

UNIT 1

Q1. What do you mean by values or human values?

or

What is value education? Why there is a need of value education?

or

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

ANS. Character oriented education that instills basic values and ethnic values 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.

Q2. 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, behavior, 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.

Q3. What is the need for value education?

Ans: The subject that enables us to understand 'what is valuable' for human happiness is called value education. Need for value education is:

Ø **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.

Ø **Understanding universal human values to fulfill our aspirations in continuity.** Values form the basis for all our thoughts, behaviors 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.

Ø **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 endeavor (struggle). This is known as **domain of skills**.

Ø Hence, there is an essential complementarily between values and skills for the success of any human endeavor. 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.

Ø **Evaluation of our beliefs.** Each one of us believes in certain things and we base our values on these beliefs, be 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 the magazines talk of, what we see from TV etc. Value Education helps us to evaluate our beliefs and assumed values.

Ø **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.

Q4. Values and skill complement each other. Elaborate.

or

“For success in any Human Endeavour both values and skills are required.” Explain.

or

What do you mean by values? How do they differ from skills? How are values and skills complementary?

or

Explain how production skills and human values are complementary. Give two examples.

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 all 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 endeavor (struggle). This is known as domain of skills. Hence, there is an essential complementarity between values and skills for the success of any human endeavor.

Q5. 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 our self. We live with different entirety (family, friends, air, soil, water, trees, etc.) and we want to understand our relationship with all 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

endeavor. Thus, they form the content of self- exploration.

Q6. Self exploration is a process of dialogue between ‘what you are’ and ‘what you really want to be’. Explain and illustrate.

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 our self. It is a process of focusing attention on our self, 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.

Q7. How can we verify proposals on the basis of our natural acceptance? Explain with example.

or

What do you mean by your natural acceptance? Is it innate, invariant and universal? Explain

Ans: 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 our self on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquility and fulfillment. Actually natural acceptance is way to accept the good things naturally. Learn everything that is good from others, but bring it in, and in our own way absorb it; do not become others. We can easily verify proposals in the basis of characteristics of natural acceptance mentioned below:

- a) **Natural acceptance does not change with time.** It remains invariant with time. For example our natural acceptance for trust and respect does not change with age.
- b) **It does not depend on the place.** Whatever we have accepted, in our life, at any time of our age, does not change, even if we move from one place to another one.
- c) **It does not depend on our beliefs or past conditionings.** No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we refer deep within ourselves, the answer will always be the same.
- d) **This natural acceptance is ‘constantly there’, something we can refer to.** Natural acceptance is always there. Whatever we do, this natural acceptance is within us, it is telling us what is right.
- e) **Natural acceptance is the same for all of us: it is part and parcel of every human being, it is part of humanness.** Though each one of us, may have different likes and dislikes and means to live and to react etc. but if we go deep in our mind the purpose of our work, behavior, efforts etc. are based on common goals like need to be happy, need to be respected, need to get prosperity. So our basic acceptance remains the same.

Q8. What is the meaning of prosperity? How can you say that you are prosperous?

Ans: The feeling of having or making available more than required physical facilities is prosperity. Almost all of us feel that wealth alone means prosperity and try to explain this phenomenon on this nonexistent or half fact. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of

physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself. For prosperity, two things are required-

1. Identification of the required quantity of physical facilities, and
2. Ensuring availability / production of more than required physical facilities.

We can be prosperous only if there is a limit to the need for physical facilities. If there is no limit what so ever be the availability the feeling of prosperity cannot be assured.

Secondly, just assessing the need is not enough. We need to be able to produce or make available more than the perceived need.

Q9. What is the difference between prosperity and wealth? What is more acceptable to us and why?

or

What do you understand by prosperity? What is the difference between prosperity and wealth? How are the two related?

or

What is the meaning of prosperity? How does it differ from possession of wealth? Explain with examples.

or

Differentiate between prosperity and wealth with examples.

Ans: Prosperity is a *feeling* of having more than required physical facilities; it is not just physical facilities. Almost all of us feel that wealth alone means prosperity and try to explain this phenomenon on this nonexistent or half fact. Wealth is a physical thing. It means having money, or having a lot of physical facilities or both. This is a very important distinction. We mostly fail to make this distinction today. We keep working for wealth, without realizing that the basic desire is for the feeling of prosperity, to have a *feeling* of having enough. Prosperity is more acceptable to us because wealth is just a part of prosperity. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself. A person has lot of money, but does not want to share even a bit of it. The person 'has wealth' but feels 'deprived'. If one felt prosperous he/she would have shared what one has, since there is lot more than enough wealth anyway.

Q10. What is your present vision of a happy and prosperous life?

Ans: We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself.

Some of the consequences of such trend are summarized below:

Ø At the level of individual: rising problems of depression, psychological disorders, suicides, stress, insecurity, etc.

Ø At the level of family: breaking of joint families, mistrust, and conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, etc.

Ø At the level of society: growing incidence of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, etc.

Ø At the level of nature: global warming, water, air, soil, noise etc. pollution, resource depletion of minerals and mineral oils, etc.

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.

Q11. What do the abbreviations given as SVDD, SSDD and SSSS signify?

Ans: To achieve our basic aspirations we need to work for right understanding as the base on which we can work for relationship and then physical facilities. Today we are not working according to this that why we can see that there are two kind of people in the world:

1. Those that do not have physical facilities/ wealth and feel unhappy and deprived. i.e. SVDD: Sadhan Viheen Dukhi Daridra – Materially Deficient, Unhappy and Deprived.

2. Those that have physical facilities/ wealth and feel unhappy and deprived. i.e. SSDD: Sadhan Sampann Dukhi Daridra – Materially Affluent, Unhappy and Deprived. But these are states we don't want to be in. We want to move from this to third category i.e.

3. Having physical facilities and feeling happy and prosperous i.e. SSSS: Sadhan Sampann Sukhi Samriddha – Materially Adequate, Happy and Prosperous. Presently, as we look around, we find most of the people in the above two categories called SVD and SSDD, while the natural acceptance of all human beings is to be in the category of SSSS.

Q12. “Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans.” Comment.

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



For Animals: Animals need physical things to survive, mainly to take care of their body. For example; cow will look for food when it is hungry. Once it gets the grass or fodder. It eats it, sits around to chew at leisure. Hence, we can say that as long as animals have physical things, they are largely fine. They don't desire other things like knowledge or a peaceful animal society or getting a good MBA.

For Humans: While physical facilities are necessary for human beings, they are not complete by themselves to fulfill our needs. Our needs are more than just physical facilities. We all have other needs, other plans, perhaps we think of going to a movie or reading a book, or go to college, or watch some TV, or spend time with family and friends..... this list is endless.

Q 13. What are the requirements to fulfill basic human aspirations?

or

What is the program to fulfill the basic human aspirations? Explain

or

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

or

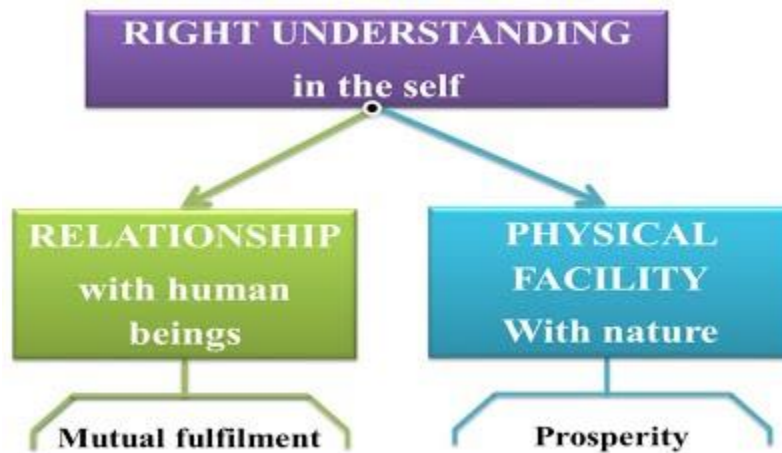
Three things are needed in order to fulfill basic human aspirations—right understanding, right relationships and physical facilities. Explain meaning of each one of these.

Ans: Our basic aspirations are happiness (mutual fulfillment) 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.



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*'.

Q 14. What do you mean by animal and human consciousness? Explain with the help of a diagram.

or

Distinguish between 'human consciousness' and 'animal consciousness'. How "shiksha and sanskar" are helpful in raising man to "human consciousness" level.

or

What is the difference between animal consciousness and human consciousness? How does the transformation take place in a human being?

Ans: Giving all priorities to physical facilities only, or to live solely on the basis of physical facilities, may be termed as '**Animal Consciousness**'. Living with all three: Right understanding, Relationship and Physical facilities is called '**Human Consciousness**'.



From the diagram we can say that:

- For animal, physical facility is necessary as well as complete – whereas for human beings it is necessary but not complete.
- Working only for physical facilities is living with **Animal Consciousness**.
- Working for right understanding as the first priority followed by relationship and physical facilities implies living with **Human Consciousness**.
- There is a need for transformation from **Animal Consciousness** to **Human Consciousness**. It can be accomplished only by working for right understanding as the first priority.
- This transformation from **Animal Consciousness** to **Human Consciousness** forms the basis for human values and values based living.

The content of education is the understanding of harmony at all the four levels of our existence –from myself to the entire existence. Right living or sanskar refers to the ability to live in harmony at all the four levels of living. This dimension of society works to ensure ‘right understanding’ and ‘right feelings’ in individual. Or all-encompassing solution called samadhan in every individual and ensures that our succeeding generation have both the content and the environment available to work towards achieving their goal of continuous happiness and prosperity.

Q15. There are many problems manifest today at the level of individual, family, society and the nature. Identify some of these problems humans suffer from.

Ans: Today we are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. This effort is giving rise to many problems manifest today at the level of individual, family, society and the nature. These problems are:

- **At the level of individual**– Rising problems of depression, anxiety, suicides, stress, insecurity, increasing health problems, lack of confidence and conviction etc.

- **At the level of family**– Breaking up of joint families, mistrust and disharmony in relationships, divorce, generation gap, dowry deaths, neglect of older people etc.
- **At the level of society**– Growing incidences of terrorism, violence, communalism, racial and ethnic struggle, corruption, adulteration, sex-crimes exploitation, wars between nations, proliferation of lethal weapons etc.
- **At the level of nature**– Global warming, weather imbalances, depletion of mineral and energy resources, deforestation, soil degradation etc.

All the problems are a direct outcome of an incorrect understanding, our wrong notion about happiness and prosperity and their continuity.

Q16. Critically examine the prevailing notions of happiness in the society and their consequences.

or

What is prosperity? Is it different from happiness?

or

What are the basic human aspirations? Explain.

or

What is the outcome when we try to identify relationship based on the exchange of physical facilities?

Ans: Happiness may be defined as being in harmony/synergy in the state/ situation that I live in. “A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness.” Whereas, prosperity is the “feeling of having or making available more than required physical facilities”.

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

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

1. **At the level of the individual**– Rising problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.

2. **At the level of the family** – Breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditure in family functions etc.

3. **At the level of the Society** – Growing incidences of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, attempts of genocide, fear of nuclear and genetic warfare, etc.

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

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

UNIT 2

Q1. 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.

Q2. The needs of the body are quantitative. Illustrate.

or

When we try to achieve continuity of happiness through sensation by perpetuating contact with suvidha, the following pattern results: Necessary and tasteful Unnecessary but tasteful P unnecessary and tasteless P intolerable. Do you agree with this statement? Support your answer with arguments.

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 P

-

Unnecessary and tasteless P

-

Intolerable!

Q3. Distinguish between the needs of the Self and the needs of the Body.

or

‘The need for physical facilities is temporary’ – explain the meaning of this statement with any two examples.

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:

1. Needs areThe 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.

Q4. Do you think that human beings are sum-total of sentiments and physical aspects the 'self' and the 'body'? Explain your answer using examples.

or

“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.

Q5. '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 (suvridha) 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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Q6. Explain with examples where activities involves both body and 'I'

or

Can the activities of the self be distinctly understood from the activities of the body? Name any three activities and elaborate.

Ans: 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.

1. Activities of recognizing and fulfilling in the body: 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

2. Activities of knowing, assuming, recognizing and fulfilling in the self ('I'): 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.

a. We assume – 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. We recognize – We all recognize things today, we recognize a variety of things. Like, we recognize water, our parents, friends, etc. We call this activity ‘recognizing or pahachaanana’. The recognizing in ‘I’ depends on assuming.

c. We fulfil –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:

I

Body

Activities

Activities are

Desiring, thinking etc.

Breathing, heart-beat, etc.

Knowing, assuming,

recognizing, fulfilling

Recognizing, fulfilling

Q7. What is pre-conditioning? What is their source?

or

What is the meaning of desire? How do we verify whether our desires are coming from sensations or preconditioning or natural acceptance?

or

How human mind gets influenced or conditioned?

Ans: Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it. They comes from what we read, see hear, what our parents tell us, our friends talk about what the magazines talk of, what we see on the TV etc. We have not self-verified the desires in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. The problem with that is, unless we verify our desires, we may not even know whether they are our. We may end up spending an entire lifetime accumulating desires that are not ours, and in running about trying to fulfil them.

Q8 How do we go into conflicts when our activities are not guided by our natural acceptance?

or

Explain how pre conditioning can lead to unhappiness.

Discuss the problems that are created by having desire, thoughts and expectation on the basis of preconditioning.

or

How do sensations and pre-conditionings influence our imagination? Give two examples of each.

Ans: When our activities are not guided by our natural acceptance, then they are guided by preconditioning and sensations. Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it. We have not verified the desires in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. What is the issue with that? Unless we verify our desires, we may not even know whether they are our! We may end up spending an entire lifetime accumulating desires that are not our, and in running about trying to fulfil them!

Sensation is a perception associated with stimulation of a sense organ or with a specific body condition: the sensation of heat; a visual sensation.

We go into conflicts when our activities are not guided by our natural acceptance:

A. Conflicts and contradictions in 'I' as a result of pre-conditioned desire

We have not verified the desires, thoughts and expectations in us on the basis of our own natural acceptance. As a result, these desires, thoughts and selections are in conflicts. Since the desires are in conflict, the thoughts they give rise to, are also in conflict and in turn, the selection from the thoughts are also in conflicts. This conflict affects us in different manners:

1. **Wavering aspirations:** Our goals keep shifting as the inputs from the outside also keep changing. Our desires thus keep shifting, because their source is outside and these preconditioned desires may come from what we read, see, hear, from media, friends, society, etc. hence, we are always wavering in what we want; we are not able to be certain about it.

2. **Lack of confidence:** Since our desires are shaky, we are not sure about them. As a result, we lack self confidence, in the true sense. Our confidence seems relative i.e. we keep comparing ourselves with others in order to feel confident.

3. Unhappiness/conflicts: Since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Such desires will also be in conflict with our natural acceptance

4. Lack of qualitative improvement in us: We focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfilment. We are doing many things, accumulating a lot, progressing on paper, but we don't feel that we have improved, that we have become better. It seems that only the things around us are changing!

a) State of resignation: Because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned (pleasant but mistaken beliefs). We feel that there are no solutions to these issues, and end up in a state of resignation.

B. Short lived nature of pleasure from sensations: The pleasure obtained from sensations is short-lived. We have so much dependent on sensations that instead of giving us some sensory pleasure, it becomes the source for our happiness. This can be understood as follows:

The external object is temporary in nature the contact of the external object with the body is temporary in nature. The sensation from the body to 'I' is temporary. And at last the taste of the sensation from the body in 'I' is also temporary. Therefore, if the source for our happiness is temporary by definition, then our need for continuous happiness will never be fulfilled. Hence, any sensation we have from the body can't be the source for our lasting happiness.

Q9. "I am the seer, doer and enjoyer. The body is my instrument" – Explain.

or

How self enjoys the activities of the body?

Ans: There is a relation between the self and body that body act as an instrument of self. Whatever self thinks body performs it physically. Body does not decide itself. We can verify this by the following discussion.

I am the seer: When we are reading a book or listening, when someone is explaining something to us, when we are watching a scenery or when we are thinking – we are engaged in the activities of ‘seeing’ or understanding. Now when we see some nice scenery we say ‘I am seeing’ that means our self ‘I’ see via the eyes, the eyes don’t see, they are just instruments, that unable me to see something outside. Different images are formed in the eyes every time, but it is I who is able to relate it to the meaning of that image every time. Similarly, I can see inside ‘in me’ also – without the eyes. For example I can see that I am getting angry. In this case I understand or know or am aware that I am getting angry. When I see outside the body works as an instrument.

I am the doer: once I have seen/ understood something, I am the one who decides what to do or not to do. I am the doer. For example, when I see the scenery I am the one who decide to take a picture of the scenery. I use my hands to pick camera and click a picture. The hands in the body are thus used as an instrument. In this way I work with my hands and legs.

I am the enjoyer: I saw the scenery and I took the picture. I am the seer and doer so far. When I see the picture I like it. I am the one that enjoys it. Thus there is a continuity of being the seer, doer and enjoyer. Similarly when I eat, I am the one that gets the taste – from the tongue.

Q10. Explain with examples the various activities in the self 'I'.

or

Briefly explain the activities of Desire, Thought and Expectation in the self with an example.

Ans: The self is conscious in nature while the body is physico-chemical in nature. The interaction between the ‘I’ and the body is in the form of exchange of information. So the focus of attention is on two categories of attributes of the self,

namely, the powers of the self and the corresponding activities as the manifest outcomes of these powers.

1. Power: This means the basic capacity in the self ('I'). They are: desires, thoughts and expectations.
2. Activities: The activities are: imaging, analyzing, and selecting/tasting. The activity of analyzing means breaking down the image into various parts or to open it up. Selecting/tasting is with the expectation of fulfilling our desires with the expectation of happiness. The activity of selecting/tasting is the basic level via which the self interacts with the body.

A simple example to understand these activities is as follows:

Ø We may have desire to have respect by being the owner of a big house. This is in the form of imaging – we have an image in us of fulfillment of this need for respect via a house.

Ø Based on this desire, we start working out the details of the house. Ex no. of rooms, storeys, on which floor we will stay. The image of wanting respect from the house is split into many parts – this is called analyzing. The activity of analyzing means breaking down the image into various parts.

Ø Now that we have worked out the details of the house, we go about choosing the size, colour etc. of the room. This is called selecting / tasting.

Q11. 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 use 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.

Q12 What are the programs for ensuring the health of the body? Explain.

Ans: Our present lifestyle and conditionings are not very conducive to keep the body fit and therefore it is important to understand sanyama and swasthya correctly and maintain proper harmony with the body. As a proposal, we need to work for the following few things

1. To understand and live with sanyama.
2. To understand the self organization of the body and ensure health of the body.
 1. Understanding and Living with Sanyama: Sanyama implies that the self takes the responsibility for proper nurturing, and right utilization of the body. For this it is essential to understand the functioning of the body instrument. It is also essential to understand that this instrument has a limited life span and undergoes a pattern of growth and decay. The interaction of the self with the body has to be in consonance with the above objectives which are achieved through sanyama.
 2. Understanding the self organization of the body and ensure health of the body:
 - a. 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.
 - b. 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.
 - c. Right Utilization of the Body (Sadupayoga): 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 not right utilization. It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life.

Q13. What is sanyam? How is it necessary in ensuring swasthya?

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.

Q14. What is the responsibility of the self towards the body? How is it fulfilled?

or

Suggest any two programs that you can undertake to improve the health of your body.

or

How does the feeling of sanyam ensure health of the body? List two programs of sanyam.

or

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

or

What do you mean by Sanyam? How does it ensure harmony with the body? Explain.

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 health 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..
- 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.
- 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 regulation 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.

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.

Q15. In what way can we say that the human body is a self organized unit?

Ans: The human body is a self organized and highly sophisticated mechanism. The body is made up of several organs and glands and the different parts of the body keep working in a close co-ordination. All the activities keep the body fit for the

use of 'I' (self or jivana) so that 'I' and the body may work in synergy as a human being. The silent aspects of this harmony b/w 'I' and the body are:-

1. The body acts according to the needs of I.
2. There is harmony among the parts of the body.
3. What our body follow only by the permission of I.
4. There is a strong coupling b/w I and the body. If I am in disharmony e.g. in anger or stress or despair. It immediately starts affecting the body adversely.
5. There are many diseases of the body that are caused or accentuated due to disharmony in I. These are called psychosomatic diseases such as asthma, migraine, hyper-tension etc. On the other hand, when there is a strong disturbance in the body manifesting in the form of severe pain, it distracts I from its normal functions.
6. I have the feeling of sanyama for the body and the body has swasthya. Sanyama is basic to swasthya.

UNIT 4

Q1. Define harmony in nature. OR Explain the harmony in nature.

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

Natural harmony is necessary for the following reasons:

1. Natural harmony is necessary to solve the problem of global warming and depletion of non-renewable natural resource can be avoided.

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

Q2. What do you mean by co-existence?

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

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

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

Q3 What do you mean by ‘innateness’? What is the innateness in the four orders?

or

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

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

Material order: When we burn coal and it has finished burning and only some ash is left and smokes have gone out, it is not that the basic material, the fundamental particles in coal, have ‘cease to exist’ or ‘disappeared’ from existence.

Plant/bio order: Because the pranic order is a development of the material order, it also has the innateness of ‘existence’. In addition, it also exhibits the ‘growth’. This principle of ‘growth’ cannot be separated from any units of this order. If it is of pranic order, it will grow..

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

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

Q4. What is the svabhava (natural characteristic) of a unit? Elaborate on the svabhava of a human order.

or

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

or

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

or

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

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

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

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

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

Ø Bravery (virata): Being assured that the all encompassing solution is to understand and live in harmony at all levels and I am ready to help the other to

have the right understanding. This is the commitment to help the other have the right understanding of the harmony and living at all levels of existence.

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

Q5. What are the four orders of nature? Briefly explain them.

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

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

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

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

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

Q6. Explain the differences and similarities between animal order and human order. What is the relation between the two orders?

or

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

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

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

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

Activity (Kriya)

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

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

Human Order: The activities in human body are similar to that in the animal body, i.e. composition/ decomposition and respiration. When it comes to consciousness or 'I', however, the human displays more than just an ability to 'select' or make

choices as animals do. In human beings, 'I' has the activities of desiring, thinking, and selecting/tasting, with a possibility or need for understanding and realization. Only humans have this need to know and that is why it is called gyana avastha – the knowledge order.

Innateness (dharana)

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

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

Natural Characteristics (Svabhava)

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

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

1. Perseverance (dhirata): Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence.

2. Bravery (virata): I am ready to help the other to have the right understanding.
3. Generosity (udarata): I am ready to invest myself, my body and wealth to help the other have the right understanding.

Basic Activity:

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

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

Conformance (Anu-Sangita)

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

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

Q7. What are the four orders in nature? Describe their activities and natural characteristics?

or

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

or

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

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

▷ Material order

▷ Pranic order

▷ Animal order

▷ Human order

Q8. How will you show interconnectedness and mutual fulfilment in four order of nature with examples?

or

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

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

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

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

Q9. Explain how there is recyclability and self-regulation in nature.

or

Explain the recyclability in nature with any two examples.

or

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

or

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

Ans: There are several cyclical processes that we can see in nature. For example the cycle of water, evaporating, condensing and precipitating back to water giving the weather phenomena. The cycles keep these materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment. In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved. It never happens that the number of trees shoots up and there is a lack of soil for the trees. The

appropriateness of the conditions for growth of both plants and animals are self-regulated in nature keeping the population proportions naturally maintained. This phenomenon is termed as self-regulation. In a single breed of animals, the number of males and females generated through procreation is such that the continuity of species is ensured by itself. This happens with humans too, but inhuman practices have led to disproportionate numbers of men and women. These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature.

Q11. How the activity is in human order is different with that of animal and plant order?

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

We can understand this activity in two ways:

- Ø Things that we see are ‘visibly moving’, through the naked eyes, such as a spinning top, a moving bus, a running man, are active, and
- Ø All things that are ‘visibly stationery’, are not moving, are also active. Like a stationary chair. The activity of chair is that the wood of the chair is interacting with the environment and as a result it decays with time.

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

the material order can be understood as an ‘activity of ‘composition/decomposition’.

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

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

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

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

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

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

Thus, in human beings, ‘I’ has the activities of desiring, thinking, and selecting/tasting, with a possibility or need for understanding and realization. Only

humans have this need to know and that is why it is called gyana avastha – the knowledge order.

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

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

Q13. Comment on the statement: “Nature is limited and space is unlimited.”

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

Q14. How can we say that ‘nature is Self Organized and in space Self-Organization Is Available.’

Ans: Every unit is an organization. A unit recognizes other units and combines to form a bigger organization. Starting from the atom, to the big galaxy, this organization goes on, as a self-organization. At every level, we get a self-organization. Sub atomic particles recognize each other and come together to form

atoms. Cells recognize each other and form organizations like organs and a body. Planetary bodies, solar systems, galaxies are still bigger organizations. We are not organizing it. We are not supplying it organization from outside.

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

Q15. Define existence? Show that existence is in a form of co-existence.

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)

Q16. 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.

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

Question Discuss the Role of family and society in teaching values:

Bulk of literature have shown that the family and society plays a significant role in shaping moral values of child. There is a strong bonding between the parents and children, which determines the personality of child. Family is the basis on which values are built.

Moral values such as truthfulness, happiness, peace, justice are inculcated in children's thoughts, feelings and actions and they function as ideals and standards that govern their actions in their life. The value system practised in the family becomes automatic to the young family members if they are taught moral values thoroughly. The family has a great responsibility to pass on to the children many truths and values, and competencies to accomplish their place in life, whatever the society, whatever the culture or times. The eternal values of Truth, Right Conduct, Peace, Love and Harmlessness (Non-Violence) are transmitted on first through the family. Mothers are the first teachers. Mother is foundational, central, life-bringer and life-shaper. From their mothers, children acquire self-knowledge, self-confidence, learn self-satisfaction, self-worth, the capacity for self-sacrifice.

The family, forms the child's viewpoint towards people and society, and helps in mental development in the child and supports his desires and values. Delightful and joyful atmosphere in the family will develop the love, affection, tolerance, and generosity. A child learns his behaviour by demonstrating what he sees around him. Family also contribute significantly in helping a child socialize and has great influence and bearing on the progress of the child. In joint family system, the presence of elders in the family plays an effective role in social and moral development of the children. It will also aid young generation of the family to develop human values and eliminate their negative mental tendencies when they are among elders.

**Q2. What do you understand by definitiveness of ethical human conduct?
Why is this definitiveness desirable?**

or

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

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

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

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

Q3. Comment on Profession – in the light of comprehensive human goal

Ans: Any profession is a channel for participation by human beings in the larger order in pursuance of comprehensive human goal. In the process, one is able to contribute towards the livelihood of one's family and also participate in the larger order constituting the society and the nature around. All these activities do require a certain degree of skill and are expected to be performed in consonance with the

comprehensive human goal. Then only, these will be conducive to the sustained welfare of the individual as well as the society. The excellence or the success of any professional activity is to be judged from this comprehensive point of view only and not in terms of just wealth generation. Accordingly, the profession is not only a means of earning one's livelihood but a means of one's evolution by appropriate participation in the larger order. It is an important activity to authenticate one's understanding, whereby interact with other human beings and with rest of nature in a mutually fulfilling manner.

Q Discuss the Sources of Excitement (Temporary Happiness)

2. Right Feeling	Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude, Love
– From Other	Temporary, Dependence on Other, No completion point, Continuity not possible
3. Sensation, PF	Sound, Touch, Form, Taste, Smell
– Through Body	Temporary, Dependence on Body & Other, No completion point, Continuity not possible

Tasty-Necessary → Tasty-Unnecessary → Tasteless-Unnecessary → Intolerable

Purpose of Right Understanding, Right Feeling, Sensation/PF

1. Right Understanding Harmony at all levels of being

Human Being, Family, Society, Nature/Existence

– in Self (I) for happiness in the Self(I), definite completion pt.

2. Right Feeling Trust, Respect, Affection, Care, Guidance,

Reverence, Glory, Gratitude, Love

– in Self (I) for happiness in the Self(I), definite completion pt.

- From Other For evaluating state of other Self(I)
to identify complementarity in relationship

3. **Sensation, PF** Sound, Touch, Form, Taste, Smell

- Through Body For evaluating state of physical facility
to identify if it is OK for nurturing, protection
of body (health of body)
For behaviour / work, sharing knowledge, feeling