

**AUTUMN END SEMESTER EXAMINATION-2024**5<sup>th</sup> Semester, B. Tech (Programme)**UNIVERSAL HUMAN VALUES****HS 30401****SCHEME OF EVALUATION****SECTION-A**

1.		Answer the following questions.
	(a)	List the four dimensions of human beings. How they are connected?
	<b>Ans</b>	The four dimensions are Individual, Family, Society and Nature. On closer observation, we can see that every human being aspires for a way of life which ensures happiness within and rest all dimension. <b>Name of dimension-0.5 Mark</b> <b>Explanation by any valid way-0.5 Mark</b>
	(b)	What is the complete content of the Respect?
	<b>Ans</b>	Respect means “Right Evaluation”, to be evaluated as I am. Usually however, we make mistakes in our evaluation in the following three ways. <b>Over Evaluation</b> – To evaluate more than what it is. <b>Under Evaluation</b> – To evaluate less than what it is. <b>Otherwise Evaluation</b> – To evaluate otherwise than what it is. <b>Complete definition -1mark</b>
	(c)	List down the activities of ‘Imagination’ in the Self.
	<b>Ans</b>	The activities of imaging, analysing-comparing and selecting-tasting are put together, it is called imagination. <b>-1 Mark</b>
	(d)	Explain a difference between ‘Preconditioning’ and ‘Sensation’?
	<b>Ans</b>	Preconditioning means the beliefs, notions, norms, ideas, views, assumptions, dictums, goals, etc. picked by oneself, or prevailing in the family, in the society which may influence our imagination. Where as Sensation is the information we get from the Body through the five sense organs – of sound (through ears), touch (through the skin), sight (through the eyes), taste (through the tongue) and smell (through the nose). <b>Each definition -0.5 Mark</b>
	(e)	Illustrate the meaning of ‘seer’ as described in the course?
	<b>Ans</b>	It is the Self that sees the reality; that understands the reality. The Self is the seer, it is the one which understands and, in the process, the Body is used, as and when required, like an instrument. <b>-1 Mark</b>
	(f)	Discriminate the response of the ‘Self’ from the response of the ‘Body’?
	<b>Ans</b>	The response of the Body is based on recognizing and fulfilling whereas the response of the Self is based on knowing, assuming, recognizing and fulfilling.- <b>1Mark</b>
	(g)	Explain the basic difference between the feelings of Care and Guidance.
	<b>Ans</b>	The feeling of Care is the feeling to nurture and protect the body of our relative. In the other hand the feeling of ensuring right understanding and feelings in the other (my relative) is called Guidance-- <b>1 Mark</b>
	(h)	Explain the term ‘Definite Human Conduct’.

	<b>Ans</b>	Knowing means understanding the reality as it is, in its completeness. Since the reality is definite, knowing is also definite with right understanding, our assumptions, basically our acceptance is set right, our recognition of relationship is set right, and therefore, we make effort to fulfil the relationship. In this way, our conduct becomes definite. It becomes humane; so, we are calling it definite human conduct. -- <b>1 Mark</b>
	(i)	Every human being is similar to me', explain the statement.
	<b>Ans</b>	When we are able to see that the other is similar to me, we are able to recognize the feeling of respect in the relationship. If not, we either hold ourselves, more or less than the other and this only leads to differentiation. -- <b>1 Mark</b>
	(j)	State the role of Education-Sanskar in holistic development.
	<b>Ans</b>	<b>The role of Education</b> is developing the right understanding (holistic perspective). and the role of <b>Sanskar</b> is the commitment, preparation and practice of living with right understanding. The preparation includes learning appropriate skills and technology. -- <b>1 Mark</b>

2.	(a)	Critically analyze the statement 'Our senses cannot be the source of continuous happiness' and propose the program for the continuity of happiness as discussed in the course.
	<b>Ans</b>	<ul style="list-style-type: none"> <li>• Explanation of "Our senses cannot be the source of continuous happiness"-<b>2.5 Mark</b></li> <li>• Explanation of the program for the continuity of happiness--<b>2.5 Mark</b></li> </ul>
	(b)	What are basic human aspirations and what are the requirements to fulfill them? Assess and indicate the correct priority of these requirements. Support your answer with examples.
		<ul style="list-style-type: none"> <li>• The Basic Human Aspirations – Continuous Happiness and Prosperity-<b>1Mark</b></li> <li>• There are 3 requirements - Right Understanding, Relationship and Physical Facilities-<b>1 Mark</b></li> <li>• The correct priority: (1) Right Understanding (2) Relationship (3) Physical Facilities-<b>1Mark</b></li> <li>• Example-<b>2 Mark</b></li> </ul>
3.	(a)	Do you think that human beings are a sum total of sentiments and physical aspects of the 'Self' and the 'Body'? Explain your answer using examples. Write down the consequences when one tries to fulfill the needs of the Self with the help of the Body.
		<ul style="list-style-type: none"> <li>• 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's. -<b>1 Mark</b></li> <li>• Any related Example-<b>1 Mark</b>  <i>(one dimension of explanation is as below: We perceive this aliveness in the activities demonstrated by the person like their seeing, talking, listening, walking, and eating, etc. This aliveness is called self. Thus, a human being is coexistence of the body and self. This self 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.)</i> </li> <li>• Write down the consequences when one tries to fulfill the needs of the Self with the help of the Body.-<b>3 mark</b></li> </ul>

		<p><i>Some of the consequences of such trend are summarized below:</i></p> <p><b><i>At the level of individual</i></b>– Rising problems of depression, anxiety, suicides, stress, insecurity, increasing health problems, lack of confidence and conviction etc.</p> <p><b><i>At the level of family</i></b>– Breaking up of joint families, mistrust and disharmony in relationships, divorce, generation gap, dowry deaths, neglect of older people etc.</p> <p><b><i>At the level of society</i></b>– Growing incidences of terrorism, violence, communalism, racial and ethnic struggle, corruption, adulteration, sex-crimes exploitation, wars between nations, proliferation of lethal weapons etc.</p> <p><b><i>At the level of nature</i></b>– Global warming, weather imbalances, depletion of mineral and energy resources, deforestation, soil degradation, hunting, poaching (smuggling of wild animals) etc.</p> <p><i>All the problems are a direct outcome of an incorrect understanding, our wrong notion about happiness and prosperity and their continuity – this is an issue for serious exploration.</i></p>
	(b)	Self is the ‘Seer’, ‘Doer’ and ‘Enjoyer’ in this way it’s central to Human Existence while the body is just an instrument for the ‘Self’. Illustrate the statement with the help of an example.
	Ans	<p><b>I am the Seer-1.5 Mark</b></p> <p>It is the Self that sees the reality; that understands the reality. The Self is the seer, it is the one which understands and, in the process, the Body is used, as and when required, like an instrument.</p> <p>The eyes or any of the other sense organs do not see, the Body does not see. Rather, it is the Self which sees through the eyes, it is the Self which associates meaning, it is the Self which understands. Of course, it may use the Body, and particular sensations in the Body as a help, as an instrument to see.</p> <p>When we observe within, we don’t even need to use the senses. For example, to see our feeling, to see if we are happy or unhappy, we are able to see it directly. We do not need eyes or any other senses to see it. The Self is able to see the feelings within. In this way, we are able to directly see our desires, thoughts, expectations and so on.</p> <p><b>I am the Doer-1.5 Mark</b></p> <p>Self is the doer. Doer means, one who decides, one who takes the decision to do or not to do. Now, I can observe who has taken the decision to read the class notes – eyes or I (the Self)? Since we decide what to do and what not to do – I (Self) am the doer. To execute your decision, you use the Body as and when required.</p> <p>Further, there are activities of the Self where the Body is not at all involved, like desire, thought and expectation.</p> <p>In this way, I am the doer.</p> <p><b>I am the Enjoyer-1.5 Mark</b></p> <p>It is the Self that feels enthused or depressed or angry or delighted – the feelings are in the Self and not in the Body. Of course, there is an impact of these feelings on the Body; so if</p>

		we are enthused, our body is more energetic; if we feel angry, our breathing may become faster and so on. It is the Self that experiences the happiness and unhappiness. In that sense, I am the enjoyer.
		<b>Sum Up-0.5 Mark</b> The Self is a unit of consciousness and it is in co-existence with the material Body. It is the Self that makes all the decisions and uses the Body to execute them, as and when required. The Self sends instructions to the Body and the Body follows those instructions All these instructions are information that is being given by the Self to the Body.
4.	(a)	Discriminate the response of the ‘Self’ from the response of the ‘Body’? Elaborate with the example how response of the Self will be definite with knowing.
		<b><i>Discriminate the response of the ‘Self’ from the response of the ‘Body with example’-4 Mark</i></b> <b><i>how response of the Self will be definite with knowing-1 Mark</i></b> <b><i>Refer the following answer</i></b> If we look at the variety of activities that we are engaged in commonly – we see that we can put them in three categories: 1. Activities that are going on in the self 2. Activities that are going on in the body 3. Activities involving both the self and the body Knowing, assuming, recognizing and fulfilling are the activities involving both the self and the body. <b>1. Activities of recognizing and fulfilling in the body:</b> Apart from the activities of Breathing, Heartbeat, Digestion etc., the activities of the body can also be understood as recognition and fulfilment. In fact, the mutual interaction between any two material entities can be understood as recognition and fulfilment of their relationship. For example when we are thirsty and drink water, the body absorbs the water to the extent needed and uses for the nourishment of the various organs. Here, body recognizes its relation with water and fulfils it. -----Recognizing    Fulfilling <b>2. Activities of knowing, assuming, recognizing and fulfilling in the self (‘I’):</b> When it comes to self (jivan or ‘I’), which is a conscious entity; in addition to ‘recognizing and fulfilling’, there is also the activity of assuming and that of knowing. In fact, recognizing and fulfilling in case of human beings will depend upon knowing and/or assuming. <b>a. We assume</b> – We all make assumptions and our response (recognition and fulfilment) is dependent on the assumption. For ex.: If I see a snake and assumed it to be a rope, I shall respond differently to it, than if I take it to be a snake itself. We call this activity ‘assuming or mannana’. <b>b. We recognize</b> – We all recognize things today, we recognize a variety of things. Like, we recognize water, our parents, friends, etc. We call this activity ‘recognizing or pahachaanana’. The recognizing in ‘I’ depends on assuming. <b>c. We fulfil</b> –The response that follows recognition is called the activity of ‘fulfilling or nirvaha karna’. The fulfilment depends on the recognition. For ex.: Once we recognize

water, we take it.

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

Assuming ----- Recognizing ----- Fulfilling

There is another activity that exists in us (in 'I'). This activity is called 'knowing'.

Knowing means we have the right understanding – the understanding of harmony at all levels of our living. When we have the right understanding, when we have the knowledge of reality, it is definite, and then assuming becomes according to the knowing, and hence recognizing and fulfilling becomes definite, or according to knowing. Until then, it is subject to beliefs and assumptions, and this keeps changing. When we list these down:

Knowing      leads to      Assuming      leads to      Recognizing      leads to      Fulfilling.

		<b>I</b>	<b>Body</b>
<b>Activities</b>	Activities are	Desiring, thinking etc.	Breathing, heart-beat, etc.
	.....	Knowing, assuming, recognizing, fulfilling	Recognizing, fulfilling

- (b) Give some examples of units that only have the activity of recognizing and fulfilling. Also give examples of units that have the activity of assuming, recognizing and fulfilling. What is the basic difference between these two sets of units?

**Explanation with example-3 mark**

**Basic Difference-2 Mark**

**Referee the following explanation**

- **Activities of 'recognising' and 'fulfilling' in the Body**

Earlier discussion was based on activities of Body like flow of blood, digestion, breathing etc. The activities of Body can also be learnt as 'recognition' and 'fulfilment'. Actually, the interaction between two material entities can be understood in terms of 'recognition and fulfilment' of their relationship. They interact with each other in a defined or definite manner. Body is considered as material entity. It interacts with another material entity in a definite way and performs activities of 'recognition and fulfillment'.

**For example:** When one is thirsty and drinks juice, the Body absorbs juice to the extent required and uses for the nourishment of various body organs. It is observed here that juice has a definite relation with the Body to fulfil body's need at that time. Body 'recognizes' it and 'fulfils' it.

- **Activities of knowing, assuming, recognizing and fulfilling in the Self (I)**

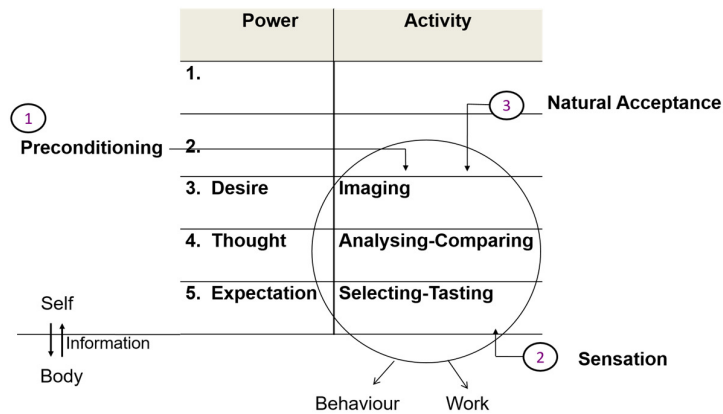
In context of Self (I/Me/Jivana) which is considered a conscious entity, there are two more activities performed by Self in addition to 'recognising' and 'fulfilling'. In reality, the performance of 'recognising' and 'fulfilling' activities in a human being (Self) depends upon 'knowing' and 'assuming'. Let us understand the activity of 'assuming' first with the help of an example.

Suppose a needle is pricked into one's body. If needle is blunt, it will not go inside the body and if it is sharp, it will. As the Body has a definite relation with the needle, it recognizes it and fulfils it. These are the activities of 'recognizing' and 'fulfilling' performed by the Body. Now imagine, one is informed that needle is a syringe and person holding syringe is a doctor who wants to cure one by injecting. One will allow that person to prick the needle in. On the other hand, when one is informed that person holding

		<p>syringe wants to cause harm, one will resist that person from pricking the needle in one's body. It can be observed here that 'assuming' activity is performed by Self. The assumption of pricking the needle in one's body, for curing or causing harm, has affected the activities of 'recognising' and 'fulfilling' in Self. Activities, of 'recognising' the needle by Self and 'fulfilling' (responding) i.e. allowing or resisting one to prick it in, change according to assumption of needle. Thus, in 'Self', activities of recognizing and fulfilling change with the change of assumption. However, in 'Body' there is no 'assuming' and hence, recognizing and fulfilling are definite.</p> <p>Apart from the above-mentioned activities, there is one more activity in 'Self' and most of the people are unaware of it or have not explored it properly. This activity is 'knowing'. It tells us what is true for us, what is true in reality. In simple terms, 'knowing' means having the right understanding or knowledge of reality. With right understanding, one can assume properly and thus, recognizing and fulfilling do not keep changing. They become definite. In the absence of knowing, recognizing and fulfilling keep on changing as these activities are based on assumptions which are only beliefs and have not been tested on the basis knowledge. The right understanding helps in making right assumptions and consequently, recognizing and fulfilling become definite.</p> <p><b>Activities of Self can be written as:</b></p> <p>Knowing -Assuming -Recognizing-Fulfilling</p> <p>Thus, in context of human beings, it can be inferred that when assuming is based on correct knowledge, then recognition and fulfilment will also be correct. But, if assuming is not based on correct knowledge, then things may go wrong. Now, let us understand the concept of 'conscious' entity. When a question is asked who sees, thinks or recognizes? The obvious answer is 'I'. It is 'I'(Jivana) which has the feature of being aware or being conscious. Therefore, it is also called as 'Consciousness' or 'conscious' entity and it is always aware that 'I am'. Going through the whole discussion, it can be summarized that human being is a co-existence of conscious Self (I) and material Body. Self (I) is a conscious entity. It co-exists with the Body. It takes all decisions or makes choices and instructs the Body. 'I' and 'Body' keep exchanging information. 'I' directs to make available physico-chemical conditions or physical facilities for the Body. Body is a physico-chemical or material entity. It cannot instruct or decide. It provides information (sensations) to Self ('I').</p>
5.	(a)	<p>Explain the process of Self-exploration with the help of a diagram. Give one example from your life to illustrate how you self-explored any proposal shared in the class. Point out the importance of Self-Exploration in technical education.</p>
		<p><b>Explain the process of Self-exploration -1.5 Mark with the help of a diagram.-1.5 Mark</b></p> <ul style="list-style-type: none"> <li>- Don't assume it to be true</li> <li>- Verify at your own right, on the basis of it being naturally acceptable <ul style="list-style-type: none"> <li>• Not on the basis of scriptures</li> <li>• Not on the basis of equipment/ instrument</li> <li>• Not on the basis of other humans.</li> </ul> </li> </ul>



		<p style="text-align: center;"><b>Proposal</b></p> <p>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 behavior.</p> <p><b>Example-1 Mark</b>  <b>Self-Exploration in technical education-1 Mark</b></p>
	(b)	Describe the proposal of Trust as given in the course. Critically evaluate the statement - 'I cannot trust any stranger because I don't know his/her intention'.
		<p><b>Describe the proposal of Trust as given in the course-2.5 Mark</b>  <b>Refer the following</b></p> <p>Trust or vishwas is the foundational value in relationship. <u>"To be assured that each human being inherently wants oneself and the other to be happy and prosperous"</u> is known as trust. Having faith in others and believing them. Trust is the expectation of people that they can rely on our word. It is built through integrity and consistency in relationships. To keep the trust on ourself and others, we have to pay attention on the intensions and to understand if we or the other person is not able to do benefit, it is because we are lacking competence. Trust is the result of right understanding of the intention of all the human beings around us. This trust helps to improve our competence in others and in ourselves.</p> <p><b>Critically evaluate the statement - 'I cannot trust any stranger because I don't know his/her intention'. 2.5 Mark</b>  <b>Refer the following</b></p> <p>If you are able to see the relationship with the person at the level of 'I', you will see that the other person also is like you. The other person has natural acceptance for the same things as you. He/she too wants to make himself/ herself happy, and wants to make you happy at the level of his intention, just as you. But he/she is unaware of this fact, just as you are or have been. Hence, he/she may be interacting with you based on your competence. If we interact with or evaluate the other person at the level of competence only, then there cannot be continuity of trust. In this case, we end up doubting the other person, and this causes a sense of opposition in us. Since opposition is not naturally acceptable to us, it creates a contradiction in us. Hence, the way out is to relate to the other person, to be able to see that at the level of natural acceptance, we are the same. We can then interact with the person based on their competence, and also help them improve their competence.</p>
6.	(a)	List the three sources of imagination in the self and illustrate their consequences.
		<p><b>There are three possible sources of motivation for imagination-1Mark</b></p> <ol style="list-style-type: none"> <li>1. Preconditioning</li> <li>2. Sensation</li> <li>3. Natural Acceptance</li> </ol>



### Consequences of Imagination from the three Sources -4 Mark

#### Refer the following

There are three possible sources of motivation for our imagination. One is the prevailing preconditioning, the second one is sensation and the third possible source is the self-verification on the basis of our natural acceptance.

The desires are coming from preconditioning, we cannot be sure whether they are in harmony with our natural acceptance or not. Therefore, we are not sure whether, with these desires, we will be in harmony or we will be in contradiction within. Therefore, we are not sure whether we will be in a state of happiness within or unhappiness within.

Similarly, when desires are based on sensation we are not very sure whether they are in line with our natural acceptance or not. So there again, we are not very clear whether it will lead to state of harmony and happiness within or contradiction and unhappiness within.

Only when desires are coming through natural acceptance, we can be sure that we are in harmony within because then imagination is in line with the natural acceptance. Only then we are sure to be in a state of harmony within and therefore, in a state of happiness.

If the contents of imagination are operating on the basis of sensation or preconditioning, I am **DICTATED BY OTHERS (Enslavement)**. If they are operating on the basis of natural acceptance, I am **SELF-ORGANISED**.

The only way to ensure harmony at the level of Self is to ensure that all our desire, thought and expectation, all our imaginations are in line with our natural acceptance.

(b) Define Reverence. Differentiate between competition and acquiring excellence with the help of one example. Explain how excellence is different from 'to be special' and leads toward a harmonious society

#### Define Reverence-2 mark

**Reverence:** The feeling of acceptance of excellence in the other is called reverence. We



understand that we aspire for continuous happiness and to realize it, we have to understand harmony at all the levels of our living, and live accordingly. When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her. This feeling of accepting the excellence in the other is called reverence.

**Differentiate between competition and acquiring excellence with the help of one example-2 mark**

Effort for Excellence	Effort for Competition
The other is like me	Not other – only me
We are complementary	I am different/more than the other
Feelings are based on right understanding (definite, unchanging)	Feelings are based on preconditioning (indefinite, keeps changing)
Feeling of relationship – unconditional	Feeling of opposition – relationship is conditional
Nurtures others	May nurture or exploit others
Helps the other to come to his level	Stops the other to come to his level - effort to accentuate the difference, to dominate, manipulate, exploit
Absolute (definite completion point)	Relative (no definite completion point)

**Explain how excellence is different from ‘to be special’ and leads toward a harmonious society-1 Mark**

We want excellence, not competition. We have tended to assume that by competing, our abilities grow. The fact is that we humans can grow only in relationships. Pursuing Excellence, makes this possible. As we have seen in the previous sections, the family is the starting point where we understand our relationships and recognize our feelings in these relationships. This slowly expands to include the entire world family and we are able to see each and every one as our relative.

7. (a) Demonstrate four orders in Nature. Critically analyze their interconnectedness and mutual fulfillment. Explain problems emanating from human order in the lack of the right understanding.

**Demonstrate four orders in Nature-1 Mark**

Although the units are innumerable, they can all be classified into just four groups or four orders:

1. Physical order – this includes units like air, water, metal and so on.
2. Bio order – this includes grass, plants, trees, etc.
3. Animal order – this includes animals and birds.
4. Human order – this includes human being.

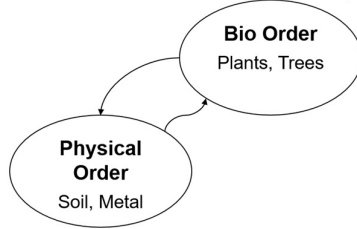
**Interconnectedness and Mutual Fulfilment among the Four Orders-3 Mark**  
**Refer the following**

Let us look at the first three orders namely the Material, Plant/Bio (*pranic*) and Animal Order. We can easily see that they are interconnected. Each order is connected to each other order. And the relationship between these orders is in such a way that they all fulfil each other and coexist with each other.

**Physical Order and Plant/Bio-Order**

The Physical order (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 nutrient, 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

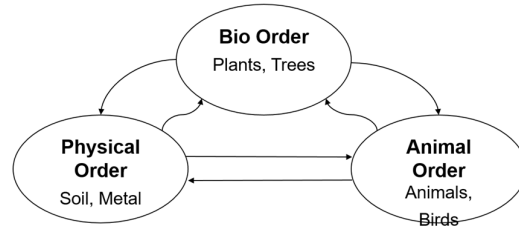
erosion. Plants produce oxygen/ carbon dioxide and thus help in the movement of the Material Order. Thus Pranic order and Material Order, naturally exist in a relationship of mutual fulfilment with each other. They also co-exist, they don't deny the other. There is a mutual interdependency and co-existence we can see here.



#### Physical Order, Plant/Bio Order and Animal Order

The Physical Order provides the basis for movement of all animals, birds and fishes. Water,

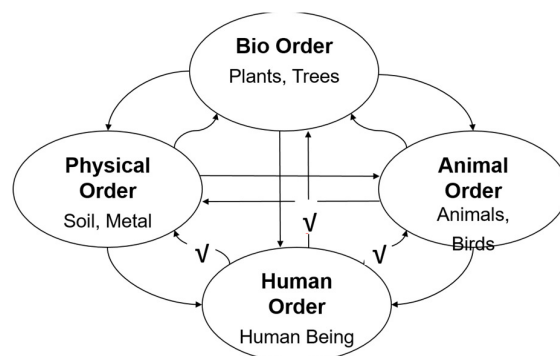
Oxygen and other gases are necessities for both plants and animals. At the same time, the Animal Order helps enrich the soil with its excreta and this excreta helps the plants with nutrients. The Plant/Bio Order provides food for animals, birds and fishes. The Animal Order helps in pollination of the flowers of the Pranic order. The relationship across all three orders is – naturally one of mutual fulfilment. None of these orders denies the other.



#### Physical Order, Pranic Order, Animal Order and Human Order

It is clear that the above mentioned three orders are fulfilling to each other. When we look at the connectedness with human beings, we find that each of these orders is fulfilling to the human order. This we can verify looking at the multiple uses we are drawing out of these entities.

We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, we are not able to ensure this mutual fulfilment. 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.



**Explain problems emanating from human order in the lack of the right understanding. -1 Mark**

**Refer the following**

We thus see that the three orders besides the Human Order are in harmony and are fulfilling to the human order. However, we as humans have not yet understood and learnt to live in relationship of mutual fulfilment with these three other orders. This is because

		<p>we have not understood the harmony that exists between these orders. We have not even understood our own needs properly, nor have we understood harmonious ways to fulfil our needs.</p> <p>However, when we refer to our Natural Acceptance, we want to fulfil all the four orders. It is naturally acceptable to enrich all the four orders. When we have the feeling of exploitation of any of the four orders, this feeling itself is not naturally acceptable to us and therefore, it leads to a state of contradiction within, thus a state of unhappiness within – whenever there is a feeling, a thought of exploitation, there is unhappiness.</p> <p>If we become aware of it, the unhappiness is just an indicator of disharmony and can point towards need to understand and then to live in harmony (happiness).</p>																	
	(b)	<p>Illustrate the Natural Characteristics and innateness of all the four orders with the examples.</p>																	
		<p><b>Natural Characteristics and innateness of all the four orders -4 mark</b>  <b>Example-1 Mark (not mentioned)</b></p> <table border="1"> <thead> <tr> <th>Four Order</th><th>Innateness (Self –Organisation)</th><th>Natural Characteristics</th></tr> </thead> <tbody> <tr> <td>Physical Order</td><td>Existence</td><td>Composition- Decomposition</td></tr> <tr> <td>Bio Order</td><td>Existence+ Growth</td><td>“ + Nurture-Worsen</td></tr> <tr> <td>Animal Order</td><td>“-“, “ in Body  Will to live in the Self</td><td>“-“, “ in Body  Cruelty, Non-cruelty In the Self</td></tr> <tr> <td rowspan="2">Human Order</td><td>Existence+ Growth in the Body Will to live with continuous happiness in the Self</td><td></td></tr> <tr> <td>Right feeling &amp; Thought in the Self  Right Understanding in the Self</td><td>Perseverance, Bravit, Generosity..in the Self</td></tr> </tbody> </table>	Four Order	Innateness (Self –Organisation)	Natural Characteristics	Physical Order	Existence	Composition- Decomposition	Bio Order	Existence+ Growth	“ + Nurture-Worsen	Animal Order	“-“, “ in Body  Will to live in the Self	“-“, “ in Body  Cruelty, Non-cruelty In the Self	Human Order	Existence+ Growth in the Body Will to live with continuous happiness in the Self		Right feeling & Thought in the Self  Right Understanding in the Self	Perseverance, Bravit, Generosity..in the Self
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