HUMAN VALUES AND PROFESSIONAL ETHICS

UNIT-1

What do you mean by values or human values?

or

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or

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

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1. **What do you mean by values or human values? What is value education? Why there is a need of value education? How does value education helps in fulfilling one's aspirations?**

ANS. Character oriented education that instills basic values and ethnic value in one’s psyche is called ‘Value Based Education’. The subject that enables us to understand ‘what is valuable’ for human happiness is called value education. Value education is important to help everyone in improving the value system that he/she holds and puts it to use. Once, one has understood his/ her values in life he/she can examine and control the various choices he/she makes in his/ her life. Value education enables us to understand our needs and visualize our goals correctly and also helps to remove our confusions and contradictions and bring harmony at all levels. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations. Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values becomes the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.

Q 2**. Explain the process of value education.**

ANS. The process for value education has to be that of self-exploration, which includes two things: verification at the level of natural acceptance and experiential validation in living. Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourselves. Various aspects of reality facilitating the understanding of human values will be presented as proposals. We need to verify these proposals for our self and examine our living in this light.

1. **What are the basic guidelines for value education?**

ANS. The subject that enables us to understand ‘what is valuable’ for human happiness is called value education. In order to qualify for any course on value education, the following guidelines for the content of the course are important: Universal: It needs to be applicable to all the human beings irrespective of cast, creed, nationalities, religion, etc., for all times and regions. Rational: It has to appeal to human reasoning. It has to be amenable to reasoning and not based on dogmas or blind beliefs. Natural and verifiable: It has to be naturally acceptable to the human being who goes through the course and when we live on the basis of such values it leads to our happiness. It needs to be experientially verifiable, and not based on dogmas, beliefs or assumptions. All encompassing: Value education is aimed at transforming our consciousness and living. Hence, it needs to cover all the dimensions (thought, behaviour, work and realization) and levels (individual, family, society, nature and existence) of human life and profession. Leading to harmony: The value education ultimately is targeted to promote harmony within the individual, among human beings and with nature.

Q 5. **What is the need for value education? (OR)**

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

ANS. The subject that enables us to understand ‘what is valuable’ for human happiness is called value education. Need for value education is:

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

**Understanding universal human values to fulfill our aspirations in continuity.** Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values becomes the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.

**Complimentarily of values and skills**. To fulfill our aspirations both values and skills are necessary. When we identify and set the right goals and produced in right direction. This is known as value domain, the domain of wisdom, and when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human Endeavour (struggle). This is known as domain of skills. Hence, there is an essential complementarily between values and skills for the success of any human Endeavour. For example, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy.

**Evaluation of our beliefs.** Each one of us believes in certain things and we base our values on these beliefs, are they false or true which may or may not be true in reality. These believes come to us from what we read, see, hear, what our parents tells us, our friends talk about, what them magazines talk of, what we see from TV etc. Value Education helps us to evaluate our beliefs and assumed values.

**Technology and human values.** The present education system has become largely skill-based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide the competence of deciding what really is valuable. Value Education is a crucial missing link in the present education system. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are manifesting.

6. **Ilustrate the content of value education. What should be the content of value education to make it complete**?

ANS. The subject that enables us to understand ‘what is valuable’ for human happiness is called value education. The scope of value education includes al dimensions (thoughts, behaviour, work and realization) and all levels (individual, family, society and nature – existence). Accordingly, the content of value education will be to understand myself, my aspirations, my happiness; understand the goal of human life comprehensively, understand the other entities in nature, the innate inter-connectedness, the coexistence in the nature- existence and finally the role of human being in this nature/existence entirely. Hence, it has to encompass understanding of harmony at various levels and finally, learning to live in accordance with this understanding by being vigilant to one’s thoughts, behaviour and work.

7.**Values and skill complement each other. Elaborate**

ANS. Values means importance or participation and skills means qualities, training, and capabilities. To fulfill our aspirations both values and skills are necessary. When we identify and set the right goals and produced in right direction. This is known as value domain, the domain of wisdom. Basically we must know what really is useful to achieve human happiness, the happiness to al and for all the time. And when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human Endeavour (struggle). This is known as domain of skills. Hence, there is an essential complementarily between values and skills for the success of any human Endeavour. For example, I want to lead a healthy life. Only wishing for good health will not help me

keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy. So I have to learn the skills to achieve the goal of good health i.e. food to be consumed, the physical workout to be designed. So without knowing the meaning of good health, health cannot be achieved and also it is necessary to make use of the goal to achieve the goal of the goal.

9. **Define self exploration. What is the content of self – exploration?**

ANS. Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourselves. We live with different entirety (family, friends, air, soil, water, trees, etc.) and we want to understand our relationship with al these. For this we need to start observing inside. The main focus of self-exploration is myself - the human being. Content of self exploration is just finding answers to the following fundamental questions of all human beings:

1. The Desire/Goal: What is my (human) Desire/ Goal? What do I really want in life, or what is the goal of human life?
2. . Program: What is my (human) program for fulfilling the desire? How to fulfill it? What is the program to actualize the above? In short, the above two questions cover the whole domain of human aspirations and human Endeavour. Thus, they form the content of self- exploration.

10. **What do you mean by your natural acceptance and experiential validation?**

ANS. Natural acceptance is a mechanism of self exploration. Self exploration is a method to explore ourselves. Natural acceptance is process to understand ourselves first. Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. In other words, Natural acceptance is way to accept the good things naturally. Experiential validation is a process that infuses direct experience with the learning environment and content. It may be regarded as a philosophy and methodology in which the direct experience and focused reflection of the individual helps to increase knowledge, develop skill and clarify values. Most of what we know about our self is not only through our own opinion of our self but also because of how others view us. When what we already believe to be true of us is validated by some situations, phenomena or outcomes. We may term it as experiential validation.

**11. What is the program to fulfil the basic human aspirations? Explain**

**or**

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

**or**

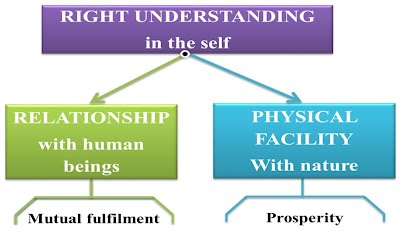
**Three things are needed in order to fulfill basic human aspirations–right understanding, right relationships and physical facilities. Explain meaning of each one of these.**

**Ans:**Our basic aspirations are happiness (mutual fulfilment) and prosperity (mutual prosperity). Happiness is ensured by the relationships with other human beings and prosperity is ensured by working on physical facilities.

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

**Good Relationships:**This refers to the interpersonal relationships that a person builds in his or her life – at home, at the workplace and in society.

**Physical Facilities:**This includes the physiological needs of individuals and indicates the necessities as well as the comforts of life. It means the feeling of having or being able to have more physical facilities than is needed.

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In order to resolve the issues in human relationships, we need to *understand*them first, and this would come from ‘*right understanding of relationship*’. Similarly in order to be prosperous and to enrich nature, we need to have the ‘*right understanding*’. The ‘*right understanding*’ will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.

**12. Explain the process of self-exploration.**

“Process of self exploration leads to realization and understanding.” Explain with example. ANS. Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourselves. The process of self exploration is a follows: First of all we have to keep in mind that, Whatever is being presented is a PROPOSAL. Don’t assume it to be true immediately, nor reject it without proper exploration. Verify it in your own right, on the basis of it being naturally acceptable to you, Not just on the basis of scriptures Not on the basis of equipment/instrument data Not on the basis of the assertion by other human beings. Therefore, it is essential to carefully ponder over these on your own right. Neither accepts these as true immediately nor rejects them prematurely without proper exploration. Don’t just accept / reject these only on the basis of the following: Because something like this/ different from this, has been mentioned in scriptures, Or, because it has been preached/ denied by some great men, Or, a large number of people posses such a view / a different view, Or it is claimed to have been verified through some physical instrument or, claimed that this is beyond the domain of verifiability by physical instruments. Then what to do Verify on the basis of your natural acceptance Live accordingly to validate it experientially If the proposal is true in behaviour with human leads to mutual happiness If the proposal is true in work with rest of the nature leads to mutual prosperity Remember, it is a process of self- exploration, therefore, it has to be authenticated by us alone by means of verification at the level of natural acceptance and experiential validation. But this process is not complete. It will be completed when on verification on the basis of natural acceptance and testing in our living ultimately results in ‘realization’ and ‘understanding’ in us. Verify on the basis of your natural acceptance Live accordingly to validate it experientially o If the proposal is true in behaviour with human leads to mutual happiness

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Asurance

Satisfaction

Universality (Applies to all time, space and individual)

Take for example: a proposal- ‘respect’ is a value in human relation. When I verify at the level of natural acceptance, I find that it is naturally acceptable to me. Similarly, when I behave with respect, it is mutually fulfilling to me and to the other. Thus the proposal is ‘True’. If it fails on any of the two tests, it is untrue. This verification leads to realization of the truthfulness of the proposal and it becomes part and parcel of my understanding. It is reflected in my thoughts and in my behaviour.

13. **What do you mean by self-exploration? What is the need for self-exploration?**

ANS. Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourselves. For self exploration we need two expects: 1. Natural acceptance: Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. Once we fully and truly commit ourselves on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquility and fulfillment. 2. Experiential validation: Experiential validation is a process that infuses direct experience with the learning environment and content. It may be regarded as a philosophy and methodology in which the direct experience and focused reflection of the individual helps to increase knowledge, develop skill and clarify values. Self exploration takes place in the self and not the body.

14**.Ilustrate the purpose of self exploration.**

ANS. Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourselves. The purpose of self exploration is:

1. It is a process of dialogue between “what you are” and “what you really want to be”: It is a process of focusing attention on ourselves, our present beliefs and aspirations vis-à-vis what we really want to be (that is to say, what is naturally acceptable to us). If these two are the same, then there is no problem. If on investigation we find that these two are not the same, then it means we are living with this contradiction (of not being what we really want to be) and hence, we need to resolve this contradiction this conflict within us. It is a process of discovering that there is something innate, invariant and universal in all human beings. This enables us to look at our confusions and contradictions within and resolve them by becoming aware of our natural acceptance.

2. It is a process of self evolution through self investigation: It successively enables us to evolve by bridging the gap between ‘what we are’ and ‘what to be’. Hence, the self exploration leads to our own improvement, our self evolution – we will become qualitatively better.

3. It is a process of knowing oneself and through that, knowing the entire existence: The exploration starts by asking simple questions about ourselves, which gives our clarity about our being, and then clarity about everything around us.

4. It is a process of recognizing one’s relationship with every unit in existence and fulfilling it: It is a process of becoming aware about our right relationship with other entities in existence and through that discovering the interconnectedness, coexistence and other in the entire existence, and living accordingly.

5. It is a process of knowing human conduct, human character and living accordingly: It is a process of discovering the definitiveness of human conduct and human character and enabling one to be definite in thought, behaviour and work.

6. It is a process of being in harmony in oneself and in harmony with entire existence: This process of self exploration helps us to be in harmony with ourselves and with everything around.

7. It is a process of identifying our innateness and moving towards self organization and self expression: This process of self exploration helps us to identify our swatvaand through that acquiring swantantrata and swarajya. Swatva: Innateness of self – the natural acceptance of harmony

Swatantrata: Being self- organized – being in harmony with oneself

Swarajya: Self-expression, self- extension – living in harmony with others Swatva \_\_\_\_\_Swatantrata Swarajya .

The swatva is already there, intact in each one of us. By being in dialogue with it, we attain swantantrata enablingus to work for swarajya.

**15. What do you mean by Sukh and Suvidha?**

**or**

**Distinguish between Sukh and Suvidha in detail taking needs of yourself as an example.**

**Ans:**Sukh is a holistic and all encompassing state of the mind that creates inner harmony. Sukh is also called as happiness. Suvidha implies that it is looking for physical comforts and all the sources of attaining such comforts. When our body gets used to a certain level of comfort then we will only feel comfortable at that level e.g. comfort in fan, cooler or air conditioner. Different people have a different perception of suvidha and will seek a corresponding level of suvidha according to their perceptions.

By nature man is fond of comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life. To lead a comfortable life he also accumulates many facilities, so that his life may become full of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied. People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.

**UNIT-2**

**1. The needs of the body are quantitative. Illustrate**

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

Necessary and tasteful

Unnecessary but tasty **Þ**

Unnecessary and tasteless **Þ**

Intolerable!

**2. Distinguish between the needs of the Self and the needs of the Body.**

**or**

**Differentiate between the needs of self and the needs of body.**

**Ans:**The human being is the co-existence of ‘I’ and the body, and there is exchange of information between the two. We can make this distinction between the self and the body in terms of the needs as shown in the table below:

|  |  |  |  |
| --- | --- | --- | --- |
|  |  | **I** | **Body** |
| **Needs** | Needs are …. | Trust, Respect…. | Food, Clothing… |
| Happiness (sukh) | Physical Facilities (suvidha) |
| In time needs are… | Continuous | Temporary |
| In quantity, needs are... | Qualitative | Quantitative (limited in  quantity) |
| Needs are fulfilled by….. | Right understanding and right  Feelings | Food, clothing, etc. |

**1.**      **Needs are ….**The needs of the body like food for nourishment clothes for protection, and instruments to ensure right utilization can be categorized as being ‘physical’ in nature, or also called ‘physical facilities’ (suvidha) whereas the need of I is essentially to live in a state of continuous happiness (sukh). The needs of the body are physical in nature, whereas the needs of the self (‘I’) are not physical in nature – like trust, respect, happiness etc.

**2.**      **In time, needs are…**The needs of ‘I’ are continuous in time, unlike the need of the body, which is temporary in time. We want happiness continuously. We also want the feeling of respect continuously and so also acceptance in relationship. If we talk about food, clothing, shelter, or instruments, these are needed only for some amount of time, or we can say that the need for physical facilities of the body is temporary in time- it is not continuous.

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

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

**3. “Human being is more than just the body” – Explain.**

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

We perceive this aliveness in the activities demonstrated by the person like their seeing, talking, listening, walking, and eating, etc. This aliveness is called Jivana. Thus, a human being is coexistence of the body and jivan. This jivan refers to itself as ‘I’ (self). Thus we say “I am so and so” or “I feel tired” or “I am happy” and not “my body is happy”. This I or self is also called ‘consciousness’ and is the sentient constitute of the human being.The human being is the sum total of sentiments and physical aspect, the self (‘I’) and the body, and there is exchange of information between the two, i.e. ‘I’ and body exist together and are related. There is a flow of information from ‘I’ to the body and from body to the ‘I’. We can make this distinction between the self and the body in three ways in terms of the needs, activities and the types of these two entities.

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

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

The mode of interaction of ‘I’ includes knowing, assuming, recognizing and fulfilment. The fulfilment depends on recognition depends on assumptions and assumptions depends on knowing or not knowing (beliefs). If assuming is based on knowledge, then recognition will be correct and fulfilment will be correct. If assuming is not based on knowledge, then things may go wrong. The mode of interaction of body is only recognizing and fulfilling. Self is a conscious entity and the body is a material entity, or physicochemical in nature.

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

**4. ‘Human being is co-existence of the Self and the Body’ – elaborate on this statement.** (**or)**

**‘Human being is the co-existence of the Self and the Body’ – Explain this statement taking yourself as an example**

**Ans:** The human being is the co-existence of ‘I’ and the body, and there is exchange of information between the two, i.e. ‘I’ and body exist together and are related. There is a flow of information from ‘I’ to the body and from body to the ‘I’. We can make this distinction between the self and the body in three ways in terms of the needs, activities and the types of these two entities. All the needs of I, say respect, trust, etc., can be called as Happiness (such), while the needs of body are physical facilities (suvidha) like food. The two things are qualitatively different. There is no relevance of quantity for the needs of I as it is qualitative, while the needs of body are quantitative, and they are limited in quantity.

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[](https://sites.google.com/site/drrajdeepdeb/unit-1_datq-hvpe/Picture4.jpg?attredirects=0)

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**5.. What is sanyam? How is it necessary in ensuring svasthya?** (**or)**

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

**Ans:** Sanyama means the feeling of responsibility in the self (I) for nurturing, protection and right utilization of the body. Self-control or sanyama is the control of the mind and its desires, urges, emotions and delusions. It is controlling the outgoing tendencies of the mind and the senses and bringing them back to our self within. Swasthya is the condition of the body where every part of the body is performing its expected function. The word swasthya literally means being anchored to the self, being in close harmony with the self. In other words, swasthya, in Sanskrit means self– dependence (swa = your own). Also, embedded in its meaning are health, sound state, comfort and satisfaction. So we can say that sanyam ensures swasthya.

With right understanding, I get self-organized and take care of the body properly. With lack of right understanding, I am able to do it and the body becomes unhealthy. With right understanding and right feelings, the body gets favorably affected. For example; when I am happy, the temperature and pressure in the body are normal, when I am angry or tense, they get upset. It means if I am in disharmony, say in anger or stress or despair, it immediately starts affecting the body adversely. There are many diseases of the body that are caused due to disharmony in ‘I’. These are called psychosomatic disease, such as asthma, allergies, migraine, diabetes, hypertension etc. so we can say that sanyam has a strong effect on swasthya.

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

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

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

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

**Nurturing of the Body:**

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

**Protection of the Body:**

The second issue is the protection of the body. The clothes we choose for protection need to be such that they ensure proper interaction of the body with the environment. The right amount of exposure of the body to the air, water, and sun is required to ensure its proper functioning. To ensure the heath of the Body, we need to take care of the following- i) Ahar-Vihar, ii) Shram- Vyayam, iii) Asana-Pranayam and iv) Aushadhi-Chikitsa. We have already discussed about Ahar (Food), let us now discuss about the others:

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

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

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

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

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

With all the care we take, the body may require treatment at times. There are several approaches to ensure this. It may be that just by going without food for some time, the Body gets cured. Right choice for food may also help. The treatment of the Body can be done by proper exposures of the Body to air, water or sun too. Use of herbs or medicines may also serve the purpose. Here one thing to understand is that, the system of the body works in a self-organized way and I only need to facilitate the self-organization of the body by arranging for material things. One thing to take care about is that while curing the Body of one problem, we need to choose ways which do not give rise to other problems.

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

**UNIT-3**

1. **Define love.** (**or)**

**How can you say that love is the complete value?**

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

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

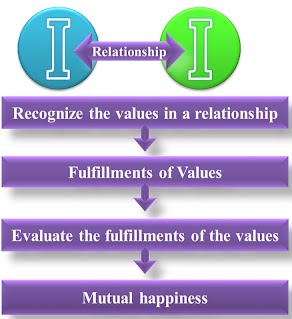
This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings. The feeling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

1. **What is ‘justice’? What are its four elements? Is it a continuous or a temporary need?** (**or)**

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

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

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

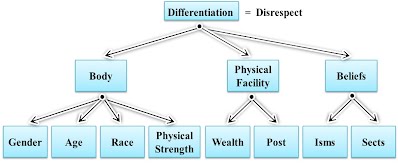
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**3.What is the meaning of respect? How do we disrespect others due to lack of right understanding of this feeling?** (**or)**

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

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

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

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**On the basis of body**

***Sex/gender:***We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of ‘I’. And differentiate in giving respect on the basis of gender called male and females. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.

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

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

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

**On the basis of physical facilities**

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

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

**On the basis of beliefs**

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

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

**4.Explain the problems faced due to differentiation in relationship.**

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

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

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

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

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

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

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

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

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

1.      Intention (wanting to – our natural acceptance)

2.      Competence (being able to do)

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

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

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

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

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

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

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

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

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

**5.**      Guidance: **The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance.**We understand the need of self (‘I’) for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels.

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

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

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

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

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

7**. What are the five dimensions of Human Endeavour? How are they helpful in achieving the Comprehensive human goal?**

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

1.      Education – Right Living (Siksha – Sanskar)

2.      Health – Self Regulation (Svasthya – Sanyam)

3.      Justice – Preservation (Nyaya – Suraksha)

4.      Production – Work (Utpadan – Kriya)

5.      Exchange – Storage (Vinimaya – Kosh)

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

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

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

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

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

Education – Right living       leads to           Right understanding

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

Health – Self-regulation        leads to           Prosperity

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

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

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

Production – Work               leads to           Prosperity and Co-existence

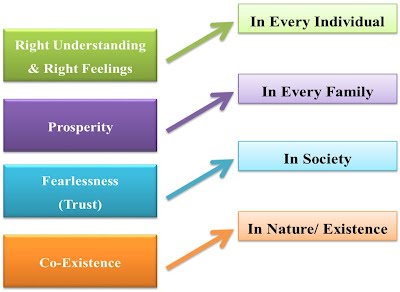
\* *Production and work are for physical facilities, and this leads to a feeling of prosperity in the family. Production is done in harmony with nature, and hence, this also leads to co-existence with nature.*

Exchange – Storage              leads to           Prosperity and Fearlessness

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

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

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

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

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

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

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

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

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

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

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

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

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

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

We may also understand it in the following sequence.

1. Right understanding  ®  2. Prosperity  ®  3. Fearlessness (trust)  ®  4. Co-existence

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

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

|  |  |  |  |
| --- | --- | --- | --- |
| Right Understanding    In Every Individual | Prosperity    In Every Family | Fearlessness (Trust)    In Society | Co-existence    In Nature |

  Right understanding is necessary for all human beings. When one does not have the right understanding, one remains disturb and also acts in a manner so as to create disharmony with other human being as well as with rest of nature

  Prosperity is needed in every family. Prosperity in the family means that the family is able to identify its need and is able to produce/ achieve more than its requirements

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

  Co-existence in nature means there is a relationship and complementary among all the entities in nature including human beings

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

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

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

 Education –  Right living

 Health – Self-regulation

 Justice – Preservation

 Production – Work

 Exchange – Storage

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

UNIT-4

1. **Explain the concept of holistic perception of harmony in existence.**

Ans: The existence is units in space. Space is the empty area all around. The units are of two types: material (insentient) and conscious (the sentient ‘I’). The material units are transformable, and their composition keeps on changing, hence these are gathansheel. The other category of units, the sentient ‘I’, does not transform and are complete in composition, hence gathanpurna. The material units are changeful (with activities of recognizing and fulfilment only) while the other kinds of units are continuous (with activities of knowing, assuming, recognizing and fulfilment). The material units are available in two orders – material order and pranic order. In the material order, an atom combines with another atom to form a molecule; a molecule similarly forms a molecular structure. Molecular structures are found in two forms: lumps and fluids. Fluids give nutrition to pranic order. In pranic order, the smallest units are plant cells which combine with other cells to form plants, animal bodies and human bodies. The co-existence of ‘I’ with the animal body becomes the animal order, and the co-existence of ‘I’ with the human body becomes the human order. Completion of right understanding in human being is called kriyapurnata and ability to live with complete understanding is called acharanpurnata.

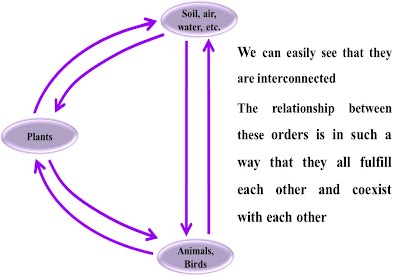
If we look at the left side of the chart, the transformation keeps taking place and the transformation is cyclic in nature. But on the right hand side, the transitions are acyclic. This implies that what we have understood continues to stay with us. We will never miss it. This is a transition in one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

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

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

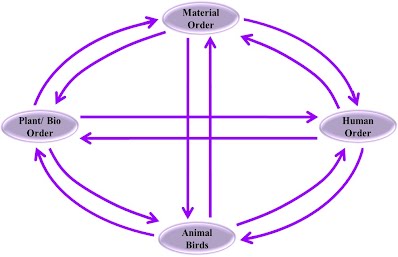
In the nature, all the units are connected to each other and fulfilling each other. Human being is related to all other human beings. On this basis, we have feelings and emotions for everyone. Human being is connected to all the material units in the existence and gets aware of it as he starts exploring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

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

[](https://sites.google.com/site/drrajdeepdeb/unit-1_datq-hvpe/Picture12.jpg?attredirects=0)

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

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

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Existence is co-existence’. Give your opinion.

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

Existence         =         Exist    +         Essence,          whatever exists.

   ¯                       ¯

To be               harmony

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

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

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

2.      To learn to recognize and live with difference.

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

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

EXISTENCE

Nature submerged in Space

(Collection of units) (Empty)

Limited Unlimited

Active No activity

Energized Equilibrium energy

Recognizes and fulfils the relation All reflecting, transparent

Self organized Self organized is available

Unit All pervasive

Abundance with diversity All pervasive

Consciousness (I) – Nirantar Nitya

Material- Anitya (Ulimited in space and time)

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

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

**Existence = space + units (in space)**

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

**“Existence = Nature submerged in space”.**

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

UNIT-5

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

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

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

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

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

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

1. **What do you mean by definitiveness of ethical human conduct? How can it be ensured? (UPTU 2011–12)**

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

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

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

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

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

**3. Mention some of the unethical practices in society today. How do the prevailing world views lead to such unethical practices? (Or)  Challenges to ethical conduct of existence.**

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

Ø  Corruption in multiple forms and at various levels.

Ø  Tax evasion, misappropriation and misuse of public funds.

Ø  Misleading propaganda, unethical advertisements and sale promotion.

Ø  Cut-throat competition.

Ø  Exploiting the weakness of consumers through various enticements

Ø  Adulteration and spurious production

Ø  Endangering the health and safety of public at large.

Ø  Hoarding and over-charging etc.

………… the list could be much longer.

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

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

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

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

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

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

5.What is the basics for Humanistic Education?

**Humanistic Education**

Inculcation of the right understanding at all four levels (from self to entire existence) and development of the competence to live in accordance with it forms the core of humanistic education. One should be able to evaluate all the endeavors in the light of the right understanding. Humanistic education will incorporate appropriate integration of values and skills so that human beings are able to understand their physical needs correctly and adopt suitable techniques and production systems to cater to these needs in an eco-friendly and people-friendly manner.

Humanistic education will facilitate the process of self exploration which will lead to continuous self evolution of human beings . It will also enable the realization of one’s innateness (svatva) as well as the universality and definitiveness of ethical human conduct. It will also develop the conviction that only value based living can be conducive to continuous happiness and prosperity for one and all.

An adequate research effort is needed to evolve and implement the models of such an education. To begin with, the education of a child starts at home. The child learns and understands things living in close relations at home. So every model will entail the right kind of environment at home for the child to develop. When the child needs more exposure to skills and knowledge, he/she will need a formal system, in the form of some collective effort in society. To start with it is necessary to introduce the required inputs of value education. But in the longer run, the whole education system will need to be re-designed in the light of the right understanding.