

CHAPTER 1

Q1. Define Value. Explain the Value of a Human Being with a few examples.

The value of an entity is its participation in the larger order of which it is a part. If your participation in the process of education is to understand what is being taught, your value is to make effort to understand. The value of a human being is its natural or expected participation in the larger order – at the level of the individual, at the level of family, at the level of society and ultimately, at the level of nature/existence. It is interesting to note that you feel happy in the process of fulfilling your participation in the larger order. In this example, if you understand what has been taught, you feel happy. The teacher also feels happy when you participate in understanding what is being taught.

Q2. Define Skill. Elaborate on it with a few examples. Highlight the differences between Values and Skills.

Skills (technology, management, medicine, etc.) are necessary in our life. Skills have been developed to such a fine extent in every area – in medicine, in production, in construction of bridges and buildings, in all kinds of transportation from bicycles to aeroplanes, in telecommunication and television, to name a few. The list is very large. Skills are definitely required.

We can see that skills are only a means to achieve a given purpose. While skills are required to achieve a particular purpose in an effective and efficient manner, it is not within the scope of technology, management, medicine, etc. to decide the purpose. This decision lies outside its scope. It thus becomes important to identify our purpose as human beings. Without this decision, skills can be aimless, directionless and can therefore, be put to any use – for constructive or destructive purposes.

supposing we get convinced that for a happy life, the health of the Body is the basic requirement, we will learn skills to keep the Body healthy. Skills such as learning which food will keep the Body healthy which physical practices will keep the Body functioning properly. All these fall under the domain of skills. But along with it, it is crucial to understand for what purpose we shall be using our body; and this comes under the value domain.

Q3. As mentioned in the chapter, as a human being, we have two important questions to resolve:

a. What to do?

b. How to do?

Elaborate on the meaning of these two questions with a few examples.

Values are required to decide “what to do”, while skills are required for “how to do”. When we ask ourselves what would be the priority order, it is easy to see that “what to do” has to be decided first and then only we can think of “how to do” rather than the other way around.

For example, if you were to go to a railway station and ask for a ticket, the clerk would ask you where you want to go. But if you keep telling the clerk that you want the fastest train, the most comfortable train, the best air-conditioned train and all that, will it work? That is how many of the things we are doing today are happening! We are working out ways and means to go fast, to travel at supersonic speeds, but are we clear about where we want to go and what we will do when we reach there; and if that will lead to our fulfilment or not? This is an important question that must be kept in the forefront of whatever we think and do.

Q4. Describe the two domains of education. How are they complementary? How do they assist in living a fulfilling life?

Value Education- Looking at the list of aspirations for a fulfilling life which we discussed earlier, one can make out that ensuring such a life necessitates that we understand ourselves and everything around us, clearly identifying our relationship with everything around. When we try to fulfil our relationship with other human beings or any entity in the rest of nature, that defines my participation with the larger order. This participation constitutes the domain of human values. The value of an entity is its participation in the larger order of which it is a part. For example, the value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which it is present along with paper and human being. The value of an eye is that it can be used for seeing. The value of a vegetable plant is that it provides nutrition to animals and humans.

Skill Education- Skills (technology, management, medicine, etc.) are necessary in our life. Skills have been developed to such a fine extent in every area – in medicine, in production, in construction of bridges and buildings, in all kinds of transportation from bicycles to aeroplanes, in telecommunication and television, to name a few. The list is very large. Skills are definitely required.

We can see that skills are only a means to achieve a given purpose. While skills are required to achieve a particular purpose in an effective and efficient manner, it is not within the scope of technology, management, medicine, etc. to decide the purpose. This decision lies outside its scope. It thus becomes important to identify our purpose as human beings. Without this decision, skills can be aimless, directionless and can therefore, be put to any use – for constructive or destructive purposes. Supposing we get convinced that for a happy life, the health of the Body is the basic requirement, we will learn skills to keep the Body healthy. Skills such as learning which food will keep the Body healthy which physical practices will keep the Body functioning properly. All these fall under the domain of skills. But along with it, it is crucial to

understand for what purpose we shall be using our body; and this comes under the value domain. Thus, values and skills have to go hand in hand. There is an essential complementarity between the two for the success of any human endeavour towards the goal of living a fulfilling life.

Q5. What is the content of Value Education? Discuss the need for it in technical and other professional institutions.

We have seen that the value of a human being is the participation of the human being in the larger existential order. Hence, to understand human values, we need to study human being along with all that is there in the existence. The role of human being is the relationship with each and every unit in the existence. That means the scope of study has to be all encompassing, i.e.

- It covers all dimensions of human being – thought, behaviour, work and realisation.
- It covers all levels of human living – individual, family, society, nature and existence.

Accordingly, the content of Value Education has to be to understand human being, human aspirations, happiness; understand the goal of human life comprehensively; understand the other entities in nature, the innate inter-connectedness, the harmony in the nature/existence and finally the role of human being in this nature/existence. Hence, it has to encompass understanding of harmony at various levels, namely, individual, family, society, nature and existence, and finally, learning to live in accordance with this understanding by being aware of one's thought, behaviour and work.

Q6. Explain the basic guidelines for Value Education. What is the need for these guidelines?

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. This implies that it should not change depending upon sect, creed, nationality and gender, etc. It has to deal with universal human values. For example, the feeling of respect in relationship is something universal, so it can be a part of value education.

Rational- It has to be amenable to reasoning and not based on dogmas or blind beliefs. It should be open to address the related questions. It cannot be a set of sermons or do's and don'ts.

Natural and Verifiable- We want to study something that is natural to us. 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 mutual fulfilment. It leads to our happiness and it is also conducive to the happiness of other people we interact with, as well as enriching for other units in nature. We also want to verify these values ourselves, i.e., we don't want to assume something just because it is being stated here; rather, each one of us wants to verify these to find out whether they are true for us. This can be done by both checking for validity within ourselves, as well as something which we can implement in our living and observe its outcome.

All Encompassing- The content of value education has to cover all dimensions of our being (thought, behaviour, work and understanding) as well as all levels of our living (individual, family, society and nature/existence). It is not merely an intellectual exercise or information transfer.

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 observing that it leads to harmony in us and harmony in our interactions with other humans and the rest of nature.

Q7. List any three implications of Value Education. Explain how they are related to your life.

Correct Identification of Our Goals- Value education helps us to identify our goals appropriately. The questions such as the following need an authentic answer which can only come through Value Education. There are so many issues that we are struggling with. This leads to a state of dilemma. Deciding our goals with definiteness becomes a difficult task. In the successive chapters, we will start exploring into all these issues one by one systematically. It will help to develop the basis for you to decide your goals by yourself, and not under the influence of others.

Clarity of Programme to Live with Holistic Perspective- We are all faced with many questions regarding our program of living, such as: what thoughts are naturally acceptable to me with which I would like to continue, what food will keep my body healthy which clothes will fulfil the need of my body better, what behaviour with my friends will sustain our relationship, how I can be a help to the other in my family, etc. This will give us the clarity to work out the day-to-day programs. Value Education provides us the vision which will help us to get answers to all these questions. We can see that this clarity of programme is necessary for our own state of happiness.

Solution of Existing Problems- If we understand our participation (human values) and live by them in the complete expanse of our being (from ourselves to family, to society and to the entire nature), it will lead to a fulfilling life for ourselves and fulfilling for all around. The problems, including wrong beliefs, are mainly because we do not have understanding and we are not making enough effort for it. Once we have a holistic perspective and the clarity of the programme to live by it, we are able to realise that most of the existing problems are actually symptoms and consequences of our wrong beliefs. Then, in due course of time, we will be able to root them out, not only at the personal level, but also at the family level, in our workplace, at societal level and in our interaction with the rest of nature. With right understanding of things, we are better able to define our role in different phases of life and work accordingly.

Q8. Describe the process of Value Education.

Human Values can be understood by an appropriate process of self-discovery, because they are potentially there in each and every human being. There is already a natural acceptance for values in a human being. It is only that we have to discover them or become aware of them. For example, if you are asked, what is naturally acceptable to you: the feeling of relationship or feeling of opposition with other members of your family? Just observe within for the answer. The natural response is feeling of relationship. This feeling of relationship is a value for us. In this discussion, this feeling was not created in you. You already had the acceptance for it. It was only uncovered by drawing your attention within through the question for exploration. Hence, to study human values, the process has to be such that it develops a process of self-exploration in you. Taking every statement as a proposal, you are able to investigate the reality by yourself. Value education is not a set of do's and don'ts or a set of sermons. It rather is a process of self-exploration and self-investigation. This will be further elaborated in the next chapter.

Q9. Define ethics. How are values and ethics related?

Ethics is the expression of definite human conduct in one's behaviour, work or participation in the larger order. It is easy to appreciate that the core purpose of value education is to develop ethical competence among human beings which will reflect in all their pursuits. The problem of unethical conduct in various professions which is becoming a grave menace almost everywhere, can also be tackled effectively by focussing attention on development of ethical competence through human value education. We shall discuss in detail about the salient implications of value education in context with professional ethics in the third section of the class notes.

Q1. The process of value education has been proposed as 'self-exploration'. What could be some other possibilities for the process of value education?

Self-exploration is a process of seeing the truth about a reality on our own right, by our own investigation, observation and analysis. Through this process, we are trying to understand the reality that exists and our participation with it, which we are calling values. It is for you to decide what is valuable for you and what is not.

The first part of self-exploration is to verify the proposal on the basis of our natural acceptance. Once we have verified that a proposal is naturally acceptable to us, we are sure that it is something which we would like to live with.

The second part of self-exploration is experiential validation. It means trying to live according to the proposal. In living there are two parts – one is the behaviour with other human beings and the second is work with rest of nature. When we are behaving with human being on the basis of this proposal, we want to verify whether it leads to mutual happiness or not. If it leads to mutual happiness, it is a right proposal; if it does not lead to mutual happiness, it is not a right proposal. Similarly, when we are working with rest of nature, on the basis of this proposal, we want to verify whether it leads to mutual prosperity or not. If it leads to mutual prosperity, it is a right proposal; if it does not lead to mutual prosperity, it is not a right proposal.

The natural acceptance is innate in each of us; it is uncorrupted and it is universal, i.e. it is invariant with respect to time, place and person. It may seem very simple to begin with, but we shall see that this becomes a very powerful way for us to know what is ultimately true for us on our own right. All we have to do is to start referring to it and validating it in our living. Since we have so many strongly held beliefs, we may confuse them with our natural acceptance. The experiential validation gives us another opportunity to examine the proposal. That is why both the parts of self-verification are essential.

Q2. Explain the process of self-exploration. What is the expected result of self-exploration? Please explain the process, content and natural outcome of self-exploration with a neat diagram and two examples from your life.

The first part of self-exploration is to verify the proposal on the basis of our natural acceptance. Once we have verified that a proposal is naturally acceptable to us, we are sure that it is something which we would like to live with.

The second part of self-exploration is experiential validation. It means trying to live according to the proposal. In living there are two parts – one is the behaviour with other human beings and the second is work with rest of nature. When we are behaving with human being on the basis of this proposal, we want to verify whether it leads to mutual happiness or not. If it leads to mutual happiness, it is a right proposal; if it does not lead to mutual happiness, it is not a right proposal. Similarly, when we are working with rest of nature, on the basis of this proposal, we want to verify whether it leads to mutual prosperity or not. If it leads to mutual prosperity, it is a right proposal; if it does not lead to mutual prosperity, it is not a right proposal.

When we are able to verify a proposal, both by way of verifying through natural acceptance and by way of verifying through experiential validation, the ultimate outcome is "right understanding".

Q3. What exactly are the following realities:

a. "What I am"

b. "What is naturally acceptable to me"

c. The dialogue between "what I am" and "what is naturally acceptable to me"

Explain each with any three examples.

"What I am" has to do with my desires, my thoughts, my expectations, my imagination and all that is going on within me. It includes the way I feel, the way I think, how I make decisions, what I expect from others and all that. It is my current competence on the basis of which I live.

"What is naturally acceptable to me" is my natural acceptance. It is my intention. It is "what I really want to be". It is a basic reference which is a part and parcel of every human being. We may or may not be referring to it at present, but it is always there. I may or may not be living according to it, but I can see "what I really want to be". For example, we can easily see that we want to live in relationship, we want our bodies to be healthy and so on. That is our natural acceptance. This dialogue within yourself is in terms of first finding out, "what is naturally acceptable to you" and then finding out "what you are". After that it is about finding out whether "what you are" is in line with your natural acceptance or it is in contradiction with your natural acceptance. This is the meaning of dialogue within oneself. We are trying to initiate and facilitate the process of dialogue within you. We are trying to give the right proposals which you can verify and find out whether these are naturally acceptable to you or not.

Q4. Describe the term 'Natural Acceptance'. How do you make out if it is your natural acceptance or not? Describe the characteristics of Natural Acceptance. Explain with examples from your own life.

When you try to find the answer to the question "what is naturally acceptable to you – to be happy or unhappy", you get the answer quite spontaneously, isn't it? The answer is coming from somewhere deep within. It may appear to be a

simplistic or subjective way of finding out, but we will see that it is a powerful way to know what is right for us. Natural acceptance has to do with something fundamental, something related to our purpose, something related to our basic desires. When we ask a question related to these, we get a definite answer from our natural acceptance.

Natural acceptance does not change with time: What is naturally acceptable to you today is the same as what was naturally acceptable to you yesterday, and what will be naturally acceptable to you tomorrow.

Natural acceptance does not change with place: Naturally acceptable feelings, like trust, respect, affection, etc. remain invariant with place. These feelings are naturally acceptable to me when I am in India, in America, in Africa, in Europe or in any other place. Like that, my natural acceptance to keep the Body healthy does not change with place. No matter where we are, we have the same natural acceptance at all the places.

Natural acceptance does not change with the individual: Natural acceptance is the same for all of us; it is a part and parcel of every human being; it is part of our human-ness. We can check with the naturally acceptable feelings once again and find out if they are naturally acceptable to Indians, to Americans and to any and every human being. Our assumptions, our likes and dislikes, our views on issues may vary; but the feelings that are naturally acceptable to one are also naturally acceptable to every human being. In that sense, natural acceptance is universal. That is why by understanding our own natural acceptance; we can also understand the natural acceptance of others.

Natural acceptance is uncorrupted by likes and dislikes or assumptions or beliefs: We have taken the examples of this above also. When we ask the right questions, we can see our natural acceptance and it is there. Natural acceptance remains unaffected by our likes and dislikes, our belief systems and our preconditioning even if they are very deep and influence our thoughts day and night. For example, even if we are preconditioned for years 'not to trust anyone', if we ask the question as to what is naturally acceptable 'trust or mistrust', the answer is in favour of trust.

Natural acceptance is innate; we don't need to create it: Whatever be the background of a person, this faculty is very much there. For example, the moment we think of disrespecting someone, how does it feel within? Comfortable or uncomfortable? Similarly, the moment we think of opposing anyone, how does it feel? Are we at ease or we feel uneasy? Of course, uneasy. Why is this happening? Because we have the faculty of natural acceptance as a part and parcel of our being and it keeps hinting that what we are feeling, thinking or doing is in harmony with our own natural acceptance or not. We can start referring to it at any time, it is always there.

Natural acceptance is definite: It is for relationship, harmony and co-existence which is universal. This we can directly verify by asking, what is naturally acceptable to us – relationship or opposition, harmony or disharmony, co-existence or struggle? When we look into the details of relationship, harmony and co-existence, in chapters to follow, we will ask these questions again regarding each and see that these three – relationship, harmony and co-existence, ultimately provide the guidance for our living in harmony, happiness.

Q5. Distinguish between Natural Acceptance and Acceptance with a few examples.

Natural acceptance has to do with something fundamental, something related to our purpose, something related to our basic desires. When we ask a question related to these, we get a definite answer from our natural acceptance. For example,

- Is happiness naturally acceptable or is unhappiness naturally acceptable?
- Is it naturally acceptable to live in relationship or in opposition?
- What is naturally acceptable – to nurture your Body or to exploit it? For all these questions, we get a definite answer when we refer to our natural acceptance.

On the other hand, if we are asking questions relating to the details of how to fulfil these basic desires, if we are asking questions relating to our expectations from outside; the answers are not definite. For example,

- Is eating rice naturally acceptable or eating wheat is naturally acceptable?

This question cannot be resolved by referring to our natural acceptance. We need to relate it to the basic desire i.e. 'to nurture the Body' which we have already verified through our natural acceptance, and then check for the detail under consideration. In this case, if rice is going to nurture the Body, it is acceptable to eat rice, if it is going to harm the Body, it is not acceptable to eat rice.

Q6. Given any proposal, if one is not doing self-exploration, what are the other possibilities? Give two examples to explain.

Self-exploration is a process of seeing the truth about a reality on our own right, by our own investigation, observation and analysis. Through this process, we are trying to understand the reality that exists and our participation with it, which we are calling values. It is for you to decide what is valuable for you and what is not.

The first part of self-exploration is to verify the proposal on the basis of our natural acceptance. Once we have verified that a proposal is naturally acceptable to us, we are sure that it is something which we would like to live with.

The second part of self-exploration is experiential validation. It means trying to live according to the proposal. In living there are two parts – one is the behaviour with other human beings and the second is work with rest of nature. When we are behaving with human being on the basis of this proposal, we want to verify whether it leads to mutual happiness or

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The natural acceptance is innate in each of us; it is uncorrupted and it is universal, i.e. it is invariant with respect to time, place and person. It may seem very simple to begin with, but we shall see that this becomes a very powerful way for us to know what is ultimately true for us on our own right. All we have to do is to start referring to it and validating it in our living. Since we have so many strongly held beliefs, we may confuse them with our natural acceptance. The experiential validation gives us another opportunity to examine the proposal. That is why both the parts of self-verification are essential.

Q1. What are the basic human aspirations and what are the requirements to fulfil them? Indicate their correct priority. Support your answer with two examples.

The basic human aspirations are happiness, prosperity and its continuity. We may, of course, have different notions of happiness and prosperity, but we do want to be happy and prosperous. We may, at times, even feel that their continuity is not possible, but still, we want to be always happy and always prosperous. There is no moment when we want to be unhappy or when we want to be deprived.

Generally, most of the time and effort is being invested for physical facility, assuming that everything is going to be fine when there is enough physical facility; then there will be no problem; there will be no unhappiness in the family. In the meanwhile, if any issue of relationship has cropped up, we try to invest some time to patch it up or somehow manage it. Many times, we again invest physical facility to compensate for the dissatisfactions or complaints in relationship. If we are not able to give time to the family in day-to-day life, we then try to spend time with them on weekends, on dining out, by watching movies together or giving some gift, and so on. From the preceding discussion, it may be concluded that for fulfilment of human being – physical facility, relationship and right understanding – all three are necessary.

Right understanding in the Self is a priority because only with right understanding we can ensure fulfilment in relationship; and we are able to make out how much physical facility is required. Therefore, right understanding is the first priority. Fulfilment in relationship with human being is the second priority and ensuring physical facility with rest of nature is the third priority. In this way, with right understanding and fulfilment in relationship, we can ensure mutual happiness. With right understanding and enough physical facility (working with rest of nature), we can ensure mutual prosperity, mutual enrichment. Therefore, by ensuring right understanding, relationship and physical facility, we can ensure happiness and prosperity for ourselves and work for happiness and prosperity for others.

--Example--

Q2. Why is right understanding required in relationship for mutual happiness? Illustrate with the help of two examples from your life.

Right understanding (in the Self) is understanding myself, understanding all that I live with (the entire existence) and understanding my role with respect to all that I live with, i.e. myself, my family, society, nature/existence.

Right understanding in the Self is a priority because only with right understanding we can ensure fulfilment in relationship; and we are able to make out how much physical facility is required. Therefore, right understanding is the first priority.

When you are unhappy within, you make the other unhappy. You can find this out for yourself, in the interactions with family members and friends. If we don't have right understanding about relationship, we don't know about the feelings in relationship. If we have not ensured those feelings in us, we are unhappy within. In that state of unhappiness, we are not able to ensure fulfilment in relationship – we make others unhappy.

Through right feeling in relationship, based on right understanding, we can ensure mutual happiness – happiness for ourselves as well as happiness for others.

--Example--

Q3. Why is right understanding required for ensuring physical facility? How does it result in mutual prosperity? Illustrate with the help of two personal examples.

If the right understanding is missing, we are not able to identify our need for physical facility. Now, if we are not able to identify our need for physical facility then regardless of how much physical facility we accumulate, we never feel that we have enough. We keep wanting more. This feeling of not having enough is the feeling of deprivation.

If we do not know how much physical facility we require, we will never have a feeling of prosperity, regardless of how much we accumulate. The accumulation of physical facility may go on increasing, but our feeling of deprivation will continue; and, if we feel deprived, we think of depriving others, exploiting others and accumulating more and more.

With right understanding, we can identify the need for physical facility. We can also learn how to produce using a mutually enriching production process. Once we are able to ensure the availability of more than required physical facility, we have a feeling of prosperity.

--Example--

Q4. Distinguish between 'animal consciousness' and 'human consciousness'.

The basic aspirations of human being, i.e. happiness, prosperity and its continuity, are fulfilled by right understanding, relationship and physical facility, in that priority order.

A human being working for all three of them can be fulfilled. Therefore, a human being living with all three is living with 'human consciousnesses'.

On the other hand, if one is living for physical facility alone, one is living with 'animal consciousness'. While physical facility may suffice for animals, it is not adequate for human being to be fulfilled.

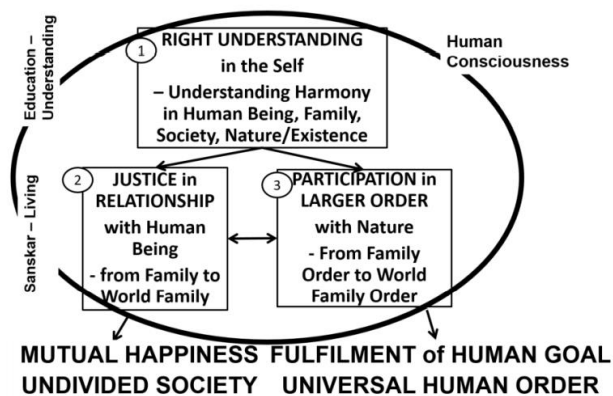
Animals living with animal consciousness, living for physical facility alone, living for food, shelter, etc., are just fine – they are in harmony with the rest of nature. Only when human beings try to fulfil themselves on the basis of physical facility alone, they tend to be in disharmony within and in disharmony with others. The problem is with human being living in animal consciousness. You can see that opposition, struggle, war, etc. is on account of such human beings. You may call this as inhuman-consciousness or something else, if animal consciousness gives a sense of demeaning the animals.

Q5. Describe the societal impact of living with human consciousness.

Right understanding in every child – by facilitating the development of right understanding, it will lead to living in human consciousness.

The capacity to live in relationship – by facilitating the capacity to live with mutual happiness or justice in relationship with other human being it will ensure harmony in the family; and that harmony will extend to the larger family, and ultimately go up to the world family, leading to an undivided society.

The capacity to identify the need for physical facility – developing the skills and practice for sustainable production of more than what is required leading to the feeling of prosperity; a mindset of production through labour and of right utilisation of the physical facility. This will ensure harmonious family order and extend beyond the family order through participation by the family members in the larger societal systems; ultimately to universal human order.



Q6. When do you say that the development is holistic? What is the role of education in it? Explain briefly.

If we see today, the world is largely focused on physical facility as the sole or primary measure of progress and development. Nations measure Gross Domestic Product (GDP) and its growth rate as the key indicators for development. Families and individuals also have a similar notion of their own well-being – they use job position, net-worth, bank balance, the house, the cars and other physical facility as indicators of progress, development and success. The predominant perception regarding development, success and prosperity is largely to do with accumulation of physical facility – more and more physical facility. This perception is there in the society, in the education system and even in the family. With right understanding, we can clearly envisage holistic development as the transformation of consciousness – from animal consciousness to human consciousness. Of course, it will necessitate working on all three – right understanding, fulfilment in relationship as well as physical facility; and in that order of priority.

Education is developing the right understanding (holistic perspective). Sanskar is the commitment, preparation and practice of living with right understanding. The preparation includes learning appropriate skills and technology. The role of education is to facilitate the development of the competence to live with human consciousness, with definite human conduct. For this, the education-sanskar has to ensure:

1. Right understanding in every child,
2. The capacity to live in relationship with other human beings, and
3. The capacity to identify the need for physical facility, the skills and practice for sustainable production of more than what is required, leading to the feeling of prosperity.

This is the proposal about the role of education. If you can see this, you will see that the role of education is essentially to facilitate holistic development, i.e. the individual transformation to human consciousness as well as the societal transformation to universal human order.

CHAPTER 4

Q1. Define happiness as proposed in the chapter. Explain with two examples from your day-to-day life to support your answer.

“The state or situation, in which I live, if there is harmony / synergy in it, it is Naturally Acceptable to me to be in that state / situation”.

“To be in a state / situation which is Naturally Acceptable is Happiness”.

i.e. “To be in a state of Harmony / Synergy is Happiness”.

i.e. Happiness = Harmony.

--Example--

Try to remember the time when you found the solution to a problem that you had been struggling with for a long time. Did you feel happy the moment you found a solution? Even now, when you recollect that moment, you might feel happy! Whenever there is harmony in our thoughts, we feel happy. If this harmony is discontinued, we feel uncomfortable. Whenever there is a contradiction in thought, we feel unhappy. This way, you can explore into the state of your being and try to verify that when you are in harmony within, you are happy and vice versa.

Q2. Four levels of living have been proposed in this chapter. What are these levels? Can you see that you are living at all these levels? Explain with examples from your life.

We live at several levels, starting with ourselves. Then, we live with other people in our family, in the larger society and we are embedded in the nature. Whether we are aware of it or not, the expanse of our living is at four levels:

1. As an Individual human being
2. As a member of a family
3. As a member of society
4. As a unit in nature/existence

As an individual human being: Each one of us is engaged in ourselves much of the time – in our desires, thoughts, beliefs, imaginations, memories, future plans, etc. No one else is involved.

As a member of a family: We are born in a family, we are nurtured and educated in the family. We live with our brothers and sisters, parents and grandparents, uncles and aunts, cousins and so many people. The family tries to ensure mutual happiness among the members, it takes care of their physical needs, it takes care of the young children, the old and all members in between.

As a member of the Society: Our family, together with other families is part of a larger group of people. We interact with many people outside of our family. In the society we produce, use and exchange things like food, clothing, housing, etc. There are systems for education, health, justice, production and order in society. Our village, town or city is a part of a larger society.

As a unit in Nature/Existence: We are a part and parcel of a large interconnected, interdependent eco-system along with the air, water, soil, plants, trees, birds and animals which we call nature. We are inhaling the oxygen rich air and exhaling carbon di-oxide laden air, which the trees consume. Our Earth is one of the many planets in our solar system. Our galaxy is one of the many galaxies. Then there is the all-pervading space. All that exists, units of nature in space, is called existence. We, human beings, are also units embedded in nature/existence.

--Example--

Q3. Discuss the programme for continuity of happiness.

The programme for ensuring the continuity of happiness is to understand the harmony and to live in harmony at all levels of being:

1. To understand the harmony
2. At the level of family
3. At the level of society
4. At the level of nature/existence

The scope of understanding extends from understanding the harmony in the human being, to understanding the harmony in the family, understanding the harmony in the society and finally, understanding the harmony in the nature and existence. The scope of living also encompasses these four levels – living in harmony as an individual, living in harmony in the family, living in harmony in the society and living in harmony in nature/existence.

Q4. Define prosperity as proposed in the chapter. Explain with two examples from your day-to-day life to support your answer.

Prosperity is the feeling of having more than required physical facility. Prosperity is related to material things or what we have been referring to as physical facility. If you list out all the things that you use, it will probably be a long list. It will include food to eat, clothes to wear, shelter for protection, a mobile phone, a two-wheeler and so many other things. These things are required. When we are able to see that we have more than adequate physical facility, we feel

prosperous.

There are two basic requirements:

1. Right assessment of the need for physical facility, along with its required quantity.
2. Ensuring the availability/production of more than required physical facility.

--Example--

Let us take an example. When we look into our need of food for nurturing our body, we find that it is required in a limited quantity. No one can eat in unlimited quantity; can you see that? Once we are able to identify the need for food along with the required quantity, we can check whether we already have more than what is required. If we have more than required food or if we can ensure more than required food by way of production, we will have the feeling of prosperity as far as food is concerned. If we neither have the availability nor the ability to produce more than required quantity of food, we will feel deprived (as far as food is concerned). Find out if you are feeling prosperous or deprived (as far as food is concerned). Similarly, you can find out for clothes, mobile phones, etc.

Q5. Is there any difference between prosperity and accumulation of wealth? Explain with few examples of both, preferably from your own experience.

By and large, there is a confusion between accumulation of physical facility and the feeling of prosperity. It is generally assumed that the richer you are, the more prosperous you are; the more you have accumulated, the more prosperous you are. With this sort of assumption, we pursue prosperity with an obsession for profit, for accumulation. That is happening all around. The major focus in the society today is on accumulation of physical facility. In particular, there is a major focus on accumulating money.

Today, most of the wealth (money) in the world is owned by a very tiny percentage of people. Many such people are seen exploiting others, and exploiting the Earth, in an effort to accumulate even more. Without clarity about how much is required, the effort is for an unlimited quantity of physical facility, and by almost any means. First the efforts may be by legal means, and then slip to even illegal means. This is all because the quantity required is undefined and there is a feeling of deprivation!

Q6. Is excitement and happiness the same thing or different? Explain with few examples of both, preferably from your own experience.

Excitement is short lived, not sustainable, while a harmonious state within is something which can be continuous and sustainable. You have an expectation, say for a particular sweet, and if that expectation is fulfilled, you feel happy. However, since you are looking for continuity of happiness, you try to continue, in this case eating the sweet. But sooner or later you see that it cannot be continued indefinitely, so that happiness from eating the sweet dies out. In fact, there is no possibility to continue this happiness from eating the sweet. Somewhere you are able to see this. You are able to see that you have a deeper desire for continuity of happiness which this sweet is not able to fulfil.

This temporary happiness we are getting out of favourable sensation or out of the feeling we receive from the other is not really happiness (harmony). It is just a temporary state of excitement. If you look at it in a deeper sense, you would realize that this excitement is actually creating a disharmonious state within. That is why you feel uncomfortable within when you are in a state of excitement, so much so that it starts reflecting on your body in terms of disturbed pace of breathing, high blood pressure, etc.

Q7. Critically examine the prevailing notions of happiness and prosperity in the society. What are the consequences of these notions?

"I will be bored of happiness if I am always happy". Of course, one will be bored of the excitement arising out of favourable sensation. If happiness is assumed to be excitement, we do get bored of it (excitement). Now, if we understand that happiness is to be in harmony, we can evaluate this assumption to be false.

"My happiness depends on the others. What can I do about it"? If we can see that happiness is harmony, it is our property, and does not depend on the other. If we are expecting feeling from the other for our happiness, it certainly can't be guaranteed, nor can it be continuous.

"We think of others only when we are unhappy. Thus, it is important / useful to be unhappy so that one can help others". When you are unhappy, find out whom you remember and for what reason – to help you to get out of unhappiness or for something else? Similarly, when you are happy, do you want to share it with other people? Whom do you remember then? When we are in harmony within, we can relate to other people in a more meaningful manner.

"I need to be unhappy to recognize that I am happy". The recognition of happiness is there in human beings innately, so comparing is not necessary. Like there is no need to be sick to appreciate health. However, if this assumption is very strong, keep exploring.

Q1. Human being is the co-existence of the Self and the Body. What are three specific distinguishing attributes of the Self and the Body? Explain with examples.

Human being is the co-existence of the Self and the Body.

NEED:

If you try to understand Self and Body separately, it could be understood on the basis of need. The need of the Self is happiness. If someone expresses a feeling of respect for us, we feel happy about it. Respect is one of the needs of the Self. Now, if you look at the need of the Body, it is physical facility. One example of it is food. You may observe it in yourself that food is required, and respect is also required. Both of these are required for human being. Thus, both of these are required. By giving food only, you can't ensure respect. Same way, just by giving respect, food is not ensured. Thus, these are two different types of needs. Both of these are essential and therefore, both of them have to be fulfilled separately for human being. In case of respect, we want continuity; but in case of food, we don't want the continuity. Hence, both the needs are different with respect to time.

--Example--

One of our friends came to visit with his ten-year old daughter. A conversation was taking place. At one point someone asked her "does your father love you"? She was silent for a few minutes. The person asked "Does he not love you"? She looked at him and said "he loves me but, why does he shout at me and beat me"? Taken aback, the friend defended himself by saying "I have scolded you few times, but I haven't beaten you, have I"? Her response was, "remember, the night before Diwali... two years ago".

ACTIVITY:

The Self has the activity of desire, thought and expectation. On the other hand, any work that we take from the Body is temporary in time. After some time, the Body gets tired and we need to give it rest. We cannot make it continuous. Thus, when it comes to performing an activity with the help of the Body, we can't do it continuously. On the contrary, any activity of the Self is continuous; we can't stop it even for a while. When we are bored of thinking about one thing, we start thinking of something else. But one or the other desire, thought keeps going on continuously in us. Any activity with the help of Body is difficult to continue while any activity of the Self is difficult to stop. The Self and the Body can be differentiated on the basis of their need as well as their activity.

--Example--

Try to stop your thought – what do you find? Does it stop? Is it possible to stop the activity of desire, activity of thought? We will find that the activity of the Self is continuous in time. We cannot stop it. Any work that we take from the Body, like eating, walking, etc., is temporary in time. After some time, the Body gets tired and we need to give it rest. We cannot make it continuous.

RESPONSE:

The response of the Body is based on recognizing and fulfilling whereas the response of the Self is based on knowing, assuming, recognizing and fulfilling. The recognition and fulfilment of the Body will be the same. However, the recognition and fulfilment of the Self depends upon the assumption. Since the assumptions keep changing based upon the influence of circumstances, peer pressure, society, media, etc.; our recognition and fulfilment, our conduct also keeps varying throughout the day. That is the source of the indefinite conduct of a human being. All the problems that we see around, ultimately, relate to this.

--Example--

Let's take an example to clarify it. If someone is piercing a needle in your body, the Body has a definite recognition and fulfilment. If the needle is harder than the skin of the Body, it will go inside; if it is softer than the skin, it will not go inside. This recognition and fulfilment of the Body with the needle is definite. Now, let's look at the response of the Self. If someone is piercing a needle in our body, will we cooperate with him or oppose him? That depends upon the situation and our assumption about that person. If the person piercing the needle is a doctor, we cooperate. On the contrary, if the person is an enemy trying to inject poison in the Body, we will oppose him.

Q2. The domain of consciousness is fulfilled by the activities of consciousness, while the domain of material is fulfilled by material things. Consciousness cannot be fulfilled by material. Explain these statements.

Happiness is the need of the consciousness and it is fulfilled by right understanding and right feeling which are activities of the consciousness itself. Body is a material unit and its needs are material in nature and they are fulfilled by physio-chemical things. Thus, the need of the consciousness is fulfilled by the activities of consciousness only; whereas the need of the material body is fulfilled by physio-chemical (material) things only. To understand the human being, both the domain of consciousness as well as the domain of material needs to be understood. For human being to be fulfilled, both

domains need to be fulfilled separately.

Human Being	Co-existence	
	Self ←	→ Body
Need	Happiness (e.g. Respect)	Physical Facility (e.g. Food)
In Time	Continuous	Temporary
In Quantity	Qualitative (is Feeling)	Quantitative (Required in Limited Quantity)
Fulfilled By	Right Understanding & Right Feeling	Physio-chemical Things
Activity	Desire, Thought, Expectation...	Eating, Walking...
In Time	Continuous	Temporary
Response	Knowing, Assuming, Recognising, Fulfilling	Recognising, Fulfilling
	↓ Consciousness	↓ Material

Q3. What is the qualitative difference between the activities of the Self and those of the Body? Illustrate with few examples.

The Self has the activity of desire, thought and expectation. On the other hand, any work that we take from the Body, like eating, walking, etc., is temporary in time. After some time, the Body gets tired and we need to give it rest. We cannot make it continuous. Thus, when it comes to performing an activity with the help of the Body, we can't do it continuously. On the contrary, any activity of the Self is continuous; we can't stop it even for a while. When we are bored of thinking about one thing, we start thinking of something else. But one or the other desire, thought keeps going on continuously in us. Any activity with the help of Body is difficult to continue while any activity of the Self is difficult to stop.

Human Being	Co-existence	
	Self ←	→ Body
Activity	Desire, Thought, Expectation...	Eating, Walking...
In Time	Continuous	Temporary

Fig. 5-5. Activities of the Self and the Body

Q4. How is the response of the Body definite?

The response of the Body is based on recognizing and fulfilling. Let's take an example to clarify it. If someone is piercing a needle in your body, the Body has a definite recognition and fulfilment. If the needle is harder than the skin of the Body, it will go inside; if it is softer than the skin, it will not go inside. This recognition and fulfilment of the Body with the needle is definite.

Q5. What is the meaning of definite human conduct? Explain with examples of the definite and indefinite response of the Self.

The conduct of the human being basically depends upon the response of the Self, as all decisions are made by the Self. Only with the assumptions set right, i.e. assumptions that are based on knowing, can the recognition and fulfilment be set right; and only then can the conduct become definite.

As long as we are just operating in the smaller block (assuming, recognizing, fulfilling), we are in problem. Our conduct is indefinite as our assumptions keep changing. The solution is to operate in the bigger block (knowing, assuming, recognizing, fulfilling). The shift from operating only on the basis of assuming without knowing to operating on the basis of knowing is facilitated by human education-sanskar.

Knowing means understanding the reality as it is, in its completeness. Since the reality is definite, knowing is also definite. With right understanding, our assumptions, basically our acceptance is set right, our recognition of relationship is set right, and therefore, we make effort to fulfil the relationship. In this way, our conduct becomes definite. It becomes humane; so, we are calling it definite human conduct.

Q6. What is the gross misunderstanding about a human being? What is the outcome of it? Relate it to the problems we see in the society.

A gross misunderstanding is to assume the human being to be just the Body. As far as the needs of human being are concerned, they are in terms of happiness and physical facility. The need for happiness is continuous because it is actually the need of the Self. With the assumption that 'the human being is just the Body', all the efforts for fulfilment of human needs have to take place through physical facility. We are actually trying to fulfil the needs of the Self through the Body, through physical facility. Of course, we are also trying to fulfil the needs of the Body through physical facility. We are

trying to fulfil the continuous need for happiness, like respect, through physical facility like clothes and food. Since the need for happiness is continuous, we end up thinking that it will come from more clothes, more food, etc. Hence, the need for clothes, food and any other physical facility appears to be undefined or unlimited in quantity.

The impact of this assumption is that we keep accumulating more and more physical facility, without knowing how much is enough; how much will fetch us continuous happiness. We never feel prosperous. We feel deprived so we try to accumulate more; that is how we get into a loop.

The gross misunderstanding is assuming the human being to be the Body; and therefore, trying to fulfil all the needs through physical facility alone. It is needless to say that there are wide repercussions at every level of human existence. On the one hand, there is exploitation of natural resources for more and more physical facility. On the other hand, human beings are exploited in the process and also, they are made to compete for the limited physical facility.

Q1. Why is it important to study the Self? How does it help in your day-to-day life?

We understand the Self as a consciousness entity and the Body as a material entity; we saw that the Self makes all the decisions, regarding itself as well as regarding the Body. The need of the Self is continuous happiness. It is fulfilled by right understanding and right feeling which are activities of consciousness.

When we say 'my activities', we are generally referring to our imagination, our activity of making decisions, our desires, our thoughts, our expectations and so on. It is necessary to understand the Self with precision, so as to be able to understand harmony in the Self.

So, desire is the power for the activity of imaging. You are making an image in the Self. When we say desire, it is in the form of an image which you have created within. For example, if there is a desire for a big house, you want to become the owner of a big house. So, when you say desire for a big house it means you want to be the owner of a big house and you have an image of this. Desire means imaging of 'what you want to be'.

Thought is the power for the activity of analysing, trying to work out the details of 'how to fulfil your desire'. When you have a desire for becoming an owner of a big house, you try to work out the details of the house. For example, will you have a dining room, a bedroom, a kitchen, a veranda, a bathroom, so on and so forth – this is called analysing. You are trying to separate different parts of the image, trying to work out the details of the image, trying to analyse the image – that is called thought.

Expectation is the power for the activity of selecting based on tasting. For example, when you are desiring for a big house, you have an image of it, you are analysing that image, trying to work out the details of it, and now you are trying to fill the finer details, like the smoothness of the walls, the colours, etc. – that is the activity of selecting. Expectation is the activity of selecting which is of course on the basis of tasting.

Q2. Explain the activities of the Self with a diagram. With the help of an example, show how are they related.

We have the power of desire, i.e. we have the capacity for the activity of imaging, so we are able to image. We have the power of thought, i.e. we have the capacity for the activity of analysing, so we are able to analyse. We have the power of expectation, i.e. we have the capacity for the activity of selecting, so we are able to select. These powers are inexhaustible, so the activities are continuous. The activities of imaging, analysing-comparing and selecting-tasting are always going on; whether we are aware of them or we are not aware of them; they are continuous.

So, desire is the power for the activity of imaging. You are making an image in the Self. When we say desire, it is in the form of an image which you have created within. For example, if there is a desire for a big house, you want to become the owner of a big house. So, when you say desire for a big house it means you want to be the owner of a big house and you have an image of this. Desire means imaging of 'what you want to be'.

Thought is the power for the activity of analysing, trying to work out the details of 'how to fulfil your desire'. When you have a desire for becoming an owner of a big house, you try to work out the details of the house. For example, will you have a dining room, a bedroom, a kitchen, a veranda, a bathroom, so on and so forth – this is called analysing. You are trying to separate different parts of the image, trying to work out the details of the image, trying to analyse the image – that is called thought.

Expectation is the power for the activity of selecting based on tasting. For example, when you are desiring for a big house, you have an image of it, you are analysing that image, trying to work out the details of it, and now you are trying to fill the finer details, like the smoothness of the walls, the colours, etc. – that is the activity of selecting. Expectation is the activity of selecting which is of course on the basis of tasting.

Now, if you put these activities together, it is called imagination. We may not immediately be able to observe our desire, thought and expectation distinctly, but it may be easier to see that something is going on within. One imagination or the other is going on in us all the time.

Q3. What is imagination? Is it taking place continuously or is it a temporary activity that you can start and stop at will? Justify your answer with some examples.

If you put the activities of the self, i.e., desire, thought and expectation together, it is called imagination. We may not immediately be able to observe our desire, thought and expectation distinctly, but it may be easier to see that something is going on within. One imagination or the other is going on in us all the time.

We have the power of desire, i.e. we have the capacity for the activity of imaging, so we are able to image. We have the power of thought, i.e. we have the capacity for the activity of analysing, so we are able to analyse. We have the power of expectation, i.e. we have the capacity for the activity of selecting, so we are able to select. These powers are inexhaustible, so the activities are continuous. The activities of imaging, analysing-comparing and selecting-tasting are always going on; whether we are aware of them or we are not aware of them; they are continuous.

All the decisions are made in our imagination. The decision regarding behaviour with human being is taken at the level of the imagination. Similarly, for any work we do with rest of nature, the decisions are taken at the level of imagination. It is where all decisions are taken.

You may select to express something outside as behaviour or work or you may select not to express anything outside. That decision is also taken at the level of imagination. When it comes to the expression outside, the Body is used as an instrument. In behaviour, you may use the Body to share your feeling of respect for your friend by way of words. In work with rest of nature, you may involve your Body to sow the wheat seeds and so on. Your behaviour or work is simply an expression of your imagination in which the Body is involved.

Q4. Describe the harmony in the Self with a few examples.

When your imagination is in harmony with your natural acceptance, it leads to harmony within and therefore, a state of happiness. If this imagination is in contradiction with your natural acceptance, it leads to disharmony and unhappiness. It is very important to see what is going on in our imagination, to be aware of our imagination, because our basic aspiration of happiness depends upon it.

--Example --

One of our colleagues related this incident: I remember conducting a workshop in a small town for a group of teachers. I asked them "can you tell me what is your desire"? One of them said "as long as I am alive, I want unlimited wealth and after death, I want moksha (liberation)". Now these are quite contradictory desires! When he is working for unlimited wealth, he will keep worrying about what will happen to his liberation. When he is working for liberation, he will keep thinking about what will happen to that unlimited wealth. With these contradictions, he will be in a state of unhappiness. When we are comfortable within, when we are in harmony within, when we are in a state of happiness within, our behaviour and work is also likely to be harmonious. When we are uncomfortable, in disharmony, confusion and unhappiness within, our behaviour and work is also likely to be disharmonious.

Q5. List the various sources of imagination in the Self. Elaborate with few examples.

The seed or root of the imagination is the desire. As we have seen, a small desire expands in thought and further expands in expectation. if we can be aware of our desire, we can check if it is in line with our natural acceptance or not before expanding it further in our imagination.

If you look into it, you will find that there are three possible sources of motivation for imagination:

1. Preconditioning- A dominant source of imagination is preconditioning. Preconditioning means the beliefs, notions, norms, ideas, views, assumptions, dictums, goals, etc. picked by oneself, or prevailing in the family, in the society which may influence our imagination. For example, if parents say ten times you have to come first in the class, your desire gets conditioned, and you have the desire to come first in the class. If your friend also says you have to come first in the class, if your teacher also says you have to come first in the class, you get a strong desire to come first in the class. We tend to pick up whatever preconditioning is there around us in society, in family, in school without verifying it for ourselves.

2. Sensation- Another major source of our desire, our imagination is the sensation. Sensation is the information we get from the Body through the five sense organs – of sound (through ears), touch (through the skin), sight (through the eyes), taste (through the tongue) and smell (through the nose). For example, you are going by the road and you see a very shining red car passing by. Now your imagination is dragged by that car. You start desiring for that car now, because you happened to like the colour, or you happened to like the shape, speed or something else.

3. Natural Acceptance- The third source of motivation is our natural acceptance. Some people also refer to it as the inner voice or conscience. Self-verification on the basis of our natural acceptance can be the third possible source. It may or may not be the predominant source of motivation currently, but it can be the real source for deciding our desire, our imagination. If we are aware of our natural acceptance, and we are aware of our imagination, we can make the choices that are in line with our natural acceptance.

Q6. How is behaviour and work decided? Is it decided by the Body or by the Self? which activity of the Self is connecting to behaviour and work?

All the decisions are made in our imagination. The decision regarding behaviour with human being is taken at the level of the imagination. Similarly, for any work we do with rest of nature, the decisions are taken at the level of imagination. It is where all decisions are taken.

You may select to express something outside as behaviour or work or you may select not to express anything outside. That decision is also taken at the level of imagination. When it comes to the expression outside, the Body is used as an instrument. In behaviour, you may use the Body to share your feeling of respect for your friend by way of words. In work with rest of nature, you may involve your Body to sow the wheat seeds and so on. Your behaviour or work is simply an expression of your imagination in which the Body is involved.

When your imagination is in harmony with your natural acceptance, it leads to harmony within and therefore, a state of happiness. If this imagination is in contradiction with your natural acceptance, it leads to disharmony and unhappiness. It is very important to see what is going on in our imagination, to be aware of our imagination, because our basic aspiration of happiness depends upon it.

Q7. How can self-exploration help to ensure harmony in the Self?

The state of harmony within is 'harmony in the Self'; and it is desirable. Once we are in harmony within, we are self-organised, in a state of continuous happiness. To reach to this state, we need to:

- a) Know our natural acceptance. We have mentioned before that our natural acceptance is for relationship, not for opposition; for harmony, not for disharmony; and for co-existence, not for conflict, struggle.
- b) Be aware of our imagination, i.e. our desire, thought and expectation or the activities of imaging, analysing-comparing and selecting-tasting.
- c) Find out how much of our accumulated imagination is motivated by preconditioning, sensation and natural acceptance. This is essentially analysing "what I am".
- d) Work out a way to sort out our imagination till it is fully in line with our natural acceptance, i.e. our desires, thoughts and expectations are in line with relationship, harmony and co-existence; and free of opposition, exploitation and conflict. This is basically working out a way to line up "what I am" with my natural acceptance, through the process of dialogue within, i.e. The process of self-exploration.

Harmony in the Self is achieved by ensuring harmony between our imagination and our natural acceptance, by ensuring that all imaginations are in line with our natural acceptance.

Q8. The acceptances out of accumulated imagination at time t was mentioned as sanskar (t). It keeps getting updated as given in the chapter. Sanskar at the next moment is $\text{Sanskar (t+1)} = \text{Sanskar (t)} + \text{Environment (t)} + \text{Self-exploration (t)}$ Explain the meaning of this statement with the help of any two examples.

It is pertinent to mention that at any point our state of being can be articulated as the accumulation of our desire, thought, expectation and the 'acceptances' derived out of it. These 'acceptances' put together is what we are calling as sanskar. So, sanskar is the 'acceptances' derived from the summation of all our imaginations (from all time). In other words:

Sanskar = 'Acceptances derived out of $\sum [\text{Desire (from all time)} + \text{Thought (from all time)} + \text{Expectation (from all time)}]$ '

It is being updated over time. We have some sanskar at one moment t. At the next moment (t+1), our sanskar can be articulated as:

$\text{Sanskar (t+1)} = \text{Sanskar (t)} + \text{Environment (t)} + \text{Self-exploration (t)}$

That is, our sanskar at the next moment (t+1) is a result of our sanskar at the present moment (t), the environment we are in at the present moment as well as the self-exploration, self-verification we do at the present moment.

These acceptances (sanskar) may or may not be in line with our natural acceptance. If we are doing the self-exploration based on our natural acceptance, sanskar generated out of this will be harmonious and therefore, our sanskar at the next moment will be more harmonious than our sanskar now.

On the other hand, if we are just assuming things without self-verification, even then we will have an updated sanskar in the next moment, but that sanskar may or may not be better than our current sanskar. It can be worse if we are assuming things based on wrong preconditioning or sensation.

--Example--

For example, we keep getting inputs from the social environment like 'do not trust anyone'! These inputs are coming from parents, other family members, friends, social media, etc. The fear is that if you trust someone blindly, they may take advantage of you or even harm you. Incidents of such events are reported frequently in the media. By getting this input again and again, it becomes part of our imagination. As a result, at one point of time, we may develop the acceptance for it. Now 'do not trust anyone' becomes a part of our sanskar and it continues with us. It now mistrust becomes the basis for many of our imaginations and many of our decisions are based on this sanskar.

CHAPTER 7

Q1. "I am the seer, doer and enjoyer. The body is an instrument". Explain with an example of each.

The Self is a unit of consciousness and it is in co-existence with the material Body. It is the Self that makes all the decisions and uses the Body to execute them, as and when required.

The Self sends instructions to the Body and the Body follows those instructions. If you instruct your body to stand, it stands; if you instruct the Body to sit, it sits; if you instruct the Body to eat, it eats; if you instruct your body to stop eating, it stops eating and so on. The Body follows the instructions of Self.

I am the Seer- It is the Self that sees the reality; that understands the reality. The eyes are a tool. The eyes or any of the other sense organs do not see, the Body does not see. Rather, it is the Self which sees through the eyes, it is the Self which associates meaning, it is the Self which understands. Of course, it may use the Body, and particular sensations in the Body as a help, as an instrument to see.

I am the Doer- Self is the doer. Doer means, one who decides, one who takes the decision to do or not to do. Since you decide what to do and what not to do – you are the doer. To execute your decision, you use the Body as and when required.

I am the Enjoyer (Experiencer)- It is the Self that feels enthused or depressed or angry or delighted – the feelings are in the Self and not in the Body. Of course, there is an impact of these feelings on the Body; so if you are enthused, your body is more energetic; if you feel angry, your breathing may become faster and so on. It is the Self that experiences the happiness and unhappiness.

We can see that I (Self) am the seer, doer and enjoyer while the Body is used as an instrument as and when required.

Q2. Define self-regulation and health? How are the two related?

Feeling of self-regulation is the feeling of responsibility toward the Body – for nurturing, protection and right utilization of the Body.

This self-regulation is not restraining or controlling, but rather it is identifying the responsibility and having commitment towards the Body. With this feeling of self-regulation in me, I make a programme to nurture, protect and rightly utilize the Body, thus ensure the health of the Body. When I am able to execute this programme, the Body remains in good health.

Health of the Body:

- 1. The Body acts according to the instructions of the Self*
- 2. The parts of the Body are in harmony (in order)*

It is my responsibility to make right utilization of the Body. That is, I utilise the Body in fulfilling my need. As we have seen, our basic aspiration is continuous happiness and prosperity, so right utilization of the Body would mean I am using the Body toward this end. I will be able to do this only if I have this feeling of self-regulation in me. If this feeling of responsibility is not there, I may end up misusing the Body, using it to get happiness through favourable sensation, from overeating tasty food for instance and, in the process, making the Body unhealthy. When the feeling of self-regulation is there in the Self and there is health in the Body, these two together ensure the harmony of the Self with the Body.

Q3. What purpose does physical facility serve for a human being? Explain categorically.

The need for the physical facility is essentially related to fulfilment of this feeling of responsibility towards the Body, i.e. we need physical facility for nurturing the Body, for protecting the Body and for rightly utilizing the Body and that's it. And if we can see this clearly, we can also find out whether the physical facility required to ensure each one of them is required in limited quantity or unlimited quantity.

You can see that the physical facility required for nurturing the Body, like food, is required in a limited quantity and not an unlimited quantity. Someone may require one kg of food in a day, another person may need five kg, but there is nobody who can eat food in an unlimited quantity. Similarly, if you look at the clothes and shelter which are required for the protection of the Body, they are also required in a limited quantity. No one can wear unlimited quantity of clothes or use unlimited quantity of shelter. You require shelter for protection of the Body in limited quantity and not unlimited quantity.

All our need for physical facility is related to these three things – nurturing the Body, protection of the Body and in the process of right utilization of the Body which is, of course, related to the purpose of the Self because it is going to make the right utilization of the Body.

Q4. When one has the feeling of self-regulation, what would be the programs for nurturing the Body and protection of the Body? What would be the outcome of these programs?

Nurturing the Body:

As we have seen, the Body is, by nature, a harmonious organization. Nurturing means providing the necessary inputs to it. The right inputs nurture the Body, without disturbing its harmony. The Body is not in isolation – it is in an environment which has some impact on it. The state of the Body, the inputs and the environment together could be a cause for

disharmony in the Body. To correct these, medicine or medicine with treatment may be required.

Overall, the programme for nurturing and maintaining health of the Body includes the following:

- | | |
|------------------------|---|
| 1a. Intake | 1b. Routine |
| 2a. Physical Labour | 2b. Exercise |
| 3a. Balancing internal | 3b. Balancing breathing of body external organs of body |
| 4a. Medicine | 4b. Treatment |

Protecting the Body:

Providing a conducive physical environment includes clothing, shelter, vaccinations, etc. is all a part of protection of the Body. Weather-appropriate clothing is required to protect the Body from excessive heat, cold, rain, etc. Shelter is required while the Body is resting. Vaccinations are necessary for developing antigens to protect the Body from viruses etc. Like those, various protective measures are required for the Body.

Q5. Explain what is meant by right utilization of body?

The value of any entity is its purposeful participation in the larger order. In the case of the human body, the larger order is the human being. Therefore, right utilization of the Body would mean that it is used in the process of fulfilling human aspiration.

Thus far, we have seen that our aspiration is continuous happiness and prosperity. Right utilization of the Body would be for fulfilling this aspiration. We have seen that the need for happiness is fulfilled by right understanding and right feeling. Right utilisation of the Body would mean using the Body for right understanding and right feeling. We have also seen that the need for prosperity is fulfilled by right understanding and physical facility. Therefore, right utilization of the Body would also include work with rest of nature to produce physical facility, to protect it and to rightly utilize it.

Q6. What role does the feeling of self-regulation play in understanding prosperity? Elaborate on the feeling of prosperity with the base of self-regulation.

Once the Self is in harmony within, it naturally has a feeling of self-regulation, i.e. the feeling of responsibility toward the Body. Therefore, the harmony with the Body is maintained. If the Self has a feeling of self-regulation and the Body is healthy, these two together ensure the harmony of the Self with the Body. If we can see this, there is an important conclusion that we can make regarding the need for physical facility.

Prosperity is the feeling of having or producing more than the required physical facility (for nurturing, protecting and rightly utilizing the Body). To ensure the feeling of having more than required, two things are necessary:

1. Identification of required physical facility, along with the required quantity
2. Ensuring the availability or production of more than required physical facility

Once you evaluate all that, you can identify your need for physical facility with its requisite quantity. With the feeling of prosperity, you will think of right utilization, you will think of nurturing others, you will think of production. On the other hand, if you feel deprived, you will think of accumulation and exploiting others.

Prosperity can truly be understood, only when one is able to see that the human being is the coexistence of the Self and the Body. Physical facility is required for nurturing and protection of the Body to keep it in good health. Physical facility is also required for the right utilization of the Body which means for self-evolution within and societal development outside.

Q7. Explain how the assumption “Human Being = Body”, leads to the feeling of deprivation.

Prosperity is the feeling of having or producing more than the required physical facility. There are several misconceptions or assumptions relating to prosperity.

The first misconception is that human being is just the Body. Therefore, happiness has to be derived through the sensations of the Body, for which physical facility is required.

The second misconception is about the purpose of life and therefore, the purpose of physical facility. If the purpose of life is assumed to be sensual pleasure, there is misuse of physical facility, rather than its right utilization.

The third misconception is that there is a shortage of physical facility. Of course, this is an outcome of the very first assumption that human being is body.

Once you evaluate all that, you can identify your need for physical facility with its requisite quantity. Check if you have more than that and have the feeling of prosperity. With the feeling of prosperity, you will think of right utilization, you will think of nurturing others, you will think of production. On the other hand, if you feel deprived, you will think of accumulation and exploiting others.

Part A**Q1. Is it possible to live in relationship without understanding relationship? How is a family the basic ground for understanding relationships? Explain.**

Every human being is born in a family and is part of a family, in which there are parents, grandparents, children, youth, uncles and aunts, cousins, so many relatives and friends. It is the family where we are nurtured and developed from childhood, cared for in sickness and in old age. It is where we start learning to interact with other human beings, to share and to care. It is the place where we start becoming aware of relationship. The moment we hear the word mother, there is a whole lot of feeling. Similarly, every relationship name has an associated feeling which becomes more and more enriched as we interact. Our basic grooming for living in relationship starts in the family. The first few years, what we call the formative years, are spent in the family. It is where we pick up a very significant part of our sanskar in living with our family elders and siblings, neighbours and friends. It also provides us the platform to verify our understanding. The family is the basic unit or building block of human organisation. It is a practice ground for living in relationship and harmony.

Q2. 'Relationship is – between one Self (I1) and another Self (I2)'. Examine this statement.

When we talk about relationship, we can make two important observations.

The first is that the relationship is already there, we are in fact embedded in relationship. We are already related to each other – whether we recognize it or not. We do not have to construct or create relationship. All we need to do is to understand relationship. We are part of a family, with the parents, grandparents, brothers and sisters. We have neighbours, relatives and friends. We are connected to the people who are producing, processing, packaging, marketing, delivering, repairing all the things we use. We are dependent on the people who provide services to us. There are a lot of people who depend on us – for the goods and services that we produce or provide.

The second observation is that relationship is between one Self and the other Self. Of course, the relationship exists between one human being and the other human being. However, understanding human being, we can easily see that it is the Self which is recognizing the relationship, and not the Body. It is the Self which has feelings in relationship, and not the Body. Also, these feelings are recognized by the other Self and not the Body. In that sense, the relationship is between one Self and the other Self. It is the Self that is able to see or understand relationship, accept relationship and fulfil relationship. The Body may be used as an instrument in the process of fulfilling the relationship by both human beings.

Q3. Feelings in the Self are fundamental to live with fulfilment in relationship. Evaluate this statement.

The important issue in human relationship is that of the feelings. We can see that feelings are in the Self, not in the Body. It is the Self which has the feelings and which recognises the feelings. To understand relationship, one has to understand the Self and the feelings in the Self. Feelings like respect and affection are more important rather than merely the exchange of physical facility. For example, you are happy with your mother's cooking even if it is very simple, because of the feelings in that relationship. You may complain about very similar hostel mess food, if you haven't realised the feelings in the relationship with the mess staff.

The major crisis we are facing in relationship today is because of the failure to understand the Self. We are trying to assume relationship on the basis of body, trying to fulfil relationship on the basis of body and it does not work. If we don't understand the Self, we don't understand the feelings and therefore, we are not able to ensure the fulfilment of the feelings in relationship. We end up trying to ensure the fulfilment of the relationship through physical facility.

Q4. What are the feelings (values) in human relationship? Are they naturally acceptable to you? Do you think these feelings are also naturally acceptable to others?

There are nine feelings in relationship. These are the feelings which we can understand which we can ensure within ourselves which we can share with others and thus ensure mutual fulfilment in relationship. These are the feelings which are naturally acceptable to us in the relationship with the other human being.

1. Trust (foundation value)
2. Respect
3. Affection
4. Care
5. Guidance
6. Reverence
7. Glory
8. Gratitude
9. Love (complete value)

These feelings are naturally acceptable to you, therefore, having these feelings in yourself leads to your happiness. When you have a feeling of respect within you, you are comfortable within, you are in harmony within – because this feeling of respect is naturally acceptable to you. When you are in harmony within, you are in a state of happiness. On the other

hand, if you have a feeling of disrespect for the other, you are uncomfortable within because you are in contradiction within – the feeling of disrespect is not naturally acceptable to you. Just by having this feeling of disrespect, it leads to contradiction within yourself and therefore, leads to a state of unhappiness within.

Q5. What is the outcome when we try to identify relationship based on the exchange of physical facility alone?

We, therefore, fail to understand relationship and consequently, we fail to fulfil relationship, despite all our good intentions. That is why, we have so much of complaint regarding relationship. We keep thinking and talking about the lack of fulfilment in relationship, but we hardly know what to do about it. Most of the time, finding lack of fulfilment of relationship, we try to fulfil it through physical facility, but it does not work. We have observed that much of our unhappiness has to do with the lack of fulfilment in relationship, while we may be spending major part of our time and effort for physical facility.

Part B

Q1. What is the proposal for the definition of trust? Illustrate the feeling of trust with one example, preferably from your own experience.

Trust is to be assured that the other intends to make me happy and prosperous.

Since our basic aspiration is happiness, prosperity and its continuity, so if we are clear that the other person wants to make us happy and prosperous, we feel assured of him – that's what is meant by having a feeling of trust. On the other hand, if we have even a small doubt that the other person wants to make us unhappy or deprived, we will not feel assured of him. We will have doubt and apprehension or fear. We will have the feeling of mistrust for him. Give example.

Q2. Distinguish between intention and competence. What is the outcome when we confuse between the two and we doubt the intention of the other? What is the outcome when we are able to see them separately and we trust the intention of the other?

As far as your performance is concerned, your action is concerned, even if you make the same mistake hundred times, you never doubt your intention. You feel that you make mistakes by accident. You have a feeling that you are well meaning. You reinforce that you are good. And, mostly you do not make effort to improve upon your competence. On the other hand, for the other, we keep concluding that he makes mistakes intentionally. We have this doubt on his intention. We assume his lack of competence to be the lack of intention. When we doubt the intention, we have a feeling of mistrust or even opposition. And if we have this feeling of opposition, we tend to get irritated; we tend to get angry and so on. We conclude that his intentions are wrong. By doing this, we reinforce the belief that the other is bad, he cannot improve and thus we do not bother to help him improve his competence.

On the basis of lack of competence, we conclude about the lack of intention of the other. When we doubt their intention, instead of accepting the other as a relative, we have a feeling of opposition. This feeling of opposition will come out as irritation or anger and so on.

If you have trust on intention of the other and if you find that the other is lacking competence, you will try to improve upon his competence. On the other hand, if you have doubt on intention of the other, you will get irritated or angry or carry a feeling of opposition.

This is important that I am trying to improve upon his competence, trying to help to improve upon his competence with a feeling of relationship. When I am doing this with a feeling of trust, I can see that he may have difficulty in understanding and also, I may have difficulty in explaining. When I am trying to explain and he is not able to understand, I do not doubt his intention to understand. I can see that he is finding it difficult to understand because of lack of his competence and it might also happen that I am not able to explain properly because of lack of my own competence. If I can see that, I will try to improve upon my competence and I will try to improve upon the competence of the other. And if I am unable to do that, at least I will not have a feeling of opposition, irritation or anger.

Q3. ‘If I trust the intention of everyone, people would take undue advantage of me’. Is this statement true or false?

Explain.

‘If I trust everyone, wouldn’t people take undue advantage of me?’: On the contrary, it gives us inner strength and we become far more effective in interacting with and “dealing with different people”. This is simply because, we already are sitting with the knowledge of what the person truly wants, truly intends, even though the person may not know this himself/herself! Hence, our ability to interact with people becomes far more effective and in the process, we don’t get hurt, we don’t get disturbed, we end up becoming an aid to the other. No one can take undue advantage of you if you have the right understanding. People can take advantage of you only if you do not have the right understanding, which is the state you are in today! In other words, becoming aware, having the right understanding, living with trust, living with the assurance in relationship does not mean becoming “stupid”! It only makes you, more competent. Further, what is being said here is that we have trust on the intention of everyone,

but, when it comes to making a program with someone, I evaluate my competence, I evaluate his competence and make the program accordingly. This makes me more effective than if I do it otherwise i.e. by doubting his intention.

Q4. How is trust the foundation value of relationship?

When we assume trust (rather than understand trust), we may assume the other has the intention and also has the competence. That means we do not evaluate the competence while making the programme. If we make the programme without evaluating our own competence and without evaluating the competence of the other, the programme is likely to fail; and we may conclude not to trust anybody.

When we understand trust, it makes all the difference – we accept the other as he is. He is just like me. He has the intention to be happy and make me happy. His competence may or may not be matching his intention.

This trust on intention gives a direction for our effort. While making a programme, we base it on our evaluation of mutual competence. The programme may succeed or it may fail, but we are not perturbed. We make effort to assure the other. We are able to re-evaluate our mutual competence for future programs. We are committed to help the other to improve his competence, without becoming irritated, angry and all that. We are, at the same time, making effort to learn, to improve our own competence.

Trust on intention is the starting point for mutual development. That is where the relationship begins. It is in that sense we are saying that trust on intention is the foundation of relationship.

Q5. Distinguish between reaction and response with the clarity of feeling of trust. Give one example of each for a particular case of relationship.

Reaction	Response
You decide how to behave based on the behaviour of the other	You decide how to behave on your own right
It depends on whether you like or dislike the (taste of the) behaviour of the other <ul style="list-style-type: none"> - If the other behaves properly, you also behave properly - If the other misbehaves, you also may misbehave 	It is based on right understanding and right feeling in yourself which are definite. Your behaviour is always for mutual happiness
Your behaviour is decided by other (“remote control” is with others) You are enslaved	You decide your own behaviour You are self-organised
<ul style="list-style-type: none"> - You have doubt on the intention of the other - You get excited or hurt by their behaviour - You don’t consider mutual happiness and mutual development as a part of your responsibility in the relationship 	<ul style="list-style-type: none"> - You are clear about the intention of the other - You are neither hurt nor excited by the behaviour of the other (their behaviour is an input to rightly evaluate their competence) - You take responsibility for mutual happiness and mutual development
Your conduct is indefinite	Your conduct is definite

Q6. Distinguish between intention and desire. Take at least one example.

Trust is to have the clarity that the other intends to make me happy.

Our intention is the same as our natural acceptance. On the other hand, competence is what we are – the collection of all desires, thoughts and expectations, i.e. all of our imaginations. Since desires may be coming from preconditioning, sensation as well as natural acceptance; desire is not necessarily the same as intention. Only some part of the desires that are coming from natural acceptance are our intention, the others may or may not be our intention.

For instance:

- Our natural acceptance (intention) is to be happy and make others happy, but we may have a desire for taking revenge
- We keep getting hurt by the behaviour of others and we keep hurting others with our behaviour. We don’t have a natural acceptance for it, but it is a part of our desire.

Competence includes all the desires, thoughts and expectations (from all three sources). The intention (natural acceptance), on the other hand, is always same – to be happy and make the other happy.

Part C

Q1. Respect is right evaluation (on the basis of the Self). List some of the prevailing notions regarding the feeling of respect. Examine these notions as well as the proposal for the feeling of respect.

Respect means right evaluation. It is as simple as that. When we are rightly evaluated, we feel respected. When we are not rightly evaluated, we feel disrespected.

The human being is co-existence of Self and Body, we can think in terms of evaluating the human being on the basis of Self, and ensuring the right evaluation. If we go about doing this, let's see these three things:

Our purpose is the same – I have a natural acceptance to live with continuous happiness and prosperity. That is my purpose. The other also has a natural acceptance to live with continuous happiness and prosperity. That is the purpose of the other. So, on the basis of our natural acceptance, we have the same purpose.

Our program is same – My program to achieve continuous happiness and prosperity is to understand the harmony and live in harmony at all levels of my being (from human being to the entire existence). The program for achieving his purpose, the program of the other is also to understand the harmony and live in harmony at all levels of being. In that sense, our program to fulfil our purpose is also same.

Our potential is same – I am endowed with natural acceptance and the activities of desire, thought and expectation are going on continuously in me. This is my basic potential (to understand, think and do). The other is also endowed with natural acceptance; and the activities of desire, thought and expectation are going on continuously in the other. So, our potential is also same.

Q2. The minimum content of respect is to be able to see the other person as being similar to you. On what basis is the other similar? What is the complete content of respect?

The human being is co-existence of Self and Body, we can think in terms of evaluating the human being on the basis of Self, and ensuring the right evaluation. If we go about doing this, let's see these three things:

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When we are able to see the human being is the co-existence of Self and Body, we can see that the other (Self) is similar to me because our purpose is same, programme is same and potential is same. This is the minimum content of respect for a human being. Having understood that our purpose is same and our potential is also same, we use the difference in competence to help each other in further developing our competence. So, we are complementary to each other. So, being able to see that 'the other is similar to be and we are complementary' is the complete content of respect.

The complete content of respect is:

- **The other is similar to me in terms of purpose, programme and potential and**
- **We are complementary to each other in terms of competence**

Q3. Give one example each of over evaluation, under evaluation and otherwise evaluation. Why are these evaluations leading to disrespect? What problems do we face because of these wrong evaluations?

Over evaluation – evaluating for more than what it is

Under evaluation – evaluating for less than what it is

Otherwise evaluation – evaluating for other than what it is

For example, when you are happy with a child, you start saying that he is great, he can do anything. It is an over evaluation. If you are angry with him for some reason, you say, he's good for nothing, he cannot do anything. It is an under evaluation. If you are really very angry with him, you say he is a donkey. You are not even willing to consider him as a human being. He is a human being and you are evaluating him for donkey, for an animal. This is otherwise evaluation. If we look at our day-to-day interaction, day-to-day behaviour, we generally tend to do one of these three – over evaluation, under evaluation or otherwise evaluation. If any of these three is done, the other person feels uncomfortable, disrespected.

As long as I don't have my own right evaluation (based on right understanding of human being), I can't do right evaluation of the other. Over and above that, this over-evaluation tends to ego, and under-evaluation or otherwise evaluation to depression; whether I am the one doing my own over/under/otherwise evaluation or someone else is doing it. When I am in ego, my behaviour with the other is likely to be reactive and not mutually fulfilling. Similarly, when I am in depression, I am unhappy and tend to make others also unhappy.

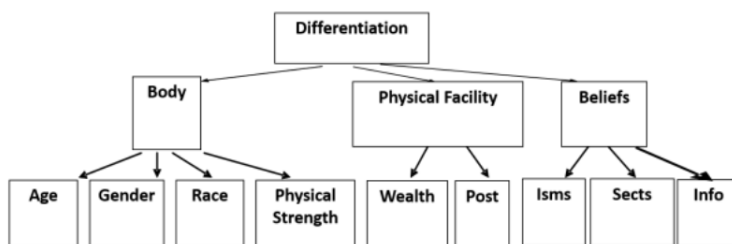
Q4. How do we differentiate in relationships on the basis of body, physical facility or beliefs? What problems do we face because of such differentiation?

One criterion for the differentiation is on the basis of body. One set of our basic criteria for giving respect is related to body – on the basis of age, gender, race and physical strength. Since we are not able to see this similarity generally, we are not able to see that children also need respect, just as older people do. Like this, we are differentiating on the basis of age, we are differentiating on the basis of gender. Many societies give higher priority to the male as compared to females or vice-versa; or giving priority to white as compared to brown and black. Similarly, we have been giving respect to those having more physical strength.

The second set of differentiation is made on the basis of physical facility – on the basis of wealth and on the basis of post. The one who has more wealth is given respect over the one who is not having as much of wealth. Similarly, the one with the higher post is given respect over the one who does not have higher post.

The third set of bases of differentiation is what we can call beliefs. There are different isms (thought systems like socialism, capitalism, etc.), different sects, and different set of information available. Depending upon which particular set of beliefs you have, you are given respect or not given respect.

It will give rise to disrespect and that is the problem today. If you see around, all these bases of giving respect are generally discriminating which is leading to disrespect and therefore a lot of dissatisfaction, lot of opposition, lot of movements and revolts. All this is the basis of differentiation and it is causing disrespect in the name of respect.



Q6. How does the feeling of respect help us in defining our complementary with other human beings? What is the expression of the feeling of respect?

Having understood that our purpose is same and our potential is also same, we use the difference in competence to help each other in further developing our competence. So, we are complementary to each other. So, being able to see that 'the other is similar to be and we are complementary' is the complete content of respect.

We define our complementarity by developing a joint program for mutual development and fulfil that complementarity. If I have not understood something and the other person has understood it, I can take help of the other to understand it. Similarly, I can be of help to the other by helping him to understand something that I have understood, which the other has not yet understood. In this way, the difference in competence does not lead to discrimination, but rather it leads to mutual fulfilment.

Looking into the details of complementarity:

- If the other has more understanding, is more responsible than me, I'm committed to understand from the other
- If I have more understanding than the other, I'm more responsible than the other, I live with the responsibility with the other, unconditionally, unperturbed by the behaviour of the other. I am committed to facilitate the understanding in the other, once the other is assured in relationship and not before that

Part D

Q1. Define affection. How does affection lead to harmony in the family?

Affection is the feeling of acceptance for the other as one's relative. Parents generally have a feeling of affection for their children. The parents are very naturally able to relate to their children, feel concerned for them. Similarly, children feel related to their parents. This feeling can also be seen between friends, siblings, between teacher and student, between husband and wife, or any other relationship. It is a naturally acceptable feeling, and hence desired in every relationship. The feeling of affection is essential for the fulfilment of any relationship. Particularly, for children, it is a necessity for their development. The child feels secure in the early stages of development when it enjoys the affection of its parents. The parents, though having a hectic schedule, take care of the child, and feel happy and fulfilled in the process. But one important thing to note is that the feeling of affection can be there in continuity only if it is based on the feelings of trust and respect. If the first two feelings are not present in the Self, then the feeling of affection cannot be not continuous.

Lack of affection is seen in the form of opposition or jealousy. Such things too are observed in relationships. If the feeling of affection is missing or lacking, then we feel opposed to the other and tend to have a feeling of jealousy. This can be seen even in very young siblings. For example, if a brother is not able to accept his younger sister, then he would not have a feeling of affection for her and he may keep vying for the parents' full attention. The very feeling of trust is missing, so respect is also violated. Like this, the boy is jealous of his sister and considers her to be his competitor.

Q2. Explain the feelings of care and guidance.

We can see that when we have a feeling of affection then the responsibility and commitment comes naturally. This starts reflecting in terms of the feeling of care and guidance. They are the natural outcomes of the feeling of affection. It can be seen in terms of:

1. The feeling of responsibility towards the Body of my relative, and
2. The feeling of responsibility towards the Self of my relative.

Care is the feeling of responsibility and commitment for nurturing and protection of the Body of my relative.

To care for the child, they nurture and protect the Body of the child. This can be seen in most parents. Mothers are willing to do it even if it may cause inconvenience to them. They are seen skipping their own food for feeding the child on time, or change their complete routine of the day for the sake of the child.

Guidance is the feeling of responsibility and commitment for ensuring the right understanding and right feeling in the Self of my relative.

In families, we do try to guide the children to the best of our ability. We can observe how parents' guide the child to walk, to speak, to take care of the Body, to do household chores, etc. Similarly, as the child grows, the domain of guidance also widens. Sending the child for education, providing advices for betterment of the life, counselling for a successful life, etc. can be seen in most homes. Parents and other family members pass on what they know or assume to the children. If they have the understanding of harmony, and they are living in harmony, they are able to provide guidance to the children in the true sense. Through it, the children also understand harmony and live in harmony.

Q3. What is excellence? Is working for competition the same as working for excellence? Explain with the help of examples.

What we are proposing is that excellence is to be in a state of continuous happiness. This calls for understanding harmony and living in harmony – at all levels of our being. Once we achieve excellence, it continues. Excellence is something definite, something absolute.

In a state of continuous happiness, there is nothing more that you need to do for yourself. Therefore, you would naturally make effort for helping others to achieve excellence. On the other hand, in competition, we not only do not help rather we hinder the other to reach to our level.

If we are making effort for excellence or helping others to achieve excellence, it is a joyous effort for all concerned. When we are competing, say for that first position in class or to be someone special, it is an unhappy effort for all concerned, including you.

Q4. Distinguish between respect, glory and reverence.

Respect is there for all on the basis of right evaluation of the Self. When we do the right evaluation on the basis of Self, we find that the purpose of every human being is the same – to achieve excellence.

Reverence is the feeling of acceptance for excellence.

When it comes to reverence, of course the respect is there at the base. In addition to that we have this feeling of reverence for those who have achieved excellence. From them, we would like to take inspiration and make effort for our excellence. That is the difference between the respect and reverence.

Glory is the feeling of acceptance for those who have made effort for excellence.

When it comes to glory, of course respect is there at the base, but glory is for those who have made effort to achieve excellence. To whatever extent they might have achieved it, but they have made effort for it. For them, we have a feeling of glory. If they have achieved excellence, we have this feeling of glory as well as reverence.

When it comes to reverence, the feelings of glory and respect are included in it. When it comes to glory, the feeling of respect is included in it, but reverence is not necessarily included in glory. When it comes to respect, it is for all; there is no additional qualification required.

Q5. If someone is helpful in fulfilling your needs, what feeling do you have for him? Explain in terms of needs of the Self as well as needs of the Body.

Gratitude is the feeling of acceptance for those who have made the effort for my excellence.

It is the feeling for all those who have helped me, in any way, in my own effort to achieve excellence. If you think in terms of continuity of the feeling of gratitude, it has to do more with the efforts made by the other for your understanding and feeling. When you look at the continuity, it is only possible at the level of Self. What the other can do for the Self is to help in facilitating the development of right understanding and right feeling. This has the continuity. Therefore, the possibility of continuity of the feeling of gratitude is there for effort made at the level of the Self.

On the other hand, what is being done at the level of body, in terms of physical facility, may not have continuity. Of course, there will be feeling of gratitude for this too, but it may not have the continuity. So, if we are only participating at the level of physical facility, then the other will have this feeling only for a limited time. The continuity of gratitude for the physical facility, or on the basis of what has been done at the level of body, is possible only when one has developed right understanding.

Q6. Define love. How is love the complete value?

Love is the feeling of being related to everyone, to all. It starts from affection. If this feeling expands and includes all, it is the feeling of love. We begin with the feeling of affection, and we complete it with the feeling of love. That is why it is called complete value.

The feeling of love is expressed in the form of kindness, beneficence and compassion.

Love is the complete value because this is ultimately where we want to reach and this is the feeling which includes all the other feelings that we have talked about – the feeling of trust, respect, affection and so on.

Q7. How does one develop right feeling – is it on the basis of right understanding or on the basis of experience of events? Explain in detail.

The base for right feeling is right understanding. Feeling based on right understanding can have continuity. Feeling based on experience of events are actually only temporary emotions. The foundation feeling of trust is based on understanding that every Self is endowed with a natural acceptance for relationship, i.e. every Self wants every other Self to be happy. The emotion based on the competence of the other to make you happy will keep fluctuating, because the competence of the other is not always upto your expectation. You can see this very clearly even now for yourself – you want to make yourself happy all the time, but due to lack of your own competence, you are unable to do so in all cases.

Q8. What is the role of physical facility in the fulfilment of relationship?

physical facility has a limited role to play in the fulfilment of the feeling in human- human relationship. To fulfil the feeling of care, physical facility is certainly required. It is required in a limited quantity for nurturing the Body, protection and right utilisation of the Body – your body or the Body of your family members. Other than the feeling of care, physical facility only has a symbolic role. For example, you may offer a chocolate to someone to express the feeling of affection for him. The chocolate is not affection – it is a symbol of your feeling of affection for the other.

Q9. What is justice? Is it a continuous or a temporary need?

Justice is the recognition, fulfilment and evaluation of human-human relationship, leading to mutual happiness.

One has to gain competence to live with justice in the relationships in continuity. When the recognition, fulfilment and evaluation is right from my side, I feel happy. When the other is able to evaluate the expression of my feeling rightly, then (s)he also feels happy. Developing this competence may take time. Thus, mutual happiness may sometimes result instantly, and sometimes may take some time when one of the persons is yet to gain competence. But if neither of the two is competent, justice will not take place. If one is preconditioned or is trying to draw happiness through sensation, neither will he be able to ensure happiness for himself in continuity nor will the other.

Q10. What is the basis of an undivided society – the world family?

The Basis of Undivided Society (Akhand Samaja) – The World Family:

The feelings of being related to every human being leads to our participation in an undivided society. By living in relationship in the family, we get the occasion to gain the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we live our understanding and relationship. With the understanding of values in human relationship, we are able to recognize the connectedness with every individual correctly and fulfil it. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being- thus laying the foundation for an undivided society- from family to world family.

CHAPTER 9

1. What is the building block for harmony in the society? Explain with examples.

The building block for harmony in society is harmony in the human being, which leads to harmony in the family, and further leads to harmony in society ². When individuals have inner harmony, they can create harmonious families, and harmonious families can give rise to a harmonious society. This means that the foundation of a harmonious society is the cultivation of inner harmony in individuals. For example, if each member of a family practices values such as trust, love, and compassion towards each other, it can create a harmonious family. Similarly, if multiple harmonious families come together and interact with each other with the same values, it can create a harmonious society.

2. Describe the human goal. Explain how this is conducive to sustainable happiness and prosperity for all.

The human goal is to ensure right understanding and right feeling (happiness) in every human being, along with prosperity, fulfillment of basic needs, and spiritual growth ³. This goal is conducive to sustainable happiness and prosperity for all because it emphasizes the importance of inner harmony and fulfillment of basic needs, rather than just material accumulation. When individuals have right understanding and right feeling, they are more likely to make decisions that benefit themselves and others in the long run. This leads to sustainable happiness and prosperity for all, rather than just a select few. Additionally, when individuals focus on spiritual growth, they are more likely to cultivate values such as love, compassion, and empathy, which can lead to a more harmonious society. Overall, the human goal emphasizes the importance of holistic development, which can lead to sustainable happiness and prosperity for all.

3. Critically examine the goals of the present-day society with respect to human goals. What is the outcome?

According to the text, the prevailing notions of societal objectives in present-day society are quite different from the human goals ³. The major effort in present-day society is for accumulation of physical facility (money) by any means and getting feeling from others. This false assumption is being propagated, knowingly or unknowingly, even through education, through the parents, schools, teachers, media, friends, and the overall society ³. As a result, the focus is on material accumulation rather than inner harmony and fulfillment of basic needs. This can lead to a society that is more focused on individual gain rather than collective well-being, which can lead to social and economic inequality, environmental degradation, and other negative outcomes. Therefore, it is important to critically examine the goals of present-day society and work towards aligning them with the human goals to create a more sustainable and harmonious society.

4. List the dimensions (systems) that comprise a human order. Explain how each dimension contributes to the fulfilment of the human goal.

There are five interconnected, complementary dimensions of human order required for the fulfilment of all human goals . These are the five basic systems of a human society:

1. Education-Sanskar: This dimension focuses on the holistic development of individuals through education and cultivation of values. It contributes to the fulfilment of the human goal by ensuring right understanding and right feeling in every human being, which is the foundation for other goals.

2. Health-Self regulation: This dimension focuses on the physical and mental health of individuals, as well as self-regulation. It contributes to the fulfilment of the human goal by ensuring that individuals have the physical and mental well-being necessary to pursue their goals.

3. **Production-Work:** This dimension focuses on the production and distribution of goods and services. It contributes to the fulfilment of the human goal by ensuring that individuals have access to the basic needs required for a dignified life.

4. **Justice-Preservation:** This dimension focuses on justice and preservation of the environment. It contributes to the fulfilment of the human goal by ensuring that individuals have access to a just and equitable society, and that the environment is preserved for future generations.

5. **Exchange-Storage:** This dimension focuses on the exchange and storage of goods and services. It contributes to the fulfilment of the human goal by ensuring that individuals have access to the resources necessary to pursue their goals, and that these resources are distributed fairly.

Overall, each dimension contributes to the fulfilment of the human goal by addressing different aspects of human life and ensuring that individuals have access to the resources necessary for a dignified life.

5. Is there a particular sequence in which these goals can be fulfilled? Explain.

Yes, there is a particular sequence in which these goals can be fulfilled. The first and foremost goal is right understanding and right feeling, which is the foundation for other goals. Without this, it is not possible to identify the need for physical facility, therefore, right understanding and right feeling has to come before prosperity. The second goal is prosperity, which can be achieved through the dimensions of health-self regulation and production-work. The third goal is fearlessness, which can be achieved through the dimensions of justice-preservation and exchange-storage. The fourth goal, mutual fulfilment (co-existence) with rest of nature, is a natural outcome of the first three goals. Only with right understanding can mutual fulfilment be realized. Therefore, the sequence of goals is as follows: right understanding and right feeling, prosperity, fearlessness, and mutual fulfilment with rest of nature.

6. Why is education and sanskar the first human goal? Distinguish between education and sanskar.

Education and sanskar is the first human goal because it is the foundation for other goals. Without right understanding and right feeling, it is not possible to identify the need for physical facility, therefore, right understanding and right feeling has to come before prosperity. Similarly, fearlessness can take place only with the acceptance of relationship, with right feeling in relationship and prosperity in every family. The fourth goal is a natural outcome of the first three. Only with right understanding can mutual fulfilment be realized.

Education and sanskar are two related but distinct concepts. Education refers to the acquisition of knowledge and skills, while sanskar refers to the cultivation of values and character. Education is focused on the development of the intellect, while sanskar is focused on the development of the heart. Education is necessary for the acquisition of skills and knowledge, but sanskar is necessary for the development of character and values. Therefore, education and sanskar are both important for the holistic development of individuals and the fulfilment of the human goal.

7. What are the two important issues to be addressed in the dimension of production? Explain with two examples.

The two important issues to be addressed in the dimension of production are mutually enriching production and work processes and the development of appropriate technology.

Mutually enriching production and work processes refer to the idea that production should not only benefit the producer but also contribute to the well-being of society and the environment. For example, a farmer who uses sustainable farming practices not only produces healthy food for their family but also contributes

to the preservation of the environment and the health of the community. Similarly, a company that produces goods using fair labor practices not only benefits its employees but also contributes to the well-being of society as a whole.

The development of appropriate technology refers to the idea that technology should be developed in a way that is appropriate for the local context and contributes to the well-being of society and the environment. For example, a community that relies on agriculture for its livelihood may benefit from the development of appropriate farming technology, such as irrigation systems or improved seed varieties. Similarly, a community that relies on fishing may benefit from the development of appropriate fishing technology, such as sustainable fishing practices or improved fishing gear.

8. Explain, giving examples, how pollution and resource depletion are both the direct outcomes of not understanding nature the way it is.

Pollution and resource depletion are both direct outcomes of not understanding nature the way it is, as explained in the PDF. Here are some examples:

1. Pollution: When we produce something that does not return to the cycle of nature or is produced at a rate faster than nature can absorb, we create pollution. For example, plastic does not degrade and can take many years to break down, leading to pollution in the environment. Similarly, carbon dioxide is produced at a rate much higher than nature can absorb, leading to global warming and climate change.

2. Resource depletion: When we use natural resources at a faster rate than nature can produce them, we create resource depletion. For example, overfishing can lead to depletion of fish populations, while deforestation can lead to depletion of forests. Similarly, excessive use of fossil fuels can lead to depletion of non-renewable resources.

Both pollution and resource depletion are the result of not understanding nature the way it is, which involves recognizing the interconnectedness and interdependence of all living beings and working towards a sustainable and harmonious relationship with nature. By understanding the impact of our actions on the environment and taking steps to reduce pollution and resource depletion, we can work towards a more sustainable and prosperous future for all.

9. How can exchange of physical goods be mutually fulfilling? Evaluate the motivation of exchange in today's scenario.

To answer your question, the exchange of physical goods can be mutually fulfilling when it is done with the intention of mutual benefit and not just for personal gain. For example, if a farmer exchanges their produce with a neighbor who has a skill in carpentry, both parties benefit from the exchange. The farmer gets a new piece of furniture, and the carpenter gets fresh produce. In this way, both parties are satisfied, and the exchange is mutually fulfilling.

However, in today's scenario, the motivation for exchange is often driven by profit and personal gain rather than mutual benefit. For example, a company may engage in international trade to maximize profits, even if it means exploiting workers or damaging the environment. In such cases, the exchange is not mutually fulfilling, and it can lead to negative consequences such as resource depletion and pollution. Therefore, it is important to evaluate the motivation behind exchange and ensure that it is done with the intention of mutual benefit and not just for personal gain.

9. Write a short note on the three aspects of preservation.

To answer your question, the three aspects of preservation are enrichment, protection, and right utilization of nature.

Enrichment refers to the idea that human beings should strive to enhance the natural environment and make it more productive. This can be achieved through sustainable practices such as reforestation, soil conservation, and water management.

Protection involves safeguarding the natural environment from harm caused by human activities such as pollution, deforestation, and overfishing. This requires a commitment to responsible resource management and the use of environmentally friendly technologies.

Right utilization means using natural resources in a way that is sustainable and does not deplete them. This involves balancing the needs of the present with the needs of future generations and ensuring that resources are used in a way that benefits everyone.

Overall, preservation is about recognizing the relationship between human beings and the natural environment and working to ensure that this relationship is sustainable and mutually beneficial.

11. There are three kinds of obsession. List them. Give any three examples of each from your observation in the society.

There are three kinds of obsession in society, as outlined in the PDF:

1. **Obsession for consumption:** This refers to the tendency to consume more and more for happiness, be it food, clothes, gadgets, and so on. Examples of this obsession in society include overeating, hoarding possessions, and excessive spending on luxury items.

2. **Obsession for profit:** This refers to the tendency to take as much as possible from others and give as little as possible, with the assumption that more profit means more happiness and prosperity. Examples of this obsession in society include corruption, exploitation of workers, and unethical business practices.

3. **Obsession for sensual pleasure:** This refers to the tendency to seek happiness from sensory experiences through the body, such as overindulging in food, alcohol, or drugs. Examples of this obsession in society include substance abuse, addiction to pornography, and other forms of excessive indulgence.

It is important to note that these obsessions are not mutually exclusive and can often overlap. By recognizing these obsessions in ourselves and in society, we can work towards promoting a more balanced and harmonious way of life.

12. Why is storage required in a society? Suggest any two ways in which you can store the produce for right utilization in the future.

To answer your question, storage is required in a society to ensure that there is a sufficient supply of goods and resources for future use. It allows for the preservation of surplus produce during times of abundance, which can then be used during times of scarcity.

Two ways in which produce can be stored for right utilization in the future are:

1. **Canning:** This involves preserving food in airtight containers to prevent spoilage. Canning can be done at home using simple equipment and is an effective way to store fruits, vegetables, and other perishable items for long periods.

2. Silos: Silos are large storage containers used to store grains such as wheat, rice, and corn. They are designed to protect the grains from moisture, pests, and other environmental factors that can cause spoilage. Silos can be made of various materials such as concrete, steel, or plastic and can be used to store large quantities of grains for extended periods.

By storing produce in these ways, we can ensure that there is a sufficient supply of goods and resources for future use, and we can avoid waste and shortages.

13. Indicate a few steps to promote harmony in the society and co-existence with nature.

Here are some steps to promote harmony in society and co-existence with nature, as outlined in the PDF:

1. Develop a clear understanding of society's goals, programs, and scope . This involves recognizing the interconnectedness and interdependence of families and communities and working towards common human goals.
2. Practice right utilization of natural resources such as electric power, water, food, and clothes . This involves using resources in a sustainable and responsible manner to ensure that they are available for future generations.
3. Recognize the importance of a holistic solution that takes care of all aspects of society and nature . This involves understanding the existential harmony and making an effort to live in accordance with it.
4. Foster a sense of community and cooperation by helping to develop right understanding and right feeling in the self of every member of the family and larger society . This involves promoting happiness and well-being in the family and working towards the common good.
5. Plant trees and engage in other sustainable practices to enhance the natural environment and make it more productive . This involves recognizing the relationship between human beings and the natural environment and working to ensure that this relationship is sustainable and mutually beneficial.

By following these steps, we can promote harmony in society and co-existence with nature, and work towards a more sustainable and prosperous future for all.

14. What is the meaning of 'universal human order'? What is its scope? How is the family order related to universal human order?

1. The 'universal human order' refers to a state of harmony and co-existence among all human beings, regardless of their race, religion, or nationality . It is a state in which every individual has a voice and a role in one or more of the social systems, all contributing meaningfully to the family order, the family order to the family cluster order and so on to the nation family order and ultimately, the world family order.
2. The scope of the universal human order is vast, extending from the family order to the world family order . In other words, it encompasses all levels of human society, from the individual family to the global community. The goal of the universal human order is to promote harmony and co-existence among all human beings, and to ensure that every individual has the opportunity to live a meaningful and fulfilling life.
3. The family order is an essential component of the universal human order . It is the foundation upon which all other social systems are built, and it is the first step towards achieving harmony and co-existence in society. When families are in harmony, they contribute to a family order that is in harmony. Families in harmony comprise a harmonious family cluster order, which in turn contributes to a harmonious village order, and so on, all the way up to the world family order. In this way, the family order is intimately connected to the universal human order, and it is essential to promote harmony and co-existence at the family level in order to achieve these goals at the global level.

CHAPTER 10

Q1. Explain why it is essential to study about nature.

In order to ensure the continuity of happiness (harmony) we need to understand the harmony not only within us, but also at all levels of our being – the individual, the family, the society and nature/existence. Once we understand this harmony, we can live in harmony at all these four levels.

If nature and existence is in the form of interconnectedness and mutual fulfilment, only then it will be possible for us to live in harmony at all levels of human living. On the other hand, if nature is by way of opposition, by struggle, we are bound to face opposition and struggle.

Q2. List the four orders in nature with examples of units in each order. What is the basis of this classification?

Nature is the collection of all the units – the air, soil, water, plants, trees, animals, birds, other human beings and even things that are a little distant from us like the sun, the moon, the other planets, etc.

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

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

It is relevant to classify the units based on their common intrinsic properties. These innumerable units can all be classified into just four definite orders. This is a very important point, because if we can understand the basic properties of each of these four orders, we can understand the properties of all the units in nature. Similarly, if we can understand the interaction between few units of each order, we can understand the interconnectedness amongst all the units.

Q3. Units in nature, other than human beings without right understanding, are interconnected in a relationship of mutual fulfilment. Examine this statement with a few examples.

The units of the physical order, like soil, water and air provide the basic materials for plants to develop, survive and grow. Wherever the soil is fertile and there is sufficient water available, seeds germinate and plants grow. In this way, the units of the physical order nourish the units of the bio order. Similarly, when the leaves, flowers and fruits of plants fall to the ground and degenerate, they get converted back into soil. These plant residues are manure for the soil, making it more fertile. Plants also help in maintaining the level of oxygen in the air, participating in the water cycle on the Earth and so on. In this way, the units of the bio order fulfil units of the physical order. We can also see that the soil gets converted into plants and the plants get converted back into soil.

Animals and birds (units of the animal order) depend on plants (units of the bio order) for their food. For example, a cow (a unit of animal order) eats grass (unit of bio order) as its food. In turn, the cow is also fulfilling for plants. Animals and birds help to spread the seeds of plants from one place to the other. They protect plants from harmful insects and pests. Similarly, the units of physical order, like air and water, are essential for animals to survive. In turn, animals enrich the soil – their dung and their dead bodies act as very good manure which makes the soil fertile.

In a forest we can observe that these three orders exist together – soil, ponds, rivers, air, rocks and metals (units of the physical order), varieties of lush green shrubs, plants and trees (units of the bio order) as well as different types of healthy animals and birds (units of the animal order). They are together, they are interdependent and interconnected. They are related to each other in a mutually fulfilling manner – they enrich and fulfil each other.

Q4. Why is the human order, by and large, not mutually fulfilling for any of the four orders? Is your natural acceptance to be fulfilling for all four orders? What does human being need to do to be mutually fulfilling for each of the four orders?

If we place the human being in the picture, we can see that all these three orders are enriching for the human being. The physical order, the bio order and the animal order, all enrich the human order.

The air that we breathe, the water that we drink, the house in which we live – all of these are units of the physical order which are required for the survival of the Body.

We get a variety of farm produce like fruits, vegetables, grains, flowers, etc. from shrubs, plants and trees which are units of the bio order. The bulk of the food that nourishes our bodies is obtained from the bio order.

We get milk, wool, etc. from animals. Since the early days, bullocks are of help to cultivate land; while horses and donkeys carry luggage and transport materials from one place to the other. This all is obtained from the animal order.

But the human being is not only unfulfilling for the other three orders, rather it is dominating and exploiting them, to the extent of global warming and climate change.

Some of the indicators of human activity that is disturbing the harmony in nature are:

- Atmospheric has increased tremendously in the last hundred years.
- The drying up of rivers, lakes and underground aquifers.
- Rapid melting of polar and glacial ice and potential of rising sea levels.

- Depletion of forest cover.
- Farmland being taken up for human habitation / industrialisation.
- Rapid species loss and sharp reduction in bio-diversity.

What is naturally acceptable to me is to enrich all the four orders. When we have the feeling of exploitation of any of the four orders, this feeling itself is not naturally acceptable to us and therefore, it leads to a state of contradiction within, thus a state of unhappiness within – whenever there is a feeling, a thought of exploitation, there is unhappiness. In spite of obtaining huge amounts of physical facility, unhappiness persists, and it keeps nagging the human being that something is wrong. If we become aware of it, the unhappiness is just an indicator of disharmony and can point towards need to understand and then to live in harmony (happiness).

Q5. Processes in nature are cyclic and mutually enriching. Explain this statement with three examples.

There is self-regulation in nature. It does not need to be regulated by human being to be in harmony. With right understanding, human being will also be self-organised, in harmony within and participate in the harmony in the larger order.

Even now, we can observe that water evaporates from the sea, clouds form, they are dispersed far and wide over the surface of the Earth, there is rain, streams, over-ground rivers, under-ground aquifers... all participating in a water cycle. Year after year definite seasons can be observed, the distribution of water can be observed. We can see this cyclic and mutually enriching process is self-regulated by way of nature.

In a forest, the proportion of soil, plants and animals of various species is self-regulated. It never happens that the lions eat up all the deer or the deer eat up all the grasses or that the plants grow to the extent that there is no space for deer or that there is lack of soil for new plants and so on.

The temperature of the human body remains at around 37 degrees centigrade (98.4 degrees Fahrenheit) even though people may be living with ambient temperatures varying widely, sometimes as much as +45 degrees centigrade to -10 degrees centigrade. It is by way of the self-regulation in nature.

Q6. The four orders in nature have been classified on the basis of their distinct activity, innateness, natural characteristics and inheritance. Explain with one example for each order.

Activity:

Each order is characterised by certain activities. The units of the physical order are characterised by the activity of formation and deformation. For example, if a piece of iron is left exposed to the air, you may notice that after a period of time it gets rusted. In the bio order, in addition to formation and deformation, the activity of respiration is also taking place. The animal order is a co-existence of the Self and the Body. When we look at the activities of the Body, we can observe the activities of respiration along with formation and deformation, just like the activities in a plant (a unit of the bio order). Now let us talk about the human being – a unit of the Human order. Human being is the co-existence of Self and Body. The human body also is a unit of the bio order; therefore, it has the activities of formation, deformation and respiration. Many cells are being formed every day in our body.

Innateness:

The innateness of the physical order is 'existence'. For example, a piece of iron is a unit of the physical order. It remains as a piece of iron unless it gets converted into something else by way of formation and deformation. Now let us see the innateness of units of the bio order. A plant has the innateness (self-organisation) of existence as well as growth. Thus, a plant exists as a plant and it also grows. When we look at the animal order, we can observe the Self and the Body separately because a unit of the animal order is the co-existence of both Self and Body. The animal body has the innateness of existence and growth just like plants and trees. Now, coming to the human order, the human being is also a co-existence of Self and Body. At the level of the Body (a unit of the bio order), the innateness is existence and growth. The human body takes birth, grows, passes through various stages from childhood, adolescence, adulthood, becomes old and dies.

Natural Characteristics:

The natural characteristic of the physical order is composition-decomposition. Both composition and decomposition involve the activity of formation and deformation. In the rusting of iron, iron atoms are deforming in the presence of air and moisture and forming molecules of ferric oxide. Iron is decomposing and ferric oxide is being composed. The bio order participates with the bio order in terms of nurturing or worsening the other. It is easy to see that the apple fruit (a unit of the bio order) nurtures the human body (a unit of the bio order). When it comes to the animal order, we have to see the natural characteristic of both, the Body of the animal as well as the Self of the animal. The Body is a unit of the bio order, so it participates like it is described above – it is in terms of nurturing or worsening other units of bio order. In the human order, the human being is the co-existence of Self and Body. The Body belongs to the bio order, and hence has the natural characteristic of the bio order.

Inheritance:

Units of the physical order maintain their conduct by way of constitution. For example, a piece of iron will show the definite conduct of iron, as long as its constitution remains unchanged. If, however, the constitution of the piece of iron is changed, its conduct will also change. For example, the addition of very minute amounts of carbon, nickel and chromium to the iron changes its constitution and the new material is called steel. The conducts of iron and steel are very different. The change in constitution has led to a change in conduct. The conduct of the units of the physical order is based on their constitution – as long as the constitution of the unit is maintained, its conduct is maintained.

Q7. With the clarity of the natural characteristic, how would you interact with units of each of the four orders?

Natural characteristic of a unit refers to its natural participation in the larger order. Larger order means a larger unit of which this unit is a part of. Larger order for the cells of your stomach may be the digestive system. The larger order for the digestive system would be the human body. The larger order for the human body may be the human being, the family and so on. Units exhibit their natural characteristic only when they are self-organised, in accordance with their innateness, i.e. when they are in harmony within.

The natural characteristic of the physical order is composition-decomposition. Both composition and decomposition involve the activity of formation and deformation. In the rusting of iron, iron atoms are deforming in the presence of air and moisture and forming molecules of ferric oxide. Iron is decomposing and ferric oxide is being composed. The bio order participates with the physical order in terms of nurturing or worsening the other. It is easy to see that the apple fruit (a unit of the bio order) nurtures the human body (a unit of the bio order). When it comes to the animal order, we have to see the natural characteristic of both, the Body of the animal as well as the Self of the animal. The Body is a unit of the bio order, so it participates like it is described above – it is in terms of nurturing or worsening other units of bio order. In the human order, the human being is the co-existence of Self and Body. The Body belongs to the bio order, and hence has the natural characteristic of the bio order.

Q8. Give some examples of units that only have the activity of recognising and fulfilling. Also give examples of units that have the activity of assuming, recognising and fulfilling. What is the basic difference between these two sets of units?

Q9. Describe the abundance in the nature. How is human order dependent on the other three orders?

Nature is organized in such a manner that the physical facility required for any order is available in abundance. Whatever is required for any order to exist is already available in abundance for that order. For example, the bio order is dependent on the physical order. A plant (bio order) requires soil, water, air, etc. (physical order) to grow. We can observe that first there is soil, moss is formed, grass appears followed by small plants, shrubs and then trees. We can easily see that more than enough soil, water and air are available for plants to exist and to thrive. The quantity of soil is far more than that of plants and trees. We can see that the quantity of the physical order is far more than the quantity of the bio order. That is how nature is organized.

Human beings require all these three orders to survive, and the quantity of all these three orders together is far more than the quantity of human beings. By its very being, nature is organized in a manner where quantity of all four orders is in a sequence: Physical order >> Bio order >> Animal order >> Human order. Therefore, the requirement of any order is already available in abundance.

CHAPTER 11

Q1. Existence is all that exists. What are the two types of realities that exist? Explain how you can distinguish these realities.

Existence is whatever exists.

The essence of whatever exists is harmony or mutual fulfilment. The essence of whatever is/whatever is to be, is to be in harmony or mutual fulfilment. That is how the existence is.

So, there are two types of basic realities in existence – one is space and the other is units. The units are in space. No matter where a unit is, or it is moved from one place to the other, it is always in space. There is no way a unit can be taken out of space. Units are inseparable from space, they are indivisible in space, they are submerged in space. These two realities always co-exist together.

This is one basic difference between units and space. Space is unlimited and all-pervading whereas units are limited in size. Since units are limited in size, they can be counted in numbers, whereas space is unlimited. We can count five trees, eight people and so on, while we can only say the space, and not this space or that space as the space is all-pervading.

Q2. Reason out why it is essential to study about space.

To be in harmony or to live in harmony, one needs to understand harmony at all these levels of being.

So, there are two types of basic realities in existence – one is space and the other is units. The units are in space. No matter where a unit is, or it is moved from one place to the other, it is always in space. There is no way a unit can be taken out of space. Units are inseparable from space, they are indivisible in space, they are submerged in space. These two realities always co-exist together. Existence is in the form of co-existence which is in the form of units submerged in space.

Q3. Units are in co-existence in space. Where there is a unit, space is also there. Explain these two statements.

When we say, units are submerged in the space, it means units are in space, they are inseparable from space. Where a unit is, space is also there. No matter where a unit is, or it is moved from one place to the other, it is always in space. There is no way a unit can be taken out of the space or separated from the space. **Existence is co-existence.** It is in the form of units submerged in space.

Submergence implies three things:

1. Units are energized in space
2. Units are self-organized in space
3. Units recognize their relationship and fulfil it with every other unit in space

Q4. Distinguish between units and space.

So, there are two types of basic realities in existence – one is space and the other is units. The units are in space. No matter where a unit is, or it is moved from one place to the other, it is always in space. There is no way a unit can be taken out of space. Units are inseparable from space, they are indivisible in space, they are submerged in space. These two realities always co-exist together.

There is one basic difference between units and space. Space is unlimited and all-pervading whereas units are limited in size. Since units are limited in size, they can be counted in numbers, whereas space is unlimited. We can count five trees, eight people and so on, while we can only say the space, and not this space or that space as the space is all-pervading.

Q5. What is meant by Submergence of units in space? What are the three defining aspects?

When we say, units are submerged in the space, it means units are in space, they are inseparable from space. Where a unit is, space is also there. No matter where a unit is, or it is moved from one place to the other, it is always in space. There is no way a unit can be taken out of the space or separated from the space.

Submergence implies three things:

1. Units are energized in space:

Being in co-existence with space, every unit is energized. We can observe any atom. The atom is in space. It is submerged in space. The sub-atomic particles rotate around their own axis. Subatomic particles in the various orbits also revolve around the nucleus. These and other such activities are going on in the atom. It is energised being in co-existence with space. The activities of the Self are continuous and this continuity seems to be independent of the state of the Body. The Self is in space and it is energised being in co-existence with space. The Self is submerged in space and the Body is also submerged in space.

2. Units are self-organized in space:

Being in co-existence with space, every unit is self-organised. It is in a definite order. By being in a definite order, it exhibits a definite conduct – that is how one can identify or recognise and study that unit. We can observe an atom again.

It is in a definite order – so many sub-atomic particles, all playing a definite role. The atom has a definite conduct. The atom is self-organised being in co-existence with space. It has a definite conduct.

3. Units recognize their relationship and fulfil it with every other unit in space:

Being in co-existence with space, every unit recognises its relationship with every other unit in space and fulfils that relationship. An atom is in co-existence with space. It is energized in space as many activities are going on in it. These activities are self-organized, are in order and the atom exhibits a definite conduct. It recognizes and fulfils its relationship with other atoms and forms molecules. These molecules are an expression of atoms being in co-existence.

Q6. Draw a chart showing all the different categories of units of nature in space.

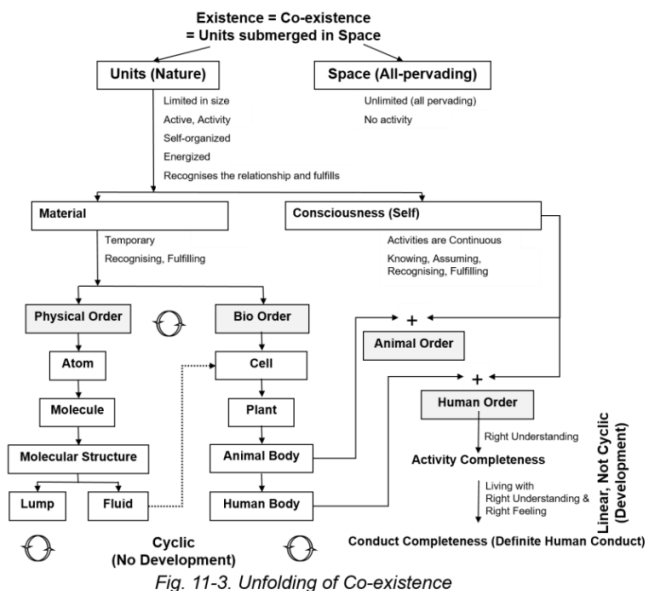


Fig. 11-3. Unfolding of Co-existence

Q7. In what types of units – material or consciousness, is there scope for development? Are we presently focusing on development in these types of units? Please elaborate.

Material units are temporary in time, while consciousness units (Self) seem to be continuous (as we saw that their needs and activities are continuous in time in contrast to the needs and activities of material units which are temporary in time). Material units recognise and fulfil their relationship – their conduct is definite. Consciousness units recognise and fulfil their relationship on the basis of assuming without knowing or assuming based on knowing – the conduct of the human being is definite if it is operating on the basis of assuming based on knowing, and it is indefinite if it is operating on the basis of assuming without knowing.

Only in the human order, there is a potential for development or transformation in the Self which is not cyclic.

Development or permanent change is possible only in the domain of consciousness. So far, there has been very minimal effort on this possibility, due to the prevailing notion that human being is body (material) and the existence is material in nature.

Q8. What is the role of material order and bio-order in the fulfilment of human needs? How does understanding of existence help in right identification of the above?

In the physical-order, the smallest self-organised unit (in harmony) is the atom. Hydrogen, oxygen, iron and uranium are some examples. These atoms combine in a definite manner to form molecules. These molecules are also self-organised and exhibit definite conduct. There are hydrogen molecules, oxygen molecules, nitrogen molecules in the atmosphere. Similarly, there are innumerable molecules. Molecules, in turn, combine to make molecular structures.

Coming to the bio-order, the smallest self-organised unit is the cell. In addition to the activity of formation-deformation, it has the activity of respiration. It is also recognising its relationship with every other unit in space and fulfilling it. Cells combine to form plants and trees. Cells combine to form tissues and organs, in turn, these combine to form the animal body and human body. That is the unfolding of the co-existence in the bio-order.

The human order is also the co-existence of consciousness (Self) and the human body (material). There are many units in the human order. The Body may be black, brown, white, tall, short, fat, thin and so many variations. The Self is similar, so in that sense all human beings are of the same type. The human body has a definite recognition and fulfilment, while recognition and fulfilment of the Self is based on assuming with knowing or assuming without knowing, but with a will to live with continuous happiness. The ever-present co-existence is always at the base.

Q9. How does co-existence in existence express itself at different levels of living of human being? Explain.

At the level of nature, this co-existence is expressed in the form of mutual fulfilment among all the units. Since the units are self-organized and recognise their relationship with other units in a mutually fulfilling manner; all the units put together are bound to be in harmony, i.e. nature, as a whole, is in harmony.

At the level of society, the four human goals (happiness, prosperity, fearlessness and co-existence) are an expression of co-existence at various levels:

- Happiness (right understanding, right feeling) is basically understanding co-existence, and ensuring the feeling and thought of co-existence at the level of the Self.
- Prosperity is essentially an outcome of ensuring co-existence of human being with rest of the nature which results into prosperity of human being and preservation of the rest of the nature. Prosperity is a natural outcome of living in co-existence with rest of the nature by human being.
- Fearlessness (trust) is ensuring the co-existence with other human beings at the level of family, society.
- Co-existence is ensuring mutual fulfilment at the level of entire nature.

At the level of the family, relationship is basically the expression of the co-existence of one human being with other human being. The nine feelings (trust, respect... love) are an expression of understanding and acceptance of co-existence in human-human relationship. Trust is the acceptance of the co-existence between one human being and another human being. Love is the acceptance of the co-existence of one human being with every human being and ultimately with every unit in existence. Justice is the realisation and fulfilment of co-existence of human being with other human beings.

At the level of individual, human being is the co-existence of the Self and the Body.

- Acceptance of co-existence in the Self for the Body is the feeling of self-regulation.
- Expressing this feeling of co-existence between the Self and the Body leads to health at the level of body. Health also includes co-existence of all parts of the Body.
- At the level of Self, our basic desire for continuity of happiness is ensured by realisation of co-existence, understanding of harmony in the nature, contemplation of participation in the larger order leading to the feeling of co-existence (love) and thought of co-existence (compassion).

Q10. Describe the role of human being in this existence. What would be the natural outcome of fulfilling this role?

All that human being needs to do is to understand the co-existence and to live in co-existence:

To understand co-existence:

- o To realise co-existence, i.e. to ensure it in the Self
- o To ensure the feeling and thought of co-existence, i.e. to ensure it in the Self

The outcome of this step is happiness in the Self.

To live in co-existence, to live with mutual fulfilment:

- o To live in co-existence with human being – from family to world family, leading to Undivided Society
- o To live in co-existence in entire nature – from family order to world family order, leading to Universal Human Order

The outcome of this step is continuity of happiness for all, generation after generation.

By understanding co-existence, we are referring to the Self-awakening to the activities of contemplation, understanding and realisation. Contemplation is about participation in the larger order, about relationship with every unit in existence; understanding is about the harmony in entire nature and realisation is of the existence as co-existence. All these together are called knowledge.

CHAPTER 12

Q1. Explain how right understanding forms the basis of assimilating universal human values in a natural way.

There is an innate harmony and orderliness in the existence. The human beings only need to understand. The universal human urge for happiness and prosperity is actually the quest for understanding this harmony and being in tune with it. The universal human values are the parameters which designate this harmony at various levels for human participation and highlight the universal purpose of understanding this harmony.

The universal human values are manifestations of the truth of existence, i.e. co-existence, in various dimensions of human participation in the existential order. These values are naturally acceptable to all human beings and conducive to human happiness. Only our ignorance, our wrong pre-conditionings, our illusion about ourselves, about the nature of sensory interactions and about our relationships with things around us lead to all the difficulties and confusions in appreciating and inculcating these universal values.

Continuous self-observation and self-exploration enable us to realize this truth. We are able to appreciate the universality and the innateness of the human being. On our own right, we can experience how such a realisation leads to fulfilment at all levels. Once we are able to get rid of our false pre-conditioning and anchor ourselves to our natural acceptance, the inculcation of human values becomes spontaneous. And this is true for all human beings and for all times. This is what all of us really cherish and as human beings we also have the requisite potential and wherewithal to realize it. This understanding is thus a source of great solace, relief and confidence to the whole human race.

Q2. 'There is definitiveness in the human conduct just in the same way as there is definitiveness in the characteristics of a mango tree or a horse etc. but this definiteness becomes evident only through right understanding'. Give your comments on this statement with justification.

As we identify a neem tree or a mango tree by its well-defined specific characteristics which always remain the same; as we identify water or air or iron or a cow by their respective characteristics – their innateness, similarly let us also try to identify the innateness of a human being. As a mango tree has a definite 'mango-ness', iron has a definite 'iron-ness', cow has a definite 'cow-ness'; similarly let us understand our human-ness.

The right understanding gained through self-exploration 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. Accordingly, all debates and confusions about what is ethical for one may not be ethical for others etc. also get dissolved gradually.

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, the right understanding of the existence as a whole. But this situation neither gives satisfaction to us nor 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 attitudes. 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.

Q3. How do you explain the differences found in the ethical perceptions of different cultural and religious traditions?

a. At the level of individual: Transition towards happiness and prosperity will take place at the individual level. The individual will slowly start getting rid of the contradictions and conflicts within, and attain a state where he is able to answer hi(s)her questions by exploring within the Self. This will help the individual get rid of the tension, frustration, depression, one-upmanship, psycho-somatic disorders and other such situations that (s)he doesn't want to be in and facilitate definite and predictable human conduct. The feeling of self-regulation will reduce the occurrence of diseases and in turn the feeling of insecurity. This will help the individual lead a more fulfilling life.

b. At the level of family: The value-based living will facilitate peace and harmony in the family, with more occurrences of just and fulfilling behaviour. People will feel prosperous and the feeling to nurture others will grow in the families. This will help raise the feeling of togetherness in the families, and reduce the family feuds. The prevalent problems in joint families will also wane, once human living is based on human consciousness. Such harmonious living will also help reduce the consumerist behaviour in family celebrations like marriages, parties and other social functions.

c. At the level of society: When relationship gets higher priority over physical facility, fearlessness and mutual trust develops in the society. Discrimination on the basis of body (in terms of gender, age or race), physical facility (in terms of wealth or posts) and beliefs (in terms of isms, sects, etc.) will be reduced. The conflicts between communities and nations which are manifesting in the form of maladies like naxalism, terrorism, communalism and international conflicts etc. can be solved to a large extent without any coercion or war. The feeling of undividedness will surface in the society. Fulfilment of human goal will start getting to the fore in our plans and projects at all levels and gradually a human order based on trustful relationships will slowly emerge.

d. At the level of nature: Human beings will be in a better position to place themselves in relation with other units in nature. The problems of pollution and resource depletion can be handled smoothly when people are able to judge appropriately their needs for physical facility themselves and the mode of fulfilment is eco-friendly. Better methods of

farming and production will help cut down problems of greenhouse gases, ozone depletion, ecological imbalance, etc. The population of animals and birds can be saved from extinction and forests can be replenished.

CHAPTER 13

Q1. What do you understand by the term 'profession' and 'professional ethics'?

Any profession is a mode of 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/knowledge competence and are expected to be performed in consonance with the comprehensive human goal.

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 domains of human endeavour needed for a harmonious society.

Professional ethics can be seen as the code of ethical conduct of the profession. Ethical conduct of profession implies the right utilization of one's professional skills in the larger order towards the fulfilment of comprehensive human goal. Therefore, it is expected from a competent professional to carry out one's profession with right understanding, commitment and dexterity so that the effort is conducive to human welfare i.e. conducive to the happiness and prosperity of all and also to the enrichment of rest of nature.

Q2. As per the prevailing world-view what are usually the expectations from a good professional career? Evaluate these in the context of right understanding.

Professional ethics can be seen as the code of ethical conduct of the profession. Ethical conduct of profession implies the right utilization of one's professional skills in the larger order towards the fulfilment of comprehensive human goal. Therefore, it is expected from a competent professional to carry out one's profession with right understanding, commitment and dexterity so that the effort is conducive to human welfare i.e. conducive to the happiness and prosperity of all and also to the enrichment of rest of nature. However, to be able to achieve this, it is essential to develop the value competence or the ethical competence in the human beings along with the requisite skills and scientific knowledge competence. Presently, there is an increasing thrust on sophistication of professional skills. Most of the effort in education is directed towards this objective. There is hardly any emphasis on developing the ethical competence which is acquired through appropriate Value Education. It may be easily appreciated that a significant implication of the right understanding is to develop this ethical competence whereby an individual is able to manifest ethical human conduct in all walks of life, including hi(s)her profession as well.

Q3. What, according to you, can be a fool-proof measure to ensure professional ethics. Give justification.

An effective way out is to work towards developing the ethical competence by transforming the consciousness of people through right understanding. Unless the inherent dichotomy between the wrongly perceived notion of happiness through wealth maximization and the expectations of human welfare, the expectations of common good is resolved, no breakthrough is possible.

The motivations of profit maximizations eventually lead to unethical practices of various dimensions and thwart the very objective of these professions in contributing towards the common good, towards the larger order. With all this, a continuous contradiction persists in the mind of such people as these unethical processes are not naturally acceptable to anyone. They create tension and anxiety at the personal level and one is tempted to adopt dual personality in terms of trying to appear to be ethical and in reality, acting differently. There is a need to hit the nail on the head. The resolution of all these contradictions and dilemmas can only come through right understanding. You may like to explore, the dilemmas in various other professions and try to see how these can be resolved in the light of right understanding. Thus, the crux of all this discussion is that sincere effort towards building up the ethical competence of human beings in general and professionals in particular through proper value education is an effective way to safeguard professional ethics.

Q4. In spite of the increasing number and stringency of measures to curb corruption, this malaise is ever growing. Explain the reason for this situation.

The issues in professional ethics are becoming very complex in the current scenario. 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. A good number of people have started nurturing the feeling that with money, everything can be accomplished, any person can be 'purchased', and any system can be bent to one's advantage.

This menace becomes even more serious as unethical policies are adopted collectively by large industries, cartels, multinational corporations and even national governments. As a result, there is a sort of 'legitimization' of these unethical policies by projecting them to be in the interest of large groups of people. We also observe strong influences being exercised by various such groups which are frequently referred to as drug-mafia, builder-mafia and arms-mafia etc. by the media. Such vested interest groups lobby together and destabilize the economies and even governments of different nations. The strong influence exerted by, say oil companies and oil-producing countries, on international politics is well-known. We are also quite familiar how misleading propaganda, advertisements using sex-appeal, show-business and celebrities are being employed to influence the public mind for promoting all types of products which are not quite conducive to human welfare. There is no need to elaborate too much on all these forms of deteriorating professional ethics, as all of us are not only victims of this degradation, but at many occasions feel compelled to contribute to it directly or indirectly or remain helpless onlookers.

CHAPTER 14

Q1. What do you understand by the term 'holistic development' and 'universal human order'?

A correct appraisal of the comprehensive human goal and human welfare and the realisation of co-existence at all levels enables us to visualize and gradually evolve a viable way of life to replace the prevailing pattern of human living. Thus, the right understanding prepares us for moving towards the 'holistic way of life' which will be sustainable as well as conducive to fulfil the basic human aspirations for all human beings. It will be a mode of living which is self-satisfying, people-friendly and eco-friendly. With human ingenuity and creativity, all the knowledge and skills available can be harnessed to actualize such a model of living.

On the basis of the understanding of harmony, we get the notion of an undivided society and universal human order. The universal human order will involve:

- a. A holistic pattern in all the dimensions of human activity in the society including education, health-self-regulation, production-work, justice-preservation and exchange-storage etc.
- b. Harmonious networking between the basic unit and their clusters successively moving from family order to world family order as follows:

Family Order ⇒ Family Cluster Order ⇒ Village Order ⇒ Village Cluster Order ⇒ City Order... ⇒ Nation Order... ⇒ World Family Order

Q2. Make a table to clearly bring out the similarities and differences between the prevailing model of development and the cherished holistic model of development.

CHAPTER 15

Q1. What do you understand by the term 'holistic technology' and 'holistic management system'?

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, i.e.,

- (a) Catering to appropriate needs and lifestyles
- (b) Eco-friendly (cyclic / renewable and mutually enriching)
- (c) User-friendly – safe, economical and enhancing human capability

Holistic Management is a process of decision-making and planning that gives people the insights and management tools needed to understand nature: resulting in better, more informed decisions that balance key social, environmental, and financial considerations. The management needs to focus at the fulfilment of the people involved in the production system as well the users of the produce and not to profit-mania.

Q3. 'Values effect both the structure as well as the utilisation of technologies'. Do you agree? Give justification for your response.

YES

- It will be educative to critically examine the characteristics of the present models which have been developed under the influence of the materialistic worldview. It is important to point out that the structure as well as the use of all human innovations is strongly influenced by the worldview and values.
- the present day technologies and systems are designs best suited to serve the prevailing worldview. This way, we can easily appreciate how the present day systems, even though they employ the best of human ingenuity, latest scientific

knowledge and sophisticated technologies, are largely proving to be incompatible with ecology and also not conducive to sustainable human welfare.

- The most concerning feature of the present day systems are their heavy dependence on non-renewable sources of energy/materials rendering them unsustainable. The modern development primarily dwells upon fossil fuels which are being consumed at exponential rates.
- There is no compatibility with the rate of consumption and the rate of production in Nature.
- These systems are becoming more and more complex and large in size, and they are highly capital and energy intensive. Increased automation and mechanization is being used for promoting mass production which is not conducive to large scale employment of people.
- In spite of a high degree of sophistication, quality consciousness, standardization, miniaturization and user-friendliness, these technologies and systems are not proving conducive to general human welfare.
- The other undesirable characteristics of modern technologies and systems include their centralized configurations, promotion of wastefulness, excessive transportation and substitution of human, animal and other natural resources.

Q4. What, in your opinion, has gone wrong so as to make many of the modern technology gadgets anti-ecological as well as contrary to real human welfare? After all, all these developments have been made for the good of people and with great dexterity.

- It will be educative to critically examine the characteristics of the present models which have been developed under the influence of the materialistic worldview. It is important to point out that the structure as well as the use of all human innovations is strongly influenced by the worldview and values.
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