

CONTENTS

KVE 301/401 : Universal Human Values and Professional Ethics

UNIT-1 : NEED, BASIC GUIDELINES, CONTENT & PROCESS FOR VALUE EDUCATION **(1-1 Y to 1-21 Y)**

Understanding the need, basic guidelines, content and process for Value Education, Self-Exploration-what is it? - its content and process; 'Natural Acceptance' and Experiential Validation- as the mechanism for self exploration, Continuous Happiness and Prosperity- A look at basic Human Aspirations, Right understanding, Relationship and Physical Facilities- the basic requirements for fulfillment of aspirations of every human being with their correct priority, Understanding Happiness and Prosperity correctly- A critical appraisal of the current scenario, Method to fulfill the above human aspirations: understanding & living in harmony at various levels.

UNIT-2 : UNDERSTANDING HARMONY IN THE HUMAN BEING-HARMONY IN MYSELF **(2-1 Y to 2-24 Y)**

Understanding human being as a co-existence of the sentient 'I' and the material 'Body', Understanding the needs of Self ('I') and 'Body' - Sukh and Suvidha, Understanding the Body as an instrument of 'I' (I being the doer, seer and enjoyer), Understanding the characteristics and activities of 'I' and harmony in 'I', Understanding the harmony of I with the Body: Sanyam and Swasthya; correct appraisal of Physical needs, meaning of Prosperity in detail, Programs to ensure Sanyam & Swasthya.

UNIT-3 : UNDERSTANDING HARMONY IN THE FAMILY & SOCIETY-HARMONY IN HUMAN RELATIONSHIP **(3-1 Y to 3-20 Y)**

Understanding harmony in the Family- the basic unit of human interaction, Understanding values in human-human relationship; meaning of Nyaya and program for its fulfillment to ensure Ubbhay tripti; Trust (Vishwas) and Respect (Samman) as the foundational values of relationship, Understanding the meaning of Vishwas; Difference between intention and competence, Understanding the meaning of Samman, Difference between respect and differentiation; the other salient values in relationship, Understanding the harmony in the society (society being an extension of family): Samadhan, Samridhi, Abhay, Sah-astitva as comprehensive Human Goals, Visualizing a universal harmonious order in society, Undivided Society (AkhandSamaj), Universal Order (SarvabhaumVyawastha) - from family to world family.

UNIT-4 : UNDERSTANDING HARMONY IN THE NATURE &EXISTENCE **(4-1 Y to 4-20 Y)**

Understanding the harmony in the Nature, Interconnectedness and mutual fulfillment among the four orders of nature - recyclability and self-regulation in nature, Understanding Existence as Co existence (Sah-astitva) of mutually interacting units in all-pervasive space, Holistic perception of harmony at all levels of existence.

**UNIT-5 : IMPLICATIONS OF THE ABOVE HOLISTIC UNDERSTANDING
OF HARMONY ON PROFESSIONAL ETHICS** (5-1 Y to 5-22 Y)

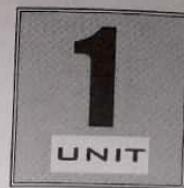
Natural acceptance of human values, Definitiveness of Ethical Human Conduct, Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order, Competence in Professional Ethics; a) Ability to utilize the professional competence for augmenting universal human order, b) Ability to identify the scope and characteristics of people-friendly and eco friendly production systems, technologies and management models, Case studies of typical holistic technologies, management models and production systems, Strategy for transition from the present state to Universal Human Order: a) At the level of individual: as socially and ecologically responsible engineers, technologists and managers, b) At the level of society: as mutually enriching institutions and organizations.

SHORT QUESTIONS

(SQ-1 Y to SQ-20 Y)

SOLVED PAPER (2014-15 TO 2018-19)

(SP-1 Y to SP-29 Y)



Introduction

CONTENTS

- Part-1 : Understanding Value Education 1-2Y to 1-7Y
- Part-2 : Self-Exploration as the Process 1-7Y to 1-10Y for Value Education
- Part-3 : The Basic Human Aspirations : 1-10Y to 1-12Y Continuous Happiness and Prosperity
- Part-4 : Basic Requirements for 1-12Y to 1-19Y Fulfillment of Aspirations of Every Human Being and Understanding Prosperity and Happiness
- Part-5 : Harmony at All Levels 1-19Y to 1-20Y

1-1 Y (CC-Sem-3 & 4)

PART - 1*Understanding Value Education.***Questions-Answers****Long Answer Type and Medium Answer Type Questions**

Que 1.1. What do you mean by values or human values ?

Answer**Human Values :**

1. Human values are the goodness that guides us to take into account the human element when we interact with other human beings.
2. Human values are, for example, respect, acceptance, consideration, appreciation, listening, openness, affection, empathy and love towards other human beings.
3. It is with those human values that one becomes truly able to put into practice his/her ethical values, such as justice, integrity, refusal of violence.
4. They are the values that permit us to live together in harmony, and personally contribute to peace.
5. Human values are a tool to manage human relations and a tool for peace when the tension is high.

Que 1.2. What are the fundamental values of human beings ?

Elaborate.**Answer**

The five core (fundamental) human values are : (1) Right conduct, (2) Peace, (3) Truth, (4) Love, and (5) Non-violence.

I. Values related to right conduct are :

- i. **Self-help skills** : Care of possessions, diet, hygiene, modesty, posture, self-reliance, and tidy appearance.
- ii. **Social skills** : Good behaviour, good manners, good relationships, helpfulness, No wastage, and good environment.
- iii. **Ethical skills** : Code of conduct, courage, dependability, duty, efficiency, ingenuity, initiative, perseverance, punctuality, resourcefulness, respect for all, and responsibility.

2. **Values related to peace are :** Attention, calmness, concentration, contentment, dignity, discipline, equality, equanimity, faithfulness, focus, gratitude, happiness, harmony, humility, inner silence, optimism, patience, reflection, satisfaction, self-acceptance, self-confidence, self-control, self-discipline, self-esteem, self-respect, sense control, tolerance, and understanding
3. **Values related to truth are :** Accuracy, curiosity, discernment, fairness, fearlessness, honesty, integrity (unity of thought, word, and deed), intuition, justice, optimism, purity, quest for knowledge, reason, self-analysis, sincerity, spirit of enquiry, synthesis, trust, truthfulness, and determination.
4. **Values related to love are :** Acceptance, affection, care, compassion, consideration, dedication, devotion, empathy, forbearance, forgiveness, friendship, generosity, gentleness, humanness, interdependence, kindness, patience, patriotism, reverence, sacrifice, selflessness, service, sharing, sympathy, thoughtfulness, tolerance and trust.
5. **Values related to non-violence are :**
 - i. **Psychological** : Benevolence, compassion, concern for others, consideration, forbearance, forgiveness, manners, happiness, loyalty, morality, and universal love
 - ii. **Social** : Appreciation of other cultures and religions, brotherhood, care of environment, citizenship, equality, harmlessness, national awareness, perseverance, respect for property, and social justice.

Que 1.3. Define the term values. Write the two factors of human values.

AKTU 2015-16(III), Marks 05

Answer

Values : Refer Q. 1.1, Page 1-2Y, Unit-1.

Factors of human values :

1. **Assertiveness** : It is the ability to honestly express your opinions, feelings, attitudes, and rights, without undue anxiety. This behaviour earns the individual respect from others, while the others treat him with love as he is a man of self-respect.
2. **Self-Monitoring** : Individuals high in self-monitoring show adaptability in adjusting their behaviour to external, situational factors. They are highly sensitive to external cues and behave differently in different situations.

Que 1.4. What do you mean by values? How do they differ from skills ? How are values and skills complementary ?

AKTU 2017-18(III), Marks 07

1-4 Y (CC-Sem-3 & 4)

Introduction

OR

"For success in any human endeavour both values and skill are required". Explain.

AKTU 2015-16(III), Marks 7.5

Answer

Values : Refer Q. 1.1, Page 1-2Y, Unit-1.

1. Values mean importance or participation and skills means qualities, training, and capabilities. To fulfill our aspirations both values and skills are necessary.
2. When we identify and set the right goals and produced in right direction. This is known as value domain, the domain of wisdom.
3. Basically we must know what really is useful to achieve human happiness, the happiness to all and for all the time. And when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavour (struggle). This is known as domain of skills.
4. Hence, there is an essential complementarity between values and skills for the success of any human endeavour.
5. For example, I want to lead a healthy life.
 - i. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy.
 - ii. So I have to learn the skills to achieve the goal of good health i.e. food to be consumed, the physical workout to be designed.

Que 1.5. What is value education ? What is the importance of value education ?

OR

Explain briefly the importance of value based education for the development of a society.

AKTU 2018-19(III), Marks 07

Answer

Value Education :

1. The subject that enables us to understand 'what is valuable' for human happiness is called value education.
2. Value education is important to help everyone in improving the value system that he/she holds and puts it to use.
3. Once, one has understood his/ her values in life he/she can examine and control the various choices he/she makes in his/ her life.

Importance of value education :

1. Value education helps us to explore our inner happiness.
2. It helps us to remove the ignorance, which covers our inner knowledge.
3. It helps us to build up strong relation.

Introduction

Universal Human Values & Professional Ethics

1-5 Y (CC-Sem-3 & 4)

4. It helps us to actualize the potential which already exists within us.
5. It helps us to visualize our goals clearly.
6. It teaches us to be in harmony with self, people and nature.
7. It reduces the feeling of jealousy and promotes brotherhood.
8. It widens our perception towards analyzing things.
9. It helps us in building our thoughts and thus character.
10. It helps us to understand our needs and provides direction to fulfill them.

Que 1.6. What do you mean by value education ? Why there is a need of value education in your life ?

AKTU 2016-17(IV), Marks 10

OR

What is value education and why is it so important to professional education ?

AKTU 2014-15(IV), Marks 04

OR

Write a short note on the needs for value education in today's scenario.

AKTU 2018-19(III), Marks 07

OR

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

AKTU 2016-17(III), Marks 05

Answer

Value Education : Refer Q. 1.5, Page 1-4Y, Unit-1.

Needs for the Value Education :

1. The subject that enables us to understand 'what is valuable' for human happiness is called value education.
2. The present education system has become largely skill-based.
3. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable.
4. It is not within the scope of science and technology to provide the competence of deciding what really is valuable.
5. Value Education is a crucial missing link in the present education system.
6. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are manifesting.

Que 1.7. What are the basic guidelines for value education ?

AKTU 2018-19(IV), Marks 07

1-6 Y (CC-Sem-3 & 4)

Introduction

OR

Explain need, basic guidelines of value education.

AKTU 2017-18(IV), Marks 07

Answer

Need of Value Education : Refer Q. 1.6, Page 1-5Y, Unit-1.

Basic Guidelines of Value Education : Value education must be imparted in an efficient manner and should follow widely valuable guidelines so that it is effective and useful for individuals with different sets of beliefs and world-views.

- Universal :** Value education should be universal in nature; in other words it must be universally applicable to all human beings and should be true at all times and all places. It can't work if it is limited to a particular religion, sect, nationality or any such group.
- Rational :** It must be rational then only it will appeal to an individual's intellect. If it is based on blind beliefs or dogmas, it will be rejected by the educated person.
- Natural and Verifiable :** Value education must be natural and verifiable. It should be natural in the sense that it should be acceptable in a natural manner to all human beings, so that it brings the natural order of happiness and contentment to the individual. These values should also be verifiable, as only if they are valid they will hold any meaning for the individual.
- All Encompassing :** Value education must be all encompassing because it must take into account all dimensions of our living. It can only transform our consciousness and living if it pervades our thoughts, our behavior and our work at all levels such as the individual, family, society and nature.
- Leading to Harmony :** Lastly, the main aim of value education is to enable us to be in harmony within ourselves and in harmony with other humans and the rest of nature.

Que 1.8. What should be the content of value education ?

Answer

Content of Value Education :

- The content of value education must include :
- All dimensions :** Thought, behaviour, work, and realization and
- All levels :** Individual, family, society, nature and existence of human living.
- It must have a clear understanding of each of these and their inter-relationship (i.e., harmony underlying all of them).

Que 1.9. What should be the process of value education ?

Universal Human Values & Professional Ethics

1-7 Y (CC-Sem-3 & 4)

Answer

Process of Value Education :

- The process of value education has to be that of self exploration, and not of giving sermons or telling dos and don'ts.
- Whatever is found as truth or reality may be stated as proposal and has to be verified at the own right.
- It is process of dialogue between 'What you are' and 'What you really want to be'.
- It is a process of knowing oneself and through that knowing entire existence.
- It is a process of recognizing one's relation with every unit in existence and fulfilling it.
- This process of self exploration helps you be in harmony within yourself and in harmony with everything around.

PART-2

Self-Exploration as the Process for Value Education.

Questions-Answers

Long Answer Type and Medium Answer Type Questions

Que 1.10. What do you mean by self exploration ? What are the basic contents of self-exploration ?

AKTU 2016-17(IV), Marks 10

OR

Define self exploration. What is the content of self-exploration ?

AKTU 2016-17(III), Marks 08

Answer

Self Exploration :

- Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself.
- Through self exploration we get the value of our self. We live with different entirety (family, friends, air, soil, water, trees, etc.) and we want to understand our relationship with all these.

1-8 Y(CC-Sem-3 & 4)

Introduction

3. For this we need to start observing inside. The main focus of self-exploration is myself - the human being.
- Basic Contents of Self Exploration :** Content of self exploration is just finding answers to the following fundamental questions of all human beings :
1. **The Desire/Goal :** What are my (human) Desire/ Goal ? What do I really want in life, or what is the goal of human life ?
 2. **Program :** What is my (human) program for fulfilling the desire ? How to fulfill it ? What is the program to actualize the above ?
- In short, the above two questions cover the whole domain of human aspirations and human endeavour. Thus, they form the content of self-exploration.

Que 1.1.1. What is self-Exploration ? Explain the process of self-exploration with a diagram. AKTU 2018-19(IV), Marks 07

OR

Define the process of self-exploration with the help of diagram and its benefits. AKTU 2015-16(III), Marks 05

OR

What is self-exploration, its content and process ? AKTU 2017-18(IV), Marks 07

Answer

Self Exploration : Refer Q. 1.10, Page 1-7Y, Unit-1.

Process of Self Exploration : The process of self exploration is as follows :

1. First of all we have to keep in mind that, whatever is being presented in a proposal.
 - i. Don't assume it to be true immediately, nor reject it without proper exploration.
 - ii. Verify it in your own right, on the basis of it being naturally acceptable to you.
 - iii. Not just on the basis of scriptures.
 - iv. Not on the basis of equipment/instrument data.
 - v. Not on the basis of the assertion by other human beings.
2. Therefore, it is essential to carefully ponder over these on your own right. Neither accept these as true immediately nor reject them prematurely without proper exploration.
3. Then what to do :
 - i. Verify on the basis of your natural acceptance.

Universal Human Values & Professional Ethics

1-8 Y(CC-Sem-3 & 4)

- ii. Live accordingly to validate it experientially.
 - iii. If the proposal is true in behaviour with human it leads to mutual happiness.
 - iv. If the proposal is true in work with rest of the nature it leads to mutual prosperity.
4. The process is shown in the Fig. 1.11.1.
5. But this process is not complete. It will be completed when the verification on the basis of natural acceptance and testing in our living ultimately results in 'realization' and 'understanding' in us.
6. On having realization and understanding we get assurance, satisfaction and Universality (applies to all time, space and individual).

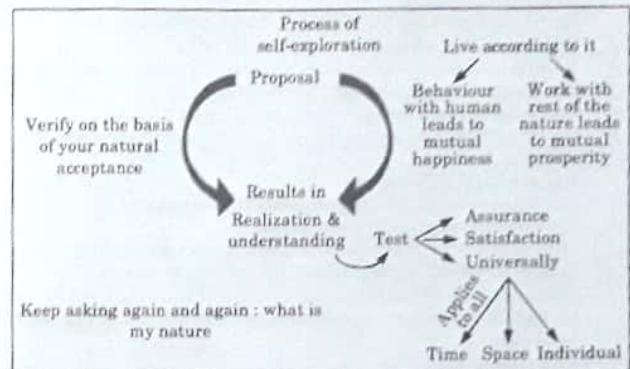


Fig. 1.11.1.

7. For example : A proposal 'respect' is a value in human relation. When I verify at the level of natural acceptance, I find that it is naturally acceptable to me. Similarly, when I behave with respect, it is mutually fulfilling to me and to the other. Thus the proposal is 'True'. If it fails on any of the two tests, it is untrue. This verification leads to realization of the truthfulness of the proposal and it becomes part and parcel of my understanding. It is reflected in my thoughts and in my behaviour.

Que 1.12. Explain the process of self exploration to understand human values. How does our preconditioning hinder this process?

Give one example. AKTU 2018-19(III), Marks 07

Answer

Process of Self Exploration : Refer Q. 1.11, Page 1-8Y, Unit-1.

1. We operate largely on the basis of the environment, driven from the outside - either from sensations, or based on pre-conditionings.
2. If our desires, thoughts and expectations are based on pre-conditionings, we are generally in a state of great confusion. This leads to confusion, unhappiness, conflict and stress.
3. For example we have a preconditioning of "good life means having a nice car."

Que 1.13. What do you mean by your natural acceptance and experiential validation ?

AKTU 2016-17(III), Marks 05

Answer

Natural Acceptance :

1. Natural acceptance is a mechanism of self exploration.
2. Self exploration is a method to explore our self.
3. Natural acceptance implies unconditional and total acceptance of the self, people and environment.
4. It also refers to the absence of any exception from others.
5. In other words, Natural acceptance is a way to accept the good things naturally.

Experiential Validation :

1. Experiential validation is a process that infuses direct experience with the learning environment and content.
2. Most of what we know about our self is not only through our own opinion of our self but also because of how others view us.
3. When what we already believe to be true of us is validated by some situations, phenomena or outcomes. We may term it as experiential validation.

PART-3

The Basic Human Aspirations : Continuous Happiness and Prosperity.

Questions-Answers

Long Answer Type and Medium Answer Type Questions

Que 1.14. What are the basic aspirations of a human being? Define and explain.

AKTU 2014-15(III), Marks 06

AKTU 2016-17(III), Marks 05

Answer

Basic Aspirations :

Following are the basic aspirations of a human being :

1. Every Human Being aspires to be happy. All his efforts are toward this end. The outcome from his efforts depends on the focus of the effort, specifically on his notions about happiness.
2. When these notions are right, the outcome is mutual happiness. When the notions are wrong, the outcome is unhappiness.
3. On closer observation, we can see that every human being aspires for a way of life which ensures happiness for all human beings living in harmony with nature.
4. At an individual level, happiness is harmony and integration among all four dimensions within the self - Thought, Behaviour, Work and Realization.
5. At the level of society, individuals aspire to ensure harmony and integration among four levels - Individual, Family, Society and Nature.
6. This is the aspiration; this is the desire, this is the innate need of every human being, regardless of age, gender, caste, creed, nation and beliefs.

Que 1.15. How you look at your basic aspirations. Is it 'To Be', 'To Get', 'To Become'? Justify your right priority with examples.

AKTU 2017-18(IV), Marks 07

Answer

A. Basic Aspirations :

1. The basic root of all our aspirations and the resulting actions are continuous happiness and prosperity.
2. All our wants result from the basis of our desire to be happy.
3. Whether we want the highest marks or the best job, the underlying desire is to attain continuous happiness.
4. Every time we achieve a particular 'want', we want more as we want this feeling to continue.
5. Similarly, when we have more than enough of physical facilities, we feel a sense of prosperity, which is also vital to our sense of happiness.
6. So both continuous happiness and prosperity are the main reasons for all our endeavours.

B. It is 'To Be', 'To Get', 'To Become' :

1. Let us say, you want to be the first ranker in the class. Now, behind this desire to get the first rank, is there a more basic desire? Why do you want to get the first rank? If you keep asking this question, you will find

- that there is a basic desire. What is this desire, is it to be happy? Yes, it is.
2. Take any other want or desire and you will find the same thing. You will find that each of you wants emerges from the basic aspiration to be happy. This can be verified by each one of you.

PART-4

Basic Requirements for Fulfillment of Aspirations of Every Human Being and Understanding Prosperity and Happiness

Questions-Answers**Long Answer Type and Medium Answer Type Questions**

Que 1.16. What are the requirements to fulfill basic human aspirations ?

AKTU 2018-19(III), 2018-19(IV); Marks 07

OR

Explain the basic requirement for fulfillment of human aspirations.
Write down the concept of SSSS with the help of diagram.

AKTU 2015-16(III), Marks 06

Answer

1. Three things are needed in order to fulfill basic human aspirations-right understanding, right relationship and physical facilities.
2. Human aspirations are the things which all human beings aspire for. Aspirations stand for our longings and deep desires. Hence, the basic aspirations or deep desires of all human beings are only happiness and prosperity. In respect to fulfill these aspirations we need such things to satisfy our basic needs like, food, clothing and shelter etc. Moreover, these aspirations of human being may be fulfilled, if he/she is following the right order. The basic requirements for fulfillment of human aspirations are :
- i. **Right Understanding:** Right understanding helps us to decide how we work for physical facilities and maintain feelings of different relationship with others. It is one of the major tools for fulfillment of our aspirations, which basically need the transformation from animal consciousness to human consciousness. The theory of coexistence (to live together) is basically needed to comprehend the surroundings.

- ii. **Relationship :** In nature to create harmony there is a basic need for affectionate relations with other individuals. We need relationship based on love, understanding, care and respect so that no doubt leads the way of happiness and prosperity.

- iii. **Physical Facilities :** Physical facilities like food, clothes, shelter and protection are the basic need of all human beings. It is the right sense of understanding which makes us capable to fulfill them as required.

Concept of SSSS :

1. Having physical facilities and feeling happy and prosperous.
- i. Such people can be said to be materially affluent, happy and prosperous or 'Sadhan Sampatti Sukhi Samridhi'.
- ii. The short form for this can be written as : SSSS!
2. Thus, we can conclude the following : We need to work for all three, and this is the order in which we have to work :

 - i. Right understanding
 - ii. Relationship
 - iii. Physical facilities

3. Working with this order, we are able to ensure mutual fulfillment with human beings and mutual prosperity with the rest of nature.

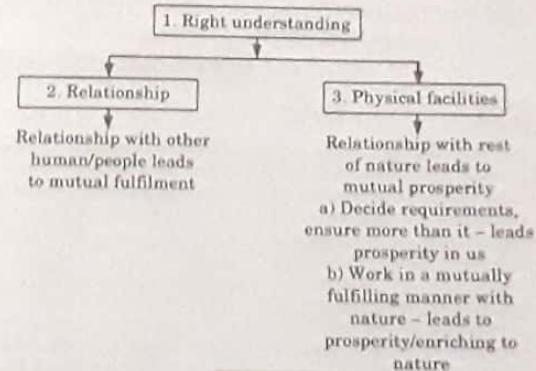


Fig. 1.16.1.

Que 1.17. What are the abbreviations given as SVDD, SSDD and SSSS signify and explain each of them ?

Answer

1. To achieve our basic aspirations we need to work for right understanding as the base on which we can work for relationship and then physical facilities.
2. Today we are not working according to this that why we can see that there are two kind of people in the world :
 - i. Those that do not have physical facilities/ wealth and feel unhappy and deprived, i.e., SVDD : Sadhan Viheen Dukhi Daridra - Materially Deficient, Unhappy and Deprived.
 - ii. Those that have physical facilities/wealth and feel unhappy and deprived, i.e., SSDD : Sadhan Sampunn Dukhi Daridra - Materially Affluent, Unhappy and Deprived. But these are states we don't want to be in.
 - iii. We want to move from this to third category, i.e., having physical facilities and feeling happy and prosperous, i.e., SSSS : Sadhan Sampunn Sukha Samriddha - Materially Adequate, Happy and Prosperous.
 - iv. Presently, as we look around, we find most of the people in the above two categories called SVDD and SSDD, while the natural acceptance of all human beings is to be in the category of SSSS.

Que 1.18. Elaborate the difference between "Sadhan Viheen Dukhi Daridra" and "Sadhan Sampunn Dukhi Daridra".

AKTU 2015-16(III), Marks 05

Answer

S. No.	SVDD	SSDD
1.	When an individual does not have physical facilities and so feels deficient, unhappy and deprived, he/she falls into the category of SVDD or Sadhan Viheen Dukhi Daridra.	When an individual has physical facilities and yet feels unhappy and deprived, he/she falls into the category of SSDD or Sadhan Sampunn Dukhi Daridra.
2.	He/She does not possess material facilities and happiness and feels materially deficient, unhappy and deprived.	He/She does possess material possessions but is still unhappy and feels deprived.

Mostly there are two types of people in the world : SVDD and SSDD, there is always some unhappiness and dissatisfaction within an individual. But when an individual is able to achieve right understanding

he/she is able to achieve a state of happiness and contentment in all spheres of life. In other words he/she becomes Sadhan Sampunn Sukha Samriddh or SSSS.

Que 1.19. Define happiness, unhappiness and prosperity.

AKTU 2015-16(IV), Marks 03

Answer**Happiness :**

1. Happiness results from a variety of feelings that are effortless and comes naturally to us.
2. Trust, honesty, respect, confidence, etc., are feelings that we welcome with open arms at all times.
3. They lead us to a state of harmony within us and with others around us. For instance if a person trusts a friend, they feel a sense of mutual harmony, which is also reflected in their interactions with others around them.
4. Thus, happiness is a state where there is harmony all around.

Unhappiness :

1. Unhappiness is the result of any kind of contradiction struggle or conflict within us or with any other person.
2. For instance, if a person does not trust a friend, both of them will feel uncomfortable and will not like the situation.
3. So mistrust, dishonesty, lack of respect and lack of confidence are some feelings that lead to unhappiness.

Prosperity :

1. It is clear that prosperity is linked to material possessions or 'physical facilities'.
2. All the physical things we need to take care of our body needs constitute these physical facilities.
3. Once we have enough of these physical facilities, we feel prosperous. Thus, prosperity is the feeling of having more than enough physical facilities.
4. To understand prosperity, we need to correctly assess the need of physical facilities and be able to make available more than enough of these facilities.

Que 1.20. What is happiness and prosperity ? Are they related to each other ? Can happiness be obtained without prosperity ? Explain.

AKTU 2016-17(III), Marks 05

OR

What is prosperity ? Is it different from happiness ?**AKTU 2014-15(IV), Marks 04****Answer****Happiness :** Refer Q. 1.19, Page 1-15Y, Unit-1.**Prosperity :** Refer Q. 1.19, Page 1-15Y, Unit-1.

1. Happiness and prosperity are not related to each other.
2. Prosperity helps to remain in state of happiness but it doesn't push towards happiness.
3. There are so many stories depicting about how a beggar lives a happy and self content life while a king has wealth but he is unhappy and unsatisfied.
4. Prosperity leads oneself to reduce tensions in day to day life, but if someone is greedy and thrive for more wealth then it can't.
5. Good health, right attitude towards life, honesty these things leads to happiness.

Que 1.21. Critically examine the prevailing notions of happiness and prosperity and their consequences.

AKTU 2017-18(III), Marks 07

OR

What is your vision of happy and prosperous life ?**AKTU 2016-17(IV), Marks 10****Answer**

1. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities.
2. It is becoming anti-ecological and anti-people, and threatening the human survival itself. Some of the consequences of such trend are summarized below :
3. At the level of individual - rising problems of depression, psychological disorders, suicides, stress, insecurity, etc.
4. At the level of family - breaking of joint families, mistrust, and conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, etc.
5. At the level of society - growing incidence of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, etc.

6. At the level of nature - global warming, water, air, soil, noise etc. pollution, resource depletion of minerals and mineral oils, etc.
7. All the problems are a direct outcome of an incorrect understanding, our wrong notion about happiness and prosperity and their continuity.

Que 1.22. What do you understand by prosperity ? What is the difference between prosperity and wealth ? How are the two related ?

AKTU 2017-18(III), Marks 07

OR

Differentiate between prosperity and wealth with examples.

AKTU 2018-19(IV), Marks 07

Answer

Prosperity : Refer Q. 1.19, Page 1-15Y, Unit-1.

Difference between Prosperity and Wealth :

S. No.	Prosperity	Wealth
1.	Prosperity refers to the state of having an abundance of material assets and money as well as other contributing factors like health and happiness.	Wealth refers to the state of being rich or having an abundance of material assets and money.
2.	Prosperity is derived from the adjective prosperous.	Wealth is the origin of the adjective wealthy.
3.	Prosperity includes wealth as well as other factors.	Wealth is a kind of prosperity.

Relation :

1. Wealth is a kind of prosperity.
2. Prosperity includes wealth as well as other factors.

Que 1.23. What is the meaning of prosperity ? How can you say that you are prosperous ?

AKTU 2016-17(IV), Marks 10

Answer

Prosperity : Refer Q. 1.19, Page 1-15Y, Unit-1.

1. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities.

2. It is becoming anti-ecological and anti-people, and threatening the human survival itself.
3. For prosperity, two things are required :
 - i. Identification of the required quantity of physical facilities, and
 - ii. Ensuring availability / production of more than required physical facilities.
4. We can be prosperous only if there is a limit to the need for physical facilities. If there is no limit what so ever be the availability the feeling of prosperity cannot be assured.
5. Secondly, just assessing the need is not enough. We need to be able to produce or make available more than the perceived need.

Que 1.24. What are the symptoms of a happy person ? Describe briefly.

AKTU 2015-16(IV), Marks 05

Answer

Though it may come in different forms for different people, most human beings are in pursuit of the same thing : happiness.

1. **They live their life with integrity :** Living a life that's in line with your own values and belief is important for happiness.
2. **They have embraced living in the moment :** You're fully awake and aware, and concentrate your energies on enjoying the present, rather than worrying about the past or the future.
3. **They express gratitude regularly :** Being grateful for the things you have-and sharing that gratitude-will lead to feelings of satisfaction and happiness.
4. **Their work satisfies them :** If you find satisfaction in the things you do, then you're well on your way to living a happy life.
5. **They enjoy harmonious relationships :** Practice respect and patience as you go about your day, whether you're interacting with family, co-workers or with your partner.
6. **They aren't afraid of change :** Stay open to the opportunities change can bring.
7. **They enjoy the simple things :** Taking pleasure in small things will help you build a big picture of happiness.

Que 1.25. Differentiate between human and animal consciousness.

Answer

Difference between Human and Animal Consciousness :

1. Human and animal consciousness comes into play with regard to physical facilities.

2. Physical facilities can easily be termed as living in animal consciousness since one is only concerned with satisfying physical urges or desires.
3. For instance, your pet dog will be happy with the food you give it and be content after eating.
4. It does not think about how the food was prepared or presented to it. However, for human, it becomes very important to cook food in different ways and to present it nicely on the dining table.
5. Thus, physical facilities are not everything that a human being desires. This is what differentiates humans from animals.
6. Living with right understanding, relationship and physical facilities together is called human consciousness.
7. The transformation from animal consciousness to human consciousness is integral for humans.
8. This qualitative improvement in consciousness is what makes us different from animals.

PART-5

Harmony at All Levels.

Questions-Answers

Long Answer Type and Medium Answer Type Questions

Que 1.26. What are the four levels of our living ? Explain them.

OR

What are the different levels of human being ? Explain how they are interrelated ?

AKTU 2014-15(III), Marks 04

Answer

Levels of Living :

There are four levels of livings :

1. Living in myself.
2. Living in family.
3. Living in Society.
4. Living in nature/existence.

All these four levels are crucial to our existence in a harmonious state.

1. **Living in Myself :** The first level of our living is living in myself. Our thoughts, desires and choices make each one of us unique. Before we express ourselves, we think and this internal process is the Self. The

inner world or Self co-exists with the body and together we refer to this as a human being. Understanding this Self is extremely important because we mostly assume things about ourselves based on the unending conditions that we are subject to from childhood. It is important to break these assumptions and get to know ourselves. Testing our beliefs and passing them through our own natural acceptance can help us to achieve this.

2. **Living in Family :** The next level of our living is living in the family, which includes our parents, siblings, friends, classmates, teachers, etc. This is our first set of relationships and we interact with them on a daily basis. When we try to understand ourselves better, we end up understanding each of them better as well. Also understanding their expectations helps us to live in harmony within family and society.
3. **Living in Society :** Living in society is a level that is lined with living in family since family is a sub group of the larger group society. Society is composed of all people that we come into contact directly or indirectly and all people upon whom we depend directly or indirectly. The human system involving interdependencies related to food, clothing, housing, health, education etc., is called society. And as we understand ourselves and our family better, we also begin to understand society in a better manner.
4. **Living in Nature / Existence :** Last, but not the least, we live in nature and this large eco-system is necessary for the survival of the individual, the family and society. We need to understand nature in order to be able to engage with it in a relationship that leads to mutual fulfillment.

VERY IMPORTANT QUESTIONS

Following questions are very important. These questions may be asked in your SESSIONALS as well as UNIVERSITY EXAMINATION.

Q. 1. What do you mean by values or human values ?

Ans. Refer Q. 1.1, Unit-1.

Q. 2. Define the term values. Write the two factors of human values.

Ans. Refer Q. 1.3, Unit-1.

Q. 3. What do you mean by values? How do they differ from skills? How are values and skills complementary ?

Ans. Refer Q. 1.4, Unit-1.

Q. 4. What is value education ? What is the importance of value education ?

Ans. Refer Q. 1.5, Unit-1.

Q. 5. What do you mean by value education ? Why there is a need of value education in your life ?

Ans. Refer Q. 1.6, Unit-1.

Q. 6. What do you mean by self exploration ? What are the basic contents of self-exploration ?

Ans. Refer Q. 1.10, Unit-1.

Q. 7. What is self-Exploration ? Explain the process of self-exploration with a diagram.

Ans. Refer Q. 1.11, Unit-1.

Q. 8. Explain the process of self exploration to understand human values. How does our preconditioning hinder this process? Give one example.

Ans. Refer Q. 1.12, Unit-1.

Q. 9. How you look at your basic aspirations. Is it 'To Be', 'To Get', 'To Become' ? Justify your right priority with examples.

Ans. Refer Q. 1.15, Unit-1.

Q. 10. Elaborate the difference between "Sadhan Viheen Dukhi Daridtra" and "Sadhan Sampann Dukhi Daridtra".

Ans. Refer Q. 1.18, Unit-1.

Q. 11. Define happiness, unhappiness and prosperity.

Ans. Refer Q. 1.19, Unit-1.

Q. 12. Critically examine the prevailing notions of happiness and prosperity and their consequences.

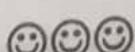
Ans. Refer Q. 1.21, Unit-1.

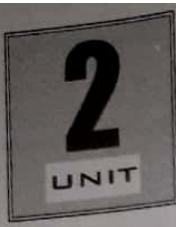
Q. 13. What do you understand by prosperity ? What is the difference between prosperity and wealth ? How are the two related ?

Ans. Refer Q. 1.22, Unit-1.

Q. 14. What are the four levels of our living ? Explain them.

Ans. Refer Q. 1.26, Unit-1.





Understanding Harmony in the Human Being

CONTENTS

- Part-1 : Human being as a Co-Existence of 2-2Y to 2-8Y
'I' and 'Body' and Understanding
the Need of I(Sukh) and Body(Suvidha)
- Part-2 : Understanding the Body 2-8Y to 2-13Y
as an Instrument of I
- Part-3 : Characteristics and Activities 2-14Y to 2-19Y
of I and Harmony in I
- Part-4 : Harmony of 'I' with the 'Body' 2-19Y to 2-22Y
Understanding Sanyam
and Svasthya

2-2Y (CC-Sem-3 & 4)

Understanding Harmony in the Human Being

PART-1

*Human being as a Co-Existence of I and Body and
Understanding the Need of I(Sukh) and Body(Suvidha).*

Questions-Answers

Long Answer Type and Medium Answer Type Questions

Que 2.1. What do you mean by sukh and suvidha ?

Answer

Sukh and Suvidha :

1. Sukh is a complete and all surrounding state of the mind that creates inner harmony. Sukh is also called as happiness.
2. Suvidha implies that it is looking for physical comforts and all the sources of attaining such comforts.
3. When our body gets used to a certain level of comfort then we will only feel comfortable at that level e.g. comfort in cooler or air conditioner.
4. Different people have a different perception of suvidha and will seek a corresponding level of suvidha according to their ability.
5. By nature man is fond of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied.
6. People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.

Que 2.2. What are the consequences of confusing between sukh
and suvidha ?

AKTU 2018-19(IV), Marks 07

Answer

1. Suvidha do not necessarily bring you happiness. That is a fact of life.
2. It is a hard fact to understand sometimes, especially in a society that tries very hard to teach you otherwise.
3. But if chosen properly, suvidha can significantly enhance our lives providing comfort, convenience and support our overall well-being. They allow us to achieve more at a faster rate with less demand on our bodies.

2-1 Y (CC-Sem-3 & 4)

4. One of the most important suvidha in our lives is our place of residence in which we live. If built properly, it will shelter us from the exterior elements including weather, wild animals, and so on.
5. This functionality provides us comfort, convenience and creates a place of rest and recovery from work and sickness. It's a place to cultivate family values, share education, and create lasting memories.
6. Other suvidha such as appliances help us preserve, cook and prepare our food. Some items provide climate control for heating, cooling, and of course lighting.
7. Suvidha like clothing keeps us warm, dry and protect us from external elements. Vehicles provide us quicker transportation to and from work, school, and shopping for food and supplies.
8. The electronic devices allow us to research information, connect with friends and family and even save us in times of emergency.
9. People think that their happiness depends upon suvidha (facilities) but it is not so; happiness depends upon our thinking or our mental satisfaction.

Que 2.3. Why do human beings require both sukh and suvidha (happiness and facility) ?

AKTU 2015-16(IV), Marks 05

Answer

1. It is clear that physical facilities are necessary and complete for animals, and though they are necessary for human beings, but they are not complete for them. This then marks the difference between human and animal consciousness.
2. Human beings need more than physical facilities because it is the co-existence of the Self and the Body. Though physical facilities are enough for the Body, we need something more to satisfy the Self.
3. Thus, we definitely need two different kinds of things to satisfy both the Body and the Self.
4. In other words, we need both Sukh and Suvidha for a happy and content human being and so one cannot replace the other. For instance, if we only have the trust of people around us but no house to live in, we will not be happy and if we have a big house to live in with all the comforts but no one whom we can trust and love, we will still be unhappy.
5. So we need both Sukh and Suvidha to be completely satisfied.

Que 2.4. The needs of the self are qualitative. Illustrate.

Answer

1. Human beings are a complex combination of the sentiment T which relates to all the feelings and the material 'body' which refers to all the physical facilities available to them.

2. Need of self is sukh (happiness). Sukh is qualitative. Therefore the needs of T are qualitative.
3. They are not quantifiable. We also want them continuously. We cannot talk of one kg of respect or one meter of happiness.
4. Our feelings are qualitative. Either they are or they are not. Example : Happiness is qualitative. Either we are feeling happy or we are not.
5. Also if a feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously.
6. We can see this with the example of respect. We don't want the feeling of disrespect even for a single moment, since it is not naturally acceptable to us.

Que 2.5. The needs of the body are quantitative. Illustrate.

Answer

1. Needs of body are physical facilities. Physical facilities are needed for the body in a limited quantity.
2. When we try and exceed these limits, it becomes troublesome for us after some time.
3. This applies to every physical facility. We can only think of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us.
4. When we try to continue infinitely physical facilities, the following pattern results.

Necessary and useful



Unnecessary but useful =>



Unnecessary and useless =>



Intolerable!

Que 2.6. Analyze how the needs of the self are continuous in time and limited in quantity, while those of body are not.

AKTU 2014-15(III), Marks 04

Answer

Refer Q. 2.4, Page 2-3Y and Q. 2.5, Page 2-4Y; Unit-2.

Que 2.7. Human being is the co-existence of the self and body.

AKTU 2016-17(IV), Marks 10

Elaborate.

OR

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

AKTU 2014-15(IV), Marks 04

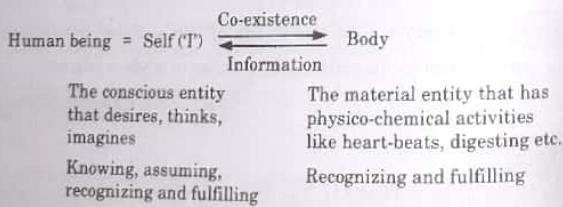
OR

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

AKTU 2015-16(III), Marks 7.5

Answer

1. The human being is the co-existence of T and the body, and there is exchange of information between the two, i.e., T and body exist together and are related.
2. There is a flow of information from T to the body and from body to the T. We can make this distinction between the self and the body in three ways in terms of the needs, activities and the types of these two entities.
3. All the needs of T, say respect, trust, etc., can be called as Happiness (sukh), while the needs of body are physical facilities (suvidha) like food.
4. The activities of T are activities like, desire, thinking, selection, while the activities of body are activities like eating, breathing etc.
5. The mode of interaction of T includes knowing, assuming, recognizing and fulfillment. The fulfillment depends on recognition depends on assumptions and assumptions depends on knowing or not knowing (beliefs).
6. The mode of interaction of body is only recognizing and fulfilling.
7. Self is a conscious entity and the body is a material entity, or physico-chemical in nature.
8. Thus, we can say :



9. To conclude we can say that the human being can be understood in terms of a co-existence of two entirely distinct entities, namely sentient T and material body. Their needs and activities are quite different and have to be understood accordingly. But these two constituents of human being are to act in close synergy with each other.

Que 2.8. Distinguish between the needs of the self(I) and the needs of the body.

AKTU 2018-19(IV), Marks 07

Differentiate between the needs of self & body.

AKTU 2015-16, 2016-17(III); Marks 05

OR

Explain the difference between needs of Self(I) & Body. Can it be fulfilled interchangeably? Verify on yourself, what is right priority.

AKTU 2017-18(IV), Marks 07

Answer

Difference between Needs of Self(I) & Body :

The human being is the co-existence of T and the body, and there is exchange of information between the two. We can make this distinction between the self and the body in terms of the needs as shown in the table below:

Needs	I	Body
Needs are	Trust, Respect....	Food, Clothing...
In time needs are...	Happiness (sukh)	Physical Facilities (suvidha)
In quantity, needs are...	Continuous	Temporary
Needs are fulfilled by.....	Qualitative	Quantitative (limited in quantity)
	Right understanding and right Feelings	Food, clothing, etc.

1. **Needs are :** The needs of the body like food for nourishment clothes for protection, and instruments to ensure right utilization can be categorized as being 'physical' in nature, or also called 'physical facilities' (suvidha) whereas the need of I is essentially to live in a state of continuous happiness (sukh). The needs of the body are physical in nature, whereas the needs of the self (I) are not physical in nature - like trust, respect, happiness etc.
2. **In time, needs are :** The needs of T are continuous in time, unlike the need of the body, which is temporary in time. We want happiness continuously. We also want the feeling of respect continuously and so

also acceptance in relationship. If we talk about food, clothing, shelter, or instruments, these are needed only for some amount of time, or we can say that the need for physical facilities of the body is temporary in time - it is not continuous.

3. **In quality, needs are :** Physical facilities are needed for the body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after some time. Let's take the example of eating. As far as, physical facilities (say rasgulla) go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only think of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us. Whereas the needs of 'T' are qualitative (they are not quantifiable), but we also want them continuously. Our feelings are qualitative. Either they are or they are not. Ex. Happiness is qualitative. Either we are feeling happy or we are not. Also if a feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously.
4. **Needs are fulfilled by :** The need of the self ('T'), for happiness (sukh), is ensured by right understanding and right feelings, while the need of the body, for physical facilities (suvidha), is ensured by appropriate physico-chemical things.

Que 2.9. Describe various activities of 'T' and 'Body'.

AKTU 2015-16(IV), Marks 05

OR

Distinguish between the activities going on in the self, going on in the body, and involving both the self and the body. Give two examples of each.

AKTU 2018-19(III), Marks 07

Answer

Understanding activities in the self and activities in the body:

1. If we look at the variety of activities that we are engaged in commonly - we see that we can put them in three categories:
 - i. Activities that are going on in the self.
 - ii. Activities that are going on in the body.
 - iii. Activities involving both the self and the body.
2. Activities in the self are :

i. Analyzing	ii. Imagining
iii. Dreaming	iv. Desiring
v. Understanding	vi. Feeling

- | | |
|---------------|-----------------|
| vii. Speaking | viii. Believing |
| ix. Thinking | |
3. These activities are going on in us all the time, and we are usually unaware of them. If we start paying attention to them, we can become aware of them. We can also see that these activities take place irrespective of the state of the body.
 4. Activities involving both the self ('I') and the body are : There are some activities that we do, in which both 'T' and body are involved. The decisions and choices are made in 'T', and these are carried out via the body. These activities are :

i. Listening	ii. Seeing
iii. Talking	iv. Eating
v. Walking	
 5. Take the example of eating. Here, I first decide which food to eat, then make the choice to take the food inside the body, use my hands to carry the food to the mouth, use the mouth to chew the food and then swallow it. Thus, eating is an activity which involves both the self ('T'), where the choice is been made, and the body, with which the activity is carried out.
 6. Activities in the body - but only with the consent of 'T' : The body is a set of 'self-organized activities' that are occurring with self ('T')s consent but without my ('I')s active participation. These are functions like :

i. Nourishment	ii. Breathing
iii. Heart beat	iv. Blood flow
v. Digesting	

PART-2

Understanding the Body as an Instrument of I.

Questions-Answers

Long Answer Type and Medium Answer Type Questions

Que 2.10. Explain body as an instrument of 'T'.

AKTU 2017-18(IV), Marks 07

Answer

1. There is a big difference between the Body and the Self.
2. Let's take the Self first.
3. The Self is a conscious entity and knows that it exists.
4. The Body is a material entity and only does what the Self instructs it to do.
5. The Self thinks, takes the decisions and then instructs the Body to act accordingly.
6. For instance, when the Self decides that it is time to study, then the body sits in a chair, opens up the books and starts reading.
7. The Self absorbs whatever the eyes read, analyzes that information and understands it.
8. The Body does not sit in the chair and open the book without the bidding by the Self and the eyes alone do not understand whatever they read.
9. The Self instructs the Body to sit and open the book and the Self understands the information being read by the eyes.
10. Thus, the Body is a tool or an instrument of the Self.

Que 2.11. Define sensations.**Answer****Sensations :**

1. A sensation is a type of feeling, picked up by one of the five senses.
2. A sensation is something from your senses. If you lose sensation in your feet, they are numb and it's time for you to get up and move around to restore blood flow. You can call something a sensation, if it is wonderful and astonishing.
3. A perception associated with stimulation of a sense organ or with a specific body condition is known as sensation.
4. Suppose we had seen the bike and not associated it with 'greatness'; rather we only liked the way it 'looked', then this is based on the sensation.

Que 2.12. What do you mean by Imagination ?

OR

What is Imagination ?**Answer****Imagination :**

1. The activities of desire, thoughts and expectation at the level of self, are collectively called as imagination.

2. Imagination = Desires + Thoughts + Expectations
3. We all imagine, and most of our activities (in the self) today can be mostly clubbed into imagination.
4. This activity of imagination in T is continuous and not temporary. The power may change but the activity is continuous.
5. The object of the taste may change but the activity of selecting/tasting is continuous. Also what we analyze may keep changing the activity of analyzing is continuous.
6. We make choices with the external world based on our imagination today.

Que 2.13. What is preconditioning and their source ?

OR

How human mind gets influenced or conditioned ? What are the sources of preconditioning ?

Answer**Preconditioning :**

Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it.

Source of Preconditioning :

1. They come from what we read, see, hear, what our parents tell us, our friends talk about what the social media talk of, what we see on the TV etc.
2. We have not self-verified the desires in our own right. As a result, we are not clear about what we will get out of fulfillment of that desire.
3. The problem with that is, unless we verify our desires, we may not even know whether they are ours.
4. We may end up spending an entire lifetime accumulating desires that are not ours, and in running about trying to fulfill them.

Que 2.14. How do sensations and preconditioning influence our imagination ? Give two examples of each ?

AKTU 2018-19(IV), Marks 07

OR

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

AKTU 2015-16(III), Marks 7.5

Answer

1. When our activities are not guided by our natural acceptance, then they are guided by preconditioning and sensations.
2. Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it. We have not verified the desires in our own right.
3. Sensation is a perception associated with stimulation of a sense organ or with a specific body condition- the sensation of heat and a visual sensation.
4. **Conflicts and Contradictions in 'T' as a Result of Preconditioned Desire :**
 - i. We have not verified the desires, thoughts and expectations in us on the basis of our own natural acceptance. As a result, these desires, thoughts and selections are in conflicts. Since the desires are in conflict, the thoughts they give rise to, are also in conflict and in turn, the selection from the thoughts are also in conflicts.
 - ii. This conflict affects us in different manners :
 - a. **Wavering aspirations :** Our goals keep shifting as the inputs from the outside also keep changing.
 - b. **Lack of confidence :** Since our desires are shaky, we are not sure about them.
 - c. **Unhappiness/contradictions :** Since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension.
 - d. **Lack of qualitative improvement in us :** We focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfillment.
 - e. **State of resignation :** Because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned.
 - iii. **Short lived nature of pleasure from sensations :**
 - i. The pleasure obtained from sensations is short-lived.
 - ii. The external object is temporary in nature the contact of the external object with the body is temporary in nature. The sensation from the body to 'T' is temporary. And at last the taste of the sensation from the body in 'T' is also temporary. The need of the 'T' is continuous, i.e., we want to have happiness, and its continuity.
 - iii. Therefore, if the source for our happiness is temporary by definition, then our need for continuous happiness will never be fulfilled. Hence, any sensation we have from the body can't be the source for our lasting happiness.
 - v. We operate largely on the basis of the environment, driven from the outside - either from sensations, or based on preconditioning.

Que 2.15. "The pleasure that we derive from sensations are short lived and the efforts to extend them lead to misery"- examine and illustrate this statement with an example.

AKTU 2017-18(III), Marks 07

OR
Elaborate how sensation from the body cannot be a source for continuous happiness.

Answer

1. Pleasure from sensations is short-lived because it only caters to our bodily needs, which are temporary by nature.
2. For example, if we like to eat chocolates, we might eat them regularly.
3. Soon, we might start eating them every day because our happiness depends on satisfying our desire to eat chocolates.
4. And if one day, we are not able to eat chocolates, we start feeling unhappy and very upset.
5. This shows that a desire that depends on bodily needs will definitely make us unhappy after a stage.
6. Similarly, when we are driven by any of the 5 senses of our body, including, sight, smell, taste, touch and hearing, we become slaves of these senses.
7. The needs of all these 5 sense are temporary by nature, whereas the needs of the Self are continuous.
8. To test the need of the Self, we only need to ask ourselves whether we want happiness continuously or not.
9. The most obvious answer is we want happiness continuously.
10. If the source of our happiness is temporary, there is no way that we can satisfy our need for continuous happiness.
11. Thus, any kind of pleasure from a sensation from the body can't be the source of our lasting happiness.
12. So it is clear that when we live on the basis of preconditioning or sensation, we become enslaved or partantra, which is in opposition to our desire of deciding on our own or being svatantra. And this leads to unhappiness, contradiction and discontent.

Que 2.16. "I am seer, doer and enjoyer. The body is my instrument",

Explain.

AKTU 2016-17(IV), Marks 10

OR
How self enjoys the activities of the body ?

AKTU 2015-16(III), Marks 05

Answer**The Seer :**

1. The Seer is the one who understands and is also known as the 'Drasta'.
2. One sees through the eyes, but the eyes are the instruments of the Self.
3. It is the Self that instructs the eyes to see.
4. The eyes do not themselves process the information they see nor understand that information.
5. It is the Self that analyses the information and understands it.
6. So one says, 'I saw it'.
7. Moreover, apart from seeing outside, the Seer is also able to see within without the use of eyes.
8. In other words, the Seer 'sees' when the individual is happy or sad, angry or upset.
9. Sometimes the Self 'sees' and 'understands' through the body and sometimes without the help of the Body.

The Doer :

1. The Doer is the one who does and is also known as the 'Karta'.
2. The Self is the one that instructs the Body to carry out various tasks.
3. The Self tells the Body to use its different parts to do different things.
4. For instance, the Self tells the Body to eat and then the Body uses its hands to put food into the mouth and the food is chewed and swallowed.
5. So one says, 'I ate the food'.
6. The Self makes the choices and the Body carries out the act in accordance with the wishes of the Self.
7. Thus, the Self is the Doer and the action is expressed through the Body.

The Enjoyer :

1. The Enjoyer is the one who enjoys and is also known as the 'Bhokta'.
2. When an action is carried out, for instance eating delicious food, the Self is the one who enjoys it.
3. The Body has simply been an instrument to put food into the mouth and to chew it.
4. The enjoyment is done on the part of the Self. So one says, 'I enjoyed the food'.
5. One can safely conclude that there is continuity in being the Seer, the Doer and the Enjoyer.
6. All are part of the Self, and the Body is simply an instrument of carrying out the wishes of the Self.

PART-3*Characteristics and Activities of I and Harmony in I.***Questions-Answers****Long Answer Type and Medium Answer Type Questions****Que 2.17.** How harmony in individual is possible ?**AKTU 2016-17(III), Marks 05****AKTU 2014-15(III), Marks 04****Answer**

1. Harmony in the Self is something that leads to harmony at all levels of being. This understanding is essential for each of us to live a life of fulfillment and continuous happiness. The 4-step process that leads to harmony in the Self is :
 - i. Becoming aware that a human is the co-existence of Self/I and the Body.
 - ii. Becoming aware that the Body is only an instrument of the Self/I. I is the seer, doer and enjoyer, not the Body.
 - iii. Becoming aware of the activities of the Self – Desires, Thoughts and Expectations and then put these Desires, Thoughts and Expectations through the test of your own natural acceptance.
 - iv. Understand the harmony at all levels of existence, leading to realization and understanding, which in turn lead to a sense of definiteness in our desires, thoughts and expectations.
2. This attainment of harmony leads to a clear flow with no contradictions or conflicts. So we have a better understanding of ourselves, our basic aspirations and the way in which we can fulfill these aspirations.
3. Thus, we have a better understanding of all things around us and our relationships with all those around us. This leads us to a state of being svatantrata and we become self-organized in our imagination, behaviour and work, resulting in continuous happiness and prosperity.

Que 2.18. Harmony in 'I' means understanding characteristics

and activities of 'I'. Explain.

AKTU 2017-18(IV), Marks 07**Answer**

A. Characteristics of 'I' or Self :

1. Self-actualized people embrace the unknown and the ambiguous.
2. They accept themselves, together with all their flaws.
3. They do not seek to shock or disturb.
4. They are motivated by growth, not by the satisfaction of needs.
5. Self-actualized people have purpose.
6. They share deep relationships with a few, but also feel identification and affection towards the entire human race.
7. Despite all this, self-actualized people are not perfect.

B. Activities of 'T':

The activities that go on within the Self are Imaging, Analyzing and Selecting/Tasting.

Activities of the Self / I:

Power	Activity
Desire	Imaging
Thought	Analyzing
Expectation	Selecting/Tasting

Body : The flow of information from the Self to the Body in both ways. Basically there are two possible flows of these activities and both of them keep taking place constantly.

The first kind of flow is from outside the Body to the inside/Self. In this kind of flow of information, the Self receives sensations from the Body and this is experienced in Self. Based on this input, thoughts form in the Self and desires are set. For example, we see a house via our eyes. Then we start thinking about the house and slowly form an image that living in such a house will enable us to lead a good life. Thus, the desire to buy the house becomes a part of us.

The other kind of flow is from inside/Self to outside/Body. For example, now we have a desire to lead a good life by living in that house. So we start to think about it and start analyzing how we can achieve it. We analyze the cost, our current buying capacity and various other things. Finally we make the selection of customizing it to our likes in terms of color of walls, choice of furniture etc. Here, the flow was from inside us to outside.

To conclude, these activities of desire, thought, expecting/selecting are all easily noticeable and we can sense them. If we put these activities together, we can term them as Imagination.

Imagination = Desires + Thoughts + Expectations.

Que 2.19. Explain the activities of realization and understanding. How do they lead to harmony in the activities of 'I' ? Illustrate with an example.

AKTU 2017-18(III), Marks 07

Answer**Realization :**

1. Realization means to be able to see the reality as it is.
2. In realization, we get the answer to "what is the reality?" This, for each one of us, translates into the answers to "what to do?" and "why to do?" when we operate on the basis of realization and gains understanding according to the realization then it gives definiteness and certainty and makes us self organized.

Understanding :

1. Understanding means to be able to understand the self organization in all entities of nature/existence and their inter-connected organization "as it is".
2. We are able to see the harmonious interconnectedness at all the levels of our living. Understanding plays an important role in desire making.
3. When we do not have the right understanding, our desire keeps shifting, and this indefiniteness is reflected in our thoughts, and selections we make, and finally in our behaviour and work.
4. On the other hand, when our understanding is based on realization and we use this understanding in desire making then our desire will be correct and thoughts and selection will be according to the understanding.
5. These are the two activities in the self ('T') (placed at point 1 and 2 in the figure).

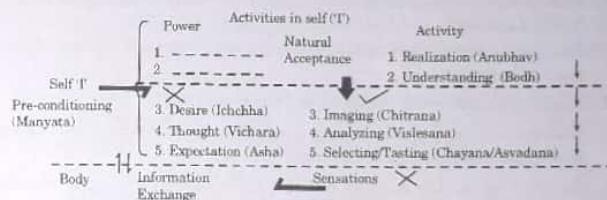


Fig. 2.19.1.

When we have (1) realization then (2) understanding becomes according to the realization.

When this happens, then (3) imaging or desires get set according to this understanding. Consequently, (4) analysis or thoughts become according to the imaging/desires and hence, the (5) expectations or selection/taste are according to the thoughts/analysis.

This is called self-organization or svantrata. This leads to happiness and its continuity. In realization and understanding, we get the answer to "what is the reality?" This, for each one of us, translates into the answers to "what to do?" and "why to do?" Then what remains to find out is "how to"

to do?", which comes from imagination (activities 3, 4, and 5). As we see today we are focusing on "how to do?", without trying to first verify "what to do?" and "why to do?". It is just like traveling in a comfortable AC vehicle on a smooth road without knowing where we have to go!

Que 2.20. Why do sensation and preconditioning lead to our bondage? Point out the best method to regain our freedom.

AKTU 2015-16(IV), Marks 05

Answer

1. The solution to this problem is to start verifying our desires, thoughts and expectations on the basis of our natural acceptance.
2. Since the natural acceptance of each of us is constant and unchanging, this is what we should be verifying our desires against.
3. Once we access our natural acceptance, we have the right understanding of the harmony at all levels of our living.
4. This results in us being able to see our 'true nature' and understand what we truly want.
5. So our desires start getting set on the basis of our right understanding.
6. Since our right understanding is based on harmony at all levels of being, which is definite, our thoughts, desires and selection become aligned with this right understanding.
7. This puts an end to all conflicts, contradictions and unhappiness.
8. Thus, there is harmony within us, within our family, within society and nature in general.
9. Realization and understanding are two very important aspects of this state of harmony.
10. Realization means the ability to 'see' the reality as it is.
11. Understanding means to be able to see the way all levels of our being are linked together in a harmonious manner.
12. So, working on the basis of our natural acceptance in other words means working on the basis of our realization and understanding.
13. The process then is this: with realization and understanding, our desires or imagination gets set according to right understanding.
14. Consequently, our analyzing takes place according to the desires/imagination, which in turn leads to thought/analysis becoming the basis for expectations or selection/taste.
15. This process leads to svatantrata or self-organization.
16. This state of being self organized leads to continuous happiness as we are able to understand the harmony at all levels of our living and all desires, thoughts and expectations become definite.

17. Most importantly, both realization and understanding help us to have certainty in our behaviour, which helps to reduce contradictions and the resulting unhappiness.
18. Thus, living with definiteness is the direct result of realization and understanding.
19. But the problem is that both these activities are not yet activated in most of us.
20. Once we 'activate' these two activities, the process of self-exploration begins, which leads us to understand our natural acceptance.

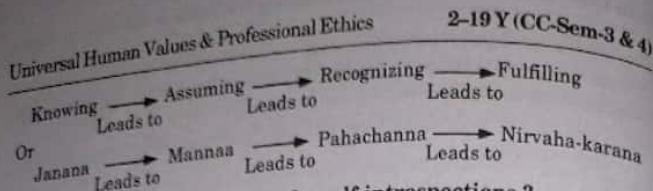
Que 2.21. How recognizing and fulfilling in the self depends upon knowing or assuming?

AKTU 2015-16(III), Marks 10

Answer

1. When it comes to self ('T'), which is a conscious entity; in addition to 'recognizing and fulfilling', there is also the activity of assuming and that of knowing.
2. In fact, recognizing and fulfilling in case of human beings will depend upon knowing and/or assuming.
 - i. **We assume :** We all make assumptions and our response (recognition and fulfillment) is dependent on the assumption. For example : If I see a snake and assumed it to be a rope, I shall respond differently to it, than if I take it to be a snake itself. We call this activity 'assuming or manana'.
 - ii. **We recognize :** We all recognize things today, we recognize a variety of things. Like, we recognize water, our parents, friends, etc. We call this activity 'recognizing or pahachaanana'. The recognizing in 'T' depends on assuming.
 - iii. **We fulfill :** The response that follows recognition is called the activity of 'fulfilling or nirvaha karna'. The fulfillment depends on the recognition. For example : Once we recognize water, we take it. Taken together we can write it as (in I) :

Assuming → Recognizing → Fulfilling
3. There is another activity that exists in us (in 'T'). This activity is called 'knowing'.
4. Knowing means we have the right understanding - the understanding of harmony at all levels of our living.
5. When we have the right understanding, when we have the knowledge of reality, it is definite, and then assuming becomes according to the knowing, and hence recognizing and fulfilling becomes definite, or according to knowing.
6. Until then, it is subject to beliefs and assumptions, and this keeps changing. When we list these down :



Que 2.22. What do you mean by self introspections ?

AKTU 2014-15(IV), Marks 04

Answer

Self Introspections :

1. It is extremely important for us to understand ourselves as this knowledge helps us to understand everything and everyone around us in a better manner.
2. The Self is the basis of everything we do.
3. Whether we want to eat an ice-cream, secure the first rank in class, become rich and famous or go on a holiday, all these desires and expectations are related to T.
4. And it is only by understanding the Self that we are able to understand whether our desires are right or wrong.
5. The understanding of the Self also helps us to understand the reasons for our happiness and unhappiness.
6. Thirdly, understanding the Self helps us to have a better understanding of ourselves 'within'.
7. This clarity helps us to create a good synergy between the Self and the Body.
8. Also, the more we understand ourselves, the better we are able to understand our relationships with those around us.
9. Finally, this complete understanding helps us to understand our program and how to fulfill it.

PART-4

Harmony of I with the Body Understanding Sanyam and Svasthya.

Questions-Answers

Long Answer Type and Medium Answer Type Questions

Que 2.23. Define sanyam and swasthya. How are the two related ?

AKTU 2014-15(IV), Marks 04

2-20 Y (CC-Sem-3 & 4) Understanding Harmony in the Human Being

OR

Define sanyam (self-control) and swasthya (health). Explain various responsibility of 'I' for the 'Body' in brief.

AKTU 2015-16(IV), Marks 05

Answer

Sanyam (Self-Control) and Swasthya (Health) :

1. Sanyama means the feeling of responsibility in the self (I) for nurturing, protection and right utilization of the body.
2. Self-control or sanyama is the control of the mind and its desires, urges, emotions and delusions. It is controlling the outgoing tendencies of the mind and the senses and bringing them back to our self within.
3. Swasthya is the condition of the body where every part of the body is performing its expected function. The word swasthya literally means being anchored to the self, being in close harmony with the self.
4. In other words, swasthya, in Sanskrit means self-dependence (swa = your own). Also, embedded in its meaning are health, sound state, comfort and satisfaction.
5. So we can say that sanyam ensures swasthya.
6. With right understanding and right feelings, the body gets favourably affected.
7. For example; when I am happy, the temperature and pressure in the body are normal, when I am angry or tense, they get upset. It means if I am in disharmony, say in anger or stress or despair, it immediately starts affecting the body adversely.

Que 2.24. Suggest any two programs that you can undertake to improve the health of your body. **AKTU 2016-17(IV), Marks 15**

OR

How does the feeling of sanyam ensure health of the body ? List two programs of sanyam ? **AKTU 2015-16(III), Marks 7.5**

Answer

The self has the responsibility for nurturing, protection and right utilization of the body. For this self has to follow some programs. We need to work to understand the self organization of the body and ensure health of the body.

1. **Nurturing of the Body :**

Proper Food, Air, Water, Etc. : In the process of selecting food for the body, I need to make out the elements which make a complete food so that it gives required nutrients and energy to the body. On the basis of

understanding of the harmony of the self with the body, it can be said that the food needs to be eaten only when we feel hungry. The choice of the food has to be such that it is easily digestible and the food needs to be taken with proper posture of the body and in right quantity.

2. Protection of the Body :

The second issue is the protection of the body. The clothes we choose for protection need to be such that they ensure proper interaction of the body with the environment. The right amount of exposure of the body to the air, water, and sun is required to ensure its proper functioning. To ensure the health of the Body, we need to take care of the following : (i) Ahar-Vihar, (ii) Shram- Vyayam, (iii) Asana-Pranayam and (iv) Aushadhi-Chikitsa. We have already discussed about Ahar (Food), let us now discuss about the others :

- i. **Proper upkeep (Vihar) of the Body :** When we work, the Body gets tired. When we take rest, the Body becomes fit to work. But again, there is a limit to the amount of work and rest we need. We also need to ensure proper time, posture and ways to work and to rest. We need to provide hygienic conditions for proper functioning of the Body. These issues are included in the upkeep of the Body.
- ii. **Labour :** Labour is another requirement. It means employing the body physically for production and maintenance of physical facilities. The labour we do helps each part of the Body to function properly.
- iii. **Physical Exercises :** We are aware of physical exercises. While doing labour, some parts of the Body may get stressed much while others may not get employed to that extent. With exercises, we can employ all the parts of the Body in the desired way.
- iv. **Asan-Pranayam :** This is another way to keep the Body function properly. In Asanas, we give the body proper postures by sitting or lying, and in Pranayam, we ensure regulation of the breathing.
- v. **Treatment of the body :** With all the care we take, the body may require treatment at times. There are several approaches to ensure this. It may be that just by going without food for some time, the Body gets cured. Right choice for food may also help. The treatment of the Body can be done by proper exposures of the Body to air, water or sun too. Use of herbs or medicines may also serve the purpose. Here one thing to understand is that, the system of the body works in a self-organized way and I only need to facilitate the self-organization of the body by arranging for material things. One thing to take care about is that while curing the Body of one problem, we need to choose ways which do not give rise to other problems.
3. **Right utilization of the body (Sadupyog) :** Right utilization of the Body as an instrument necessitates understanding the purpose for which this instrument is to be used. Normally we tend to believe that the Body is an instrument for sensory enjoyment, which is not correct. We also

happen to use our Body to exploit other human beings or rest of the nature which is also not right utilization. It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life. I also need to arrange for equipments/instruments for right utilization of the body. They increase the efficiency and capacity of the body.

Que 2.25. Suggest programs to ensure proper functioning of your body. Can we sustain them without right understanding ?

AKTU 2018-19(III), Marks 07

Answer

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

1. To understand and live with sanyama.
2. To understand the self organization of the body and ensure health of the body.
1. **Understanding and Living with Sanyama :** Sanyama implies that the self takes the responsibility for proper nurturing, and right utilization of the body. For this it is essential to understand the functioning of the body instrument. It is also essential to understand that this instrument has a limited life span and undergoes a pattern of growth and decay. The interaction of the self with the body has to be in consonance with the above objectives which are achieved through sanyama.
2. **Understanding the self organization of the body and ensure health of the body :** Refer Q. 2.24, Page 2-20Y, Unit-2.

VERY IMPORTANT QUESTIONS

Following questions are very important. These questions may be asked in your SESSIONALS as well as UNIVERSITY EXAMINATION.

Q. 1. What do you mean by sukh and suvidha ?

Ans: Refer Q. 2.1, Unit-2.

Q. 2. What are the consequences of confusing between sukh and suvidha ?

Ans: Refer Q. 2.2, Unit-2.

Q. 3. Why do human beings require both sukh and suvidha (happiness and facility) ?
Ans. Refer Q. 2.3, Unit-2.

Q. 4. Analyze how the needs of the self are continuous in time and limited in quantity, while those of body are not.
Ans. Refer Q. 2.6, Unit-2.

Q. 5. Human being is the co-existence of the self and body.
Elaborate.
Ans. Refer Q. 2.7, Unit-2.

Q. 6. Distinguish between the needs of the self(I) and the needs of the body.
Ans. Refer Q. 2.8, Unit-2.

Q. 7. Describe various activities of 'I' and 'Body'.
Ans. Refer Q. 2.9, Unit-2.

Q. 8. What do you mean by Imagination ?
Ans. Refer Q. 2.12, Unit-2.

Q. 9. What is preconditioning and their source ?
Ans. Refer Q. 2.13, Unit-2.

Q. 10. How do sensations and preconditioning influence our imagination ? Give two examples of each ?
Ans. Refer Q. 2.14, Unit-2.

Q. 11. "I am seer, doer and enjoyer. The body is my instrument", Explain.
Ans. Refer Q. 2.16, Unit-2.

Q. 12. How harmony in individual is possible ?
Ans. Refer Q. 2.17, Unit-2.

Q. 13. Harmony in 'I' means understanding characteristics and activities of 'I'. Explain.
Ans. Refer Q. 2.18, Unit-2.

Q. 14. Explain the activities of realization and understanding. How do they lead to harmony in the activities of 'I' ? Illustrate with an example.
Ans. Refer Q. 2.19, Unit-2.

Q. 15. Why do sensation and preconditioning lead to our bondage ? Point out the best method to regain our freedom.

Ans. Refer Q. 2.20, Unit-2.

Q. 16. What do you mean by self introspections ?
Ans. Refer Q. 2.22, Unit-2.

Q. 17. Define sanyam and swasthya. How are the two related ?
Ans. Refer Q. 2.23, Unit-2.

Q. 18. Suggest any two programs that you can undertake to improve the health of your body.
Ans. Refer Q. 2.24, Unit-2.

Q. 19. Suggest programs to ensure proper functioning of your body. Can we sustain them without right understanding ?
Ans. Refer Q. 2.25, Unit-2.



3

UNIT

Understanding Harmony in the Family & Society

CONTENTS

Part-1 : Harmony in the Family and Understanding Values	3-2Y to 3-4Y
Part-2 : Understanding Values in Human-Human Relationship	3-4Y to 3-8Y
Part-3 : Understanding the Meaning of Vishwas & Difference Between Intention and Competence	3-8Y to 3-10Y
Part-4 : Understanding the Meaning of Samman	3-10Y to 3-13Y
Part-5 : Understanding Harmony in Society and Visualizing a Universal Harmonious Order in Society	3-13Y to 3-19Y

3-1 Y(CC-Sem-3 & 4)

3-2 Y(CC-Sem-3 & 4)

Understanding Harmony in the Family & Society

PART-1

Harmony in the Family and Understanding Values

Questions-Answers

Long Answer Type and Medium Answer Type Questions

Que 3.1. Right understanding in the individuals is the basis for harmony in the family, which is the building block for harmony in the society. Give your comments. **AKTU 2018-19(IID, Marks 07)**

Answer

Right understanding in the individuals is the basis for harmony in the family, which is the building block for harmony in the society.

1. The harmony in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society.
2. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required the family can be prosperous.
3. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.
4. When human beings with right understanding interact with nature, it will be in consonance with the co-existence and will be mutually enriching. We may also understand it in the following sequence :
 - i. Right understanding
 - ii. Prosperity
 - iii. Fearlessness (trust)
 - iv. Co-existence

Que 3.2. What is the role of value system in family harmony ?
How can you maintain harmony in relationship ?

OR

How can harmony in the family is assured ?

OR
Prove that our emotions in the family are our values to sustain our family life.

Answer

- i. Harmony in the family is assured by understanding four basic proposals:
- ii. We must understand the relationships that exist between one Self and another Self, i.e., between two Selves or people.
- iii. The Self has feelings in the relationship between the two people.
- iv. These feelings in the Self are definite and can be identified with definiteness.
- v. It is by recognizing and fulfilling these feelings that mutual happiness in a relationship can be guaranteed.
- vi. Taking the first proposal, it is important to understand that relationships exist between selves and not between the bodies. The body is just the means to express or receive the relationship with another Self. The Self alone understands and has feelings. For instance, a person feels trust towards another person and this understanding is through the Self and not the body. There is no way in which the body can feel this feeling of trust. Similarly, the body cannot understand or have feelings. Feelings are the domain of the Self. There are feelings in every relationship and they occur naturally. We cannot create or destroy these feelings. We may try to hide or suppress them, but we cannot change their basic nature. And all this goes on within the Self and not within the body.
- vii. It is also important to recognize that feelings are definite. This clarity helps the Self to have a mutually successful relationship with another Self. These definite values are love, affection, trust, respect, etc. Lastly, we must work at recognizing these feelings and identify with them.
- viii. Based on this understanding, when we work and behave according to those feelings, there is mutual fulfillment for both the Selves involved in the relationship. And constant evaluation of our feelings as well as the feelings of another Self is also an important way of ensuring that there is no gap in the relationship and there is mutual fulfillment.

Que 3.3. What are the different ways to have harmony in society?

AKTU 2014-15(III), Marks 04

Answer

- The feeling of being related to every human being in a society leads to our participation in an undivided society. When we have achieved harmony at the level of individual and explored the harmony at the family level and walk towards achieving harmony at the level of society, this gives us a feeling of world family.

2. Three activities can be performed to send the message of a holistic society:
 - i. Educating society through workshops, seminars and street plays : This is about organizing workshops, seminars and street plays at various levels in society. The activity may be carried out by N.G.O.'s must receive the support of government organization. These activities can be categorized into three types which include:
 - a. Knowing the self,
 - b. Knowing the existence on basis of self,
 - c. Knowing the definite human conduct which is contribution of self in existence.
 - ii. Value Education in education institutions : Value education should be introduced in current education system at all level primary school, secondary school, senior secondary school as at college level.
 - iii. Helping to apply values to the real world : Organizations both government and non-government should open up counselling centres which can help their employees or general public to apply values in real life situations. It is about realizing the alternatives in life. The idea is not to live in isolation or individualism but with expansion of Self to higher levels in the social system.

PART-2

Understanding Values in Human-Human Relationship.

Questions-Answers**Long Answer Type and Medium Answer Type Questions**

Que 3.4. What is justice ? How does it lead to mutual happiness ?

AKTU 2018-19(IV), Marks 07

OR

What is the meaning of justice in human relationship ? How does it follow from family to world family ?

AKTU 2016-17(III), Marks 05

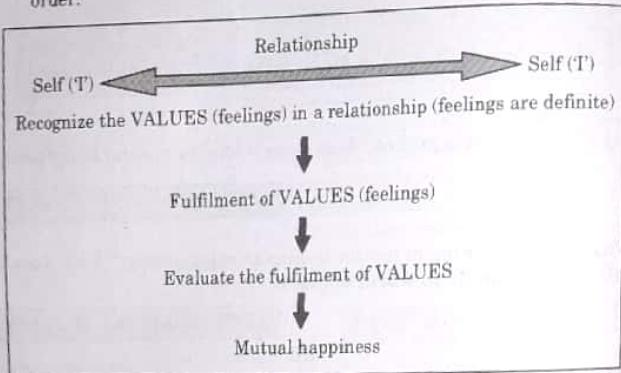
OR

What is 'justice' ? What are its four elements ? Is it a continuous or a temporary need ?

Answer

- Justice :** Justice is the recognition of values (the definite feelings) in relationship, their fulfillment, the right evaluation of the fulfillment resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society.
- Elements of Justice :** There are four elements :
 - Recognition of values.
 - Fulfillment.
 - Evaluation.
 - Mutual happiness ensured.

When all the four are ensured, justice is ensured.
- Mutual fulfillment is the hallmark of justice and justice is essential in all relationships. Justice starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people.
- If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large.
- If we do not understand the values in relationships, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body (particular caste, or sex or race or tribe), on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to fragmented society while our natural acceptance is for an undivided society and universal human order.



- Having explored the harmony in the human beings, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the

way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings.

- Que 3.5.** Care and guidance contribute to excellence of whom you interact with. What are other feelings that can contribute to excellence generations after generations or indirectly to other ?

AKTU 2017-18(IV), Marks 07

OR
Explain the feelings of 'care' and 'guidance', 'glory', 'reverence' and 'gratitude'.

AKTU 2017-18(III), Marks 07

OR

Define the following :

- Under evaluation
- Otherwise evaluation
- Care
- Guidance
- Reverence
- Glory
- Gratitude
- Love

Answer

- Under Evaluation :** When someone is evaluated less than what it is. The object under evaluation feels pitiable. Under evaluating someone means disrespecting them as it shows that their abilities have been neglected. This can give rise to a sense of dissatisfaction.
- Otherwise Evaluation :** When we evaluate someone for what they are not. It can mean over evaluating someone or in certain cases under evaluating someone.
- Care :** The feeling of nurturing, looking after and protecting our family and others around us. It is an innate feeling of the parents towards their children.
- Guidance :** The desire to help others and to share your experience and knowledge. It is a feeling expressed by the elders of a family and often teachers towards their students.
- Reverence :** It means to show honour and respect for something or someone. It is a feeling of honour and respect towards someone who has achieved excellence in life.
- Glory :** People, who have been able to live exemplary lives, achieve glory. When someone makes effort to achieve excellence and achieves it. Their life becomes an example for future generation to look up to. This gives rise to sense of glory.
- Gratitude :** It is the feeling of thankfulness and honour to people who have made significant contributions to our lives.

8. **Love :** It is a sense of affection, and relatedness to people around us.
- Que 3.6. Explain the feeling of Care and Guidance. What role do these feelings have in parent child relationship ?

AKTU 2018-19(IV), Marks 07

Answer

Care and Guidance : Refer Q. 3.5, Page 3-6Y, Unit-3.

Role of Care and Guidance : Following are the role of these feelings in parent and child relationship :

1. In the caring role, you take care of your children's basic needs, such as food, medical care, shelter, clothing, etc., as well as give love, attention, understanding, acceptance, time, and support.
2. The other part of your job as a parent is to provide "guidance" for your children. In this role, you give direction, impose rules, use discipline, set limits, establish and follow through with consequences, hold your children accountable for their behaviour, and teach values.

- Que 3.7. Comment, human to human relationship 'Is' or being 'Created'. Explain feeling of 'Love' in light of above statement.

AKTU 2017-18(IV), Marks 07

Answer

A. Human-Human Relationship :

1. The proposal above outlines very clearly that relationship is between the self ('I') and the other self ('T'). It is a need of the self ('I') to be in relationship with the other.
2. Being in relationship, we have feelings for the other. These feelings cannot be replaced by any material or physical things.
3. These feelings are definite and these feelings are the 'values' in a relationship. Feeling of oneself ('I') with the other ('T') is definite, can be identified, understood and fulfilled.
4. Feeling (Values) in Relationship :
 - i. Trust (Vishwas).
 - ii. Respect (Sammana).
 - iii. Affection (Sneha).
 - iv. Care (Mamata).
 - v. Guidance (Vatsalya).
 - vi. Reverence (Shraddha).
 - vii. Glory (Guarava).

- viii. Gratitude (Kritagyata).
ix. Love (Prema).

B. Feeling of Love :

1. The feeling of being related to all is love (or prema).
2. This feeling or value is also called the complete value (Purna mulya), since this is the feeling of relatedness to all human beings.
3. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.
4. It is the feeling of Love, which lays down the basis of an undivided society.

PART-3

Understanding the Meaning of Vishwas & Difference Between Intention and Competence.

Questions-Answers

Long Answer Type and Medium Answer Type Questions

- Que 3.8. What do you understand by trust ?

AKTU 2018-19(IV), Marks 02

OR

Differentiate between intention and competence. How do we come to confuse between the two ?

AKTU 2017-18(III), Marks 07

Answer

Trust :

1. Trust or vishwas is the foundational value in all relationship. "To be assured that each human being inherently wants oneself and the other to be happy and prosperous" is known as trust.
2. Mutual trust is a shared belief that we can depend on each other to achieve a common purpose. Trust is the expectation of people that they can rely on our word. It is built through integrity and consistency in relationships.
3. There are two aspects in trust :
 - i. Intention (wanting to our natural acceptance)
 - ii. Competence (being able to do).

Difference Between Intention and Competence :

1. Intention is what one aspires for (our natural acceptance) and competence is the ability to fulfill the aspiration.
2. In intention every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice.
3. But what we are doing today is that when we are judging ourselves we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence.
4. We trust our own intention while we are not ready to trust the others intention. It is the same for other as well. We find that while we look at our intention, we are sure of it, we are not sure of the other's intention. We are actually seeing their competence, and making a conclusion on their intention.
5. Hence, mistrust is born and we deny the relationship. We seldom look at our competence and other's intention. It is very important to differentiate between intention and competence. If we have trust on intention, we have a feeling of being related to the other and we start helping the other to improve his competence, if he does not have enough.

Que 3.9. Prove that trust is the foundational value and love is the complete value.

AKTU 2015-16(IV), Marks 05

Answer**Trust :**

1. Trust is the foundational value in all relationships. It is absolutely important. Trust is created by our own behaviour, our own value systems and responses. We have to explore it within ourselves.
2. Trust is a mental state in which we presume that the other person will honestly fulfill the promises they have made.
3. People around us want us to work towards the happiness and prosperity of others.
4. In other words, trust is established towards our fellow human beings when we have the right understanding of intention of people around us.
5. We feel threatened or afraid of people who could possibly deny us, our happiness and peace of mind.

Love :

1. The feeling of being related to all is love (or prema).
2. This feeling or value is also called the complete value (Purna mûlya), since this is the feeling of relatedness to all human beings.

3. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.
4. The feeling of love leads to an Undivided Society, it starts from a family and slowly expands to the world family. Every human being has natural acceptance for relatedness upto the world family in the form of love.
5. We start with trust, which becomes foundation for being related to one (Affection), and we reach the state of being related to everyone-Love.

Que 3.10. Define trust. Explain the methods of its verification in brief.

AKTU 2015-16(IV), Marks 2.5

OR

What are the dimensions of trust? Explain.

AKTU 2014-15(IV), Marks 04

Answer

Trust : Refer Q. 3.9, Page 3-9Y, Unit-3.
To develop trust we need to:

1. **Be Consistent in our Actions :** Consistency in action will help to remove any kind of suspicion.
2. **Faith in Competencies :** We should not doubt the capabilities of the people we trust.
3. **Do not Keep Secrets :** Secrets destroy trust in any relationship. People make assumptions about our actions when we hide information, we would need to lie to hide our secrets. Lies and wrong assumptions can damage relationship.
4. **Do not Pretend :** If we are faithful to ourselves then it is easier for people around us to believe us and interact with us. If we are true to ourselves then all relationship we form are rooted on solid ground.

PART-4**Questions-Answers****Long Answer Type and Medium Answer Type Questions**

Que 3.11. Explain respect. How we are generally making differentiation in the name of respect? Explain the minimum content of respect for a human being.

AKTU 2018-19(IV), Marks 07

Answer**Respect :**

1. Respect means accepting individuality and doing right evaluation (to be evaluated as I am). Instead of respect being a basis of similarity or one of right evaluation, we have made it into something on the basis of which we differentiate i.e., by respecting you mean you are doing something special, because you are special or have something special or are in some special position.
2. Thus, all of us are running around seeking respect from one another by trying to become something special.
3. Today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of relationship, only one of differentiation.
4. On the basis of body
 - i. Sex/gender.
 - ii. Race.
 - iii. Age.
 - iv. Physical strength.
5. On the basis of physical facilities :
 - i. Wealth.
 - ii. Post.
6. On the basis of beliefs :
 - i. 'Ism's' : 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on.
 - ii. Sects : People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

Que 3.12. What is the difference between respect and disrespect?

Which of the two is naturally acceptable to you ?

AKTU 2016-17(IV), Marks 10

AKTU 2014-15(IV), Marks 04

Answer**Difference Between Respect and Differentiation :**

S.No.	Respect	Differentiation
1.	Respect is right evaluation.	1. Differentiation is lack of understanding of respect.
2.	Respect for others is generated by the right evaluation and understanding which leads to fulfillment in relationships. This further creates a sense of respect among people.	2. This differentiation can take the form of : <ol style="list-style-type: none"> i. Gender bias. ii. Generation gap. iii. Caste struggle. iv. Power play and domination. v. Communal violence. vi. Clash of race, religion. vii. Class struggle. 3. This leads to the escalation in the problems of society which further lowers the respect shown to others in society.

Que 3.13. What is the meaning of respect ? How do we disrespect others due to lack of right understanding of this feeling ?

AKTU 2016-17(III), Marks 05

Answer

1. **Meaning of respect :** Respect or Samman means "Right Evaluation" or showing an appropriate behaviour to the object of respect. It is the feeling of admiration, we show towards another human being because of their qualities or achievements. Evaluation should not be based on caste, creed, sex, religion etc. Respect is a key human value. In other words, respect can be understood as a genuine expression of regard directed to peers, family or authority. Respect is not the same thing as obedience. Respect is a virtue which helps us to succeed in life, whereas, attention is selectively concentrating on any one aspect of a particular activity. Attention lacks right evaluation.
2. **Disrespect Due to Lack of Right Understanding :** Respect means "right evaluation", to be evaluated as I am. Usually however, we make mistakes in our evaluation in the following three ways :
 - i. **Over evaluation (abhi-mulyana) :** To evaluate more than what it is, e.g., if you are wrongly flattered you feel uncomfortable.
 - ii. **Under evaluation (ava-mulyana) :** To evaluate less than what it is, e.g., if you are condemned, you feel uncomfortable.

iii. Otherwise evaluation (a-mulyana) : To evaluate otherwise than what it is, e.g., if you are evaluated as something else, you feel uncomfortable. We can see that any kind of over, under or otherwise evaluation makes us uncomfortable, we find it unacceptable.

Que 3.14. What does samman or respect mean? How can you ensure that respect becomes a valued part of any society? Differentiate between respect and differentiation.

AKTU 2015-16(III), Marks 7.5

Answer

Respect (samman) : Refer Q. 3.11, Page 3-10Y, Unit-3.

Difference between Respect and Differentiation : Refer Q. 3.12, Page 3-11Y, Unit-3.

PART-5

Understanding Harmony in Society and Visualizing a Universal Harmonious Order in Society.

Questions-Answers

Long Answer Type and Medium Answer Type Questions

Que 3.15. Critically examine the state of society today in terms of fulfillment of comprehensive human goal.

OR

What are the programs needed to achieve the comprehensive human goal ? List and define each briefly.

OR

How will you define and explain the development of a society ? Discuss in light of comprehensive human goal.

AKTU 2014-15(IV), Marks 04

OR

Explain five dimensions of Human Endeavour in Society conducive to manaviya vyavastha.

AKTU 2014-15(III), Marks 04

Answer

The programs needed to achieve the comprehensive human goals are right understanding among the human being and to facilitate the

fulfillment of the basic aspirations of all human beings in the society. There are following comprehensive human goals :

1. **Right Understanding (Samadhan) :** It is observed that right understanding is the utmost need for every human being to escape from all the contradiction among the human beings and to create harmony among them.
 2. **Prosperity (Samridhi) :** In the family prosperity is very much needed. It is a feeling to have more than required physical facilities. The family members have to identify their needs and should be able to produce/ achieve more than requirements. This feeling is known as Prosperity.
 3. **Fearlessness or Trust (Abhay) :** This goal is very appealing in the family, society and individual also. Trust in society means that every member, feels/realizes related to everyone in the society. They have no fear. Hence the human beings are feeling fearlessness in the society and able to do what they desire naturally.
 4. **Co-Existence (Sah-Asthitva) :** In nature if there is co-existence it means that there is a relationship and compatibility among all the entities in nature. Human being is also one of them. They are free from all the creeds, caste, religions and cultures.
- The programs needed to achieve these comprehensive human goals are :
1. **Education — Right living (Shiksha-Sanskar) :**
Education : Means to understand the harmony at all the four levels viz. individual, family, society and nature.
Sanskar : Refers to live in harmony at all four levels of living.
 2. **Health — Self Regulation (Svasthya-Sanyam) :**
Health : When the body, is fit to act according to the needs of T and all the parts of the body are in harmony.
Sanyam : Refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body. It is the basis of svasthya.
 3. **Justice — Preservation (Nyaya-Suraksha) :**
Justice : It refers to being fair with all human beings
Preservation : It refers to harmony in the relationship between human being and the rest of Nature.
 4. **Production — Work (Utpadan-karya) :**
Production : It refers to the output/physical produce that is obtained by human efforts.
Work : The labour that human does.
 5. **Exchange — Storage (Vinimaya-kash) :**
Exchange : It means that the exchange of physical facilities between members of the society.
Storage : It refers to the storage of physical facilities.

Thus, these are the programs needed to achieve the comprehensive human goal.

Que 3.16. What do you mean by universal human order? What are its implications?

AKTU 2018-19(III), Marks 07

What is universal human order? How it can be realized?

AKTU 2016-17(III), Marks 05

AKTU 2014-15(III), Marks 04

Answer

Universal Human Order :

- Living in harmony of an individual right from the individual level to the level of the entire order or existence is known as the Universal Human Order.
- Universal Human Order can be achieved only by right understanding. As we have seen the whole existence and all orders makes harmony except the human being. The Universal order reveals all full dimension of human behaviour, education, health towards a fragmented society. The step to move from family to world family is known as undivided society.
Family \Rightarrow Family Cluster \Rightarrow Village \Rightarrow Village Cluster \Rightarrow World Family.
- It is possible through right understanding. We need work in universal order. It is only right understanding that provides us the basis for humanistic constitution which is essential to provide clear guidelines and policies frame work conducive to the development of undivided human society and a universal human order working towards the comprehensive human goals and developing the competency of human ethical conductive will be among the salient principles of universal human order.
- Now a days human society is divided into many caste, race, religion, nationalities whose objectives and efforts are different. Our main energy is being used in handling these conflicts and contradictions. The human beings are spending a lot of efforts and resources in preparing themselves for war, only to ensure peace. This is happening only because of our lack of right understanding.
- Thus we need to perform our duty in appropriate way to ensure undivided society.

Que 3.17. What can be the basis of an undivided society-the 'world family'?

AKTU 2017-18(III), Marks 07

Answer

- The feeling of being related to every human being in a society leads to our participation in an undivided society.
 - When we have achieved harmony at the level of individual and explored the harmony at the family level and walk towards achieving harmony at the level of society, this gives us a feeling of world family.
- Three activities can be performed to send the message of a holistic society:

i. **Educating Society Through Workshops, Seminars and Street Plays :**

This is about organizing workshops, seminars and street plays at various levels in society. The activity may be carried out by N.G.O.'s must receive the support of government organization. These activities can be categorized into three types which include.

- Knowing the self,
- Knowing the existence on basis of self,
- Knowing the definite human conduct which is contribution of self in existence.

ii. **Value Education in Education Institutions :** Value education should be introduced in current education system at all level primary school, secondary school, senior secondary school as at college level.

iii. **Helping to Apply Values to the Real World :** Organizations both government and non-government should open up counseling centres which can help their employees or general public to apply values in real life situations. It is about realizing the alternatives in life. The idea is not to live in isolation or individualism but with expansion of Self to higher levels in the social system.

Que 3.18. For fearlessness in society, what are minimum requirements? Where do you wish to live, fearful or fearless society? What is your participation towards ensuring fearless society, examine within yourself?

AKTU 2017-18(IV), Marks 07

Answer

- Fearlessness / Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness. For fearless in society following are the minimum requirements:
 - Every individual is able to live harmoniously in relationship.
 - The needs of all the families are ensured.
 - One wishes to live in a fearless society.
 - Participation:

- i. The fearlessness in the society begins from the individual.
- ii. We need to ensure right understanding in the individual as the foundation of harmony in the society.
- iii. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required the family can be prosperous.
- iv. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society.
- v. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.
- vi. Thus the state of absence of fear at society level will only be achieved when we have right understanding at individual level and prosperity at the level of family.

Que 3.19. What is meant by exchange and storage ? How the present society failed for these systems ?

AKTU 2014-15(III), Marks 04

Answer

Exchange-Storage (Vinimaya-Kosa) :

1. Exchange (vinimaya) refers to the exchange of physical facilities between the members of the society, while storage (kosa) refers to the storage of physical facilities that is left after fulfilling the needs of the family.
2. It is important to note that exchange and storage is done for mutual fulfillment and not for madness of profit or exploitation or hoarding.
3. In terms of exchange and storage, we have developed efficient ways of selling and buying, sending or receiving money and investing them to multiply faster than nature could ever do. Sitting with the laptop, we can purchase commodities across the world and invest our capital in distant markets. Profits can multiply overnight, and we can enter the list of millionaires without any physical work. We can also store hoards of currency within a digital map.
4. But with these rising modes of exchange and storage, the exploitation of mankind and nature has shot up. The disparities in wealth have increased, and the madness for profit has become the general motivation.
5. Liquidity of money has of course helped us by providing a smooth mode of exchange. But it has created more problems than solutions. These problems are the outcome of our misperception in visualizing money which is a notional entity to be the same as physical facilities which are tangible and are our real needs. It needs to be remembered that money

is not a need in itself but only a mechanism to facilitate exchange of physical facilities.

Que 3.20. What is meant by affection ? How does the feeling of affection solve the problem of cut throat competition prevalent today ?

AKTU 2014-15(IV), Marks 04

Answer

1. Affection is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both of us are similar. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection.
2. There is a lot of talk of competition today. You will find that competition results when there is lack of affection. When there is affection, I help the other grow. When I miss this feeling, I try to beat the other, act as an opponent. It has been assumed by us generally, that in certain spheres of life, we do need to compete with the other, treating the other as an opponent. When you explore, you find that, if you are able to see the relationship with me, you will fulfill this relationship with me. If you are not able to see this relationship with me (because you have a wrong assumption, of wanting to oppose me), you end up denying me by competing with me. Each one of us can verify this. You will see that we have ended up assuming many such things that guarantee our very own unhappiness. No one needs to trouble us from the outside, we have guaranteed our own troubles.

Que 3.21. Explain following two dimensions in detail to achieve comprehensive human goal.

- i. Education - Sanskar

- ii. Health - Sanyam

AKTU 2017-18(IV), Marks 07

Answer

Education-Right Living (Siksha-Sanskara) :

1. Education - Right Living is made up of two words - Education and Right Living.
2. The content of education is the understanding of harmony at all the four levels of our existence - from myself to the entire existence.
3. Right Living or Sanskara refers to the ability to live in harmony at all the four levels of living.
4. Thus, Education = To understand harmony at all four levels of living.

Right Living = Commitment and preparedness to live in harmony at all four levels of living.

Health-Self-regulation (Svasthya-Sanyama) :

1. Sanyama refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body.
2. When the body is fit act according to the need of the self ('I'), and, then is harmony among the parts of the body, it is referred to as health or svasthya.
3. Sanyama (or self-regulation) is the basis of svasthya.

VERY IMPORTANT QUESTIONS

Following questions are very important. These questions may be asked in your SESSIONALS as well as UNIVERSITY EXAMINATION.

Q. 1. Right understanding in the individuals is the basis for harmony in the family, which is the building block for harmony in the society. Give your comments.
Ans: Refer Q. 3.1, Unit-3.

Q. 2. What are the different ways to have harmony in society?
Ans: Refer Q. 3.3, Unit-3.

Q. 3. What is justice? How does it lead to mutual happiness?
Ans: Refer Q. 3.4, Unit-3.

Q. 4. Care and guidance contribute to excellence of whom you interact with. What are other feelings that can contribute to excellence generations after generations or indirectly to other?
Ans: Refer Q. 3.5, Unit-3.

Q. 5. Comment, human to human relationship 'Is' or being 'Created'. Explain feeling of 'Love' in light of above statement.
Ans: Refer Q. 3.7, Unit-3.

Q. 6. What do you understand by trust?
Ans: Refer Q. 3.8, Unit-3.

Q. 7. Define trust. Explain the methods of its verification in brief.

Ans: Refer Q. 3.10, Unit-3.

Q. 8. Explain respect. How we are generally making differentiation in the name of respect? Explain the minimum content of respect for a human being.
Ans: Refer Q. 3.11, Unit-3.

Q. 9. What is the difference between respect and disrespect? Which of the two is naturally acceptable to you?
Ans: Refer Q. 3.12, Unit-3.

Q. 10. What does samman or respect mean? How can you ensure that respect becomes a valued part of any society? Differentiate between respect and differentiation.
Ans: Refer Q. 3.14, Unit-3.

Q. 11. Critically examine the state of society today in terms of fulfillment of comprehensive human goal.
Ans: Refer Q. 3.15, Unit-3.

Q. 12. What do you mean by universal human order? What are its implications?
Ans: Refer Q. 3.16, Unit-3.

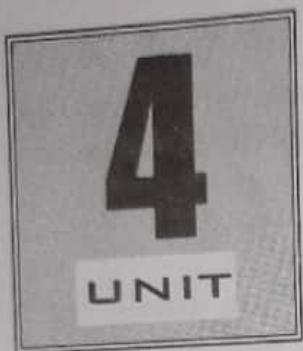
Q. 13. What can be the basis of an undivided society-the 'world family'?
Ans: Refer Q. 3.17, Unit-3.

Q. 14. For fearlessness in society, what are minimum requirements? Where do you wish to live, fearful or fearless society? What is your participation towards ensuring fearless society, examine within yourself?
Ans: Refer Q. 3.18, Unit-3.

Q. 15. What is meant by exchange and storage? How the present society failed for these systems?
Ans: Refer Q. 3.19, Unit-3.

Q. 16. What is meant by affection? How does the feeling of affection solve the problem of cut throat competition prevalent today?
Ans: Refer Q. 3.20, Unit-3.





Understanding Harmony in the Nature & Existence

CONTENTS

- | | | |
|-----------------|---|-----------------------|
| Part-1 : | Understanding Harmony in
the Nature and Existence | 4-2Y to 4-3Y |
| Part-2 : | Interconnectedness and Mutual
Fulfillment among the Four Orders
of Nature, Recyclability and
Self Regulation in Nature | 4-3Y to 4-12Y |
| Part-3 : | Understanding Existence as
Co-Existence of Mutual
Interacting Units in
All-Pervasive Space | 4-13Y to 4-16Y |
| Part-4 : | Holistic Perception of
Harmony at All Levels of Existence | 4-16Y to 4-19Y |

PART - 1

Understanding Harmony in the Nature and Existence.

Questions-Answers**Long Answer Type and Medium Answer Type Questions**

Que 4.1. What is harmony ? Discuss in detail with universal aspect.

AKTU 2014-15(IV), Marks 04

OR

What is harmony in nature and why it is so important to attain harmony in nature ?

AKTU 2014-15(IV), Marks 04

Answer

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

Natural harmony is necessary for the following reasons :

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

Que 4.2. What is harmony in existence ? Differentiate nature

and space.

AKTU 2014-15(III), Marks 04

Answer

Harmony : Q. 4.1, Page 4-2Y, Unit-4.

Difference :

S.No.	Nature	Space
1.	Nature is limited.	Space is unlimited.
2.	Nature is active.	Space show no activity.
3.	Nature entities can be energized.	Energy is always in equilibrium in space.
4.	Example : Four orders of nature.	Example : Space is all pervading entity.

Que 4.3. Can technological advancements be in harmony with nature ?

Answer

- Earth is the only planet where life can exist. But with the rapid advancement of technology which have given rise to industries and led to deforestation, human beings have increasingly started abusing the natural resources and therefore the harmony with nature has been lost.
- The problems of global warming and pollution have reached alarming proportions. The ecological balance has been disturbed and the greed and violence in human nature have taken over. If we continue to destroy the nature's perfect creation and if we do not realize that we need to replenish our natural resources then we will not be able to leave behind a habitable planet for our future generation.
- We have to advocate the idea for renewable resources of energy such as solar and wind power. If we channelize the new technological advancements in a direction of maintaining the ecological balance then only we can say that technological advancements can be in harmony with nature.

PART-2

Interconnectedness and Mutual Fulfilment Among the Four Orders of Nature, Recyclability and Self Regulation in Nature.

Questions-Answers**Long Answer Type and Medium Answer Type Questions**

Que 4.4. What do you mean by mutual fulfillment in nature?

Explain with examples.

AKTU 2014-15(III), Marks 04

AKTU 2016-17(III), Marks 05

Answer

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

There are four orders of nature :

- Material order
- Pranic order
- Animal order
- Human order

Interconnectedness and mutual fulfillment in nature :

- Mutual fulfillment implies that each unit of the four orders of nature is related to each other and enriching to each other.
- In the nature, all the units are connected to each other and fulfilling each other. Human being is related to all other human beings. On this basis, we have feelings and emotions for everyone. Human being is connected to all the material units in the existence and gets aware of it as he starts exploring it.
- The four orders can be distinctly recognised in terms of their characteristics, participation with other units in similar order, activities, pattern of inheritance etc.

Example :**Material Order Plant/Bio-Order and Animal Order :**

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

Que 4.5. There is recyclability in nature. Explain with the help of suitable example.

AKTU 2014-15(IV), Marks 04

Answer**Recyclability :**

- There are several cyclical processes that we can see in nature. For example the cycle of water, evaporating, condensing and precipitating back to water giving the weather phenomena. The cycles keep these materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment.
- In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved. It never happens that the number of trees shoots up and there is a lack of soil for the trees. The appropriateness of the conditions for growth of both plants and animals are self-regulated in nature keeping the population proportions naturally maintained. This phenomenon is termed as self-regulation.
- In a single breed of animals, the number of males and females generated through procreation is such that the continuity of species is ensured by itself. This happens with humans too, but inhuman practices have led to disproportionate numbers of men and women. These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature.

Que 4.6. Explain recyclability and self-regulation in nature.

AKTU 2014-15(III), Marks 04

AKTU 2016-17(III), Marks 05

Answer

Recyclability : Q. 4.5, Page 4-5Y, Unit-4.

Self-regulation :

- There are various cycles in nature that we are aware of, such as oxygen cycle, the nitrogen cycle, the water cycle and the carbon cycle. Plants give out oxygen which is required by animals for respiration. They ensure the delicate balance between the various components of the nature. They ensure that the material balance is maintained between the various components.
- In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved. It never happens that the number of trees shoots up and there is a lack of soil for the trees. The appropriateness of the conditions for growth of both plants and animals are self-regulated in nature keeping the population proportions naturally maintained. This phenomenon is termed as self-regulation.
- Further the mutual dependency between animals and plants maintain their population. Each gets what it needs and provides the other what they need to survive. Hence we can understand if we take out one single participant from any of the orders, it is going to disturb the balance. This is an example of self regulation in nature where the harmony between all the species is maintained.

Que 4.7. Explain the four orders existing in nature ? How are they inter-linked to one another ?

AKTU 2015-16(IV), Marks 05

OR

Briefly explain the natural characteristics of the four orders in nature.

AKTU 2017-18, 2018-19(III); Marks 07

OR

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

AKTU 2016-17(IV), Marks 10

OR

Describe various orders of harmony in nature. How do they support universal system as a whole? Explain briefly.

AKTU 2015-16(IV), Marks 05

OR

What are the natural characteristics of the material and pranic orders ? Explain.

AKTU 2014-15(IV), Marks 04

Answer

- All the four orders material, plant, animal and human have certain core values. These can also be called as their natural characteristics or *svabhava*.
- There is mutual fulfillment among four orders, these orders are :

- i. **Material Order :** Most of the members of this order are non living things. Also, various forms of energies like sound, light, heat, magnetism and gravitational energy are also part of this order. The fundamental characteristic of this order is composition/decomposition. They can come together to compose bigger things and also bigger units can be transformed into smaller units. They can neither be created nor destroyed. For example, the atomic energy release and generated during nuclear fission and fusion.
- ii. **Plant /Bio Order :** They comprise from single cell organism like fungi, algae to water plants, herbs, shrubs and trees. They can reproduce, accept nutrition from outside, digest, assimilate and grow. They also provide nutrition to the animal and to the human order. Therefore the natural characteristic of this order is to nurture. But excess of nutrition or unregulated consumption of plant products can harm or "worsen" our body.
- iii. **Animal Order :** The members of this order are living things. They share many of the features of the plant order. They have greater degree of locomotion than plants. The natural characteristic of this order is that they realize or they are aware of the fact that they exist the quality of Self(I) therefore they have an intellectual faculty. This awareness also brings in the excess which is cruelty as they know that they can fulfill their needs by violence and cruelty towards members of the other orders or within their own order.
- iv. **Human Order :** They are the most evolved species of the four orders. They are living beings and their natural characteristics are similar to the characteristics of the plant and the animal order. They are independent and self conscious. They have virtues like perseverance, bravery and generosity. These abilities are peculiar to them. But human nature tends to deviate from its basic characteristics. This has given rise to many conflicts and contradictions in their basic nature.

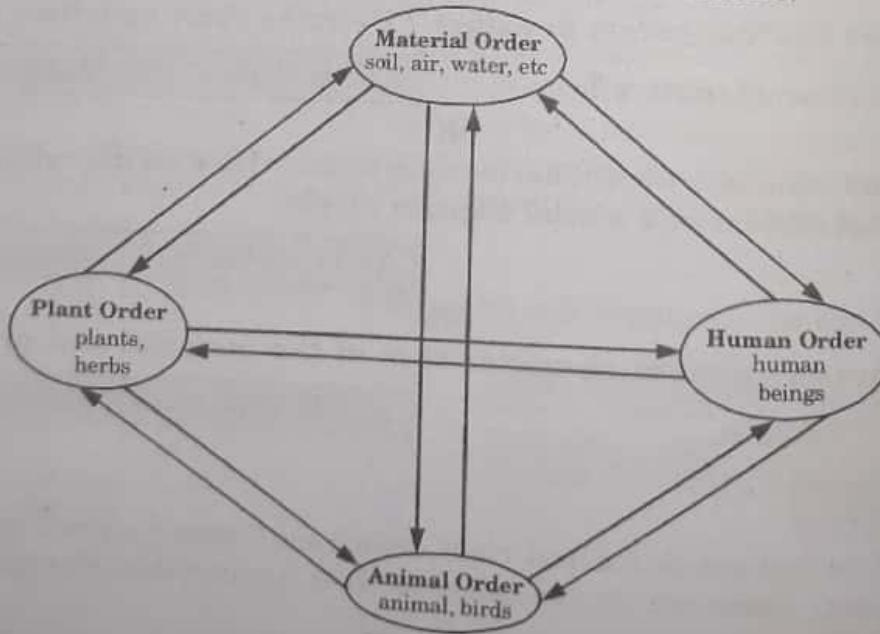


Fig. 4.7.1.

Order	Things	Natural Characteristic
Material order	Soil, water, metals, etc.	Composition / decomposition
Pranic order	Plants and trees	Composition / decomposition + nurture / worsen
Animal order	Animals and birds	(Composition / decomposition, nurture / worsen) in body + (non cruelty, cruelty) in 'T'
Human order	Human beings	(Composition / decomposition, nurture / worsen) in body + (perseverance, bravery, generosity) in 'T'

Que 4.8. What are the four orders in nature ? How are they interdependent and mutually fulfilling for each other ? Explain.

AKTU 2018-19(IV), Marks 07

OR

"Other than human order, the three orders are mutually fulfilling to each other". Explain with examples. Why does human order fail to be mutually fulfilling to itself and to other orders ?

AKTU 2017-18(III), Marks 07

OR

Closely examine four orders in nature and their participation, explain present state of participation of human order.

AKTU 2017-18(IV), Marks 07

OR

Suggest ways to enhance the fulfillment of human order with the other three orders. Mention any two programs you can undertake in light of the above.

AKTU 2017-18(III), Marks 07

Answer

In the nature, all the units are connected to each other and fulfilling each other. Human being is related to all other human beings. On this basis, we have feelings and emotions for everyone. Human being is connected to all the material units in the existence and gets aware of it as he starts exploring it. We can see this interconnectedness and mutual fulfillment in Fig. 4.8.1 :

1. **Material Order and Plant/Bio-Order :** The material order provides the nutrients to the plant/bio order in the form of soil, minerals, etc.,

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

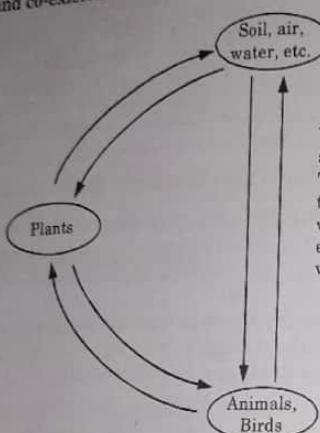


Fig. 4.8.1.

2. **Material Order, Plant/Bio- Order and Animal Order :** The material order provides the basis for movement of all animals, birds and fishes. Water, oxygen and other gases are necessities for both plants and animals. At the same time, the animal order helps enrich the soil with its excreta and these excreta helps the plants with nutrients. The plant/bio order provides food for animals, birds and fishes. The animal Order helps in pollination of the flowers of the pranic order.
3. **Material Order, Plant/Bio- Order, Animal Order and Human Order :** We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, we are not able to ensure this mutual fulfillment. We are dependent on the material order for soil and minerals and metals, but only end up polluting the soil and depleting the fossil fuels; we are dependent on plants for our food and holding together the larger ecosystem, but we have destroyed forests and destroyed multiple species of plants and herbs; we are dependent on animals to carry out our production and transportation activities, but have made many species of animals extinct, and are today known for our cruelty

towards animals. We can see that there is interconnectedness and mutual fulfillment in all the orders of nature except human order. We have to work on this.

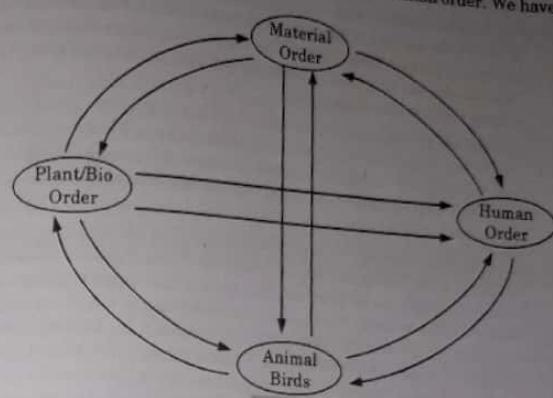


Fig. 4.8.2.

Que 4.9. What do you mean by 'conformance'? Explain the conformance in the four orders. AKTU 2017-18(III), Marks 07

Answer**Conforms :**

Each unit conforms through the principle of conformance or anusangita. It means how the continuity of the fundamental nature of the unit is preserved.

Order	Material order	Pranic order	Animal order	Human order
Things	Soil, water, metals, etc	Plants and trees	Animals and birds	Human beings
Conformance	Constitution conformance	Seed conformance	Breed conformance	Right values / sanskara conformance

1. **Material order :** The continuity of the fundamental nature of the material unit is preserved through the physical and chemical processes. Take iron for example. Each atom of iron conforms to the constitutional structure of 'Iron'. There is no atom of iron that will be unlike the other atom of iron, if it were, we would not call it iron. We call this 'constitution conformance'. The material order exhibits constitution conformance.

Hence, we say that any matter conforms to its constitution or has 'constitution conformance'.

2. **Plant/bio order :** A neem seed will always sprout a neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information, this basic information of every neem plant are stored in the seed. Hence, we say that a plant conforms to the seed, or has 'seed conformance'.
3. **Animal order :** We see that a cow is always like a cow, and a dog is always like a dog. Animals conform to their lineage. How animals are, their behaviour, is according to their lineage they belong to, the lineage they come from. Hence, we say that an animal conforms to its breed, or has 'breed conformance'.
4. **Human (knowledge) order :** We can see that we humans are not according to our lineage or race, as in animals. We may pick up something from our parents as we grow up, but we are usually very different in many ways from them. We humans are according to our imagination; according to our desires, thoughts and selection in 'T'. The desires, thoughts and selections we have in 'T' can come from anywhere. It can come from past memories; it can come from our parents, the environment, media or from anywhere. In the case of humans, we can say 'as the education, so the human'. We are according to our desires, thoughts and selections. Together, we call these 'samskara'. Hence, we say that a human being conforms to his or her samskara or has 'samskara conformance'.

Que 4.10. What do you mean by innateness ? What is the innateness in the four orders ?

AKTU 2018-19(IV), Marks 07

AKTU 2015-16(III), Marks 05

Answer

Innateness :

1. Innateness means to exist naturally
2. Each unit in existence exhibits innateness an intrinsic quality that cannot be separated from it. We refer to this principle as 'Innateness'. This is intrinsic to the unit. Look at all the material order.
3. **Innateness in the Four Orders :**
 - i. It is possible to convert material things from one 'form or a way being' to another 'form or a way of being'. However, it is not possible to annihilate it. We cannot make it cease to exist. The particles that make up that unit continue to exist.
 - ii. Because the plant/Bio order is a development of the material order, it also has the innateness of 'existence'. In addition, it also exhibits the 'growth'. This principle of 'growth' cannot be separated from any units of this order. If it is of plant/Bio order, it will grow.

- iii. The Animal Body is a development of the plant/Bio order and therefore this order inherits the innateness of the previous order namely 'existence' and 'growth'. This is at the level of the body, which is physico-chemical in nature. In addition, all units in this order have the 'will to live' in 'T'. Indeed no unit in this order can be separated from this 'will to live'. It is intrinsic to every unit in this order.
- iv. When we look at the human being, we find that 'existence' and 'growth' are fundamentally present in the body, just as in the animal body. At the level of 'T' however, in addition to the will to live, a human being's innateness is the 'will to live with happiness'. Each one of us not only wants to live but also wants to 'live with happiness'. This is the innateness of the human order and it characterizes the human order.

Order	Things	Innateness
Material order	Soil, water, metals, etc.	Existence
Pranic order	Plants and trees	Existence + growth
Animal order	Animals and birds	(Existence + growth) in body + will to live in T
Human order	Human beings	(Existence + growth) in body + will to live with happiness in T

Que 4.11. What do you understand by the terms innateness, self-organization and self expression ? How are they related to each other ?

AKTU 2018-19(III), Marks 07

Answer

1. The process of self exploration helps us to identify our swatva and through that acquiring swatantrata and swarajya.
- i. Swatva means innateness of self - the natural acceptance of harmony.
- ii. Swatantrata means being self-organized - being in harmony with oneself.
- iii. Swarajya means self-expression.
2. **Swatva, Swatantrata, Swarajya :** The swatva is already there, intact in each one of us. By being in dialogue with it, we attain swatantrata enabling us to work for swarajya. Living in contradiction, means we are not self-organized and living with pre-conditionings where we have assumed certain things, have accumulated desires without having first evaluated them, then it means we are partantra. On the other hand, when we identify our innateness, what we really want to be and establish a dialogue with it, it enables us to start living with this harmony, it starts expressing itself through our harmonious behaviour and work, and it naturally extends to our participation with the surroundings. This is working towards swarajya.

PART-3

Understanding Existence as Co-Existence of Mutual Interacting Units in All-Pervasive Space.

Questions-Answers**Long Answer Type and Medium Answer Type Questions**

Que 4.12. Define co-existence. What is the difference between passive and active co-existence?

Answer

Co-Existence : It is a state in which two or more groups are living together keeping in mind their differences. The groups involved establish a relationship where they can live non-violently. They achieve tolerance and mutual respect and live in agreement.

Difference Between Passive and Active Co-existence :

Passive Co-Existence : This is a kind of co-existence where one of the groups is less powerful than the other. In this environment there is lack of violence but it is an unequal relationship.

Active Co-Existence : Relationship in this kind of co-existence is based on mutual respect for the diversity. The groups in this relationship embrace each other differences and have got equal access to resources and opportunities. The environment is that of peace, social cohesion, justice and equality.

Que 4.13. Explain following three realities Units (Material, Conscious), Space, and Co-existence.

AKTU 2017-18(IV), Marks 07

OR

Draw the chart showing in detail, the different categories of UNITS of nature in co-existence in space. What is your role in existence?

AKTU 2017-18(III), Marks 07

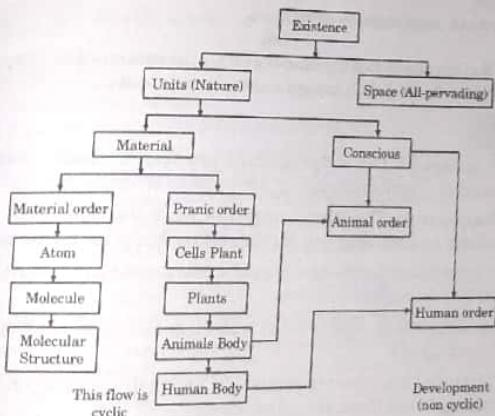
Answer

1. **Units :** Unit is something that is limited in size. Like a small blade of human hair to the biggest planets we know of, they are all limited in size i.e., bounded on six sides. So all the things we have been studying so far:

4-14 Y (CC-Sem-3 & 4) Understanding Harmony in the Nature & Existence

- the human beings, animals, lumps of matter as well as various atoms and molecules, are all units. We can recognize them as such, they are countable.
2. **Space :** Space can be defined as an unlimited entity. Unlike unit it has no size therefore it cannot be bounded. But space maintains certain regularity and obeys certain laws. Space is reflecting. This means that if we say there is space in between the book you are reading and you. Space is also transparent that is there is no obstruction in space.
 3. **Co-existence :** Relationship in this kind of co-existence is based on mutual respect for the diversity. The groups in this relationship embrace each other differences and have got equal access to resources and opportunities. The environment is that of peace, social cohesion, justice and equality, mutual tolerance, respect the differences in opinion, and living non-violently.

The following chart explains the relationship between the different orders of nature. We can see that all the four orders in nature exist in harmony. This is already there in nature and need not to be created. Units in the nature are limited in size and self organized. Space is unlimited and there is constant reflecting energy available in the all pervading space. Only human and animal orders have received the consciousness of self. The material order undergoes constant structural changes. The conscious order does not undergo structural change. The conscious units can learn and therefore they know, assume, recognize and fulfill.



Que 4.14. Differentiate between units and space.

Answer

S. No.	Units	Space
1.	Unit entities are limited.	Space entities are unlimited.
2.	They are materialistic in nature.	They are conscious in nature.
3.	They are active.	They show no activity.
4.	They undergo structural change.	They do not undergo structural change. They are continuous.
5.	They can be energized.	Energy is always in equilibrium in space.
6.	Each unit can recognize and therefore fulfill its relationship with other members of the unit	Since everything is transparent thus, they reflect things.
7.	Example: Four orders of nature.	Example: Space is all pervading entity.

Que 4.15. Define the terms Gathansheel, Gathanpurna, Kriyapurnata and Acharanpurnata.

OR

Explain 'Existence is Gathansheel and Gathanpurna and also there is Kriyapurnata and Acharanpurnata in existence'.

Answer

Gathansheel : The material units are transformable, and their composition keeps on changing, hence these are gathansheel.

Gathanpurna : The other category of units the sentient 'T', do not transform and are complete in composition, hence gathanpurna.

Kriyapurnata : Completion of right understanding in human being is called kriyapurnata.

Acharanpurnata : Ability to live with complete understanding is called acharanpurnata.

1. The material units are transformable, and their composition keeps on changing, hence these are gathansheel.
2. The other category of units, the sentient 'T', do not transform and are complete in composition, hence gathanpurna.

4-16 Y (CC-Sem-3 & 4) Understanding Harmony in the Nature & Existence

3. The material units are changeful (with activities of recognizing and fulfillment only) while the other kinds of units are continuous (with activities of knowing, assuming, recognizing and fulfillment). The material units are available in two orders - material order and pranic order.
4. In the material order, an atom combines with another atom to form a molecule; a molecule similarly forms a molecular structure.
5. Molecular structures are found in two forms: lumps and fluids. Fluids give nutrition to pranic order. In pranic order, the smallest units are plant cells which combine with other cells to form plants, animal bodies and human bodies.
6. The co-existence of 'T' with the animal body becomes the animal order, and the co-existence of 'T' with the human body becomes the human order.
7. Completion of right understanding in human being is called kriyapurnata and ability to live with complete understanding is called acharanpurnata.

PART-4

Holistic Perception of Harmony at All Levels of Existence.

Questions-Answers**Long Answer Type and Medium Answer Type Questions**

Que 4.16. What is meant by holistic way of life ?

Answer**Holistic Way of Life :**

1. Each one of us lives at all these levels-myself, family, society and nature/existence and wants to understand all these levels of our living. We will look into ourselves and identify our various activities, our choice, thoughts and desires. This will help us to identify how we think, and what we want. As a result, human-relationship becomes possible if they have right understanding, recognition of values, fulfillment, right evaluation and leads to mutual happiness. We will also look into the various dimensions of human society, what the comprehensive human goal is and how this can be achieved after that we will study nature/existence and understand interconnectedness in nature. When we have our self-investigation we find out that we want to be in harmony at all levels of our living.

- i. Harmony in myself
 - ii. Harmony in family
 - iii. Harmony in society
 - iv. Harmony in nature/existence
2. In harmony in myself, we have mutual happiness and a feeling of prosperity. In harmony in family, we have mutual fulfillment in relationship and prosperity in the family. In society, there is fearlessness and undivided society. In nature, we have harmony in nature and understanding the inherent co-existence.
 3. Having known this harmony at all levels i.e., having understood nature/existence, we can then identify our role in it. This role of human being is nothing but his value, i.e., human's value is its participation in nature/existence. We shall see that these human values are natural and universal.

Thus, this is the holistic way of life.

Que 4.17. What do you understand by holistic technology? Briefly Explain.

Answer

Holistic Technology :

1. A holistic model is inherently conducive to the comprehensive human goal.
2. Today our world is governed by money and business rather than man. It's now our idea to reverse the trend.
3. The word "Development" has been highly misinterpreted in the present day scenario. Development as looked upon today is exploitation of nature.
4. It is believed that nature has to be controlled and exploited for human enjoyment. This attitude of ours towards nature has caused much damage to humanity. Human beings are an integral part of nature and it's essential to be in harmony with it.
5. Development of holistic technologies and systems with critical evaluation of the strength and weaknesses of traditional existing technologies is very important.
6. Adoption of appropriate lifestyle, proper assessment of needs coupled with right understanding can have a path for holistic technologies and system.

Que 4.18. Analyze the importance of holistic technology in the current scenario with different examples.

AKTU 2014-15(III), Marks 04

OR

What is holistic technology ? Take any two such examples from Indian tradition and elaborate on them.

AKTU 2016-17(IV), Marks 15

OR

Describe briefly the criteria for evaluation of Holistic technology. Support your answer with an example.

AKTU 2018-19(III), Marks 07

Answer

1. Right understanding helps us to develop a vision of a holistic approach. By holistic approach, we mean the processes and the technologies adopted by us must be compatible with nature. A holistic model is inherently conducive to the comprehensive human goal. Modern technology is the child of human brain. All inventions are the result of increasing needs. In order to facilitate the development of holistic technologies it is indispensable to create specific criteria for holistic evaluation of technologies. We have these broad criteria to guide the development of such technologies and systems :
 - i. Caring to appropriate needs and life style.
 - ii. People-friendly.
 - iii. Eco-friendly.
2. Modern technologies are creating environmental problems, because of the wide-spread use of natural resources. We are burning fossil-fuels and other renewable resources. There is an increasing demand of natural resources worldwide and natural resources are depleting very rapidly. There is now increasing demand throughout the world to evolve alternative renewable technologies and modes of production.
3. Certainly this is only possible through right understanding and evaluation of human-needs. We need to work on renewable energy technologies. We need to research eco-friendly technology for human welfare.
4. When we are making use of technology we need to take care of the needs of people. We should make our best efforts to make a people friendly technology. Because technologies are to help people and this thing needs to be keep in mind, while we evolve a system. In modern days science and technology are not being used only for human welfare and this is happening in the society because of lack of right understanding and an evaluation of human needs.

4. Instead of making technology, human friendly, we are making anti-human. For the right utilization of technology, we need to work about our basic needs through right understanding.

ANSWER: Instead of making technology, human friendly, we are making anti-human. For the right utilization of technology, we need to work about our basic needs through right understanding.

VERY IMPORTANT QUESTIONS

Following questions are very important. These questions may be asked in your SESSIONALS as well as UNIVERSITY EXAMINATION.

- Q. 1. What is harmony? Discuss in detail with universal aspects.**
ANSWER: Refer Q. 4.1, Unit-4.
- Q. 2. What is harmony in existence? Differentiate nature and space.**
ANSWER: Refer Q. 4.2, Unit-4.
- Q. 3. What do you mean by mutual fulfillment in nature? Explain with examples.**
ANSWER: Refer Q. 4.4, Unit-4.
- Q. 4. Explain recyclability and self-regulation in nature.**
ANSWER: Refer Q. 4.6, Unit-4.
- Q. 5. Explain the four orders existing in nature? How are they inter-linked to one another?**
ANSWER: Refer Q. 4.7, Unit-4.
- Q. 6. What are the four orders in nature? How are they inter-dependent and mutually fulfilling for each other? Explain.**
ANSWER: Refer Q. 4.8, Unit-4.
- Q. 7. What do you mean by 'conformance'? Explain the conformance in the four orders.**
ANSWER: Refer Q. 4.9, Unit-4.
- Q. 8. What do you mean by innateness? What is the innateness in the four orders?**
ANSWER: Refer Q. 4.10, Unit-4.

Understanding Harmony in the Nature & Existence

Q. 9. Define co-existence, What is the difference between passive and active co-existence?
ANSWER: Refer Q. 4.12, Unit-4.

Q. 10. Explain following three realities Units (Material, Conscious), Space, and Co-existence.
ANSWER: Refer Q. 4.13, Unit-4.

Q. 11. Analyze the importance of holistic technology in the current scenario with different examples.
ANSWER: Refer Q. 4.18, Unit-4.



5

UNIT

Implications of Holistic Understanding of Harmony on Professional Ethics

CONTENTS

Part-1 :	Natural Acceptance of Human Values	5-2Y to 5-3Y
Part-2 :	Definitiveness of Ethical Human Conduct and Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order	5-4Y to 5-6Y
Part-3 :	Competence in Professional Ethics	5-6Y to 5-12Y
Part-4 :	Case Studies of Typical Holistic Technologies, Management Models and Production Systems	5-12Y to 5-16Y
Part-5 :	Strategy for Transition from the Present State to Universal Human Order	5-16Y to 5-20Y

5-1 Y(CC-Sem-3 & 4)

5-2 Y(CC-Sem-3 & 4)

Implications of Holistic Understanding

PART-1

Natural Acceptance of Human Values.

Questions-Answers

Long Answer Type and Medium Answer Type Questions

Que 5.1. What are the values in interaction of human beings with the material things? Give one example of each.

[AKTU 2018-19(IV), Marks 07]

OR

What is utility value and artistic value? How are both important in human life? Explain with example.

OR

When there is no utility, there is no scope for art too'. Explain.

Answer

1. Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava.
2. Values are a part of our ethical conduct. They are the natural outcome of realization and right understanding, which are always definite.
3. Values need not to be imposed through fear, greed or blind belief.
4. The vastu mulya (values of Human Being in the Interaction with the Rest of the Nature) is the participation of the human being with the rest of the nature. It is further categorized as:
 - i. **Utility Value (Upyogita Mulya)**: The participation of human being in ensuring the role of physical facility in nurture, protection and providing means for the body.
 - ii. **Artistic value (kala mulya)**: The participation of a human being in ensuring the role of physical facility to help and preserve its utility.
5. For example, the utility value of a pen is that it aids in writing. This provides a means to the body.
Providing a cap to the pen so that the ink does not spill, a proper design for holding of the pen while writing, etc., preserve the utility of the pen.
6. A shirt has the utility that it protects the body. This is its utility value. Designing the shirt so that it can be easily put on is the artistic value.

Que 5.2. List some suggestions to make value education more effective in the present scenario. **AKTU 2017-18(III), Marks 07**

Answer**Ways for Promoting Value Education :**

1. The value orientation should become the main focus of our educational system. In providing education for values whole of the society should be involved. The emphasis should be on moral development of the students.
2. Value education cannot be provided through proper text book but with inspiration and initiative of the teachers, the can be taught in a proper way. There are some ways for providing value education for the students. These are as follows.
3. Social and ethical values, examples from day-to-day situations, extracts from sayings of great even, incidents and problems which develop values judgments among the pupils, poems, religious stories etc., can be taught to the students.
4. In school yoga and other religious activities like - pray to god, social service etc. can be taught to the students in the classrooms. Group activities like cleaning the school camps, visiting slums, service campus, visits to hospitals, visits to place of worship of different faiths should form part of content in value education.
5. 'Personality Development Retreats' could be held to enable the students to develop self-control, punctuality, sharing and caring respect for other faiths, cooperation etc.
6. There should be an integrated approach in the value oriented educational programme. There should be foundation courses both at the secondary schools and universities among at giving the children basic knowledge about India its people and cultural tradition.
7. Special schools designed for value oriented education should be established. Every state should have at least one institution which may impart value-oriented education from nursery to the post graduate level.
8. Special teacher orientation programmes should be taken up at the state level to train teachers in the effective methods of development of value among students and teachers.
9. Television which is a craze for the young of today should also be used to present value based programmes through skits, cartoon scripts and such other means. There need not be any special classroom lectures on moral value based education. These values need to be taught through mutual interaction and inter communication.
10. It is never needed to identify any particular religion or faith - god is one and we are all children of the same God - that is the basic lesson that needs to be given.

PART-2

Definitiveness of Ethical Human Conduct and Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order.

Questions-Answers**Long Answer Type and Medium Answer Type Questions**

Que 5.3. What is ethical human conduct ? Explain in terms of values, policies and character with appropriate examples.

AKTU 2018-19(IV), Marks 07

OR
What do you mean by ethical human conduct ? Explain its relevance.

AKTU 2014-15(III), Marks 04

OR
Explain any five values which are necessary for ethical human conduct.

AKTU 2016-17(III), Marks 05

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

AKTU 2018-19(III), Marks 07

OR
How does realization and understanding lead to definiteness of human conduct ?

AKTU 2015-16(III), Marks 10

Answer

Ethical Human Conduct : Ethical human conduct can be defined as the combined representation of values, policy and character which is acquired through right understanding and self-exploration. It is universal in nature and is in combination with universal human values. It is also called definite human conduct. When we acquire right understanding we are able to bridge the gaps between our present conduct and ethical human conduct. We can say a person is conducting himself/herself ethically. Also when they :

1. Respect humanity, not be in conflict with societal norms, not steal, kill, and should be honest.

2. Do not have conflict with the self "I" at an individual level.
3. When they have established right understanding and are in harmony with the rest of the orders of the universe such as essential equality of all men and women, human or natural rights, obedience to the law of land concern, safety etc.
4. Work towards enrichment of the rest of the nature.
But unless we have the right understanding, we are not able to identify the definiteness of ethical human conduct. It can be understood in terms of the following:
 - i. **Values (Mulya)** : Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava is known as values. Values are a part of our ethical conduct.
 - ii. **Policy (Niti)** : policy is the decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resources (self, body and wealth - mana, tana and dhana).
 - iii. **Character (Charitra)** : The definiteness of my desire, thought and selection gives definiteness to my living. Definitiveness of character is the outcome of the definiteness of my behaviour and work.
5. Five values which are necessary for ethical human conduct are :
 - i. **Love** : Unconditional and unselfish care.
 - ii. **Peace** : Control the mind.
 - iii. **Truth** : Indispensable ethical discipline.
 - iv. **Non-violence** : It means respect for life and recognition of rights of others.
 - v. **Right conduct** : Truth in action is right conduct.

Que 5.4. Discuss what you mean by universal human order.

OR

What is holistic alternative ?

OR

What do you understand by Svarajya ?

Answer

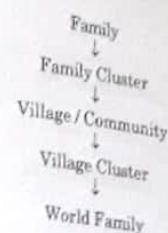
Universal Human Order or Holistic Alternative of Svarajya :

1. Our surroundings include air, water, space, plants and animals. The total existence has a togetherness and co-existence. This togetherness in an organized manner where every individual serves a function and is ready to help and support others is known as universal human order or holistic alternative or Svarajya.
2. For the understanding of harmony and undivided society human endeavour in form of education, health, production, justice, exchange

Implications of Holistic Understanding

is necessary. A correct appraisal of our surrounding will lead to help us to find a viable alternative of prevailing pattern of human living.

3. Human beings need to move from family to world family to achieve this harmony.



Que 5.5. Discuss Humanistic education and Humanistic Constitution.

Answer

Humanistic Education :

1. The basis for humanistic education is the transformation from animal consciousness to human consciousness.
2. Now a days man has exploited the natural resources, so much that there is danger of human survival and national resources are over exploited.
3. By human consciousness we can think that our actions should be checked and we should take action in such a way that nature is source and earth should be a good place to live.

Humanistic Constitution :

1. It is the set of policies for humans to follow for the welfare of mankind. It makes possible the co-ordination and fulfillment of the human order. With the other three orders viz., material order, pranic order and animal order. Human constitution is the human framework living harmonious life with himself and with entire existence.
2. Thus these are the basics for humanistic education and humanistic constitution.

PART-3

Competence in Professional Ethics

Questions-Answers

Long Answer Type and Medium Answer Type Questions

Que 5.6. How will you define work ethics? Discuss the guidelines for work ethics.

AKTU 2014-15(IV), Marks 04

Answer

Work ethics : Work ethics can be defined as the moral benefit we can derive from hard work and diligence. Work ethic not only includes ones feeling or opinion about their occupation and the workplace, it also involves their attitude towards their professional responsibilities communication skills, interactive skills and their devotion to their profession. Work ethic demonstrates the inherent qualities of the professional's character.

Guidelines for work ethics :

1. Maintain a friendly relationship with clients, consultants, contractors and other people associated with the company.
2. Should abide by the legal norms applicable to their business ventures.
3. Should not take bribe or offer bribe in forms of meals, gifts or entertainments.
4. Should guard all confidential and propriety information.
5. Should not have conflict of interest with the employer, and must remain faithful.
6. Should cautiously use the employer's assets.

Que 5.7. What do you understand by professional ethics ?

AKTU 2018-19(IV), Marks 07

Explain.

Answer

Professional Ethics :

1. Professional ethics refers to the code of conduct, moral ideals and policies, any professional should follow.
2. It is the ethical obligation that people in a profession have to follow, due to their professional status.
3. It is the activity and discipline aimed at understanding the moral values associated with any particular profession.
4. Every occupation has its own set of ethical obligation.
5. For the engineering profession it can also be termed as engineering ethics. It is not a fixed text to be learnt once. One has to review it constantly against changing standards.

Que 5.8. What are the reasons of unethical practices in profession today ? What is the real solution to the above problems ? Give your opinion.

AKTU 2018-19(III), Marks 07

Critically examine the issues in professional ethics in the current scenario. List any five unethical practices in profession today and the methods being tried to curb them.

OR

Elaborate on any two practices that are unethical but still quite prevalent in profession today. Suggest few measures to solve the problems in a sustainable way.

OR

Mention some of the unethical practices in society today. How do the prevailing world views lead to such unethical practices?

Answer

1. The driving ethos in the present times has the thrust upon wealth accumulation and profit maximization. It is a widespread tendency to consider these as the parameters of happiness and prosperity.
2. Now a days people consider happiness in terms of maximization of sensory enjoyment therefore the motivation is that of wealth accumulation. This is resulting in hazardous consequences.
3. The present trend is to have narrow world view and care for interests of personal gain and forgetting the benefit and interests of world family and nature.
4. Some of the major unethical practices prevailing in today's world are :
 - i. Corruption in various forms also hawala and benami transactions.
 - ii. Misappropriation of funds and tax evasion.
 - iii. Cut throat competition and exploitation at various levels.
 - iv. Misleading propaganda by way of unethical advertisement.
 - v. Activities contributing to global warming and other natural disasters, like oil leakage in sea, Bhopal gas tragedy, etc.
 - vi. Hunger, poverty, illiteracy.
 - vii. Endangering health and public safety.
5. We can feel the malaise of these actions all around us. We can take some measures to control the situation which is running out of hands. For example :
 - i. We need to emphasize on the importance of professional ethics and create more awareness.
 - ii. Prescribe stricter code of conducts for specific profession and teach people that profession should be looked upon essentially as a service.

- iii. Organizations should set up more monitoring activities.
- iv. Promoting transparency in the systems.
- v. Filing public interest litigations.
- vi. We can only curb the ill effects by the above mentioned methods. But the root cause behind all these malaises can be treated only by change in the world view. We have to create awareness so that people do not follow the wrongly perceived notions of happiness and prosperity. This can only be achieved through right understanding.

Que 5.9. What are the characteristics of people-friendly & Eco-friendly production system which is sustainable ?

AKTU 2017-18(IV), Marks 07

Answer

A. Characteristics of People-Friendly Production System :

1. **Resilience** : The art of pushing through even when things get a bit dark.
2. **Empathy** : The ability to connect compassionately and identify with the unique experiences of others.
3. **Patience** : Keeping cool when things don't automatically go your way.
4. **Sacrifice** : Forgoing your own satisfaction for someone else's.
5. **Politeness** : Learning manners and being considerate of others.
6. **Humour** : Seeing the funny side of situations and being able to laugh at oneself.
7. **Self-awareness** : Being accountable for your actions by being connected to who you are.
8. **Forgiveness** : Cutting others slack and excusing errors when possible.
9. **Hope** : The belief in all the great things that are yet to come, and knowing that there is something better on the horizon.
10. **Confidence** : Having the ability to believe in yourself and taking risks.

B. Characteristics of Eco-Friendly Production System :

1. **Reduction in CO₂ Emissions** : Rengo is actively introducing energy-efficient facilities and adopting less harmful, clean energy sources, as part of its efforts to reduce CO₂ emissions, which have a significant impact on the global environment.
2. **Waste Reduction** : Trimming waste, the most common type of waste generated by corrugated plants, is recycled back into containerboard at Rengo's paper mills.
3. **Prevention of Air and Water Pollution** : Water is a vital resource used in the production of paperboard. We have long been looking into ways to utilize water effectively at our paper mills, where water is currently used for ten cycles on average.

Que 5.10. What do you mean by competence in professional ethics? Elaborate with examples.

AKTU 2016-17(IV), Marks 15

What do you mean by competence in professional ethics? Give two examples of its implication in industry.

AKTU 2018-19(II), Marks 07

Answer

Competence in Professional Ethics :

1. Professional ethics means to develop professional competence with ethical human conduct.
2. Developing ethical competence to the individual (profession) is the only effective way to ensure professional ethics. The development of ethical competence is a long term process to be achieved through appropriate value education. As profession is only a subset of the life activities, the competence in profession will only be the manifestation of one's right understanding.
3. The salient features characterizing this competence can be summarized as follows :
 - i. **Clarity about comprehensive human goal** : Samadhan - Samudhi - Abhay - Sah-astitva and its fulfillment through universal human order.
 - ii. **Confidence in oneself** : Based on the right understanding of oneself and the rest of existence.
 - iii. **Mutually fulfilling behaviour** : Clarity and confidence in ethical human conduct and its correlation with sustained personal as well as collective happiness and prosperity.
 - iv. **Mutually enriching interaction with nature** : Self-sufficiency in fulfillment of physical needs; ability to assess the needs for physical facilities for the family and their fulfillment through production systems ensuring harmony in the nature. In the light of the above, one acquires the ability to identify and develop appropriate (people-friendly and eco-friendly) technologies, production systems etc.

Que 5.11. What is ethical competence or value competence of an individual ?

Answer

Ethical Competence or Value Competence : Ethical competence or value competence is a manifestation of one's right understanding. It is a long-term process which can be achieved through appropriate value education. Ethical competence can be achieved through :

1. Clarity about comprehensive human goal.
2. Confidence in one self and believe in harmony and co-existence. Faith in the concept of family to world family.
3. Confidence and clarity in ethical human conduct and competence in mutually fulfilling behaviour.
4. Competence of mutually enriching interaction with nature.
5. Competence of one's understanding in real life.

Que 5.12. How do human values affect the life of professionals?

AKTU 2015-16(IV), Marks 05

Illustrate.

Answer

i. Quality of life is largely affected by the work by which we earn our livelihood. Our work shapes our attitudes and personality. We often have conflicts between individual value and value in work life. These conflicts can be categorized under the following:

- i. Attitudes to work
 - ii. Work ethics and quality of work life
 - iii. Organizational values
 - iv. Pursuit of excellence.
- i. **Attitudes To Work :** Why do we work? We work to earn our living and support our family. Work is a necessity, rather it is a compulsion. At the second level work means gaining social prestige, esteem and authority. Farmers, artisans, labourers have a lower social status than managers, business owners, bureaucrats and politicians who enjoy a higher status in the society. At the third level through work we use our talent, sharpen our skills and develop our creativity and get opportunity to learn, grow and improve our knowledge, skills and human relationship. It is said, Work is Worship meaning, our work in reality, is an offering (PUJA) to Good.

- ii. **Work Ethics And Quality of Work Life :** A worker is paid his salary/ wages and in return he is expected to contribute his best to the organization. Without such an ethical consideration the employer/ employee relationship becomes exploitative with little trust and cooperation between them. The second dimension of work ethics is a sense of loyalty to the organization. A loyal employee does not promote his personal interest at the cost of the organization. The third dimension is that the organization must have a written, as well as, an unwritten rules/norms and ways of working. Team working and team spirit are the essential strengths of a successful organization. Personal honesty and integrity are most important. The following attitudes must be avoided:
- a. Misrepresentation of facts

- b. Going back on words and promises
 - c. Promoting selfish or hidden agenda
 - d. Corruption and bribery
 - e. Scams, frauds, kick-backs, accepting gifts, favors, even donation for charities etc.
- iii. **Organizational Values :** Organizations are Social and Human units. Purpose of a business is not just making profit; the fundamental value lies in the special worth of its products/services and its impact on quality of life. Man must eat to live but man does not live only to eat. A good organization should be good to the corporate citizen. It should obey laws, pay taxes, preserve the environment, help solve community problems, have due regard to national problems and priorities and share its earning and resources with the less fortunate sections of the society. Equity, justice and fair play are the essential values in promoting good work culture. We must discourage vices like jealousy, back biting, destructive competitiveness etc.
- iv. **Pursuit of Excellence :** Excellence means achievement of exceptional accomplishments or success and getting excellent result from life as a whole. Chances of failure are always there. Hence, desire for success is always associated with anxiety. In reality at times achieving a goal becomes so important that any means fair or foul are adopted. Foul means include Bending rules/regulation, Cutting corners, Exploiting other, Offering bribes etc.

PART-4

Case Studies of Typical Holistic Technologies, Management Models and Production Systems.

Questions-Answers

Long Answer Type and Medium Answer Type Questions

Que 5.13. Analyze the importance of holistic technology in the current scenario with different examples.

AKTU 2016-17(III), Marks 05

Answer

Importance of Holistic Technology :

1. A holistic model is inherently conducive to the comprehensive human goal.

2. The three broad criteria to guide the development of such technologies and system are:
 - i. In accordance to appropriate needs and life styles.
 - ii. People-friendly
 - iii. Eco-friendly
3. **Evaluation Criteria for Technologies :** The technology adopted must fulfill the following criteria :
 - i. It should satisfy the real human needs.
 - ii. Compatible with nature.
 - iii. It must promote the use of renewable resources of energy.
 - iv. Low cost and energy efficient.
 - v. Safe and people friendly.
 - vi. It must not harm health.
 - vii. The products must be recyclable.
 - viii. Effective utilization of human body, plants, animals and material.
4. Some of the technologies and production systems which are based on Holistic systems are as follows :
 - i. Solar energy devices.
 - ii. Green building materials and techniques.
 - iii. Water shed management.
 - iv. Bio-mass based energy technologies.
 - v. Eco-friendly agriculture.
 - vi. Eco-sanitation technologies.

Que 5.14. How does the career interest of a professional be reconciled with organizational values ?

AKTU 2015-16(IV), Marks 05

Answer

1. The policies, character and general conduct of our day to day life is reflected in our professional life as well. An individual should adhere to the rules and regulations set by the organization they are employed in. Professional ethics are learnt by reviewing a person's behaviour against constantly changing surroundings and standards. A good professional should :
 - i. Maintain a friendly relationship with clients, consultants, contractors and other people associated with the company.
 - ii. Should abide by the legal norms applicable to their business ventures.

- iii. Should not take bribe or offer bribe in forms of meals, gifts or entertainments.
- iv. Should guard all confidential and proprietary information.
- v. Should not have conflict of interest with the employer, and must remain faithful.
- vi. Should cautiously use the employer's assets.
2. A professional should not feel hurt if he or she acknowledges that he or she needs help. A professional carries additional moral responsibilities towards their employer. As professionals are trained people they have to take decisions and make informed choices when situations demand. They are people vested with authority and power. They are representatives of the organization they are working with. A good professional always realizes that he is working with the client's trust. Therefore he/she always works up to their full potential. Therefore he/she is sensitive, responsive, energetic, tireless and dynamic in profession, passionate to commitment and loyal to his/her team and associates.

Que 5.15. Which professional you will choose for his/her services, a person with understanding of value education and living accordingly or without it ? What about you when you will offer a service to other ?

AKTU 2017-18(IV), Marks 07

Answer

1. The real way to ensure ethical conduct of profession is to have a correct understanding of profession, a correct understanding of happiness and prosperity and then to develop the competence to fulfil this notion.
2. The whole purpose of value education is to enable the development of this understanding and competence which is essential to ensure professional ethics.
3. Hence we will choose a professional with understanding of value education and living accordingly for his/her services.
4. When I will offer my services to other I will also offer it with understanding of value education.

Que 5.16. Discuss the features of an ideal management model.

Answer

Features of an Ideal Management Model : The management should always keep in mind that they not only need to keep the user satisfied but also fulfill the needs of people involved in the production process. An idealistic or humanistic management model should therefore have :

1. A whole-unit of workers working together with a feeling of brotherhood.
 2. The management should be cooperative to the needs of the workers and should motivate them to work better.
 3. Regular and fair appraisal of hard work.
 4. Consumer satisfaction should be the key goal and not profit maximization.
 5. Continuous value addition to the working system.
 6. Effective integration of individual competencies.
- By improved management models we can attain rewards for all those who were involved in the process.

Que 5.17. Imagine that you have joined at middle management level in an organization where you find unethical practices prevalent. How will you proceed to promote ethics among your colleagues? Mention a few steps you may take to improve the situation without creating an atmosphere of opposition.

AKTU 2017-18(III), Marks 07

Answer

1. Promoting ethics in the workplace creates a positive culture for managers and employees, as well as a successful business. Businesses with strong workplace ethics add value to the organization and support an environment where employees feel safe and valued.
2. Following are the list of practices for management to help create a more ethical workplace culture :
 - i. **Be a Role Model and Be Visible :** Employees look at top managers to understand what behaviour is acceptable. Senior management sets the tone for ethics in the workplace.
 - ii. **Communicate Ethical Expectations :** An organizational code of ethics can reduce ethical ambiguities. The code of ethics should state the organization's primary values and the ethical rules that employees are expected to follow. Managers should remember that a code of ethics is worthless if leaders fail to model ethical behaviours.
 - iii. **Offer Ethics Training :** Managers should set up seminars, workshops and similar programs to promote ethics in the workplace. Training sessions reinforce the organization's standards of conduct, to clarify what practices are and are not permissible, and to address possible ethical dilemmas.
 - iv. **Visibly Reward Ethical Acts and Punish Unethical Ones :** Performance appraisals of managers should include evaluations of how actions measure up against the organization's code of ethics. Appraisals need to include how managers achieve these goals, as well as the goals themselves.

- v. **Provide Protective Mechanisms :** The organization needs to provide formal mechanisms that allow employees to discuss ethical dilemmas and report unethical behaviour without fear of reprimand. This could include developing roles for ethical counselors, ombudsmen or ethical officers.
- vi. **Enhancing the Workplace :** A better workplace requires leaders to model behaviour in every aspect of their role. In your career, the ability to demonstrate leadership with a sound ethical basis is essential to your success for any role.

PART-5

Strategy for Transition from the Present State to Universal Human Order.

Questions-Answers

Long Answer Type and Medium Answer Type Questions

Que 5.18. What are strategies for transition from the present state to universal human order ?

AKTU 2017-18(IV), Marks 07

Answer

1. Transition is a gradual change for the betterment. In the present situation we need to strive for a better situation which may prove beneficial for us. The main step towards transition is adequate realization of the need for the self exploration.
2. We have learnt that we need to change the dominant world view which is based on material comforts and sensory privileges. The consumerist and profit making attitude will have to be left behind to make way for comprehensive human goal to be implemented at all levels. This transition can be achieved by the following steps :
 - i. **Promoting Mass Awareness and moving towards Humanistic Education :** Awareness has to be created so that people accept that we need to work towards eco-friendly measures. Individual professionals like engineers, doctors, business managers should take the responsibility on them to put emphasis upon the importance of human value and professional ethics. Journalists can also help in creating awareness through their writings.
 - ii. **Developing Holistic Model of Living :** To bring about this transition we need to develop holistic technologies, production systems and

management models. For this engineers will have a huge responsibility on their shoulders. They can work towards simple, cheap, efficient, pollution free and renewable resources as source of energy. The production systems can be environment friendly. The production processes can be made safe for the workers, consumer and also for the nature. Care should be taken to manage industrial waste.

iii. Implementing Strict Policies and Social System : With right understanding the economic, social and political systems should be based on the comprehensive human goal. Government officials and legislators can pass strict laws for defaulters.

The problem we are facing is of urgent global concern. Delaying in making a solution can prove to be a threat to our own survival. If we make a dedicated effort to bring about a change in the human consciousness focus on humanistic education and right understanding we should be able to make this world a better place to live.

Que 5.19. Critically examine the role of 'madness for profit' in human being for the destruction of other three orders of nature.

AKTU 2014-15(III), Marks 04

Answer

1. The innate harmony and orderliness in the universe exists already, it cannot be created by human beings.
2. When human beings tamper with certain natural phenomena they disturb it and as a result this harmony is also disturbed. Earth's natural environment has been under threat due to deforestation, pollution and oil spills.
3. Many birds and animals are getting extinct due to such activities. In absence of the innate harmony and orderliness there will be no happiness and prosperity.

Que 5.20. What do you mean by sustainable development ?

Discuss.

AKTU 2014-15(IV), Marks 04

AKTU 2017-18(III), Marks 10

Answer

Sustainable Development :

1. Sustainable development is often defined as 'wise use of resource such that it meets the present need without disturbing future generation'.
2. Sustainable development adopts a number of guidelines that were governed by local ecological condition and the environment as whole.

3. For instance, sustainable agriculture involved a choice of the crop that most suited a particular season, soil and water regime.
4. It also makes use of organic manure and organic pesticides.
5. It has shown the way to a system of producing food that is least determined to the environment.
6. Hence, sustainable development works on the principle of ecological cycle. It realizes the dynamic nature of ecosystems.
7. Hence, sustainable development works on the principle of ecological cycle.
8. It realizes the dynamic nature of ecosystems.
9. Sustainable development is the organizing principle for meeting human development goals while at the same time sustaining the ability of natural systems to provide the natural resources and ecosystem services upon which the economy and society depend.
10. The desired result is a state of society where living conditions and resource use continue to meet human needs without undermining the integrity and stability of the natural system.
11. Sustainable development can be classified as development that meets the needs of the present without compromising the ability of future generations.

Que 5.21. Compare any three inputs that you got through this course with your earlier pre-conditionings and explain how this will help you play a meaningful role in the society at large after you graduate.

AKTU 2014-15(III), Marks 04

Answer

1. The solution to this problem is to start verifying our desires, thoughts and expectations on the basis of our natural acceptance. Since the natural acceptance of each of us is constant and unchanging, this is what we should be verifying our desires against. Once we access our natural acceptance, we have the right understanding of the harmony at all levels of our living. This results in us being able to see our 'true nature' and understand what we truly want. So our desires start getting set on the basis of our right understanding. Since our right understanding is based on harmony at all levels of being, which is definite, our thoughts, desires and selection become aligned with this right understanding. This puts an end to all conflicts, contradictions and unhappiness. Thus, there is harmony within us, within our family, within society and nature in general.
2. Realization and understanding are two very important aspects of this state of harmony. Realization means the ability to 'see' the reality as it is.

- Understanding means to be able to see the way all levels of our being are linked together in a harmonious manner. So, working on the basis of our natural acceptance in other words means working on the basis of our realization and understanding. The process then is this: with realization and understanding, our desires or imagination gets set according to right understanding. Consequently, our analyzing takes place according to the desires/imagination, which in turn leads to thought analysis becoming the basis for expectations or selection/taste. This process leads to svatantrata or self-organization. This state of being self organized leads to continuous happiness as we are able to understand the harmony at all levels of our living and all desires, thoughts and expectations become definite. Most importantly, both realization and understanding help us to have certainty in our behaviour, which helps to reduce contradictions and the resulting unhappiness.
3. Thus, living with definiteness is the direct result of realization and understanding. But the problem is that both these activities are not yet activated in most of us. Once we 'activate' these two activities, the process of self-exploration begins, which leads us to understand our natural acceptance.

Que 5.22. Explain Maslow's Hierarchy of needs.

AKTU 2018-19(III), Marks 07

Answer

Maslow's Hierarchy of Needs :

1. Maslow's hierarchy of needs is a motivational theory in psychology comprising a five-tier model of human needs, often depicted as hierarchical levels within a pyramid.
 2. Needs lower down in the hierarchy must be satisfied before individuals can attend to needs higher up. From the bottom of the hierarchy upwards, the needs are: physiological, safety, love and belonging, esteem and self-actualization.
 3. Maslow stated that people are motivated to achieve certain needs and that some needs take precedence over others. Our most basic need is for physical survival, and this will be the first thing that motivates our behavior. Once that level is fulfilled the next level up is what motivates us, and so on.
- i. **Physiological needs :** These are biological requirements for human survival, e.g. air, food, drink, shelter, clothing, warmth, sex, sleep. If these needs are not satisfied the human body cannot function optimally. Maslow considered physiological needs the most important as all the other needs become secondary until these needs are met.
 - ii. **Safety needs :** Protection from elements, security, order, law, stability, freedom from fear.

Implications of Holistic Understanding

- iii. **Love and belongingness needs :** After physiological and safety needs have been fulfilled, the third level of human needs is social and involves feelings of belongingness. The need for interpersonal relationships motivates behavior. Examples include friendship, intimacy, trust, and acceptance, receiving and giving affection and love. Affiliating, being part of a group (family, friends, work).
- iv. **Esteem needs :** Which Maslow classified into two categories: (i) esteem for oneself (dignity, achievement, mastery, independence) and (ii) the desire for reputation or respect from others (e.g., status, prestige). Maslow indicated that the need for respect or reputation is most important for children and adolescents and precedes real self-esteem or dignity.
- v. **Self-actualization needs :** Realizing personal potential, self-fulfillment, seeking personal growth and peak experiences. A desire "to become everything one is capable of becoming".

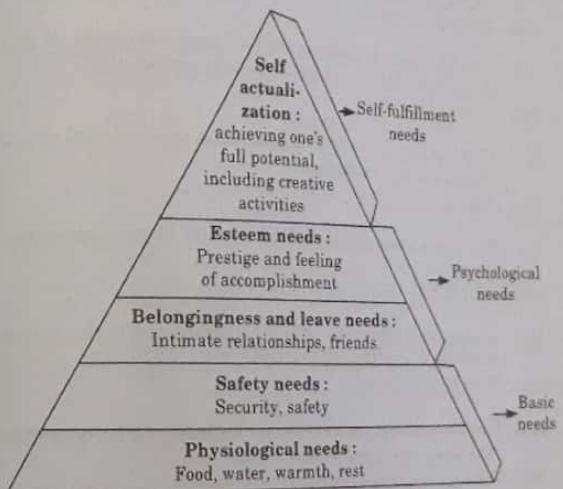


Fig. 5.22.1.

VERY IMPORTANT QUESTIONS

Following questions are very important. These questions may be asked in your SESSIONALS as well as UNIVERSITY EXAMINATION.

Q. 1. What are the values in interaction of human beings with the material things ? Give one example of each.
Ans: Refer Q. 5.1, Unit-5.

Q. 2. What is ethical human conduct ? Explain in terms of values, policies and character with appropriate examples.
Ans: Refer Q. 5.3, Unit-5.

Q. 3. How will you define work ethics? Discuss the guidelines for work ethics.
Ans: Refer Q. 5.6, Unit-5.

Q. 4. What are the reasons of unethical practices in profession today ? What is the real solution to the above problems ? Give your opinion.
Ans: Refer Q. 5.8, Unit-5.

Q. 5. What are the characteristics of people-friendly & Eco-friendly production system which is sustainable ?
Ans: Refer Q. 5.9, Unit-5.

Q. 6. What do you mean by competence in professional ethics ? Elaborate with examples.
Ans: Refer Q. 5.10, Unit-5.

Q. 7. How do human values affect the life of professionals ? Illustrate.
Ans: Refer Q. 5.12, Unit-5.

Q. 8. Analyze the importance of holistic technology in the current scenario with different examples.
Ans: Refer Q. 5.13, Unit-5.

Q. 9. How does the career interest of a professional be reconciled with organizational values ?
Ans: Refer Q. 5.14, Unit-5.

Q. 10. Imagine that you have joined at middle management level in an organization where you find unethical practices prevalent. How will you proceed to promote ethics among your colleagues ? Mention a few steps you may take to improve the situation without creating an atmosphere of opposition.
Ans: Refer Q. 5.17, Unit-5.

Q. 11. What are strategies for transition from the present state to universal human order ?
Ans: Refer Q. 5.18, Unit-5.

Q. 12. Critically examine the role of 'madness for profit' in human being for the destruction of other three orders of nature.
Ans: Refer Q. 5.19, Unit-5.

Q. 13. What do you mean by sustainable development ? Discuss.
Ans: Refer Q. 5.20, Unit-5.

Q. 14. Compare any three inputs that you got through this course with your earlier pre-conditionings and explain how this will help you play a meaningful role in the society at large after you graduate.
Ans: Refer Q. 5.21, Unit-5.

Q. 15. Explain Maslow's Hierarchy of needs.
Ans: Refer Q. 5.22, Unit-5.





Introduction (2 Marks Questions)

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

AKTU 2016-17, 2018-19(IV), Marks 02

Ans: Values are the main guiding forces in an individual's life. Whatever becomes a means of achieving happiness becomes valuable to us. All our thoughts, behaviour and actions are based on the values that an individual has.

1.2. What is Natural Acceptance ?

AKTU 2015-16(III), Marks 02

OR

What do you mean by your natural acceptance and experiential validation ?

AKTU 2018-19(IV), Marks 02

Ans: Natural Acceptance : Natural Acceptance is something that is within us. It is not something that we can find anywhere else. Whatever seems naturally acceptable to us is right and whatever causes confusion or conflict within us is wrong.

Experiential Validation : Experiential validation is a process that infuses direct experience with the learning environment and content.

1.3. What is fundamental value of life ? Elucidate.

AKTU 2015-16(IV), Marks 02

Ans: Human values are the positive, desirable qualities of character such as honesty, integrity, tolerance, responsibility, compassion, justice and respect inherent in all human beings. Human values are fundamental to human existence and span across cultures, nationalities and classes. Human values emerge from the following factors :

1. From society
2. Due to one's own awareness, choice and judgment etc.

1.4. What are the five core human values ?

Ans: Five core human values are as follows :

1. Love
2. Truth
3. Peace
4. Right understanding
5. Non-violence

1.5. Describe the basic nature of man. How is it helpful in obtaining Natural acceptance ?

AKTU 2015-16(IV), Marks 02

Ans: The needs of human nature can be expressed as tendencies to self-preservation, to preservation of the species and to the acquisition of the material conditions necessary to achieve these needs. Natural acceptance is something that is within us. Whatever seems naturally acceptable to us is right and whatever causes confusion in us is wrong. Basic nature helps human being to decide what is right and what is wrong.

1.6. What is the difference between prosperity and wealth ?

AKTU 2016-17(IV), Marks 02

OR

OR

Define wealth.

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

1. Correct assessment of need for physical facilities.
2. The competence of making available more than required physical facilities.

Wealth : Wealth is a physical thing. It means having money, or having a lot of physical facilities, or both.

1.7. Define SVDD & SSDD ?

AKTU 2016-17(IV), Marks 02

Ans: SVDD : SVDD stand for 'SadhanViheenDukhiDaridra'. He/She does not possess material facilities and happiness and feels materially deficient, unhappy and deprived.

SSDD : SSDD stand for 'SadhanSampannDukhiDaridra'. He/She does possess material possessions but is still unhappy and feels deprived.

1.8. What do you understand by LOVE ?

AKTU 2016-17(IV), Marks 02

Ans: Love :

1. The feeling of being related to all is love (or prema).
2. The feeling of love leads to an Undivided Society, it starts from a family and slowly expands to the world family. Every human being has natural acceptance for relatedness upto the world family in the form of love.
3. We start with trust, which becomes foundation for being related to one (Affection), and we reach the state of being related to everyone-Love.

1.9. What is the method to fulfill basic aspiration of human-being? Is it same for everyone.

AKTU 2017-18(IV), Marks 02

- Ans:** The basic requirements for fulfillment of human aspirations are:
1. **Right Understanding:** Right understanding helps us to decide how we work for physical facilities and maintain feelings of different relationship with others.
 2. **Relationship:** In nature to create harmony there is a basic need for affectionate relations with other individuals.
 3. **Physical Facilities:** Physical facilities like food, clothes, shelter and protection are the basic need of all human beings.

1.10. What is Sukh and Daridrata ?

AKTU 2015-16(III), Marks 02

Ans: **Sukh :** Sukh results from a variety of feelings that are effortless and comes naturally to us. Trust, honesty, respect, confidence etc., are feelings that we welcome with open arms at all times. They lead us to a state of harmony within us and with others around us.

Daridrata : Daridrata is basically deprived of physical facilities in order to satisfy the self and body. Daridrata makes human being unhappy. Human being is coexistence of self and body. The needs of the body can be fulfilled by materials or physical facilities. Lacking of these materials and physical facilities leads to daridrata.

1.11. Which will be true testimony of ethical human conduct for an individual?

- i. Person holding certificate of value education.
- ii. Person believes in value education.
- iii. Person reflecting his or her behaviour accordingly.

AKTU 2017-18(IV), Marks 02

Ans: Person reflecting his or her behaviour accordingly.

1.12. Verify proposal, "Value education augment to utilize your professional competence".

AKTU 2017-18(IV), Marks 02

Ans:

1. Professional ethics means to develop professional competence with ethical human conduct.
2. The development of ethical competence is achieved through value education.
3. Developing ethical competence in the individual is the only effective way to ensure professional ethics. Hence value education augments to utilize your professional competence.

1.13. What is the need for value education in technical and other professional Institutions ?

AKTU 2017-18(III), Marks 02

Ans: The subject that enables us to understand 'what is valuable' for human happiness is called value education. The present education system has become largely skill-based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide the competence of deciding what really is valuable.

1.14. What are the two basic aspirations of any human being ?

AKTU 2018-19(III), Marks 02

Ans: **Basic Aspirations :** Following are the basic aspirations of a human being :

1. Every Human Being aspires to be happy. All his efforts are toward this end. The outcome from his efforts depends on the focus of the effort, specifically on his notions about happiness.
2. When these notions are right, the outcome is mutual happiness. When the notions are wrong, the outcome is unhappiness.

1.15. What are the abbreviations given as SVDD, SSDD AND SSSS signify ?

AKTU 2018-19(IV), Marks 02

Ans:

1. Those that do not have physical facilities/ wealth and feel unhappy and deprived. i.e., SVDD : Sadhan Viheen Dukhi Daridra - Materially Deficient, Unhappy and Deprived.
2. Those that have physical facilities/ wealth and feel unhappy and deprived. i.e., SSDD : Sadhan Sampatti Dukhi Daridra - Materially Affluent, Unhappy and Deprived.
3. Those that have physical facilities and feeling happy and prosperous i.e., SSSS : Sadhan Sampatti Sukhi Samriddha - Materially Adequate, Happy and Prosperous.

1.16. What is meant by continuity of happiness ?

Ans: Continuity of happiness means that human being does not want happiness in spurts, in intervals, but want it continuously.

1.17. Give the importance of value education.

Ans: The importance of value education are :

1. It helps us to explore our inner happiness.
2. It helps us to visualize our goals clearly.
3. It widens our perception towards analyzing things.
4. It helps us to build up strong relation.

1.18. Briefly explain happiness.

Ans: Happiness results from a variety of feelings that are effortless and comes naturally to us. Trust, honesty, respect, confidence, etc. are the feelings that we welcome with open arms at all times. They lead us to a state of harmony within us and with others around us.

1.19. What is self-exploration ?

Ans: It is the process of observing what is within us and focusing attention on yourself, your present beliefs and aspirations. It is a process of a dialogue between 'what we are' and 'what we really want to be'.

1.20. What is unhappiness ?

Ans: Unhappiness is the result of any kind of contradiction, struggle or conflict within us or with any other person. Mistrust, dishonesty, lack of respect and lack of confidence are some feelings that lead to unhappiness.

1.21. Discuss briefly mutual fulfillment and mental prosperity.

Ans: Mutual fulfillment = Right understanding + Relationship
Mutual prosperity = Right understanding + Physical facilities.

1.22. Write the need for Value Education.

Ans: The need for Value Education is :

1. Correct identification of our aspirations.
2. Understanding universal human values to fulfill our aspirations in continuity.
3. Complementarily of values and skills.
4. Evaluation of our beliefs.
5. Technology and human values.

1.23. Explain the difference between animal consciousness and human consciousness. AKTU 2018-19(III), Marks 02

Ans:

1. Giving all priorities to physical facilities only, or to live solely on the basis of physical facilities, maybe termed as 'Animal Consciousness'.

2. Living with all three : Right understanding, relationship and physical facilities is called 'human consciousness'.

1.24. What is the difference between belief and understanding ?

AKTU 2017-18(III), Marks 02

Ans: Distinction between beliefs and understanding can be underpinned by evaluating following points:

S. No.	Belief	Understanding
1.	Beliefs are the ad-hoc values.	Correct understanding is the universal human values.
2.	They usually not the same for everybody.	They are same for everyone.
3.	Beliefs are assumed values.	Understanding is evaluated values.
4.	Belief usually change with time.	Understanding does not change with time.



2

UNIT

Understanding Harmony in the Human Being (2 Marks Questions)

2.1. Define Materialism.

AKTU 2015-16(III), Marks 02

Ans: An entity that does not have the activity of knowing, assuming, recognizing and fulfilling is a Material Entity. Since, the Body is only able to recognize and fulfill, we can conclude that the Body is a Material Entity.

2.2. How can self control ensure healthy life ?

AKTU 2015-16(III), Marks 02

Ans: Sanyama (or self control or self regulation) refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body. When the body is fit to act according to the needs of the Self (T) and, there is harmony among the parts of the Body, it is referred to as health or Svasthya. Sanyama (or self-regulation) is the basic of Svasthya.

2.3. What is Sanyam ?

AKTU 2016-17(IV), Marks 02

Ans: Sanyama or self-regulation is basically the feeling of response in the Self to nurture, protect and rightly utilize the body. Since the Body is an instrument of the Self, there is a need to take care of the Body so that it is capable of carrying out the instructions of the Self.

2.4. What do you mean by Sukh and Suvidha ?

AKTU 2016-17, 2018-19(IV); Marks 02

Ans: Sukh and Suvidha :

1. Sukh is a complete and all surrounding state of the mind that creates inner harmony. Sukh is also called as happiness.
2. Suvidha implies that it is looking for physical comforts and all the sources of attaining such comforts.
3. When our body gets used to a certain level of comfort then we will only feel comfortable at that level e.g. comfort in cooler or air conditioner.

2.5. 'T' is a conscious UNIT while the Body is a material UNIT. Examine this statement. AKTU 2017-18(III), Marks 02

OR

Explain briefly how Self is Conscious Entity ?

OR

Explain how the Body is the Material Entity ?

- Ans:**
1. The Self or I has the ability to think, imagine, talk, walk, work etc., and thus it is the jeevan. It possesses the characteristic of being aware or conscious. So, 'T' is a conscious unit.
 2. An entity that does not have the activity of knowing, assuming, recognizing and fulfilling is a Material Entity. Since, the Body is only able to recognize and fulfill, we can conclude that the Body is a Material unit.

2.6. Define Sanyam and Svasthya. How are the two related ?

AKTU 2017-18(III), Marks 02

- Ans:**
1. Sanyama or self-regulation is basically the feeling of responsibility in the Self to nurture, protect and rightly utilize the Body.
 2. Svasthya can be explained as having two elements : when the Body acts according to the needs of the I and when there is harmony among all the parts of the Body.
 3. When the Body is in harmony with the Self, the state of svasthya occurs, making the Body fit for use by the Self. Svasthya also means being anchored to the Self and being in close harmony with the Self.

2.7. Can Σ D, T, E, activities of self be definite ? Give name to both definite, indefinite state of activities in self.

AKTU 2017-18(IV), Marks 02

Ans: Yes Σ D, T, E, activities of self is definite.
Definite state of activity = Swatantrata.
Indefinite state of activity = Partantrata.

2.8. Differentiate between the activities of the Self and the Body on any two grounds.

AKTU 2018-19(III), Marks 02

Ans: Difference between Activities of the Self and the Body :

	I (self)	Body
Activities are	Desire, thinking, etc.	Breathing, heart-beat etc
	Knowing, assuming, recognizing, fulfilling	Recognizing, fulfilling

2.9. What is preconditioning ? What is their source ?

AKTU 2018-19(IV), Marks 02

Ans: Preconditioning : Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it.
Sources : They comes from what we read, see, hear, what our parents tell us, our friends talk about what the social media talk of, what we see on the TV etc.

2.10. What are the four levels of living ?

Ans: The four levels of our living are :

1. Living in myself.
2. Living in family.
3. Living in society.
4. Living in nature/existence.

2.11. How is our body a self-organized unit ?

Ans: The various functions that a body is involved with at all times, including when we are asleep, makes it a self-organized unit. The human body is a highly sophisticated mechanism and involves numerous organs and glands and their ongoing function. Thus each all in the body is self-organized and participates in the self-organization of the body as a whole.

2.12. What are the various problems faced by us due to preconditioning ?

Ans: It includes :

1. Wavering aspirations.
2. State of resignation.
3. Lack of confidence.
4. Lack of qualitative improvement.

2.13. What happens when our desires are being set by outside ?

Ans: When our desires are being set by outside, there is a chance that we may be in conflict. If our desires are being set by a preconditioning, it is called manyata and if by some sensation from the body, we are enslaved, it is called partantra.

2.14. What are the three requirements related to the Body ?

Ans: The three requirements of the Body are :

1. Nutrition
2. Protection
3. Right utilization

2.15. Why Sukh and Suvidha both are important ?

Ans: We need both Sukh and Suvidha for a happy and content human being and so one cannot replace the other. For instance, if we only have the trust of people around us but no house to live in, we will not be happy and if we have a big house to live in with all the comforts but no one whom we can trust and love, we will still be unhappy. So, both are needs to be completely satisfied.

2.16. Explain briefly Seer.

Ans: The Seer is the one who understands and is also known as the drasta. The Seer sees when the individual is happy or sad, angry or upset. Sometimes the Self sees and understands through the body and sometimes without the help of the Body.

2.17. Who is Enjoyer ?

Ans: The Enjoyer is the one who enjoys and is also known as the bhokta. When an action is carried out, the Self is the one who enjoys it.





Understanding Harmony in the Family & Society (2 Marks Questions)

3.1. State the comprehensive human goals in society.
AKTU 2018-19(III), Marks 02

OR

Comment on Profession in the light of comprehensive human goal realization. AKTU 2015-16(III), Marks 02

Ans. The programs (Such as Right living, Self Regulation, Preservation, work or Storage) are needed to achieve the comprehensive human goal are right understanding among the human being and to facilitate the fulfillment of the basic aspirations of all human beings in the society.

3.2. Explain the relationship between Truth and Respect.
AKTU 2018-19(III), Marks 02

Ans. Respect is a state of harmony between two human beings. When I respect the other and the other respects me, I like to be in that situation. It gives me happiness. To maintain this relationship you have to be truthful to yourself and the other person. So, truth and respect goes hand in hand with each other.

3.3. What do you understand by trust ?
AKTU 2016-17, 2018-19(IV); Marks 02

OR

Define trust. Illustrate the feeling of trust with one example.
AKTU 2017-18(III), Marks 02

Ans. Trust or vishwas is the fundamental value in all relationship. "To be assured that each human being inherently wants one self and the other to be happy and prosperous" is known as trust.

3.4. What is the meaning of education and sanskara ? How does sanskara follow education ?
AKTU 2017-18(III), Marks 02

Ans. Education : Education means to understand the harmony at all the four levels viz. individual, family, society and nature.
Sanskara : Sanskar refers to live in harmony at all four levels of living.

3.5. How can we move towards the universal human order ?
AKTU 2015-16(III), Marks 02

Ans. 1. Living in harmony of an individual right from the individual level to the level of the entire order or existence is known as universal human order.
2. Universal human order can be achieved only by right understanding.

3.6. How does affection lead to harmony in the family ?
AKTU 2015-16(III), Marks 02

Ans. These are :
1. We must understand the relationships that exist between one self and another self.
2. The self has feelings in the relationship between the two people.
3. These feelings in the self are definite and can be identified with definiteness.
4. It is by recognizing and fulfilling these feelings that happiness in a relationship can be guaranteed.

3.7. Define trust. Explain the methods of its verification in brief.
AKTU 2015-16(IV), Marks 02

OR

What are the needs to develop trust ?

Ans. To develop trust, we need to :
1. Be consistent in our actions.
2. Faith in competencies.
3. Do not keep secrets.
4. Do not pretend.

3.8. Point out as to what is invariant and universal among all human beings ?
AKTU 2015-16(IV), Marks 02

Ans. Whatever we study as value education has to be universally applicable to all human being and be true at all times and all places. In addition, it need not restrict itself to a certain sex, race, gender, nationality etc.

3.9. Describe the correct priorities of life. Explain the role of right understanding in brief.

- Ans.** 1. Correct priority of life :
i. Right understanding ii. Love
iii. Truth iv. Peace
v. Non-violence

In order to be prosperous and to enrich nature, we need to have 'right understanding'. The right understanding will enable us to work out our requirement for physical facilities.

- 3.10. Out of intention and competence, point out the right criterion for human judgment.**

AKTU 2015-16(IV), Marks 02

- Ans.** 1. Intention is what we aspire to achieve, therefore, it can be defined as performing an action according to a specific purpose till the end or goal that is aimed in mind.
2. Competence is ability to perform a specific task, action or function successfully.
3. Generally we judge ourselves on the basis of our intention while others on the basis of their competence.

3.11. Define Justice in relationships.

Ans. Justice is recognizing that feelings are definite in relationships, fulfilling the relationships and the right evaluation of the fulfillment which results in mutual happiness.

3.12. Write the elements of Justice.

Ans. Justice is composed of four elements :
1. Recognition of values or the definite nature of feelings.
2. Fulfillment.
3. Evaluation.
4. Ensuring mutual happiness.

3.13. What are the problems with relationships today ?

Ans. The problems with relationships today are recognizing them based on body and exchange of physical goods.

3.14. Define intention.

Ans. Intention is what we aspire to achieve, therefore it can be defined as performing an action according to a specific purpose, the end or goal that is aimed in mind. It is the purpose behind our actions or conduct.

3.15. What is competence ?

Ans. Competence is the ability to perform a specific task, action or function successfully. The quality of being competent demands possession of required skill, knowledge, qualification, or ability to perform a task.

- 3.16. Briefly explain undivided society.**

Ans. The feeling of being related to every human being in society leads to our participation in an undivided society. When we have achieved harmony at the level of individual and explored the harmony at the family level, we walk towards achieving harmony at the level of society and this gives us a feeling of world family.

- 3.17. You are having feeling of affection. What are two natural feeling as outcome of affection define them in brief.**

AKTU 2017-18(IV), Marks 02

Ans. The feeling of affection comes only if trust and respect are already ensured. Without trust and respect, we feel the other is trying to make us unhappy, does not wish well for us and hence we can never feel affection for him/her. We always see the other as being in opposition.





Understanding Harmony in the Nature & Existence (2 Marks Questions)

4.1. Define existence.

AKTU 2015-16(III), Marks 02

AKTU 2016-17(IV), Marks 02

Ans: Understanding the self is the knowledge of self or I, this is known as Jivan Gyan. Understanding the knowledge of existence is the knowledge of Astitva. The knowledge of human conduct is known as Manavyata Purna Acharan Gyan. These three knowledge put together forms the right understanding of existence.

4.2. Elaborate on the meaning of swatwa (innateness).

AKTU 2015-16(III), Marks 02

Ans: Each unit in existence exhibits innateness, quality that cannot be separated from it. We refer to this principle as 'Innateness' also called 'Dhāranā' of that unit. This is intrinsic to the unit.

4.3. Define harmony in nature. **AKTU 2016-17(IV), Marks 02**

Ans: When all the living organisms on earth live together peacefully and overlook the mutual differences, it is called harmony.

4.4. What do you mean by co-existence ?

AKTU 2016-17(IV), Marks 02

Ans: It is a state in which two or more groups live together keeping in mind their differences. The parties involved establish a relationship where they can live non-violently.

4.5. Define the terms Gathansheel, Gathanpuran, Kriyapurnata and Acharanpurnata. **AKTU 2018-19(IV), Marks 02**

Ans: **Gathansheel :** The material units are transformable, and their composition keeps on changing, hence these are gathansheel.

Gathanpurna : The other category of units the sentient 'I', do not transform and are complete in composition, hence gathanpurna.

Kriyapurnata : Completion of right understanding in human being is called kriyapurnata.

Acharanpurnata : Ability to live with complete understanding is called acharanpurnata.

4.6. Give the four orders of nature.

Ans: These are :

1. Material order
2. Plant/Bio order
3. Animal order
4. Human order

4.7. Give brief details about space.

Ans: Space can be defined as an unlimited entity. It maintains certain regularity and obeys certain laws. It is reflecting. This means that it can be explained in terms of its relation with other object.

4.8. What is a holistic technology ?

Ans: By holistic approach, we mean the processes and the technology adopted by us must be compatible with nature. A holistic model is inherently conducive to the comprehensive human goal.

4.9. Define sentient material and insentient material.

Ans: **Sentient Material :** Any material which has consciousness is called sentient material.

Example : The pranic (plant) order.

Insentient Material : Any material which does not have consciousness is called insentient material.

Example : Cosmic objects.

4.10. Give the types of co-existence.

Ans: There are two types of co-existence :

1. Active co-existence
2. Passive co-existence

4.11. What is active co-existence ?

Ans: The relationship based on mutual respect for the diversity is called active co-existence. The parties in this relationship embraces each other differences, have got equal access to resources and opportunities. The environment is that of peace, social cohesion, justice and equality.

4.12. Define passive co-existence.

Ans: This is a kind of co-existence where one of the groups is less powerful than the other. In this environment, there is lack of violence but it has an unequal relationship.

4.13. Discuss material order.

Ans: This order comprises of non-living things. Also, various forms of energies like sound, light, heat etc are also part of this order. The fundamental characteristic of this order is composition/decomposition.

4.14. Explain briefly plant/bio order.

Ans: They comprise from single cell organism like fungi, algae to water plants, herbs, shrubs and trees. They can reproduce, accept nutrition from outside, digest, assimilate and grow. They also provide nutrition to the animal and to the human order.

4.15. Define animal order.

Ans: The members of this order are living things. They share many of the features of the plant order. They have greater degree of locomotion than plants. The natural characteristic of this order is that they realize or they are aware of the fact that there exists the quality of self (I), therefore they have an intellectual faculty.

**5.1. What do you mean by Ethics ?**

AKTU 2018-19(III), Marks 02
Ans: Professional ethics refer to the code of conduct, moral ideals and policies any professional should follow. It is the ethical obligation that people in a profession have to follow due to their professional status.

5.2. Discuss universal human values.

Ans: These are the values which are needed to be exercised by human beings to live. They are a combination of likes, dislikes, judgments, point of views of a human being. They are manifestation of truth of existence.

5.3. What do you mean by 'profession'? Why is it required to acquire ethical competence in profession ?

AKTU 2017-18(III), Marks 02

- Ans:**
1. Profession is only a subset of the life activities.
 2. The profession is not only a means of earning one's livelihood but a means of one's evaluation by appropriate participation in the larger order.
 3. Developing ethical competence to the individual (profession) is the only effective way to ensure professional ethics.

5.4. Explain Intrinsic and Extrinsic values.

AKTU 2018-19(III), Marks 02

Ans: Intrinsic Values :

Intrinsic value is valuable in itself.

Truth, beauty and goodness are universally accepted as they intrinsic values of human life.

Extrinsic Values : Extrinsic (Relative) value means that the worth of something has for the sake of something else.

Extrinsic value is not desirable or worthy in itself.

5.7. Briefly explain utility value.

ANS: Utility value is the participation of body in ensuring the role of physical facility of nurture, protection and providing means for the body.

5.8. What is artistic value ?

ANS: Artistic value is the participation of a body in ensuring the role of physical facility to help preserve its utility. Artistic value of an object arises from its utility value.

5.9. What is ethical competence ?

ANS: Ethical competence or value competence is a manifestation of one's right understanding. It is a long-term process which can be achieved through appropriate value education.

5.10. Give some features of ideal management model.

ANS: An ideal management model should have :

1. A whole-unit of workers working together with a feeling of brotherhood.
2. Regular and fair appraisal of hard work.
3. Continuous value addition to the working system.
4. Effective integration of individual competencies.

5.11. Give some criteria's which should be a part of holistic technologies.

ANS: They are :

1. Aim towards catering day to day human needs.
2. It should be durable.
3. It should have a low maintenance cost.
4. It should not have any health hazards.

5.12. What do you understand by Svarajya ?

ANS: Our surroundings include air, water, space, plants and animals. The total existence has a togetherness and co-existence. This togetherness in an organized manner where every individual serves a function and is ready to help and support others is known as Svarajya.

5.13. Explain energized and energy in equilibrium.

AKTU 2015-16(III), Marks 08

ANS: What we normally call or consider as energy today, is the 'transfer of energy'. All units are energized in space. This energy is available to all units. In other words, space is equilibrium energy, all units are in space; all units are energized and active being in space.

5.14. What are the five values which help human beings to live life in harmony ?

ANS: These are :

1. Love
2. Care
3. Truth
4. Responsibility
5. Justice

5.15. Give some essential qualities desired in a good professional.

ANS: A good professional should :

1. Maintain a friendly relationship with clients, consultants, contractors and other people associated with the company.
2. Should not take bribe or offer bribe in forms of meals, gifts or entertainments.
3. Should cautiously use the employer's assets.

5.16. How ethical competence can be achieved ?

ANS: It can be achieved through :

1. Competence of one's understanding in real life.
2. Competence of mutually enriching interaction with nature.
3. Clarity about comprehensive human goal.

5.17. List some unethical practices which are prevalent in today's world.

ANS: These are :

1. Corruption.
2. Misappropriation of funds and tax evasion.
3. Hunger, poverty, illiteracy.
4. Endangering health and public safety.

