsoon failure or other natural disturbances or wars etc, the people in general are in distress and need succour (=preventive help); however in such a situation the businessmen endowed with materialistic world view will feel excited 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. 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.

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In a similar way, unethical practices like adulteration and spurious (fake or fictitious) production etc. are also adopted in an attempt to increase profits- at the cost of life of public. An interesting example of the prevailing dichotomy (विरोधभास) 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.

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Thus there is clear tendency of making profits by promoting the sale of the products which are injurious to public health.

MEASURES TO SOLVE THE PROBLEM OF UNETHICAL PRACTICES IN PROFESSION:

It can be ensured by developing 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.

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The salient features characterizing this competence can be summarized as follows:

- **Clarity about comprehensive human goal:** Samadhan – Samridhi – Abhay – Sah-astitva, and its fulfilment through universal human order.
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- **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.
- **Competence of actualizing your understanding in real life.**

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

ANS.

Learning from the Systems in Nature and Traditional Practices: 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 nourishing 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.

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[YouTube Channel Name: Right education ensures holistic development](#)