

**SHAMBHUNATH INSTITUTE OF ENGINEERING AND TECHNOLOGY**

**Understanding the Human Being Comprehensively –  
Human Aspirations and its Fulfillment (ROE-074)**

**B.Tech. / VII- SEMESTER**

**FIRST SESSIONAL EXAMINATION, ODD SEMESTER, (2019-20)**

**Branch: Mechanical Engineering**

**Time – 90 Minutes**

**Maximum Marks – 30**

**Section-A**

**Q-1) Attempt all the parts:**

**(5\*1 = 05)**

a) What do you mean by values or human values?

**Answer:**

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.

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

**Answer:**

Natural acceptance is a mechanism of self exploration. Self exploration is a method to explore ourselves. Natural acceptance is process to understand ourselves 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.

c) What is preconditioning? What is their source?

**Answer:**

Preconditioning means the condition developed by beliefs (manyatas). Today we are not oriented enough to evaluate our belief and we treat them as our personal domain. When these come in conflict, we try hard to search out justification and make all effort to defend our own preconditioning. Since we do not verify within ourselves, we continue to live with a set of preconditioning which may or may not be true. We have to start verifying our preconditioning on the

basis of our natural acceptance, as living on the basis of natural acceptance make us more authentic.

d) Explain the difference between animal consciousness and human consciousness.

**Answer:**

Giving all priorities to physical facilities only, or to live solely on the basis of physical facilities, may be termed as 'Animal Consciousness'. Living with all three: Right understanding, Relationship and Physical facilities are called 'Human Consciousness'.

e) What are the two basic aspirations of any human being?

**Answer:**

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.

### Section-B

**Q-2) Attempt any two parts from this section:**

**(2\*5 = 10)**

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

**Answer:**

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:

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

**1. Needs are ....**The needs of the body like food for nourishment clothes for protection, and instruments to ensure right utilization can be categorized as being 'physical' in nature, or also called 'physical facilities' (suvidha) whereas the need of I is essentially to live in a state of continuous

happiness (sukh). The needs of the body are physical in nature, whereas the needs of the self ('I') are not physical in nature – like trust, respect, happiness etc.

**2. In time, needs are...** The needs of 'I' are continuous in time, unlike the need of the body, which is temporary in time. We want happiness continuously. We also want the feeling of respect continuously and so also acceptance in relationship. If we talk about food, clothing, shelter, or instruments, these are needed only for some amount of time, or we can say that the need for physical facilities of the body is temporary in time- it is not continuous.

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

**4. Needs are fulfilled by....**The need of the self ('I'), for happiness (sukh) is ensured by right understanding and right feelings, while the need of the body, for physical facilities (savidha), is ensured by appropriate physico-chemical things.

b) Explain the feeling of Care and Guidance. What role do these feelings have in parents child relationship?

**Answer:**

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.

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.

c) What are the requirements to fulfill basic human aspirations?

**Answer:**

## Fulfillment of Human aspiration

- How Right understanding helps to build up strong Relationship.
- Method of fulfillment.
- Difference between three states of mind.
- Current scenario.

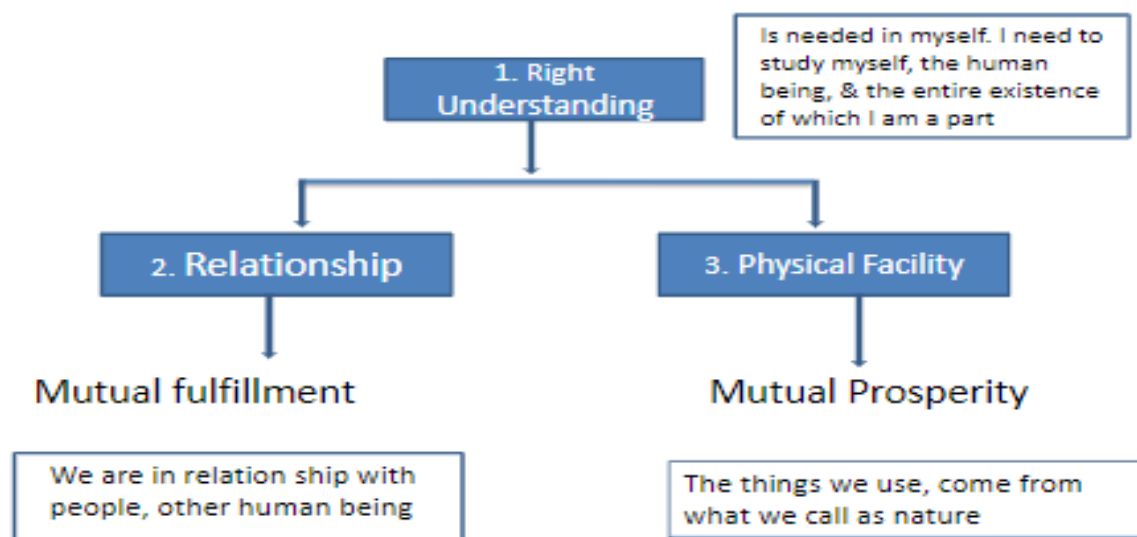
## Fulfillment of Human aspiration

- Human Beings aspire for continuous happiness and prosperity in the right sense.
- Prosperity = Fulfillment of materialistic need + Feeling of happiness

# Basic Requirement-Fulfillment of Human aspiration

- A Right Understanding : It is the first priority towards realization of aspiration. Right understanding is necessary to verify that all our desires are naturally accepted.
- B Relationship : Nature cant build in isolation. He has to build relationships. Right understanding help him to develop healthy relations and also to know the expectations involved in relationship.
- C Physical Facility: are basic necessities of life clothes, shelter, safety etc. with right understanding and answering relationship we are able to judge the need for physical facility and means to fulfill them.

## *Basic requirement for fulfillment of human aspiration*



# Method of Fulfillment

- Method to fulfill the human aspirations by understanding living harmony at all level of our existence. Contribution this fulfillment for the purpose of others growth is ultimate *success*.
- Four level of living existence :
  - Self*
  - Family*
  - Society*
  - Nature*

d) Explain following two dimensions in detail to achieve comprehensive human goal:-

(i) Education — Sanskar ;

**Answer:**

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. Oral 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.

(ii) Health — Sanyam

**Answer:**

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 favorably 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.

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.

## Section- C

**Q-3. Attempt any one part of the following:**

**(1\*5 = 5)**

- a) Explain the process of Self Exploration to understand human values. How do our preconditioning hinder this process? Give one example.

**Answer:**

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. The purpose of self exploration is:

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. It is a process of focusing attention on ourselves, 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.

- b) 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.

**Answer:**

**Family is the Basic Unit of all Interaction:** Each of us is born into a family which includes a number of relationships. These relationships are the reality of our life. We recognize and identify these individuals. We share our feelings, tastes, interests and understanding with these people and have an affinity for them.

Beginning with our family as the basic unit of interaction, we extend our interactions to the immediate neighbourhood such as the shopkeepers, servants, classmates, teachers, colleagues etc. Thus we extend our interactions from beginning from our family to a bigger social order and then move further to a still bigger web of interdependency.

**Set of proposals to verify Harmony in the Family:**



**1. Relationship IS and it exists between the Self ('I') and the other Self ('I'):** In a family, we do not create relationships. Instead we are embedded into relationships that are already there and all that we need to do is to recognize them and understand them.

**2. The Self ('I') has feelings in a relationship. These feelings are between ('I') and ('I'):** In any relationship, it is the person's Self (I) that is related to the other person's Self (I). The body is only a means to express our relationship. For example, in a mother and a child, it is the Self of the mother and the Self of the child who feel connected. Their bodies are incapable of understanding or having feelings.

**3. These feelings in the ('I') are definite. i.e. they can be identified with definiteness:** The feelings in a relationship between "I" and "I" such as Trust, Respect, Affection etc., can be identified with clarity. These feelings are the values which characterize any relationship.

**4. Recognizing and Fulfilling these feelings lead to Mutual Happiness in a relationship:**

Once we recognize the values essential for any relationship, we start working and behaving according to these feelings. We begin evaluating ours' and others' feelings in the relationship. Thus living with these values leads to mutual fulfillment and happiness in all our relationships.

**Justice (Nyaya):** 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.

**Present Scenario: Differentiation (Disrespect) in relationships on the basis of body, physical facilities, or beliefs –**

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.

**Q-4. Attempt any one part of the following:**

**(1\*5 = 5)**

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

**Answer:**

**Innateness (dharana):** Innateness means qualities which are innate to the unit. Each unit in existence exhibits an innateness, an intrinsic quality that cannot be separated from it. We refer this principle 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 principle 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 separated 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	Innateness
Material order	Soil, water, metals, etc.	Existence
Pranic order	Plants and trees	Existence + growth
Animal order	Animals and birds	(Existence + growth) in body + will to live in ‘I’
Human order	Human beings	(Existence + growth) in body + will to live with happiness in ‘I’

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

Trust is the fundamental value of any relationship. It is the foundation brick of the building of relationship.

**Answer:**

Many times we hear, read or are instructed not to trust everybody. It is considered a weakness to trust anybody blindly. It brings us to some basic questions, which we need ask ourselves:

- What is naturally acceptable to me in any relationship: trust or distrust?
- Is it always desired or sometimes we want to have a feeling of distrust in a relationship?
- As soon as I answer the two questions in affirmative, a situation flashes in my mind. Sometimes I know that the person in front of me is telling a lie. Even though he is my relative, how can I trust him? This is very general situation in everyone’s life. Therefore the third question arises that what is the feeling of trust and how can I always fulfill it in a relationship?

Before, I move on to discuss the feeling of trust, once again I put forward two sets of questions:

1a. Do I want to be happy? 1b. Do I make myself always happy?

2a. Do I want to make others happy? 2b. Do I make others always happy?

3a. Does other want to make himself happy? 3b. Does other make himself always happy?

4a. Does other want to make me happy? 4b. Does other make me always happy?

The first set of questions is related to mine as well as others intention. While, the second set belongs to the competence. What is naturally acceptable to me in relationship is my intention. Whether I am able to work according to my natural acceptance or not, is my competence. Everybody's intention is always to make himself as well as others happy. If I am assured about one's intention, I have a feeling of trust in relationship with him. But usually situation of doubt arises while answering 4a: 'Does other want to make me happy?' Why does this doubt arise? If I am assured about my intention, why do I not have faith in others intention? My subconscious mind is quick enough to answer that it is because I am a good person while everybody else is not. Is it really true or we are doing some mistake while evaluating others intention? In fact, **most of the times we evaluate ourselves on the basis of our intention while others on the basis of their competence.** Hence, we conclude that I am a good person, everybody else is not.

If I am able to differentiate between intention and competence, I find out that although my intention is to make me as well as others happy, I am not competent enough to always fulfill that. Similar is the case with others also. Once I understand this difference, I am assured about others intention and hence, have a feeling of trust.

Intentions wise everybody is same, but there is a difference in competence. Therefore, the next task is the right evaluation of mine as well as others competence and. Having done that, I can fix my program of action with him. If I am more competent, I take the responsibility to raise his level of competence by drawing his attention towards this and facilitating his understanding process. In case other is more competent, I have a feeling of gratitude towards him.

Lack of this feeling leads to irritation, misbehavior and ultimately, to the separation. On the contrary, feeling of trust leads to responsible behavior.

**Q-5. Attempt any one part of the following:**

**(1\*5 = 5)**

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

**Answer:**

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.

Respect is Right Evaluation. Under evaluation, over evaluation or otherwise evaluation is disrespect  
Differentiation is disrespect.

Respect on the basis of Self(I) –The other is like me. We are complementary to each other. The only difference is in our level of understanding (how much of our desire, thought & expectation is on the basis of our Natural Acceptance)

If the other has more understanding , he 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)

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

Self explore.

