

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

OR

What is value education? Why there is a need of value education? How does value education helps in fulfilling one's aspirations?

Ans. Character oriented education that instills basic values and ethnic values in one's psyche is called 'Value Based Education'. The subject that enables us to understand 'what is valuable' for human happiness is called value education. Value education is important to help everyone in improving the value system that he/she holds and puts it to use. Once, one has understood his/ her values in life he/she can examine and control the various choices he/she makes in his/ her life. Value education enables us to understand our needs and visualize our goals correctly and also helps to remove our confusions and contradictions and bring harmony at all levels. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations.

Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values becomes the basis, the anchor for our actions. We also need to understand the universality of various human values. Then only we can have a definite and common program for value education and can be assured of a happy and harmonious human society.

Q 2. Explain the process of value education.

Ans. The process for value education has to be that of self-exploration, which includes two things: verification at the level of natural acceptance and experiential validation in living. Self exploration is the process of finding out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourselves. Various aspects of reality facilitating the understanding of human values will be presented as proposals. We need to verify these proposals for ourselves and examine our living in this light.

Q 3. What are the basic guidelines for value education?

Ans. The subject that enables us to understand 'what is valuable' for human happiness is called value education. In order to qualify for any course on value education, the following guidelines for the content of the course are important:

- **Universal:** It needs to be applicable to all the human beings irrespective of cast, creed, nationalities, religion, etc., for all times and regions.
- **Rational:** It has to appeal to human reasoning. It has to be amenable to reasoning and not based on dogmas or blind beliefs.
- **Natural and verifiable:** It has to be naturally acceptable to the human being who goes through the course and when we live on the basis of such values it leads to our happiness. It needs to be experientially verifiable, and not based on dogmas, beliefs or assumptions.
- **All encompassing:** Value education is aimed at transforming our consciousness and living. Hence, it needs to cover all the dimensions (thought, behaviour, work and realization) and levels (individual, family, society, nature and existence) of human life and profession.

- **Leading to harmony:** The value education ultimately is aimed at promoting harmony within the individual, among human beings and with nature.

Q 4. What do you understand by the value of an entity? What is the value of a human being?

Ans. The value of any unit in this existence is its participation in the larger order of which it is part e.g. value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which pen, paper, human being, all are present. Value of an eye is that it can be used for seeing. Value of a vegetable plant is that it gives nutrition to animals and humans. The value of human being is the participation of himself/herself at different level in the following manner; The participation of the human being is seen in two forms: behaviour and work. The participation of human being pertaining to behaviour are the nine values in relationship, viz. trust, respect, affection, care, guidance, reverence, glory, gratitude and love. Likewise, working with material things, we have two values: utility value and artistic value. All these values are nothing but the participation of the human being in different dimensions of living.

Q 5. What is the need for value education? Write a short note on the need for value education in today's scenario.

Ans. The subject that enables us to understand 'what is valuable' for human happiness is called value education. Need for value education is:

- **Correct identification of our aspirations.** The subject which enables us to understand 'what is valuable' for human happiness is called 'value education' (VE). Thus, VE enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfillment. It also helps to remove our confusions and contradictions and bring harmony at all levels.
- **Understanding universal human values to fulfill our aspirations in continuity.** Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values becomes the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.
- **Complimentarity of values and skills.** To fulfil our aspirations both values and skills are necessary. When we identify and set the right goals and produced in right direction. This is known as **value domain**, the domain of wisdom, and when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavour (struggle). This is known as **domain of skills**. Hence, there is an essential Complimentarity between values and skills for the success of any human endeavour. For example, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy.
- **Evaluation of our beliefs.** Each one of us believe in certain things and we base our values on these beliefs, which may or may not be true in reality. These beliefs come to us from what we read, see, hear what our parents tells us, our friends talk about, what the magazines talk of, what we see from TV etc. Value Education helps us to evaluate our beliefs and assumed values.

• **Technology and human values.** The present education system has become largely skill-based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide the competence of deciding what really is valuable. Value Education is a crucial missing link in the present education system. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are manifesting.

Q 6. What is the need for value education in technical and other professional institutions?

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

Q 7. Illustrate the content of value education. What should be the content of value education to make it complete?

OR

How do values relate to our day to day living?

Ans. The subject that enables us to understand 'what is valuable' for human happiness is called value education. The scope of value education includes all dimensions (thoughts, behaviour, work and realization) and all levels (individual, family, society and nature - existence). Accordingly, the content of value education will be to understand myself, my aspirations, my happiness; understand the goal of human life comprehensively, understand the other entities in nature, the innate inter-connectedness, the coexistence in the nature-existence and finally the role of human being in this nature/existence entirely. Hence, it has to encompass understanding of harmony at various levels and finally, learning to live in accordance with this understanding by being vigilant to one's thoughts, behaviour and work.

Q 8. Values and skill complement each other. Elaborate.

or

"For success in any Human Endeavour both values and skills are required." Explain.

or

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

or

Explain how production skills and human values are complementary. Give two examples.

Ans. Values means importance or participation and skills means qualities, training, and capabilities. To fulfill our aspirations both values and skills are necessary. When we identify and set the right goals and produced in right direction. This is known as value domain, the domain of wisdom. Basically we must know what really is useful to achieve human happiness which is for all and forever.

And when we learn and practice to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavour (struggle). This is known as domain of skills. Hence, there is an essential Complimentarity between values and skills for the success of any human endeavour.

For example, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy. So i have to learn the skills to achieve the goal of good health i.e. food to be consumed, the physical workout to be designed. So without knowing the meaning of good health, health cannot be achieved and also it is necessary to make use of the goal to achieve the goal of the goal.

Q 9. Define self exploration. What is the content of self - exploration?

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

The main focus of self-exploration is myself - the human being. Content of self exploration is just finding answers to the following fundamental questions of all human beings:

1. **The Desire/Goal:** What is my (human) Desire/ Goal? What do I really want in life, or what is the goal of human life?

2. **Program:** What is my (human) program for fulfilling the desire? How to fulfil it? What is the program to actualize the above?

In short, the above two questions cover the whole domain of human aspirations and human endeavour. Thus, they form the content of self- exploration.

Q 10. What do you mean by your natural acceptance and experiential validation?

Ans. Natural acceptance is a mechanism of self exploration. Self exploration is a method to explore ourselves. Natural acceptance is process to understand ourself first. Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. In other words, Natural acceptance is way to accept the good things naturally.

Experiential validation is a process that infuses direct experience with the learning environment and content. It may be regarded as a philosophy and methodology in which the direct experience and focused reflection of the individual helps to increase knowledge, develop skill and clarify values. Most of what we know about our self is not only through our own opinion of our self but also because of others view.

When, what we already believe to be true of us is validated by some situations, phenomena or outcomes. We may term it as experiential validation.

Q 11. Explain the process of self-exploration with a diagram.

OR

"Process of self exploration leads to realization and understanding." Explain with example.

Ans. Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. The process of self exploration is as follows:

First of all we have to keep in mind that, Whatever is being presented is a PROPOSAL.

• Don't assume it to be true immediately, nor reject it without proper exploration.

- Verify it in your own right, on the basis of it being naturally acceptable to you,
- Not just on the basis of scriptures
- Not on the basis of equipment/instrument data
- Not on the basis of the assertion by other human beings.

Therefore, it is essential to carefully ponder over these on your own right. Neither accept these as true immediately nor reject them prematurely without proper exploration. Don't just accept / reject these only on the basis of the following: Because something like this/ different from this, has been mentioned in scriptures, Or, because it has been preached/ denied by some great men, Or, a large number of people possess such a view / a different view, Or it is claimed to have been verified through some physical instrument or, claimed that this is beyond the domain of verifiability by physical instruments. Then :

- Verify on the basis of your natural acceptance
- Live accordingly to validate it experientially
- If the proposal is true in behaviour with human leads to mutual happiness
- If the proposal is true in work when the rest of the nature is in mutual prosperity

Remember, it is a process of self- exploration, therefore, it has to be authenticated by us alone by means of verification at the level of natural acceptance and experiential validation.

Process of self exploration

- It is a proposal

Don't assume it to be true o Verify it in your own right

Not on the basis of scriptures

Not on the basis of readings from instrument

Not on the basis of others

- Self verification

Proposal

Verify on the basis behaviour with work with rest of the
of your natural human leads to nature leads to mutual acceptance mutual happiness prosperity
live according to

But this process is not complete. It will be completed when on verification on the basis of
natural acceptance and testing in our living ultimately results in 'realization' and
'understanding' in us.

- Verify on the basis of your natural acceptance
- Live accordingly to validate it experientially
- the proposal is true in behaviour with human leads to leads mutual happiness
- If the proposal is true in work with rest of the nature
- Results in realization and understanding
- On having realization and understanding we get
- Assurance
- Satisfaction

Take for example: a proposal- 'respect' is a value in human relation. When I verify at the level
of natural acceptance, I find that it is naturally acceptable to me. Similarly, when I behave
with respect, it is mutually fulfilling to me and to the other. Thus the proposal is 'True'. If it
fails on any of the two tests, it is untrue.

This verification leads to realization of the truthfulness of the proposal and it becomes part
and parcel of my understanding. It is reflected in my thoughts and in my behaviour.

**Q 12. What do you mean by self-exploration? What is the need for self-exploration?
Where does it take place - self or body?**

OR

**Explain the concepts of natural acceptance and experiential validation as the
mechanisms of self exploration.**

OR

**What is the mechanism of self exploration? And as a result what do we get in the end
and how?**

Ans. Self exploration is the process to find out what is valuable to me by investigating within
myself, what is right for me, true for me, has to be judged within myself. Through self
exploration we get the value of ourself. For self exploration we need two aspects:

1. **Natural acceptance:** Natural acceptance implies unconditional and total acceptance of the
self, people and environment. It also refers to the absence of any exception from others. Once
we fully and truly commit ourself on the basis of natural acceptance, we feel a holistic sense
of inner harmony, tranquillity and fulfilment.

2. **Experiential validation:** Experiential validation is a process that infuses direct experience
with the learning environment and content. It may be regarded as a philosophy and
methodology in which the direct experience and focused reflection of the individual helps to
increase knowledge, develop skills and clarifies values. Self exploration takes place in the
self and not the body.

Q 13. Illustrate the purpose of self exploration.

Ans. Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. The purpose of self exploration is:

1. It is a process of dialogue between "what you are" and "what you really want to be":

It is a process of focusing attention on ourself, our present beliefs and aspirations vis-à-vis what we really want to be (that is to say, what is naturally acceptable to us). If these two are the same, then there is no problem. If on investigation we find that these two are not the same, then it means we are living with this contradiction (of not being what we really want to be) and hence, we need to resolve this conflict within us. It is a process of discovering that there is something innate, invariant and universal in all human beings. This enables us to look at our confusions and contradictions within and resolve them by becoming aware of our natural acceptance.

2. It is a process of self evolution through self investigation: It successively enables us to evolve by bridging the gap between 'what we are' and 'what to be'. Hence, the self exploration leads to our own improvement, our self evolution - we will become qualitatively better.

3. It is a process of knowing oneself and through that, knowing the entire existence: The exploration starts by asking simple questions about ourself, which gives our clarity about our being, and then clarity about everything around us.

4. It is a process of recognizing one's relationship with every unit in existence and fulfilling it: It is a process of becoming aware about our right relationship with other entities in existence and through that discovering the interconnectedness, co-existence and other in the entire existence, and living accordingly.

5. It is a process of knowing human conduct, human character and living accordingly: It is a process of discovering the definitiveness of human conduct and human character and enabling one to be definite in thought, behaviour and work.

6. It is a process of being in harmony in oneself and in harmony with entire existence: This process of self exploration helps us to be in harmony with ourself and with everything around.

7. It is a process of identifying our innateness and moving towards self organization and self expression: This process of self exploration helps us to identify our swatva and through that acquiring swatantrata and swarajya. Swatva: Innateness of self - the natural acceptance of harmony Swatantrata: Being self- organized - being in harmony with oneself Swarajya: Self-expression, self- extension - living in harmony with others

Swatva Swatantrata Swarajya

The swatva is already there, intact in each one of us. By being in dialogue with it, we attain swatantrata enabling us to work for swarajya.

Q 14. What do you understand by the terms svatva, swatantrata and swarajya?

OR

What is innateness (svatva), self organization (swatantrata) and self expression (swarajya)? How are they related to each other?

Ans. This process of self exploration helps us to identify our swatva and through that acquiring swatantrata and swarajya. Swatva means innateness of self - the natural acceptance of harmony. Swatantrata means being self- organized - being in harmony with oneself Swarajya means self-expression, self- extension - living in harmony with others

Swatva Swatantrata Swarajya

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

Q 15. Self exploration is a process of dialogue between 'what you are' and 'what you really want to be'. Explain and illustrate.

Ans Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. It is a process of focusing attention on ourself, our present beliefs and aspirations vis-à-vis what we really want to be (that is to say, what is naturally acceptable to us). If these two are the same, then there is no problem. If on investigation we find that these two are not the same, then it means we are living with this contradiction (of not being what we really want to be) and hence, we need to resolve this contradiction this conflict within us. It is a process of discovering that there is something innate, invariant and universal in all human beings. This enables us to look at our confusions and contradictions within and resolve them by becoming aware of our natural acceptance.

Q 16. How can we verify proposals on the basis of our natural acceptance? Explain with example.

OR

What do you mean by your natural acceptance? Is it innate, invariant and universal?

OR

Explain "Natural acceptance is innate, invariant and universal." Explain this statement with an example.

Ans. Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. Once we fully and truly commit ourselves on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquillity and fulfilment. Actually natural acceptance is a way to accept the good things naturally. Learn everything that is good from others, but bring it in, and in our own way absorb it; do not become others. We can easily verify proposals on the basis of characteristics of natural acceptance mentioned below:

a. **Natural acceptance does not change with time.** It remains invariant with time. For example our natural acceptance for trust and respect does not change with age.

b. **It does not depend on the place.** Whatever we have accepted, in our life, at any time of our age, does not change, even if we move from one place to another one.

c. **It does not depend on our beliefs or past conditionings.** No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we refer deep within ourselves, the answer will always be the same.

d. **This natural acceptance is 'constantly there', something we can refer to.** Natural acceptance is always there. Whatever we do, this natural acceptance is within us, it is telling us what is right.

e. **Natural acceptance is the same for all of us: it is part and parcel of every human being, it is part of humanness.** Though each one of us, may have different likes and dislikes and means to live and to react etc. but if we go deep in our mind the purpose of our work, behaviour, efforts etc. are based on common goals like need to be happy, need to be respected, need to get prosperity. So our basic acceptance remains the same.

Q 17. What is happiness?

Ans. Happiness may be defined as being in harmony/synergy in the state/ situation that I live in. "A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness." Happiness is a state of mind or feeling characterized by contentment, love, satisfaction, pleasure or joy. Happiness may be described as consisting of positive emotions and positive activities. There may be three kinds of happiness: pleasure, engagement, and meaning. In other words, freedom from want and distress, consciousness of the good order of things, assurance of one's place in the universe or society, inner peace and so forth. Happiness is the state of mind, where we feel good in most of the walk of life.

Q 18. What is the meaning of prosperity? How can you say that you are prosperous?

Ans. The feeling of having or making available more than required physical facilities is prosperity. Almost all of us feel that wealth alone means prosperity and try to explain this phenomenon on this nonexistent or half fact. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself. For prosperity, two things are required-

1. Identification of the required quantity of physical facilities
2. Ensuring availability / production of more than required physical facilities.

We can be prosperous only if there is a limit to the need for physical facilities. If there is no limit what so ever be the availability the feeling of prosperity cannot be assured. Secondly, just assessing the need is not enough. We need to be able to produce or make available more than the perceived need.

Q 19. What is the difference between prosperity and wealth? What is more acceptable to us and why?

OR

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

OR

What is the meaning of prosperity? How does it differ from possession of wealth? Explain with examples. Differentiate between prosperity and wealth with examples.

Ans. Prosperity is a *feeling* of having more than required physical facilities, it is not just physical facilities. Almost all of us feel that wealth alone means prosperity and try to explain this phenomenon on this nonexistent or half fact. Wealth is a physical thing. It means having money, or having a lot of physical facilities or both. This is a very important distinction. We mostly fail to make this distinction today. We keep working for wealth, without realizing that the basic desire is for the feeling of prosperity, to have a *feeling* of having enough. Prosperity is more acceptable to us because wealth is just a part of prosperity. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself. A person has lot of money, but does not want to share even a bit of it. The person 'has wealth' but feels 'deprived'. If one felt prosperous he/she would have shared what one has, since there is lot more than enough wealth anyway.

Q 20. What is your present vision of a happy and prosperous life?

Ans. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of

physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself. Some of the consequences of such trend are summarized below:

- At the level of individual - rising problems of depression, psychological disorders, suicides, stress, insecurity, etc.
- At the level of family - breaking of joint families, mistrust, and conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, etc.
- At the level of society - growing incidence of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, etc.
- At the level of nature - global warming, water, air, soil, noise etc. pollution, resource depletion of minerals and mineral oils, etc.

All the problems are a direct outcome of an incorrect understanding, our wrong notion about happiness and prosperity and their continuity - this is an issue for serious exploration.

Q 21. What do the abbreviations given as SVDD, SSDD and SSS signify?

Ans. To achieve our basic aspirations we need to work for right understanding as the base on which we can work for relationship and then physical facilities. Today we are not working according to this that why we can see that there are two kind of people in the world:

1. Those that do not have physical facilities/ wealth and feel unhappy and deprived. i.e. SVDD: Sadhan Viheen Dukhi Daridra - Materially Deficient, Unhappy and Deprived.

2. Those that have physical facilities/ wealth and feel unhappy and deprived. i.e. SSDD: Sadhan Sampann Dukhi Daridra - Materially Affluent, Unhappy and Deprived.

But these are states we don't want to be in. We want to move from this to third category i.e.

3. Having physical facilities and feeling happy and prosperous i.e. SSSS: Sadhan Sampann Sukhi Samriddha - Materially Adequate, Happy and Prosperous.

Presently, as we look around, we find most of the people in the above two categories called SVDD and SSDD, while the natural acceptance of all human beings is to be in the category of SSSS.

Q 22. "Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans." Comment.

OR

Explain how physical facilities are necessary but not complete for humans while they are complete for animals.

OR

Physical facilities are necessary but not complete for human being. Do you agree with this statement? Support your answer with reasons and examples.

Ans. Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans. It is easy to verify.

For Animals : Animals need physical things to survive, mainly to take care of their body. For example; cow will look for food when it is hungry. Once it gets the grass or fodder. It eats it, sits around to chew at leisure. Hence, we can say that as long as animals have physical things, they are largely fine. They don't desire other things like knowledge or a peaceful animal society or getting a good MBA.

For Humans : While physical facilities are necessary for human beings, they are not complete by themselves to fulfil our needs. Our needs are more than just physical facilities. We all have other needs, other plans, perhaps we think of going to a movie or reading a book, or go to college, or watch some TV, or spend time with family and friends □ .. this list is endless. Thus it is easy to see that while physical facilities are necessary for us human beings, they are not complete by themselves to fulfil our needs.

Hence we can say that for animals - "Physical facilities are necessary and complete." For humans "Physical facilities are necessary but not complete."

Q 23. What are the requirements to fulfill basic human aspirations? What is the program to fulfill the basic human aspirations?

OR

Explain the basic requirements to fulfil human aspirations. Give the correct priority among them.

OR

“ Three things are needed in order to fulfill basic human aspirations-right understanding, right relationships and physical facilities ”. Explain meaning of each one of these.

OR

“ Right understanding has first priority to fulfill basic aspiration ”. How can you explain it?

Ans. Our basic aspirations are happiness (mutual fulfillment) and prosperity (mutual prosperity). Happiness is ensured by the relationships with other human beings and prosperity is ensured by working on physical facilities.

Right Understanding: This refers to higher order human skills - the need to learn and utilize our intelligence most effectively.

Good Relationships: This refers to the interpersonal relationships that a person builds in his or her life - at home, at the workplace and in society.

Physical Facilities: This includes the physiological needs of individuals and indicates the necessities as well as the comforts of life. It means the feeling of having or being able to have more physical facilities than is needed.

1. Right Understanding

2. Relationship 3. Physical Facilities

Happiness - with human beings Mutual Prosperity - with rest of the nature

In order to resolve the issues in human relationships, we need to *understand* them first, and this would come from '*right understanding of relationship*'. Similarly in order to be prosperous and to enrich nature, we need to have the '*right understanding*'. The '*right understanding*' will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.

Q 24. What do you mean by animal and human consciousness? Explain with the help of a diagram.

OR

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

OR

How "shiksha and sanskar" are helpful in raising man to "human consciousness" level.

OR

What is the difference between animal consciousness and human consciousness?

OR

How does the transformation takes place in a human being?

Ans. Giving all priorities to physical facilities only, or to live solely on the basis of physical facilities, maybe termed as '**Animal Consciousness**'. Living with all three: Right understanding, Relationship and Physical facilities is called '**Human Consciousness**'. From the diagram we can say that:

- For animal, physical facility is necessary as well as complete - whereas for human beings it is necessary but not complete.
- Working only for physical facilities is living with **Animal Consciousness**.
- Working for right understanding as the first priority followed by relationship and physical facilities implies living with **Human Consciousness**.
- There is a need for transformation from **Animal Consciousness** to **Human Consciousness**. It can be accomplished only by working for right understanding as the first priority.
- This transformation from **Animal Consciousness** to **Human Consciousness** forms the basis for human values and values based living.

The content of education is the understanding of harmony at all the four levels of our existence - from myself to the entire existence. Right living or sanskar refers to the ability to live in harmony at all the four levels of living. This dimension of society works to ensure 'right understanding' and 'right feelings' in individual. Or all encompassing solution called samadhan in every individual and ensures that our succeeding generation have both the content and the environment available to work towards achieving their goal of continuous happiness and prosperity.

Q 25. "To be in a state of harmony is happiness". Explain this statement and illustrate with two examples from your day to day life.

Ans. Happiness is a state of mind or feeling characterized by contentment, love, satisfaction, pleasure or joy. Happiness may be described as consisting of **positive emotions and positive activities**. In other words, freedom from want and distress, consciousness of the good order of things, assurance of one's place in the universe or society, inner peace and so forth. Happiness is the state of mind, where we feel good in most of the walk of life. One important characteristic of this is feeling is that we like to continue this feeling. Or in other words, "The state/situation in which I live, if there is harmony/ synergy in it, then I like to be in that state or situation." i.e. "To be in a state of liking is happiness."

If we explore our life we will find that respect is a state of harmony between two human beings. When I respect the other and the other respects me, I like to be in that situation. It gives me happiness. Take other example, when there is harmony in my thoughts and feelings, I feel relaxed and I want to be in that situation. This feeling is happiness.

Q 26. There are many problems manifest today at the level of individual, family, society and the nature. Identify some of these problems humans suffer from.

Ans. Today we are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. This effort is giving rise to many problems manifest today at the level of individual, family, society and the nature. These problems are:

- **At the level of individual-** Rising problems of depression, anxiety, suicides, stress, insecurity, increasing health problems, lack of confidence and conviction etc.
- **At the level of family-** Breaking up of joint families, mistrust and disharmony in relationships, divorce, generation gap, dowry deaths, neglect of older people etc.
- **At the level of society-** Growing incidences of terrorism, violence, communalism, racial and ethnic struggle, corruption, adulteration, sex-crimes exploitation, wars between nations, proliferation of lethal weapons etc.
- **At the level of nature-** Global warming, weather imbalances, depletion of mineral and energy resources, deforestation, soil degradation etc.

All the problems are a direct outcome of an incorrect understanding, our wrong notion about happiness and prosperity and their continuity.

Q 27. Critically examine the prevailing notions of happiness in the society and their consequences.

OR

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

OR

What is prosperity? Is it different from happiness? What are the basic human aspirations? Explain.

OR

What is the outcome when we try to identify relationship based on the exchange of physical facilities?

Ans. Happiness may be defined as being in harmony/synergy in the state/ situation that I live in. "A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness." Whereas, prosperity is the "feeling of having or making available more than required physical facilities".

In the current scenario, we are generally 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 fulfilling bodily needs but as a means of maximizing happiness.

This has resulted in wrong assessment of wants for physical facilities as being unlimited. But this pursuit is self-defeating. Neither can we hope to achieve continuous happiness through sensory interactions nor can we have prosperity, as it amounts to trying to fulfil unlimited wants through limited resources. This effort is engendering problems at all the levels. It is becoming anti-ecological and anti-people, and threatening the human survival itself. Some of the consequences of such a trend are summarised below:

1 At the level of the individual - Rising problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.

2 At the level of the family - Breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditure in family functions etc.

3 At the level of the Society - Growing incidences of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, attempts of genocide, fear of nuclear and genetic warfare, etc.

4 At the level of nature - Global warming, water, air, soil, noise, etc. pollution, resource depletion of minerals and mineral oils, sizeable deforestations, loss of fertility of soil.

It therefore, calls for an urgent need for human beings to correctly understand happiness and prosperity as well as the sustainable way to achieve these.

Q 28. "Right understanding + Relationship = Mutual fulfilment; Right understanding + Physical facilities = Mutual prosperity." Illustrate the above with two examples for each.

OR

How do right understanding, relationships and physical facilities help in fulfilling the aspirations of human beings?

Ans. Our basic aspirations are happiness (mutual fulfilment) and prosperity (mutual prosperity). Happiness is ensured by the relationships with other human beings and prosperity is ensured by working on physical facilities. Relationship refers to the interpersonal relationships that a person builds in his/her life - at home, at the workplace and in society. Physical Facilities includes the physiological needs of individuals and indicates the

necessities as well as the comforts of life. It means the feeling of having or being able to have more physical facilities than is needed.

Today we are unable to have fulfilling relationships all the time: in family, outside family, and as a society - in the world at large. If there is a problem in relationship, we feel uneasy, it bothers us. Even if we are interacting with someone, and something we said or did offends them, it makes us uneasy; i.e. we want mutual fulfilment in relationship. Similarly, we want to feel prosperous, but end up working only for accumulation of wealth. We want to enrich nature, but are exploiting it, destroying it. But our natural acceptance is that we want to live in harmony with nature.

The reason behind these problems is that we have to focus on one more aspect, i.e. right understanding. Right Understanding refers to higher order human skills - the need to learn and utilize our intelligence most effectively.

In order to resolve the issues in human relationships, we need to *understand* them first, and this would come from '*right understanding of relationship*'. Similarly in order to be prosperous and to enrich nature, we need to have the '*right understanding*'. The '*right understanding*' will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.

2. Right Understanding 2. Relationship 3. Physical Facilities

Happiness - with human beings Mutual Prosperity - with rest of the nature

Thus we can say that when we use right understanding with relationships it gives us mutual fulfilment because if we have right understanding, then we can be happy in ourselves and work to have fulfilling relationships with humans and mutual prosperity with nature. If we do not have the right understanding, then we have problems. Thus, our happiness depends on the fulfilment of these three basic requirements.

Right understanding + Relationship = Mutual fulfilment.

Right understanding + Physical facilities = Mutual prosperity.



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Need for Value Education

All human beings aspire for a happy, fulfilling life. For a human being, there are two important questions pertaining to this:

- What is my aspiration? (What to do?)
- How to fulfil my aspiration? (How to do?)

The purpose of education is to facilitate the development of clarity on the aspiration and adequate competence to actualize it.

For this, it is essential to understand what a happy, fulfilling and successful life is – what is really valuable for human being; what is our purpose as a human being? Understanding human aspiration, or what is really valuable for human being, is the value domain. The subject which enables us to understand this domain is called ‘Value Education’ (VE). It enables us to understand our aspirations and visualise our goals for a fulfilling life and indicates the direction for their fulfillment. In relation to these issues, it also helps to remove our confusions and contradictions. In that sense, VE addresses the issues related to ‘what to do?’.

It is also necessary to learn the skills to actualise our aspirations. This is the skill domain. The subject which enables us to learn the skills is called ‘Skill Development’ (SD). It enables us to learn the science, technology, management and other skills for fulfilling our aspiration. In that sense, SD addresses the issues related to ‘how to do?’.

Values and skills go hand in hand. Both values and skills are required. There is an essential complementarity between the two. The priority is values, then skills; i.e. first understanding ‘what to do’ and then developing the skills for ‘how to do’. And of course, checking if this results into a fulfilling life!

The present education system has largely become skill-biased. For developing skills, the prime emphasis is on science and technology, without a base of values. Skills can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide a way to decide what really is valuable. The consequence of skill-biased education is clearly visible in the form of serious crises at the individual, societal and environmental level. Thus, there is a strong need to rectify this situation. Value education is a crucial missing link in the present education system.

But more importantly, the prime need of value education is to understand human aspirations, to discover what is truly valuable in life; and work out the program for its fulfillment.

Guidelines for Value Education

For any input to qualify for Value Education, the following guidelines for the content of the course are important:

Universal: It has to be universally applicable to all human beings for all time and all places. This implies that values should not change according to sect, creed, nationality, gender, etc.

Rational: It has to appeal to reasoning; and not be based on dogmas or blind beliefs. It has to be open to address the related questions. It cannot be a set of sermons or do’s and don’ts.

Natural and Verifiable: It has to be ‘naturally acceptable’ to the human being and there needs to be every provision in nature for its fulfillment. It needs to be experientially verifiable, and not based on dogmas, beliefs or assumptions. It is not merely an intellectual exercise or information transfer.

All Encompassing: It needs to cover all dimensions (thought, behaviour, work and understanding) and levels (individual, family, society and nature/existence) of human life.



Leading to Harmony: It ultimately needs to promote harmony within the individual, among human beings and with the entire nature.

Content of Value Education

The value of an entity is its participation in the larger order of which it is a part. The context is always the larger order. Value has to do with the participation of a unit in the larger order. E.g. a piece of chalk is a unit. The classroom is the larger order for this unit. The value of chalk is that it can be used to write on the blackboard for the desired functioning of the classroom.

The value or role of a human being is its participation in the larger order. E.g. my role in living with the other human being is to ensure the feeling of respect in the relationship. Interestingly, I feel happy in fulfilling my role; and it is fulfilling for the other as well!

This value is worth understanding, worth thinking about, worth living. The value of human being is to ensure mutual fulfilment in the larger order¹, i.e. in the entire nature/existence, but starting from within themselves, then extending in their family and in the society.

Hence, to understand human values, we need to study the human reality along with all that is there in the entire nature/existence which constitutes the larger order. We need to explore and understand things as they are; so that we are able to recognise and fulfil our participation with them.

That means the content or scope of study has to be all encompassing, i.e.

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

Accordingly, the content of Value Education has to be to understand human being, human aspirations, happiness; understand the goal of human life comprehensively; understand the other entities in nature, the innate inter-connectedness, the harmony in the nature/existence and finally the role of human being in this nature/existence.

Continuous Happiness and Prosperity as Basic Human Aspirations

Whatever we think, whatever we do is with some end state in mind. That end state is our basic aspiration.

When you ask yourself:

- Do I want to be happy?
- Do I want to be prosperous?
- Do I want the continuity of happiness and prosperity?

The answers are in affirmative yes. We have a natural acceptance for continuity of happiness and prosperity. These are our basic aspirations.

¹The word 'order' is used interchangeably with the word 'harmony', throughout



Basic Requirements for Fulfilment of Human Aspirations

When we try to find out if we have fulfilled our basic aspiration, it is not always so affirmative. There is quite a gap between our basic aspiration and our state of being.

When we reflect on all the effort we are making, we can easily see that we are generally working for accumulation of physical facility!

The basic problem is that we have assumed that ‘happiness and prosperity will automatically come when we have enough physical facility’.

This is something we need to explore in our own life. Where are we putting in our effort?

If continuity of happiness and prosperity is not achieved by just accumulating physical facility then what else is essential to do? Let’s try to find out by asking this question to ourselves:

Is the unhappiness in my family

- More due to lack of physical facility or
- More due to lack of fulfilment in relationship?

When you explore into it, you will find that the major reason for the unhappiness in the family is the lack of fulfilment in relationship and not just the lack of physical facility.

Now to look at the investment of your effort, find out:

- How much time and effort you are investing for physical facility, and
- How much time and effort you are investing for fulfilment in relationship?

Generally, most of the time and effort is being invested for physical facility, assuming that everything is going to be fine when there is enough physical facility, and there will be no unhappiness in the family.

The problems are more due to lack of fulfilment in relationship, and we are investing major part of our time and effort for physical facility.

With this discussion, the conclusion that we want to draw out of this is a very simple one:

For human being physical facility is necessary, but relationship is also necessary.

In fact, by seeing this, we can understand the difference between animals and human beings. Physical facility is necessary for animals as well as for human beings. For animals, it is necessary as well as adequate. But when it comes to human beings, that is not the case – physical facility is a necessity, but physical facility alone is not going to suffice for the fulfilment of human being.

When a human being has lack of physical facility, (s)he becomes uncomfortable and unhappy. Once (s)he gets the physical facility, (s)he forgets about it and starts thinking about many other things.

So, we can conclude that physical facility is necessary for animals; it is necessary for human beings also. However:

- For animals, physical facility is necessary as well as adequate.
- For human beings, physical facility is necessary, but physical facility alone is not adequate.

While we do have a natural acceptance to live in relationship, are we actually able to ensure living in relationship? Have we understood this or just assumed it? To explore this further, find out if:

1. You want to live in relationship (harmony) with others or
2. You want to live in opposition with others or
3. You believe, living has to be necessarily in opposition with others, i.e. there is 'struggle for survival', 'survival of the fittest' and if you feel happy living this way?



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A little introspection will show that out of these three, what is naturally acceptable is the first one. You certainly do not want to live in opposition with others. But you may be conditioned to think in a manner as mentioned in the third option. If we adopt the third option, it has significant negative implications in our life, in the family and in the society. We can see this all around today.

In relationship, what is generally happening today is something like this:

Every time when there is fight, we want to resolve it. We start the next day with the thought that we don't want to fight today; but a fight takes place again (sometimes by the end of the same day).

Does this happen with you, with your brother, sister, father, mother, spouse, children, with your friends, co-workers, etc.? Getting irritated, angry, not speaking for days, dragging each other to court, divorces, etc. are indicators of the situation in relationship.

For ensuring fulfilment in relationship, it is necessary to have right understanding about relationship.

From the preceding discussion, it may be concluded that **for fulfilment of human being– physical facility, relationship and right understanding – all three are necessary.**

We can see that physical facility, relationship and right understanding are three distinct realities. All three are required for fulfilment of human being. One cannot be substituted for the other.

If we investigate into the priority among these, we can see that right understanding is the first priority, fulfilment in relationship with human being is the second priority and ensuring physical facility with rest of nature is the third priority.

Right Understanding, Relationship and Physical Facility

Human being wants to live with continuous happiness and prosperity and this is possible by ensuring right understanding, fulfilment in relationship and physical facility in the correct priority. This is living with 'human consciousness'.

On the other hand, if one is living for physical facility alone, and not ensuring right understanding and right feeling in relationship, s(he) feels unhappy and makes others unhappy too. This is one outcome.

The other outcome is that if the right understanding is missing, one is not able to identify the need for physical facility. Now, if we are not able to identify our need for physical facility then regardless of how much physical facility we accumulate, we never feel that we have enough. We keep wanting more. This feeling of not having enough is the feeling of deprivation. As a result, one is deprived, exploiting and depriving others.

While physical facility alone may suffice for animals, it is not adequate for human being to be fulfilled. Under this condition, one is living with 'animal consciousness'.

There are generally two kinds of people today:

1. Those lacking physical facility, unhappy and deprived
2. Those having physical facility, and yet unhappy and deprived

Try to find out where you are – at 1 or at 2?

Whereas we really want to be is in the following state, i.e.

3. Having physical facility, happy and prosperous.



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It is easy to see that we naturally want to be in the state 3, of having more than required physical facility, happy and prosperous. However, today we seem to be at 1 or 2 and our effort is generally for 2. You can see that what is called development today largely takes us from '1' to '2'.

Now, if we are able to ensure all three, i.e. right understanding, relationship and physical facility, in that order of priority, let us see the outcome (refer to fig. 3-5).

- Through right feeling in relationship, based on right understanding, we can ensure mutual happiness – happiness for ourselves as well as 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; isn't it?

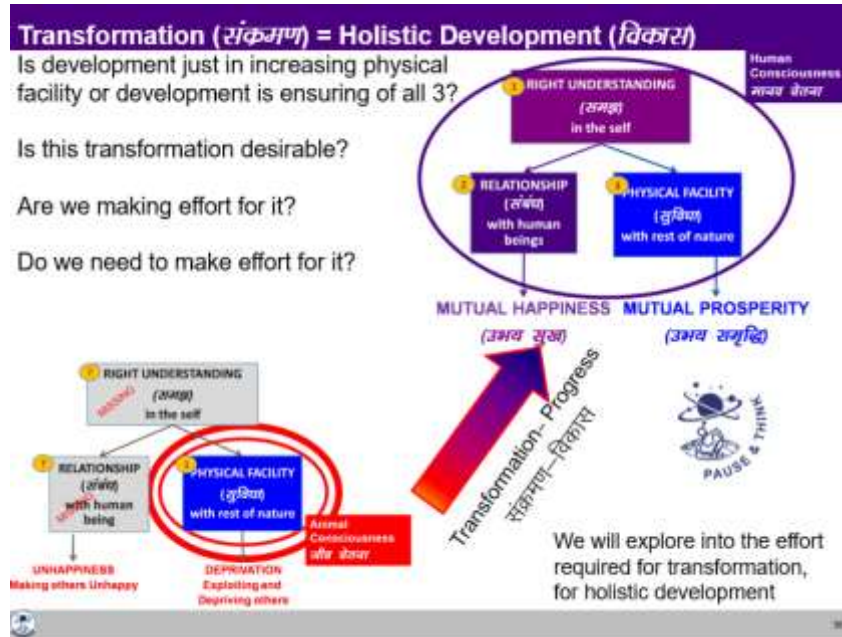


Development of Human Consciousness

We can clearly envisage holistic development as the transformation of consciousness –to human consciousness. Of course, it will necessitate working on all three – right understanding, fulfilment in relationship as well as physical facility; and in that order of priority.



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Role of Education-Sanskar

(Enabling the Transformation to Human Consciousness)

The role of education is essentially to facilitate holistic development, i.e. the individual transformation to human consciousness as well as the societal transformation to a humane society.

For this, the education-sanskar has to ensure:

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

Education is developing the right understanding (holistic perspective).

Sanskar is the commitment, preparation and practice of living with right understanding. The preparation includes learning appropriate skills and technology.





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Key Takeaways

The prime need of value education is to understand human aspirations, to discover what is truly valuable (human value) in life. Value of any entity is its participation in the larger order of which it is a part. The value of human being is its participation towards mutual fulfillment (harmony) starting from within themselves, then extending in their family, in the society and in nature. The content of value education has to be universal, rational, natural, verifiable and leading to harmony. The process of value education has to be a process of self-exploration, rather than being prescriptive.

The basic aspiration of a human being is continuity of happiness and prosperity. To fulfil this, three things are required in order of priority: right understanding, relationship and physical facility, and one cannot be substituted for the other.

Human consciousness is living with continuous happiness and prosperity by ensuring right understanding, fulfilment in relationship and physical facility in the correct priority. Holistic development is the transformation from animal consciousness to human consciousness. Education-sanskar has the most significant role to play in this transformation.



Process of Value Education – Self-exploration

Human Values can be understood by an appropriate process of self-discovery, because they are potentially there in each and every human being. There is already a natural acceptance for values in a human being. It is only that we have to discover them or become aware of them. Thus, the process for Value Education has to be that of self-exploration, and not of giving sermons or telling dos & don'ts. Whatever is found as truth or reality may be stated as a proposal and every student is to be encouraged to verify it on his/her own right.

You can check if you want to be able to decide on your own right or you want somebody else to decide for you? This somebody may be a group of people; it may be the society or the education system, etc. If you are not able to decide on your own right then:

- Someone else is programming you (deciding what is valuable and what is not valuable for you)
- Unconsciously you keep accepting those things as values
- You get busy with how to implement them, how to realise them and materialise them

This process of Self-exploration has to be in the form of a dialogue – a dialogue between the teacher and student to begin with; and finally, within the student – between ‘what I am’ and ‘what I really want to be’, which is the innate natural acceptance.

What is Self-exploration?

It is a process of seeing the reality on our own right, by our own investigation, observation and analysis. Through this process, we are trying to understand the reality that exists and our participation with it; this participation is what we are calling values.

The first step is to verify the given proposal on your own right, by referring it to your ‘natural acceptance’. If the proposal is naturally acceptable to you, it is right for you. If it is not naturally acceptable to you, it is not right for you.

Further, self-exploration is a process of dialogue. To begin with, it is initiated as a dialogue between us and you. This course systematically presents a series of proposals for your exploration. As you explore, you try to verify the proposals and start asking these questions to yourself. Then, it turns into a dialogue within your own Self.

The Dialogue Within

It is a dialogue between “what I am” and “what is naturally acceptable to me”.

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

“What is naturally acceptable to me” is what I really want to be, that is my natural acceptance. It is my intention. It is a basic reference which is a part and parcel of every human being. We may or may not be referring to it at present, but it is always there.

When we are in harmony within, we are in state of happiness. When we are in a state of contradiction within, we are in the state of unhappiness.

Therefore:

Happiness is to be in a state of harmony.

Unhappiness is to be forced to be in a state of contradiction.

We don't want to be in contradiction, so whenever there is contradiction, we want to run away from it; but if we cannot run away, and if we are forced to be in that state, we call it unhappiness.

It is possible for each one of us to do this self-exploration. The dialogue within constitutes the major part of it. Through this, we:



1. Discover our natural acceptance
2. Become aware of “what I am”
3. Can make effort to ensure harmony and happiness within by ensuring that “what I am” is in line with my natural acceptance.

The Content for Self-exploration

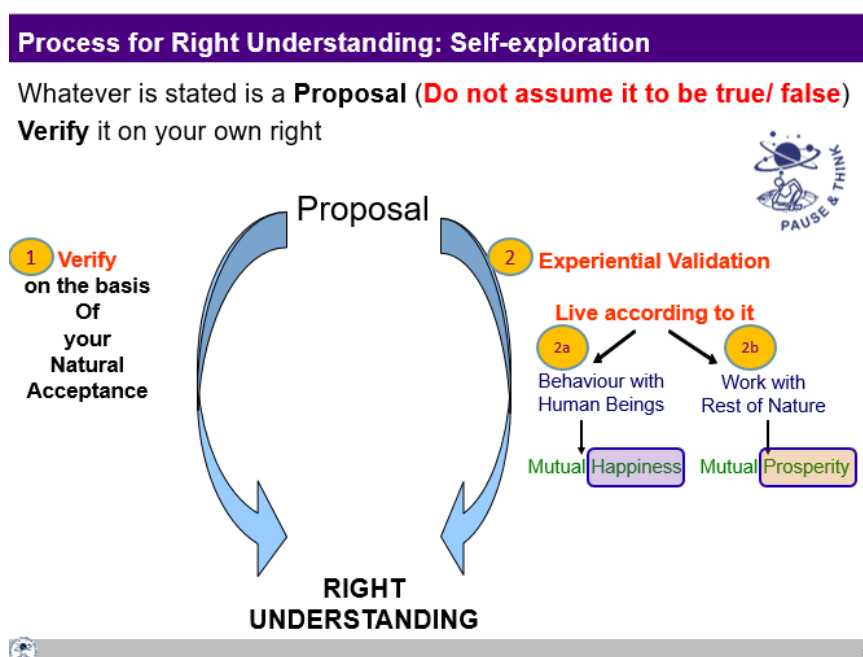
The content for self-exploration has two sub-parts:

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

If we are able to get the answer to these two things, practically all our questions are answered

The Process of Self-exploration

Whatever is stated here is a proposal; do not assume it to be true or false, right or wrong. Verify it – verify it on your own right, on the basis of your natural acceptance. This is the first part of the process.



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

Understanding Natural Acceptance – the basis for Right Understanding

(Distinguishing between acceptance and natural acceptance)

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

- Is happiness naturally acceptable or is unhappiness naturally acceptable?
- Is it naturally acceptable to live in relationship or in opposition?
- What is naturally acceptable – to nurture your Body or to exploit it?



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For all these questions, we get a definite answer when we refer to our natural acceptance.

On the other hand, we have an acceptance for our likes and dislikes, assumptions, pre-conditionings, beliefs, world-view, perspective, etc. but these may or may not be naturally acceptable to us.

Of course, all acceptances are not wrong. Passing them through our natural acceptance will validate them and contribute to our self-confidence.

Some of the characteristics of natural acceptance are:

- *It does not change with time*
- *It does not change with place*
- *It does not change with the individual*
- *It is uncorrupted by likes and dislikes or assumptions or beliefs*
- *It is innate, a part and parcel of our being; we don't need to create it*
- *It is definite*

As we refer to our natural acceptance, we become self-referential.

To conclude, the complete process of self-exploration yields right understanding as the tangible outcome.

Right understanding obtained through self-exploration can be recognised as follows:

- a. It is assuring
- b. It is satisfying
- c. It is universal
 - i. Time: It holds good for all time – past, present and future
 - ii. Space: It is the same at all places or locations
 - iii. Individual: It is the same for every human being

In case the outcome of self-exploration does not fulfil any of the above three criteria, it means that it is not the right understanding. It could be a pre-conditioning or we have made a mistake in looking into our natural acceptance and so, we need to continue exploring.

Self-exploration ultimately results in right understanding of the entire existence, i.e. “realisation of co-existence”, “understanding of harmony” and “contemplation of relationship”.

Key Takeaways

Self-exploration is a process of seeing the reality on our own right, by our own investigation, observation and analysis. It is a process of dialogue between “what I am” and “what is naturally acceptable to me”. It includes verifying the proposals on the basis of natural acceptance (which is not the same as acceptance) and validating experientially in living.



Exploring the Meaning of Happiness and Prosperity

As stated earlier, the proposal for happiness is:

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

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

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

i.e. Happiness = Harmony.

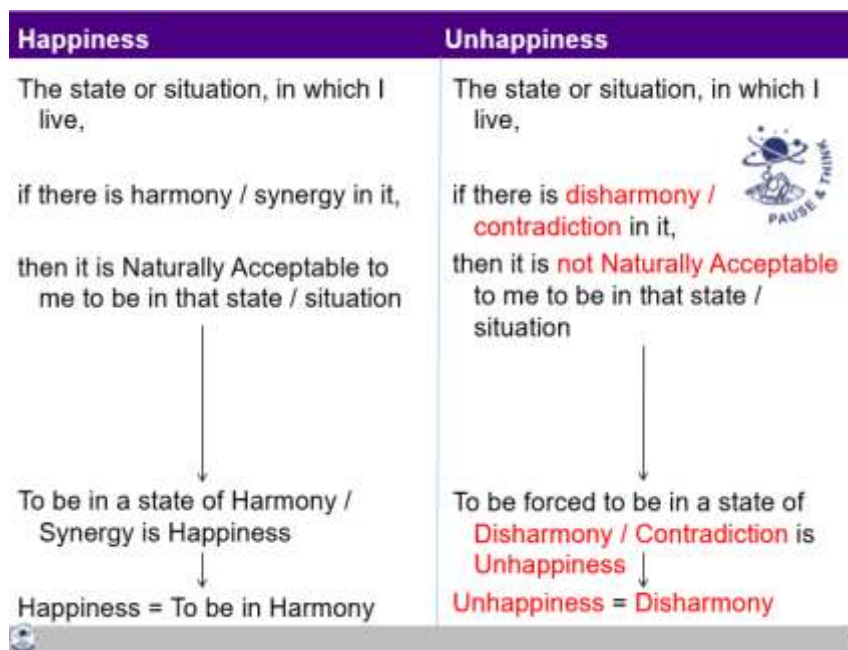
Some exploration will show that when we are in a state of harmony within, we feel happy because that state is naturally acceptable to us. When we are in a situation with the outside world in which there is harmony, we feel happy as the feeling of being in that situation is naturally acceptable to us. This state or situation of being in line with natural acceptance is happiness. Similarly,

“The state or situation, in which I live, if there is disharmony / contradiction in it, it is not Naturally Acceptable to me to be in that state / situation”.

“To be forced to be in a state / situation which is not Naturally Acceptable is Unhappiness”.

i.e. “To be forced to be in a state of Disharmony / Contradiction is Unhappiness”.

i.e. Unhappiness = Disharmony.



Is Happiness the same as Excitement?

The question is whether the feeling that we get is happiness or something else.

- What we get from the favourable sensation = happiness?
- Is the favourable feeling we get from the other = happiness?

What we get in both cases is a sort of momentary happiness. This is what is called as excitement. There is confusion between excitement and happiness (a harmonious state within). Excitement is short lived, not sustainable, while a harmonious state within is something which can be continuous and sustainable.

Exploring the Meaning of Prosperity

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



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There are two basic requirements:

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

We can have a feeling of prosperity only if we are able to do the right assessment of our physical needs. The right assessment of physical needs, along with their required quantity, will come through right understanding. Without that right assessment, the feeling of prosperity cannot be assured, regardless of the availability or accumulation of physical facility that we may have been able to do.

Just assessing the need is not enough. We need to ensure the availability or production of more than the required quantity. This requires skills, technology and production. With both of these, right assessment and availability, we have more than required physical facility. Over and above that, it is a matter of feeling that we have more than enough.

When you have a feeling of prosperity, you will naturally think of nurturing and enriching others. On the other hand, if we feel deprived then we think of exploiting and depriving others.

**Prosperity = The feeling of having / producing
more than required Physical Facility**

समृद्धि = आवश्यक सुविधा से अधिक की उपलब्धि/ उत्पादन का भाव

Prosperity and Possession of Wealth are two different things



Prevailing Notions of Prosperity

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

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

Program for Continuity of Happiness

The expanse of our living is at the following four levels:

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

We are living with all this expanse of our being, at these four levels; of course, we may or may not be aware of it.



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Therefore, the programme for ensuring the continuity of happiness is:

To understand the harmony }
and } at all levels of being:
To live in harmony }
1. At the level of the individual human being
2. At the level of family
3. At the level of society and
4. At the level of nature/existence

Key Takeaways

Happiness is to be in a state of harmony. The expanse of our living is at four levels (individual human being, family, society and nature/existence), and thus the program for continuity of happiness is to be in harmony at all these levels. Prosperity is the feeling of having more than required physical facility.

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Universal Human Values Handout 2 of 5 Understanding Harmony in the Human Being



Now we will start exploring the four levels of living of a human being, starting from the level of individual.

Understanding the Human Being (As Co-existence of Self and Body)

We are human beings; and we need to first understand ourselves.

So, what is a human being? The proposal is that human being is co-existence of the Self and the Body. Self is what we term as 'I' and Body is what we see with our eyes.

To understand the two realities, we can start by looking at the needs, activities and response of the Self and the Body.

Human Being मानव	Self मैं	Co-existence सहअस्तित्व	Body शरीर
Need आवश्यकता	Happiness (e.g. Respect) सुख (जैसे सम्मान)		Physical Facility (e.g. Food) सुविधा (जैसे भोजन)
In Time काल में	Continuous निरन्तर		Temporary सामयिक
In Quantity मात्रा में	Qualitative (is Feeling) गुणात्मक (भाव है)		Quantitative (Required in Limited Quantity) मात्रात्मक (सीमित मात्रा में)
Fulfilled By पूर्ति के लिए	Right Understanding & Right Feeling सही समझ, सही भाव		Physio-chemical Things भौतिक-रासायनिक वस्तु
Activity क्रिया	Desire, Thought, Expectation... इच्छा, विचार, आशा...		Eating, Walking... खाना, चलना...
In Time काल में	Continuous निरन्तर		Temporary सामयिक
Response	Knowing, Assuming*, Recognising, Fulfilling जानना, मानना, पहचानना, निर्वाह करना		Recognising, Fulfilling पहचानना, निर्वाह करना

* Assuming or Accepting

The Needs of the Self and the Body

The need of the Self is happiness (e.g. feeling of respect leading to happiness) while the need of the Body is physical facility (e.g. food). All the needs related to the Self are continuous in time while all the needs related to the Body are required for a limited time. This is one way we can differentiate between the need of the Self and the need of the Body.

The other way to see the difference between the two is in terms of quantity and quality. The need for food is quantitative in nature. We can identify the quantity of the food needed to nurture our body. Same is the case with the need of clothes, shelter, etc. On the other hand, the feeling of respect, trust, etc. is not quantitative. We don't say, 'today I got half kg of respect' or 'two metres of trust'. These feelings are qualitative in nature.

Now, let us see how these two different types of needs are fulfilled. The need for food is fulfilled by something physical. But when it comes to the need for respect, it is fulfilled by the feeling of respect. All the needs related to the Body are fulfilled by some physio-chemical things. All the needs related to the Self are in terms of feeling, and they are fulfilled by right understanding and right feeling.

The Activities of the Self and the Body

The Self has the activity of desire, thought and expectation which are continuous. On the other hand, any activity of the Body, like eating, walking, etc. is temporary in time.



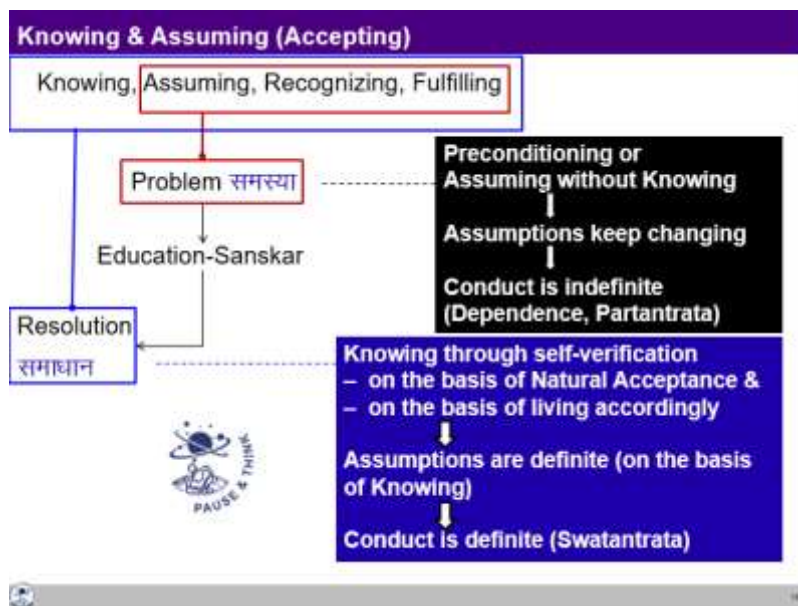
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The Response of the Self and the Body

The response of the Body is based on recognizing and fulfilling whereas the response of the Self is based on knowing, assuming, recognizing and fulfilling. The recognition and fulfilment of the Body is definite, while that of Self is determined by the activity of assuming. As assumption changes, the recognition and fulfilment by the Self also changes. The conduct of the human being basically depends upon the response of the Self, as all decisions are made by the Self. Only with the assumptions set right, i.e. assuming based on knowing (which is definite), can recognising and fulfilling be set right; and only then, the conduct can become definite.

All the problems of a human being are due to assumptions without knowing, and the solution lies in ensuring the activity of knowing. And this is possible only through education-sanskar.



The Self as the Consciousness Entity, the Body as the Material Entity

The Self and the Body are two different types of reality. The Self is the domain of consciousness, which is characterised by the activity of knowing, assuming, recognising and fulfilling. The Body is the domain of material and it only has the activity of recognising and fulfilling.

Happiness is the need of the consciousness and it is fulfilled by right understanding and right feeling, which are activities of the consciousness itself. The Body is a material unit, its needs are material in nature and they are fulfilled by physio-chemical things.

To understand the human being, both the domain of consciousness as well as the domain of material needs to be understood. For human being to be fulfilled, both domains need to be fulfilled separately.

Key Takeaways

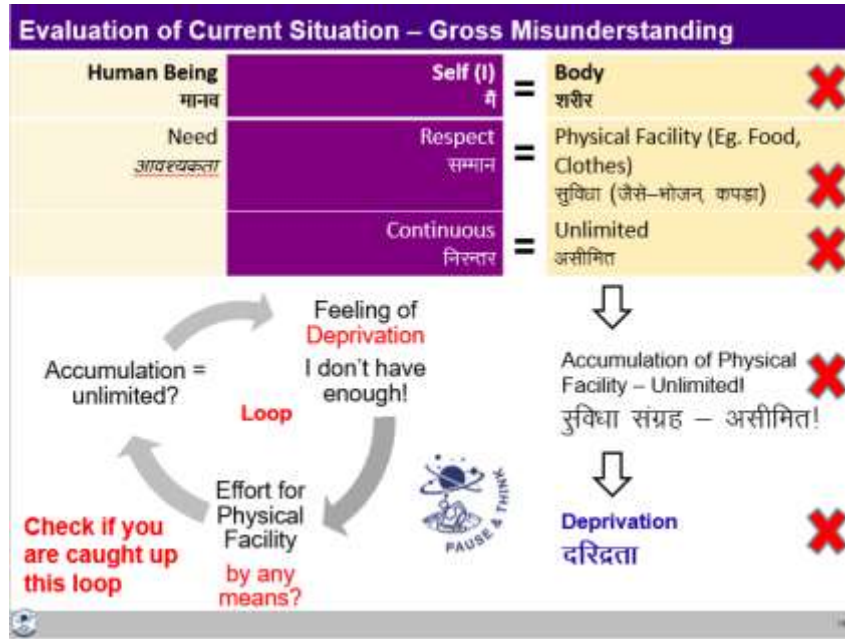
Human being is co-existence of the Self (Consciousness) and the Body (Material). This can be seen on the basis of exploring into the need, fulfilment of need, activity and response of the Self and the Body. In particular, the response of the body is definite while the response of the self depends on assuming. With assuming based on knowing, the conduct of a human being gets definite, otherwise it is indefinite.

Gross Misunderstanding – Assuming Human Being to be only the Body

The gross misunderstanding is assuming the human being to be the Body; and therefore, trying to fulfil all the needs through physical facility.



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It is needless to say that due to over-use of physical facility, there are widespread repercussions at every level of human existence. On the one hand, there is exploitation of natural resources for more and more physical facility. On the other hand, human beings are exploited in the process and also, they are made to compete for the limited physical facility.

The Way Ahead

The only way to come out of this misunderstanding is to understand the human being as it is. The Self has to be understood as a conscious entity and Body as a material entity. Their needs are different, activities are different, response is different and basically, they are two different entities co-existing as a human being.

Key Takeaways

The needs of the Self and the Body are of two different types, so they have to be fulfilled separately. A gross misunderstanding is to assume the two to be the same, and this leads to the feeling of deprivation and exploitation.



Understanding Harmony in the Self

Now we will explore into the activities of the Self and see how harmony can be ensured among all the activities of the Self, resulting into a state of continuous happiness.

Activities of the Self

The activities of the Self can be seen in terms of desire, thought and expectation.

Desire is the name given to the activity of imaging. You are making an image in the Self. Desire is in the form of an image which you have created within. Thought is the power for the activity of analysing based on comparing various possibilities to fulfil your desire. Expectation is the power for the activity of selecting based on tasting.

Activities of the Self are Continuous

These powers of desire, thought and expectation are inexhaustible, and the activities are continuous. The activities of imaging, analyzing-comparing and selecting-tasting are always going on, whether we are aware of them or not.

These Activities Together Constitute Imagination

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

Happiness and unhappiness depend on the state of imagination. If your imagination is in harmony with your natural acceptance, you are in a state of happiness. When it is in contradiction with your natural acceptance, you are in a state of unhappiness.

Imagination is expressed to the world outside, in terms of behaviour with human being and work with the rest of nature.

We have also referred to imagination as “what I am” and the natural acceptance as “what I really want to be”.

State of Imagination

Once you start looking at your imagination, you will be able to find out the state of your imagination. Your imagination could be well organised, in harmony or it could be a random mixture of harmony and contradiction.

Possible Sources of Imagination

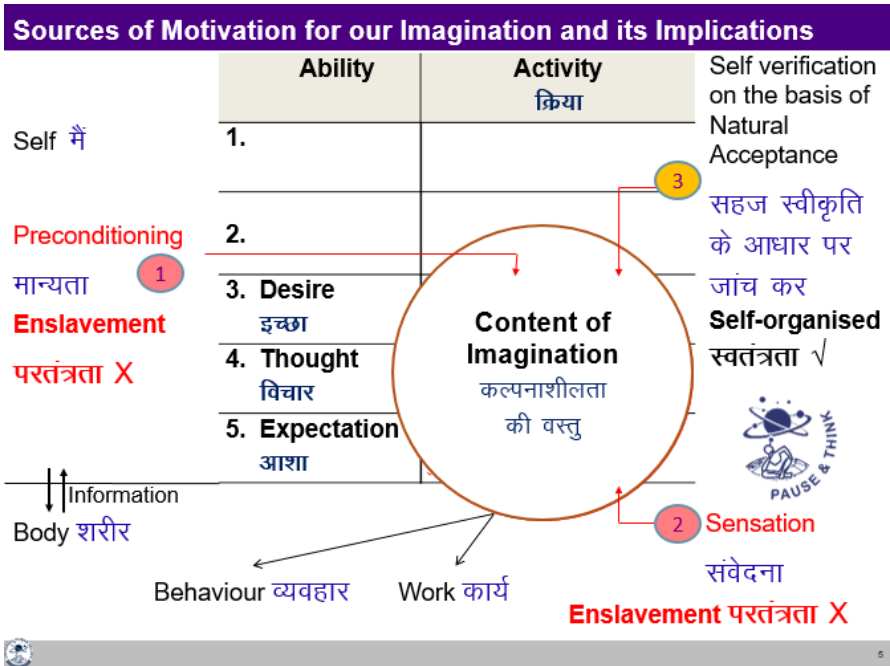
There are three possible sources of motivation for imagination: 1. Preconditioning, 2. Sensation and 3. Natural Acceptance

A dominant source of imagination is preconditioning. Preconditioning means the beliefs, notions, norms, ideas, views, dictums, goals, etc. prevailing in the family, in the society which we have assumed without knowing. They may influence our imagination.

Another major source of our desire, our imagination is the sensation. Sensation is the information we get from the Body through the five sense organs – of sound, touch, sight, taste and smell.



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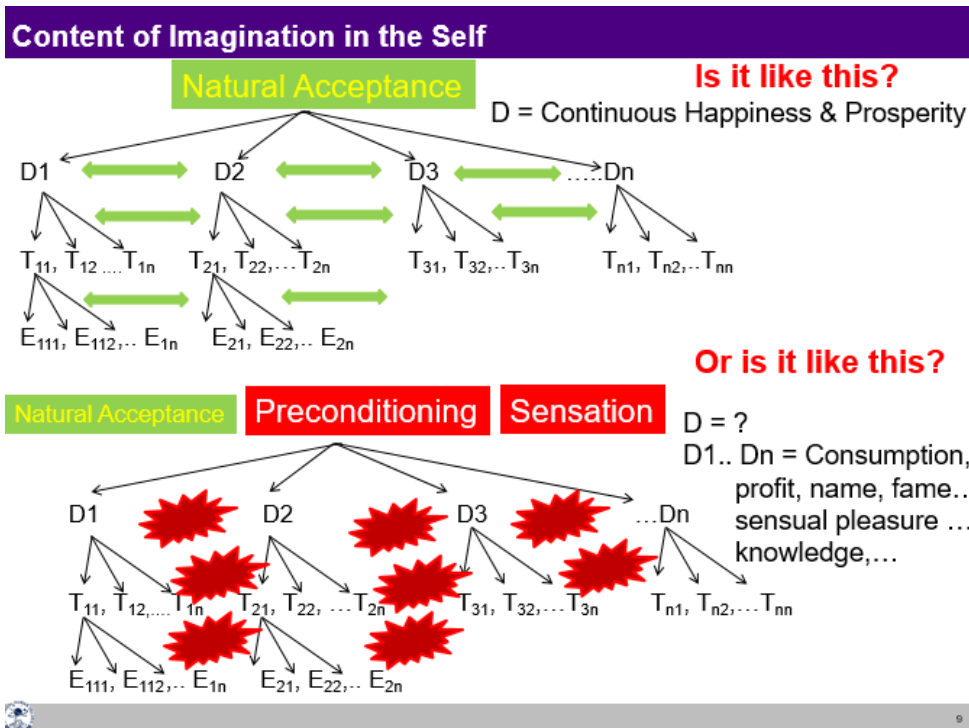


The third source of imagination is our natural acceptance. It can also be referred to as the inner voice or conscience. Self-verification on the basis of our natural acceptance can be the third possible source. It may or may not be the predominant source of motivation currently, but it can be the real source for deciding our desire, our imagination.

Consequences of Imagination from the three Sources

– Self-organisation or Enslavement?

If your imagination is motivated by preconditioning or sensation, you may or may not be in harmony with the natural acceptance. Therefore, you may be in a state of happiness within or unhappiness within. Your happiness is dependent or enslaved by your preconditioning and sensation.

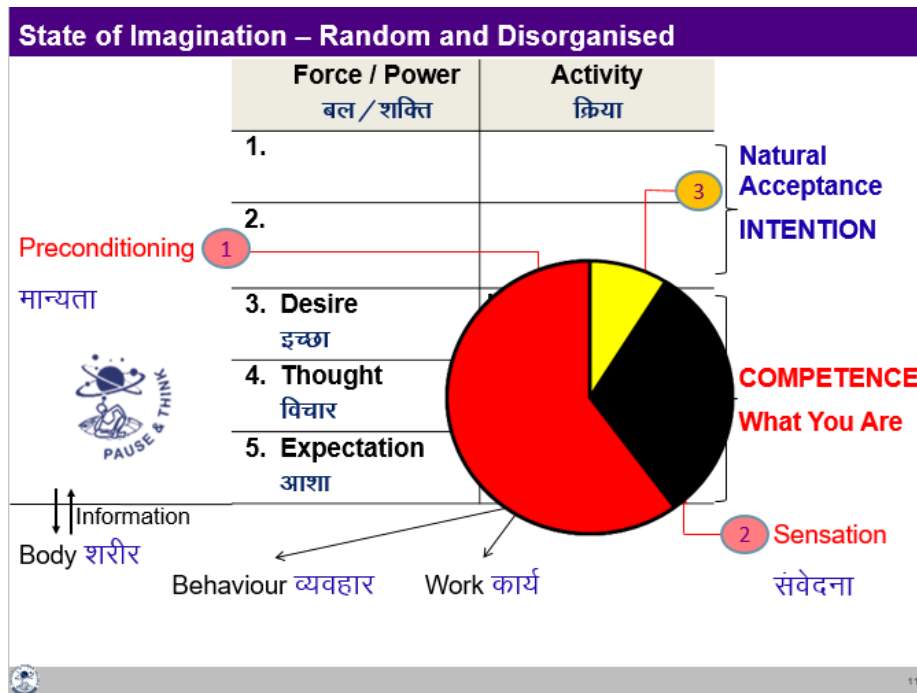




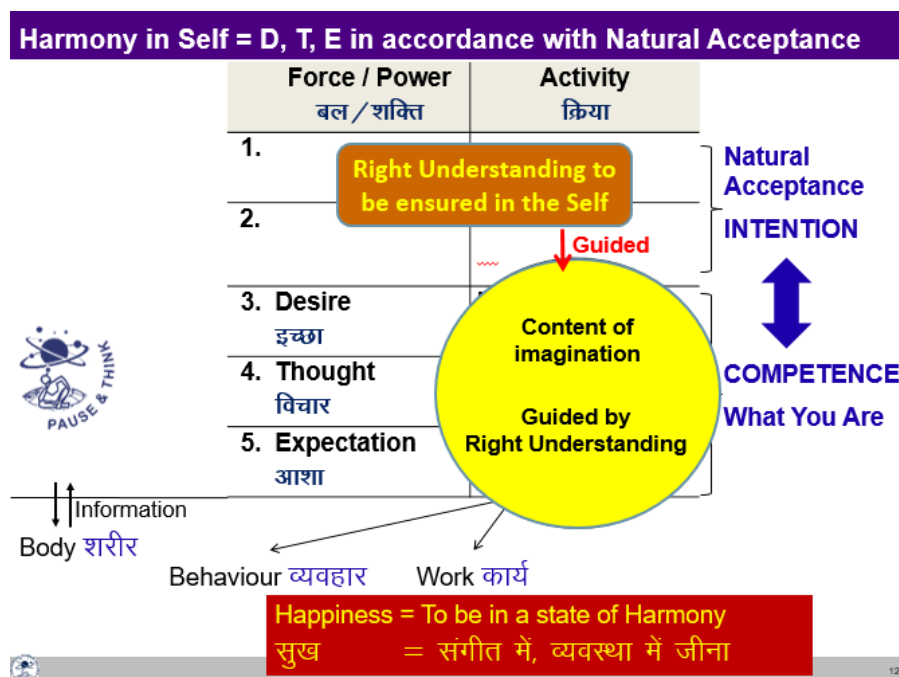
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And then there is a large possibility that there is contradiction in your desires, leading to contradiction in your thoughts and then expectations. In such a state of contradiction within, your imagination is enough to keep you unhappy all the time.



There is a possibility that a large share of your imagination is enslaved by preconditionings and sensations, while a very small share is guided by your natural acceptance. One thing to note here is that sensation is not an enslavement in itself. Through sensation only, the Self is able to take proper care of the Body. But problem arises when you try to associate happiness with favourable sensations. Similarly, there could be some preconditioning which may also be right. But unless you verify it, and validate in your living, it is just like an enslavement. And this leads to unhappiness.





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If your imagination is guided by your natural acceptance, you are sure to be in harmony and happiness within. You are self-organized.

The Way Ahead

– Ensuring Harmony in the Self by way of Self-exploration

To achieve this harmony in the Self, we need to start self-exploration. In the process, we need to:

- Know our natural acceptance
- Be aware of our imagination
- Find out the source of imagination
- Work out a way to sort out our imagination till it is fully in line with our natural acceptance

When the imagination is in harmony with the natural acceptance, there is harmony in the Self. This harmony is happiness.

Key Takeaways

The activities of desire, thought and expectation are together called imagination. Imagination is continuously going on in the Self. The sources of imagination can be sensation, pre-conditioning or natural acceptance. There is harmony in the Self when the imagination is in line with one's natural acceptance. Harmony in the Self is in continuity when all the activities of the Self are awakened.



Understanding Harmony of the Self with the Body

In this lecture, we will discuss the harmony of the Self with the Body, and try to understand self-regulation and health.

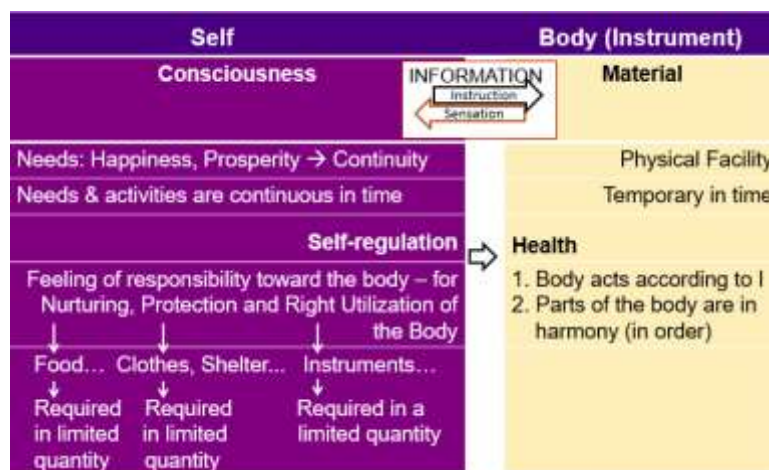
The Body as a Self-organised System

The Body is a wonderful self-organised system. It has so many parts. Each part co-exists in harmony with every other part. The eyes are well connected to the brain; the mouth, the stomach and the whole digestive system is synchronized and so it is for every organ, every cell of the Body – and you have to do nothing to make these connections or to synchronize the various parts or to deal with every cell.

Harmony of the Self with the Body: Self-regulation and Health

As we discussed in lecture 9, the Body is an instrument of the Self. The responsibility of the Self towards the Body is in terms of nurturing, protecting and rightly utilizing the Body. Nurturing the Body is by providing appropriate air, water, food, sunlight, etc. Protection is to ensure the continuity of the body which includes safeguarding from unfavorable conditions. Right utilization would mean using the Body for the purpose of the Self. This feeling of responsibility towards the Body is called as the feeling of **self-regulation**, and a natural outcome of it is **health**.

Feeling of self-regulation = the feeling of responsibility in the self towards the Body – for nurturing, protection and right utilization of the Body.



Indicators of a healthy body:

- The Body is healthy if it is able to perform as per the instructions of the Self.
- Different parts of the Body are in harmony amongst each other, they are in order.

The feeling of self-regulation in the Self is primary. Health in the Body is a natural consequence.

When the Self has the feeling of self-regulation and there is health in the Body, there is harmony of the Self with the Body.



Appraisal of the Current Status

Over the last 100 years or so, there have been significant improvements in terms of longer life-spans, in dealing with communicable diseases and trauma, but yet, ensuring health remains a question mark¹. The problem is in the wrong assumptions, one of which is that human being is the Body. With this assumption, happiness is sought through favorable sensation through the Body. Further, the assumption that we will get happiness from sensation through the consumption of physical facility has led to a high demand for it. Most of the present-day disorders are psycho-somatic in nature. ‘Psycho’ has to do with the Self and ‘Somatic’ has to do with the Body. Disharmony in the Self causes disharmony in the Body causing psycho-somatic problems. These effects are very prominent when the individual is living with the assumption “I am the Body”.

The Way Ahead

There is a need to understand human being as it is (as co-existence of Self and Body). The significant part is having the feeling of self-regulation in the Self. This can happen only when the Self is in harmony, i.e. there is right understanding and right feeling in the Self. With a feeling of self-regulation, the Self will naturally nurture, protect and rightly utilize the Body, resulting in health of the Body.

Key Takeaways

The Body is an instrument of the Self. Harmony of the Self with the Body is ensured when Self has the feeling of self-regulation and there is health in the Body.

Programme for Self-regulation and Health

As we discussed earlier, feeling of self-regulation is the feeling of responsibility in the Self for nurturing, protection and right utilization of the Body. We can now detail it further:

Nurturing the Body

Nurturing means providing the necessary inputs to the Body. The right inputs nurture the Body, without disturbing its harmony.

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

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

1a. The first part is the intake, all that the Body takes in. It includes the air it breathes, the water it drinks, the sunlight it absorbs, the food given to it and so on.

1b. A regular routine is required in order to keep the Body healthy, like ensuring a proper programme for sleeping, waking up, cleaning the Body, eating, doing physical work, etc.

2a. The Body needs adequate movement to maintain health. Labour is the work on the rest of nature. Few hours of labour a day provides sufficient body movements to keep the Body in good health. It also ensures production of physical facility.

A lifestyle 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

¹ Please refer to latest health data available from sources like the World Health Organisation (<https://www.who.int/>)



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disharmony in the Body, there are some more aspects of the programme for self-regulation and health, below.

2b. If one is not able to labor, s(he) can do exercises for proper upkeep of the Body.

3a. There is a need for keeping the internal as well as the external organs in harmony by appropriate means like postures, movements etc.

3b. Breathing is a significant activity for the Body. Balancing the breathing of body is necessary, through appropriate breathing exercises.

For the most part, health of the Body can be maintained by these three (1a, 1b, 2a, 2b, 3a and 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-organised and naturally in harmony. It is able to recover itself from many disturbances. But if due to some reasons it runs into disharmony, medicine is helpful in taking care of lifestyle disorders, non-communicable illnesses as well as communicable diseases.

4b. In the event the Body is not in a state to recover itself back to a state of harmony, there is a need for treatment.

Protecting the Body

Providing a conducive physical environment includes clothing, shelter etc. is all a part of protection of the Body.

Right Utilisation of the Body

Right utilization of the Body would mean that it is used in the process of fulfilling human aspiration, which is basically the need of the Self. If one is using the Body in the process of fulfilling the needs of the Self, it is right utilization of the Body. It would include work with rest of nature to produce physical facility required for the Body.

Revisiting Prosperity in the Light of the Harmony between the Self and the Body

The need for the physical facility is essentially related to fulfillment of this feeling of responsibility towards the Body, i.e. we need physical facility for nurturing the Body (food...), for protecting the Body (clothes, shelter...) and for rightly utilizing the Body (instruments...) and that's it. And if we can see this clearly, we can also see that the physical facility required to ensure each one of them is required in limited quantity. Hence, prosperity is very much possible.

As an exercise, one can list all the physical facilities required for these three purposes, and see whether they are limited. Next, one can assess the available facilities, and see if they are more than required. If not, then how much more will be required can be worked out. This will clearly give a vision for ensuring prosperity.

My Participation (Value) regarding Self and my Body

My participation (value) with my Body is:

- Ensuring a feeling of self-regulation in the Self
- Ensuring the nurturing, protection and right utilisation of the Body
- Ensuring the production / availability of more than required physical facility for the above

By ensuring these three, the Body continues to be in harmony, it remains healthy. And one also has the feeling of prosperity.



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Key Takeaways

When the Self has a feeling of self-regulation (the responsibility for nurturing, protection and right utilisation of the Body), and it is able to fulfil this responsibility, the Body is in harmony (good health). This feeling of self-regulation is instrumental in identifying the need for physical facility and ensuring prosperity.

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Q 1. What do you mean by Sukh and Suvidha? Distinguish between Sukh and Suvidha in detail taking needs of yourself as an example.

Ans. Sukh is a holistic and all encompassing state of the mind that creates inner harmony. Sukh is also called as happiness. Suvidha implies that it is looking for physical comforts and all the sources of attaining such comforts. When our body gets used to a certain level of comfort then we will only feel comfortable at that level eg. comfort in fan, cooler or air conditioner. Different people have a different perception of suvidha and will seek a corresponding level of suvidha according to their perceptions.

By nature man is fond of comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life. To lead a comfortable life he also accumulates many facilities, so that his life may become full of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied. People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.

Q 2. The needs of the self are qualitative. Illustrate.

Ans. Human beings are a complex combination of the sentiment 'T' which relates to all the feelings and the material 'body' which refers to all the physical facilities available to them. Need of self is sukha (happiness). Sukha is qualitative. Therefore the needs of 'T' are qualitative. They are not quantifiable. We also want them continuously. We cannot talk of one kg of respect or one meter of happiness. Our feelings are qualitative. Either they are or they are not. Ex. Happiness is qualitative. Either we are feeling happy or we are not. Also if a feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously. We can see this with the example of respect. We don't want the feeling of disrespect even for a single moment, since it is not naturally acceptable to us.

By nature man is fond of comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life. To lead a comfortable life he also accumulates many facilities, so that his life may become full of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied. People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.

Q 3. The needs of the body are quantitative. Illustrate.

OR

When we try to achieve continuity of happiness through sensation by perpetuating contact with suvidha, the following pattern results: Necessary and tasteful => unnecessary but tasteful => unnecessary and tasteless => intolerable. Do you agree with this statement? Support your answer with arguments.

Ans. Need of body are physical facilities. Physical facilities are needed for the body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after some time. Let's take the example of eating. As far as, physical facilities (say rasgulla) go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only think of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us. When we try to perpetuate physical facilities, the following pattern results. With time it successively changes from:

Necessary and tasteful Unnecessary but tasty => Unnecessary and tasteless => Intolerable!

Q 4. Distinguish between the needs of the Self and the needs of the Body. What are the needs of the 'self' and the 'body'?

OR

'The need for physical facilities is temporary' - explain the meaning of this statement with any two examples.

OR

Differentiate between the needs of self and the needs of body.

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

Needs are; In time needs are'

Q 5. Do you think that human beings are sum-total of sentiments and physical aspects the 'self' and the 'body'? Explain your answer using examples.

OR

'I' is a conscious unit while the body is a material unit. Examine this statement.

OR

"Human being is more than just the body" - Explain.

Ans. There is the familiar shape and structure of a human being that is immediately apparent to us and we imagine someone with similar human body-like features. But in addition to the

body, there is also the alive- ness of the person - the entity that keeps the body 'alive' and makes it operate in various ways. We perceive this aliveness in the activities demonstrated by the person like their seeing, talking, listening, walking, and eating, etc. This aliveness is called Jivana. Thus, a human being is coexistence of the body and jivan. This jivan refers to itself as 'I' (self). Thus we say "I am so and so" or "I feel tired" or "I am happy" and not "my body is happy". This I or self is also called 'consciousness' and is the sentient constitute of the human being.

The human being is the sum total of sentiments and physical aspect, the self ('I') and the body, and there is exchange of information between the two, i.e. 'I' and body exist together and are related. There is a flow of information from 'I' to the body and from body to the 'I'. We can make this distinction between the self and the body in three ways in terms of the needs, activities and the types of these two entities.

All the needs of I, say respect, trust, etc., can be called as Happiness (such), while the needs of body are physical facilities (suvridha) like food. The two things are qualitatively different. There is no relevance of quantity for the needs of I as it is qualitative, while the needs of body are quantitative, and they are limited in quantity.

The activities of 'I' are activities like, desire, thinking, selection, while the activities of body are activities like eating, breathing etc.

The mode of interaction of 'I' includes knowing, assuming, recognizing and fulfilment. The fulfilment depends on recognition depends on assumptions and assumptions depends on knowing or not knowing (beliefs). If assuming is based on knowledge, then recognition will be correct and fulfilment will be correct. If assuming is not based on knowledge, then things may go wrong. The mode of interaction of body is only recognizing and fulfilling. Self is a conscious entity and the body is a material entity, or physic- chemical in nature.

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

Q 6. 'Human being is co-existence of the Self and the Body' - elaborate on this statement.

OR

'Human being is the co-existence of the Self and the Body' - Explain this statement taking yourself as an example.

Ans. The human being is the co-existence of 'I' and the body, and there is exchange of information between the two, i.e. 'I' and body exist together and are related. There is a flow of information from 'I' to the body and from body to the 'I'. We can make this distinction between the self and the body in three ways in terms of the needs, activities and the types of these two entities. All the needs of I, say respect, trust, etc., can be called as Happiness (such), while the needs of body are physical facilities (suvridha) like food. The two things are qualitatively different. There is no relevance of quantity for the needs of I as it is qualitative, while the needs of body are quantitative, and they are limited in quantity.

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Co-existence

Human Being = Self ('I') Body

information

The conscious entity The material entity that has
that desires, thinks, physico-chemical activities
imagines like heart-beats, digesting etc.

Knowing, assuming, Recognizing and fulfilling

Recognizing and fulfilling

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

Q 7. Explain with examples where activities involves both body and 'I' Differentiate between the activities of knowing, assuming, recognizing and fulfilling with the help of an example.

OR

Explain the activities of knowing, assuming, recognizing and fulfillment with one examples.

OR

Differentiate between the activities of the self and the body on any two grounds.

OR

What is the qualitative difference between the activities of the Self and those of the Body? Illustrate with one example.

OR

How recognizing and fulfilling in the self do depends upon knowing or assuming?

OR

Can the activities of the self be distinctly understood from the activities of the body? Name any three activities and elaborate.

Ans. If we look at the variety of activities that we are engaged in commonly - we see that we can put them in three categories:

1. Activities that are going on in the self
2. Activities that are going on in the body
3. Activities involving both the self and the body

Knowing, assuming, recognizing and fulfilling are the activities involving both the self and the body.

1. Activities of recognizing and fulfilling in the body: Apart from the activities of Breathing, Heartbeat, Digestion etc., the activities of the body can also be understood as recognition and fulfilment. In fact, the mutual interaction between any two material entities can be understood as recognition and fulfilment of their relationship. For example when we are thirsty and drink water, the body absorbs the water to the extent needed and uses for the nourishment of the various organs. Here, body recognizes its relation with water and fulfils it.

Recognizing Fulfilling

2. Activities of knowing, assuming, recognizing and fulfilling in the self ('I'): When it comes to self (jivan or 'I'), which is a conscious entity; in addition to 'recognizing and fulfilling', there is also the activity of assuming and that of knowing. In fact, recognizing and fulfilling in case of human beings will depend upon knowing and/or assuming.

a. We assume - We all make assumptions and our response (recognition and fulfilment) is dependent on the assumption. For ex.: If I see a snake and assumed it to be a rope, I shall respond differently to it, than if I take it to be a snake itself. We call this activity 'assuming or mannana'.

b. We recognize - We all recognize things today, we recognize a variety of things. Like, we recognize water, our parents, friends, etc. We call this activity 'recognizing or pahachaanana'. The recognizing in 'I' depends on assuming.

c. We fulfil -The response that follows recognition is called the activity of 'fulfilling or nirvaha karna'. The fulfilment depends on the recognition. For ex.: Once we recognize water, we take it. Taken together we can write it as (in I):

Assuming Recognizing Fulfilling

There is another activity that exists in us (in 'I'). This activity is called 'knowing'. Knowing means we have the right understanding - the understanding of harmony at all levels of our living. When we have the right understanding, when we have the knowledge of reality, it is definite, and then assuming becomes according to the knowing, and hence recognizing and fulfilling becomes definite, or according to knowing.

Until then, it is subject to beliefs and assumptions, and these keep changing. When we list these down;

Knowing Desiring, thinking etc. Breathing, heart-beat, etc.

Activities are :

Knowing, assuming,

Recognizing, fulfilling

Q 8. What are the consequences of confusing between Sukh and Suvidha?

Ans. Suvidha: Suvidha implies that it is looking for physical comforts and all the sources of attaining such comforts. Sukh: Sukh is a holistic and all encompassing state of the mind that creates inner harmony.

People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.

- **At the level of individual-** Rising problems of depression, anxiety, suicides, stress, insecurity, increasing health problems, lack of confidence and conviction etc.
- **At the level of family-** Breaking up of joint families, mistrust and disharmony in relationships, divorce, generation gap, dowry deaths, neglect of older people etc.
- **At the level of society-** Growing incidences of terrorism, violence, communalism, racial and ethnic struggle, corruption, adulteration, sex-crimes exploitation, wars between nations, proliferation of lethal weapons etc.
- **At the level of nature-** Global warming, weather imbalances, depletion of mineral and energy resources, deforestation, soil degradation etc.

All the problems are a direct outcome of an incorrect understanding, our wrong notion about happiness and prosperity and their continuity - this is an issue for serious exploration.

Q 9. Define sensations?

Ans. A perception associated with stimulation of a sense organ or with a specific body condition is known as sensation. For example, the sensation of heat. In other words, it is a term commonly used to refer to the subjective experience resulting from stimulation of a sense organ, for instance, a sensation of warm, sour, or green. Suppose we had seen the bike and not associated it with 'greatness'; rather we only liked the way it 'looked' - then this is based on the sensation.

Q 10. What do you mean by Imagination?

OR

What is Imagination?

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

Imagination = Desires + Thoughts + Expectations

We all imagine, and most of our activities (in the self) today can be mostly clubbed into imagination. This activity of imagination in 'I' is continuous and not temporary. The power may change but the activity is continuous. The object of the taste may change but the activity of selecting/tasting is continuous. Also what we analyze may keep changing the activity of analyzing is continuous. We make choices with the external world based on our imagination today.

Q 11. What is pre-conditioning? What is their source?

OR

What is the meaning of desire? How do we verify whether our desires are coming from sensations or preconditioning or natural acceptance?

OR

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

Ans. Preconditioning means **we have assumed something about our desires on the basis of prevailing notion about it.** They comes from what we read, see hear, what our parents tell us, our friends talk about what the magazines talk of, what we see on the TV etc. We have not self-verified the desires in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. The problem with that is, unless we verify our desires, we

may not even know whether they are ours. We may end up spending an entire lifetime accumulating desires that are not ours, and in running about trying to fulfil them

Q 12. How can you say that the activities in 'I' are continuous? Explain how activities in 'I' are continuous.

Ans. There are various activities in 'I'. These activities are imaging, analyzing and selecting/ tasting. If we observe these activities we will find that we are imaging throughout the day, even at night. During the day, we keep having desires, and these desires don't stop even at night. The activity of analyzing, takes place all the time as well. What we analyze may keep changing, the activity of analyzing is continuous. Similarly, the activity of selecting/tasting is also continuous. The object of the taste may change but the activity of selecting/tasting is continuous. We are expecting something all the time. And do the selection on the basis of this expectation. These activities keep going on in us, irrespective of whether we want them or not.

E.g. my object of taste may change from rasgulla, to engineering or nice looking bike, etc. similarly I may analyze about my personal life at one moment and about my surrounding at the next moment and may start thinking about my relationships.

These activities keep going on in us irrespective of whether we want them or not. This is what happens when we say "I was going to the exam and that song kept repeating itself in me, it was so distracting".

Q 13. "The problem today is that the desires, thoughts and expectations are largely set by preconditioning or sensations" - examine this statement.

OR

What are the problems that we are facing today because of operating on the basis of pre- conditioned desires and sensation?

OR

How do we go into conflicts when our activities are not guided by our natural acceptance? Explain how pre conditioning can lead to unhappiness.

OR

Discuss the problems that are created by having desire, thoughts and expectation on the basis of pre - conditioning.

OR

How do sensations and pre-conditionings influence our imagination? Give two examples of each.

Ans. When our activities are not guided by our natural acceptance, then they are guided by preconditioning and sensations. Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it. We have not verified the desires in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. What is the issue with that? Unless we verify our desires, we may not even know whether they are our! We may end up spending an entire lifetime accumulating desires that are not our, and in running about trying to fulfil them!

Sensation is a perception associated with stimulation of a sense organ or with a specific body condition: the sensation of heat; a visual sensation. We go into conflicts when our activities are not guided by our natural acceptance:

A. Conflicts and contradictions in 'I' as a result of pre-conditioned desire

We have not verified the desires, thoughts and expectations in us on the basis of our own natural acceptance. As a result, these desires, thoughts and selections are in conflicts. Since the desires are in conflict, the thoughts they give rise to, are also in conflict and in turn, the selection from the thoughts are also in conflicts. This conflict affects us in different manners:

1. Wavering aspirations: Our goals keep shifting as the inputs from the outside also keep changing. Our desires thus keep shifting, because their source is outside and these preconditioned desires may come from what we read, see, hear, from media, friends, society, etc. hence, we are always wavering in what we want; we are not able to be certain about it.

2. Lack of confidence: Since our desires are shaky, we are not sure about them. As a result, we lack self confidence, in the true sense. Our confidence seems relative i.e. we keep comparing ourselves with others in order to feel confident.

3. Unhappiness/conflicts: Since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Such desires will also be in conflict with our natural acceptance

4. Lack of qualitative improvement in us: We focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfilment. We are doing many things, accumulating a lot, progressing on paper, but we don't feel that we have improved, that we have become better. It seems that only the things around us are changing!

A. State of resignation: Because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned (pleasant but mistaken beliefs). We feel that there are no solutions to these issues, and end up in a state of resignation.

B. Short lived nature of pleasure from sensations: The pleasure obtained from sensations is short-lived. We have so much dependent on sensations that instead of giving us some sensory pleasure, it becomes the source for our happiness. This can be understood as follows: The external object is temporary in nature the contact of the external object with the body is temporary in nature. The sensation from the body to 'I' is temporary. And at last the taste of the sensation from the body in 'I' is also temporary. Therefore, if the source for our happiness is temporary by definition, then our need for continuous happiness will never be fulfilled. Hence, any sensation we have from the body can't be the source for our lasting happiness. To sum up, if our desires, thoughts and expectations are based on pre-conditionings, we are generally in a state of great confusion. This leads to confusion, unhappiness, conflict and stress. We have lack of clarity about the self, relationships, society, nature and existence. We have lack of confidence. We have a feeling of being unfulfilled, unsettled. We operate largely on the basis of the environment, driven from the outside - either from sensations, or based on pre-conditionings.

Q 14. "I am the seer, doer and enjoyer. The body is my instrument" - Explain. How self enjoys the activities of the body?

Ans. There is a relation between the self and body that body act as an instrument of self. Whatever self thinks body performs it physically. Body does not decide itself. We can verify this by the following discussion. **I am the seer:** When we are reading a book or listening, when someone is explaining something to us, when we are watching a scenery or when we are thinking - we are engaged in the activities of 'seeing' or understanding. Now when we see some nice scenery we say 'I am seeing' that means our self 'I' see via the eyes, the eyes don't see, they are just instruments, that unable me to see something outside. Different images are formed in the eyes every time, but it is I who is able to relate it to the meaning of that image every time. Similarly, I can see inside 'in me' also - without the eyes.

For example I can see that I am getting angry. In this case I understand or know or am aware that I am getting angry. When I see outside the body works as an instrument.

I am the doer: once I have seen/ understood something, I am the one who decides what to do or not to do. I am the doer. For example, when I see the scenery I am the one who decide to take a picture of the scenery. I use my hands to pick camera and click a picture. The hands in the body are thus used as an instrument. In this way I work with my hands and legs.

I am the enjoyer: I saw the scenery and I took the picture. I am the seer and doer so far. When I see the picture I like it. I am the one that enjoys it. Thus there is a continuity of being

the seer, doer and enjoyer. Similarly when I eat, I am the one that gets the taste - from the tongue.

Q 15. Explain the activities of imaging, analyzing and selecting/ tasting with a diagram. With the help of an example, show how are they related.

OR

What do you mean by 'Power' and 'Activity' of self?

Ans. The self is conscious in nature while the body is physico-chemical in nature. The interaction between the 'I' and the body is in the form of exchange of information. So the focus of attention is on two categories of attributes of the self, namely, the powers of the self and the corresponding activities as the manifest outcomes of these powers.

Power: This means the basic capacity in the self ('I'). They are: desires, thoughts and expectations.

Activities: Activity is the process of utilizing this power. The activities are: imaging, analyzing, and selecting/tasting. The activity of analyzing means breaking down the image into various parts or to open it up.

Selecting/tasting is with the expectation of fulfilling our desires with the expectation of happiness. The activity of selecting/tasting is the basic level via which the self interacts with the body.

We can understand the activities by a simple example. We may have a desire to have respect by being the owner of a big house. This is in the form of imaging - we have an image in us of fulfilment of this need for respect via a house. Based on this image, we start working out the details of the house. The house will have rooms and a verandha, there will be a kitchen garden on the backside, it will have four rooms etc. Here the image of wanting respect from the house split into many parts - this is called analyzing. Now that we have worked out the details of the house, we go about choosing the size, colour, etc. of the rooms and other details. This is called selecting/ tasting. They are related in the sense that without the activity of imaging, analyzing will not be possible and without analyzing, activity of selection/ tasting will not take place.

Q 16. "The pleasures that we derive from sensations are short lived and the efforts to extend them lead to misery" - examine this statement.

OR

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

Ans. A perception associated with stimulation of a sense organ or with a specific body condition: the sensation of heat; a visual sensation. A term commonly used to refer to the

subjective experience resulting from stimulation of a sense organ, for instance, a sensation of warm, sour, or green.

The pleasure obtained from sensations is short-lived. We are driven by five sensations (sound from the ears, touch from the skin, sight through eyes, taste from the mouth, and smell from the nose) and most of the time we are busy trying to get pleasure from sensations, from the senses. We have so much dependent on sensations that instead of giving us some sensory pleasure, it becomes the source for our happiness. Then what is the issue with this is? This can be understood as follows:

The external object is temporary in nature the contact of the external object with the body is temporary in nature. The sensation from the body to 'I' is temporary. And at last the taste of the sensation from the body in 'I' is also temporary.

The need of the 'I' is continuous, i.e. we want to have happiness, and its continuity. Therefore, if the source for our happiness is temporary by definition, then our need for continuous happiness will never be fulfilled. Hence, any sensation we have from the body can't be the source for our lasting happiness.

No matter how much we try to become happy via the senses, or via bodily sensation, it does not last. This does not mean that we stop these sensations from the body, or that we stop tasting from the senses. It only means that we need to understand the limitations of happiness or pleasure got from the sensations from the body and need to understand what is their use or purpose. If we confuse this purpose with the happiness, we are in trouble, since something that is temporary can't be the source for our continuous happiness.

We can thus understand that living on the basis of preconditioning ("good life means having a nice car") or sensations (happiness out of taste from the body) means being in a state of being decided by the others or outside, i.e. enslaved (partantrata). We are at the mercy of the preconditioning and the sensation. Whereas, we want to be in the state of self-organization of being decided by our own self, in our own right (svantrata).

Q 17. Explain the activities of realization and understanding. How do they lead to harmony in the activities of 'I'? Illustrate with an example.

OR

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

OR

Realization and understanding are essential for happiness and harmony. Explain.

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

Understanding: Means to be able to understand the self organization in all entities of nature/existence and their inter-connected organization "as it is". We are able to see the harmonious interconnectedness at all the levels of our living. Understanding plays an important role in desire making. When we do not have the right understanding, our desire keep shifting, and this indefiniteness is reflected in our thoughts, and selections we make, and finally in our behaviour and work. On the other hand, when our understanding is based on realization and we use this understanding in desire making then our desire will be correct and thoughts and selection will be according to the understanding.

These are the two activities in the self ('I') (placed at point 1 and 2 in the figure). When we have (1) realization then (2) understanding becomes according to the realization. When this happens, then (3) imaging or desires get set according to this understanding. Consequently, (4) analysis or thoughts become according to the imaging/desires and hence, the (5) expectations or selection/taste are according to the thoughts/analysis. This is called self-organization or svantrata. This leads to happiness and its continuity.

In realization and understanding, we get the answer to "what is the reality?" This, for each one of us, translates into the answers to "what to do?" and "why to do?" Then what remains to find out is "how to do?", which comes from imagination (activities 3, 4, and 5). Is we see today we are focusing on "how to do?", without trying to first verify "what to do?" and "why to do?"! It is just like traveling in a comfortable AC vehicle on a smooth road without knowing where we have to go!

Q 18. Explain with examples the various activities in the self 'I'.

OR

Briefly explain the activities of Desire, Thought and Expectation in the self with an example.

ANS. The self is conscious in nature while the body is physico-chemical in nature. The interaction between the 'I' and the body is in the form of exchange of information. So the focus of attention is on two categories of attributes of the self, namely, the powers of the self and the corresponding activities as the manifest outcomes of these powers.

1. **Power:** This means the basic capacity in the self ('I'). They are: desires, thoughts and expectations.

2. **Activities:** The activities are: imaging, analyzing, and selecting/tasting. The activity of analyzing means breaking down the image into various parts or to open it up. Selecting/tasting is with the expectation of fulfilling our desires with the expectation of happiness. The activity of selecting/tasting is the basic level via which the self interacts with the body. A simple example to understand these activities is a follow:

We may have desire to have respect by being the owner of a big house. This is in the form of imaging - we have an image in us of fulfilment of this need for respect via a house.

- Based on this desire, we start working out the details of the house. Ex no. of rooms, storeys, on which floor in will stay. The image of wanting respect from the house is split into many parts - this is called analysing. The activity of analysing means breaking down the image into various parts.

- Now that we have worked out the details of the house, we go about choosing the size, colour etc. of the room. This is called selecting / tasting.

Q 19. Explain how activities in self (I) are inter related.

ANS. The self is conscious in nature while the body is physico-chemical in nature. The interaction between the 'I' and the body is in the form of exchange of information. So the focus of attention is on two categories of attributes of the self, namely, the powers of the self and the corresponding activities as the manifest outcomes of these powers.

1. **Power:** This means the basic capacity in the self ('I'). They are: desires, thoughts and expectations.

2. **Activities:** The activities are: imaging, analyzing, and selecting/tasting. The activity of analyzing means breaking down the image into various parts or to open it up. Selecting/tasting is with the expectation of fulfilling our desires with the expectation of happiness. The activity of selecting/tasting is the basic level via which the self interacts with the body.

Activities in self are related: There are two possible flows of the activities and both keep taking place:

Activities in self ('I')

P o w e r Activity

Self -----

3. Desire (*Ichchha*) 3. Imaging (*Chitrana*)

4. Thought (*Vichara*) 4. Analyzing (*Vishleshana*)

5. Expectation (*Asha*) 5. Selecting/ Tasting (*Chayana/ Asvadana*)

Information exchange

Body Sensations

The flow today is from outside to inside, i.e. based on sensation, thoughts

are set, and based on these thoughts, for these sensations, the desires are set. This means we are enslaved by the thoughts and sensation.

From outside (the body) to inside (in 'I')

1. Self receives sensations from body tasted in 'I' e.g. our self see a car through the information via 'eyes'.

2. Based on taste, thought could be triggered e.g. we start thinking about the car.

3. Based on these thoughts, desires may be set e.g. when we starts thinking about the car it forms an image that we are leading a good life by using a car and this way a good life by having a car becomes a desire. Selection thoughts and desires

1. When desire is set we start forming thoughts about fulfilling this desire. E.g. with the desire of a good life via the car, we start thinking about how to get the car, what is the cost of the car, how can I have that car, etc.

2. Based on this we make selection to fulfill these thoughts e.g. we choose the car its shape color etc and then end up buying it. Leads to desires thoughts and selection

Together we call these selected activities as imagination. Activities in self are continuous leads to a Selection thoughts to desires ----- thought selection

Q 20. How can we ensure harmony in self ('I')?

Ans. The way to ensure harmony in self is a four step process given below:

1. Becoming aware that human is the coexistence of self ('I') and the body.

2. Becoming aware that the body is only an instrument of 'I'. 'I' is the seer, doer and enjoyer.

3. Becoming aware of the activities of desire, thoughts and expectation and pass each of these desires, thoughts and expectations, through our natural acceptance.

4. Understand harmony at the level of our existence- by verifying the proposals being placed at the level of our natural acceptance. This leads to realization and understanding, which in turn becomes the basis for desire, thoughts and expectations - this leads to harmony in 'I' in continuity.

Q 21. What do you mean by right utilization of the body?

Ans. Normally we tend to believe that the body is an instrument for sensory enjoyment, which is not correct. We also happen to our body to exploit other human beings or rest of the

nature, which is also not right utilization. Body is the instrument of the self and the body needs to be given nutrition, protection and utilized to work as an efficient and effective tool for the right purpose. This utilization is termed as right utilization. In other words, employing our body as an instrument for sensory enjoyment, and to exploit other human beings or rest of the nature is not the right utilization. On the contrary utilizing our body for right behaviour and work is actually the right utilization of the body.

Q 22. Define Will Power and Self Discipline as the aspects of Sanyam.

Ans. Sanyama means the feeling of responsibility in the self (I) for nurturing, protection and right utilization of the body. Self control or sanyama is the control of the mind and its desires, urges, emotions and delusions. It is controlling the outgoing tendencies of the mind and the senses and bringing them back to our self within.

Will power is an individuals' activity to harness his or her energy. Energy may be:-

⇒ Physical ⇒ Emotional

⇒ Mental ⇒ Spiritual energy

Self discipline refers to the ability to train our body, mind, emotions and spirit to perform as per a schedule or a routine. Self discipline makes a person strong enough to reject immediate gratification towards a higher goal but it does require efforts and time to become self disciplined.

If a person has will power and is disciplined, he/she gains control over his/her actions. Thus he/she can choose his/her behaviour and reactions, instead of being ruled by them.

Q 23. What are the programs for ensuring the health of the body? Explain.

OR

What are the programs to take care of the body? Explain.

OR

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

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

1. To understand and live with sanyama.
2. To understand the self organization of the body and ensure health of the body.

1. Understanding and Living with Sanyama : Sanyama implies that the self takes the responsibility for proper nurturing, and right utilization of the body. For this it is essential to

understand the functioning of the body instrument. It is also essential to understand that this instrument has a limited life span and undergoes a pattern of growth and decay. The interaction of the self with the body has to be in consonance with the above objectives which are achieved through sanyama.

2. Understanding the self organization of the body and ensure health of the body:

a. Nurturing of the Body: Proper Food, Air, Water, Etc.: In the process of selecting food for the body, I need to make out the elements which make a complete food so that it gives required nutrients and energy to the body. On the basis of understanding of the harmony of the self with the body, it can be said that the food needs to be eaten only when we feel hungry. The choice of the food has to be such that it is easily digestible and the food needs to be taken with proper posture of the body and in right quantity.

b. Protection of the Body: The second issue is the protection of the body. The clothes we choose for protection need to be such that they ensure proper interaction of the body with the environment. The right amount of exposure of the body to the air, water, and sun is required to ensure its proper functioning.

c. Right Utilization of the Body (Sadupayoga): Right utilization of the body as an instrument necessitates understanding the purpose for which this instrument is to be used. Normally, we tend to believe that the body is an instrument for sensory enjoyment, which is not correct. We also happen to use our body to exploit other human beings or rest of the nature which is not right utilization. It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life.

Q 24. How are sanyama and svasthya related?

OR

Define sanyama and svasthya. How are the two related?

OR

Write a short note on developing 'self control' and ensuring a healthy life.

OR

What is sanyam? How is it necessary in ensuring svasthya?

OR

What is swasthya?

OR How does 'I' affect the body in performing its functions? 48

OR

Define Sanyam and Swasthya. How are they helpful in keeping harmony between self and body.

ANS. Sanyama means the feeling of responsibility in the self (I) for nurturing, protection and right utilization of the body. Self control or sanyama is the control of the mind and its desires, urges, emotions and delusions. It is controlling the outgoing tendencies of the mind and the senses and bringing them back to our self within. Swasthya is the condition of the body where every part of the body is performing its expected function. The word swasthya literally means being anchored to the self, being in close harmony with the self. In other words, swasthya, in Sanskrit means self- dependence (swa = your own). Also, embedded in its meaning are health, sound state, comfort and satisfaction. So we can say that sanyam ensures swasthya.

With right understanding, I get self-organized and take care of the body properly. With lack of right understanding, I am unable to do it and the body becomes unhealthy. With right understanding and right feelings, the body gets favourably affected. For example; when I am happy, the temperature and pressure in the body are normal, when I am angry or tense, they get upset. It means if I am in disharmony, say in anger or stress or despair, it immediately starts affecting the body adversely. There are many diseases of the body that are caused due to disharmony in 'I'. These are called psychosomatic disease, such as asthma, allergies, migraine, diabetes, hypertension etc. so we can say that sanyam has a strong effect on swasthya.

Q 25. What is the responsibility of the self towards the body? How is it fulfilled?

OR

How does the feeling of sanyama facilitate the correct appraisal of our physical needs?

OR

Suggest any two programs that you can undertake to improve the health of your body.

OR

How can we ensure the health of the body? Explain.

OR

In what way does self control help us?

OR

How does the feeling of sanyam ensure health of the body? List two programs of sanyam.

OR

Explain the relation between the self and the body.

OR

What is the responsibility of the self towards the body?

OR

What do you mean by Sanyam? How does it ensure harmony with the body? Explain.

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

Nurturing of the Body:

Proper Food, Air, Water, Etc.: In the process of selecting food for the body, I need to make out the elements which make a complete food so that it gives required nutrients and energy to the body. On the basis of understanding of the harmony of the self with the body, it can be said that the food needs to be eaten only when we feel hungry. The choice of the food has to be such that it is easily digestible and the food needs to be taken with proper posture of the body and in right quantity.

Protection of the Body:

The second issue is the protection of the body. The clothes we choose for protection need to be such that they ensure proper interaction of the body with the environment. The right amount of exposure of the body to the air, water, and sun is required to ensure its proper functioning. To ensure the health of the Body, we need to take care of the following- i) Ahar-Vihar, ii) Shram- Vyayam, iii) Asana-Pranayam and iv)

Aushadhi-Chikitsa. We have already discussed about Ahar (Food), let us now discuss about the others:

1. Proper upkeep (Vihar) of the Body: When we work, the Body gets tired. When we take rest, the Body becomes fit to work. But again, there is a limit to the amount of work and rest we need. We also need to ensure proper time, posture and ways to work and to rest. We need to provide hygienic conditions for proper functioning of the Body. These issues are included in the upkeep of the Body.
2. Labour: Labour is another requirement. It means employing the body physically for production and maintenance of physical facilities. The labour we do helps each part of the Body to function properly.
3. Physical Exercises: We are aware of physical exercises. While doing labour, some parts of the Body may get stressed much while others may not get employed to that extent. With exercises, we can employ all the parts of the Body in the desired way.
4. Asana-Pranayam: This is another way to keep the Body function properly. In Asanas, we give the body proper postures by sitting or lying, and in Pranayam, we ensure regulation of the breathing.
5. Treatment of the body: When the Body gets hurt, or is in disorder by either misuse or because of the adversities of the environment etc., there is a natural tendency of the Body to

heal and come back to its desired state of health. We only need to facilitate this process, and not suppress it. Thus, when unpleasant sensations come from the Body indicating disorder, they are to be properly interpreted and attended to.

With all the care we take, the body may require treatment at times. There are several approaches to ensure this. It may be that just by going without food for some time, the Body gets cured. Right choice for food may also help. The treatment of the Body can be done by proper exposures of the Body to air, water or sun too. Use of herbs or medicines may also serve the purpose. Here one thing to understand is that, the system of the body works in a self-organized way and I only need to facilitate the self-organization of the body by arranging for material things. One thing to take care about is that while curing the Body of one problem, we need to choose ways which do not give rise to other problems.

Right utilization of the body (Sadupyog): Right utilization of the Body as an instrument necessitates understanding the purpose for which this instrument is to be used. Normally we tend to believe that the Body is an instrument for sensory enjoyment, which is not correct. We also happen to use our Body to exploit other human beings or rest of the nature which is also not right utilization. It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life.

This is an important issue. I need to ensure that I use my Body for right behaviour and work. When I do so, it has favourable effects on the Body. On the other hand, if I use it for acting in opposition with other human beings or nature, like quarrelling, fighting, hitting, it has adverse effects on the Body. I also need to arrange for equipments/ instruments for right utilization of the body. They increase the efficiency and capacity of the body.

Q 26. What is our present attitude towards the body? What are its consequences? 50

OR

"The state of harmony or lack of it in the self has a strong influence on the health of the body" - comment on this statement and illustrate with an example.

OR

In what way are we irresponsible towards our body? What are its consequences?

ANS. The human body is a self organized and highly sophisticated mechanism. Today we are facing different problems and they are lack of responsibility towards the body, tendency for medication to suppress the ailment, and polluted air, water, food. Let's take them in detail:

Lack of Responsibility towards the Body: Our lifestyle has become very busy and unnatural. We usually do not give priority to take proper care of the body. We have increasingly started eating at odd hours, eating junk food, and are largely ignorant about the state of our body.

Tendency for Medication to Suppress the Ailment: Whenever there is a pain in any part of the body, it is a signal of some disorder which needs to be properly attended to. However, our common tendency has become to suppress this pain by immediate medication and then forget about it.

Polluted Air, Water, Food: We have polluted our environment today and it is directly or indirectly harming us. There is contamination in the air, water, soil, plants and we are responsible for it. Our food has become impure. Due to heavy use of chemical fertilizers, pesticides and a lot of pollutions, our food has all kinds of toxic contents in it. The air we breathe in, is polluted by various chemicals released from industries and vehicles, while our water is also polluted due to industrial effluents (liquid sewage), sewage etc. all this, surely, is not conducive to the health of people.

Q 27. In what way can we say that the human body is a self organized unit?

ANS. The human body is a self organized and highly sophisticated mechanism. The body is made up of several organs and glands and the different parts of the body keep working in a close co-ordination. All the activities keep the body fit for the use of 'I' (self or jivana) so that 'I' and the body may work in synergy as a human being. The silent aspects of this harmony b/w 'I' and the body are:-

1. The body acts according to the needs of I.
2. There is harmony among the parts of the body.
3. Our body follows only the 'I'.
4. There is a strong coupling b/w I and the body. If I am in disharmony e.g. in anger or stress or despair. It immediately starts affecting the body adversely.
5. There are many diseases of the body that are caused or accentuated due to disharmony in I. These are called psychosomatic diseases such as asthma, migraine, hyper-tension etc. On the other hand, when there is a strong disturbance in the body manifesting in the form of severe pain, it distracts I from its normal functions.
6. I have the feeling of sanyama for the body and the body has swasthya. Sanyama is basic to swasthya.



Universal Human Values Handout 3 of 5

Understanding Harmony in the Family



Every human being is born in a family and is part of a family. The family is the basic unit or building block of human organisation. It provides a base for appreciating, accepting, understanding and practicing to live in relationship and harmony (order).

Feeling of Relationship as the Basis for Harmony in the Family

The harmony in the family has primarily to do with the fulfilment of relationship between one human being and the other human being. In order to fulfil relationship, it is necessary to understand relationship.

Understanding Relationship

We will now explore into the four important aspects of relationship:

1. Relationship is – between one Self (I_1) and another Self (I_2)
2. There are feelings in relationship – in one Self (I_1) for the other Self (I_2)
3. These feelings can be recognised – they are definite
4. The fulfilment of these feelings and their right evaluation lead to mutual happiness

1. Relationship is – between one Self (I_1) and another Self (I_2)

Relationship is already there. We do not have to construct or create relationship. All we need to do is to understand relationship and fulfil it.

Relationship is between one Self and the other Self. It is the Self which is recognizing the relationship, and not the Body. It is the Self which relates to the other, and not the Body.

2. There are feelings in relationship – in one Self (I_1) for the other Self (I_2)

The important issue in human relationship is that of the feelings. We can see that feelings are in the Self, not in the Body. It is the Self which has the feelings and which recognises the feelings. To understand relationship, one has to understand the Self and the naturally acceptable feelings in the Self.

3. These feelings can be recognised – they are definite

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

Feelings (values) in relationship:

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

4. Fulfilment of feelings in relationship and their evaluation leads to mutual happiness

When we have these 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, i.e. the happiness of oneself as well as the happiness of the other.



Appraisal of the Current Status

The problem today is that we assume ourselves to be the Body and we assume the relationship on the basis of the Body (and not the feelings). We, therefore, fail to understand relationship and consequently, we fail to fulfil it, despite all our good intentions. The problems are due to absence of one or more of the right feelings in the Self. And 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 it with others.

The Way Ahead

First, we need to rightly recognize the relationship, identify the naturally acceptable feelings in relationship, understand these feelings and ensure that these feelings are there in us. This will ensure happiness in us. Secondly, we have to share these feelings with the other. Because this is naturally acceptable to the other as well, it will lead to happiness in the other also. Thus, it will lead to mutual happiness. And that is how the fulfilment in relationship takes place.

Key Takeaways

Relationship already exists – we don't have to create it; rather we only have to recognise and fulfil it. The family is the basic unit of human-human interaction. The basic issue in family is that of relationship. In relationship, there are nine feelings (values) that can be clearly understood and lived with. There is harmony in the family, mutual happiness in the family, when we understand the feelings and ensure in our living.



'Trust' – the Foundational Value in Relationship

Now we will explore the first feeling, which is the foundational feeling (value) in relationship.

Feeling of Trust

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

In order to understand trust, examine these eight statements:

- | | |
|--|---|
| 1a. Do I want to make myself happy? | 1b. Am I able to make myself always happy? |
| 2a. Do I want to make the other happy? | 2b. Am I able to make the other always happy? |
| 3a. Does the other want to make himself/herself happy? | 3b. Is the other able to make himself/herself always happy? |
| 4a. Does the other want to make me happy? | 4b. Is the other able to make me always happy? |

Intention (Natural Acceptance)

What is the answer?

Competence

What is the answer?

The questions 1a to 4a relate to natural acceptance, the intention. Questions 1b to 4b relate to the competence, the ability. By and large, as far as the statements about the intention, i.e. natural acceptance, are concerned, there is a tick mark in 1a, 2a and 3a, and there is a question mark in 4a. When we look at the competence, at the ability, there is a question mark, right from the beginning – there is a question mark on 1b, 2b, 3b; on 4b there is a big question mark.

Evaluating Trust – Between 2 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 herself/himself happy ✓	3b. The other is able to make herself/himself always happy ?
4a. The other wants to make me happy ?	4b. The other is able to make me always happy ??
 Intention – Natural Acceptance	 Competence
What is Naturally Acceptable to You	What You Are (Σ D, T, E)

Distinguishing between Intention and Competence

Now if you try to analyse your own responses, many things will get clarified. You'll find that while evaluating yourself, you evaluate on the basis of your intention (natural acceptance). You think that you are a good person as your intentions are good. On the other hand, when you evaluate the other, you evaluate him on the basis of his/her competence. You find that s(he) is



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Understanding Harmony in the Family



not able to make you happy all the time. Many times, or most of the time he ends up making you unhappy. Therefore, you think that the other wants to make you unhappy. You have a doubt on other's intention.

On the basis of lack of competence, we conclude about the lack of intention of the other. When we doubt their intention, instead of accepting the other as a relative, we have a feeling of opposition. This is the common mistake that we make in relationship today.

Now that we have clarity about intention and competence, explore this question:

If you have unconditional, continuous trust on intention, on the natural acceptance of the other and if the other is lacking competence, what will you do?

- a) Try to improve upon his competence
- b) Get irritated
- c) Get angry
- d) Have a feeling of opposition

The answer is obviously (a). It is a response which indicates trust on intention. All other answers are reactions based on doubt on intention.

Now with these indicators, find out how many people are there in your life on whom you have trust on intention (natural acceptance) which is unconditional and continuous.

Generally, we don't see intention and competence separately. Since competence is generally lacking, the feeling of unconditional acceptance is almost completely missing; rather there is a feeling of opposition. With that, we reinforce wrong assumptions like:

- Strangers can't be trusted (?)
- Trust is developed over a long-time (?)
- Never trust anyone (?)

Trust: To have the clarity that the other intends to make me happy	
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 herself/himself happy ✓	3b. The other is able to make herself/himself always happy ?
4a. The other wants to make me happy ✓	4b. The other is able to make me always happy ??
Intention – Natural Acceptance	Competence
What is Naturally Acceptable to You	What You Are (Σ D, T, E)

Thus, if we are able to see intention and competence distinctly, we will be able to place a tick mark in 4a. We will be assured of the intention of the other human being. And with that, we will make a programme of interaction with right evaluation of our competence and their competence (so, this is not 'blind' trust).

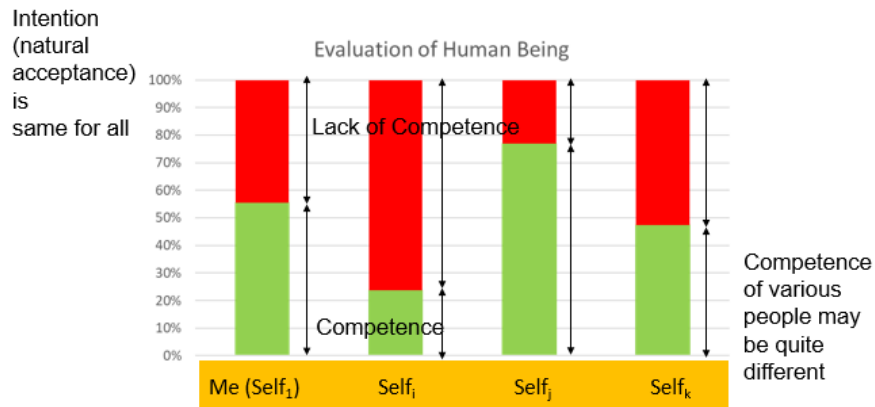


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With the feeling of trust, one is able to see it clearly that the intention is same for all, to be happy and make other happy. The only difference lies in the level of competence.

Trust



Take-away:

Trust on Intention (Natural Acceptance)

I am able to see that

**the other has a natural acceptance (intention) to make me happy
s(he) may or may not have the competence to do so**



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Key Takeaways

Trust is to be assured that the other has a natural acceptance (intention) to make me happy and prosperous. Trust on intention is the foundation of relationship. It is the beginning of mutual development. A common mistake is to evaluate oneself on the basis of one's intention (and conclude that I am good) and the other on the basis of their lack of competence (thus doubt their intention and conclude that the other is bad).



Respect– As the Right Evaluation

Out of the nine feelings in relationship, we tried to understand the feeling of Trust. With trust on intention, the relationship starts. We will now explore the feeling of respect. Let us see, when do we feel respected? How do I respect others?

Feeling of Respect

Respect is right evaluation.

When we are rightly evaluated, we feel respected. When we are not rightly evaluated, we feel disrespected.

Disrespect can take place in three ways:

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

If we look at our day-to-day behavior, we generally tend to do one of these three – over evaluation, under evaluation or otherwise evaluation. If any of these three takes place, the other person feels uncomfortable, disrespected.

Minimum Content of Respect – The Other is Similar to Me

When we evaluate the human being on the basis of Self, we are able to see that:

1. **Our purpose is the same** – As I have a natural acceptance to live with continuous happiness and prosperity, it is same with the other. So, on the basis of our natural acceptance, we have the same purpose.
2. **Our programme is same** – As my programme to achieve continuous happiness and prosperity is to understand the harmony and live in harmony at all levels of my being (from human being to the entire existence), it is same with the other. In that sense, our programme to fulfil our purpose is also same.
3. **Our potential is same** – As I am endowed with natural acceptance and the activities of desire, thought and expectation are going on continuously in me, it is the same with the other. So, our potential is also same.

Thus, we can see that **the other (Self) is similar to me**. This is the minimum content of respect for a human being.

Disrespect Arising out of Differentiation leading to Discrimination

In general, what we are doing in the name of respect today is differentiating and discriminating.

First set of differentiation is on the basis of body– on the basis of age, gender, race and physical strength. This is based on the gross misunderstanding that human being = Body. The truth is that human being = co-existence of the Self and the Body.

The second set of differentiation is made on the basis of physical facility – on the basis of wealth and post. The gross misunderstanding here is that physical facility = happiness. The truth is that happiness is to be in a state of harmony.

The third basis of differentiation is on the basis of beliefs – on the basis of different isms (thought systems like socialism, capitalism, etc.), different sects, and different sets of information prevalent in

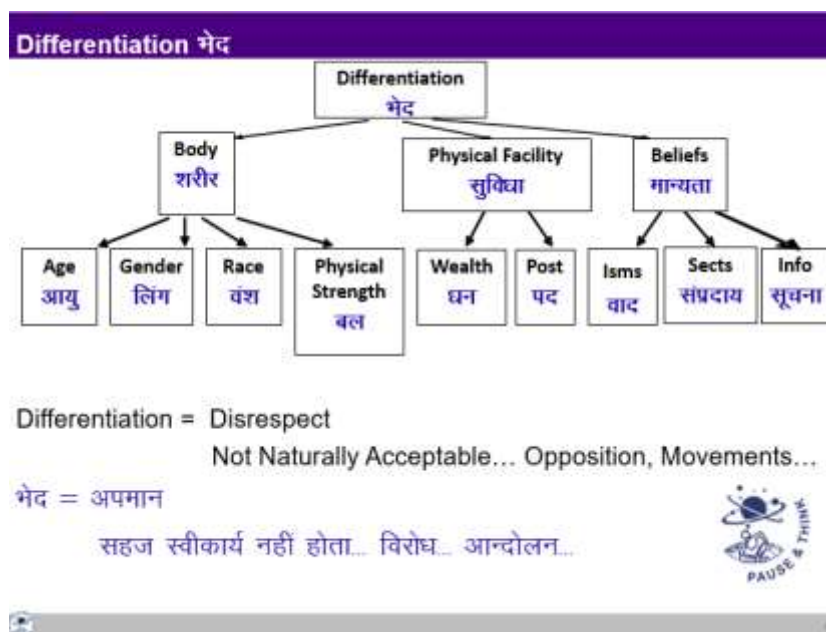


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the society. This is founded on the misunderstanding that if the pre-conditioning of the other matches with mine, then the other is respectable, otherwise not. The truth is that pre-conditioning and right understanding are two different things.



All this differentiation ultimately leads to discrimination, which is disrespect because it is not naturally acceptable.

Complete Content of Respect – We are Complementary to Each Other

At the level of the Self, only the competence could be different. Competence means how much of the potential of the Self has been realized. One Self may have realized more of its potential, while another may have realized less of its potential.

This difference in competence is to be complementary to each other (not to discriminate and exploit each other).

The complete content of respect is to be able to see that **‘the other is similar to me and we are complementary’**.

Defining one’s complementarity:

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

The complete content of respect is

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



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Understanding Harmony in the Family



Respect: Right Evaluation – on the basis of the Self

1. Purpose – Our purpose (Natural Acceptance) is same
2. Program – Our program is same
3. Potential – Our potential is same

The Other is Similar to Me

4. Competence – On the basis of right evaluation of our mutual competence, I recognise our complementarity and fulfill it:

If the other has more understanding, is more responsible than me

- I am committed to understand from the other

If I have more understanding, I am more responsible than the other

1. I live with responsibility with the other, unconditionally, unperturbed by the behaviour of the other
2. I am committed to facilitate understanding in the other (once the other is assured in relationship, and not before that)

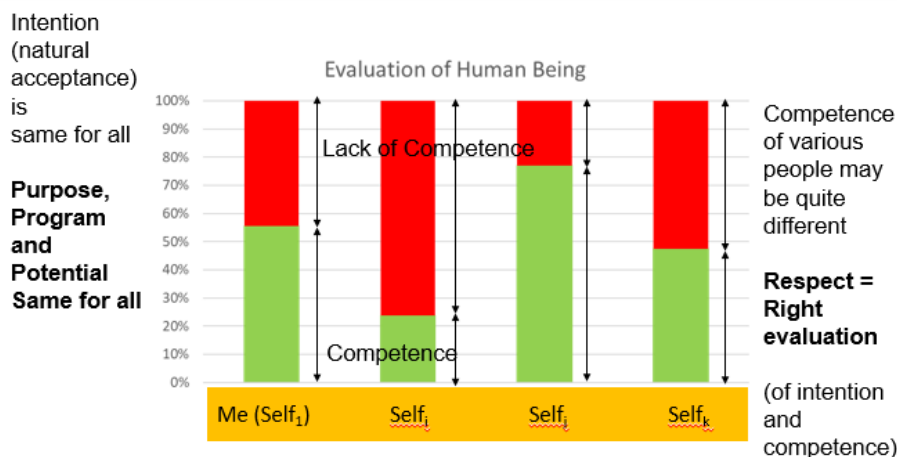
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COMPLETE CONTENT of RESPECT

The Other is Similar to Me. We are complementary to each other

Thus, respect is right evaluation (of intention and competence on the basis of Self). We are similar at the level of purpose, programme and potential and we are complementary at the level of competence.

Disrespect arises out of over-evaluation, under-evaluation or otherwise-evaluation; and also, out of differentiation leading to discrimination on the basis of body, physical facility or beliefs. Small incidents of disrespect can have long-lasting consequences – from not speaking to each other, to opposition, break in relationship, divorce, fights and even war.

Right Evaluation



Take-away:

The feeling of Complementarity

The Other is Similar to Me. We are complementary to each other

With the feeling of complementarity, other feelings naturally follow

With the complete understanding of respect, we can see for every individual on the earth that we all are the same in terms of intention, program and potential. The only difference may lie in the level of competence. I may be having higher level of competence in relation to one, but may be having lower level of competence in relation to another. With this evaluation, one can work out the program to be complementary to the other.



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All the specific characteristics at the level of Body, physical facility, belief etc. can be used to express that complementarity.

e.g. a person with greater physical strength do the heavy work

e.g. a person at a higher post can work for the development of more people and so on

Key Takeaways

Respect is right evaluation at the level of the Self. The complete content of respect is to see that the other is similar to me in terms of purpose, programme and potential; and we are complementary to each other in terms of competence.

Over evaluation, under/otherwise evaluation and discrimination are disrespect.



Other Naturally Acceptable Feelings in Relationship

In the previous three lectures, we explored the feelings of trust and respect. Now, we will discuss other feelings, and understand our participation in the family.

3. Affection

Affection is the feeling of being related to the other.

Affection is the feeling of acceptance for the other as one's relative. Lack of affection is seen in the form of opposition, jealousy, etc. The feelings of trust and respect are essential to have the feeling of affection. When we have the feelings of trust, we feel related to the other; otherwise we may feel opposed to the other.

4. Care

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

With the feeling of affection, one naturally takes the responsibility for development of the relative – both at the level of Self as well as at the level of Body. Being responsible to the Body of one's relative is Care.

5. Guidance

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

Being responsible to the Self of my relative is Guidance.

Generally, our focus is mostly on care because we have come to assume that human being is Body. We are not even aware of the Self. Therefore, we are not aware that we have to take care of the Self as well.

6. Reverence

Reverence is the feeling of acceptance for excellence.

Excellence is to be in a state of continuous happiness with the completeness of understanding of harmony and living in harmony at all levels. Once we achieve excellence, it continues. Excellence is something definite, something absolute.

Effort for Excellence	Effort for Competition
The other is like me	Not other – only me
We are complementary	I am different/more than the other
Feelings are based on right understanding (definite, unchanging)	Feelings are based on preconditioning (indefinite, keeps changing)
Unconditional relationship	Conditional relationship
Nurtures others	May nurture or exploit others
Helps the other to come to his level	Stops the other to come to his level - effort to accentuate the difference, to dominate, manipulate, exploit
Absolute (definite completion point)	Relative (no definite completion point)

There is a basic difference between working for excellence and competition. If you have achieved excellence, you would naturally make effort for helping others to achieve excellence. On the other hand, in competition, we not only do not help rather we hinder the other to reach to our level.



7. Glory

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

For all those people whom we call great people, when we accept the effort made for excellence by them, to whatever extent they are able to achieve it, we naturally have a feeling of glory for them.

8. Gratitude

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

In our life, there may be so many people who have been of help to us in the process of understanding harmony and living in harmony. So, we have this feeling of gratitude for them. Gratitude is a significant feeling in the development of relationship.

9. Love

Love is the feeling of being related to everyone, to all. It starts from affection, which we have already explored. If this feeling expands to many and ultimately to all, it is the feeling of love. So, we begin with the feeling of affection, and complete it with the feeling of love. That is why, Love is called complete value.

Love is the feeling of being related to all.

Love is expressed in the form of compassion. The feeling of love is for all and it is expressed to whosoever comes in contact.

Distinguishing Between Love and Infatuation

The feeling of love is not something which is based on sensation. If there is a feeling on the basis of sensation, this is the case of infatuation where the sensual pleasure becomes the major goal. Infatuation is conditional – it may last only as long as you are able to get the sensation or you have hope of getting happiness through sensation. It is very temporary; it does not last for long. Once the effect wears off, then the long-term issues of feelings become prominent.

Right Feeling – within Myself or from the Other?

With this background, we can ask ourselves which can have continuity:

- Right feeling in myself or
- Getting right feeling from the other

The answer is quite obvious that there can be continuity of right feeling, if it is from within and based on right understanding. But generally, we do keep making effort for getting right feeling from the other in continuity.

Role of Physical Facility in Fulfilment of Relationship

You can now see that physical facility has a limited role to play in the fulfilment of the feeling in human-human relationship. To fulfil the feeling of care, physical facility is certainly required. For other than the feeling of care, physical facility only has a symbolic role to play.

Response and Reaction in Behaviour

An important implication of understanding relationship, particularly trust on intention, is the clarity about problems in living in reaction and the possibility of living with response. With response, your conduct is definite while with reaction, the conduct is indefinite.

My Participation (Value) in Family

My participation (value) vis-à-vis my family is to ensure harmony in the family, ensure mutual happiness, ensure justice in the family by way of:

- Ensuring right feelings (trust, respect, affection, care, guidance, reverence, glory, gratitude and love) in myself – this leads to my happiness.



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- Expressing (sharing) these feelings with the other. When the other is able to make the right evaluation of these feelings, it leads to his/her happiness, thus leading to mutual happiness. My participation is to be of help to the other in their self-evolution, self-development.

With this preparation in the family, I have the ability to participate meaningfully in the larger society – in the neighbourhood, in the community and so on.

Justice in Relationship

With the above discussion, justice can be understood.

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

To expand it a bit:

- Recognition of relationship means recognizing the naturally acceptable feelings in relationship rightly.
- Fulfilment of relationship means
 - Ensuring the naturally acceptable feelings in oneself.
 - Living with responsibility with the other with these feelings, forming the basis of relationship. This makes the other comfortable and assured.
 - Making effort for mutual development, i.e. development of one's own competence and being of help to the other in developing their competence.
- Evaluation means verifying that I have the right feeling, I am able to express it properly, the right feeling has reached to the other and the other is able to identify it as the right feeling.

When the recognition, fulfilment and evaluation are right from my side, I feel happy. When the other is able to evaluate the expression of my feeling rightly, then (s)he also feels happy. Developing this competence may take time.

Justice is desirable in the family and beyond the family, all the way to the world family.

Key Takeaways

The other feelings in relationship include affection, care, guidance, reverence, glory, gratitude and love. Love is the feeling of acceptance of all; it is the complete value. Justice is ensuring these feelings in oneself and expressing them to the other, leading to mutual happiness. Justice begins from family and extends to the world family, leading to undivided society.

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Universal Human Values Handout 4 of 5 Understanding Harmony in the Society



So far, we have explored harmony in the human being and harmony in the family. In the sequence, the next level of living for a human being is society. We can see very much see that we can conceive of a society only if it has families living together in a relationship of mutual fulfillment otherwise it is just like a crowd or battlefield.

What is Desirable and Where are we today?

Families living together, in a relationship of mutual fulfillment (common goal)
Society

People living together, but not in relationship of mutual fulfillment (differing goals)
Crowd

People living separately, in opposition / struggle (conflicting goals)
Battlefield

We will explore harmony in society – The base of harmony in society is harmony in family for which the base is harmony in human being

Understanding Human Goal

The goals of human being living in a society can be articulated as shown below:



We can explore and see what is naturally acceptable?

- Right understanding in every human being or only a few to have right understanding and others to follow them?
- Prosperity in every family or few families to have accumulation, and others to be deprived and dependent on the few?
- Fearlessness, based on trust and affection, 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?

Appraisal of the Current Status

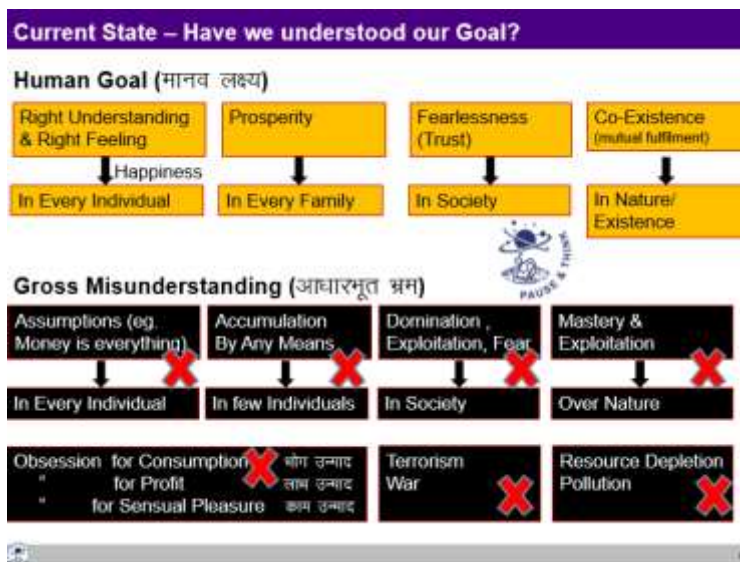
As shown in the figure, due to the prevailing false assumptions of happiness (like money is everything), happiness is sought through accumulation of physical facility (money) by any means, and using it for getting sensations from the body or feelings from others. The second goal of prosperity is similarly seen as accumulating more and more. With these as the driving assumptions in the society, it has led to people living with three kinds of obsessions:

1. Obsession for consumption
2. Obsession for profit
3. Obsession for sensual pleasure

Similarly, instead of the third goal of fearlessness (trust), we have domination, exploitation and fear in the society. Finally, instead of mutual fulfillment, we are mostly trying to exploit and be the master over nature.



Universal Human Values Handout 4 of 5 Understanding Harmony in the Society



The Way Ahead

There is a need for understanding the harmony in society and living accordingly. The correct sequence in which these four goals can be fulfilled is shown in the figure below:



Dimensions (Systems) of Human Order

With the clarity of human goals, we can discuss five interconnected, complementary dimensions of human order required for the fulfilment of the human goal. The five basic systems of a human society are:

1. Education-Sanskar
2. Health-Self regulation
3. Production-Work
4. Justice-Preservation
5. Exchange-Storage

Though all are interconnected, we can see a primary link of the systems with the goals as:

Education-Sanskar → (leads to) → Right understanding and right feeling (happiness)
 Health-self-regulation → (leads to) → Prosperity
 Production-Work → (leads to) → Prosperity
 Justice-Preservation → (leads to) → Fearlessness and Co-existence (respectively)
 Exchange-storage → (leads to) → Prosperity and Fearlessness

Education-Sanskar

Looking at the first dimension of Education-Sanskar, as we discussed earlier, we can see that



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

and

Sanskar is to develop the basic acceptances of the harmony at various levels.

Education provides the commitment, preparation and practice of living in harmony at all levels. Preparation includes learning the skills and technology for living in harmony. Our living is an expression of our sanskar.

Education-Sanskar

Education = Developing Right Understanding

Sanskar = Commitment/ Preparation/ Practice for Right Living

Preparation includes Learning Right Skills & Technology

Development of the competence to live with Definite Human Conduct
Discipline to Self Discipline

1. Right **understanding**, i.e. wisdom or clarity about what to do as a human being – in oneself, family, society, nature...
2. Right **feeling** – the capacity to live in relationship with the other human beings – in family, society...
3. Right **skills** for prosperity, i.e.
 - The capacity to identify the need of physical facility
 - The skills & practice for sustainable production of more than what is required (by way of labour, using cyclic, mutually enriching process)
 - The feeling of prosperity



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Health and Self-regulation

We had discussed this at length earlier.

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.

Production-Work

Work is the effort a human being does on the rest of nature and Production is the physical facility obtained from work.

There are two important issues related to production-work:

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

Regarding what to produce, we have already discussed while exploring the proposals about prosperity, health and self-regulation – we have to produce physical facility required for nurturing, protection and right utilisation of the Body.

Regarding how to produce there are two criteria:

1. The process needs to be cyclic and mutually enriching – it has to be eco-friendly
2. Justice needs to be ensured in relationship with human being – it has to be people-friendly



Universal Human Values Handout 4 of 5

Understanding Harmony in the Society



A production process is cyclic when the resources utilised in the process return to their original state in due course of their lifecycle. In the absence of being in tune with the natural processes, what we see ultimately is resource depletion and pollution.

Resource depletion is the symptom of using a natural resource at a rate which is greater than the rate at which it is produced in nature. For example, if we use forest at a rate greater than the rate at which it is produced in nature, there will be a shortage/ depletion of forest.

Similarly, **pollution** indicates that we are producing something which does not return to the cycle in nature or it is produced at a rate that is faster than the rate at which it can return to the cycle in nature. Plastic, for example, does not degrade, it does not return to the cycle of nature for many years.

Justice-Preservation

We had discussed about justice.

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

We had discussed earlier that in human-human relationship, the feeling is the core issue. In order to ensure justice in the society, we need to develop the competence to understand and ensure justice in every individual. In case someone is not able to develop this competence and ends up doing injustice then:

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

In the present system, mostly we seem to be restricting ourselves at (a) and not doing (b).

Preservation has to do with relationship of human being with the rest of nature.

Preservation is the recognition of relationship of human being with the rest of nature, its fulfilment and evaluation leading to mutual fulfilment.

Precisely, preservation would mean enrichment, protection and right utilization of the rest of the nature.

Preservation ensures

1. Prosperity in human being
2. Enrichment, protection and right utilisation of the rest of the nature

Justice ensures fearlessness (trust) in the society and preservation ensures the mutual fulfilment (co-existence) with rest of the nature.

Exchange-Storage

Exchange means sharing or exchanging physical facility with a view of mutual fulfillment and not with the obsession for profit.

The sharing is within the family, or to the extent one has been able to accept relationship. Beyond that is exchange. Through sharing and exchange of physical facility, each family can have all that it needs, i.e. there is mutual fulfilment.

Storage is preserving physical facility after the fulfillment of needs, so that it is available, when required. This is done with a view of mutual fulfillment and not with the obsession for accumulation or exploitation.



Scope: Harmony from Family Order to World Family Order – Universal Human Order

The scope of the society is from family order to world family order. Every human being has a role in one or more of the social systems, starting from the family order, then the family cluster order and so on to the nation family order and ultimately, the world family order, leading to universal human order.

Family order refers to the system in a family of responsible people living together for the common human goal. The family cluster order is the next larger unit. It is the system that a group of families evolve in order to fulfil those goals of individual families which require the participation of more people than the family has. The scope of the system from the family order to the world family order is indicated below. It is ensured through successively larger and larger complementary units,

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

Natural Outcome of Right Understanding

Now if you look at the basic human aspiration and its fulfilment:

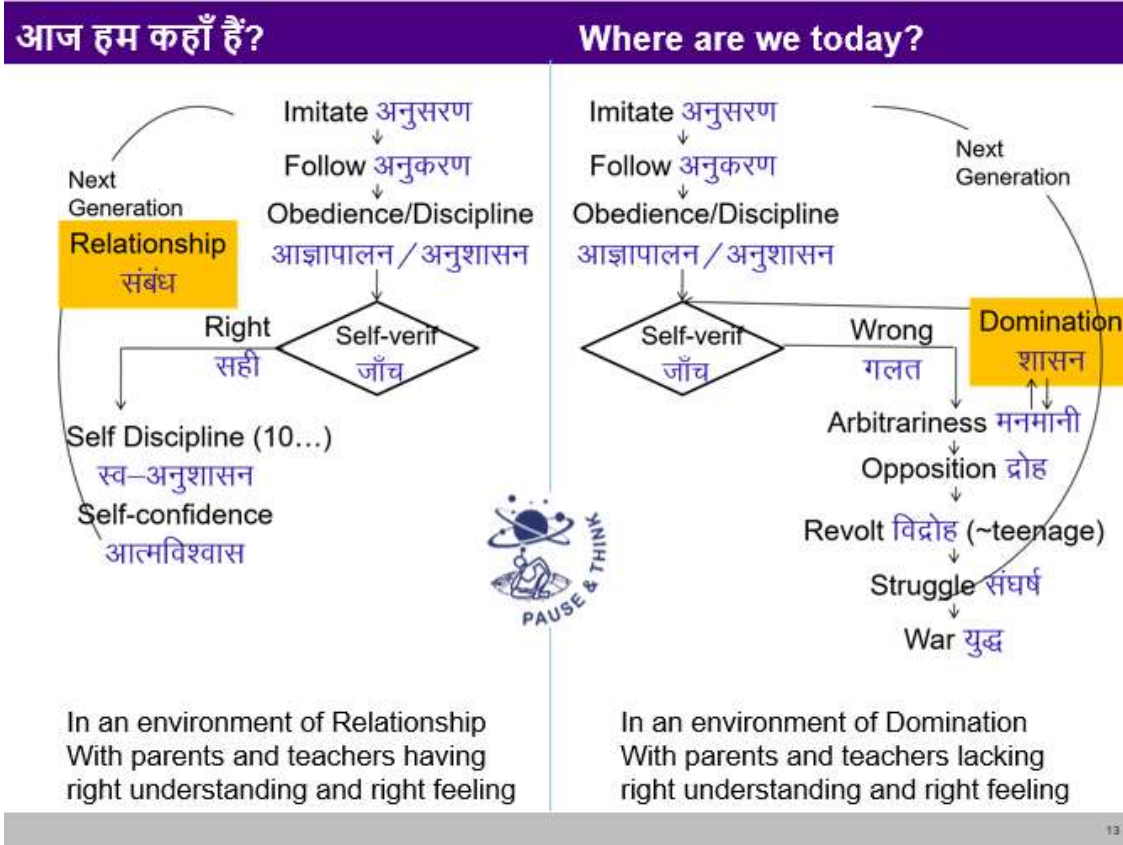
1. The happiness is ensured by having the right understanding and right feeling in the Self.
2. The prosperity is a feeling of the availability of more than required physical facility. To ensure it, Right understanding is required at the base, along with physical facility.
3. The tradition of living with happiness and prosperity starts from the family order and ultimately, continuity can be ensured by the universal human order.

In this way, the society with happiness in every individual, prosperity in every family, fearlessness (trust) in the society and co-existence (mutual fulfilment) in nature/existence is realized. This is one's participation (value) vis-à-vis society.

Process of Development of a Child – In an environment of Relationship

A child intrinsically has a desire to understand what is right, to learn right skills and to do what is right. This desire to understand is innate in every Self. This is the guidance that is expected by the child. The child wants to know about everything, so asks lots of questions, wants to relate to people around, picks up the language, the accent, the mannerisms... The thoughts and actions that lead to contradiction, thus unhappiness, are not satisfying for her/him, and hence the child makes a lot of effort in this direction from a very early age. It expects others to help him/her in learning and in understanding with a feeling of affection. In this process, the child starts with imitating, and then following. In time, progressing to obedience and discipline, all the time assuming the elders to be right. If (s)he is able to find answers and is able to validate them to be right, it leads to self-discipline and self-confidence in the child. The child's conduct is definite and it is human.

On the other hand, if the child finds that the inputs are not right, it starts to have doubts on elders, teachers and hence tries out something on his/her own. If yet the knowing does not take place, the child's conduct remains indefinite and inhuman. The people around the child then try to restrain the child by more instructions, more domination. Many of the bad habits form during this stage. It is basically that the child is trying ways and means of happiness or escaping from unhappiness. This further aggravates the state making way for dissatisfaction, lack of confidence, opposition, revolt, struggle and war. So, one has to find out where do we stand today? And what is the naturally acceptable way?



Key Takeaways

At the level of society, the human goal is right understanding and right feeling (happiness) in every individual, prosperity in every family, fearlessness (trust) in society and co-existence (mutual fulfilment) in nature/existence. This goal is fulfilled by human order, i.e. systems for education-sanskar, health-self regulation, production-work, justice-preservation and exchange-storage. These systems start with the family order, and are interconnected right up to world family order, leading to universal human order. The natural process of development of a child in an environment of relationship needs to be understood and fulfilled so that the child grows into a human being who can have the competence to participate in the universal human order.

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So far, we elaborated on harmony in the individual, family and society. Now, we move to the next level, i.e. nature. Human order is a part of nature; hence, it is essential to understand the nature and the participation of human being in nature for a mutually fulfilling and sustainable way of living. After discussing nature, we will move on to understand the existence as a whole which is in the form of units (nature) submerged in space.

Understanding Harmony in Nature

Nature as Collection of Units

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

Classification of Units into Four Orders

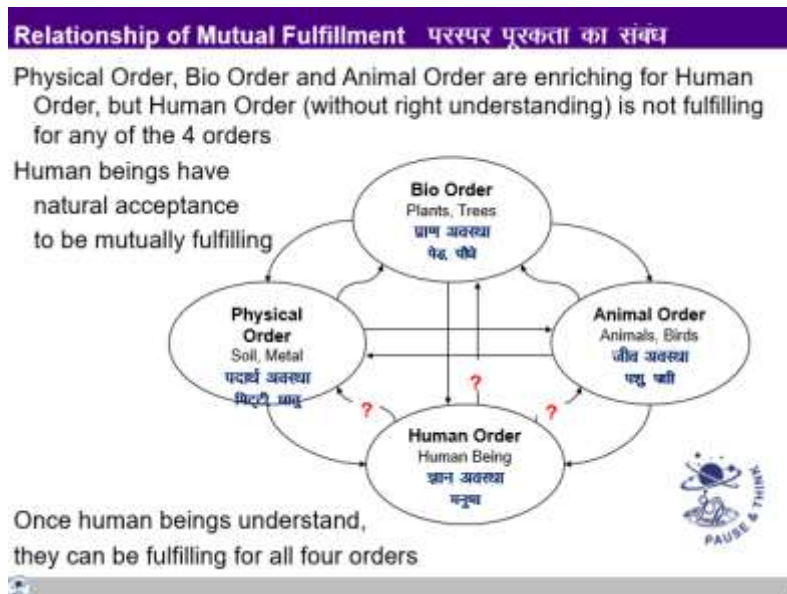
Although the units are innumerable, they can all be classified into just four orders:

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

Harmony among the Four Orders

There is mutual fulfilment among the first three orders in nature. The soil-plant interaction is an example of mutual fulfilment between the physical order and the bio order. Animals and birds (units of the animal order) depend on plants (units of the bio order) for their food. At the same time, animals and birds help to spread the seeds of plants from one place to the other. They protect plants from harmful insects and pests. Similarly, the units of physical order, like air and water, are essential for animals to survive. In turn, animals enrich the soil – their dung and their dead bodies act as very good manure which makes the soil fertile. This is amply visible in the forests. These three orders are enriching for the human being too. This we can see from our day to day life.

Now, is the human being fulfilling for the other three orders? This is a big question. Human being is not only unfulfilling for the other three orders, rather it is dominating and exploiting them, to the extent of global warming and climate change.



However, when we refer to our natural acceptance, we want to fulfil all the four orders. Ask yourself this question, “what is naturally acceptable to you – to enrich these four orders or to exploit them”? The



Universal Human Values Handout 5 of 5

Understanding Harmony in the Nature and Existence

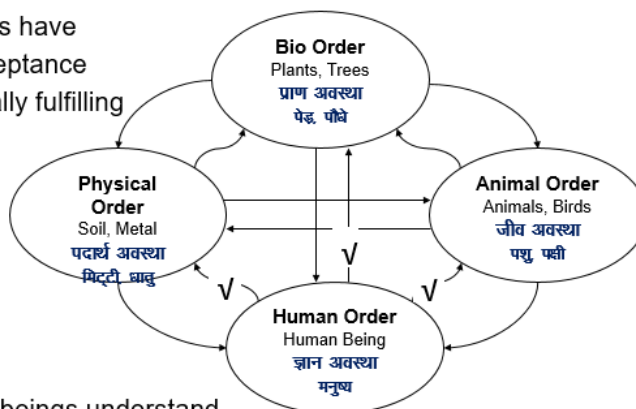


answer is obvious – to enrich all the four orders. Once human beings understand the mutual fulfilment among the four orders, they can be fulfilling for all the orders.

Relationship of Mutual Fulfillment परस्पर पूरकता का संबंध

Physical Order, Bio Order and Animal Order are enriching for Human Order, but Human Order (without right understanding) is not fulfilling for any of the 4 orders

Human beings have natural acceptance to be mutually fulfilling



Once human beings understand, they can be fulfilling for all four orders

Interconnectedness, Self-regulation and Mutual Fulfilment among the Four Orders of Nature

With the above discussion, we can conclude that there is interconnectedness and mutual fulfilment among the four orders in nature. One can also see that there is self-regulation in nature. In a forest, the proportion of soil, plants and animals of various species is self-regulated. It never happens that the lions eat up all the deer or the deer eat up all the grasses or that the plants grow to the extent that there is no space for deer or that there is lack of soil for new plants and so on. The forest does not need to be regulated by human being to be in harmony. With right understanding only, human being will also be self-organised, in harmony within and participate in the harmony in the larger order.

Abundance in Nature

Nature is organised in such a manner that the physical facility required for any order is available in abundance. The quantity of soil is far more than that of plants and trees. And both of these are available in far greater quantities as compared to the quantity of animals and birds. Human beings require all these three orders to survive, and the quantity of all these three orders together is far more than the quantity of human beings. By its very being, nature is organised in a manner where quantity of all four orders is in a sequence:

Physical order >> Bio order >> Animal order >> Human order.

Therefore, the requirement of any order is already available in abundance.

Key Takeaways

Nature is the collection of units. It can be classified into four orders, (physical, bio, animal and human). There is a relationship of mutual fulfilment amongst these. It is already going on in the first three orders. Human being also has the natural acceptance for mutual fulfilment. All that we need to do is to understand it and live accordingly.



Realizing Existence as Co-existence at All Levels

In this lecture, we will explore into the harmony in existence.

Existence as Units in Space

Existence is whatever exists.

There are two types of basic realities in existence – one is space and the other is units. The units are in space.

Understanding Units and Space

There are innumerable units in existence. There is air, water, soil, earth, sun, moon, plants, trees, animals, birds, human beings etc. These units are in space. The co-existence of the two is in the form of units submerged in space.

Units are Limited in Size; Space is Unlimited

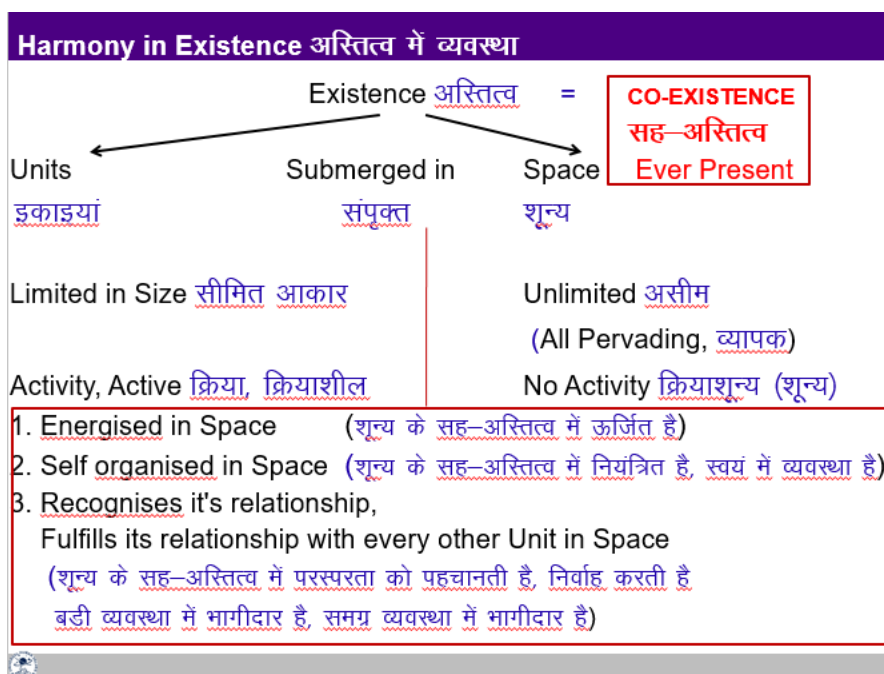
We can observe units all around – they are limited in size. Coming to space, it is unlimited. It is spread all around. It is all-pervading. There is no limited size of space. It does not have any boundary.

Units are Activity, they are Active; Space is “No-Activity”

Every unit is an activity and it is active with other units. In itself, one or the other kind of activity is always taking place in the unit. Further, the unit is interacting with other units, i.e. it is active in relation to other units. When it comes to space, it is no-activity. There is activity only in the units.

Understanding Submergence

Units are in space – they are submerged in space. It means units are in space, they are inseparable from space. Where ever a unit is there, space is also there.



1. Units are Energised in Space

Being in co-existence with space, every unit is energised, right from the smallest atom to the largest planet.



Universal Human Values Handout 5 of 5 **Understanding Harmony in the Nature and Existence**



2. Units are Self-organised in Space

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

3. Units Recognise their Relationship and Fulfil it with Every Other Unit in Space

Being in co-existence with space, every unit recognises its relationship with every other unit in space and fulfils that relationship.

Existence as Co-existence – Units Submerged in Space

Existence is co-existence. It is in the form of units submerged in space. In the light of above discussion on existence as co-existence, we can now visualise the overall picture of the whole existence.

Key Takeaways

Existence is co-existence, which is in the form of units submerged in space. Units are energised, they are self-organised and they recognise their relationship with other units and participate with them in a mutually fulfilling manner (except for human beings without right understanding).

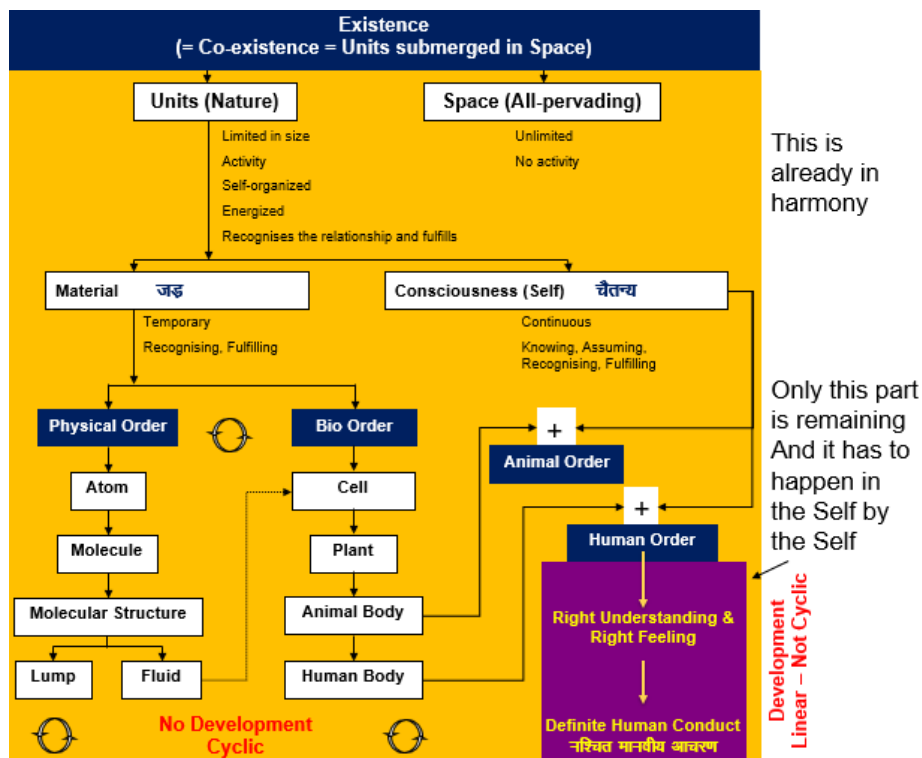


The Holistic Perception of Harmony in Existence

In the light of this discussion, we can now visualise the overall picture of the whole existence.

The Holistic Perception of Harmony in Existence

At the base of the whole existence is co-existence, which unfolds in terms of units submerged in space.



Units are limited in size; they are activity and are active. Space is unlimited, all-pervading and is no activity. Being submerged in space, units are energised, self-organised and recognise their relationship with every other unit in space and fulfil it.

Units are of two types – material units and consciousness units. Material units are temporary in time, while consciousness units (Self) are continuous. Material units recognise and fulfil their relationship with other units– their conduct is definite. Consciousness units recognise and fulfil their relationship on the basis of assuming without knowing or assuming based on knowing – the conduct of the human being is definite if it is operating on the basis of assuming based on knowing; and it is indefinite if it is operating on the basis of assuming without knowing.

All material units are composed of other (simpler) material units. The smallest or fundamental stable material unit is the atom. An atom may combine with another atom to form a molecule. These molecules further combine to form molecular structure. Molecular structures can exist either as lumps, or fluids. Fluids provide nurturing of cells and such cells combine to form plants, the animal body and the human body.

Coming to the domain of consciousness, there is just one type of unit which we have referred to as the Self. We can classify all the units in existence into four orders. Material units can be classified into two orders – physical order and bio order. The animal order is the co-existence of consciousness (Self) and the animal body (material). The human order is also the co-existence of consciousness (Self) and the human body (material).



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Understanding Harmony in the Nature and Existence

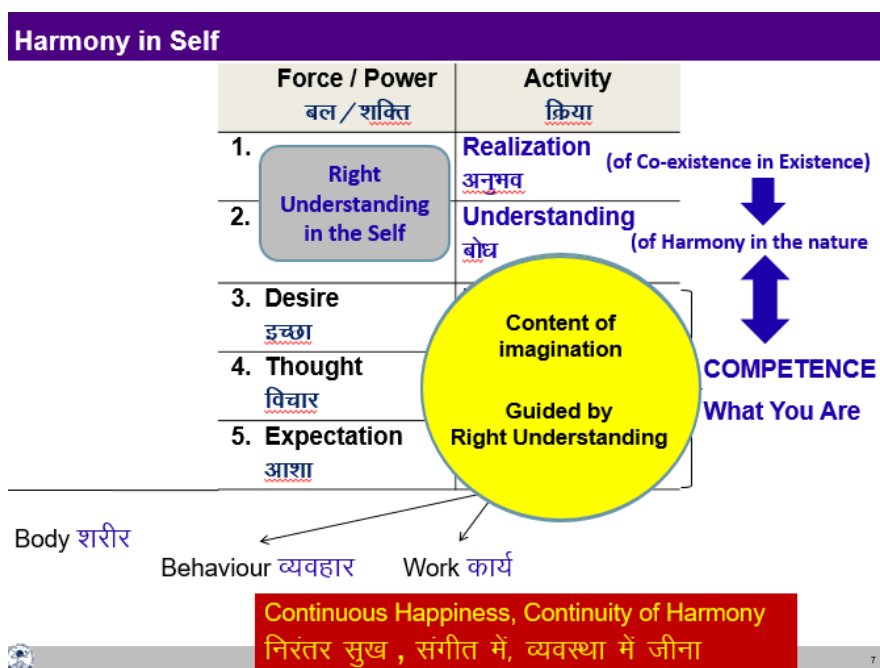


Development in the Existential Sense

Now, we can see that everything is in co-existence. Everything that exists is basically the expression of this ever-present co-existence. It is expressing itself in the form of harmony and relationship. This unfolding is something which is happening and has to be completed through human being.

Whatever we do with the material world is cyclic. It will keep changing; keep going back to initial state, no matter what we do. In that sense, there is no development here. Only in the human order, there is a potential for development or transformation in the Self which is not cyclic. Development or permanent change is possible only in the domain of consciousness. It is in terms of

1. developing right understanding (understanding co-existence) and right feeling (feeling of co-existence) in the Self. It means awakening to the activities of contemplation (of relationship, participation in the larger order), understanding (of self-organisation, harmony) and realisation (of co-existence), as discussed earlier, and



2. living on the basis of right understanding and right feeling- part one is updating all our desires, thoughts and expectations in line with right understanding and right feeling; part two is the expression in the form of behaviour, work and participation in the larger order.

This development, this transformation in human being is facilitated by education-sanskar. There is every provision in existence for this development.



Sum Up

Now, we can sum up all that has been discussed in the workshop. We started by explaining the meaning of value. It was put as shown in the figure:

Value

Value of a unit is its participation in the larger order
 (larger order = larger, harmonious system)
 e.g. Value of pen is that it helps to write
 (participation in education)
 Value of water is that it quenches thirst
 (participation in health)

Similarly,
 Value of your activities (desire, thought, expectation..) is participation in the harmony within you (in the Self).
 Value of your body is participation in your activities as a human being.
 Your value in the family is your participation in the harmony in the family.
 Your value in the society is your participation in the harmony in the society.
 Your value in the nature is your participation in the harmony in the nature.
 Your value in the existence is your participation in the co-existence.

In this workshop, we tried to explore the universal values of a human being.

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Then we went on to discuss the value at all the levels which is explained below.

Expression of Co-existence at Different Levels

Level. Name	Relationship / Potential	Details
4b. Existence	Co-existence	Co-existence Potential for human being to realise
4a. Nature	Mutual Fulfillment	Harmony, Relationship Potential for human being to be in harmony
3. Society	Right Understanding, Prosperity, Fearlessness (Trust), Co-existence	Human-Nature relationship Potential, through participation of individuals and families in various societal systems
2. Family	Feeling of co-existence Trust, Respect ... Love	Human-Human relationship Potential for right feeling in the Self – mutual happiness
1b. Individual Human Being	Co-existence of Self and Body	Self-Body relationship Potential for feeling of self-regulation
1a. Self (I)	Continuous happiness = happiness, peace, satisfaction, bliss	Will to live with continuous happiness Potential for right understanding, right feeling and right thought → mutually fulfilling behavior and work
Universal Values		



Universal Human Values Handout 5 of 5

Understanding Harmony in the Nature and Existence



With this background, we can see that all that we discussed about harmony at the level of individual, family, society and nature are basically the systematic reflection (the expressions) of existence as co-existence. The same is shown in figure below. The whole discussion so far can be summed up in a simple chart given below. It can be expressed in one word – ‘**Co-existence**’.

Natural Outcome of the Understanding

The completion point for human being (materialising universal human order) is also the completion point of the universal order in existence. In that sense, the universal human order and universal order are synonymous. This is also the total expression of existence. It is the completion point of unfolding of the existence as co-existence.

Thus, My Participation (Value) in Existence is to Realize the Co-existence and Live in Co-existence.

Key Takeaways

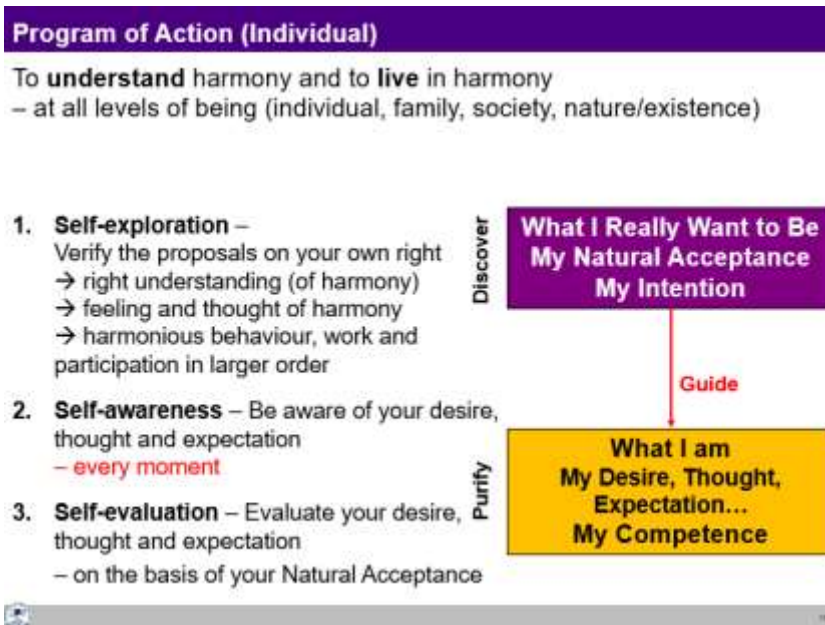
Existence is co-existence, and the role of human being is to realise co-existence in the Self and live in co-existence in nature/existence, extending up to universal human order. In this way, the unfolding of the co-existence will be completed through human being – resulting into universal order.



Program of Action

With the discussion so far, now we can work out the program of action at the individual level and at the level of society.

At the level of individual, what is expected is to understand harmony and live in harmony. This is something that has been initiated in the workshop.

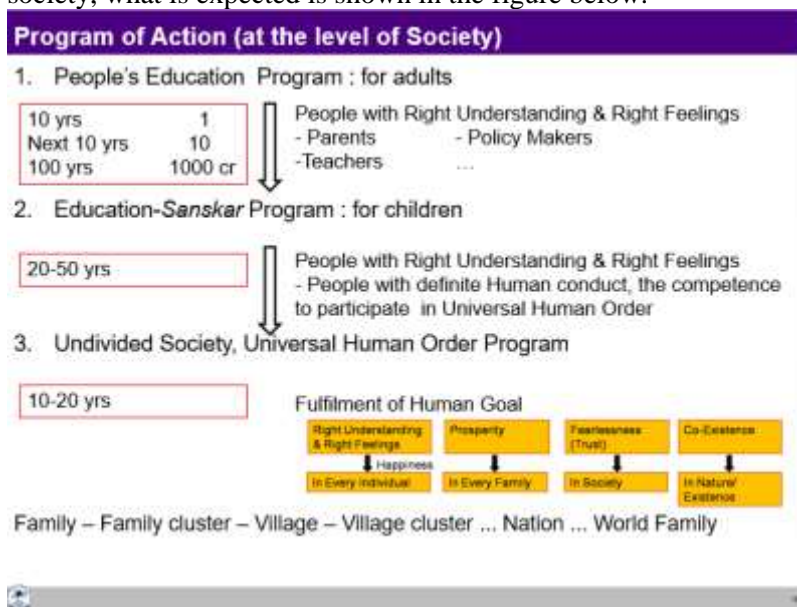


In the process of understanding, three things are required as mentioned above:

1. Self-exploration: Verifying the proposals on our own right and living accordingly
2. Self-awareness: Being aware of one’s desires, thoughts and expectations every moment
3. Self-evaluation- Evaluating one’s competence vis-à-vis the natural acceptance every moment.

These three things will help one transform from the present level of competence to the level of completeness of right understanding and right living in continuity. The time taken for this may vary from person to person, but the process is definite.

At the level of society, what is expected is shown in the figure below.





Universal Human Values Handout 5 of 5 **Understanding Harmony in the Nature and Existence**



One kind of program can be the people's education program meant for adults. People with a definite level of competence can help grown-ups from different backgrounds to self-explore and develop their competence. Going this way, on an average, if one person takes 10 years to develop the commitment to understand and live accordingly in completeness, and develops 10 more such people in the next 10 years, a population of 1000 crores can be developed in 100 years. But if the program of education-sanskar is made value based, it will take a shorter time, say up to 50 years for the world, as the program for right understanding will become a definite component of the system of society. And if there is a program for undivided society and universal human order including all the dimensions of the society, it will take even shorter time. This can be a vision while making the policies at the level of society.

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Q 1. Define trust. Or How is 'trust' the foundation value of Relationships?

OR

What do you understand by 'trust'? What is its importance in human relationship?

Ans. Trust or vishwas is the foundational value in relationship. "To be assured that each human being inherently wants oneself and the other to be happy and prosperous" is known as trust. Having faith in others and believing them. Trust is the expectation of people that they can rely on our word. It is built through integrity and consistency in relationships. To keep the trust on ourself and others, we have to pay attention on the intensions and to understand if we or the other person is not able to do benefit, it is because we are lacking competence. Trust is the result of right understanding of the intention of all the human beings around us. This trust helps to improve our competence in others and in ourselves.

Q 2. Explain the feeling of 'respect'

Ans. Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see ourself different from others. In other words, respect means right evaluation, to be evaluated as I am.

Q 3. Define 'affection'. Or How does affection lead to harmony in the family?

Ans. Affection is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both of us are similar. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection. The feeling of affection comes only if trust and respect are already ensured. Without trust and respect, we feel the other is trying to make us unhappy, does not wish well for us and hence we can never feel affection for him/her. We always see the other as being in opposition.

Q 4. Explain the feeling of 'care'

Ans. The feeling of care is the feeling to nurture and protect the body of our relative. Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care. Care is level of active concern, or lack of negligence, towards avoidance of possible dangers, mistakes, pitfalls, and risks, demanded of a party as a duty or legal obligation. We understand a human being as a coexistence of the self ('I') and the body, and the body is an

instrument of 'I'. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relatives.

Q 5. Explain the feeling of 'guidance'

Ans. The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. We understand the need of self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels. The other is also similar to me in the potential of desire, thoughts and expectation.

Q 6. Explain the feeling of 'reverence'

Ans. The feeling of acceptance of excellence in the other is called reverence. We understand that we aspire for continuous happiness and to realize it, we have to understand harmony at all the levels of our living, and live accordingly. When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her. This feeling of accepting the excellence in the other is called reverence.

Q 7. Explain the feeling of 'glory'

Ans. Glory is the feeling for someone who has made efforts for excellence. We find that there have been people in the history, or even around us, who are investing their time, energy and their belongings to achieve excellence (to understand and to live in harmony at all levels of living ensuring continuity of happiness), to make others excellent. This gives us a feeling of glory for them.

Q 8. Explain the feeling of 'gratitude'

Ans. Gratitude is the feeling of acceptance for those who have made efforts for my excellence. Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation. Specifically, gratitude is experienced if people perceive the help they receive as (a) valuable to them, (b) costly to their benefactor, and (c) given by the benefactor with benevolent intentions.

Q 9. Define love. Or How can you say that love is the complete value?

Ans. Love is called the complete value since this is the feeling of relatedness to all human beings. It is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The word *love* can refer to a variety of different feelings, states, and attitudes, ranging from generic pleasure ("I loved that meal") to intense interpersonal attraction ("I love my wife"). "Love" can also refer specifically to the passionate desire and intimacy of romantic love, to the sexual love of Eros (cf. Greek words for love), to the emotional closeness of familial love, or to the platonic love that defines friendship, to the profound oneness or devotion of religious love. This diversity of uses and meanings, combined with the complexity of the feelings involved, makes love unusually difficult to consistently define, even compared to other emotional states.

This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings. The feeling of love leads to an undivided society, it starts from a family and slowly expands to the world family in the form of love.

Q 10. What is meaning of justice in human relationships? How does it follow from family to world family?

OR

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

OR

Explain justice with the help of the diagram.

OR

What is justice? How does it lead to mutual happiness?

Ans. Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society. There are four elements: Recognition of values, fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships. Justice starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people.

If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. If we do not understand the values in relationships, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body (particular caste, or sex or race or tribe), on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to

fragmented society while our natural acceptance is for an undivided society and universal human order. Having explored the harmony in the human beings, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings.

Q 11. What do you mean by differentiation in relationship?

OR

What are the issues on which differentiation in relationship is prevalent in the society?

OR

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

OR

What is respect? When do we feel we have been disrespected?

OR

How have we differentiated people on the basis of body and beliefs?

OR

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

OR

How do we come to differentiate between human beings on the basis of body? Explain.

What are its consequences? [to answer this questions you have to mention only the points of body and there outcomes mentioned in next question]

Ans. Respect means accepting individuality and doing right evaluation (to be evaluated as I am). Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of similarity or one of right evaluation, we have made it into something on the basis of which we differentiate i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special.

Today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of relationship, only one of differentiation.

On the basis of body

- *Sex/gender*: We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'T'. And differentiate in giving respect on the basis of gender called male and females. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.

- *Race*: If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour - white, brown, black etc. or on the basis of whether the person is of Aryan race, Mongolian race etc. or on the basis of caste. Again here, we don't do the evaluation on the basis of 'T', but on the basis of the body

- *Age*: We have notions such as 'one must respect elders'. There is no such notion as respect youngsters.

Here, we see that we are again evaluating at the level of the body - age is related to the body, and not to 'T'.

- *Physical strength*: If someone is stronger, we again treat him/her differently. This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed.

On the basis of physical facilities

- *Wealth*: We differentiate people because some have wealth than others. What we term as a "rich person" gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the body, and then on this basis, we are wrongly identifying our relationship.

- *Post*: We try to respect on the basis of a person's position. The post is wrongly evaluated as the mark of a person's excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are assumed to be important. In our education, we are trained directly or indirectly to earn posts for us to fetch respect.

On the basis of beliefs

- *'Isms'*: 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on. The people that have adopted them or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen are at the level of desires, thoughts and expectations (selections) in 'T'. There is no definiteness at this level, and hence, this becomes a cause for differentiation.

• *Sects*: People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and similarity or one of right evaluation, we have made it into something on the basis of which we differentiate disrespect in relationship.

Q 12. 'Discrimination leads to acrimony in relationships'. Explain.

OR

What problems are created when we discriminate?

OR

Explain the problems faced due to differentiation in relationship.

Ans. *Differentiation based on sex/gender*: Issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. People are insecure and afraid of one another based on their gender.

Differentiation based on race: there are many movements and protect against racial discrimination and demands for equality, racial attacks, movements against cast discrimination has people living in fear of such racism, racist attacks, casticism and discrimination.

Differentiation based on age: Protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other, generation gap

Differentiation based on wealth: Class struggle and movements to do away with class-differentiation. Many people suffering from a lack of self-esteem and some even committing suicide,

Differentiation based on post: Protests against high handed government officials. At the level of the individual, leads to depression, etc.

Differentiation based on 'isms: Fights, turmoil, terrorism and war, people converting from one Ism to another in order to be able to get more respect.

Differentiation based on sects: Countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief. Demands for special provisions in jobs and in education.

Q 13. Difference between respect and differentiation.

OR

What is the difference between respect and disrespect? Which of the two is naturally acceptable to you?

Ans. Difference between respect and differentiation

Respect Differentiation

1. Respect is right evaluation. 1. Differentiation is lack of understanding of respect.

2. Respect for others is generated by the right 2. This differentiation can take the form of: evaluation and understanding which leads to fulfillment in relationships. This further creates a sense of respect among people.

◇ Gender bias

◇ Generation gap

◇ Caste struggle

◇ Power play and domination

◇ Communal violence

◇ Clash of race, religion, etc.

◇ class struggle,

3. This leads to the escalation in the problems of society which further lowers the respect shown to others in society.

Q 14. What do you understand by trust?

OR

Differentiate between intention and competence with examples.

OR

How do you differentiate between intention and competence, when you have to judge the other? Why is it important?

OR

What is intension and competence? How do they affect human relationship?

OR

How do you differentiate between intention and competence when you have to judge the other? Why is it important?

Ans. Trust or vishwas is the foundational value in relationship. "To be assured that each human being inherently wants oneself and the other to be happy and prosperous" is known as trust. Mutual trust is a shared belief that we can depend on each other to achieve a common purpose. Trust is the expectation of people that they can rely on our word. It is built through integrity and consistency in relationships. There are two aspects in trust:

1. Intention (wanting to - our natural acceptance)

2. Competence (being able to do)

Both intention and competence are the aspects of trust. Intention is what one aspires for (our natural acceptance) and competence is the ability to fulfil the aspiration. In intention every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice. But what we are doing today is that when we are judging ourself we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence.

We trust our own intention while we are not ready to trust the others intention. It is the same for other as well. We find that while we look at our intention, we are sure of it, we are not sure of the other's intention. We are actually seeing their competence, and making a conclusion on their intention. Hence, mistrust is born and we deny the relationship. We seldom look at our competence and other's intention.

It is very important to differentiate between intention and competence. If we have trust on intention, we have a feeling of being related to the other and we start helping the other to improve his competence, if he does not have enough.

Q 15. Enumerate some of the important values which lie at the base of good relationships.

OR

List down the values in human relationship. What values are necessary in human relationship? Explain each briefly.

OR

What are the different values necessary in human to human relationship? How do they lay the foundation for an undivided human race?

OR

What are the foundational values of relationships? How can they be used to ensure strong and mutually relationships?

OR

Name the values which are called as "foundation value" and "complete value". Define both these values.

OR

List down the foundation value and the complete value in human relationship. Explain each with one example.

Ans. There are certain basic and important values in maintaining relationship. These values, we all know, are the backbone of health and happy family relations. The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationship on long term basis. Values that are important in any relationship are

1. Trust: Trust or vishwas is the foundational value in relationship. **"To be assured that each human being inherently wants oneself and the other to be happy and prosperous."** If we have trust in the other, we are able to see the other as a relative and not as an adversary.

2. Respect: **Respect means individuality.** The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see ourself different from others. In other words, **respect means right evaluation, to be evaluated as I am.**

3. Affection: **Affection is the feeling of being related to the other.** Affection comes when I recognize that we both want to make each other happy and both of us are similar.

4. Care: **The feeling of care is the feeling to nurture and protect the body of our relative.** Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care.

5. Guidance: **The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance.** We understand the need of self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels.

6. Reverence: **The feeling of acceptance of excellence in the other is called reverence.** When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

7. Glory: Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this. **Glory is the feeling for someone who has made efforts for excellence.**

8. Gratitude: **Gratitude is the feeling of acceptance for those who have made efforts for my excellence.**

Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation.

9. Love: **Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend.** This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The above mentioned values are the core of all relations. One has to follow all to gain on the day to day problems. These values are intrinsic and available in every person. We need to

find out in ourselves and implement. Without implementation, one cannot think of a strong family relation.

Q 16. 'The family is the basic unit of human interaction. Do you agree with the statement?' Explain your answer using examples.

OR

"Family is a natural laboratory to understand human relationships" - elaborate.

Ans. The family is the basic unit of human interaction□ it is the anchor that roots us□ it gives us both roots to hold and wings to fly. It is not surprising that children who grow up in happy families are more successful and well-adjusted in life.

Family relations can give us strength to face the world. How wonderful it feels to return to a happy home after a hard day at work? Our family can be our sounding board to bounce off creative ideas, our greatest supporter during adversity and the source of unconditional love. Now imagine a situation where there are very unpleasant relations at home□ bitter fights, jealousies and the blame game being played out! A person would actually hate going home of such an oppressive atmosphere.

Family feuds can cause depression, anxiety, sleeplessness, loss of appetite, sadness, confusion and

rage. No one wants to live like that! Here are some simple rules for turning family feuds into family fun.

Q 17. "Relationship IS, and it exists between one 'Jeevan' and the other 'Jeevan'." Examine this statement.

Ans. Once we have recognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to fulfilment of both sides in the relationship, i.e. it leads to mutual fulfilment. Evaluation is a natural process when we live in relationships and we constantly evaluating ours' and the other's feelings in the relationship. For example, trust is wanted in a relationship and if there is a mutual feeling of trust, then it leads to mutual fulfilment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing. It is not possible to create the relationships that are existent in a family. We are naturally born into this. In a similar way, the family has not invented the social dependencies in which it exists. The family exists naturally as a part of this social web of interdependency. So, we are embedded in relationships, they are there and all that we need to do is to recognize them and understand.

Q 18. "When we are assured of the intention of the other and find that the competence is lacking, we become a help to the other. When we doubt the intention of the other, we get into opposition." Explain.

OR

In our behaviour, we generally observe our intention and others' lack of competence. Does it lead to mutual happiness? What is the alternative? Explain with the help of an example.

Ans. We trust our own intention while we are not ready to trust the other's intention. It is the same for the others as well. They would also have the same answers as we, to the table above. While the other trusts his/her own intentions, he/she does not trust mine. Hence, mistrust is born and we deny the relationship. When we are judging ourself we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence. We are sure in point 2 a) that we want to make the other happy, but in point 4 a) we are not sure that the other wants to make us happy. We find that while we look at our intention, we are sure of it, we are not sure of the other's intention. We are actually seeing their competence, and making a conclusion on their intention, we say "I wanted to do well, but I could not". But for the other, we say "He did not want to do well". "Wanting to", is the intention, "could not", is the lack of competence.

We can see that as we are not able to fulfil our intentions in terms of our competence at all times. It is the same for the other as well. We want to be related to the other, and we want the other to be related to us, irrespective of who this other is. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to become a help to the other. Intentions are always correct; it is only the competence that is lacking, which can be improved by right understanding.

Q 19. What is the basis of 'respect' for a human being? Do you see that the other human being is also similar to you? Explain.

Ans. Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see ourself different from others. In other words, respect means right evaluation, to be evaluated as I am. If we respect a human being on the basis of 'I', following things are true for every human being: 1. I want happiness and prosperity. The other too wants to be continuously happy and prosperous!

2. To be happy, I need to understand and live in harmony at all four levels of my living. The other also needs to understand and live in harmony at all four levels of his/ her living!

3. The activities in me ('I') are continuous, we can check this for our desires, thoughts and expectations. It is the same for the other 'I' as well. The activities are continuous there as well, and the other too has continuous desires, thoughts and expectations!

When we see the above, what can we conclude? The other person also feels quite like me! There are so many similarities! Let us put down these similarities, in order: 1. We both want to have continuous happiness and prosperity.

Our basic aspiration is the same.

2. We both need to have the right understanding, which is to understand and live in harmony at all four levels of our living.

Our program of action is the same.

3. The activities and powers of the self are continuous and the same in both of us - at the level of 'I'.

Our potential is the same.

Based on these three evaluations we can conclude that

The other is similar to me

When we are able to see that the other is similar to me, we are able to recognize the feeling of respect in the relationship. If not, we either hold ourselves, more or less than the other and this only leads to differentiation.

Q 20 There is a common saying; if you trust everybody, people will take undue advantage of you. What is the basic error in this statement? Explain.

Ans. The basic error is that if we trust everybody people will not take undue advantage of me. On the contrary, it gives us inner strength and we become far more effective in interacting with and "dealing with different people". This is simply because, we already are sitting with the knowledge of what the person truly wants, truly intends, even though the person may not know this himself/herself! Hence, our ability to interact with people becomes far more effective and in the process, we don't get hurt, we don't get disturbed, we end up becoming an aid to the other. In other words, becoming aware, having the right understanding, living with the assurance in relationship does not mean becoming "stupid"! It only makes us, more competent. Further, what is being said here is that we have trust on the intention of everyone, but, when it comes to making a program with someone, I evaluate my competence, I evaluate his competence and make the program accordingly. This makes me more effective

Q 21. What is the role of value system in family harmony? How can you maintain harmony in relationship?

Ans. The family is the basic unit of human interaction□ it is the anchor that roots us□ it gives us both

roots to hold and wings to fly. It is not surprising that children who grow up in happy families are more successful and well-adjusted in life. There is a set of proposals about the families for us to verify:

1. Relationship IS and it exists between the self ('I') and the other self ('I')
2. The self ('I') has FEELINGS in a relationship. These feelings are between 'I' and 'I'.
3. These feelings in the self ('I') are DEFINITE. i.e. they can be identified with definiteness.
4. RECOGNIZING and FULFILLING these feelings leads to MUTUAL HAPPINESS in relationship. Now, we will explore into each of the above in details.

1. Relationship IS and it exists between the self ('I') and the other self ('I'): Once we have recognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to fulfilment of both sides in the relationship, i.e. it leads to mutual fulfilment. Evaluation is a natural process when we live in relationships and we constantly evaluating ours' and the other's feelings in the relationship. For example, trust is wanted in a relationship and if there is a mutual feeling of trust, then it leads to mutual fulfilment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing.

It is not possible to create the relationships that are existent in a family. We are naturally born into this. In a similar way, the family has not invented the social dependencies in which it exists. The family exists naturally as a part of this social web of interdependency. So, we are embedded in relationships, they are there and all that we need to do is to recognize them and understand.

2. The self ('I') has feelings in a relationship. These feelings are between 'I' and 'I':

There are feelings in relations naturally. They do not have to be created, nor can we remove them. We may try to suppress them, or argue against them, or undermine them, but they are very much there. These feelings are fundamental to the relationship and can be recognized.

Let's ask some questions:

Question : Who has these feelings? 'I' or body?

Answer : 'I'

Question : With whom does 'I' have these feelings? With the order 'I' or the other body?

Answer : With the other 'I'.

Here's another question:

Question : Who want trust in relationship? Our Self or body?

Answer : Self want trust.

Question : From whom we want this trust? The other 'I' or Body?

Answer : From the other 'I'.

This is something we can easily verify ourself, that it is 'I' that wants trust. There is no part of the body that wants trust, no part of the body that wants respect. When we respect someone, we respect the person's 'I', and not their body organs. When we 'trust' someone, it is the person, and not the body. Trust is something to do with the person, the self ('I'). That is to say, the feelings in relationship are between 'I' and 'I'.

3. These feelings in the self ('I') are definite. i.e. they can be identified with definiteness.:

With little exploration, we can see that feelings in relationships are actually definite, and not vague. These are the values characterizing relationships - e.g. Trust, Respect, Affection, etc. Living with these values, we are able to participate in the right way with other human beings.

4. Recognizing and fulfilling these feelings leads to mutual happiness in relationship:

Once we haverecognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to fulfilment of both sides in the relationship, i.e. it leads to mutual fulfilment. Evaluation is a natural process when we live in relationships and we are constantly evaluating ours' and the other's feelings in the relationship. For example, trust is wanted in a relationship and if there is a mutual feeling of trust, them it leads to mutual fulfilment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing.

To summarize - relationships in a family or in a society are not created, they just are. We can understand these relationships and based upon this understanding, it will be natural to have right feelings (values) in these relationships. These feelings are definite and can be recognized with certainty. We have also seen that recognizing the relationship and having the feelings in relationship is an activity of the self ('I') and not the body. It becomes clear that relationship is between the self ('I') and other self ('I') and the feelings are also between 'I' and 'I'. Mutual fulfilment is the natural outcome of a relation correctly recognized and lived.

Q 22. How can I trust a stranger? Clarify.

Ans. If we are able to see the relationship with the person at the level of 'I', we will see that the other person also is like us. The other person has natural acceptance for the same things as we have. He/she too wants to make himself / herself happy and wants to make us happy at the level of his intention, just as we. But he/she is unaware of this fact, just as we has been.

Hence, he/she may be interacting with us based on our competence. The way out is to relate to the other person, to be able to see that at the level of natural acceptance, we are the same. We can then interact with the person based on their competence, and also help them improve their competence.

Q 23. Feeling of love lay down the basis of undivided society. Explain.

Ans. Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend.

This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings. The feeling of love leads to an undivided society, it starts from a family and slowly expands to the world family in the form of love.

The feeling of being related to every human being leads to our participation in an undivided society (Akhanda Samaja). With the understanding of values in human relationships, we are able to recognize the connectedness with every individual correctly, and fulfil it. When we understand the value in relationship with other units in nature too, we are able to recognize our connectedness with them to, and fulfil it. This enables us to participate in the universal human order (sarvabhaum vyavastha).

Q 24. Write the program to attain comprehensive human goal. Give examples also.

OR

What are the five dimensions of human endeavour in society conducive to 'manaviya vyavastha'?

OR

What are the five dimensions of Human Endeavour? How are they helpful in achieving the comprehensive human goal?

OR

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

Ans. Comprehensive human goals are right understanding, prosperity, fearlessness and co-existence. Programs needed to achieve the comprehensive human goals are:

1. Education - Right Living (Siksha - Sanskar)
2. Health - Self Regulation (Svasthya - Sanyam)
3. Justice - Preservation (Nyaya - Suraksha)
4. Production - Work (Utpadan - Kriya)
5. Exchange - Storage (Vinimaya - Kosh)

Education - Right Living: Education refers to understanding harmony at all four levels of living. While right living refers to commitment and preparedness to live in harmony at all four levels of living.

Health - Self Regulation: Sanyama refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body. When the body is fit to act according to the needs of the self ('I'), and, there is harmony among the parts of the body, it is referred to as health or svasthya.

Justice - Preservation: Justice (nyaya) refers to harmony in the relationship between human beings, while preservation (suraksha) refers to harmony in the relationship between human being and the rest of nature.

Exchange - Storage: Exchange (vinimaya) refers to the exchange of physical facilities between the members of the society, while storage (kosa) refers to the storage of physical facilities that is left after fulfilling the needs of the family. We can now see how these five dimensions of humanistic society are able to ensure the human goal:

Education - Right living leads to Right understanding

□ *Having the process of education and right living leads to right understanding in the individual.*

Health - Self-regulation leads to Prosperity

□ Having the program for health and sanyam leads to well being of the body, and identification of need for physical facilities which along with production ensures feeling of prosperity in the family.

Justice - Preservation leads to Fearlessness and Co-existence (respectively)

□ *Ensuring justice in relationship, or mutual fulfilment in relationship on the basis of values like Trust,*

Respect, etc leads to fearlessness in society, while Suraksha of nature - via enrichment, protection and right utilization leads to co-existence in nature.

Production - Work leads to Prosperity and Co-existence

□ *Production and work are for physical facilities, and this leads to a feeling of prosperity in the family.*

Production is done in harmony with nature, and hence, this also leads to co-existence with nature.

Exchange - Storage leads to Prosperity and Fearlessness

When we store and exchange for mutual fulfilment and not for exploitation, then it leads to fearlessness (trust) in society.

Q 25. Explain the comprehensive human goal.

OR

How does fearlessness follow from right understanding and prosperity?

OR

What do you mean by comprehensive human goal? Explain. How is it related to your goal in life?

Ans. In order to facilitate the fulfilment of the basic aspirations of all human beings in the society, the following human goal needs to be understood in a comprehensive manner:

1. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature.
2. Prosperity in the family means that the family is able to identify its needs and is able to produce/ achieve more than its requirements.
3. Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.
4. Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings.

Abhaya means fearlessness; it is a permanent state where there is no question of ever experiencing any fear. A person with abhaya is continuously aware of his own reality; for him to become subject to fear would be impossible. We should not consider this quality of abhaya as just the absence of fear. The fearlessness in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required the family can be prosperous. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow. Thus the state of absence of fear at society level will only be achieved when we have right understanding at individual level and prosperity at the level of family.

Q 26. Critically examine the state of society today in terms of fulfilment of comprehensive human goal.

Ans. In order to facilitate the fulfilment of the basic aspirations of all human beings in the society, the following comprehensive human goal needs to be understood. Today the state of society in terms of this comprehensive human goal is:

Right understanding in individual: We are talking about information and skills, but we are ignoring the need of right understanding, we are ignoring the need to understand happiness correctly. We are ignoring the need to understand and be in relationship.

Prosperity in families: We are not able to see that the needs of physical facilities is limited and that, we can have more than what we need. We are only talking about how to generate wealth. We seem to have forgotten that the need to have wealth is connected with the need to keep the body healthy and use it for the right purpose and not for maximizing accumulation for the purpose of sensory enjoyment.

Fearlessness (trust) in society: In place of working for fearlessness, we are working for strategic power. In the name of defence, we are misusing the valuable resources of nature to make weapons and ammunitions. We are becoming increasingly more fearful of each other, so most of the countries in the world are busy preparing for war, in the hope that more and more competence for war will lead to peace.

Co-existence with nature: Instead of co-existing we are busy figuring out better ways to exploit nature. We have tended to assume that the goal of our technological development is to get victory over nature, to subjugate the entities in nature and to disrupt nature's cycle, in pursuance of our whims and fancies. We even have disregarded the truth that nature is our basic support systems and disturbing its balance will result in our own destruction.

Q 27. How can the comprehensive human goals of Right understanding, prosperity, fearlessness and existence create harmony in society?

OR

What is the comprehensive human goal? Explain how this is conducive to sustainable happiness and prosperity for all.

Ans. In order to facilitate the fulfilment of the basic aspirations of all human beings in the society, the following comprehensive human goal needs to be understood.

1. Right understanding is necessary for the human beings, for all human beings. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature.
2. Prosperity is needed in every family. Prosperity in the family means that the family is able to identify its needs and is able to produce/ achieve more than its requirements.

3. Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.

4. Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings.

This is the **comprehensive human goal**.

With little exploration, we find that all four are required for human society. We are not satisfied with anything less than this. This is the basic minimum requirement to ensure sustainable happiness and prosperity. We can't cut down any of them. This is the *minimum* level that each one of us wants, and also the maximum we can think of. We can't think of anything more than this. This is the target for each one of us, the whole human race and the human tradition. The moment we leave anyone of them out, there will be loss of continuity, and the goal cannot be achieved.

Q 28. Describe the concept of an undivided society and the universal order and explain how both these can help to create a world family.

OR

How can we move towards the universal human order?

Ans. The sarvabhaum vyavastha (Universal Human Order) is the state of realizing the freedom of individual in context of this universe. The respect towards mankind and nature is must to establish the universal order. Having understood the comprehensive human goal, we are able to be in harmony not only with human beings, but also with the rest of nature. We are able to see that we are related to every unit in the nature and ensure mutual fulfilment in that relationship. Working on the five dimensions of human endeavour in the light of right understanding, we are able to work for an orderly living of the human society, whose foundational unit is the family and the final destination is the world family.

Universal Human Order (Sarvabhauma Vyavastha) - feeling of being related to every unit including human beings and other entities of nature.

Undivided society (Akhand samaja) - feeling of being related to every human being.

An undivided human centric society is one of the higher human goals. Akhand samaj is the state of the society where all people of different religion and thought process live together and work towards betterment of the society.

Three activities can be performed to send the message of a holistic society:

1. Educating society through workshops, seminars and street plays: this is about organizing workshops, seminars and street plays at various levels in society. The activity

may be carried out by N.G.O.'s but must receive the support of government organizations. These activities can be categorized into three types which include Knowing the self, Knowing the existence on basis of self, Knowing the definite human conduct which is contribution of self in existence.

2. **Value education in educational institutions:** value education should be introduced in current education system at all levels - primary school, secondary school, senior secondary school as well as college level. 3. **Helping to apply values to the real world:** organizations - both government and non-government should open up counselling centres which can help their employees or general public to apply values to real life situations. It is about realizing the alternatives in life. Various individuals are on the way of self- exploration, finding their natural acceptance towards holistic approach of life and realizing it at all levels starting from self (with knowledge) to family (with meaningful relationships), then to society (education - health - production - business - services). The idea is not to live in isolation or individualism but with expansion of SELF to higher levels in the social system.

Q 29. “ Right understanding in the individuals is the basis for harmony in the family, which is the building block for harmony in the society ”. Give your comments.

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

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

We may also understand it in the following sequence.

1. Right understanding
2. Prosperity
3. Fearlessness (trust)
4. Co-existence

Q 30. Explain how production activities can be enriching to all the orders of nature. Give any two examples.

Ans. In nature, there are four different kinds of entities. One of entity includes materials, the other kind is plants, herbs, etc., the third kind has animals and birds and the fourth kind includes human beings. When we look at their interrelationship, we find that the materials, plants and animals are enriching for the others including human beings. There is cyclic and enriching process in nature, and based on this process production is naturally taking place in the nature. Humans only have to understand this feature of nature. The purpose of science and technology is to facilitate the cyclic processes in nature and make human beings more and more fulfilling to the other entities. But we will find that human beings are neither enriching (fulfilling) for humans nor for the other three kinds of entities. If only we understand the processes in nature, we can design our production systems through application of science and technology in such a way that this fulfilment is better ensured, rather than disturbing it.

Q 1. Define harmony in nature. OR Explain the harmony in nature.

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

Natural harmony is necessary for the following reasons:

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

Q 2. What do you mean by co-existence?

ANS. Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings. Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently. Co-existence has been defined in numerous ways:

1. To exist together (in time or space) and to exist in mutual tolerance.
2. To learn to recognize and live with difference.
3. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
4. To exist together (in time or place) and to exist in mutual tolerance.

The world is full of Diversity - there are different nations, cultures, religions, communities, languages, and beliefs. The beauty of existence can only be maximized if everything in this world is in harmony. Peaceful, symbiotic co-existence is the key to harmony in the world.

Q 3. Define the terms Gathansheel, Gathanpurna, Kriyapurnata and Acharanpurnata.

OR

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

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

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

Kriyapurnata: Completion of right understanding in human being is called **kriyapurnata** **Acharanpurnata:** Ability to live with complete understanding is called **acharanpurnata**.

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

The material units are changeful (with activities of recognizing and fulfillment only) while the other kind of units are continuous (with activities of knowing, assuming, recognizing and fulfillment).

The material units are available in two orders - material order and pranic order. In the material order, an atom combines with another atom to form a molecule, a molecule similarly forms a molecular structure. Molecular structures are found in two forms: lumps and fluids.

Fluids give nutrition to pranic order. In pranic order, the smallest units are plant cells which combine with other cells to form plants, animal bodies and human bodies.

The co-existence of 'I' with the animal body becomes the animal order, and the co-existence of 'I' with the human body becomes the human order.

Completion of right understanding in human being is called **kriyapurnata** and ability to live with complete understanding is called **acharanpurnata**.

Q 4. What is sanskaar? Explain its effects or the conformance of the human order.

Ans. Sanskaar means the values that a person gets at the time of his upbringing. We can see that we humans are not according to our lineage or race, as in animals. We may pick up something from our parents as we grow up, but we are usually very different in many ways from them. We humans are according to our *imagination*; according to our desires, thoughts and selection in 'I'. the desires, thoughts and selections we have in 'I' can come from anywhere. It can come from past memories, it can come from our parents, the environment, the media, anywhere. In the case of humans, we can say 'as the education, so the human'. We are according to our desires, thoughts and selections. Together, we call these '*sanskara*'. Hence, we say that a **human being conforms to his or her sanskar or has 'sanksaar conformance'**. **Order Things Conformance** Human order Human beings Right values / sanskara conformance

Q 5. What exactly is implied by the term- 'nature'? Explain.

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

• Material order • Animal order • Pranic order • Human order

Q 6. "As the seed, thus the plant". Explain.

Ans. As the seed, thus the plant, it means in plant order there is a seed conformance. The plant grown from a seed will have the same qualities that were present in the seed. A neem seed will always sprout a neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information, this basic

information of every neem plant is stored in the seed. Thus, we say the plant is always as the seed, or we can say, 'as the seed, thus the plant'. Hence, we say that **a plant conforms to the seed, or has 'seed conformance'**. This 'seed conformance' method is the mechanism by means of which the continuity of a plant species is mentained in nature/existence.

Q 7. What do you mean by 'innateness'?

OR

What is the innateness in the four orders?

OR

What do you understand by the term 'innateness' (dhaarna) in nature?

OR

Explain the innatenss of material and animal order in nature.

Ans. Innateness (dharana) : Innateness means qualities which are innate to the unit. Each unit in existence exhibits an innateness, an intrinsic quality that cannot be seperated from it. We refer this priciples as innateness also called dharna of that unit. This is intrinsic to the unit.

Material order When we burn coal and it has finished burning and only some ash is left and smokes have gone out, it is not that the basic material, the fundamental particles in coal, have 'cease to exist' or 'disappeared' from existence. They may not be visible to the eye at that moment, but they continue to exist, they still are in the form of other matter or in the form of gases, etc. This is there with all material units. We cannot destroy matter, we can only convert it from one form to the other. Thus, "to exist", or 'existence' is intrinsic to all material, it is innate to it. We cannot separate the 'existence' of a thing from the thing itself.

Plant/bio order Because the pranic order is a development of the material order, it also has the innateness of 'existence'. In addition, it also exhibits the 'growth'. This priciples of 'growth' cannot be separated from any units of this order. If it is of pranic order, it will grow. For example, if you have a plant, you cannot stop it from growing. It will continue to respire and keep changing in this way. The only way you can stop it from growing is by cutting it, but when you do that, it ceases to belong to the pranic order, instead decays and then belongs to the material order. So, as long as you have a plant, it will grow.

Animal order The animal body is a development of the pranic order and therefore this order inherits the innateness of the previous order namely 'existence' and 'growth'. This is at the level of the body, which is physico-chemical in nature. In addition, all units in this order have the 'will to live' in 'I'. Indeed no unit in this order can be seperated from this 'will to live'. It is intrinsic to every unit in this order.

Human (knowledge) order When we look at the human being, we find that 'existence' and 'growth' are fundamentally present in the body, just as in the animal body. At the level of 'I' however, in addition to the 'will to live', a human being's innateness is the 'will to live with happiness'.

Order Things Innate-ness

Material order Soil, water, metals, etc. Existence

Pranic order Animal order

Human order

Plants and trees

Animals and birds

Human beings

Existence + growth

(Existence + growth) in body + will to live in 'I'

(Existence + growth) in body + will to live with
happiness in 'I'

Q 8. What is the svabhava (natural characteristic) of a unit?

OR

Elaborate on the svabhava of a human order.

OR

How do the natural characteristics (svabhava) of material order help man to lead a better life?

OR

Explain the svabhava of human order and how it helps in living with harmony.

OR

Explain the natural characteristics of the material and pranic orders. Give examples.

OR

What are the natural characteristics (svabhava) of human order? Explain.

ANS. When we look at the different orders in nature, we find that each order has a certain value. In a fundamental way, this is the 'usefulness' or 'participation' of the order in existence. This 'value' or 'participation' is also referred to as "natural characteristic". The 'characteristic' the order displays is 'natural to itself'. This is the same as the value of the entity, or its participation also called 'svabhava'. The svabhava of material order is 'composition/decomposition', of Plant/bio order is 'composition/decomposition' and to nurture or worsen other pranic units. The svabhava of animal order and human order can be understood in two aspects: body and self. The svabhava of animal order is Composition / decomposition, nurture / worsen in body and non-cruelty, cruelty in 'I'. The svabhava of human order is Composition / decomposition, nurture / worsen in body and perseverance, bravery, generosity in 'I'.

Similar as to the case in animals, the human body also belongs to the plant/ bio order and hence has the same svabhava or value/natural characteristic as the pranic order. **It either nurtures or worsens other pranic units. As in the example above, when I digest the vegetable, I absorb the plant and it worsens, while my body is nurtured. The svabhava/ value of the self ('I') in human beings is perseverance (dhirata), bravery (virata) and generosity (udarata).**

• **Perseverance (dhirata):** Being assured that the all-encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation.

• **Bravery (virata):** Being assured that the all-encompassing solution is to understand and live in harmony at all levels and *I am ready to help the other to have the right understanding*. This is the commitment to help the other have the right understanding of the harmony and living at all levels of existence.

• **Generosity (udarata):** Being assured that the all-encompassing solution is to understand and live in harmony at all the four levels and *I am ready to invest myself, my body and wealth to help the other have the right understanding*.

Human beings are not living as per this natural characteristic; even though we have a svabhava, we are not living according to this. This is basic reason for the contradiction and conflict that we see in human being. This is what leads to a state of unhappiness. Only when we live according to our basic human characteristics as mentioned above, we have definite character, otherwise, it is not definite, it is uncertain, unlike other three orders as discussed above.

Order Things Natural Characteristic

Material order Soil, water, metals, etc. Composition / decomposition

Pranic order

Animal order

Human order

Plants and trees

Animals and birds

Human beings

Composition / decomposition + nurture / worsen

(Composition / decomposition, nurture / worsen) in body

+ (non cruelty, cruelty) in 'I'

(Composition / decomposition, nurture / worsen) in body

+ (perceverance, bravery, generosity) in 'I'

Q 9. Define harmony in nature and why is it important. Explain with examples.

Ans. If one is to enjoy the benefit of life to the fullest, it is necessary to develop and maintain harmony. The law of nature has a unique cause and effect system which must be understood in order to be in harmony with the natural law of things. Natural harmony is necessary for the following reasons:

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

First of all we have to understand the importance of nature for our existence then we have to understand our responsibility towards nature. When we take from nature, we should also plan to give back to it. This is possible. Renewable energy sources, such as solar power and wind, are perhaps the best methods to begin moving in this direction. There can be harmony only if each subsystem of the entire creation can strike a mutually satisfying relationship with every subsystem without disturbing the other's peaceful existence and without hindering its own growth.

Q 10. Define harmony in nature and how will you create it. Explain with examples.

Ans. Combination of all that is in solid, liquid or gas state is called as nature. In other words, the aggregate

of all the mutually interacting units - big or small, sentient or insentient together can be called nature. These units are infinite in number and we could easily observe that there exists a dynamic balance, self regulation among all these units.

The law of nature has a unique cause and effect system which must be understood in order to be in harmony with the natural law of things. Natural harmony is necessary for the following reasons:

1. Natural harmony is necessary to solve the problem of global warming and depletion of non-renewable natural resource can be avoided.
2. Natural harmony with trees cure all problems like - reduction of wind velocity, energy savings, doing companion planting, development of an eco-subsystem in terms of establishing a forest garden, reduction of building heat.
3. It is possible to achieve natural harmony in the establishment, maintenance and management of educational institution like schools, colleges and universities.
4. One can understand the depths of harmony and alignment in natural by contemplating and reflecting upon the natural order. It is possible to unravel the mystery of the natural synthesis in the midst of ongoing chaos at the material plane.
5. To create harmony in nature, first of all we have to work in the direction of development of mankind from animal consciousness to human consciousness. And this entails working for the right understanding.

Q 11. What are the four orders of nature? Briefly explain them.

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

Material order The big land mass of the continents, gigantic water bodies like ocean and seas, mountains and rivers, the atmosphere above, the heaps of metals and mineral below, the dense gases and fossil fuels deep below the surface of the earth - all fall into the material order or padartha avastha. In fact, if we look around beyond the earth, the material order is visible even in the form of stars, planets, moons and several astronomical bodies.

Pranic order Our land mass is covered with grass and small shrubs and they form the lining on the entire soil. Shrubs, plants and trees form huge forest along with the flora in the ocean. All of this is the plant/bio order or prana avastha and it is the next big order on our planet. (The material order is far greater in quantity compared to the plant/bio order)

Animal order Animals and birds form the third largest order and we call them the animal order or jiva avastha. Here again, we see that the plant/bio order is far greater in quantity than the animal order.

Human order Human are the smallest order and they are referred to as human order or gyana avastha. Animals are far greater in quantity as compared to the human order.

Q 12. Explain the differences and similarities between animal order and human order. What is the relation between the two orders?

OR

Present the difference and similarity between a human being and an animal. Give examples to support your answer.

ANS. The two orders can be distinctly recognised in terms of their characteristics, participation with other units in similar order, activities, pattern of inheritance, etc. We can see this in the following diagram:

Animal order: The animal order is made of various kinds of animals and birds. These entities display both a body (physico-chemical activity) as well as a conscious activity (self or 'I'). The animal order thus is the coexistence of the animal body (pranic order) and the self (or 'I' = consciousness).

Human (knowledge) order: The human order is constituted of all the human beings. Each human being is co-existence of the self ('I', conscious entity = consciousness) and the body (pranic order).

Activity (Kriya)

Animal Order: Body In Animals - Physico-Chemical Activities: The body displays respiration, or breathing, or pulsating also there is composition/ decomposition in the body.

'I' In Animals - Conscious Activities: The activities in 'I' are fundamentally different from those in the body. **'I' is a unit that has the ability or capacity of assuming.** Animals make assumptions. If we have a dog and some strangers come into the house, the dog may start barking at him. If this person stays at our house, the dog may stop barking at him, but will continue to bark at other strangers. What has happened here is that the dog's 'assumption' about this person has changed, due to which; the way in which it responds to the person has changed. We call this assuming.

Human Order: The activities in human body are similar to that in the animal body, i.e. composition/ decomposition and respiration. When it comes to consciousness or 'I', however, the human displays more than just an ability to 'select' or make choices as animals do. In human beings, 'I' has the activities of desiring, thinking, and selecting/tasting, with a possibility or need for understanding and realization. Only humans have this need to know and that is why it is called gyana avastha - the knowledge order.

Innateness (dharana)

Animal Order: The animal body is a development of the pranic order and therefore this order inherits the innateness of **'existence' and 'growth'**. This is at the level of the body, which is physico-chemical in nature. In addition, **all units in this order have the 'will to live' in 'I'**. Indeed no unit in this order can be separated from this 'will to live'. It is intrinsic to every unit in this order.

Human Order: When we look at the human being, we find that **'existence' and 'growth' are fundamentally present in the body**, just as in the animal body. **At the level of 'I' however, in addition to the 'will to live', a human being's innateness is the 'will to live with happiness'**.

Natural Characteristics (Svabhava)

Animal Order: The body of the animal belongs to the plant/bio or pranic order, and hence has the same 'usefulness' or 'value' as the pranic order. Thus **'nurture/worsen' is the svabhava of the animal body.**

The svabhava of the self ('I') of the animal order is non-cruelty (akrurata) and cruelty (krurata).

Cruelty (krurata) means the feeling that it can fulfil its needs through violence and forcefulness. For ex., cows may largely be living with a feeling of non-cruelty (akrurata); while animals like tigers and lions may exhibit cruelty (krurata).

Human Order: Similar as to the case in animals, the human body also belongs to the plant/ bio order and

hence has the same svabhava or value/natural characteristic as the pranic order. **It either nurtures or worsens other pranic units.** As in the example above, when I digest the vegetable, I absorb the plant and it worsens, while my body is nurtured. **The svabhava/ value of the self ('I') in human beings is perseverance (dhirata), bravery (virata) and generosity (udarata).**

1. Perseverance (dhirata): Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence.

2. Bravery (virata): I am ready to help the other to have the right understanding.

3. Generosity (udarata): I am ready to invest myself, my body and wealth to help the other have the right understanding.

Basic Activity:

Animal Order: there is only recognising, and fulfilment in body, and in self (I) there is the basic activity of assuming, recognising, fulfilment.

Human Order: human displays the same basic activity as that of animal body i.e. Recognising, fulfilment, but in self (I) human have one more activity i.e. knowing,

Conformance (Anu-Sangita)

Animal order: Animals conform to their lineage. How animals are, their behaviour is according to their lineage they belong to, the lineage they come from. *Hence, we say that an animal conforms to its breed, or has 'breed conformance'.* This breed conformance method is the mechanism by means of which the continuity of an animal species is maintained in nature/existence.

Human (knowledge) order: We humans are not according to our lineage or race, as in animals. We humans are according to our *imagination*; according to our desires, thoughts and selection in 'I'. The desires, thoughts and selections we have in 'I' can come from past memories, our parents, the environment, and the media, anywhere. In the case of humans, we can say 'as the education, so the human'. Together, we call these '*sanskara*'. *Hence, we say that a human being conforms to his or her sanskar or has 'sanskaar conformance'.*

Q 14. What are the four orders in nature? Describe their activities and natural characteristics?

OR

What do you understand by 'activity'? Write down the activity of the four orders in nature.

OR

Distinguish between the activities of different orders of nature giving an example of each. 78

Ans. Combination of all that is in solid, liquid or gas state, or the aggregate of all the mutually interacting units - big or small, sentient or insentient together can be called nature. We can categorize all these units into four distinct orders.

• Material order • Animal order • Pranic order • Human order The four orders can be distinctly recognised in terms of their natural characteristics and activities.

Order

Material

order

Pranic

order

Things

Soil, water,

metals, etc.

Plants and

trees

Activity

Composition / decomposition

Composition / decomposition +

respiration

Natural Characteristic

Composition / decomposition

Composition / decomposition + nurture /

worsen

(Composition / decomposition, nurture /

Animal

Animals and (Composition / decomposition,

worsen) in body + (non cruelty, cruelty)

order

Human respiration in 'I'

order tion) (Composition / decomposition,

birds in respiration) in body + (selection,

Human body + thought, desire) in 'I'

beings selecti in 'I'

(Composition / decomposition,

nurture /

worsen) in body +

(perceverance,

bravery, generosity) in 'I' 80

Q 15. How will you show interconnectedness and mutual fulfilment in four order of nature with examples.

OR

"Other than human order, the three orders are mutually fulfilling to each other". Explain with examples.

OR

Material, pranic and animal order are fulfilling human order but human are not fulfilling them. There is lack of mutual fulfilment from human order. How and why is it so?

OR

Discuss the human interrelationship with nature.

OR

What are the orders of nature? How are all four orders interconnected?

OR

How are we disturbing the balance in nature?

OR

There are four orders in nature. How does each order participate in the harmony in the nature? Give few examples.

OR

What are the four orders in nature? How can the human order be responsible to the other three orders?

OR

Critically examine the attitude of humans today towards the other three orders of nature. Try to make a proper evaluation of human efforts.

OR

How is the human order related to the other three orders in nature? How does this understanding help in choosing the production activity for a human being?

Ans. In the nature, all the units are connected to each other and fulfilling each other. Human being is related

to all other human beings. On this basis, we have feelings and emotions for everyone. Human being is connected to

all the material units in the existence and gets aware of it as he starts exploring it. We can see

this interconnectedness and mutual fulfilment in the following diagram:

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

Material Order, Plant/Bio- Order and Animal Order: The material order provides the basis for movement of all animals, birds and fishes. Water, oxygen and other gases are necessities for both plants and animals.

At the same time, the animal order helps enrich the soil with its excreta and this excreta helps the plants with nutrients. The plant/bio order provides food for animals, birds and fishes. The animal Order helps in pollination of the flowers of the pranic order.

Material Order, Plant/Bio- Order, Animal Order and Human Order: We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, **we are not able to ensure this mutual fulfilment.** We are dependent on the material order for soil and minerals and metals, but only end up polluting the soil and depleting the fossil fuels; we are dependent on plants for our food and holding together the larger ecosystem, but we have destroyed forests and destroyed multiple species of plants and herbs; we are dependent on animals to carry out our production and transportation activities, but have made many species of animals extinct, and are today known for our cruelty towards animals. We can see that there is interconnectedness and mutual fulfilment in all the orders of nature except human order. We have to work on this.

Q 16. Explain how there is recyclability and self regulation in nature.

OR

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

OR

Explain the recyclability in nature with any two examples.

OR

There is recyclability in nature. Explain this statement with any two examples. How does it help in production activity?

OR

Explain the recyclability of any two units in nature with examples. How is it useful for sustainable production activities?

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

Q 17. What do you mean by 'conformance'? Explain the conformance in the four orders.

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

Order Material order Pranic order Animal order Human order

Things Soil, water, metals, etc. Plants and trees Animals and birds Human beings Conformance Seed Breed Right values / sanskara conformance conformance conformance

Material order The continuity of the fundamental nature of the material unit is preserved through the physical and chemical processes. Take iron for example. Each atom of iron conforms to the constitutional structure of 'Iron'. There is no atom of iron that will be unlike the other atom of iron, if it were, we would not call it iron. We call this 'constitution conformance'. The material order exhibits constitution conformance. We can verify this for all things in the material order. For example, oxygen, nitrogen, other gasses, gold, silver, aluminium □ all of them *conform to* and are *always according* to the *constitution* of their kind. *Hence, we say that any matter conforms to its constitution or has 'constitution conformance'.*

Plant/bio order A neem seed will always sprout a neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information, this basic information of every neem plant is stored in the seed. Thus, we say the plant is always as the seed, or we can say, 'as the seed, thus the plant'. *Hence, we say that a plant conforms to the seed, or has 'seed conformance'.* **This 'seed conformance' method is the mechanism by means of which the continuity of a plant species is mentained in nature/existence.**

Animal order We see that a cow is always like a cow, and a dog is always like a dog. Animals conform to their lineage. How animals are, their behaviour, is according to their lineage they belong to, the lineage they come from. *Hence, we say that an animal conforms to its breed, or has 'breed conformance'.* **This breed conformance method is the mechanism by means of which the continuity of an animal species is mentained in nature/existence.**

Human (knowledge) order We can see that we humans are not according to our lineage or race, as in animals. We may pick up something from our parents as we grow up, but we are usually very different in many ways from them. We humans are according to our *imagination*; according to our desires, thoughts and selection in 'I'. the desires, thoughts and selections we have in 'I' can come from anywhere. It can come from past memories, it can come from our parents, the environment, the media, anywhere. In the case of humans, we can say 'as the education, so the human'. We are according to our desires, thoughts and selections. Together, we call these '*sanskara*'. *Hence, we say that a human being conforms to his or her sanskar or has 'sanskaar conformance'.*

Q 18. How is the activity in human order is different with that of animal and plant order?

Ans. An activity means something that 'has motion' and /or 'has a result'. The material order is active in multiple ways, and the same with the plant order or animal order or human order. We are sitting in a room. But we are active. We are thinking, desiring, the body has breath running, heart throbbing. The air in the room is blowing. The wall standing constantly also have activity. The chair in the room is also active. It may not be very visible to our eyes but the chair is still active. We can understand this activity in two ways:

- Things that we see are 'visibly moving', through the naked eyes, such as a spinning top, a moving bus, a running man, are active, and
- All things that are 'visibly stationery', are not moving, are also active. Like a stationary chair. The activity of chair is that the wood of the chair is interacting with the environment and as a result it decays with time.

All units around us, including ourselves, are active, all the time. They are interacting with the environment. In the activity, there is a state or configuration and motion simultaneously. This remains all the time.

Order

Material order

Pranic order

Animal order

Human order

Things

Soil, water, metals, etc.

Plants and trees

Animals and birds

Human beings

Activity

Composition / decomposition

Composition / decomposition + respiration

(Composition / decomposition, respiration)

in body + selection in 'I'

(Composition / decomposition, respiration)

in body + (selection, thought, desire) in 'I'

Material order All material things (i.e. units in the material order) can be understood as an activity of 'units' coming together to form a bigger unit. We call this 'composition'. For example, the chair is made of smaller pieces of wood. Bigger units can also separate from each other to form smaller units and we call this 'decomposition'. Like a wooden chair can decay after a few years. Thus any unit in the material order can be understood as an 'activity of 'composition/decomposition'.

Plant/bio order When we look at all the units that make up the plant/bio order we will find that they can be understood in terms of composition/ decomposition and respiration. Not only do plants compose (following new plants) and decompose (decaying), they are also breathing, or pulsating, which we call respiration.

Animal order We can understand the activities of animal order in two aspects:

• **Body In Animals - Physico-Chemical Activities** The body displays the same activities that we see the plant. The body displays respiration, or breathing, or pulsating, as we call it. The body is also formed at one point in time and keeps building cells as well, i.e. there is composition in the body. Hence, the activities in the body are the same as that in the plant/bio order, which are: composition/ decomposition and respiration. Hence, we say that the body belongs to plant/bio order.

• **'I' In Animals - Conscious Activities** The activities in 'I' are fundamentally different from those in the body. **'I' is a unit that has the ability or capacity of assuming.** Animals make assumptions. If you have a dog and some strangers comes into the house,

the dog may start barking at him. If this person stays at your house, the dog may stop barking at him, but will continue to bark at other strangers. What has happened here is that the dog's 'assumption' about this person has changed, due to which, the way in which it responds to the person has changed. We call this assuming.

It is important to note that **this consciousness or faculty of assuming is not in the body**. The body belongs to the plant/bio order, and is physico-chemical in nature. It just responds to physico-chemical inputs.

Human (knowledge) order The activities in human body are similar to that in the animal body, and we have seen this in detail as: composition/ decomposition and respiration. When it comes to consciousness or 'I', however, the human displays more than just an ability to 'select' or make choices as animals do. Thus, in human beings, 'I' has the activities of desiring, thinking, and selecting/tasting, with a possibility or need for understanding and realization. Only humans have this need to know and that is why it is called gyana avastha - the knowledge order.

In the material and pranic order, there is only recognizing and fulfilment. Such units do not have the activities of assuming and knowing. Take for example, hydrogen and oxygen recognise the relation to each other, and combine to form water. A brick and the other brick have a definite relation, recognise it and get arranged to form a building. A plant recognises the relation with sun and water, and fulfils it by acting accordingly. Such activities take place in a similar way all the time, there is no selection involved here. A plant does not choose to turn or not to turn to sun, absorb or not to absorb water. Similarly, the fan in your room does not choose to rotate clockwise or anti-clockwise. It turns as per the winding in the motor. No choice.

When we look at the animals and humans, we find selection taking place.

Q 20. Define 'units' and 'space'.

Ans. There are two kinds of realities in existence: units and space. Unit is something that is limited in size. Like a small blade of human hair to the biggest planets we know of, they are all limited in size i.e. bounded on six sides. So all the things we have been studying so far: the human beings, animals, lumps of matter as well as various atoms and molecules, are all units. We can recognize them as such, they are countable. Whereas, space is not a unit but it exists, as a reality. We can't touch it, smell it. We normally just see through it. It exists everywhere. In other words the empty area all around the nature is space.

Q 21. Comment on the statement: "Nature is limited and space is unlimited."

Ans. Nature has four orders and there are units in each order. **Each unit is limited in size.** The size ranges from being really small (atom) to really big (galaxies). Each and every unit is finite and limited in size, be it the smallest particle or the biggest galaxies. Space, on the other hand is unlimited. **Space has no 'size'**, unlike units, it is not bounded. So, there is no beginning or end to space, as there is to units. For example, when we take a book, we know that it starts and finishes. We say the book is 'limited' in size. When we take space, there is no such thing. There is space behind us, inside us, between us and the book, between the book and the earth, in the book, in every page of it, inside the page, and beyond the earth . . . all the way till we can imagine. We find that space pervades; it is all-pervading. Units, on the other hand are not all-pervading. This is how we recognize them as units.

Q 22. How can we say that 'nature is Self Organized and in space Self-Organization Is Available.'

Ans. Every unit is an organization. A unit recognizes other units and combines to form a bigger organization. Starting from the atom, to the big galaxy, this organization goes on, as a self-organization. At every level, we get a

self-organization. Sub atomic particles recognize each other and come together to form atoms. Cells recognize each other and form organizations like organs and a body. Planetary bodies, solar systems, galaxies are still bigger organizations. We are not organizing it. We are not supplying it organization from outside.

When we look at humans, we see that we are self-organized at the level of the body. We are not organizing the body. *We are not doing anything for the coordination* between the heart, kidneys, lungs, eyes, brain, hands, legs, etc. All these are functioning together. Our input is needed only to provide the required nutrition, and to assist the body when we fall sick/get injured. At the level of 'I', we are not self-organized, but being in space, self-organization is available to the self ('I'). That's why we are in pursuit of happiness, which is essentially being in harmony. Whenever we are not in harmony, we are unhappy.

All the units of four orders are self-organized. No one is organizing them from outside. No one is supplying this organization. This self-organization is available to units being in space. Hence, for space, we say 'self organization is available'.

Q 23. Define existence? Show that existence is in a form of co-existence.

OR

“ Existence is co-existence of mutually interacting units in all-pervasive space ”. Explain.

OR

Existence = Nature submerged in space'' - Elaborate this point. Short notes on Co-existence of units in space.

Differentiate between units and space. How are units self-organized in space?

OR

What do you mean by co-existence? How are units in co-existence being in space? How do unit and space co-exist? What are the various attributes of units and space? Explain each.

OR

Write a short note on 'nature (units) submerged in space'. Explain the meaning of submerged here.'Existence is co-existence'. Give your opinion.

ANS. All the units together constitute nature. All the units of nature exist in space which is an important reality to understand. **Existence is nothing but the nature in space.**

Existence = Exist + Essence, whatever exists.

To be harmony

We define unit as something that is limited in size. Like a small blade of human hair to the biggest planets we know of, they are all limited in size, i.e. bounded on six sides. So, all the 'things' we have been studying so far: the human beings, animals, lumps of matter as well as various atoms and molecules, are all 'units'. We can recognize them as such, they are countable.

a. Nurturing of the Body: Proper Food, Air, Water, Etc.: In the process of selecting food for the body, I need to make out the elements which make a complete food so that it gives required nutrients and energy to the body. On the basis of understanding of the harmony of the self with the body, it can be said that the food needs to be eaten only when we feel hungry. The choice of the food has to be such that it is easily digestible and the food needs to be taken with proper posture of the body and in right quantity.

b. Protection of the Body: The second issue is the protection of the body. The clothes we choose for protection need to be such that they ensure proper interaction of the body with the environment. The right amount of exposure of the body to the air, water, and sun is required to ensure its proper functioning.

c. Right Utilization of the Body (Sadupayoga): Right utilization of the body as an instrument necessitates understanding the purpose for which this instrument is to be used. Normally, we tend to believe that the body is an instrument for sensory enjoyment, which is not correct. We also happen to use our body to exploit other human beings or rest of the nature which is not right utilization. It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life.

But there is another 'reality' called 'space'. We normally don't pay attention to this 'reality', because it's not a 'unit'. We can't 'touch it', smell it. We normally just 'see through it'. But the fact is because we can't 'touch it' or 'see it' as we would see a unit like our body, our friends, or a piece of rock, doesn't mean it does not exist. **Space exists everywhere. Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently.** Co- existence has been defined in numerous ways:

1. To exist together (in time or space) and to exist in mutual tolerance.
2. To learn to recognize and live with difference.
3. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
4. To exist together (in time or place) and to exist in mutual tolerance.

EXISTENCE

Nature

(Collection of units)

Limited Active

Energized

submerged in

Space

(Empty) Unlimited

No activity

Equilibrium Recognizes and fulfils the relation

Self organized

Unit

Abundance with diversity

Consciousness (I) - Nirantar

Material-Anityaenergy All reflecting, transparent Self organized is available

All pervasive

All pervasive

Nitya

(Ulimited in space and time)

(Niranatar: Limited in space, Unlimited in time, Anitya: Limited in space and time)

Q 24. Explain the concept of holistic perception of harmony in existence.

Ans. The existence is units in space. Space is the empty area all around. The units are of two types: material (insentient) and conscious (the sentient 'I'). The **material units are transformable, and their composition keeps on changing**, hence these are **gathansheel**. The other category of units, **the sentient 'I', does not transform and are complete in composition**, hence **gathanpurna**. The material units are changeful (with activities of recognizing and fulfilment only) while the other kinds of units are continuous (with activities of knowing, assuming, recognizing and fulfilment). The material units are available in two orders - material order and pranic order. In the material order, an atom combines with another atom to form a molecule; a molecule similarly forms a molecular structure. Molecular structures are found in two forms: lumps and fluids. Fluids give nutrition to pranic order. In pranic order, the smallest units are plant cells which combine with other cells to form plants, animal bodies and human bodies.

The co-existence of 'I' with the animal body becomes the animal order, and the co-existence of 'I' with the human body becomes the human order. Completion of right understanding in human being is called **kriyapurnata** and ability to live with complete understanding is called **acharanpurnata**.

If we look at the left side of the chart, the transformation keeps taking place and the transformation is cyclic in nature. But on the right hand side, the transitions are acyclic. This implies that what we have understood continues to stay with us. We will never miss it. This is a transition in one direction. This is actually called development (vikas).

So, Existence is in the form of co-existence. It is in Harmony. We don't have to *create* this harmony,

it already exists. We only have to *understand* it to be in it. This means that having the knowledge of self ('I') gives me the knowledge of humane conduct (how to live in existence, with the four orders). With this knowledge, I can live with humane conduct. This is the pending task we have to complete.

Q 25. Explain energized and energy in equilibrium.

ANS. What we normally call or consider as energy today, is the 'transfer of energy'. For example, when you place water in a vessel on the stove, we say the heat energy from the flame was transferred to the water in the vessel. Anything that is a unit, has activity, **anything that has activity, is energized**. All the particles in the water and the metal stove are active, very active and energized. Hence we don't say that space is energized but we say **'space is energy in equilibrium' or it is 'constant energy'**. All units are energized in space. *This energy is available to all units. In other words, space is equilibrium energy, all units are in space; all units are energized and active being in space*

Basic Guidelines for Value Education

Universal

The content needs to be universal – applicable to all human beings and be true at all times, all places

It should not depend on sect, creed, nationality, race, gender, etc.

Rational

It must be amenable to logical reasoning

It should not be based on blind beliefs

Natural and Verifiable

It has to be 'naturally acceptable' and experientially verifiable, and not based on dogmas, beliefs or assumptions.

Should not be asked to believe just because it is stated in the course

All Encompassing

It needs to cover all dimensions (thought, behaviour, work and understanding) and levels (individual, family, society and nature/existence) of human life

Should not be confined to only few aspects of life.

Leading to Harmony

Values have to enable us to live in peace and harmony within our own self as well as with others (human being and rest of nature)

This will be sufficiently exemplified in the presentations in this workshop

Content of Value Education

Holistic, All Encompassing

Covers all levels of living:

1. Individual (human being)
2. Family
3. Society
4. Nature/Existence

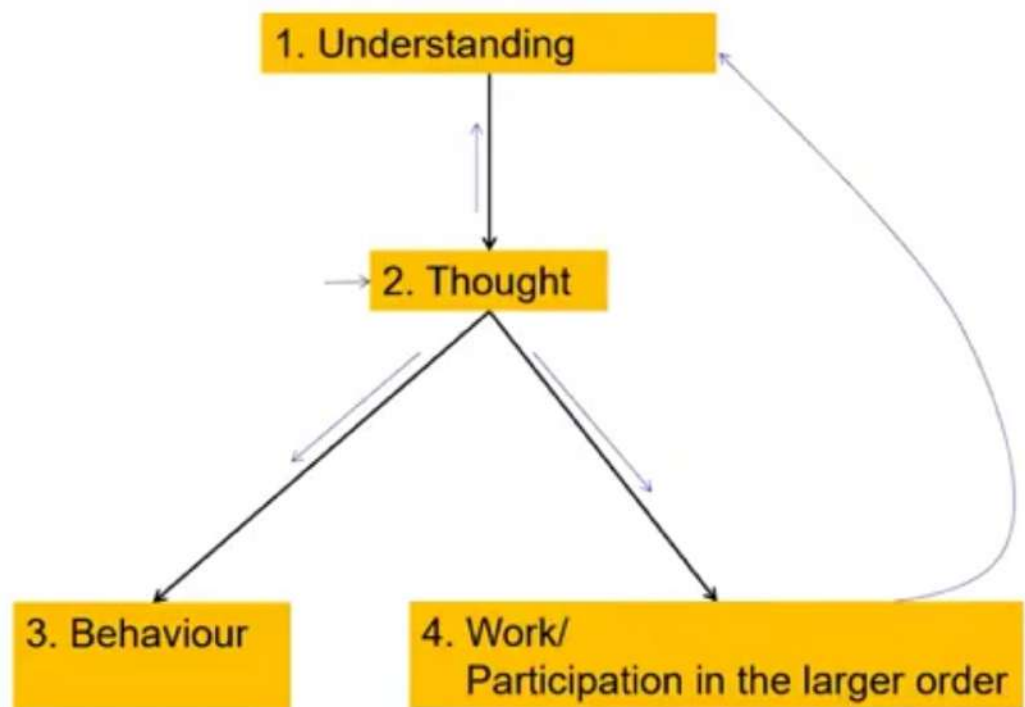
Eg. As a Family, Society – we want
Fearlessness / Trust
NOT fear (mistrust / opposition)

Covers all dimensions of human being, (as an Individual):

1. Understanding/Realization
2. Thought
3. Behaviour
4. Work/Participation in larger order

Eg. In Thought – we want clarity
(a state of resolution, solution)
NOT confusion (a state of problem)

Dimensions of Human Being (as an Individual)



Process of Value Education

Universal

The content needs to be universal – applicable to all human beings and be true at all times, all places

It should not depend on sect, creed, nationality, race, gender, etc.

Rational

It must be amenable to logical reasoning... should be able to question

It should not be based on blind beliefs

Verifiable

The student should be able to verify the values on one's own right

Should not be asked to believe just because it is stated in the course

Leading to Harmony

Values have to enable us to live in peace and harmony within our own self as well as with others (human being and rest of nature)

Process of Value Education – Self-exploration

Whatever is said is a **Proposal**

Verify it on Your Own Right – on the basis of our **Natural Acceptance**

Do not assume it to be true or false

It is a process of **Dialogue**

A dialogue between me and you, to start with

It soon becomes a dialogue **within your own self**

between what you are and what you really want to be (your natural acceptance)

The purpose of this course is to initiate this internal dialogue,

to help you to be self-referential, self-confident

Is this process naturally acceptable to you?

Is the purpose of this course valuable for you?

In this course, we will explore... human values, human conduct



In this course, we will explore... human values, human conduct



Sum Up

Need for Value Education

To live with fulfilment, happiness, continuous happiness...

it is essential to understand what is valuable for human being (human values)

To understand human values, human conduct we need value education

Basic Guidelines for Value Education

Content of Value Education

Process of Value Education

Sum Up

Need for Value Education

To live with fulfilment, happiness, continuous happiness...

it is essential to understand what is valuable for human being (human values)

To understand human values, human conduct we need value education

Basic Guidelines for Value Education

Content of Value Education

All encompassing

Holistic

Process of Value Education

Self exploration, becoming Self-referential

Basic Guidelines for Value Education

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The content needs to be universal – applicable to all human beings and be true at all times, all places

It should not depend on sect, creed, nationality, race, gender, etc.

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It needs to cover all dimensions (thought, behaviour, work and understanding) and levels (individual, family, society and nature/existence) of human life

Should not be confined to only few aspects of life.

Leading to Harmony

Values have to enable us to live in peace and harmony within our own self as well as with others (human being and rest of nature)

Process of Self-exploration, Self-investigation

1. It is a process of dialogue – between me and you, to begin with. It soon becomes a dialogue within your own self
2. It is a process of dialogue between what I am (जैसा मैं हूँ) and my Natural Acceptance or what I really want to be (जैसा होना मुझे सहज स्वीकार्य है = स्वत्व)
3. It is a process of Self-exploration, Self-investigation → Self-evolution

Process of Self-exploration, Self-investigation

1. It is a process of dialogue – between me and you, to begin with. It soon becomes a dialogue within your own self
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3. It is a process of Self-exploration, Self-investigation → Self-evolution
4. It is a process of knowing oneself; and through the self, knowing nature and the entire existence
5. It is a process of recognizing one's relationship with every unit in nature/existence; and fulfilling that relationship
6. It is a process of knowing Human Conduct (मानवीय आचरण) and living according to it
7. It is a process of living in harmony within, living in harmony with others...
living in harmony with entire existence

Self-exploration, Self-investigation

1. Content of Self Exploration:

- a. Desire (चाहना) - Aim, Objective, Basic Aspiration, Purpose

What do I want to achieve?

- b. Program (करना) – Process of achieving the desire, action

How do I achieve it ?

Self-exploration, Self-investigation

1. Content of Self Exploration:

- a. Desire (चाहना) - Aim, Objective, Basic Aspiration, Purpose
What do I want to achieve?
- b. Program (करना) – Process of achieving the desire, action
How do I achieve it ?

Are these questions important for you?

Do you have any other questions?

Recall: Exercise from UHV-I (SIP)

Explore – Why are You Making Any Effort

to Become Something?

an engineer

a doctor

a farmer

an artist

a teacher

Recall: Exercise from UHV-I (SIP)

Explore – Why are You Making Any Effort

to Become Something?

to Do Something?

an engineer
a doctor
a farmer
an artist
a teacher

Build bridges...
Keep people healthy...
Grow nutritious food...
Inspire through music...
Educate...

Recall: Exercise from UHV-I (SIP)

Explore – Why are You Making Any Effort

to Become Something?

an engineer
a doctor
a farmer
an artist
a teacher

to Do Something?

Build bridges...
Keep people healthy...
Grow nutritious food...
Inspire through music...
Educate...

to Get Something?

Money, name, respect...
Fame, money...
Acceptance, respect, money...
Name, fame, money...
Money, respect...

Recall: Exercise from UHV-I (SIP)		Explore – Why are You Making Any Effort	
to Become Something?	to Do Something?	to Get Something?	To Be Something?
an engineer	Build bridges...	Money, name, respect...	Happy, prosperous
a doctor	Keep people healthy...	Fame, money...	Happy, prosperous
a farmer	Grow nutritious food...	Acceptance, respect, money...	Happy, prosperous
an artist	Inspire through music...	Name, fame, money...	Happy, prosperous
a teacher	Educate...	Money, respect...	Happy, prosperous

Recall: Exercise from UHV-I (SIP) Explore – Why are You Making Any Effort

to Become Something?	to Do Something?	to Get Something?	To Be Something?
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an artist	Inspire through music...	Name, fame, money...	Happy, prosperous
a teacher	Educate...	Money, respect...	Happy, prosperous
-----Steps / Pathways -----			-----Basic Aspiration-----

Which is your basic aspiration? Your goal?
 (if being is your goal, the others are steps/ pathways)

Self-exploration, Self-investigation

1. Content of Self Exploration:

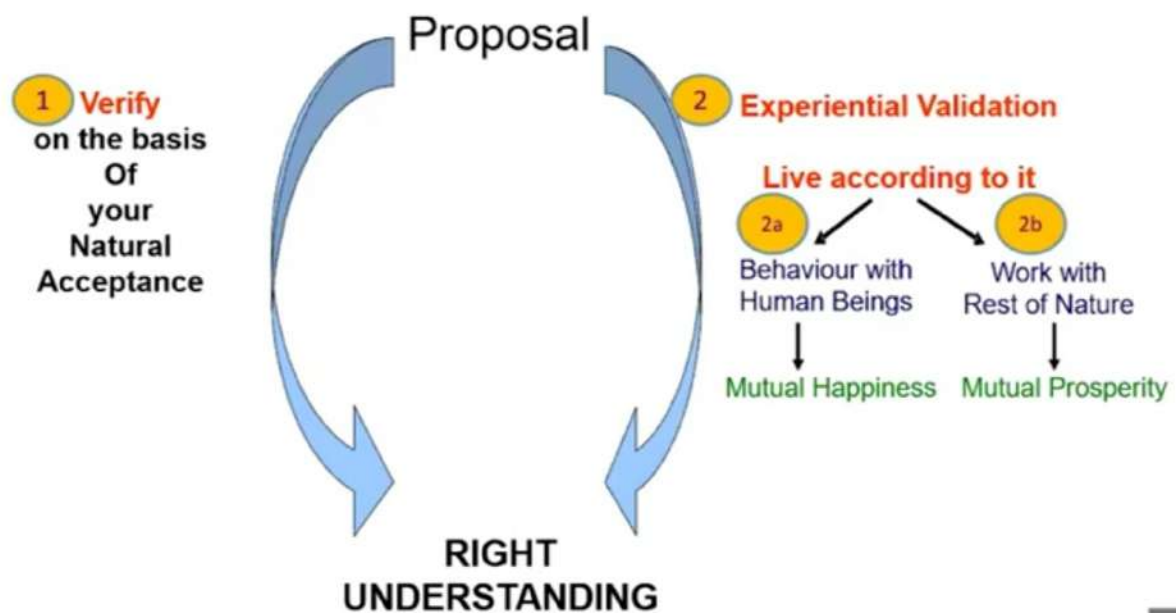
a. Desire (चाहना) - Aim, Objective, Purpose
What do I want to achieve?

} Happiness, Prosperity
↓
Continuity

b. Program (करना) – Process of achieving the desire, action
How do I achieve it ?

Process of Self-verification

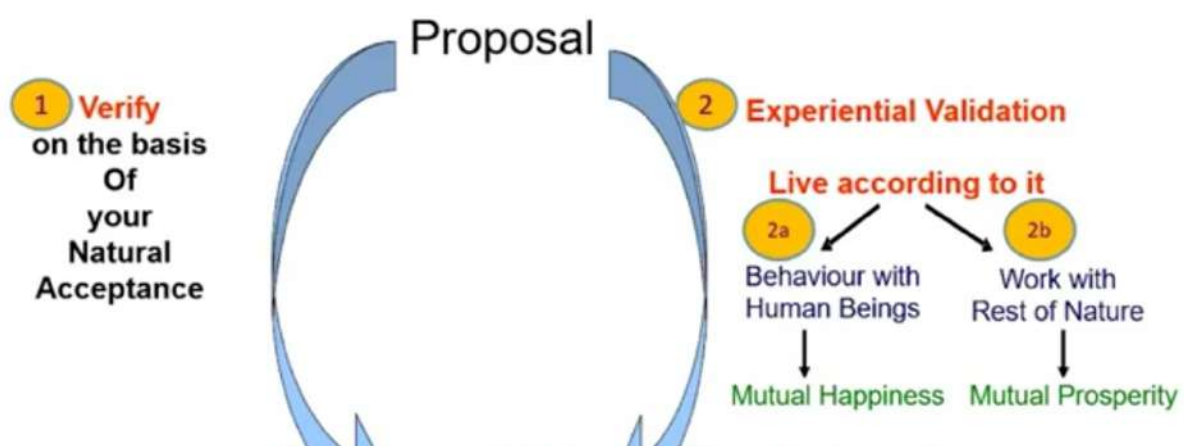
Whatever is stated is a **Proposal** – **Verify** it on your own right
(**Do not assume it to be true/ false**)



Process of Self-verification

Whatever is stated is a **Proposal** – **Verify** it on your own right

(**Do not assume it to be true/ false**)



Which process is Naturally Acceptable to you?

**A process of self-exploration, self-verification on your own right, leading to understanding in yourself
or**

A process of do's & don'ts. in which you assume what is said. without verification

Sum Up

Content of self-exploration Basic human aspiration happiness, prosperity → continuity
How to fulfil it

Process of self-exploration

(it may start with the dialogue
between you and me,

but it soon becomes a dialogue within you
between "what you are" and
"your natural acceptance"

The Purpose of this workshop/course is
to initiate/strengthen self-exploration in you
(discover your natural acceptance...)

Self-investigation, self-verification

Whatever is stated is a **Proposal** – **Verify** it on your own right
(Do not assume it to be true/ false)



Content of Self-exploration

Desire-

1. Happiness
2. Prosperity
3. The continuity of Happiness and Prosperity

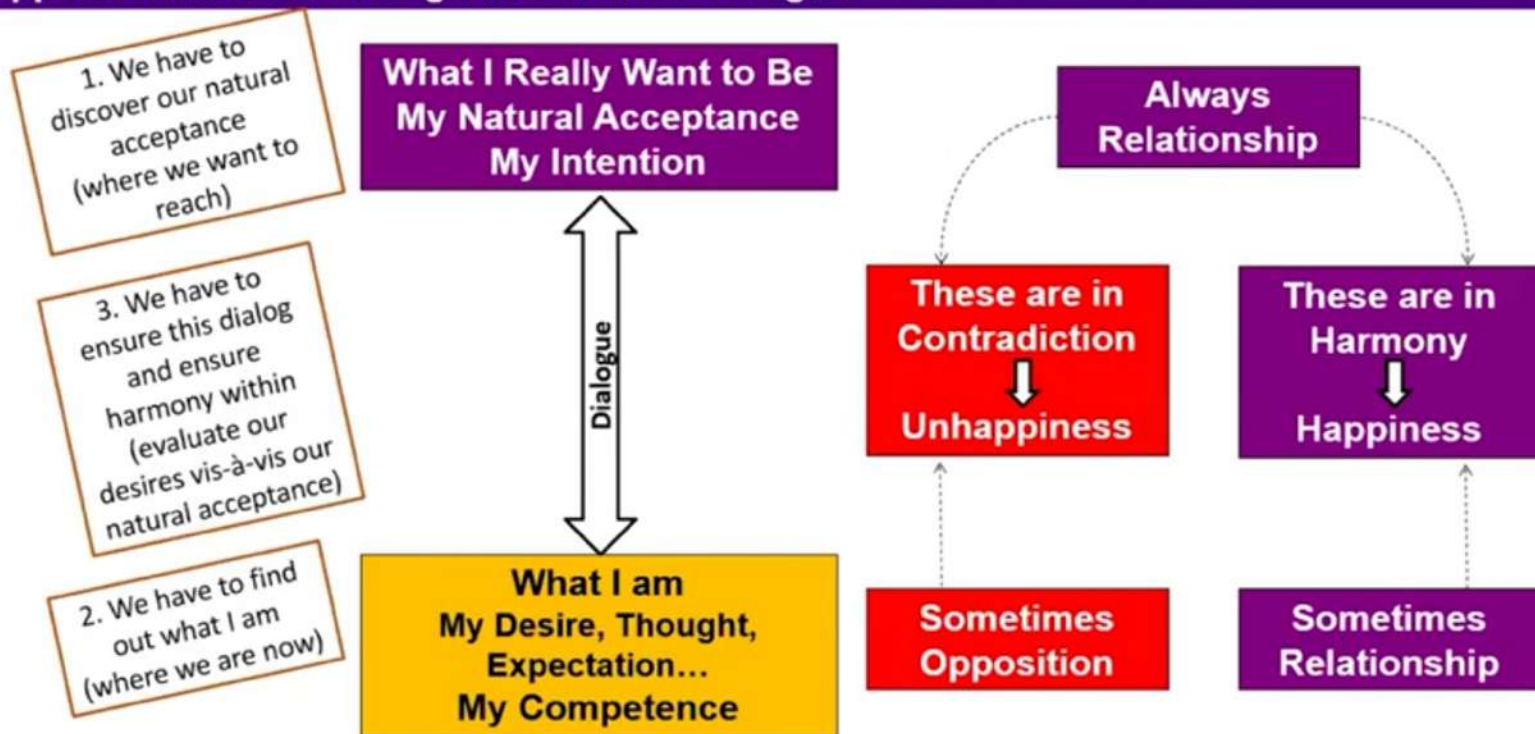
Let us find out:

1. Do we desire for Happiness?
2. Do we desire for Prosperity?
3. Do we desire for the continuity of both (happiness & prosperity)?
4. If continuity of happiness and prosperity is ensured then what else would you desire?

Our desires are not unlimited or indefinite

Our basic aspiration is for **happiness, prosperity and its continuity**

Happiness- Ensured through this Internal dialogue



Happiness

The state or situation, in which I live,
if there is harmony / synergy in it,
then it is Naturally Acceptable to me to be in
that state / situation
(and I want to continue to be in that state / situation)



To be in a state of Harmony / Synergy is
Happiness



Happiness = To be in Harmony

Unhappiness

The state or situation, in which I live,
if there is **disharmony / contradiction** in it,
then it is **not Naturally Acceptable** to me to be
in that state / situation
(and I want to get out from that state / situation)



To be forced to be in a state of **Disharmony /
Contradiction** is **Unhappiness**



Unhappiness = Disharmony

Happiness

The state or situation, in which I live,
if there is harmony / synergy in it,
then it is Naturally Acceptable to me to be in
that state / situation
(and I want to continue to be in that state / situation)



To be in a state of Harmony / Synergy is
Happiness



Happiness = To be in Harmony

Continuity of Happiness

State / Situation in which I live
or expanse of my being:

1. As an Individual Human Being
2. As a member of a Family
3. As a member of Society
4. As an unit in Nature/Existence



Continuity of Happiness

= Harmony at all levels of being i.e.

1. Harmony in the Human Being
 2. Harmony in the Family
 3. Harmony in the Society
 4. Harmony in Nature/Existence
-

Our Program

To facilitate understanding of the harmony at all levels of being

1. Harmony in the Human Being
2. Harmony in the Family
3. Harmony in the Society
4. Harmony in Nature/Existence

Proposals

To understand & to live in harmony at all levels of being

1. In the Human Being
2. In the Family
3. In the Society
4. In Nature/Existence

- 1 Verify the proposals on the basis of your **NATURAL ACCEPTANCE**
- 2 Experiential validation by **LIVING ACCORDINGLY**

Right Understanding
Right Feeling

Prosperity (समृद्धि)

Prosperity – The feeling of having / producing more than required Physical Facility

समृद्धि – आवश्यक सुविधा से अधिक की उपलब्धि / उत्पादन का भाव

A prosperous person thinks of right utilisation, nurturing the other

“ deprived “ “ “ accumulation, exploiting “ “

समृद्ध व्यक्ति सदुपयोग का, दूसरे का पोषण करने का सोचता है

दरिद्र “ संग्रह “ “ “ शोषण “ “ “ “