

Universal Human Values Sessional – 1 Questions

Essays:

Unit – 1 Part - I:

1. Define value. How does it differ from skill? Explain with suitable examples.

Value: The value of an entity is its participation in the larger order of which it is a part. For example, the value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which it is present along with a paper and human being. Similarly, the value of a human being is his/her participation in the larger order. The value of a unit is also termed as its role.

Skill: It is ability or a technique by which one can perform an action to get the intended result or materialize the things. For example, learning and being able to execute a computer program.

2. Differentiate between value education and skill education with suitable examples. How are the values and skills complementary?

Values and skills have to go hand in hand. There is an essential complementarity between the two for the success of any human endeavor towards the goal of living a fulfilling life. For instance, the technology for harnessing nuclear energy was developed. But, now, how much of it has been used for welfare purpose and how much of it has been used for destructive purposes? Take another example – suppose we get convinced that health of the body is essential. Then, we learn skills to keep the body healthy. It falls under the domain of skills. But, along with it, it is crucial to understand for what purpose, we shall be using our body, and it comes under the value domain.

Values are required to decide “what to do”, while skills are required for “how to do”. When we want to put them in priority order, it is easy to see that “what to do” has to be decided first and then only we can think of “how to do”. However, the current priority in education has become development of skill. We are developing new technologies, but we are unable to decide on ethical use of them.

3. Describe the content and process of value education.

Content of value education:

The value of a human being is the participation of human being in the larger existential order. Hence, to understand human values, we need to study human being along with all that is there in the existence. So, the scope of study has to be all encompassing, i.e.,

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

Accordingly, the content of value education has to be to understand human being, human aspirations, happiness; understand the goal of human life comprehensively; understand the other entities in nature, the innate interconnectedness, the harmony in the nature/existence and finally the role of human being in this nature/existence, and learning to live in accordance with this understanding by being aware of one's thought, behavior and work.

Process of value education:

The process of value education is the process of self-discovery, because the values are there inherently in every human being. Through value education, we are just exploring, recognizing them, getting aware of them. There is already a natural acceptance for values in a human being. Value education is never a set of dos and don'ts. For example, if you are asked, what is naturally acceptable to you: the feeling of relationship or feeling of opposition with your family members? When we observe within for answer,

the natural response is feeling of relationship. This feeling is a value for us. In this discussion, this feeling was not created in you. You already had the acceptance for it. It was only uncovered by drawing your attention through the question for exploration. Hence, to study human values, the process has to be such that it develops a process of self-exploration in you.

4. Explain the basic guidelines for value education. Also, discuss the important implications of value education.

Basic guidelines for value education:

Following are the basic guidelines that will enable the introduction of value education in the present academic system.

a) Universal: Whatever we study as value education, it has to be universally applicable to all human beings and be true at all times and all places. That means, it should not change based on sect, nationality, gender, etc. For example, the feeling of respect in relationship is something universal, so it can be a part of value education.

b) Rational: It has to be amenable to reasoning and not based on blind beliefs. It should be open to address the related questions. It cannot be a set of dos and don'ts.

c) Natural and Verifiable: Being natural means, it has to be acceptable in a natural manner. When we live with such values, it leads to mutual fulfilment, and is enriching for other units in Nature. We also have to verify these values ourselves, and find whether they are true and valid for us. We should not assume something just because it is being stated.

d) All Encompassing: The content of our education has to cover all dimensions of our being (Thought, behavior, work and understanding) as well as all levels of our living (Individual, family, society and nature/existence).

e) Leading to Harmony: Value education has to enable us be in harmony within and in harmony with others. Hence, when we live on the basis of these values, we start observing that it leads to harmony in us and harmony in our interactions with other humans and the rest of the nature.

Important implications of value education:

a) Correct identification of our Goals: At present there is a lot of dilemma and confusion in deciding our goals. As a result, deciding our goals with definiteness becomes difficult task. As we go on focusing on various components of value education, we go on understanding our participation, purpose and goal of human life.

b) Development of holistic perspective: The outcome of value education is a holistic perspective with the clarity about human being, about the Nature of which we are integral part, and our participation in this nature/existence. Through value education, we come to know that we are interconnected, interrelated in this existence – from the smallest level to the whole cosmos.

c) Clarity of program to live with holistic perspective: Value education provides us the vision which will help us to get answers to the questions like: what thoughts are naturally acceptable to me, what food will keep my body healthy, what behavior with my friends will sustain our relationship, how can I contribute to my family, society and the entire nature, etc. We can see that this clarity of program is necessary for our own state of happiness.

d) Evaluation of our beliefs: Our conduct depends on what we understand or believe about ourselves, our family, the society and the nature around. Much of our behaviour and working is based on our beliefs. Our beliefs somehow become the guiding factors of the decisions of our life. Value education also helps us become aware of our own beliefs and their correctness.

e) **Solution for existing problems:** When we have a holistic perspective and the clarity of the programme to live by it, we are able to realize that most of the existing problems are actually, the consequences of our wrong beliefs. With right understanding of things, we are able to define our role in different phases of life and work accordingly. Then, we do not create problems for ourselves or others. We will also be able to resolve the existing problems.

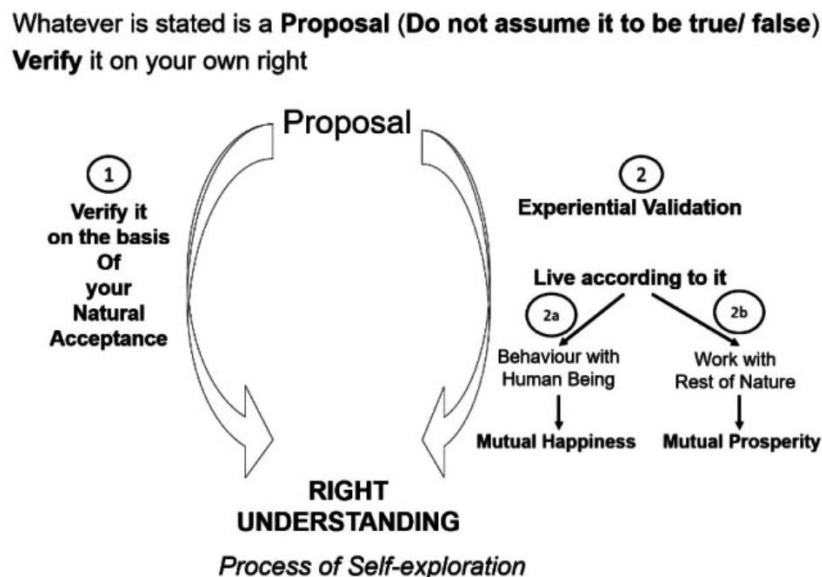
f) **Development of ethical competence:** The core purpose of value education is to develop ethical competence among human beings. The problem of unethical conduct in various professions present now almost everywhere, can be tackled effectively by focussing on developing ethical competence through human value education.

5. What is self-exploration? Explain process of self-exploration with a neat diagram. Describe content of self-exploration.

Self-exploration is the process of value education. It is a process of seeing the reality on our own right, by our own investigation, observation and analysis. Whatever is proposed, it is to be taken as a proposal and we have to decide on our own right whether it is naturally acceptable to us or not. If it is naturally acceptable, we have a feeling of relationship and if it is not naturally acceptable, we have a feeling of opposition.

- a) It is a process of dialogue between “what you are” and “what you really want to be”.
- b) It is a process of knowing oneself, and through that, knowing the entire existence.
- c) It is a process of recognizing one’s relationship with every unit in existence and fulfilling it.
- d) It is a process of self-evolution through self-investigation.

Process of self-exploration:



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

2. The second part is experiential validation. It implies to try to live according to the proposal. In living, there are two parts.

- a) The behaviour with other human beings. If behaving with other human beings as per the proposal leads to mutual happiness, the proposal is right.
- b) Working with rest of the Nature. If working with rest of the nature, on the basis of the proposal leads to mutual prosperity, the proposal is right.

When we are able to verify a proposal, both through natural acceptance and through experiential validation, the outcome is “right understanding”. If we are sure that any proposal is not naturally acceptable, then there is no need of going for the experiential validation.

Content of self-exploration:

The content of self-exploration basically has the following two parts:

- a) Desire: What is our basic aspiration?
- b) Programme: What is the way to fulfil this basic aspiration?

The desire is the basic aspiration, the aim, the objective, the purpose, what we want to achieve – what is our goal. The programme is the process of achieving the desire, the action to achieve our goal. If we can get the answers to these two questions, practically all our questions are answered. In fact, most of the questions that we have, are because of lack of clarity of these two. If we get the answers to these two questions, we only have to act.

6. What do you mean by natural acceptance? Differentiate between acceptance and natural acceptance.

Natural acceptance is the innate capacity of every human being to see the intrinsic purpose, to see what is natural, what is right and thereby conclude what is not right.

- a) Natural acceptance does not change with place and time.
- b) It does not change with individual and, it is universal.
- c) It is uncorrupted by likes and dislikes or assumptions or beliefs.
- d) It is definite and invariant.
- e) It is part and parcel of every human being.

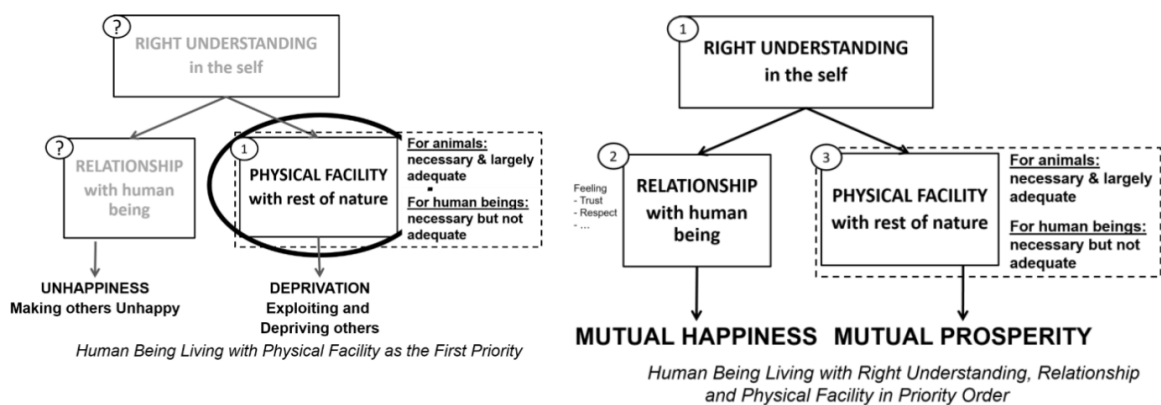
There is a lot of difference between our acceptance and natural acceptance. Acceptance is something we assume to hold good in a given situation. Sometimes, we accept things forcefully in a given situation, even though we do not want to accept. Acceptance comes from our likes and dislikes, assumptions, pre-conditionings and beliefs. But natural acceptance comes from within, not affected by our likes and dislikes, etc. For example, if I want to have a sweet, it may look acceptable to have it based on my acceptance (likes and dislikes), but it is not naturally acceptable, if that sweet does not nurture my body.

Unit – 1 Part - II:

7. What are the basic human aspirations and what are the requirements to fulfil them? Indicate their correct priority.

Happiness: It is the state of being in harmony at all the four levels – individual, family, society and nature/existence. When we are in the state of harmony, we experience no struggle, no contradiction or conflict. We enjoy such a state of being and we wish to have its continuity. On the other hand, when we experience feelings such as failure, disrespect, lack of confidence, being doubtful in ourselves and about others, we cannot feel happy as they are the states of conflict and disharmony. We never want to be in such states and try to change them.

Prosperity: It is related to materials things called as ‘physical facility’. Prosperity is the feeling of having more than required physical facility. In order to ascertain prosperity, the most important thing is to quantify the physical facility we require. We can be prosperous only if there is a limit to the need for physical facility. In order to feel prosperous, we need to first decide how much wealth/physical things are needed. Otherwise, it is like trying to fill water in a glass that has no bottom; the glass will never be filled, howsoever, one may try.



The right priority order of the requirements for basic human aspirations is:

- 1) Right understanding in the self,
 - 2) Relationship with human beings and
 - 3) Physical facility with rest of nature.
- Right understanding + Relationship = Mutual happiness
 - Right understanding + Physical facility = Mutual prosperity

Through right feelings in relationship, based on right understanding, we can ensure mutual happiness - happiness for ourselves and happiness for others. With right understanding, we can identify the need for physical facility. We can also learn how to produce using a mutually enriching production process. Once we are able to ensure the availability of more than required physical facility, we have a feeling of prosperity.

8. Distinguish between ‘animal consciousness’ and ‘human consciousness’.

The basic aspirations of a human being are being happy and prosperous continuously. They are fulfilled by right understanding, relationship and physical facility in the correct priority order. Any human being working for all the three can be fulfilled. Hence, a human being working for all the three requirements will be in harmony and is said to be living with ‘human consciousness’.

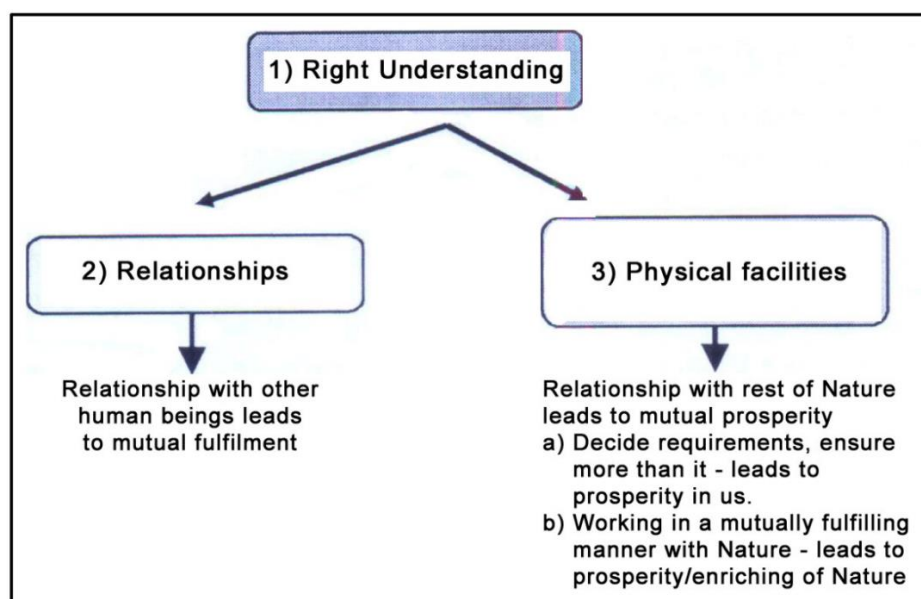
Animals lead their life with required physical facility like food, water, shelter, etc. They are in harmony with rest of nature. They are said to be living with ‘animal consciousness’. However, when human beings try to fulfil themselves on the basis of physical facility alone, they tend to be in disharmony within and in disharmony with others. It results in opposition, struggle, war, etc. This is because physical facility is enough for animals, but for human beings, it is not enough. In such cases, human being is said to be living with animal consciousness.

1	Animals living with animal consciousness	They are in harmony	This is fine
2	Human beings living with human consciousness	They are in harmony	This is fine
3	Human beings living with animal consciousness	They are in disharmony	This is the problem

9. “Right understanding in relations and in physical facility leads to mutual happiness and prosperity respectively” – Justify with explanation.

As long as we live with wrong assumptions, we shall continue to have problems in ourselves, problems in relationship, will exploit nature, and do not feel happy and prosperous. We can never fulfil our basic aspirations. Hence, it is necessary to explore for the right understanding of happiness and prosperity.

- In order to be happy, we need to understand about the relationships and see that there are right feelings in them.
- Similarly, in order to be prosperous we need to understand the requirements of physical facilities and also harmony in nature.
- Basically, we need to have right understanding about ourselves.



Today, we can see two kinds of people in the world:

1. Those that do not have physical facility/wealth and feel unhappy and deprived: They can be said materially deficient, unhappy and deprived.
2. Those that have physical facility/wealth and feel unhappy and deprived: They can be said materially affluent, but unhappy and deprived.

Both these are the states we don't want to be in. We all want to move to the category of:

3. Having physical facility and feeling happy and prosperous: They can be said to be materially affluent, happy and prosperous. To ensure that we are of the 3rd category, we need the right understanding.

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

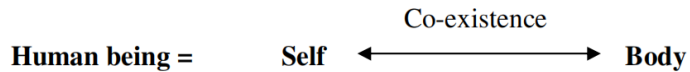
Holistic development is the transformation of consciousness – from animal consciousness to human consciousness. For this Education-sanskar enables transformation to human consciousness. Education is developing the right understanding (holistic perspective). Sanskar is the commitment, preparation and practice of living with right understanding. This preparation includes learning appropriate skills and technology. Education provides thought leadership and direction to the society through the preparation of individuals. The long-term potential of human education-sanskar is:

- a) Right understanding in every child – by facilitating the development of right understanding, that leads to human consciousness.
- b) The capacity to live in relationship – by facilitating the capacity to live with mutual happiness or justice in relationship with other human being. It will ensure harmony in the family; and that harmony will extend to the larger family, and ultimately go up to the world family, leading to an undivided society.
- c) The capacity to identify the need for physical facility, developing the skills and practice for sustainable production of more than what is required leading to the feeling of prosperity; it will ensure harmonious family order, extending up to universal human order.

Unit – 2 Part I:

1. Human being is the co-existence of the self and the body. Explain.

On carefully observing the activities like thinking, feeling happy, enjoying, etc. we can conclude that human being is not just body, but something more than that. The proposal is that human being is the co-existence of the Self and the Body.



We keep saying things like 'I am happy', 'I feel bored', etc. We can see that it is the Body that is tall or short, fat or thin, healthy or sick, but who is deciding it to be so. It is 'I' or 'Self', not the Body. It is the self that recognises the relationships, that decides what to do and that feels happy or sad. When we say, "I ate delicious food", we can see that food was consumed by body and I enjoyed the taste of the food.

2. Distinguish between Self and body with reference to their needs and activities.

The Self requires happiness. If someone respects us, we feel happy. The feeling of respect is one of the needs of the Self. Body requires physical facility. For example, it requires food, water, etc. We can see that both food and respect are required for human being. One cannot be replaced by the other. By providing food only, one cannot ensure respect. Similarly, just by giving respect, food is not ensured. They are different types of needs and both should be fulfilled separately.

In terms of time, the needs of the Body are temporary. Body cannot take food continuously. It wants food only when it is hungry. If we are forced to eat when the stomach is full, we find it uncomfortable and intolerable. But, the needs of the Self are continuous. It wants to be happy continuously. Hence, it requires right feelings, like respect continuously. If there is a break in the feeling of respect for us, we feel uncomfortable.

Further, the needs of the Body are measurable and quantitative. We can have food in limited quantity; we require clothes, shelter, etc. in limited quantity. But, the needs of the Self are not quantitative, rather they are qualitative. They cannot be measured. It is possible to have a feeling or to not have a feeling. We cannot have more respect or less respect. Either we have respect or we don't.

3. "Body is an instrument of 'I' – Justify the statement.

Human being is the co-existence of Self and the Body. The Self is a unit of consciousness and it is in co-existence with material Body. It is the Self that makes all the decisions and uses the Body to execute them, as and when required. The self sends the instructions to the Body and the Body follows those instructions. All the sensations taking place in the Body are available to the Self and it reads the sensations it considers significant. For example, when we read a line in a book, the eye is able to see the entire page and the table on which the book is placed. But Self pays attention to that which it wants to read. The same is true for every sense organ. These sensations are provided to the Self by the Body. But, the Self accesses them only as and when it considers it necessary.

For example, when you (Self) want to eat a sweet, the Self instructs the Body to walk to a shop, pay the money to buy the sweet, put the sweet in the mouth, etc. When the sweet comes in contact with the tongue, it creates a sensation at the tongue and the Self reads that sensation as taste. Once the sweet goes

down the throat, the sensation of taste is not available to the Self any more, and the sweet is in the process of digestion by the Body. The transactions taking place between the Self and the Body are in the form of information. No material transaction is taking place.

Self wants to live with continuous happiness and it is fulfilled by right understanding and right feeling. The program of the Self is to be in harmony at all the four levels. In this process, the Body is used as an instrument. For nurturing, protecting and rightly utilizing this instrument, physical facility is required from time to time. A part of my program is to produce this physical facility, to protect it and to rightly utilize it. This protection, protection and right utilization of physical facility is only a part of my entire program. A rough estimate is that the program related to physical facility is less than one fourth of my entire program. Thus, the need of the Self is the primary need of human being and Self plays major role in in the fulfilment. In the entire program, the Body is a useful tool, a useful instrument.

4. Self is the seer, doer and enjoyer. Comment on it.

I am the Seer: It is the Self that sees the reality; that understands the reality. You can observe that while reading this book at this moment, you are seeing the words with the help of your eyes. But, understanding the words and associating the meaning to the words is not done by eyes. The eyes (or any other sense organs) are a tool. They do not see; the Body does not see. Rather, it is the Self which sees through the eyes. It is the Self which associates meaning, which understands, with the help of the Body as an instrument. When you carefully observe within, you don't even need to use the senses. For example, to see your feeling, to see if you are happy or unhappy, you don't require any sense organ. The Self is directly able to see the feelings, desires, thoughts, expectations, etc. without the need of the Body. Thus, the Self is the seer, it is the one which understands, and in the process, the Body may be used as an Instrument, as and when required.

I am the Doer: Self is the doer. Doer means, one who decides, one who takes the decision to do or not to do. For example, you are reading this book right now with the help of your eyes. Now, observe who has taken the decision to read the book – eyes or you (Self)? Since you decide what to do and what not to do – you (Self) are the doer. To execute your decision, you use the Body as and when required. Further, there are activities of the Self where the Body is not at all involved, like desire, thought and expectation. Suppose a person wants to take revenge on another person. He thinks of taking revenge for some time, say 2 hours. Later he drops that idea of taking revenge. Now, who dropped the idea – Self or the Body? We can see that it is the Self that decides. In this way, I am the Doer.

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

5. How can you say that “the Self is the conscious entity and the body is material entity”?

Human Being	Co-existence	
	Self	Body
Need	Happiness (e.g. Respect)	Physical facility (e.g. Food)
In Time	Continuous	Temporary
In Quantity	Qualitative (It is feeling)	Quantitative (Required in limited quantity)
Fulfilled by	Right understanding & Right feeling	Physico-chemical things
Activity	Desire, Thought, Expectation...	Eating, Walking...
In Time	Continuous	Temporary
Response	Knowing, Assuming, Recognising, Fulfilling	Recognising, Fulfilling
	Consciousness entity	Material entity

The need, fulfilment, activity and the response of Self and Body are completely different. They are two different types of reality – self is the domain of consciousness and body is the domain of material. Happiness is the need of the consciousness and it is fulfilled by right understanding and right feeling which are the activities of the consciousness itself. Body is the material entity and its needs are fulfilled by physio-chemical things only. In order to understand human being, both the domains must be understood. Needs of both the domains must be fulfilled separately.

6. Gross misunderstanding is “assuming human being to be only the body”. Justify.

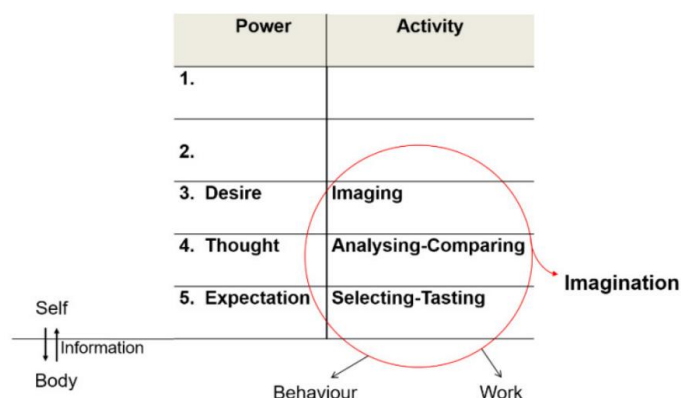
The needs of human being are happiness (for the Self) and physical facility (for the Body). But, when we assume that ‘the human being is just the Body’, all the human needs must be fulfilled by physical facility. It means, we are trying to fulfil the continuous need for happiness, like respect, through physical facility like clothes and food. Since the need of happiness is continuous, we have to put our efforts continuously to acquire more and more physical facility so that we can be happy continuously. Hence, the need for clothes, food and any other physical facility appears to be undefined and unlimited in quantity.

For example, we can observe people who are trying to get respect out of clothes. They keep on buying and wearing new clothes just to draw the attention towards themselves, thinking that attention is same as respect. In such a case, what about continuity of respect on this basis? So, they have to continue to acquire and accumulate materials. It never leads to either happiness or prosperity.

It is known that all the things related to physical facility are materials and they must be provided by Nature. But the resources existing in Nature are limited. Hence, it is not possible to fulfil the unlimited physical facilities with limited resources of Nature. It leads to competition and people try to acquire physical facilities by any means. It leads to exploitation of resources of Nature and also exploitation of other human beings. Thus, there is a contradiction or conflict arising due to assumption that human being is only the Body.

Unit – 2 Part – II:

7. Explain characteristics and activities of the 'Self' with a diagram.



There are two categories of attributes of the Self: (i) the Powers of the Self and (ii) the corresponding Activities as the manifest outcome of these powers.

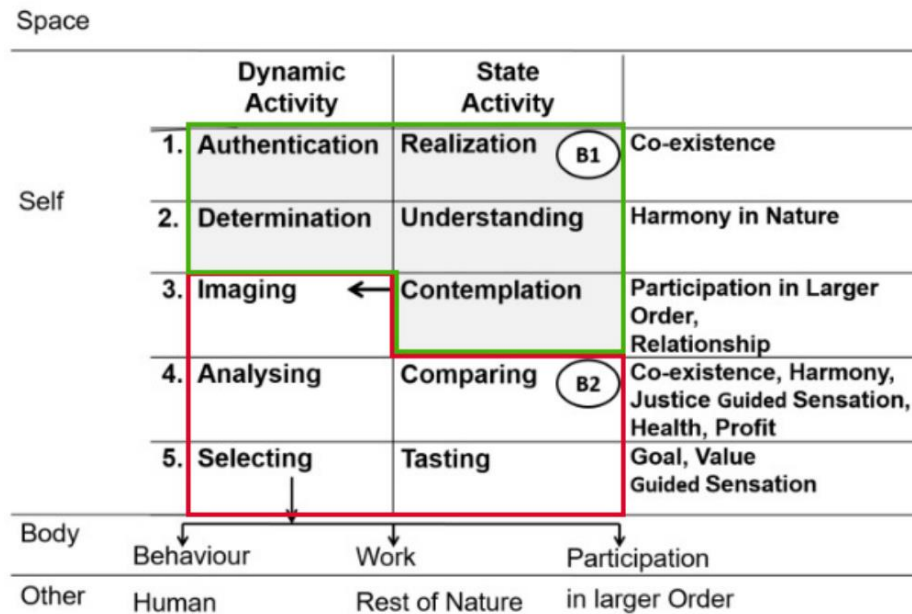
- (i) Power means the basic capacity in the Self to involve in an activity. It includes Desire, Thought and Expectation.
- (ii) Activities include Imaging, Analysing-Comparing and Selecting-Tasting.

(i) Power is 'desire' and its activity is 'imaging': Desire is about what to do or what you want to be. It is the name given to the activity of imaging. When we observe ourselves within, we do not see the desire directly, it is seen in the form of activity of imaging. That is, presence of activity of imaging in us indicates the presence of desire. For example, if there is a desire for a big house. you want to become the owner of a big house. So, when you say desire for a big house, it means you have an image of yourself being owner of a big house. The desires are in the form of images and we are constantly trying to fulfil these desires. The image is not just a physical image but an image that also contains some feeling and some purpose.

(ii) Power is thought and its activity is 'analyzing-comparing': Thought is the power for the activity of analyzing, trying to work out the details of 'how to fulfill your desire' i.e., how to do. When you have a desire of becoming owner of a big house, you start working out the details of the house. For example, how many floors, having a dining room, a bedroom, a verandah- is it open verandah or partially covered one, a kitchen, totally how many rooms and so on. This is called analyzing. You are trying to separate different parts of the image, trying to work out the details of the image. The one that we finally choose depends on your basis for comparison. Thus, thought is the activity of analyzing based on comparing various possibilities to fulfil your desire.

(iii) Power is 'expectation' and its activity is 'selecting-tasting': Expectation is the power for the activity of selecting based on tasting. For example, when you are desiring for a big house, you have an image of it, you are analyzing that image, trying to work out the details of it. Now you will try to fill the minute details like nature of the walls, the colours on them, etc. This is the activity of selecting, which is based on tasting. If you had visited some house in which the walls are, say cream coloured, and you liked it. It becomes part of your taste. So, when you are selecting colours, you may select cream colour. Expectation is the activity of selecting on the basis of tasting. This is the activity through which the Self interacts with the Body. The root of analyzing-comparing and selecting-tasting is the desire.

8. Describe understanding harmony in the 'Self' with a diagram and an example.



The activities of the Self have been marked in two blocks, B1 and B2 in the following figure. Activities mentioned in block B2 indicate 'What I am', my imagination. They are governing our harmony or disharmony within and outside in terms of our behaviour, work and participation in the larger order i.e., in the family, society and nature/existence. The activities mentioned in block B1 indicate 'what I really want to be', related to my natural acceptance. They are contemplation, understanding and realization. Contemplation is the activity of seeing my participation in the larger order, Understanding is the activity of seeing the inherent harmony in every unit in nature, and realization is the activity of seeing the co-existence in existence. If I am awakened to these activities, it is my internal guide for all my imagination. They ensure relationship, harmony and co-existence.

At any point of time, our state of being can be articulated as the accumulation of our desire, thought, expectation and 'acceptances' derived out of it. These 'acceptances' put together is called as Sanskar.

Sanskar = Acceptances derived out of Σ {Desire (from all time) + Thought (from all time) + Expectation (from all time)}

Sanskar is being updated over time. We have some sanskar at one moment 't'. At the next moment (t+1), our sanskar can be mentioned as:

Sanskar (t+1) = Sanskar (t) + Environment (t) + Self-exploration (t)

Our sanskar at the next moment (t+1) is a result of our sanskar at present moment (t), the environment we are in at the present moment and the self-exploration we do at present moment. Sanskar may or may not be in line with our natural acceptance. If we do self-exploration based on natural acceptance, sanskar generated out of it will be harmonious, and our sanskar at the next moment will be more harmonious than that at present.

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

The seed or root of imagination is the desire. A small desire expands in thought and further expands in expectation. If we can be aware of our desire, we can check if it is in line with our natural acceptance or not before expanding it further in our imagination. We can find that there are three possible sources of motivation for imagination.

a) Preconditioning, b) Sensation, c) Natural acceptance

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

If you ask yourself whether you want to come first in the class or you want to understand what is being taught, you will like to understand what is being taught in the class, provided it relates to your happiness and prosperity - that is your natural acceptance. If your desire is to come first in the class because of pressure or influence of people around you and related it to your happiness, it may not be your natural acceptance, but you have made it your desire without verifying it for yourself.

A large percentage of your desires are motivated by preconditioning. They are not your natural acceptance, but you have made them your desire under some influence or pressure. Sometimes you may not even be aware of it. A little awareness shows that the way we dress, what we select to eat, the way we talk, most of these are coming from our preconditioning.

Sensation as a source of motivation for imagination: Another major source of imagination is the sensation. Sensation is the information we get from the Body through the five sense organs. For example, you are going by the road and you see a very shining red car passing by. Now your imagination is dragged by the car. You start desiring for that car now, because you started liking its colour, or shape, or speed. So, now you have a desire for such a car.

Sensation has an important role in our imagination. Many of our desires are governed by the sensation that we get from the sense organs. We feel motivated to fulfil those desires without being able to relate them to the continuity of happiness. Thus, we are accumulating desires just like that, without any verification.

Natural acceptance as the most authentic source of motivation for imagination: The third source of motivation is our natural acceptance, which is also called inner voice or conscience. Self verification on the basis of natural acceptance can be the third possible source. It is the real source for deciding our desire, our imagination. If we are aware of our natural acceptance, and we are aware of our imagination, we can make the choices that are in line with our natural acceptance.

10. Consequences of imagination are self-organization or enslavement. Comment.

Desires from Preconditioning: As long as your desires are coming from preconditioning, you cannot be sure whether they are in harmony with your natural acceptance or not. Therefore, you are not sure whether you will be in a state of happiness or unhappiness within. Often, the desires coming from preconditioning may not be yours. They may be borrowed from outside. For example, what is the basis for you to decide to wear the torn clothes (to show others that you are in tune with the latest fashion)? It is based on the preconditioning, rather than natural acceptance. If it is based on natural acceptance, you would have selected clothes that protect the Body, and also, that are acceptable in the Society. It means – ‘what you have to wear’ is decided by others, but not you. It indicates that you are dictated by your own preconditioning. It is a state of enslavement.

Desires from Sensation: Desires originated from sensation also may not ensure harmony. When we try to fulfil any desire from sensations of the Body, we get bored and shift to something else, for example, shifting TV channels, shifting from sweets to salty snacks, etc. Similarly, favourable feelings from others also may not ensure harmony within us. Taste of favourable feeling is also short lived. If we decide to eat a food that is tasty but does not nurture the Body, it is the decision taken based on the sensation, but not on our natural acceptance. If we carefully observe, the sensations from the Body are overriding our natural acceptance. In this sense, the decision is dictated by the sensations of the Body, but not natural acceptance. It is a state of enslavement and we are enslaved by our own sensations.

Desires based on natural acceptance: Only when your desires are based on your natural acceptance, you can be in harmony within. In such a case, your imagination (desire, thought and expectation) is in line with your natural acceptance and that will lead to harmony and happiness. Our behaviour and work are now in line with our natural acceptance. This is what we referred to as definite human conduct. In fact, the desires based on our natural acceptance are truly our desires. For example, if you decide to buy shoes in order to protect your feet and you selected shoes of right size and shape of your feet, it is in line with your natural acceptance. Then, the latest fashion, designs, exterior appearances, etc. do not have any influence on your decision. Such desires would be in line with your basic aspiration for mutual happiness and mutual prosperity at the base, so they will be acceptable not only to you, but to others as well. This is the state of being self-organized.

11. What do you understand by “Harmony of Self with Body”?

Our responsibility towards the Body is in terms of nurturing, protecting and rightly utilizing the Body. Nurturing is by providing the right air, water, food, sunlight, etc. Protection is from unfavourable conditions. Right utilization would mean using the Body for the purpose of the Self. The feeling of responsibility towards the Body is called as the feeling of self-regulation.

The body is healthy if it is able to perform the instructions of the Self. For example, when you ask the body to sit erect without back support for four hours, it is able to sit in that manner. This is a healthy body. If the body is not able to run, jump or sit up straight when you ask it to, it is called unhealthy body, or sick body. The second indicator of a healthy body is that different parts of the Body are in harmony amongst each other. With the healthy body, it is my responsibility to make right utilization of it. That is, I utilize my body for the purpose of basic aspiration of being happy and prosperous. I will be able to do this only when I have self-regulation (sanyam). When I have self-regulation in the Self, and there is health in the Body, these two together ensure harmony of the Self with the Body.

12. How does the feeling of Self-regulation facilitate the correct appraisal of our physical needs?

The need for physical facility is essentially related to fulfilment of the feeling of responsibility towards the Body. We need physical facility for nurturing the Body, for protecting the Body and for right utilization of the Body. If we carefully observe, we can see that physical facility required to ensure each one of them is in limited quantity. For example, food, water, shelter, clothes, etc. are required in limited quantity. In the process of right utilization of the Body, we require some instruments, equipment, etc. in a limited quantity. For example, when we have to address a large gathering, we need a mike. It is an instrument which we use for the right utilization of the Body.

Similarly, all the means of transportation, telecommunication and television that we use are instruments required for right utilization of the Body, and they are all required in limited quantity. Unless we are able to identify that our need for physical facility is limited, we will never realize that there is a possibility of prosperity. Prosperity is the feeling of having or producing more than the required physical facility (for nurturing, protecting and right utilization of the Body).

In order to ensure the feeling of having more than required, two things are necessary:

1. Identification of required physical facility along with the required quantity - ensured through right understanding
2. Ensuring the availability or production of more than required physical facility - ensured through right skills

With the feeling of prosperity, you will think of right utilization, you will think of nurturing others, you will think of production. A prosperous person thinks of nurturing the other and right utilization of physical facility. A deprived person thinks of exploiting others and accumulation of physical facility. Prosperity can truly be understood, only when one is able to see that the human being is the co-existence of the Self and the Body.

Shorts:

(Shorts will be asked from Essays only)

