

## CHAPTER 1

1. Value is the worth of something or someone. The value of a human being is its natural participation in the harmony of existence. Some examples of human values are respect, trust, affection, care, cooperation, etc.

2. Skill is the ability to do something well or efficiently. Some examples of skills are reading, writing, coding, cooking, driving, etc. Values and skills are different in the following ways:

- Values are innate to human beings, while skills are acquired through learning and practice.
- Values are universal and invariant, while skills are diverse and variable.
- Values are related to the feeling and understanding of human beings, while skills are related to the action and performance of human beings.

3. The two important questions to resolve as a human being are:<sup>1</sup>[1]

a. What to do?<sup>2</sup>[2] This question is about the goal or purpose of our life. It is related to our basic aspiration as human beings, which is to live a fulfilling life with continuous happiness and prosperity<sup>3</sup>[3] [4].

b. How to do? [5] This question is about the means or method to achieve our goal. It is related to our understanding of the harmony at various levels of living and our conduct in accordance with that understanding.

Some examples of these questions are:

- What to do after completing my education? How to choose a suitable career path?
- What to do for my health and well-being? How to maintain a balanced diet and exercise routine?
- What to do for my family and society? How to have harmonious relationships with others?

4. The two domains of education are value education and skill education. They are complementary in the following ways:

- Value education helps us to understand our basic aspiration as human beings and the harmony at various levels of living. Skill education helps us to acquire the necessary abilities and competencies to fulfil our physical needs and contribute to the society.
- Value education provides us with the right understanding and feeling, which forms the basis of ethical human conduct [6]. Skill education provides us with the right action and performance, which forms the basis of efficient human work.
- Value education enables us to live with happiness and prosperity, which is our ultimate goal [7]. Skill education enables us to achieve our intermediate goals, which are means to our ultimate goal.

5. The content of value education is the understanding of universal human values or what is universally valuable for human beings at all levels of living [8]. The need for value education in technical and other professional institutions is as follows:

- Value education helps us to develop a holistic perspective of human existence and a vision for a harmonious world order.
- Value education helps us to resolve the ethical dilemmas and conflicts that we may face in our personal and professional lives.
- Value education helps us to create nature-friendly technologies and human-friendly systems that ensure mutual happiness and prosperity for all.

6. The basic guidelines for value education are as follows:

- The content of value education must be all encompassing, i.e. it must include all dimensions of a human being as well as all levels of human living [8].
- The process of value education is essentially a process of self-exploration (self-reflection and self-discovery) [9][10][10]. Self-exploration includes self-verification at the level of natural acceptance and experiential validation in living<sup>11</sup>[11].
- Ethics is the expression of definite human conduct in one's behaviour, work or participation in the larger order which is a result of right understanding about ourselves vis-à-vis rest of nature<sup>12</sup>[12].
- Development of ethical competence in the individual is the way to ensure professional ethics<sup>13</sup>[13].

7. Some implications of value education are as follows:

- Correct identification of our goals: Value education helps us to understand our basic aspiration as human beings and align our intermediate goals with it.
- Development of a holistic perspective: Value education helps us to understand the harmony at various levels of living and develop a vision for a harmonious world order.
- Clarity of programme to live with holistic perspective: Value education helps us to understand the definite human conduct that ensures mutual happiness and prosperity at all levels of living.

## CHAPTER 2

1. Some other possibilities for the process of value education are:<sup>1</sup> [14]

- Lecturing or preaching: This process involves telling or instructing others what values are and how they should behave according to them. This process may not be effective as it does not respect the individuality and autonomy of the learners.
- Imitating or obeying: This process involves copying or following others who are considered as role models or authorities on values. This process may not be effective as it does not develop the critical thinking and rationality of the learners.

2. The process of self-exploration is self-verification<sup>1</sup> [15]. It involves verifying any proposal on the basis of one's natural acceptance and experiential validation in living<sup>11</sup>[11]. The expected result of self-exploration is right understanding, which is the understanding of the harmony at various levels of living and the definite human conduct that ensures mutual happiness and prosperity. The process, content and natural outcome of self-exploration can be represented by the following diagram and examples:

Some examples are:

- Proposal: The feeling of respect is natural in human-human relationship<sup>1</sup> [17].
  - Self-verification: I can verify this proposal by looking into my natural acceptance<sup>1</sup> [16]. I can see that I naturally accept the feeling of respect from others and I naturally feel respect for others. I can also validate this proposal experientially by observing that when I behave with respect, it leads to mutual happiness in the relationship<sup>1</sup> [18].
  - Right understanding: I can understand that respect is a universal human value that ensures harmony in human-human relationship.
- Proposal: The body has a natural limit for physical facility.
  - Self-verification: I can verify this proposal by looking into my natural acceptance<sup>1</sup> [16]. I can see that I naturally accept the physical facility that is necessary for the proper functioning and well-being of my body. I can also validate this proposal experientially by observing that when I consume more than what is necessary, it leads to discomfort or disease in the body.

3. The following realities are:

- "What I am": This is the reality of my present state or situation, which includes my desires, thoughts, expectations, beliefs, feelings, actions, etc. It may or may not be in harmony with what is naturally acceptable to me<sup>1</sup> [19].
- "What is naturally acceptable to me": This is the reality of my innate acceptance or preference, which is based on my natural potential or nature as a human being<sup>20</sup>[20]. It is always in harmony with the harmony of existence<sup>21</sup>[21].
- The dialogue between "what I am" and "what is naturally acceptable to me": This is the reality of the process of self-exploration or self-verification, which involves comparing and contrasting what I am with what is naturally acceptable to me<sup>22</sup>[22].

Some examples are:

- Example 1: Suppose I have a desire to buy a new car.
  - What I am: I have a desire to buy a new car because I think it will make me happy and prosperous.
  - What is naturally acceptable to me: I naturally accept happiness and prosperity as my basic aspiration as a human being<sup>20</sup>[20].

- The dialogue between "what I am" and "what is naturally acceptable to me": I can explore whether buying a new car will really make me happy and prosperous or not<sup>22</sup>[22]. I can see that happiness is not dependent on physical facility, but on harmony within and outside.

4. Natural acceptance is the acceptance or preference that is innate or inherent to us as human beings. It is based on our natural potential or nature as human beings.

- At the level of thought: We can see if something is naturally acceptable to us by looking into our own mind and becoming aware of our innate acceptance or preference..

- At the level of living: We can see if something is naturally acceptable to us by validating it experientially in our living.

## CHAPTER 3

1. The basic human aspirations are continuous happiness and prosperity <sup>2</sup>[2]<sup>3</sup>[3]. The requirements to fulfil them are right understanding, relationship and physical facility, in that order of priority [4].

For example, right understanding helps us to know our natural potential and purpose, relationship helps us to live in harmony with others, and physical facility helps us to fulfil our physical needs and contribute to society.

2. Right understanding is required in relationship for mutual happiness because it helps us to respect, trust and care for others as human beings with similar natural acceptance as ours [5].

For example, when we understand that others also want to be happy and prosperous, we can empathize with them and avoid hurting or exploiting them.

3. Right understanding is required for ensuring physical facility because it helps us to assess our real needs and utilise our resources optimally [6]. It also helps us to produce more than what we need and share it with others who need it more than us.

This leads to mutual prosperity. For example, when we understand that physical facility is a means and not an end, we can avoid wastage or accumulation of wealth and ensure its right distribution.

4. Animal consciousness is the state of living based on sensations and instincts, without awareness of one's natural potential or purpose. Human consciousness is the state of living based on right understanding and feeling, with awareness of one's natural potential or purpose.

5. The societal impact of living with human consciousness is that it leads to a humane society, where human beings live in harmony with each other and with nature, ensuring mutual happiness and prosperity for all.

## CHAPTER 4

1. Happiness is the state of being in harmony within, i.e. between what I am and what is naturally acceptable to me [7] [8]. For example, when I behave with respect towards others, I feel happy because it is in harmony with my natural acceptance.

When I lie or cheat, I feel unhappy because it is in disharmony with my natural acceptance.

2. The four levels of living are individual, family, society and nature/existence [9]. For example, as an individual, I have my own thoughts, feelings and actions; as a member of a family, I have relationships with my parents, siblings and relatives; as a member of a society.

3. The programme for continuity of happiness is to understand the harmony at all levels of living and to live in harmony at all levels of living. This involves developing right understanding in the Self, fulfilling relationships with other human beings and ensuring adequate physical facility by living in harmony with nature/existence<sup>11</sup>[11].

4. Prosperity is the feeling of having or producing more than required physical facility<sup>12</sup>[12]. For example, when I have enough food, water, clothing, shelter and other necessities for myself and my family, I feel prosperous. When I produce more than what I need and share it with others who need it more than me, I also feel prosperous.
5. Yes, there is a difference between prosperity and accumulation of wealth<sup>1</sup> [14]. Prosperity is based on right assessment and utilisation of physical facility, while accumulation of wealth is based on wrong assessment and utilisation of physical facility<sup>13</sup>[13].
6. Excitement and happiness are different things<sup>1</sup>[1]. Excitement is a temporary state of arousal or stimulation caused by external factors or sensations. Happiness is a continuous state of harmony within caused by internal factors or understanding [7].
7. The prevailing notions of happiness and prosperity in the society are that happiness comes from physical facility or favourable feeling from others, and prosperity comes from accumulation of wealth or power<sup>1</sup> [16]. These notions are false and harmful because they lead to exploitation of human beings and nature, resulting in various problems such as dissatisfaction, stress, conflict, violence, resource depletion and environmental pollution<sup>1</sup> [17].

## CHAPTER 5

### 1. Three specific distinguishing attributes of the Self and the Body are:

- The Self is a unit of consciousness, while the Body is a unit of material. The Self has the ability to know, decide and feel, while the Body has the ability to sense, act and react.  
For example, the Self can understand the meaning of these class notes, while the Body can only see the words on the page.
- The needs of the Self and the Body are of different types. The need of the Self is continuous happiness, which is fulfilled by right understanding and right feeling. The need of the Body is physical facility.  
For example, the Self needs respect and affection from others, while the Body needs food and water for survival.
- The activities of the Self and the Body are different in terms of continuity and temporariness. The activities of the Self, such as desire, thought and expectation, are continuous in time.  
For example, the Self cannot stop thinking or desiring, while the Body cannot keep eating or walking without rest.

### 2. The domain of consciousness refers to the realm of thoughts, feelings, desires, and understanding. This domain is fulfilled by activities of consciousness such as thinking, feeling, desiring, and understanding.

On the other hand, the domain of material refers to the physical realm that includes our bodies and the physical world around us. This domain is fulfilled by material things<sup>2</sup>. For example, the need for food (a material need) is fulfilled by eating food (a material thing).

This understanding emphasizes the importance of addressing both our material and consciousness needs appropriately for a balanced and fulfilling life.

### 3. The activities of the Self and the Body are qualitatively different in the following ways:

**Nature of Activities:** The activities of the Self are related to consciousness and understanding, such as thinking, feeling, and desiring. For example, the Self can contemplate philosophical questions or experience emotions like joy or sadness.

**Continuity vs Temporariness:** The activities of the Self are continuous in time<sup>3</sup>. For instance, our thoughts and feelings persist even when we are asleep. In contrast, the activities of the Body are temporary and intermittent

Fulfillment of Needs: The activities of the Self fulfill our psychological needs such as the need for love, respect, and understanding.

4. The response of the Body is definite because it is governed by the laws of physics and chemistry. For example, if you touch a hot surface, your body will reflexively pull away to avoid burns.

This is a definite response because it is a predictable reaction to a specific stimulus.

If you are hungry, your body will signal you to eat, and if you are tired, your body will signal you to rest.

5. Definite human conduct refers to behavior that is consistent, predictable, and based on a clear understanding of reality. It arises when the response of the Self is based on knowing, assuming, recognizing, and fulfilling.

For example, if a person has a clear understanding (knowing) that all human beings are similar and deserve respect, their behavior (response) towards others will be consistently respectful (definite conduct), regardless of the other person's background or appearance.

On the other hand, indefinite human conduct is behavior that is inconsistent and unpredictable. It arises when the response of the Self is based only on assumptions, without a clear understanding of reality.

For instance, if a person assumes that people from a certain group are untrustworthy without any factual basis (lacking knowing), their behavior towards members of that group may vary widely based on these unfounded assumptions.

6. The gross misunderstanding about a human being is to assume that the human being is just the body, and that all the needs of the human being can be fulfilled by physical facility alone. This misunderstanding leads to many negative outcomes, such as:

Environmental degradation: People who are obsessed with physical facility may overuse and misuse the natural resources, causing pollution etc. They may not realize that they are harming themselves and other living beings by

disturbing the natural balance and harmony in existence.

Social injustice: People who are driven by greed and ego may exploit and oppress others who are less privileged or powerful than them. They may create systems and structures that favor their own interests and deny the rights and dignity of others.

Personal dissatisfaction: People who are chasing after physical facility may never feel content or fulfilled. They may always want more and more, without knowing how much is enough.

## CHAPTER 6

1. The three distinguishing attributes of the Self and the Body are:<sup>1</sup>[1]

- The Self is a consciousness entity, while the Body is a material entity<sup>2</sup>[2].

- The Self has the need for continuous happiness, while the Body has the need for physical facility<sup>3</sup>[3].

- The Self has the activities of imaging, analysing and selecting, while the Body has the activities of sensing, moving and transforming.

2. These statements mean that the Self and the Body have different domains of fulfilment. The Self is fulfilled by the activities of consciousness, such as right understanding and right feeling, which are not material things [4].

The Body is fulfilled by material things, such as food, water, air, etc., which are not activities of consciousness.

3. The qualitative difference between the activities of the Self and those of the Body is that: [6]

- The activities of the Self are continuous, while those of the Body are intermittent.

- The activities of the Self are definite, while those of the Body are indefinite.

- The activities of the Self are subjective, while those of the Body are objective.

4. The response of the Body is definite because it follows natural laws and mechanisms that are invariant

and predictable. For example, when we touch a hot object, our Body reacts by withdrawing our hand. This response is definite and does not depend on our imagination or choice.

5. The meaning of definite human conduct is that it is based on right understanding and right feeling, which are in harmony with our natural acceptance and co-existence. Some examples of definite and indefinite response of the Self are:

- Definite response: Respecting others as human beings with similar natural acceptance as ours.
- Indefinite response: Disrespecting others based on their external appearance or identity.
- Definite response: Sharing our physical facility with others who need it more than us.
- Indefinite response: Hoarding or wasting our physical facility without considering its right utilisation or distribution.

6. The gross misunderstanding about a human being is assuming that human being is only the Body and ignoring or denying the existence of the Self. The outcome of this misunderstanding is that we try to fulfil all our needs through physical facility alone, without developing our understanding and feeling [7]. This leads to various problems in our personal and professional lives, such as dissatisfaction, stress, conflict, exploitation, etc.

## CHAPTER 7

1. The three specific distinguishing attributes of the Self and the Body as seer-doer-enjoyer and instrument are:<sup>1</sup>[1]

- The Self is the seer who has the need and ability to know the reality, while the Body is an instrument that provides sensations to the Self through its sense organs [8].
- The Self is the doer who makes decisions and instructions for action, while the Body is an instrument that executes those instructions through its motor organs.
- The Self is the enjoyer who experiences happiness or unhappiness as a result of its imagination, while the Body is an instrument that provides feedback to the Self through its sensations.

2. Harmony of the Self with the Body means that:

- The Self has right understanding and right feeling about itself and its relationship with the Body.
- The Self nurtures, protects and utilises its Body in accordance with its natural limit and purpose.
- The Self regulates its imagination in line with its natural acceptance and co-existence.

3. Some examples of nurturing, protecting and utilising my Body are:

- Nurturing: Eating nutritious food, drinking enough water, sleeping well, exercising regularly, etc.
- Protecting: Avoiding harmful substances, preventing injuries or infections, taking preventive or curative measures when needed, etc.
- Utilising: Using my Body for fulfilling my physical needs and contributing to society, expressing my feelings and thoughts through speech or action, participating in various activities that enrich my life, etc.

4. Some examples of self-regulation in my daily life are:

- Controlling my anger or frustration when things do not go as I expect or desire.
- Choosing to study or work instead of wasting time on distractions or temptations.
- Being honest and responsible for my actions and their consequences.

5. Some examples of health indicators for my Body are:

- Vital signs: Blood pressure, pulse rate, temperature, etc.
- Physical fitness: Strength, endurance, flexibility, agility, etc.
- Immunity: Resistance to diseases or infections, recovery time, etc.

6. Some examples of health indicators for my Self are:

- Mental clarity: Ability to focus, comprehend, analyse and apply information correctly.

- Emotional stability: Ability to cope with stress, manage emotions and express them appropriately.
- Social harmony: Ability to communicate effectively, respect others' views and feelings and cooperate with them.