

(Section - A)

Answer-1

Prosperity is linked to material possessions or 'physical facilities'. All the physical things we need to take care of our body needs constitute these physical facilities. Prosperity is the feeling of having more than sufficient physical facilities.

Accumulation of wealth is a physical thing. This leads to having lots of money and physical facilities whereas prosperity is having just more than enough.

Answer-2

Our natural acceptance is to live in mutual happiness with human beings and mutual prosperity with rest of nature.

Answer-3

The activities of imagination are imaging, analysing and selecting.

Answer-4

Health or Swasthya, means that:-

- The body acts according to I
- There is harmony among the parts of body.

Buta

Answer-5

The three aspects of preservation of nature are :-

- Enrichment
- Protection
- Right utilization.

Answer-6

Over evaluation and Under evaluation are disrespect of human beings

Answer-7

Existence = space + Unit (in space)

Existence = Nature submerged in space

Each unit of every order i.e. material, plant/bio, or pranic, animal & human order, "exist" in space" or they "are in space"

Answer-8

The four orders of nature are Material order, plant/bio order, animal order and human order

Defns

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Answer-9

Utility value: The participation of human being in ensuring the role of physical facility in nurture, protection & providing means of the body.

Artistic value: The participation of human beings in ensuring the role of physical facility to help and preserve it's utility.

Answer-10

A 'profession' is a channel for participation by human beings in the larger order. in persurance of comprehensive human goal. in this process, one is able to contribute towards the livelihood of one's family and only participate in the larger order constituting ~~and~~ the society and the nature around.

(Section-B)

Answer - 11

Self-exploration is a process of observing 'what is within us'. It is a process of focusing attention on your self, your present believe and your aspirations, basically, self exploration is a process of a dialogue between "what we are" and "what we really want to be". It leads us to resolve any kind of contradiction between these two questions by becoming aware of our natural-acceptance.

Self-exploration leads us to self-investigation through which ~~are~~ we are able to work towards what we really want to be. This results in self evolution. Self exploration helps us to go beyond our believes and pre-conditionings and these are known as ~~self ourselves~~ ourselves. This intern help us to recognise our relationship with every unit in existence.

Therefore, self-exploration is the process of being able to identify our innateness, then moving towards self organisations and reaching self expression.

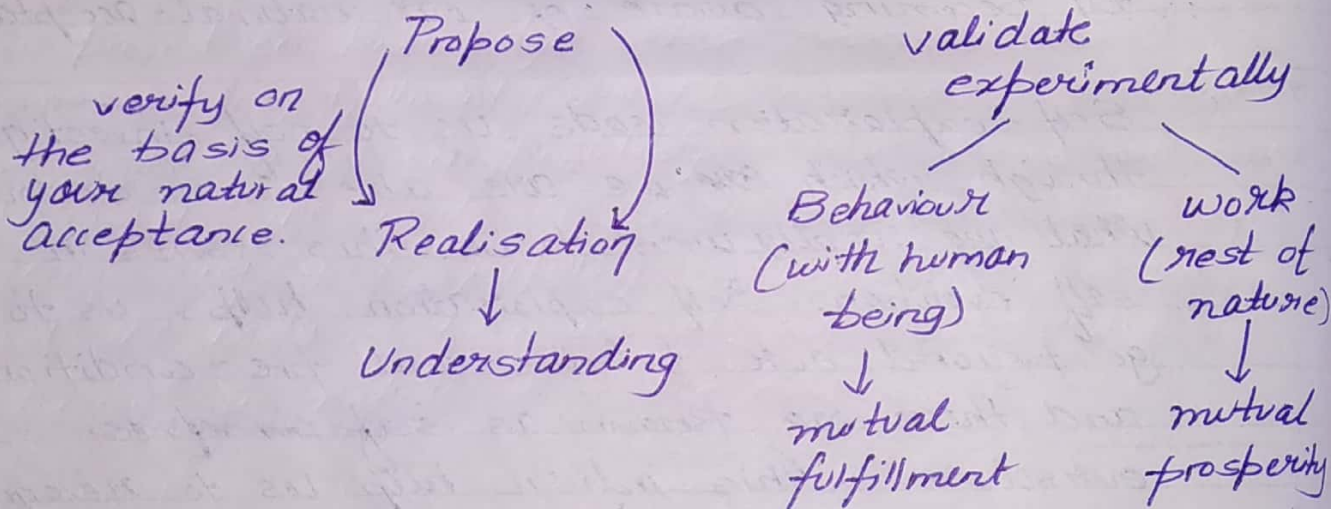
The main way in which self-exploration should be carried out ~~it~~ ^{is} through self-investigation. It is important not to accept anything as a given. We must considered everything as a proposal and seek to verify it ourselves.

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It is important to verify these proposals within ~~over~~ ourselves and come to the conclusion on our own. We must consider whether the proposal stands the test of natural acceptance.

→ The next step is to validate it experimentally.

We need to live by the proposal we find in our daily life. It is important to know what is right and what is ~~know~~ wrong. But it is more imp. to actually practise these proposals in our daily life.



Answer-12

We are exploring our svatva and in this process of self verification & living accordingly, we are attaining swatantra & swaraja. Having discussed the content of right understanding, we can see how we explored our svatva (our natural acceptance) and at diff level of our living and how the dialogue that started in us helped us getting rid of our preconceived notions.

Rubina

our dilemmas, contradictions and compulsions, either external or internal. Having explored our svatva, we are able to live accordingly & this way, we become swataxtra. The more we attain self organised state, we are able to live in harmony with others and also help others to attain this state. This leads to our participation in swarajya. It is a natural process. It leads by itself, without any external force from here we get an important message - the effort towards insuring order lies 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 & the world.

Answer - 14

The human being is the co-existence of 'I' & the body, and there is ~~existence~~ exchange of info between the two i.e. 'I' & body exist together 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 body in three ways in terms of 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 need of body are physical facilities (suridha) like food. The two things are qualitatively different.

Harish

There is no relevance of quantity for the needs of 'I' as it is a need of qualitative 'I' as it is qualitative, while the needs of body are quantitative and they are limited in quantity.

The activity 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, recognising and fulfillment. The fulfillment depends on recognisation depends on assumptions & assumptions depends on knowing & not knowing (believes). If assuming is based on knowledge, then recognisation will be correct & fulfillment will be correct. If assuming is not based on knowledge, then things may go wrong. The mode of interaction of body is only recognising and fulfilling. self is a conscious entity and the body is a material entity, or physical chemical in nature. Thus, we can say:-

Human being	Self (I) $\xleftrightarrow{\text{coexistence}}$ Body	
Need	Happiness (Respect)	Physical facility
Fulfilled by	Right understanding & Right feelings	Physiochemical things.
Activities	Desire, thought, expectation	Eating, walking
	Knowing, assuming Recognizing, fulfillment	Recognizing fulfillment
	Consciousness	Material

To conclude we can say that the human beings can be understood in terms of co-existence of two entirely distinct entities, namely sentient 'I' & material body. ~~There are~~ ^{and activities.} Their needs, are quite different and have to be understood accordingly. but these two constituents of human beings are to act in closed synergy with each other.

Harsh

(Section - C)

Answer - 16 (b)

All the physical objects that are in solid, liquid or gas state either living or non-living, collectively formed as nature. In other words, the aggregate of all the mutually interacting units - big or small, sentient or insentient together can be called nature.

The four order of nature are.

Material order :- The big land mass of the continent, gigantic water bodies like oceans and seas, mountains and rivers, the atmosphere above, the heap of metals and minerals below, the dense gases and fossil fuel deep below the surface of the earth.

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 from huge forest along with the flora in the ocean. All of this is the plant/bio order of prana avastha.

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

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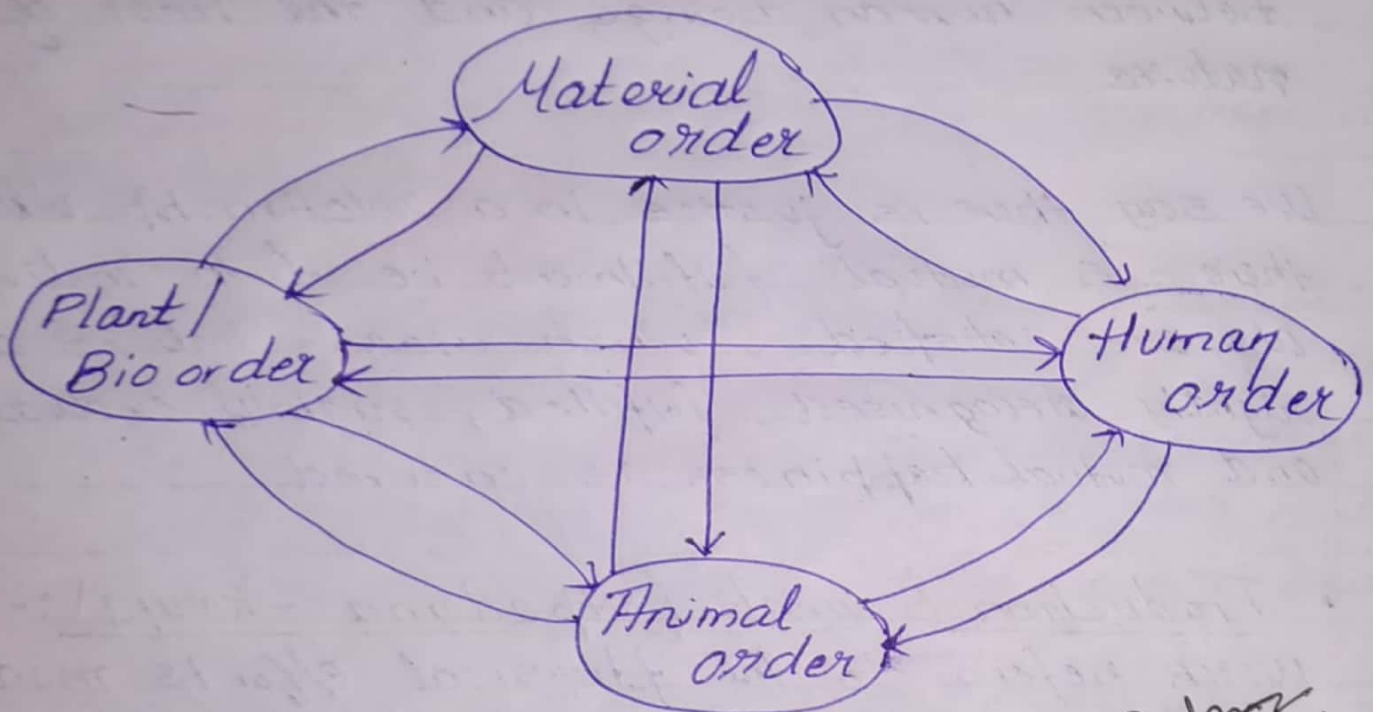
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Human order:- Human are the smallest order and they are referred to as human order or gyana avastha. Animals are far greater in quality as compared to the human order.

(Signature)

The answer is 17/4

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Rupam

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Rupam

Answer -17(b)

The implication of value based living can be understood in the following terms.

- 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, frustration, depression and other such situations.
- At the level of the family:- Mutual fulfillment in relationships, prosperity in the family, sustenance of joint families, family as a building block of societal order in place of law enforcing bodies, respect for all without differentiation on the basis of age, gender, cast, race, money, post, creed etc.
- At the level of society:- Fearlessness in the society, holistic system 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.
- 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 problem

Rupam

of pollution and resource depletion can be solved.

Answer-18 (b)

Technologies are meant for the betterment of the mankind. The entire responsibility of social development remains on appropriate and latest technology. The society looks forward the technical persons for better products and machines so ~~fast~~ that society can improve its lifestyle.

ways to make the industrial process eco-friendly. Eco-friendly technology are means of taking energy and converting it into usable power such as electrical home-heating but from renewable resources which don't harm the environment, such as.

(i) Solar energy:- This energy is available on entire earth for more than 14 hours in a day in this technology we use photovoltaic cells to transform solar energy into electric energy. This is pollution free source of energy.

(ii) Geothermal power :- By driving a network of pipes into the ground below a house's foundation & running water through them, the heat is transferred into the water, which is then pumped to the house.

Harsh

(iii) Wind power:- wind power is the conversion of wind energy into a useful form of energy, such as using wind-turbines to make electricity, wind-mills for mechanical power, wind pumps for pumping water.

Some more major steps are:-

- Small scale production of herbal forest based products
- farming techniques, such as bio-manure & bio-pesticides
- water shed management for utilization of rain water & eco-restoration.

Answer - 19(b)

The right understanding gained through self-exploration enables us to identify the definitiveness of human conduct which may also be called the ~~ethic~~ 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.

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

Dr. P. M.

Characteristics of ethical human conduct are:-

1. Values (Mulya) :- Competence of living in accordance with universal human values for the participation of a unit in the larger order

The values of a human being are listed below

(i) Values in self (Jivan Mulya) :

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

(ii) Values in Human - Human Relationship (Sambandh Mulya) :

Established value	Expressed value
• Visthrasa (Trust)	Sahajata (Spontaneity)
• Sammana (Respect)	Savjanyata
• Sneha (Affection)	Sauhardra (Compliance)
• Mamta (care)	Nistha (Commitment)
• Vatsalya (Guidance)	Udarta (Generosity)
• Shraddha (Reverence)	Pujyata (Obedience)
• Gaurava (Glory)	Saralta (Ease)
• Krutagyata (Gratitude)	Samyata (Self-Restr ^{aint})
• Prema (Love)	Ananyata (Unanimity)

(iii) Values of Human being in

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2. Policy (Niti): The decision (plan program, implementation, results, evaluation) about the enrichment protection and right utilization of the resources.

- Economic Value (Artha Niti)
- Political Value (Rajya Niti)
- Policy for universal Human Order (Dharma Niti)

3. Character (Charitra):-

- Sva Nari, Sva Purush
- Sva Dharma
- Dayapurna Vyavahar & Dayapurna Karya.

Answer - 20(a)

The programs need to achieve the comprehensive

Answer-20(b)

The five dimensions of (ayam) that comprises a human order are as follows.

- Education - Right Living (Shiksha - Sanskar) :-

"Education - Right living" is made up of two words, Education & Right living. The content of Education is the understanding of harmony at all four levels of our existence from myself to the entire existence.

The right-living or sanskar refers to the ability to live in harmony at all four levels of living.

We have to ensure the ability and continuity of education - right living in our society. This dimension work to ensure "right understanding" & "right feelings" or all encompassing solution called samadharma.

- Health - Self-Regulation (Swasthya - Sanyama) :-

Sanyama refers to a feeling of responsibility for nurturings, protecting & rightly utilizing the body, when the body is fit to act according to the needs of the self 'I', and there is harmony among the parts of the body. It is referred to as health or swasthya, sanyama (or self-regulation) is the basic of swasthya.

- Justice & preservation (Nyay and Suraksha) :-

Justice (Nyay) refers to harmony in the relationship between human beings, ~~while~~ while preservation (Suraksha) refers to harmony in the relationship

between human beings and the rest of nature.

We say there is justice in a relationship, when there is mutual fulfillment i.e. Both individuals are satisfied, which means values are rightly recognised, fulfilled, rightly evaluated and mutual happiness is ensured.

- Production & work (utpadama - karya):-

Work refers to the physical efforts made by humans on the rest of nature, while the production refers to the output / physical produce i.e. obtained through their efforts. Production & work are for physical facilities, & this leads to feeling for prosperity in the family. Production is done in harmony with nature & hence this also leads to coexistence with nature.

- Exchange - storage (vinimaya - kosa):-

It leads to prosperity & fearlessness. When we store & exchange for mutual fulfillment & not for exploitation, then it leads to fearlessness, (trust) in the society.