

Universal Human Values Question Bank

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.

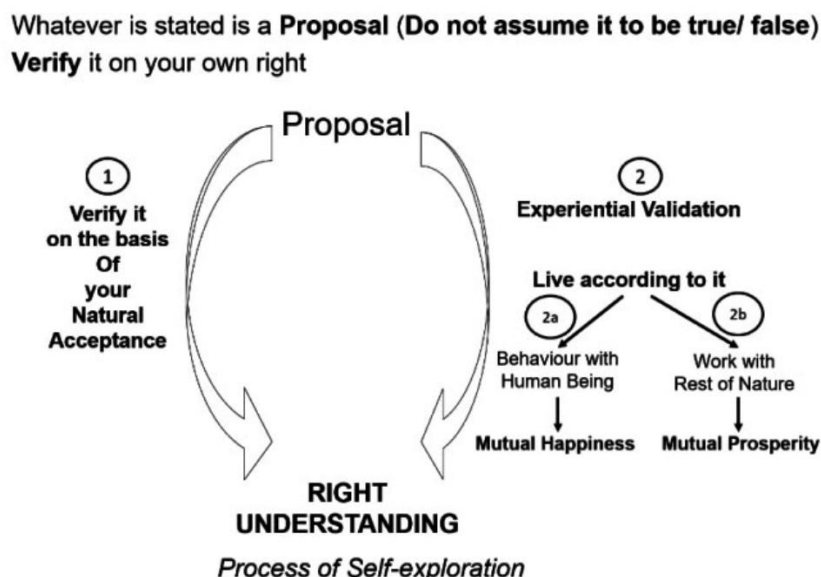
f) **Development of ethical competence:** The core purpose of value education is to develop ethical competence among human beings. The problem of unethical conduct in various professions present now almost everywhere, can be tackled effectively by focussing on developing ethical competence through human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

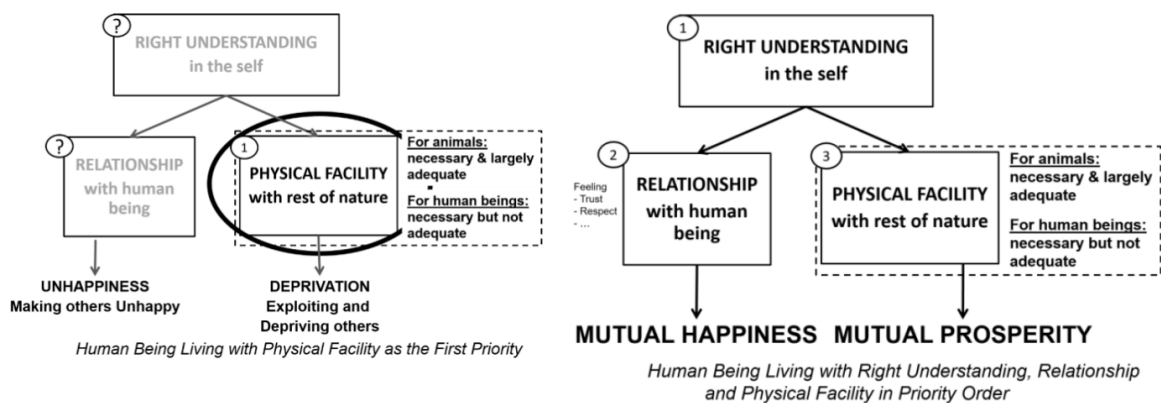
There is a lot of difference between our acceptance and natural acceptance. Acceptance is something we assume to hold good in a given situation. Sometimes, we accept things forcefully in a given situation, even though we do not want to accept. Acceptance comes from our likes and dislikes, assumptions, 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’.

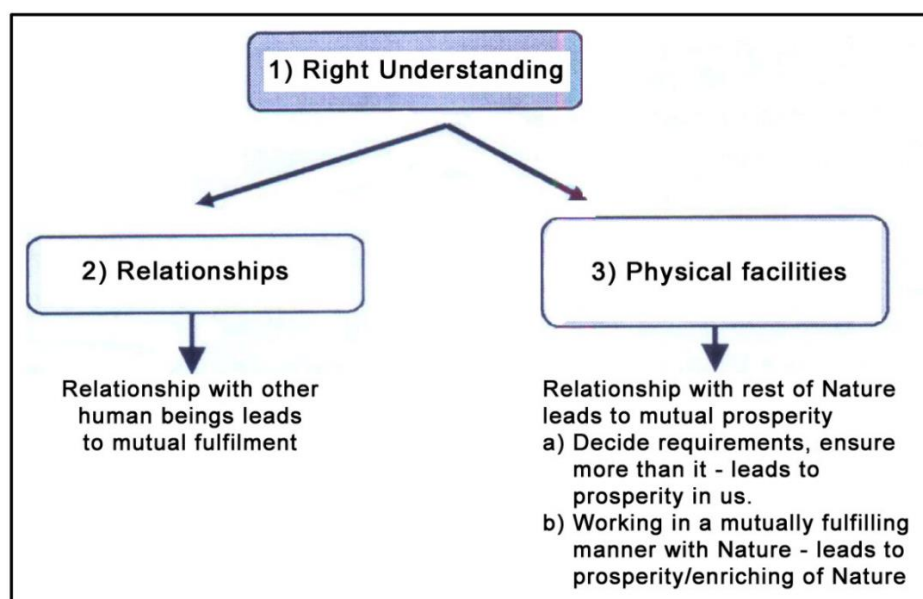
Animals lead their life with required physical facility like food, water, shelter, etc. They are in harmony with rest of nature. They are said to be living with ‘animal consciousness’. However, when human beings try to fulfil themselves on the basis of physical facility alone, they tend to be in disharmony 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.

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

In the current scenario, we are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. This is an attempt to achieve happiness through pleasant sensory interactions. The physical facilities are not seen in terms of bodily needs, but as a means of maximizing happiness. We are mistaken our wants for physical facilities. Neither can we hope to achieve continuous happiness through sensory interactions nor can we have prosperity, as it is just trying to fulfil unlimited wants through limited resources. Some of other confusions/notions are listed:

- a) I will be bored of happiness if I am always happy.
- b) Happiness and unhappiness go together, they cannot be separated.
- c) My happiness depends on others. What can I do about it?
- d) I need to be unhappy to recognize that I am happy. Etc.

Most of such notions are true, if we believe excitement, is happiness. Similarly, confusions arise when we try to get happiness from i) bodily sensations and ii) favourable feelings from others.

Due to the wrong notions about the happiness and prosperity we have, our efforts to attain them are causing dangerous consequences at all levels:

- a) **At the level of individual:** Rising problems of depression, psychological disorders, suicides, stress, insecurity, psychosomatic diseases, loneliness, etc.
- b) **At the level of family:** Breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, etc.
- c) **At the level of society:** Growing incidences of terrorism, naxalism, communalism, spreading casteism, racial struggle, wars between nations, etc.
- d) **At the level of Nature:** Global warming, pollution of air, water, soil, noise, depletion of resources of minerals, deforestations, loss of soil fertility, etc.

12. What is the program to understand and live in harmony at all levels of living. Explain.

There are many aspects or levels of living for human beings. It is an increasing expanse that starts with ourselves and expands to include things around us: namely, the people we live with on a daily basis i.e., our family, the larger society we live in, the nature we are dependent on, and then everything else, which we can call as existence (existence means all that exists). We are aware of some of these levels and not aware of some others. But, regardless of our awareness, we are in this ‘totality’ and live with this ‘totality’. Hence, we can be happy only when we understand and live in harmony at all the levels.

a) Living in myself: We all have desires, thoughts, imaginations, beliefs and choices. This is the first level of our living. Before expressing ourselves in relations, we think, and whatever we receive from others, it again passes through our internal processes. We refer to this as ‘Self’. This inner world co-exists with the body and together we refer to this as a human being. So far, we have ended up assuming things without really investigating into ourselves. We were busy to know about ‘how to live!’. We have to begin ‘knowing’ ourselves and test our beliefs by passing them through our own natural acceptance.

b) Living in family: Our family is the first web of relationships for us, and subsequently we live in more relationships that include our siblings, our friends and classmates, teachers and others. These are the people we live with on a daily basis, and we call this ‘family’. How I see myself, decides how I see the other in my relationships. If I can understand myself better and clearer, I am able to see the other clearer and better. This understanding becomes the basis of my relationship with others. In addition, for ensuring harmony in family and society, we need to understand the expectations in human relationships and the process for their fulfilment.

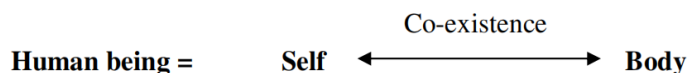
c) Living in society: Family is the building block of society. Our family is part of a large group of people we live with, where there are interdependencies about food, clothing, services, health, education, justice, etc. This is our society. As we understand ourselves and our relationship with our family members, we also understand the other in society, and are able to fulfil our relationship with them.

d) Living in nature/existence: We are on this Earth, with the plants, trees, birds, animals and other humans surrounding us and we live in this large eco-system that we call nature. Regardless of where we are, our village, town or city, is within this eco-system or natural habitat. Our planet is surrounded by a larger system of planetary bodies including moon, sun and the infinite stars and planetary systems that surround us. Our earth co-exists with all that there in the entire existence. When we understand nature, we are able to engage with it in a relationship that leads to mutual fulfilment.

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.

The activities of the Self are desire, thought and expectation. They are continuous in time. For example, the activity of thought takes place continuously. When we are bored of thinking about one thing, we start thinking of something else. On the other hand, any work that we take from the Body, like eating, walking, etc. is temporary in time. After some time, the Body gets tired and we need to give it rest. We cannot make it continuous.

In fact, the activities of the body, like eating and walking are not the activities of the body alone. They involve the Self also. The Self makes the decision to walk and the Body is walking. Similarly, Self makes the decision to eat and the Body is eating. The body is getting the nutrition and Self is getting the taste. However, there are activities of Body alone (without involvement of the Self), like heartbeat, blood circulation, etc.

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.

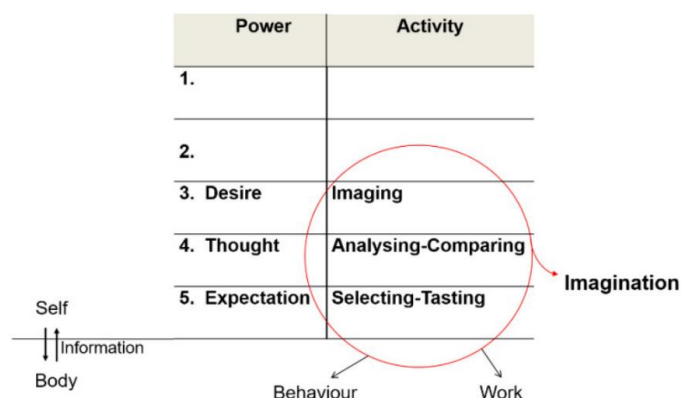
The needs of human being are happiness (for the Self) and physical facility (for the Body). But, when we assume that ‘the human being is just the Body’, all the human needs must be fulfilled by physical facility. It means, we are trying to fulfil the continuous need for happiness, like respect, through 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.

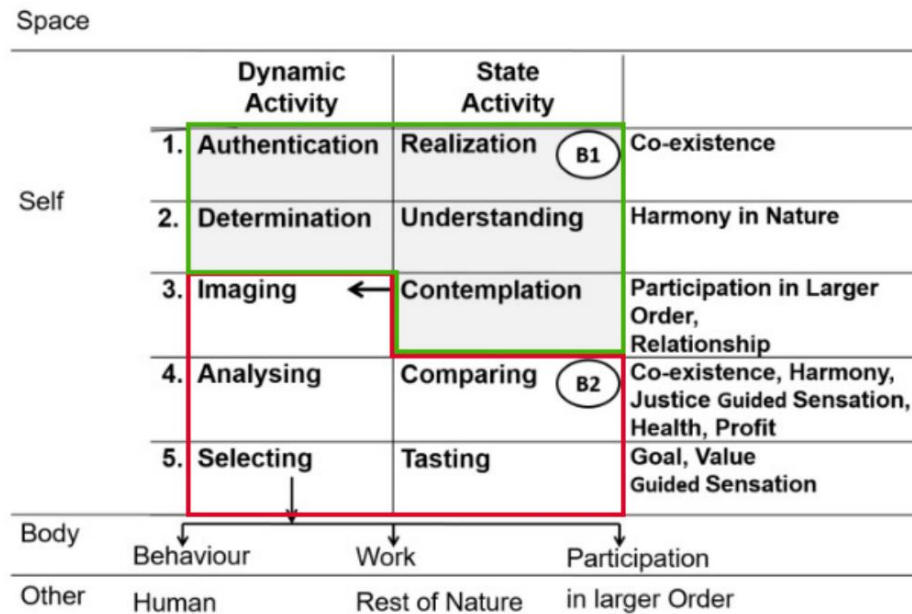
- (i) Power means the basic capacity in the Self to involve in an activity. It includes Desire, Thought and Expectation.
- (ii) Activities include Imaging, Analysing-Comparing and Selecting-Tasting.

(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.

13. Outline program for self-regulation and health in detail.

1. Nurturing the Body: Body is a wonderful self-organized system. Each part co-exists in harmony with every other part. Nurturing means providing the necessary inputs to it. The right inputs nurture the Body, without disturbing its harmony. The programme for nurturing and maintaining health of the Body includes the following:

1a) The intake includes the air, water, sunlight, food, etc. The air should contain necessary oxygen, and water should be sufficiently pure and contain necessary minerals. Exposure of the Body to sunlight provides vitamin D. The food should be nutritious, easy to digest and should be tasty for the Self. Taste is a way the Body recognizes the food and secretes appropriate digestive juices.

1b) A regular daily routine is necessary for health of the Body. The activities of the Body like waking up, cleaning the Body, eating, physical work and sleeping should take place at prescribed times. Further, based on the seasonal changes, some modifications are to be done in the routine. For example, when seasonal changes occur, digestion becomes sluggish and traditionally, fasting or intake of light food is suggested.

2a) The Body needs adequate movement and exertion to maintain its health. It also needs physical facility for its upkeep. Labour is the effort a human being does on the rest of nature. There are two categories of

labour. One results in production of physical facility. Some 4-6 hours of labour a day provides sufficient body movements to keep the Body in good health. It is interesting to note that with this much labour, more than enough physical facility can also be produced. For example, daily 2 hours of labour in the field is enough to grow vegetables for a family of 10 members. The second category is service in which maintenance and upkeep of a physical facility or body is ensured; even though no physical facility is produced. For example, repair/maintenance of instruments/equipment, etc. A life style which includes appropriate intake, routine and labour, would be generally sufficient to keep the Body in good health. However, if we are unable to do that, or in spite of this effort, there is some disharmony in the Body, there are some more aspects of the programme for self-regulation and health, below.

2b) Exercise requires exertion or physical effort; and it also ensures movement of the Body. The major difference between labour and exercise is that in exercise no physical facility is produced. Exercise is quite useful in maintaining the health and fitness of the Body. Various means of exercise include walking, jogging, swimming, weight lifting, etc. Most of the outdoor and indoor games also provide exercise.

3a) Due to any reason when internal or external organs get stressed, harmony of the Body is disturbed. For example, due to repetitive nature of your work, inactivity due to lack of work, or any accidental happenings. There is a need for keeping the internal and external organs in harmony by appropriate means like specific postures, etc.

3b) If breathing is disturbed due to any reason, the harmony of the Body gets disturbed. In that case, balancing the breathing is necessary, through appropriate breathing exercises. In general, health of the Body can be maintained by these three (1a, 1b, 2a, 2b, 3a, 3b). Despite these, if there is some problem in the health of the Body, then we take medicine and ultimately, we also take treatment when all this does not work.

4a) The Body is self-organized and naturally in harmony. It is able to recover itself from many disturbances. For example, if there is cut in the skin, the Body has the capacity to heal it. Medicine is used only to assist the Body to return back to harmony. An antiseptic ointment is medicine for helping the Body to heal a cut, while protecting the Body from potential infections. In some cases, medicinal materials also become a part of our food. For example, turmeric is a natural antiseptic. Such food is not only nurturing for the Body, but also protects the Body from infections.

4b) In case, the Body is not in a state to recover itself back to a state of harmony, there is a need for treatment. For example, dialysis in case of kidney failure. Similarly, in case of an accident, a ventilator may be required to perform the breathing function, while the Body is occupied in self-healing.

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

3. Right Utilization of the Body: It is well-known that the value of any entity is its purposeful participation in the larger order. In the case of the human body, the larger order is the human being. Hence, right utilization of the Body would mean that it is used in the process of fulfilling human aspiration. The basic human aspiration is to be happy and prosperous, and it is fulfilled by right understanding, right feeling and required physical facility.

Unit – 3 Part I:

1. What are the four important aspects of relationship? Explain.

Four aspects of relationship:

1. Relationship is – between one Self (I1) and another Self (I2): The relationship between human beings is already there. We all are related to each other – whether we recognize it or not. We need not construct or create any relationship. All we need to do is to understand relationship. When we understand relationship, it is naturally acceptable to accept it and live in it. Then, we work to fulfil the relationship. Even if we don't understand the relationship, it is still there. But we cannot fulfil it as we have not understood it.

Understanding relationship → Accepting relationship → Fulfilling relationship → Mutual happiness

We know the relationship is between one human being and another human being. Upon having the right understanding that human being is co-existence of self and body, we can easily see that the relationship is between one self and another self. It is the self which recognizes the feelings in relationship, but not the body. It is the self that understands, accepts and fulfils relationship. The body may be used as an instrument in the process of fulfilling relationship as and when required.

2. There are feelings in relationship – in one Self (I1) for the other Self (I2): The important issue in relationship is that of feelings. We can see that there are feelings in the Self, and Self can recognize the feelings. In order to understand relationship, it is necessary to understand the Self and the feelings in the Self.

The major crisis we are facing today in relationship is because of failure to understand the Self. We are trying to assume relationship on the basis of body, trying to fulfil relationship on the basis of body, and it does not work. When we don't understand the Self, it is not possible to ensure fulfilment of feelings in relationships. We cannot ensure feelings through physical facility. Feelings are central to human relationship.

3. Feelings can be recognized – they are definite: There are nine right feelings in human-human relationship. We can understand them, ensure them within ourselves, share them with others and thus ensure mutual fulfilment in relationship. They are the feelings naturally acceptable to us, and also to others. To have these feelings in me makes me comfortable, harmonious and happy. Similarly, to have these feeling in others makes them comfortable, harmonious and happy. For example, the feeling of respect in me is naturally acceptable to me and makes me comfortable. Similarly, the feeling of respect in me towards others makes them comfortable. But, when I have disrespect for other, it is not naturally acceptable to me. It causes contradiction within me; it leads to unhappiness within me. This is true even if I do not express or share that disrespect to the other.

The nine right feelings are: 1. Trust (foundation value), 2. Respect, 3. Affection, 4. Care, 5. Guidance, 6. Reverence, 7. Glory, 8. Gratitude, 9. Love (complete value)

4. Fulfilment and evaluation of feelings leads to mutual happiness: When we have naturally acceptable feelings in the Self, we share them with the other, and when we are both able to evaluate the feelings rightly, it leads to mutual happiness. Evaluation is required to verify whether we have these feelings or not, whether we have expressed these feelings to the other or not, whether the same feeling has reached to the other or not and ultimately evaluation is required to see if the result is mutual happiness or not.

The problems in relationship today are due to lack of understanding of one or more of the right feelings in us. Consequently, we try to make up this gap by physical facility or by trying to demand these feelings from others, rather than ensuring these feelings in ourselves and sharing them with others. The larger

issues of domination, exploitation, adultery, divorce, breakdown of the family system, etc. can also be seen as symptoms of lack of understanding of relationship and of lack of feelings in relationship.

2. What is Justice? Explain its elements?

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

i) Recognition:

- Accepting the relationship unconditionally.
- Accepting the other with their full possibility (potential) and with their current level of competence.

ii) Fulfilment:

- Ensuring the naturally acceptable feeling in oneself and sharing it with the other.
- Living with responsibility with the other unconditionally, due to which the other is comfortable and assured.
- Making effort for mutual development, i.e., developing one's own competence and helping the other in developing their competence.

iii) Evaluation:

- Verifying that the right feeling has reached to the other and the other is able to see that it is the right feeling.

One has to gain competence to live with justice in the relationships in continuity. Developing competence sometimes may be instantaneous and sometimes it takes time. If neither of the two is competent, justice will not take place. If one is preconditioned or is trying to draw happiness through sensation, neither will be able to ensure happiness for himself in continuity nor will the other.

Many times, justice is not possible due to our wrong recognition of feelings. For example, if we assume “there is struggle for survival”, we start with a feeling of opposition (jealousy). With this wrong feeling, howsoever hard we try for fulfilment in relationship, it will lead to competition, opposition, fights and war. There could be many such wrong assumptions leading to wrong feelings in us that retard the possibility of justice.

Deep within, our natural acceptance is for justice from family to world family – justice in the family as well as justice with every human being. We have a natural acceptance for an undivided human family, i.e., an undivided society.

3. Explain the nine values in human-human relationship and how their fulfillment in relationship ensures mutual happiness.

The nine right feelings are: 1. Trust (foundation value), 2. Respect, 3. Affection, 4. Care, 5. Guidance, 6. Reverence, 7. Glory, 8. Gratitude, 9. Love (complete value)

1. Trust (foundation value):

This is the fundamental and foundation feeling in any human-human relationship. Trust is to have the clarity that the other wants to make me happy and prosperous. If we are clear that the other person wants to make us happy and prosperous, we feel assured of him. On the other hand, if we have even a small doubt that the other person wants to make us unhappy or deprived, we will have the feeling of mistrust for him. Consider the following statements in order to evaluate trust between two individuals.

About your Natural Acceptance		About your Ability	
1a	I want to make myself happy ✓	1b.	I am able to make myself always happy ?
2a	I want to make the other happy ✓	2b.	I am able to make the other always happy ?
3a	The other wants to make himself/ herself happy ✓	3b.	The other is able to make himself/ herself always happy ?
4a	The other wants to make me happy ?	4b.	The other is able to make me always happy ? ?
Intention – Natural Acceptance What is Naturally Acceptable to You		Competence What You Are (Σ D, T, E)	

Upon self exploration based on our natural acceptance, we can see that our answers for the statements 1a, 2a and 3a are Yes. However, in case of the statement 4a, we are not sure. When we explore the statements 1b to 4b, which are related to the ability (competence) to be happy / to make others happy, we come to know that it is not happening always – sometimes it is happening and sometimes it is not. We are not sure about their continuity.

2. Respect:

This is the second most fundamental feeling in a human-human relationship. Respect can be defined as Right Evaluation. When we are rightly evaluated, we feel respected. When we are not rightly evaluated, we feel disrespected. In present days, we are mostly disrespecting in the name of respect. It is mostly:

- Over evaluation – evaluating for more than what it is.
- Under evaluation – evaluating for less than what it is.
- Otherwise evaluation – evaluating for other than what it is.

Child	Studying	Introduced as	Type of evaluation
Elder daughter	B.Sc. final year	Parents did not wish to introduce her as she was studying a normal degree course	Under evaluation
Younger daughter	B.Pharm. first year	She is pride, the shining star of our family	Over evaluation
Youngest son	7 th class	He is a donkey, very poor in school studies	Otherwise evaluation

The minimum content of respect is: The other is similar to me. The right evaluation is possible only when we have the clarity of human being to be co-existence of Self and Body, and evaluation should be on the basis of Self and not the Body. Based on the Self, we have three things:

a) Our purpose is the same: On the basis of natural acceptance, we have the same purpose of living with continuous happiness and prosperity.

b) Our program is same: The purpose can be achieved when we understand the harmony and live in harmony at all the levels. This is true in case of me and also others.

c) Our potential is same: I am endowed with natural acceptance and the activities of desire, thought and expectation are going on continuously in me. This is my basic potential. The other is also endowed with the same. So, our potential is also same.

3. Affection:

It is the feeling of being related to the other. When there are the feelings of trust on intention and right evaluation of competence in a relationship, I am able to define my complementarity with the other. In this way, I am able to accept the other as my relative.

- Affection is the feeling of acceptance for the other as one's relative. For example, parents generally have a feeling of affection for their children. Similarly, children also feel related to their parents.
- It is a naturally acceptable feeling and it is desirable in every relationship.
- This feeling can be in continuity only when the relation already has the feelings of trust and respect.
- The feeling of affection naturally bring responsibility and commitment for mutual fulfilment – at the level of both Self and Body.
- Lack of affection can be seen in the form of opposition or jealousy.

4. Care:

The feeling of affection naturally brings the responsibility and commitment for mutual fulfilment. It starts reflecting in terms of the feeling of care and guidance. They are natural outcomes of the feeling of affection. Care can be defined as the feeling of responsibility and commitment towards (nurturing and protecting) the Body of my relative.

If I have this feeling of responsibility, I would think in terms of nurturing the Body and protecting the Body. For example, parents having the feeling of affection towards their child, naturally take care of the child's Body. Parents do not worry about their inconveniences while taking care of the child's Body. They nurture the child regardless of whether the child is able to reciprocate or not, in terms of feeling and fulfilment. It is unconditional. Care is equally important for elderly and sick family members who need assistance to take care of their bodies.

Care is the feeling of the Self, associated with the Body and physical facility. In order to nurture and protect the Body, we require physical facility, like food, water, shelter, etc. The actions out of care are done with responsibility and happiness. For example, mother cooks food with a feeling of care for her family members. The work is joyous. However, when a hotel employee is cooking the food, perhaps with a focus on his salary, the work may not be joyous.

5. Guidance:

Guidance is one of the natural outcomes of the feeling of affection. Guidance can be defined as the feeling of responsibility and commitment for ensuring the right understanding and right feeling in the Self of my relative.

In families, we do try to guide the children to the best of our ability. Parents and other family members pass on what they know or assume to the children. If parents have understanding of harmony, and they are living in harmony, they are able to provide guidance to the children in the true sense. Through it, the children also understand harmony and live in harmony. On the other hand, if the parents themselves are not very clear about harmony, about the co-existence of Self and Body, about right understanding and right feeling, etc., then in place of providing guidance, the parents' preconditioning gets passed on to the children. Guidance is the need of every human being, not just the children in the family.

6. Reverence:

Reverence is the feeling of acceptance for excellence. Here excellence is to be in a state of continuous happiness. This calls for understanding harmony and living in harmony at all the four levels. Once we achieve excellence, it continues. Excellence is definite and absolute. We all aspire for continuous happiness. In that sense, we all aspire for excellence. The revered person has realized harmony within and also outside world. Hence, we would naturally accept him/her and take inspiration from the person.

When we put effort for excellence, it is called worship. A person who has achieved excellence has nothing to do further for himself. Such a person naturally likes to help others to achieve excellence. This process is a joyous effort for the revered person.

<p>Understanding Harmony & Living in Harmony ↓ Continuous Happiness</p>	<p>at all levels of being</p> <ol style="list-style-type: none"> 1. As an individual human being 2. As a member of the family 3. As a member of society 4. As a unit in nature/existence
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7. Glory:

Glory is the feeling of acceptance for those who have made effort for excellence. We have a feeling of glory for people who have made effort or making effort for excellence. We call all those people great because they invested themselves to achieve excellence. When we can accept the effort made by them, to whatever extent they are able to achieve it, we naturally have a feeling of glory for them. We want to have this feeling for our family elders and teachers too. We have a natural expectation that they would make sincere efforts for right understanding and right feeling.

8. Gratitude:

Gratitude is the feeling of acceptance for those who have made the effort for my excellence. It is the feeling for those who have helped me, in any way, in my own effort to achieve excellence. It is a significant feeling in development of relationship. We can see such people particularly in family. Parents and others have affectionately brought us up, provided us with necessary physical facility to nurture and protect our body. Some of them might have helped or are helping in the process of my understanding harmony and living in harmony. There will be so many people outside the family too who have been helping us for our development. We have a feeling of gratitude for them too.

In terms of continuity of the feeling of gratitude, it is naturally possible in case of help received for improving my understanding and feelings, that is at the level of Self. On the other hand, if the help is received in the form of physical facility for nurturing and protecting our body, the feeling of gratitude is not generally continuous. But it is possible to make it continuous only when we develop right understanding. We generally have this feeling for those who helped us for our excellence, however, there will be people who could not do anything for us in spite of having the intention to help us. We should not have remorse for what they could not do.

9. Love (complete value):

Love is the feeling of being related to all. Verifying on the basis of natural acceptance, we come to conclude that we want to be related to one or many, but ultimately to all. The feeling of being related to one or many is called affection, and the full possibility of feeling of being related to everyone is called Love. It is not confined only to human beings, but extends to all other units of Nature. We start with the feeling of Affection and we complete it with the feeling of Love. Hence, it is called complete value. If there is feeling of love in a relationship, it implies that all other eight feelings are already there in that relationship. Love is born out of understanding (and not based on sensation) that I am related to each and every human being and every unit of Nature. The feeling of love is expressed in the form of – kindness, beneficence and compassion. Although the feeling of love is for all but it is expressed for those who come in contact. The basic difference between love and infatuation is that love is born out of understanding and infatuation is born out of sensation. Love is continuous and unconditional, while infatuation is temporary and conditional. Sooner or later, when the effect of infatuation wears off, the long-term issues of feelings become prominent. But, when you have the feeling of love on the basis of understanding, you are rising in love, you are no longer falling in love.

4. What do you mean by Trust? Explain with an example. Also, differentiate between intention and competence.

Trust is the fundamental and foundation feeling in any human-human relationship. Trust is to have the clarity that the other wants to make me happy and prosperous. If we are clear that the other person wants to make us happy and prosperous, we feel assured of him. On the other hand, if we have even a small doubt that the other person wants to make us unhappy or deprived, we will have the feeling of mistrust for him. Consider the following statements in order to evaluate trust between two individuals.

About your Natural Acceptance			About your Ability		
1a	I want to make myself happy	✓	1b.	I am able to make myself always happy	?
2a	I want to make the other happy	✓	2b.	I am able to make the other always happy	?
3a	The other wants to make himself/ herself happy	✓	3b.	The other is able to make himself/ herself always happy	?
4a	The other wants to make me happy	?	4b.	The other is able to make me always happy	??
Intention – Natural Acceptance What is Naturally Acceptable to You			Competence What You Are (Σ D, T, E)		

Upon self exploration based on our natural acceptance, we can see that our answers for the statements 1a, 2a and 3a are Yes. However, in case of the statement 4a, we are not sure. When we explore the statements 1b to 4b, which are related to the ability (competence) to be happy / to make others happy, we come to know that it is not happening always – sometimes it is happening and sometimes it is not. We are not sure about their continuity.

Distinguishing between intention and competence:

The common mistake in relationship is due to confusion between intention and competence. It can be clarified based on a simple example of breaking a glass. If I break the glass, even for many times, I never doubt my intention (natural acceptance). I say that the glass was broken accidentally. I think that I am a good person as my intentions are good. But, when the other person breaks the glass, I start doubting his competence. This doubt does not remain limited to the competence, rather I start concluding about his intention, and I conclude that the other person is bad. This doubt on intention of the other has been a major source of problem in relationships. It leads to feeling of opposition, irritation or anger. We might have lost so many friends and relatives based on the confusion between lack of competence and doubt on intention.

Unconditional, continuous trust on intention based on natural acceptance	Try to improve his/her competence	Response
Doubt on intention	Get irritated, Get angry, or Have a feeling of opposition	Reaction

Another common mistake that we keep making today is to have feelings and relationships based on incidents. It does not work because these incidents depend on my competence and the competence of the other, and these competences with change with time. Hence, it may lead to lack of continuity in the fulfilment in relationship. On the other hand, if we are able to understand the feelings and relationships based on natural acceptances, there can be continuity in the fulfilment of the relationships.

5. Define respect. Distinguish between over evaluation, under evaluation and otherwise evaluation with an example each. What problems do we face because of these wrong evaluations?

Respect is the second most fundamental feeling in a human-human relationship. Respect can be defined as Right Evaluation. When we are rightly evaluated, we feel respected. When we are not rightly evaluated, we feel disrespected. In present days, we are mostly disrespecting in the name of respect. It is mostly:

- iv) Over evaluation – evaluating for more than what it is.
- v) Under evaluation – evaluating for less than what it is.
- vi) Otherwise evaluation – evaluating for other than what it is.

Child	Studying	Introduced as	Type of evaluation
Elder daughter	B.Sc. final year	Parents did not wish to introduce her as she was studying a normal degree course	Under evaluation
Younger daughter	B.Pharm. first year	She is pride, the shining star of our family	Over evaluation
Youngest son	7 th class	He is a donkey, very poor in school studies	Otherwise evaluation

The minimum content of respect is: The other is similar to me. The right evaluation is possible only when we have the clarity of human being to be co-existence of Self and Body, and evaluation should be on the basis of Self and not the Body. Based on the Self, we have three things:

a) Our purpose is the same: On the basis of natural acceptance, we have the same purpose of living with continuous happiness and prosperity.

b) Our program is same: The purpose can be achieved when we understand the harmony and live in harmony at all the levels. This is true in case of me and also others.

c) Our potential is same: I am endowed with natural acceptance and the activities of desire, thought and expectation are going on continuously in me. This is my basic potential. The other is also endowed with the same. So, our potential is also same.

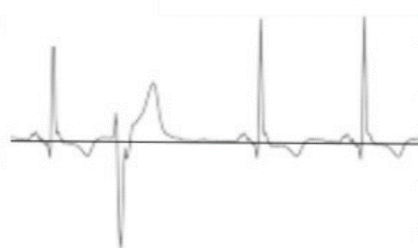
The problems:

Right Evaluation	Over Evaluation	Under / Otherwise Evaluation
Self-confidence I am self referential (self organized) Definite Conduct	Ego The other is my reference (enslaved) Indefinite Conduct	Depression The other is my reference (enslaved) Indefinite Conduct

Ego
(over evaluation)

Self-confidence
(right evaluation)

Depression
(under/otherwise evaluation)



Assumptions...

Disharmony within

Tension

Frustration

Depression

Suicide etc.

6. Differentiate between respect and differentiation. How do we differentiate in relationships on the basis of body, physical facility and beliefs, and the problems we face because of such differentiation?

Differentiation	Respect on the basis of Self
I evaluate on the basis of body, physical facility or belief (preconditioning).	I evaluate based on my natural acceptance.
I compare, compete and differentiate.	Our purpose, program and potential are same.
I am different or superior to the other.	The other is similar to me.
We are in competition.	We are complementary to each other.
I make effort to accentuate the difference, to manipulate and exploit the other.	If the other has more understanding, I learn from him, or if I have more understanding, I facilitate understanding in other.

Disrespect arising out of Differentiation:

1. Based on Body: It is because of gross misunderstanding that human being is only Body whereas human being is co-existence of Self and Body.

- a) **Age:** We keep saying, “respect elders”. What about younger people? What about children? They also need respect.
- b) **Gender:** Many societies give higher priority to the male as compared to female or vice-versa.
- c) **Race:** Giving priority to white as compared to brown or black.
- d) **Physical strength:** Giving respect to the people who are physically strong.

2. Based on Physical Facility: It is because of gross misunderstanding that physical facility is happiness, whereas happiness is to be in a state of harmony, relationship and co-existence. b) **Post:** One with higher post is given respect over the one who does not have higher post. Again, this leads to discrimination which is disrespect. So, there is always a fight between rich and poor.

- a) **Wealth:** One who has more wealth is given respect over the one who is not wealthy.
- b) **Post:** One with higher post is given respect over the one who does not have higher post. Again, this leads to discrimination which is disrespect. So, there is always a fight between rich and poor.

3. Based on Beliefs: It is because of gross misunderstanding that if the preconditioning of the other matches with mine then the other is like me, otherwise he is not like me, while the reality is every human being is like me.

- a) **Isms:** There are different isms (thought systems like socialism, capitalism, etc.). For example, if I belong to communism, then I will respect people who belong to communism and not respect people who belong to capitalism, and so on.
- b) **Sect:** If I belong to one sect, I respect people who belong to the same sect and not respect the people who do not belong to the same sect.
- c) **Information:** If I have one set of information, say as an engineer, I will be respecting engineers and not, for example, doctors and vice-versa.

7. Distinguish the following pairs of values in relationship. a) Glory and Gratitude, b) Care and Guidance.

a) Glory and Gratitude:

Glory is the feeling of acceptance for those who have made effort for excellence. We have a feeling of glory for people who have made effort or making effort for excellence. We call all those people great because they invested themselves to achieve excellence. When we can accept the effort made by them, to whatever extent they are able to achieve it, we naturally have a feeling of glory for them. We want to have this feeling for our family elders and teachers too. We have a natural expectation that they would make sincere efforts for right understanding and right feeling.

Gratitude is the feeling of acceptance for those who have made the effort for my excellence. It is the feeling for those who have helped me, in any way, in my own effort to achieve excellence. It is a significant feeling in development of relationship. We can see such people particularly in family. Parents and others have affectionately brought us up, provided us with necessary physical facility to nurture and protect our body. Some of them might have helped or are helping in the process of my understanding harmony and living in harmony. There will be so many people outside the family too who have been helping us for our development. We have a feeling of gratitude for them too.

b) Care and Guidance:

The feeling of affection naturally brings the responsibility and commitment for mutual fulfilment. It starts reflecting in terms of the feeling of care and guidance. They are natural outcomes of the feeling of affection. Care can be defined as the feeling of responsibility and commitment towards (nurturing and protecting) the Body of my relative. If I have this feeling of responsibility, I would think in terms of nurturing the Body and protecting the Body. For example, parents having the feeling of affection towards their child, naturally take care of the child's Body. Parents do not worry about their inconveniences while taking care of the child's Body. They nurture the child regardless of whether the child is able to reciprocate or not, in terms of feeling and fulfilment. It is unconditional. Care is equally important for elderly and sick family members who need assistance to take care of their bodies.

Guidance is one of the natural outcomes of the feeling of affection. Guidance can be defined as the feeling of responsibility and commitment for ensuring the right understanding and right feeling in the Self of my relative. In families, we do try to guide the children to the best of our ability. Parents and other family members pass on what they know or assume to the children. If parents have understanding of harmony, and they are living in harmony, they are able to provide guidance to the children in the true sense. Through it, the children also understand harmony and live in harmony. On the other hand, if the parents themselves are not very clear about harmony, about the co-existence of Self and Body, about right understanding and right feeling, etc., then in place of providing guidance, the parents' preconditioning gets passed on to the children. Guidance is the need of every human being, not just the children in the family.

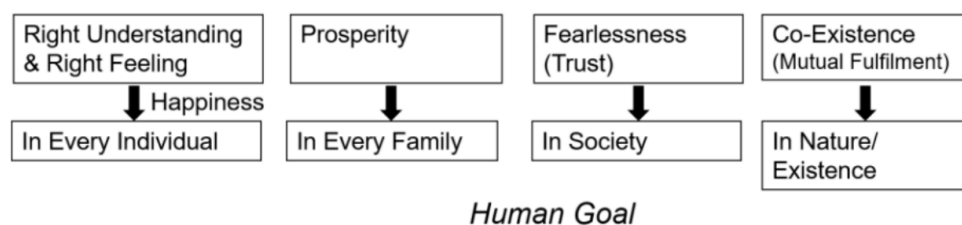
Unit – 3 Part II:

8. What is the building block for harmony in the society? Explain.

The third level of living is Society, after the two levels - Self and Family. It is known that human families do not exist in isolation but are always in mutual co-existence with other families in a family cluster. The family relations naturally get extended far and wide. Also, we usually need to frequently interact with human beings and this forms our immediate society. The base of harmony in Society is the harmony in the Family for which the base is harmony in the Self. Only people who have harmony within will be able to ensure a harmonious family. Families which have harmony within can give rise to a harmonious society. Thus, the building block for harmony in society is the harmony in Family. There are three aspects to be focused on for understanding harmony in society.

1. The goal of human being living in society (Human goal)
2. The system required to achieve human goal
3. Scope of this system

9. Describe the human goal. Explain how this is conducive to sustainable happiness and prosperity for all. What is the priority order of the human goals in which they can be fulfilled?



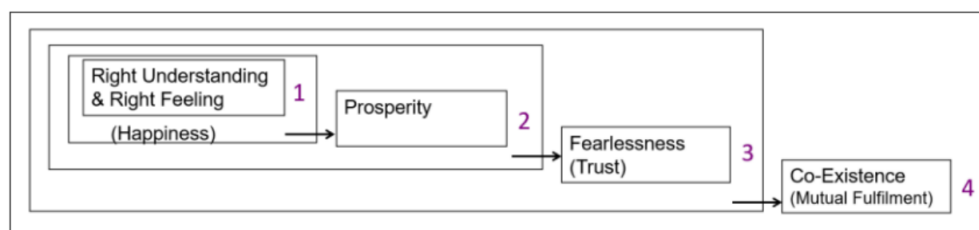
We can understand the human goals by exploring the following questions.

- Right understanding in every human being or only a few and others to follow them?
- Prosperity in every family to have accumulation, and others to be deprived and dependent?
- Fearlessness in the society or a state of fear, based on mistrust and jealousy in the society?
- Co-existence (mutual fulfillment) in nature or exploitation and domination of nature?

A little exploration will show that all four goals are desirable and required.

- Since individual human being is a basic building block for the family which is the building block of society, ensuring right understanding and right feeling in every individual is the first and foremost thing to do. It is the base for the other three.
- Families of such individuals (with right understanding and right feeling) only can identify their need for physical facility, produce more than that and ensure prosperity in the family
- Prosperous families living together in a relationship of mutual fulfillment can ensure fearlessness based on trust amongst themselves.
- Such a society can ensure mutual enrichment with the rest of the nature and it can lead to co-existence in nature. This fourth goal is the natural outcome of the first three.

Priority Order:



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

a) The first goal is to ensure right understanding and right feeling (leading to happiness) in every human being. But the prevailing notion is that accumulation of physical facility (money) by any means, and getting feeling from others, leads to happiness. These false assumptions are being propagated knowingly or unknowingly through parents, teachers, friends and even through education.

b) The second goal of prosperity is similarly replaced by accumulating more and more, without having the clarity of how much is really needed. It is because, we are not able to identify our need for physical facility due to lack of right understanding. It is assumed that one who has more money is prosperous. Due to these assumptions, people are living with three kinds of obsessions:

- i) Obsession for consumption: To consume more and more food, clothes, house, gadgets, etc. for happiness.
- ii) Obsession for profit: To take as much as possible from others and give as less as possible to others, with an assumption that more profit means more happiness and prosperity.
- iii) Obsession for sensual pleasure: Trying to get happiness from sensation through the body. For example, obesity is largely due to an obsession for taste. Most of the crimes in society (corruption, rapes, murders, etc.) today are due to these obsessions. We are trying to deal them with at the level of society, while their roots are in the family and individual assumptions.

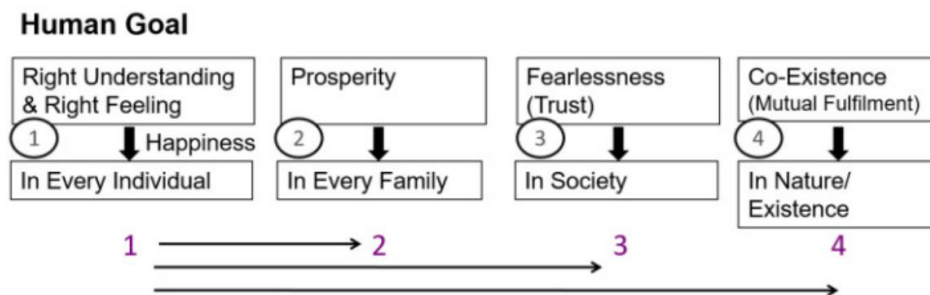
c) The third goal of fearlessness (trust) is replaced by domination, exploitation and fear in society. This is due to lack of understanding that the other is like me with same purpose. In the name of business and economy (profit and growth), we are trying to dominate, which is not naturally acceptable. Expansion and growth can be possible in two ways – either domination and exploitation or with right feeling in relationship. If domination is involved, the other person resists and it ultimately results in opposition and mutual unhappiness. It is the reason for today's problems like struggle, terrorism and war. If right feeling is involved, the other persons accept you and trust you. It becomes mutually fulfilling existence.

d) The fourth goal is co-existence in nature and existence. But what we are mostly trying to do today is mastery over nature and its exploitation. It results into resource depletion and environmental pollution. We are using the resources at a much faster rate than what nature can produce. We are generating so much of waste and pollution that it is beyond nature's capacity to absorb it. As a consequence, there is a crisis of global warming and climate change.

Some of the challenges we are facing today at different levels are 1) use of lot of resources in healthcare for combating obesity, frustration, depression, lifestyle disorders, suicides, 2) lot of resources spent for defense, law enforcement and legal system to deal with problems in relationships, 3) global warming and climate changes, 4) divorce and isolation. Even with all the power and money, happiness seems to be elusive.

We are trying to address these challenges in bits and pieces. These efforts results into more controls, more surveillance, more rules and regulations, more courts, police, defence and jails, etc. We need to identify that these challenges are coming from individuals without right understanding, people with wrong assumptions and living on the basis of gross misunderstanding. The proposal is that only a holistic solution that takes care of all aspects and for all people as well as rest of nature will work - Human Order.

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



1. Education-Sanskar (leads to Right understanding and right feeling)
2. Health-Self regulation (leads to health of the Body)
3. Production-Work (leads to Prosperity)
4. Justice-Preservation (leads to Fearlessness and Co-existence)
5. Exchange-Storage (leads to Prosperity and Fearlessness)

1. Education-Sanskar (leads to Right understanding and right feeling):

Education is to develop the right understanding of the harmony at all levels of being from self to the entire existence (individual, family, society, and nature/existence). Sanskar is to develop the basic acceptance of the harmony at various levels.

These acceptances give rise to commitment to live with them. Our living is an expression of our sanskar. Our world-view, attitude, tendency, etc. are all part of the expressions of our sanskar. The role of education and sanskar is to facilitate the development of the competence to live with definite human conduct by ensuring all three:

- a) Right understanding:** understanding harmony at all the four levels, and thus understanding what to do as a human being at all the four levels.
- b) Right feeling:** the capacity to live in relationship with the other human beings in family and society.
- c) Right skills for prosperity:** capacity to identify the need for physical facility, skills and practice for sustainable production of more than what is required, and the feeling of prosperity.

2. Health-Self regulation (leads to health of the Body):

Self-regulation is the feeling of responsibility towards the Body for nurturing, protection and right utilization of the Body. Health of the Body is indicated by the fact that it is able to act according to the instruction of the Self and the different parts of the Body are in harmony. At the level of society, the societal systems required to support, protect and enrich this dimension are:

- a) Education system:** It is necessary to prepare the child in all dimensions of health, so that he/she develops the feeling of self-regulation and has appropriate practice to keep the Body healthy.
- b) Family system:** A system of appropriate intake, routine and labour/exercise, etc. is a natural part of the family system. It will also have the skills and means to deal with minor ailments with home remedies.
- c) Health system at the societal level:** This societal system will focus on ensuring health and on prevention of diseases, rather than on treatment of disease alone.

d) Medicine and treatment system at the societal level: An evolved holistic system of medicine and treatment which is based on the essence of different systems prevailing today. It would be run as a service with a feeling of mutual fulfillment, rather than as a for-profit business.

3. Production-Work (leads to Prosperity):

Work is the effort a human being does on the rest of the nature and Production is the physical facility derived from work. For example, in the production of wheat, a field with fertile soil, water, air and wheat seeds are required. All these are the units in the rest of the Nature. In addition to these, human effort is required to till the soil, to sow the seeds, to water the field, to remove the weeds, to harvest the wheat, and so on. All this is the work required. Thus, for any production to take place, two things are required – Rest of the Nature (Natural Resources) and Human Effort. There are two important issues related production-work: 1. What to produce? 2. How to produce?

Answering to the first one, we have to produce physical facility required to nurturing, protection and right utilization of the Body. There are two criteria to know how to produce:

- 1) The process must be cyclic and mutually enriching – it must be eco-friendly;
- 2) Justice must be ensured in relationship with human being – it must be people-friendly.

A process is cyclic when it is in accordance with the cycle in nature. In such a process, the resources utilized can return to their original state in due course of their lifecycle. In such a process, there is no waste – everything produced is either in the form of finished product, a byproduct or co-product which is used in some or other process.

4. Justice-Preservation (leads to Fearlessness and Co-existence):

Justice is recognition of human-human relationship, its fulfillment and evaluation leading to mutual happiness. Expressing right feeling to the other human being leads to happiness in the other. This achievement of mutual happiness is called justice. For instance, if we are serving young children, the sick/disabled or old people, with a feeling of care, both are happy. It serves the people in need; at the same time gives satisfaction to those involved in the serving processes. If there is justice in the society, it will lead to fearlessness (trust). In order to ensure justice in society, we need to:

- a) Stop the offender from doing further injustice as well as
- b) Help him/her to develop the competence for ensuring justice.

In the present days, we mostly focus and restrict to the first one, and do not do the second one. Hence, the vicious cycle of injustice continues in society, despite various laws, rules, regulations, etc. With right understanding, we can see that all human beings are one family making effort for a common human goal. Justice ensures fearlessness (trust) in society. Preservation is the recognition of relationship of human being with the rest of nature, its fulfillment and evaluation leading to mutual fulfillment. The feeling of having or producing more than required physical facility is called prosperity. This physical facility is produced by human effort on rest of nature. If it is produced in a manner in which the rest of nature is also enriched, the preservation part is also ensured.

5. Exchange-Storage (leads to Prosperity and Fearlessness):

Exchange means sharing or exchanging of physical facility with a view of mutual fulfillment. It is sharing within the family, or to the extent one has been able to accept relationship. Beyond that, it is exchange. Through sharing and exchange of physical facility, each family can have all that it needs. When we are exchanging physical facility with a family or a community, the important aspect is the feeling or view with which the exchange is done.

Storage is keeping physical facility with a view of mutual fulfillment and not with the obsession for profit or for accumulation or exploitation. It is for protecting physical facility, so that it is available, when required, for the purpose of mutual fulfillment.

Suppose there are two persons and they have two pieces of bread, which is not sufficient for both of them. There are three possibilities:

- 1) Both try to take both the pieces of bread. They struggle and fight. Eventually, they decide to take one each. Each decides separately that henceforth, they will make more effort to grab more of the available food. This is the economics of “take-take”. Both are trying to maximize their returns. Both are unhappy.
- 2) They logically work out that they can get only one piece each, so they divide it equally, but neither is fully satisfied. This is the economics of “give-take”.
- 3) Both have a feeling of relationship, like a mother and child. They know that two pieces of bread are not sufficient even for one person. Each offer both pieces to the other. They discuss and eventually decide to take one piece of bread each. They also decide to work together to make more pieces of bread in future, so that they can both fulfil their needs. This is the economics of “give-give”.

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

There are two important issues related production-work:

1. What to produce?
2. How to produce?

Answering to the first one, we have to produce physical facility required to nurturing, protection and right utilization of the Body. There are two criteria to know how to produce:

- 1) The process must be cyclic and mutually enriching – it must be eco-friendly;
- 2) Justice must be ensured in relationship with human being – it must be people-friendly.

A process is cyclic when it is in accordance with the cycle in nature. In such a process, the resources utilized can return to their original state in due course of their lifecycle. In such a process, there is no waste – everything produced is either in the form of finished product, a byproduct or co-product which is used in some or other process.

For example, when you sow wheat, it germinates, grows into a plant, produces multiple grains of wheat and goes back to the soil. Such cyclic processes are already taking place in nature. We need to understand the existing cycles in nature and utilize them to fulfill our needs. When it comes to production, we can add some activity in between to fulfill our needs without disturbing the overall cycle. For example, the production of jaggery is a cyclic process. Sugarcane is pressed to extract the juice. The leftover husk is dried and used as fuel to heat the sugarcane juice. The juice reduces to thick sweet syrup and then dries to form jaggery. The emitted carbon dioxide is absorbed by the leaves of the trees around. The released water vapor mixes with air. The ash from the fired husk fertilizes the soil of the surrounding fields. A process is mutually enriching when every unit that is participating in the process is being enriched.

Natural processes already have the two characteristics – cyclic and mutually enriching. For example, cyclic and mutually enriching processes among (Plants), (Soil, water, air, etc.) and (animals, birds). All these units of nature are enriching for a human being. But we have to explore if human being is enriching all these units.

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

Resource depletion is the symptom of using a natural resource at a faster rate than the rate at which it is produced in nature. For example, if we use petroleum at a rate greater than the rate at which it is produced in nature, there will be a shortage of petroleum. Similarly, pollution indicates that we are producing something which does not return to the cycle in nature or it is produced at a faster rate than the rate at which it can return to the cycle in nature. Thus, these issues of nature are the outcomes of not understanding the nature as it is. For example, plastic does not degrade, it does not return to the cycle of nature for many years. Carbon dioxide today is produced at a rate much higher than the rate at which nature can absorb, and therefore, there is rise in the percentage of carbon dioxide, resulting into global warming.

14. Write a short note on the three aspects of preservation. Why is storage required in a society? Suggest any two ways in which you can store the produce for right utilization in the future.

Preservation is the recognition of relationship of human being with the rest of nature, its fulfillment and evaluation leading to mutual fulfillment. The feeling of having or producing more than required physical facility is called prosperity. This physical facility is produced by human effort on rest of nature. If it is produced in a manner in which the rest of nature is also enriched, the preservation part is also ensured. Precisely, preservation would mean enrichment, protection and right utilization of entire nature.

i) Enrichment: It means increasing quantity and quality of physical facility. For example, one grain of rice gives rise to many grains of rice. Hence, cultivating rice and consuming rice as food – ensures prosperity in human being along with enrichment of rest of nature.

ii) Protection: It means ensuring the value of a physical facility for an extended period of time. In the simplest way, protection is varnishing a wooden chair to keep it in usable state for a longer time. Similarly, maintenance of physical order, mineral availability, consistency of the seasons, weather, air quality, rainfall, and groundwater reserves, etc. come under protection of nature.

iii) Right utilization: It is the use of physical facility for the purpose of the larger order. For example, the right utilization of food grain is its use for nurturing the Body, not letting it spoil. Of these three, the first priority is right utilization. Preservation ensures the co-existence in nature.

Storage:

Storage is keeping physical facility with a view of mutual fulfillment and not with the obsession for profit or for accumulation or exploitation. It is for protecting physical facility, so that it is available, when required, for the purpose of mutual fulfillment. Suppose there are two persons and they have two pieces of bread, which is not sufficient for both of them. There are three possibilities:

1) Both try to take both the pieces of bread. They struggle and fight. Eventually, they decide to take one each. Each decides separately that henceforth, they will make more effort to grab more of the available food. This is the economics of “take-take”. Both are trying to maximize their returns. Both are unhappy.

2) They logically work out that they can get only one piece each, so they divide it equally, but neither is fully satisfied. This is the economics of “give-take”.

3) Both have a feeling of relationship, like a mother and child. They know that two pieces of bread are not sufficient even for one person. Each offer both pieces to the other. They discuss and eventually decide to take one piece of bread each. They also decide to work together to make more pieces of bread in future, so that they can both fulfil their needs. This is the economics of “give-give”.

When there is acceptance of the other, it is always the give-give mode. We can see that this mode is naturally acceptable. Only in such a case, mutual fulfillment is possible, and there will be fearlessness in the society. But, when there is lack of acceptance of the other, or opposition with the other, we think about the take-more-give-less (or give-nothing) mode. Here the view is profit or obsession of profit or exploitation. It will cause deprivation and it is also a cause of fear in the society.

15. What is the meaning of ‘universal human order’? What is its scope? How is the family order related to universal human order?

A society is composed of families living together with a common goal. At each level, the harmony contributes to harmony at the next higher level. Human beings individually in harmony contribute to a family order that is in harmony. Families in harmony contribute to a harmonious societal order; and all the way to a world family order. This is called Universal Human Order.

Upon exploration, we can see that it starts with the family order as it is the smallest unit where all the dimensions of human goal start taking shape. We all have certain responsibilities at home, for example, sharing views on various topics, production of food grains, shopping for food, cooking food, etc. There is also some effort for development of life related skills – how to interact with others, how to take care of others, how to live with the neighbors and so on. This is all to do with sanskar. Health related aspects are also learnt while living in a family. Thus, there is some effort in the family for each of the dimensions. This is called family order. The scope is from this family order to world family order. After the family, we have family clusters, the village, village clusters... the nation and ultimately the world family. We move from family to the world family in ensuring all dimensions of human order and fulfill all the human goals. Family order refers to the system in a family of responsible people living together for the common human goal. In particular, family is making effort for:

- Mutual development of right understanding and right feelings in every family member, including next generation, leading to mutual happiness.
- Participation in production of required physical facility in the form of labor, leading to prosperity.
- Contributing to a human society by way of participating at the next higher-level order.

The next level is family cluster order. Consider a simplest example of a marriage in a home. The associated families join in to make arrangements, take care of the guests and ensure that the function is organized smoothly. We can see that there is synergy in the goals of these families – all are making effort for the common human goal. At the base there is the feeling of relationship.

There is complementarity at the level of skills and a natural division of responsibility in each of the dimensions. It leads to fulfillment of human goal at the family cluster order. Such qualities are operated in case of larger orders for achieving the human goal.

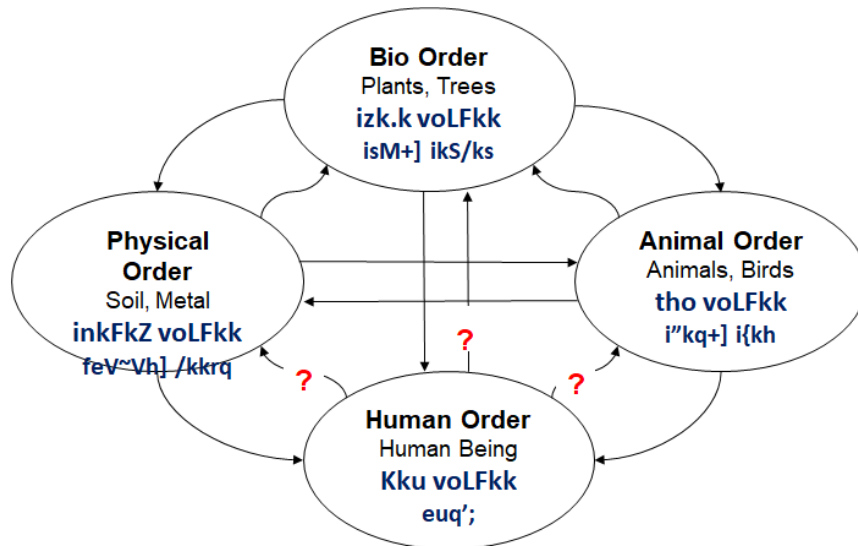
Family Order ⇒ Family Cluster Order ⇒ Village Order ⇒ Village Cluster Order ⇒ City Order ... ⇒ Nation Order ... ⇒ World Family Order.

Thus, every human being has a voice and a role in one or more of the social systems, all contributing meaningfully to the family order to world family order through the other orders stated above. This is the scope of the systems in a human society.

Unit – 4 Part I:

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

Nature is the collection of all the units – air, soil, water plants, trees, animals, birds, human beings, etc. Some units like atoms and molecules are very small in size – so small that we cannot see them with our eyes. On the other hand, some units are very large like earth, sun, other planets, etc. Each unit exists as an individual entity. It occupies a certain volume and has a definite shape and size.



- Physical order – soil, metals etc.
- Bio order – trees, plants etc.
- Animal order – animals, birds etc.
- Human order – human beings

There is a relationship of mutual fulfilment (harmony) amongst these 4 orders. The first 3 orders are mutually fulfilling for each other. They are fulfilling for human being also. It is naturally acceptable to human beings to be fulfilling for all the orders

The role of human being is to realize this mutual fulfilment – For this, all human beings need to do is:

- To understand that mutual fulfilment (harmony) is inherent in nature – we do not have to create it
- To live accordingly – then the mutual fulfilment amongst the 4 orders will be realized and there is provision in nature for living with mutual fulfilment (harmony)

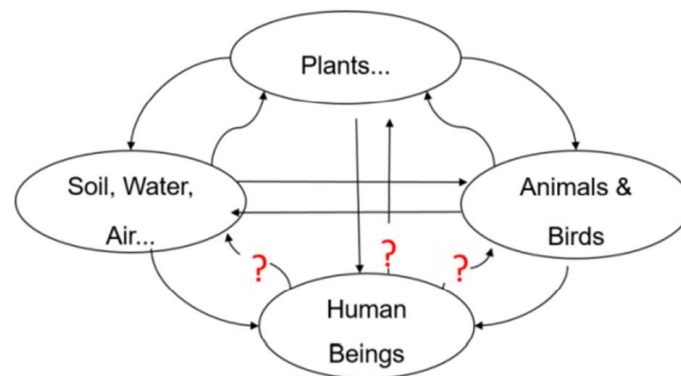
2. Discuss interconnectedness and mutual fulfillment among all the four orders with examples.

- The units of physical order, like soil, water and air provide the basic materials for plants to develop, survive and grow. Thus, the physical order nourishes the bio-order. Similarly, when leaves, flowers and fruits of plants fall and degenerate, they get converted back into soil, making the soil fertile. Thus, the process is cyclic and mutually fulfilling.
- The interconnectedness can also be observed in case of animal order. The animals and birds depend on plants for their food, and also on physical order for water and air. For example, a cow eats grass as its food and the cow is also fulfilling for plants as well as their dung acts as very good manure which makes the soil fertile.
- It is interesting to note that these processes are going on in the forest without any human involvement. For enriching these three orders, we need not do anything from outside.

- It is clear that these three orders are enriching for human order also. Now, the question is, is the human being fulfilling for the other three orders? Human being is not only unfulfilling for the other three orders, rather human being is dominating and exploiting them, to the extent of global warming and climate change.
- When we refer to our natural acceptance, we realize that we want to fulfil all the four orders. The feeling of exploitation is not naturally acceptable to us. But, the lack of fulfilment is due to lack of right understanding. When we have right understanding, we too naturally work with rest of nature for mutual fulfilment. Right understanding can be acquired through Education-Sanskar.

3. Why is the human order, by and large, not mutually fulfilling for any of the four orders? Explain.

It is clear that these three orders are enriching for human order also. Now, the question is, is the human being fulfilling for the other three orders? Human being is not only unfulfilling for the other three orders, rather human being is dominating and exploiting them, to the extent of global warming and climate change. When we refer to our natural acceptance, we realize that we want to fulfil all the four orders. The feeling of exploitation is not naturally acceptable to us. But, the lack of fulfilment is due to lack of right understanding. When we have right understanding, we too naturally work with rest of nature for mutual fulfilment. Right understanding can be acquired through Education-Sanskar.



*Human Being –
Not Mutually Fulfilling Presently*

4. Write a short note on the recyclability and self-regulation in Nature.

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

Example-1 water cycle: evaporation of water from surface, formation of clouds, rain, streams, over-ground and underground water. Similarly, there are carbon, nitrogen, oxygen cycles in nature.

Example-2: In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved and self-regulated. It never happens that the lions eat up all the deer or the deer eat up all the grasses or that the plants grow to the extent that there is no space for deer or that there is lack of soil for new plants.

Example-3: The temperature of human body remains at around 37 °C even though people may live in an atmosphere with temperatures as much as +45 °C to -10 °C. It is by way of the self-regulation in nature. With right understanding of nature as it is and of how the nature is operated, human beings can be the most fulfilling units in nature. They can fulfil all the other three orders. For example, we can use solar power and plant-based fuels in place of petroleum and coal. By maintaining adequate forest and grassland, we can ensure conducive environment for the birds and animals also.

5. Explain natural characteristics, inheritance, activities and innateness existing in the four orders of the Nature.

i) Activity in the four orders: Each order is characterized by certain activities.

a) The activity of physical order is formation-deformation. For example, when hydrogen and oxygen are combined, we get water. Here water is formed and hydrogen and oxygen are deformed. Through the activity of formation and deformation, one unit of physical order gets converted into another unit of physical order.

b) In bio-order, in addition to formation and deformation, the activity of respiration also takes place. In plants, we can observe several reactions taking place, which involve formation and deformation – new molecules and cells are formed. Apart from this, exhalation and inhalation also take place.

c) In case of animal order, we can see that the units of this order have both body and self. Body exhibits the activities of formation-deformation and respiration, just as the plants. In addition, presence of self is evident from the response of assuming. Hence, animals have the activity of selecting and tasting for their healthy body and comfort. For example, a cow eats only those varieties of grasses which are nurturing for its body. The recognition of what to eat is based on taste and these selections are to keep the body in good health.

d) Human order, Human being is the co-existence of Self and Body. Human body is also a unit of bio-order. Hence the activities of formation-deformation and respiration occur in human body. The activities of self are imaging, comparing, analyzing, tasting and selecting.

ii) Innateness of the Four Orders: Innateness is the definite self-organization of a unit. Through this self-organization, the unit exhibits definite conduct/property. A unit and its innateness are inseparable.

a) Physical order: The innateness of this order is existence. Every unit exists. It may convert to another form or unit. But it cannot be destroyed. It exists in a definite order with a definite conduct.

b) Bio order: It has both existence and also growth. Any unit of bio-order, like a plant, a tree, an animal body and a human body, all of them exhibit their innateness to exist and to grow.

c) Animal order: The body of animal has the innateness of existence and growth just like plants. The self of the animal order has a will to live – it wants to live.

d) Human order: Human being is co-existence of body and self. The body is similar to any animal body or plant and its innateness is existence and growth. The innateness of the Self is will to live with continuous happiness.

iii) Natural characteristic of the Four Orders: It refers to its natural participation in the larger order

a) Physical order: Composition-decomposition is the natural characteristic of physical order. They involve formation and deformation.

b) Bio-order: It participates with the bio-order in terms of nurturing or worsening the other. For example, an apple fruit nurtures the human body. The belladonna plant worsens the human body, but it nurtures the body of a goat.

c) Animal order: The body of the animal belongs to the bio-order and its natural characteristic is nurturing or worsening. The self of the animal participates by way of cruelty or non-cruelty with other units of animal order.

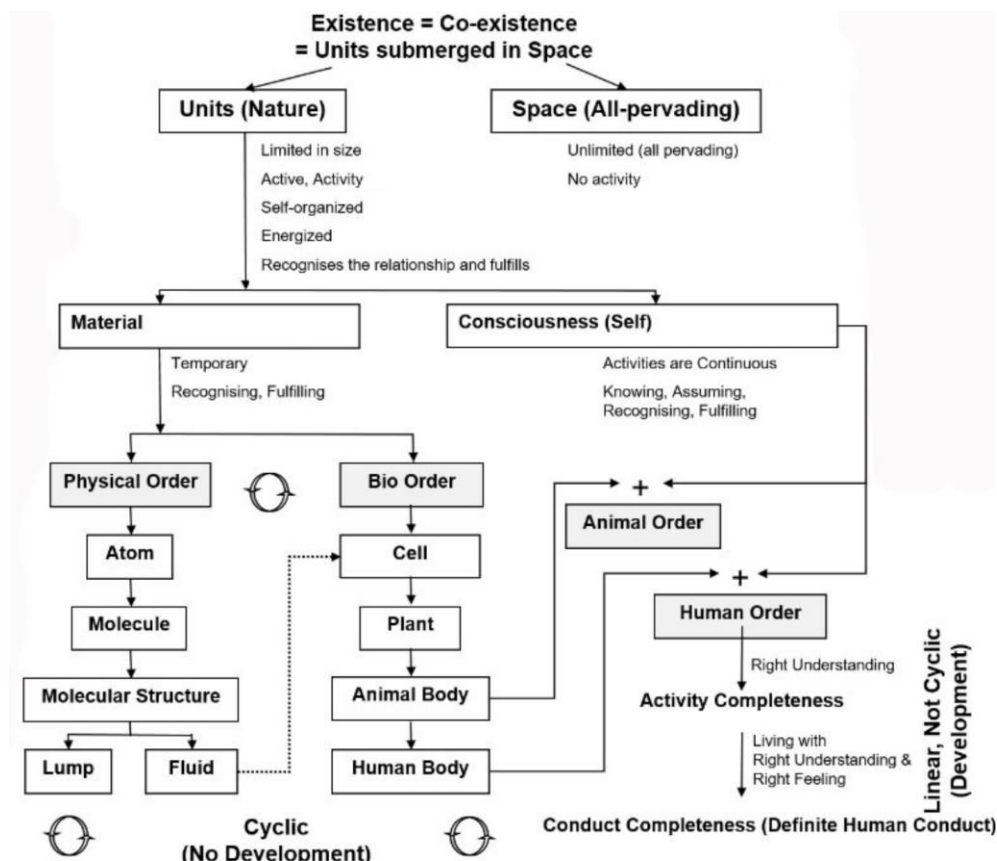
d) Human order: The body of human being belongs to bio-order and hence it has the natural characteristic of bio-order. The natural characteristic of self of human being is perseverance, bravery,

generosity, kindness, beneficence and compassion. A human being in harmony can exhibit this natural characteristic.

a) Physical order: As long as the constitution of a unit is preserved, it has a definite conduct. Once the constitution of the unit is changed, the conduct will change. For example, iron exhibits a definite conduct. But, when elements like carbon, nickel and chromium are added to it, the constitution will be different and hence the resulting unit (steel) exhibits a different conduct.

c) Animal order: The continuity of the conduct of a unit in animal order is ensured by its breed. As long as the breed of an animal is preserved, its conduct is maintained. The calf of a cow is bound to be a cow and its conduct will be like that of a cow.

6. Comment on “Existence is Co-Existence of mutually interacting units”. Present the units and orders of the existence in the form of a flow chart.



7. What do you mean by holistic perception of harmony at all the levels of existence? Discuss in detail.

At the level of nature, co-existence is expressed in the form of mutual fulfilment among all the units. All the units put together are bound to be in harmony, i.e., nature as a whole is in harmony. Harmony at each level can be detailed as below:

Level	Relationship	Details
4b. Existence	Co-existence	Units submerged in space
4a. Nature	Mutual fulfilment	Four orders
3. Society	Right understanding and right feeling, Prosperity, Fearlessness, Co-existence	Human-Nature relationship Natural laws Universal Human Order Human Tradition
2. Family	Feeling of co-existence Trust, Respect... Love	Human-Human relationship, Justice, Undivided society
1b. Individual Human Being	Co-existence of Self and Body	Self-Body relationship
1a. Self	Continuous happiness (happiness, peace, bliss)	Realisation of co-existence, understanding of harmony in nature, participation in larger order

All human beings need to do is

- i) understanding co-existence: It involves both understanding (knowledge) and feeling (resolution) of co-existence.
- ii) living in co-existence: It involves both living in co-existence with human beings (family to world family) leading to undivided society and living in co-existence with nature (family order to world family order) leading to universal human order. When these two are ensured by human beings, harmony and peace are very natural outcomes.

Unit – 4 Part II:

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

There is innate harmony and orderliness in existence. Human beings need to understand it and they need not to create harmony. The universal human urge for happiness and prosperity is actually the quest for understanding this harmony and being in tune with it. Thus, the universal human values are manifestations of the truth of co-existence.

Only our ignorance, wrong preconditioning, our illusion about ourselves, etc. lead us to all the difficulties and confusions in appreciating and inculcating these universal values. Continuous self-observation and self-exploration enable us to realize this truth. Once we are able to get rid of false preconditions and anchor ourselves to our natural acceptance, the inculcation of human values becomes spontaneous.

- The universal values are the basic realities in existence and are always there.
- It is for us to discover these through self-exploration and learn to live in accordance with them in order to be happy.
- The values need not to be enforced through fear of punishment.
- They need not to be enforced through greed.
- Self-exploration leading to right understanding is the way to serve the purpose. Any attempt to cause fear or greed will fail to promote harmony in the society or organization.

9. What do you understand by definitiveness of ethical human conduct? Why is this definitiveness desirable?

We see that people are struggling to find what the ethical human conduct is. We also see the confusion that what is ethical for one person may not be ethical for some other. The right understanding gained through self-exploration enables us to identify the definitiveness of human conduct which may also be called as ethical human conduct. It is the same for all human beings. It is in consonance with the universal human values. The ethical human conduct can be grasped in terms of values, policy and character as follows:

i) Human values – Understanding of role of human being in existence: Once we have right understanding, we are able to see our natural participation or values at all the levels of being. These values are definite and form the basis of our ethical human conduct.

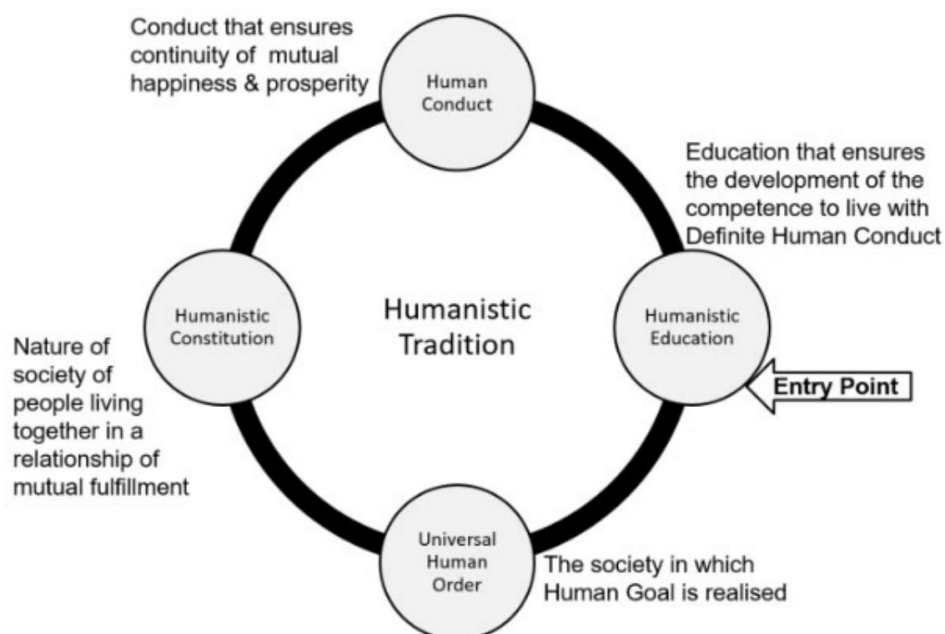
ii) Policy – Thought of how to express (live with) human values: Once we identify the definite human values, they become the guide to our imagination (desire, thought and expectation). Our imaginations are in terms of how to fulfil this participation, how to live with these values. This is the policy. These policies are, therefore, naturally conducive to human welfare and also every unit in existence.

iii) Character – Expression of human values in behavior, work and participation in larger order: With definite values guiding our imaginations, and means to live with these values, the expression of these values or the interaction of human being with world outside is called human character. This can be understood in terms of the following:

a) Chastity in conjugal relationship i.e., chastity in husband-wife relationship.

b) Rightful acquisition and utilization of wealth by way of labor, using cyclic and mutually enriching production processes.

c) Kindness in behavior and work – ensuring justice in behavior and preservation of rest of nature in work, leading to fulfilment of the comprehensive human goal.



11. What do you understand by competence in professional ethics? Elaborate. How do you ensure competence in professional ethics?

The development of ethical competence is a long-term process to be achieved through appropriate value education. The competence in professional ethics will be one of the manifestations of one's right understanding.

Ensuring ethical competence:

1. Clarity about the comprehensive human goal: One should have the clarity about the human goal at all the four levels. Any action has to be evaluated from the point of these four-fold objectives mentioned in the comprehensive human goal.
2. Confidence in one self as well as confidence in the harmony, co-existence and self-regulation prevailing in entire existence, based on right understanding of oneself and the rest of the nature.
3. Competence of mutually fulfilling behavior, clarity and confidence in ethical human conduct.
4. Competence of mutually enriching interaction with nature and ability to appropriately assess the needs for physical facility for oneself, family and society.
5. Holistic vision about technologies, production systems and management techniques.
6. Adequate realization of one's social responsibility. When people advance in their profession and occupy higher positions of power, their decisions and actions affect a large number of people in society and natural environment.

12. Explore profession in the light of comprehensive human goal.

Any profession is a mode of participation by human beings in the larger order in pursuance of comprehensive human goal.

- The profession is not only a means of earning one's livelihood, but also a means of one's evolution by appropriate participation in the larger order.
- The success of any professional activity is to be judged from comprehensive point of view only and not in terms of merely wealth generation.
- Professional ethics can be seen as the code of ethical conduct of the profession.

13. What are the broad holistic criteria for evaluation of technologies, production systems and management models? Explain them with typical case studies.

Criteria for Technologies: The general criteria can be itemized into more specific forms for technologies

- a) Catering to real human needs
- b) Compatible with natural systems and cycles, and recyclable
- c) Safe, user-friendly and conducive to health
- d) Producing with local resources and expertise as far as possible
- e) Promoting the use of renewable energy resources
- f) Facilitating effective utilization of human body, animals, plants and other natural materials.
- g) Low cost and energy efficient.
- h) Enhancing human interaction and cooperation

Criteria for Production Systems: Based on the needs that are found in accordance with the comprehensive human goal, the production systems should have the following criteria

- a) Using eco-friendly and people-friendly technologies
- b) Economic viability and sustainability
- c) Priority for local consumption
- d) Ensuring requisite quality of production
- e) Harnessing recycling, conservation and reuse possibilities
- f) Decentralized systems for meaningful employment of people in the community
- g) Safe and conducive to the health of persons involved in production and others.
- h) Matching the pattern of production with availability and the pattern of consumption.

Criteria for Management Model: The management has to focus at the fulfilment of the people involved in the production systems and users of the produce, and it should not have profit-mania. Management models are to be relationship-based, cooperative and ensuring justice in terms of mutual fulfilment and should not exploit people. The following criteria can be chosen for a humanistic management model

- a) The whole unit working as a well-knit family
- b) Cooperative, motivational and mutually fulfilling
- c) Ensuring correct appraisal of human labor and skills
- d) Sharing of responsibility and participative mode of management
- e) Continuous value addition of the persons involved
- f) Effectively integrating individual competencies and complementarity
- g) Aiming at satisfaction of employer, employee and consumer, and not at profit maximization.

Case Studies relevant to holistic technologies and systems

1. Renewable and Decentralized Energy Technologies

- a) Biomass-based energy conservation systems like systems for generation and utilization of biogas that can be obtained from anaerobic digestion of all kinds of moist biomass, systems for generation and utilization of producer gas, systems for production of biodiesel from vegetable oils, technologies for smokeless and energy efficient cook stoves, etc.
- b) Gadgets to facilitate efficient utilization of human muscle power and animal draught power. For example, human operated agricultural tools and domestic appliances, animal operated irrigation pumps, tractors and other agricultural equipment, etc.
- c) Devices for efficient utilization of solar energy. For example, solar water heaters, solar cookers, solar driers, solar photovoltaic systems, etc.
- d) Decentralized wind power devices for water pumping, electricity generation, etc.

2. Systems for water conservation and water shed management for efficient utilization of rain water and for eco-restoration.

3. Technologies and architecture promoting green building materials and energy conservation like bamboo architecture, construction with compressed/stabilized mudblocks and terracotta tiles.

4. Organic and natural farming techniques including technologies for vermin-composting, production of bio-manures and bio-pesticides.

5. Low cost and energy efficient technologies for small scale production systems like systems for food processing, production of herbal, forest-based and animal-based products.

6. Humanistic organizational/management models.

14. What are the strategic steps for evolution at the level of individual, family, society and profession in transition to the universal human order?

In order to facilitate the journey towards harmony at various levels, it is necessary to make available appropriate content and methodology as well as the necessary wherewithal for value education which can effectively enable the process of transformation. The inputs in value education need to be made an integral part of our education. This needs large scale effort to

- a) Develop a rational and universally acceptable content and methodology for value education
- b) Preparation of appropriate resource material
- c) Adequate training of teachers to carry out this task effectively and at a large scale

Step-1: Steps for Individual Transformation

The change of ethos involves a long-drawn effort for transformation at the personal level. It involves three sub-steps:

- a) To verify the proposals on our own right, i.e., on the basis of our natural acceptance and our experiential validation. It leads to understanding of harmony. This in turn will guide the behavior, work and participation in larger order.
- b) To be aware of our self, of your imagination (desire, thought and expectation) every moment. With this awareness, it is possible to know the content of our imagination and accumulated acceptances.
- c) Self-evaluation – to evaluate our sanskar and our natural acceptance. This is to be started when we feel comfortable with first two steps above. The root desire behind every imagination is to be identified and the corresponding feeling/purpose is to be checked with natural acceptance. With continuous practice, the sanskar that is in line with natural acceptance will be reinforced, while that which is not in line with natural acceptance will become redundant, and will be dropped. Thus, the new sanskar will be more in harmony with natural acceptance than the previous sanskar.

Step-2: Creating mass awareness towards holistic development

With right understanding and right feeling in us, we will develop the willingness and capacity to share with others. This is a natural process. We facilitate and develop other people to have the right understanding and right feeling. This step involves dialogue and discussion with a view to facilitate self-exploration in others. The people to share with would include:

- a) Family members and friends: This will enhance the harmony in the family and enable us to participate more freely in the larger order.
- b) People who have interest and readiness for purposeful social effort and social development
- c) Educators, teachers and education administrators: Once they can see the possibilities, they will invest themselves to introduce human values in education. Also, they will be able to refine the content and process of education.
- d) People connected to governance: They will be able to introduce it in the policy level.
- e) Colleagues at work: It can be a part of the learning activities at the workplace.

Step-3: Moving towards Humanizing the Mainstream Education

As the awareness amongst the people grows, the main task will be to gradually move towards humanistic education which involves the following sub-steps:

- a) Integrating appropriate inputs of value education at various levels in the current curricula from school education to higher education. Along with the present course, some new elective courses like understanding the human being, understanding co-existence in existence, universal human order, management by relationship, etc. can be introduced.
- b) In order to make the above effort fruitful, necessary support and policy initiatives will be helpful from MHRD, UGC, AICTE, ICMR, University academic councils and school education boards.
- c) Teacher orientation programs and development of resource materials.
- d) Adequate thrust to R&D dedicated towards transforming the whole mainstream education into humanistic education (value-based education). This is going to be a long-drawn process, however, it is indispensable.

Step-4: Developing Models for Holistic Living in Educational Institutions and in the Community

This step helps in linking the educational institutions with local development programs in collaboration with voluntary organizations and government agencies. Accordingly, the focus of R&D in higher education institutions will need to be shifted towards various aspects of holistic development. It results in the development of real-life models facilitating universal human order.

Although the above process is very long, there is no other way. We have to move forward gradually with perseverance. Such a transition has become unavoidable to save humanity from grave catastrophe. To ensure happiness and prosperity and their continuity for all human beings, the transition to human consciousness and humane society is essential.

15. What is the need of mutually enriching institutions and organizations for the transition to universal human order?

It helps in linking the educational institutions with local development programs in collaboration with voluntary organizations and government agencies. Accordingly, the focus of R&D in higher education institutions will need to be shifted towards various aspects of holistic development. It results in the development of real-life models facilitating universal human order. Although the above process is very long, there is no other way. We have to move forward gradually with perseverance. Such a transition has become unavoidable to save humanity from grave catastrophe. To ensure happiness and prosperity and their continuity for all human beings, the transition to human consciousness and humane society is essential.

Shorts:

1. Define the term 'prosperity'.

Prosperity is the feeling of having more than required physical facility.

2. It is necessary to understand and live in harmony at all the four levels. What are they?

Individual, family, society, nature/existence.

3. Identify the responses that are NOT relevant to Body: Recognizing, Knowing, Assuming, Fulfilling.

Knowing, Assuming.

4. Define 'self-regulation'.

The feeling of responsibility towards the Body is called as the feeling of self-regulation.

5. Differentiate between the feelings, 'Affection' and 'Love'.

Love is often defined as a deep affection whereas affection is a feeling of liking and fondness.

6. Define the term 'Justice'.

Justice is recognition of human-human relationship, its fulfillment and evaluation leading to mutual happiness.

7. Human goal at the level of Family and Society are?

Family – Harmony in Self, Society – Harmony in Family.

8. "A rich person need not be prosperous" – Justify the statement with your answer.

Even though the person is rich, they still don't have happiness in the Self.

9. Mention the three basic requirements for fulfilment of aspirations of every human being.

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

10. "Great people have superior natural acceptance". Comment on the statement.

Their way of thinking is broad and unbiased so they achieve superior natural acceptance.

11. Choose the correct one: (i) Self is an instrument of Body (ii) Body is an instrument of Self.

Body is an instrument of Self.

12. Identify among the following that does not change with time: – Desire, Natural Acceptance, Sanskar.

Natural Acceptance and Sanskar.

13. Define Respect in relationship.

Respect can be defined as Right Evaluation. When we are rightly evaluated, we feel respected. When we are not rightly evaluated, we feel disrespected.

14. Mention the foundation value in relationship.

Trust.

15. Society is an extension of family.- Explain.

Family is a unit of society, families come together to make a society.

16. Among the four orders, identify the constitution-based order.

Society.

17. In order to establish harmony in Nature and whole existence, several new technologies must be developed. – Comment on the statement.

Because present-day technology can't be able to fulfil the requirements, we need new technologies with meeting the required criteria.

18. Analyzing the following statements, mention 'True' or 'False'.

i) A father scolds his son and says he is fit for nothing. This is Otherwise evaluation.

ii) A person responded to a situation. His conduct in the situation will be definite.

i) True ii) False.

