

UNIT 5 **IMPLICATION OF HOLISTIC UNDERSTANDING OF HARMONY**
AT ALL LEVEL OF EXISTENCE

When there is no utility there is no scope for art too

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

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

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

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

Definitiveness of Ethical Human Conduct

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 definitiveness of my desire, thought and selection gives definitiveness to my living. Definitiveness of character is the outcome of the definitiveness of my behaviour and work.

Profession – In The Light Of Comprehensive Human Goal

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

Professional Ethics

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

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

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

Competence in Professional Ethics

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

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

1. Clarity about comprehensive human goal: Samadhan – Samridhi – Abhay – Sah-astitva, and its fulfilment through universal human order.
2. Confidence in oneself: Based on the right understanding of oneself and the rest of existence.
3. Mutually fulfilling behavior: Clarity and confidence in ethical human conduct and its correlation with sustained personal as well as collective happiness and prosperity.
4. Mutually enriching interaction with nature: Self-sufficiency in fulfilment of physical needs; ability to assess the needs for physical facilities for the family and their fulfilment

through production systems ensuring harmony in the nature. In the light of the above, one acquires the ability to identify and develop appropriate (people-friendly and eco-friendly) technologies, production systems etc.

Universal Human Order & Its Implications

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

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

Family > family cluster > village / community > village cluster >>>> world family

Implications of Value Based Living At All Four Levels

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

1. **At the level of the individual** – Transition towards happiness and prosperity will take place at the individual level. It will instil self-confidence, spontaneous joyfulness, peace, contentment and bliss in the self, and also perseverance, bravery and generosity in living of the individual.
2. **At the level of the family** - Mutual fulfilment in relationships, prosperity in the family, sustenance of joint families, family as the building block of societal order in place of law enforcing bodies, respect for all without differentiation on the basis of age, gender, caste, race, money, post, creed, etc.

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

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

The Pragmatic Implications of Value-Based Living At The Four Levels

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

1. At the level of the individual – Achieve happiness, peace, contentment and bliss in the self, perseverance, bravery and generosity in living of the individual. The individual get rid of the tensions, frustrations, depression, and other such situations

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

3. At the level of the society – Fearlessness in the society, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, world growing as a family. Differentiations on the basis of body, physical facilities and beliefs will be reduced.

4. At the level of nature – Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons, proper development. The problems of pollution and resource depletion can be solved.

Contradictions and Dilemmas in Professional Life

Contradictions and Dilemmas: We can understand more clearly through examples how the contradictions and dilemmas are inherently generated by the prevailing worldview in which wealth maximization is perceived to be the prime objective. In such a paradigm, ‘your loss is my gain’. Thus the other person’s happiness seems to be in conflict with my happiness. In that case, the other people have to be exploited for one to gain affluence and there is no

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

Holistic Technology

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

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

- c. Eco-friendly.

Criteria for Technologies

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

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

Critical Review of the Current Management Models in Profession.

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

required in man-made designs. Then only, we can correctly visualize and evolve the holistic way of living.

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

Unethical practices in society today.

The unethical practices are rapidly increasing and their impact is also becoming far-reaching. Corruption in multifarious manifestations is afflicting all the professions like a virus. Similarly, other unethical practices are also proliferating and getting out of control. It appears as if human ingenuity is being increasingly harnessed to devise newer and subtler ways to thwart the ethical conduct of profession, to twist the laws and to beat the system. As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offences and kickbacks in large scale purchases. Lapses on the part of big organizations in ethical conduct of profession have led to large scale disasters, such as Bhopal Gas Tragedy, the Chernobyl Disaster, etc. endangering public life and prosperity, and causing serious degradation to environment. This menace becomes even more serious as unethical politics are adopted collectively by large industries, cartels, multinational corporations and even national governments. We are also quite familiar how misleading propaganda, advertisements using sex-appeal, the influence of show business ad celebrities are being employed to influence the public mind for promoting all types of products which

are not quite conducive to human welfare. We may enlist some salient categories of these unethical practices as follows:

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

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

Svatva leads to svatantrata and svarajya.

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

QUESTIONS

1. What do you mean by holistic alternatives? What is the vision for the holistic alternative?

2. Explain the term 'Competence' in professional ethics.
3. Mention a few steps you may take to promote ethics among your colleagues among whom unethical practices prevail?
4. What is utility value and artistic value? How are both important in human life? Explain with example.
5. What do you mean by definitiveness of ethical human conduct? How can it be ensured?
6. What do you mean by professional ethics? What do you mean by competence in professional ethics? Elaborate with examples.
7. What do you mean by universal human order? What are its implications?

MCQ's

1. The definitiveness of human conduct in terms of values, policies and character is termed as (Ethics) _____.
2. Developing ethical competence in the profession is the only effective way to ensure (Professional ethics) _____.
3. The term ethics has been taken from the Greek word (ethos) _____ which means character.
4. (Ethics) _____ are considered the moral standards by which people judge behaviour.
5. (Professional ethics) _____ is the implication of (right understanding) _____ in (profession) _____.
6. Comprehensive human goal consists of (samadhan) _____, (samridhi) _____, (abhay) _____, and (sah-astitva) _____.
7. Holistic production systems are eco-friendly and (people-friendly) _____.

DESCRIPTIVE QUESTIONS & ANSWERS (UNIT 1 – 5)

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

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

In Every Individual > Right Understanding

In Every Family > Prosperity

In Society > Fearlessness (Trust)

In Nature > Co-existence

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

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

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

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

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

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

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

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

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

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

The other example can be cited by taking the interrelation between the technology and human values. If we value the relationship with the environment, we will work to create the environment-friendly technologies and also put it to the right use, say for the enrichment of environment, replenishment of natural resources etc. conversely, if the relationship with the environment is something we do not value, things could be the other way round.

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

Ans: Happiness: It describes the state/situation in which I live, if there is harmony/synergy in it, then I like to be in that state or situation". In other words state of liking is happiness.

When we are in such a state of happiness– we experience no struggle, no contradiction or conflict within and we enjoy such a state of being and we wish to have its continuity. It is important to note that we do get an impression of happiness through our sensory interaction, such as while eating tasty food, seeing a beautiful picture, smelling a sweet fragrance, etc. However these impressions of happiness are always short-lived and their continuity can never be insured.

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

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

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

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

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

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

- 1) At the level of the individual: Rising problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.
- 2) At the level of the family: Breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditure in family functions etc.

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

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

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

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

Ans: Basic Guidelines for Value Education are:

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

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

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

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

5. Leading to harmony: Finally, value education has to enable us to be in harmony within and in harmony with others. Hence, when we live on the basis of these values, we start understanding that it will lead to harmony in us and harmony in our interactions with other humans and the rest of nature.

All human beings have aspiration. There are two basic aspirations of every human being: Continuous happiness and prosperity. These are at the root of all our aspirations and all our

efforts go towards achieving these. How successful we are today in achieving and understanding this is a matter for serious exploration.

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

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

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

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

On the other hand, when I experience feeling such as failure, disrespect, lack of confidence, being doubtful in us or about others, I feel unhappy as there are states of conflict. These are the states when there is a lack of harmony, either within us or between us and others. I do not

wish for a continuation of these feelings within and want to try and change them. I do not want to be in this state of mind i.e. in disharmony or contradiction.

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

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

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

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

Right Understanding: Lack of right understanding has led us into a variety of problem at different levels of our living, be it at the level of individual or a family or society or nature. As long as we live with wrong assumptions we shall continue to have the problems in ourselves and have problems in relationship, not feel happy or prosperous and will exploit nature.

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

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

Right relationship: By relationship we mean the relationship that we have with other people or human being. We need to have mutually fulfilling relationships. If there is a problem in

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

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

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

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

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

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

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