

HUMAN VALUES AND PROFESSIONAL ETHICS

SAMPLE QUESTIONS WITH SOLUTIONS

UNIT 1

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

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 instils 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, 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.

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 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. Various aspects of reality facilitating the understanding of human values will be presented as proposals. We need to verify these proposals for our self and examine our living in this light.

Q 3. What are the basic guidelines for value education? (UPTU 2011 – 12)

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 targeted to promote 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? (UPTU 2009-10)

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 human being at different level in this order. 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. (MTU 2010 – 11)

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 fulfilment. It also helps to remove our confusions and contradictions and bring harmony at all levels.
- **Understanding universal human values to fulfil 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 complementarity 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 believes in certain things and we base our values on these beliefs, be they false or true which may or may not be true in reality. These believes 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? How do values relate to our day to day living? (UPTU 2010-11)

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.

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

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

Explain how production skills and human values are complementary. Give two examples. (UPTU, 2011 – 12)

ANS. Values means importance or participation and skills means qualities, training, and capabilities. 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. Basically we must know what really is useful to achieve human happiness, the happiness to all and for all the time.

And when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavour (struggle). This is known as domain of skills. Hence, there is an essential complementarity 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 ourself. 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 ourself. 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 how others view us.

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.

“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,
 - o Not just on the basis of scriptures
 - o Not on the basis of equipment/instrument data
 - o 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.

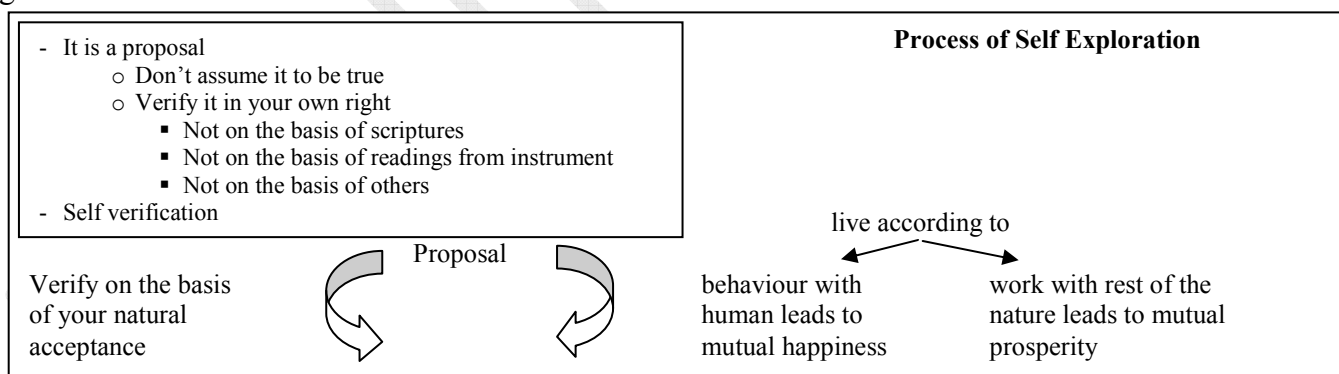
Don't just accept / reject these only on the basis of the following:

- 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 what to do

- Verify on the basis of your natural acceptance
- Live accordingly to validate it experientially
 - o If the proposal is true in behaviour with human $\xrightarrow{\text{leads to}}$ mutual happiness
 - o If the proposal is true in work with rest of the nature $\xrightarrow{\text{leads to}}$ mutual prosperity

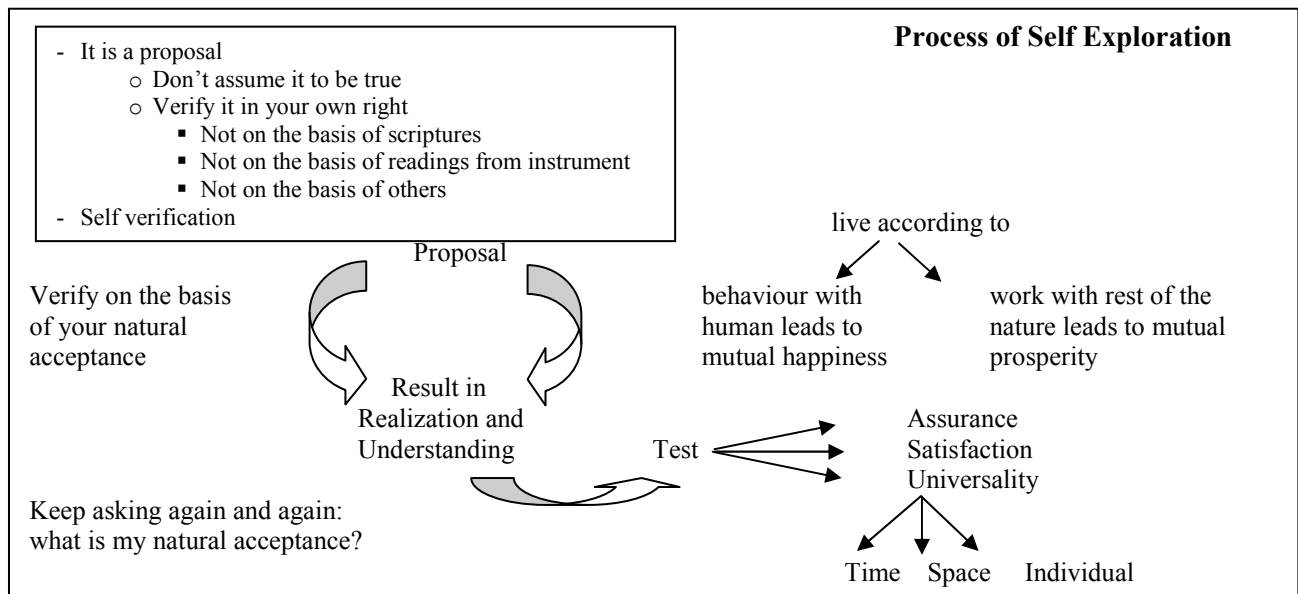
Remember, it is a process of self- exploration, therefore, it has to be authenticated by us alone by means of verification at the level of natural acceptance and experiential validation. The process is shown in the diagram below:



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
 - o If the proposal is true in behaviour with human $\xrightarrow{\text{leads to}}$ mutual happiness
 - o If the proposal is true in work with rest of the nature $\xrightarrow{\text{leads to}}$ mutual prosperity
- Results in realization and understanding
- On having realization and understanding we get
 - o Assurance
 - o Satisfaction

o Universality (Applies to all time, space and individual)



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?

What do you understand by self exploration? Where does it take place – self or body? (UPTU 2009-10)

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

What is the mechanism of self exploration? And as a result what do we get in the end and how? Nancy Goel, CS-A (2011)

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 expects:

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 skill and clarify 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 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.

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?

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.

What do you mean by your natural acceptance? Is it innate, invariant and universal? Explain (UPTU 2011 – 12)

“Natural acceptance is innate, invariant and universal.” Explain this statement with an example. (MTU 2011 – 12)

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, and
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?

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

What is the meaning of prosperity? How does it differ from possession of wealth? Explain with examples. (UPTU 2009 - 10)

Differentiate between prosperity and wealth with examples. (MTU 2010 – 11)

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 a 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 SSSS 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.

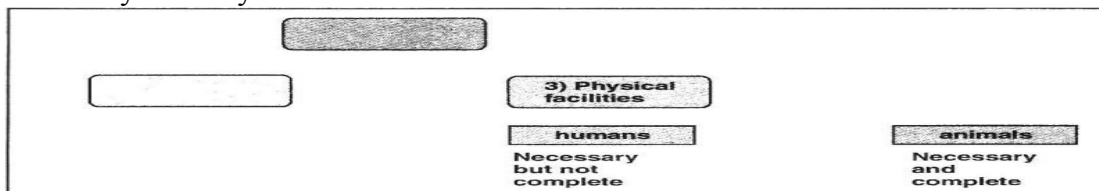
Presently, as we look around, we find most of the people in the above two categories called SVDD and SSDD, while the natural acceptance of all human beings is to be in the category of SSSS.

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

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

Physical facilities are necessary but not complete for human being. Do you agree with this statement? Support your answer with reasons and examples. (UPTU 2011 – 12)

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 fulfil basic human aspirations?

What is the program to fulfil the basic human aspirations? Explain (MTU 2011 – 12)

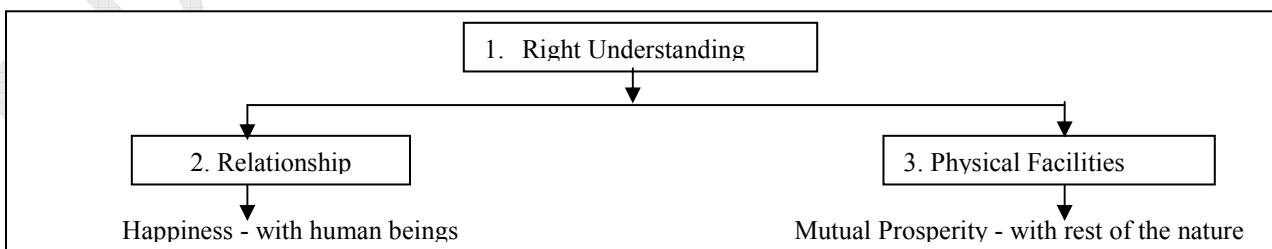
Explain the basic requirements to fulfil human aspirations. Give the correct priority among them. (UPTU 2009-10)

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. (UPTU 2010–11)

Right understanding has first priority to fulfill basic aspiration. How can you explain it? Sapna Sharma, CS-A (2011)

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.

- **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.



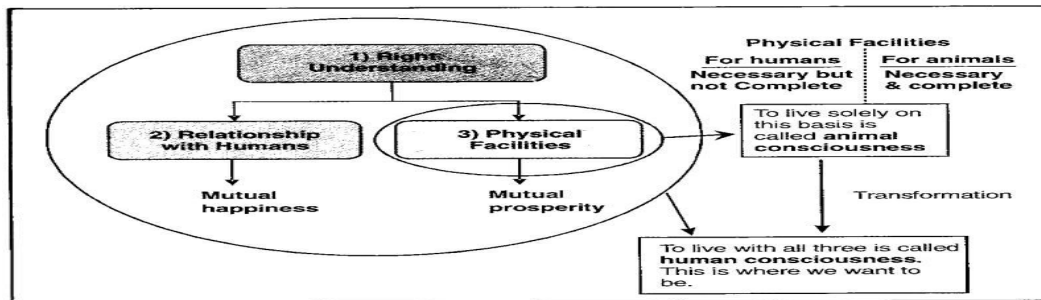
In order to resolve the issues in human relationships, we need to *understand* them first, and this would come from ‘*right understanding of relationship*’. Similarly in order to be prosperous and to enrich nature, we need to have the ‘*right understanding*’. The ‘*right understanding*’ will enable us 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.

Distinguish between ‘human consciousness’ and ‘animal consciousness’. How “shiksha and sanskar” are helpful in raising man to “human consciousness” level. (UPTU 2010 – 11)

What is the difference between animal consciousness and human consciousness? How does the transformation take place in a human being? (MTU 2011 – 12)

ANS. 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 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. (UPTU 2010 – 11)

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.

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

What is prosperity? Is it different from happiness?

What are the basic human aspirations? Explain. (MTU 2010 – 11)

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.

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

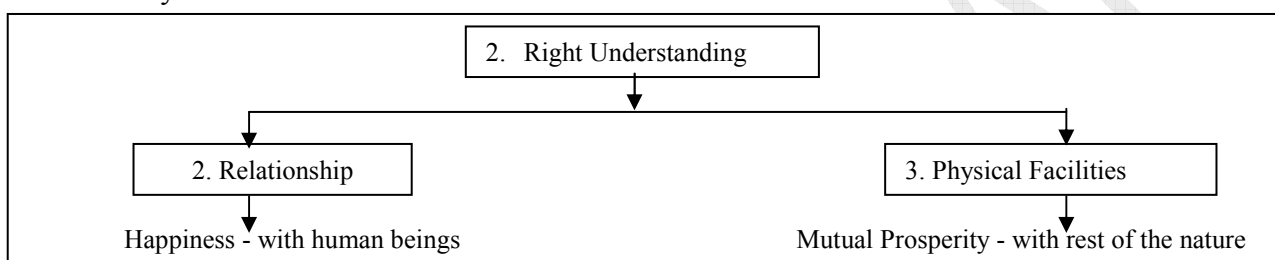
Ans. Our basic aspirations are happiness (mutual fulfilment) and prosperity (mutual prosperity). Happiness is ensured by the relationships with other human beings and prosperity is ensured by working on physical facilities. Relationship refers to the interpersonal relationships that a person builds in 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.



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.

UNIT 2

Q 1. What do you mean by Sukh and Suvidha?

Distinguish between Sukh and Suvidha in detail taking needs of yourself as an example. (MTU 2011 – 12)

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.

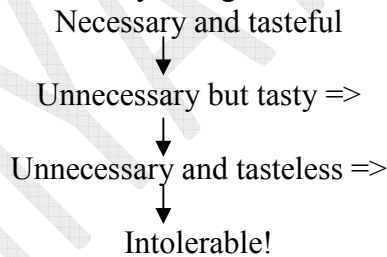
ANS. Human beings are a complex combination of the sentiment ‘I’ which relates to all the feelings and the material ‘body’ which refers to all the physical facilities available to them. Need of self is sukh (happiness). Sukh is qualitative. Therefore the needs of ‘I’ are qualitative. They are not quantifiable. 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 off 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.

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 => inrolerable. Do you agree with this statement? Support your answer with arguments. (MTU 2011 – 12)

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:



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’?

‘The need for physical facilities is temporary’ – explain the meaning of this statement with any two examples. (UPTU 2009-10)

Differentiate between the needs of self and the needs of body. (UPTU 2011 – 12)

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:

		I	Body
Needs	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 areThe 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’

(savidha) 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.

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.

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

"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 aliveness 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 (savidha) 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 physico-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

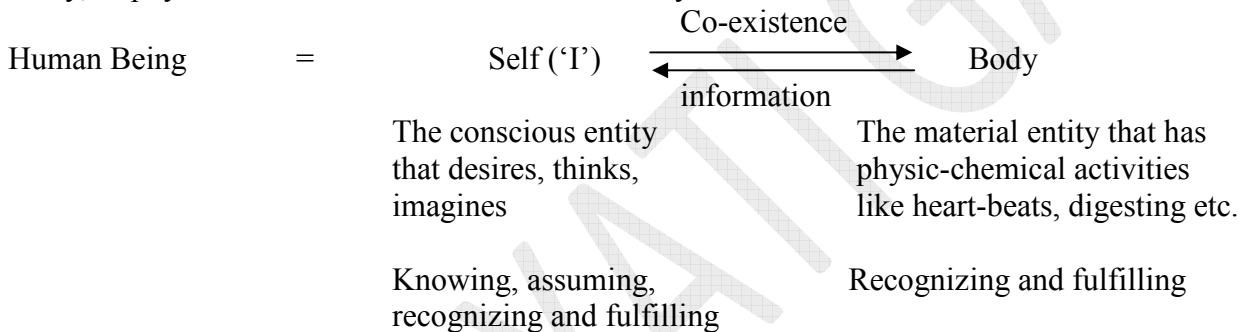
and have to be understood accordingly. But these two constituents of human being are to act in close synergy with each other.

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

‘Human being is the co-existence of the Self and the Body’ – Explain this statement taking yourself as an example. (MTU 2010 – 11)

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 (suvidha) 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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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. (UPTU 2010 – 11)

Explain the activities of knowing, assuming, recognizing and fulfillment with one examples. (UPTU 2011 – 12)

Differentiate between the activities of the self and the body on any two grounds. (MTU 2010 – 11)

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

How recognizing and fulfilling in the self do depends upon knowing or assuming? Tanya Saxena, EC-B (2011)

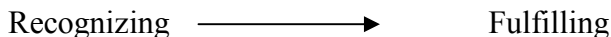
Can the activities of the self be distinctly understood from the activities of the body? Name any three activities and elaborate. (MTU 2011 – 12)

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.



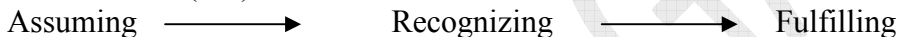
2. **Activities of knowing, assuming, recognizing and fulfilling in the self ('I'):** When it comes to self (jivan or 'I'), which is a conscious entity; in addition to 'recognizing and fulfilling', there is also the activity of assuming and that of knowing. In fact, recognizing and fulfilling in case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

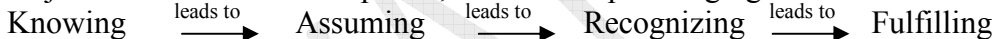
b. We recognize – We all recognize things today, we recognize a variety of things. Like, we recognize water, our parents, friends, etc. We call this activity 'recognizing or pahachaanana'. The recognizing in 'I' depends on assuming.

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):



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 this keeps changing. When we list these down:



		I	Body
Activities	Activities are	Desiring, thinking etc.	Breathing, heart-beat, etc.
		Knowing, assuming, recognizing, fulfilling	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.
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- **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

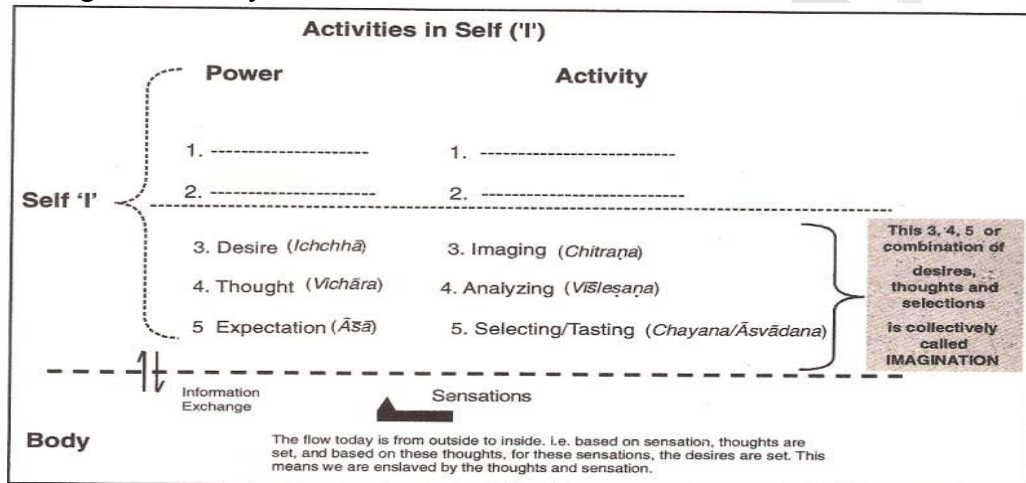
subjective experience resulting from stimulation of a sense organ, for instance, a sensation of warm, sour, or green. Suppose we had seen the bike and not associated it with 'greatness'; rather we only liked the way it 'looked' – then this is based on the sensation.

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.

$$\text{Imagination} = \text{Desires} + \text{Thoughts} + \text{Expectations}$$

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?

What is the meaning of desire? How do we verify whether our desires are coming from sensations or preconditioning or natural acceptance? (UPTU 2010 – 11)

How human mind gets influenced or conditioned? (UPTU 2010 – 11)

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 our. 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 imagining, analyzing and selecting/ tasting. If we observe these activities we will find that we are imagining throughout the day, even at night. During the day, we keep having desires, and these desires don't stops 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.

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

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

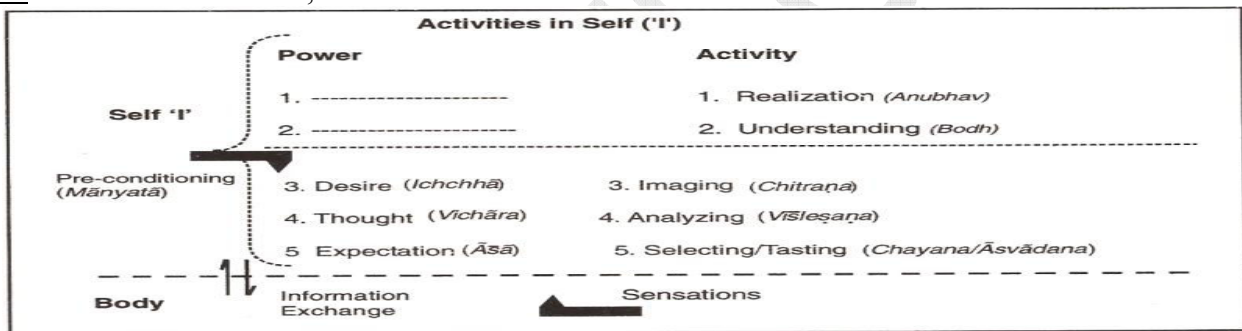
Explain how pre conditioning can lead to unhappiness.

Discuss the problems that are created by having desire, thoughts and expectation on the basis of pre – conditioning. (UPTU 2011 – 12)

How do sensations and pre-conditionings influence our imagination? Give two examples of each. (MTU 2011 – 12)

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:

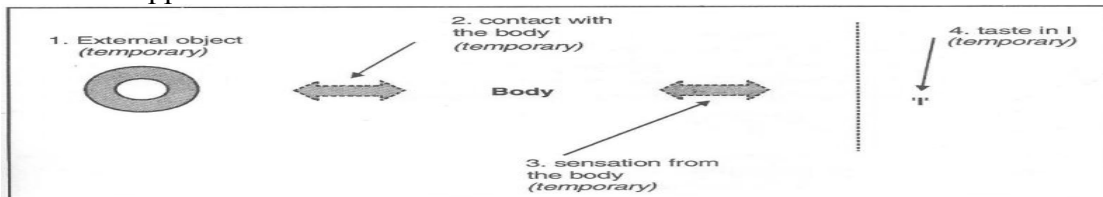
A. Conflicts and contradictions in ‘I’ as a result of pre-conditioned desire

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. (UPTU 2011 – 12)

How self enjoys the activities of the body? Ashish Gupta, CS-B (2011)

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.

What do you mean by ‘Power’ and ‘Activity’ of self?

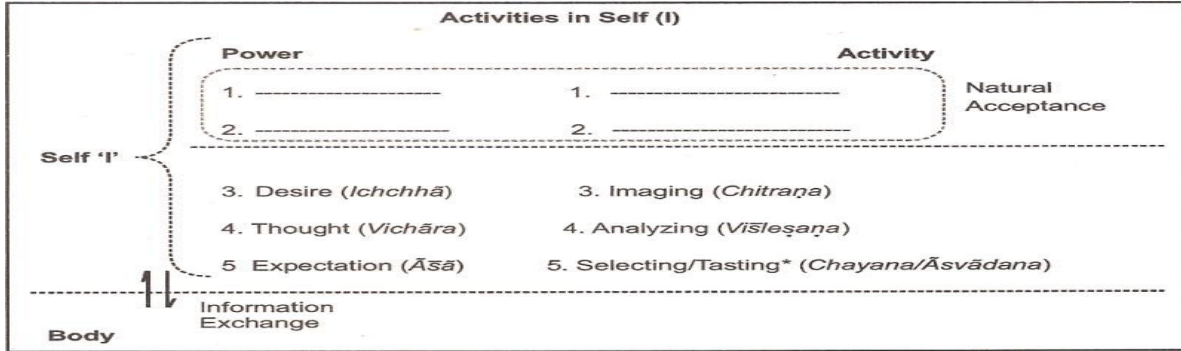
ANS. The self is conscious in nature while the body is physico-chemical in nature. The interaction between the ‘I’ and the body is in the form of exchange of information. So the focus of attention is on two categories of attributes of the self, namely, the powers of the self and the corresponding activities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

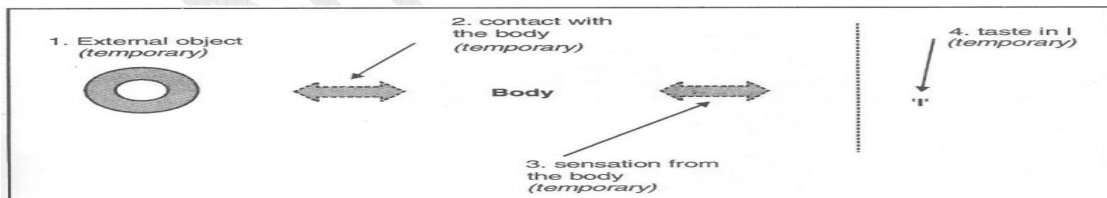


Q 16. “The pleasures that we derive from sensations are short lived and the efforts to extend them lead to misery” – examine this statement.

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 be 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 there 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.

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

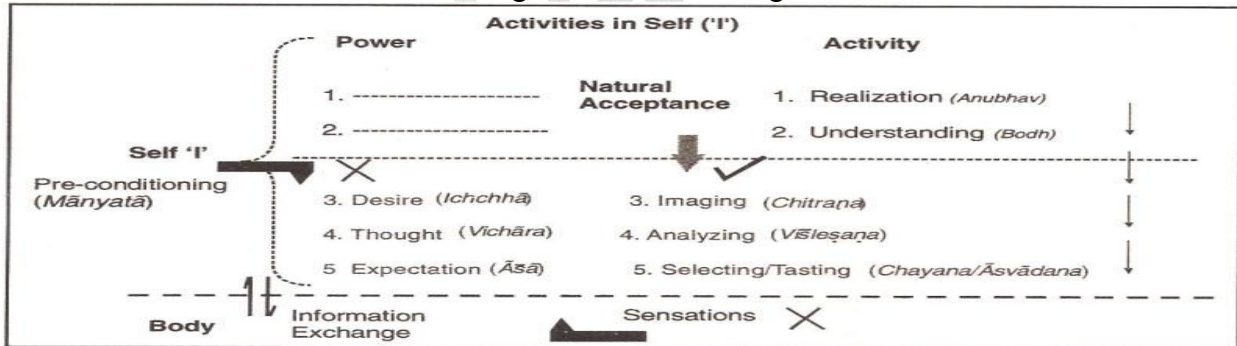
Realization and understanding are essential for happiness and harmony. Explain.

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'.

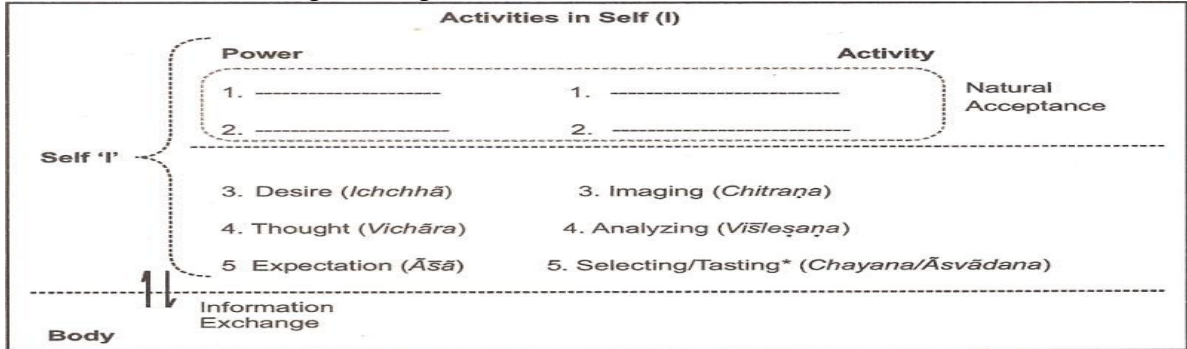
Briefly explain the activities of Desire, Thought and Expectation in the self with an example. (MTU 2011 – 12)

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.

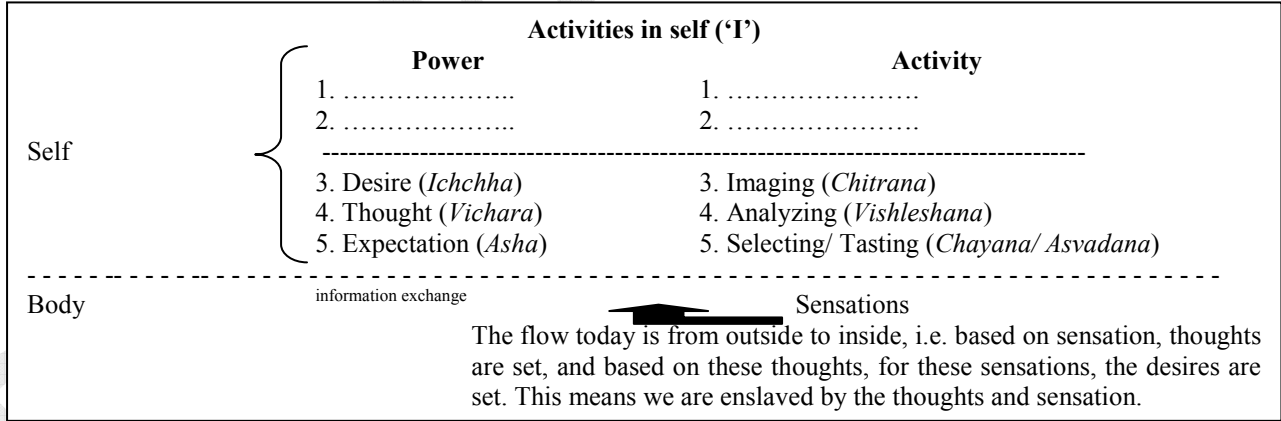


Q 19. Explain how activities in self (I) are inter related.

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:



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 $\xrightarrow{\text{leads to}}$ Thoughts $\xrightarrow{\text{leads to}}$ Desires

From inside (in ‘I’) to outside (the body)

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.

Desires $\xrightarrow{\text{leads to}}$ Thoughts $\xrightarrow{\text{leads to}}$ Selection

Together we call these activities as imagination. Activities in self are continuous.

Selection $\xrightarrow{\text{leads to}}$ Thoughts $\xrightarrow{\text{leads to}}$ Desires $\xrightarrow{\text{leads to}}$ Thoughts $\xrightarrow{\text{leads to}}$ 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:-

- | | |
|------------------------|--------------------------------|
| \Rightarrow Physical | \Rightarrow Emotional |
| \Rightarrow Mental | \Rightarrow 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.

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

Suggest programmes to ensure proper functioning of your body. Can we sustain them without right understanding? (MTU 2010 – 11)

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 swasthya related?

Define sanyama and swasthya. How are the two related?

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

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

What is swasthya? How does 'I' affect the body in performing its functions?

Define Sanyam and Swasthya. How are they helpful in keeping harmony between self and body. (UPTU 2011 – 12)

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 able 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?

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

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

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

In what way does self control help us? Sunil Kumar, EC-B (2011)

How does the feeling of sanyam ensure health of the body? List two programs of sanyam. (UPTU 2010 – 11)

Explain the relation between the self and the body. What is the responsibility of the self towards the body? (UPTU 2009-10)

What do you mean by Sanyam? How does it ensure harmony with the body? Explain. (UPTU 2011 – 12)

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. Asan-Pranayam: This is another way to keep the Body function properly. In Asanas, we give the body proper postures by sitting or lying, and in Pranayam, we ensure regulation of the breathing.

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?

“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.

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 stated 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. What our body follow only by the permission of 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.

UNIT 3

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

What do you understand by 'trust'? What is its importance in human relationship? (UPTU 2011–12)

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? (UPTU 2009 - 10)

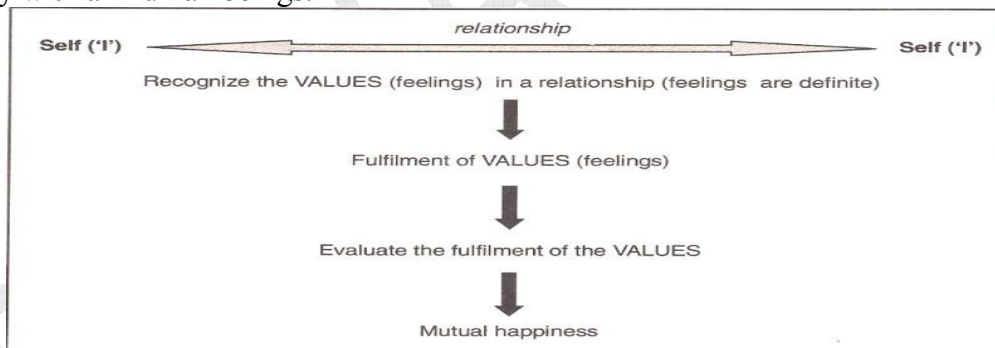
What is 'justice'? What are its four elements? Is it a continuous or a temporary need?

Explain justice with the help of the diagram.

What is justice? How does it lead to mutual happiness? (UPTU 2011 – 12)

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

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

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

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

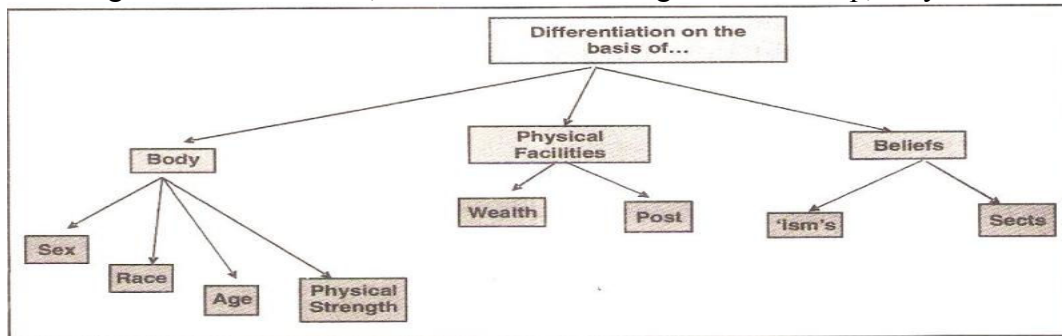
What is the meaning of respect? How do we disrespect others due to lack of right understanding of this feeling? (UPTU 2010 – 11)

How do we come to differentiate between human beings on the basis of body? Explain. What are its consequences? (MTU 2011 – 12) [to answer this ques you have to mention only the points of body and there outcomes mentioned in next ques]

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 'I'. 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 'I', 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 'I'.
- *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

- *Ism's*: 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on. 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 'I'. 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 disrespect in relationship.

Q 12. 'Discrimination leads to acrimony in relationships'. Explain. What problems are created when we discriminate? (UPTU 2010 – 11)

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.

What is the difference between respect and disrespect? Which of the two is naturally acceptable to you? (UPTU 2009-10, 2011 – 12)

ANS. Difference between respect and differentiation

Respect

Differentiation

- | | |
|--|--|
| <p>1. Respect is right evaluation.</p> <p>2. Respect for others is generated by the right evaluation and understanding which leads to fulfilment in relationships. This further creates a sense of respect among people.</p> | <p>1. Differentiation is lack of understanding of respect.</p> <p>2. This differentiation can take the form of:</p> <ul style="list-style-type: none">◇ Gender bias◇ Generation gap◇ Caste struggle◇ Power play and domination◇ Communal violence◇ Clash of race, religion, etc.◇ class struggle, <p>3. This leads to the escalation in the problems of society which further lowers the respect shown to others in society.</p> |
|--|--|

Q 14. What do you understand by trust? Differentiate between intention and competence with examples.

How do you differentiate between intention and competence, when you have to judge the other?

Why is it important?

What is intension and competence? How do they affect human relationship?

How do you differentiate between intention and competence when you have to judge the other?

Why is it important? (MTU 2010 – 11)

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. (UPTU 2010 – 11)

List down the values in human relationship.

What values are necessary in human relationship? Explain each briefly.

What are the different values necessary in human to human relationship? How do they lay the foundation for an undivided human race?

What are the foundational values of relationships? How can they be used to ensure strong and mutually relationships?

Name the values which are called as “foundation value” and “complete value”. Define both these values. (UPTU 2010 – 11)

List down the foundation value and the complete value in human relationship. Explain each with one example. (MTU 2011 – 12)

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.

‘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.

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. (UPTU 2010 – 11)

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. (MTU 2011 – 12)

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 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 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.

What are the five dimensions of human endeavour in society conducive to 'manaviya vyavastha'?

What are the five dimensions of Human Endeavour? How are they helpful in achieving the comprehensive human goal?

What are the programs needed to achieve the comprehensive human goal? List and define each briefly. (MTU 2011 – 12)

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.

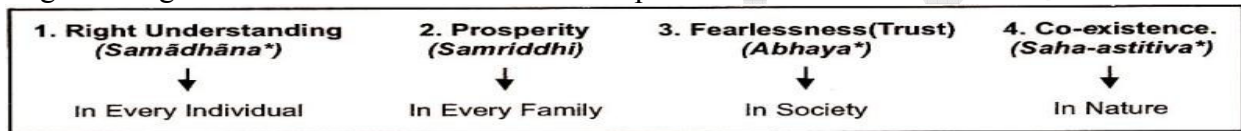
Exchange – Storage leads to Prosperity and Fearlessness

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. How does fearlessness follow from right understanding and prosperity? (UPTU 2009 - 10)

What do you mean by comprehensive human goal? Explain. How is it related to your goal in life? (MTU 2011 – 12)

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:

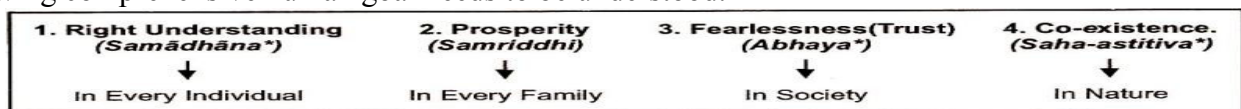


1. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature.
2. Prosperity in the family means that the family is able to identify its needs and is able to produce/ achieve more than 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.

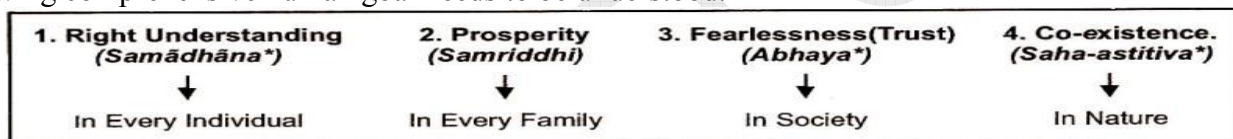
Fearlessness (trust) in society: In place of working for fearlessness, we are working for strategic power. In the name of defence, we are misusing the valuable resources of nature to make weapons and ammunitions. We are becoming increasingly more fearful of each other, so most of the countries in the 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?

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.

How can we move towards the universal human order?

ANS. The sarvabhaum vyawastha (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. (UPTU 2009 - 10)

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.

UNIT 4

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.

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**.

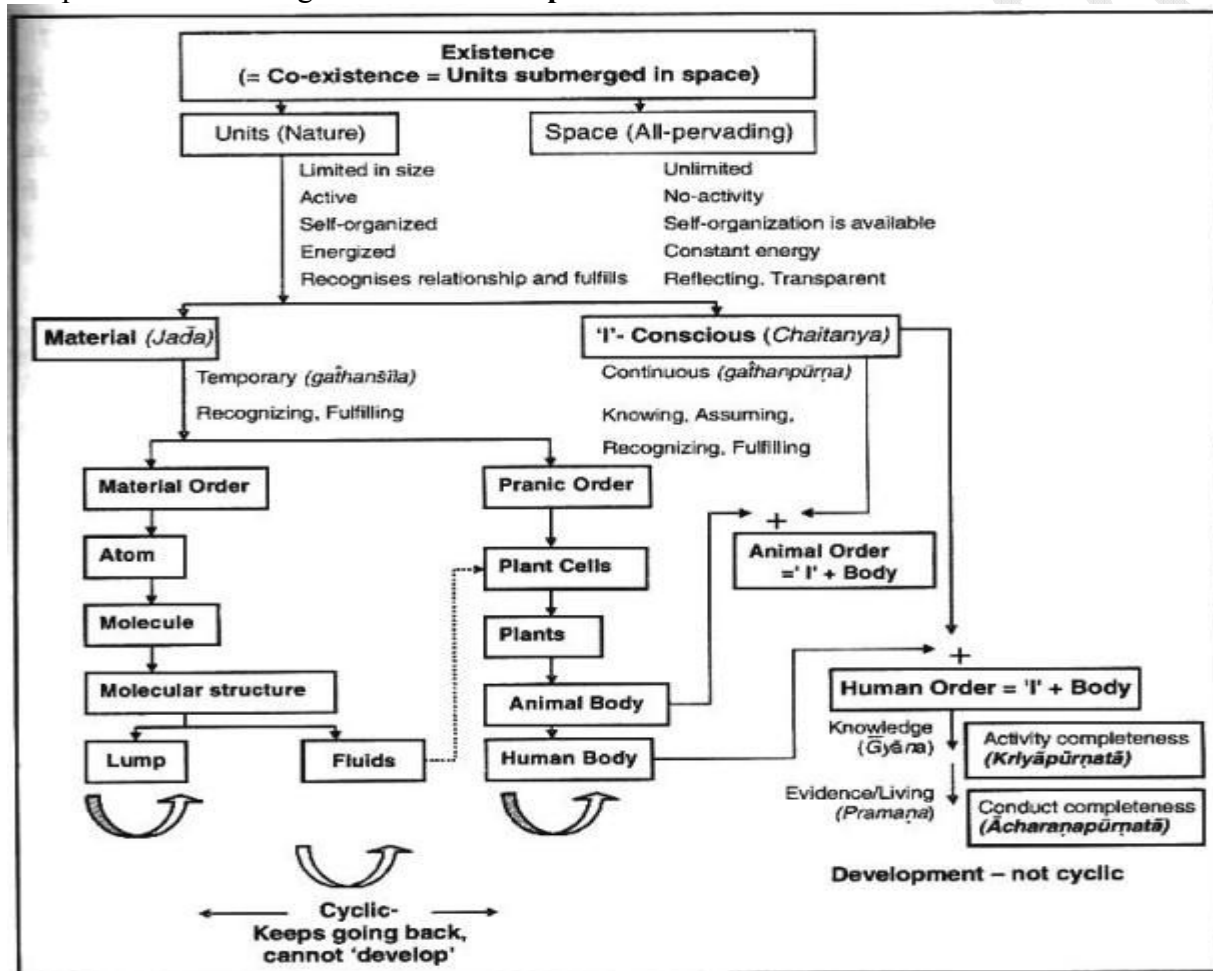
The material units are changeful (with activities of recognizing and fulfillment only) while the other kind of units are continuous (with activities of knowing, assuming, recognizing and fulfillment).

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 'samskaar conformance'.

Order	Things	Conformance
Human order	Human beings	Right values / sanskara conformance

Q 5. What exactly is implied by the term- ‘nature’? Explain. OR Define nature.

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 maintained in nature/existence.

Q 7. What do you mean by ‘innateness’? What is the innateness in the four orders? (MTU 2011 – 12)

What do you understand by the term ‘innateness’ (dhaarna) in nature? Explain the innateness of material and animal order in nature. (MTU 2011 – 12 even)

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 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 ‘ceased 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	Innate-ness
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’

Q 8. What is the svabhava (natural characteristic) of a unit? Elaborate on the svabhava of a human order.

How does the natural characteristics (svabhava) of material order helped man to lead a better life?

Explain the svabhav of human order and how it helps in living with harmony.

Explain the natural characteristics of the material and pranic orders. Give examples. (UPTU 2011–12)

What is the natural characteristics (swabhava) of human order? Explain. (MTU 2011 – 12)

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 in ‘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 svabhav of animal order and human order can be understood in two aspects: body and self. The svabhav of animal order is Composition / decomposition, nurture / worsen in body and non cruelty, cruelty in ‘I’. The svabhav 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	Plants and trees	Composition / decomposition + nurture / worsen
Animal order	Animals and birds	(Composition / decomposition, nurture / worsen) in body + (non cruelty, cruelty) in ‘I’
Human order	Human beings	(Composition / decomposition, nurture / worsen) in body + (perseverance, 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? (UPTU 2009 - 10)

Present the difference and similarity between a human being and an animal. Give examples to support your answer. (MTU 2010 – 11)

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:

Order	Things	Activity	Innate-ness	Natural Characteristic	Basic Activity	Conformance
Animal order	Animals and birds	(Composition / decomposition, respiration) in body + selection in 'I'	(Existence + growth) in body + will to live in 'I'	(Composition / decomposition, nurture / worsen) in body + (non cruelty, cruelty) in 'I'	(Recognising, fulfillment) in body + (assuming, recognising, fulfillment) in 'I'	Breed conformance
Human order	Human beings	(Composition / decomposition, respiration) in body + (selection, thought, desire) in 'I'	(Existence + growth) in body + will to live with happiness in 'I'	(Composition / decomposition, nurture / worsen) in body + (perseverance, bravery, generosity) in 'I'	Recognising, fulfillment in body + (knowing, assuming, recognising, fulfillment) in 'I'	Right values / sanskara conformance

Things (Vastu)

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 coexistence 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'.*

Q13. Explain the difference and similarities between pranic order and animal order. What is the relation between the two orders?

ANS.

Order	Things	Activity	Innate-ness	Natural Characteristic	Basic Activity	Conformance
Pranic order	Plants and trees	Composition / decomposition + respiration	Existence + growth	Composition / decomposition + nurture / worsen	Recognising, fulfilment	Seed conformance
Animal order	Animals and birds	(Composition / decomposition, respiration) in body + selection in 'I'	(Existence + growth) in body + will to live in 'I'	(Composition / decomposition, nurture / worsen) in body + (non cruelty, cruelty) in 'I'	(Recognising, fulfilment) in body + (assuming, recognising, fulfilment) in 'I'	Breed conformance

Q 14. What are the four orders in nature? Describe their activities and natural characteristics?

What do you understand by 'activity'? Write down the activity of the four orders in nature. (UPTU 2011 – 12)

Distinguish between the activities of different orders of nature giving an example of each. (MTU 2011 – 12)

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	Things	Activity	Natural Characteristic
Material order	Soil, water, metals, etc.	Composition / decomposition	Composition / decomposition
Pranic order	Plants and trees	Composition / decomposition + respiration	Composition / decomposition + nurture / worsen
Animal order	Animals and birds	(Composition / decomposition, respiration) in body + selection in 'I'	(Composition / decomposition, nurture / worsen) in body + (non cruelty, cruelty) in 'I'
Human order	Human beings	(Composition / decomposition, respiration) in body + (selection, thought, desire) in 'I'	(Composition / decomposition, nurture / worsen) in body + (perceverance, bravery, generosity) in 'I'

Q 15. How will you show interconnectedness and mutual fulfilment in four order of nature with examples.

“Other than human order, the three orders are mutually fulfilling to each other”. Explain with examples.

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?

Discuss the human interrelationship with nature.

What are the orders of nature? How are all four orders interconnected?

How are we disturbing the balance in nature?

There are four orders in nature. How does each order participate in the harmony in the nature?

Give few examples. (UPTU 2010 – 11)

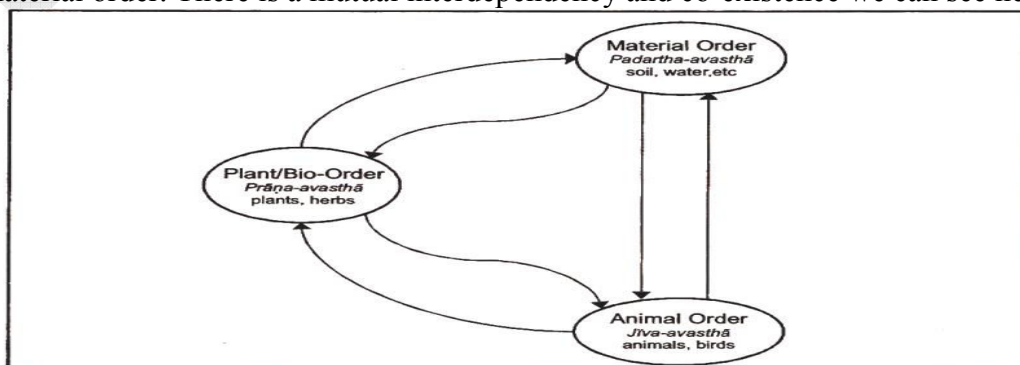
What are the four orders in nature? How can the human order be responsible to the other three orders? (MTU 2010 – 11)

Critically examine the attitude of humans today towards the other three orders of nature. Try to make a proper evaluation of human efforts. (MTU 2010 – 11)

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? (MTU 2011 – 12)

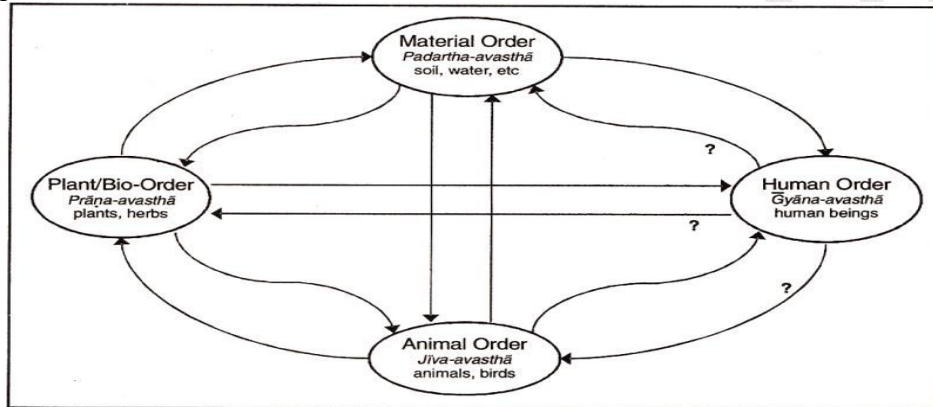
ANS. In the nature, all the units are connected to each other and fulfilling each other. Human being is related to all other human beings. On this basis, we have feelings and emotions for everyone. Human being is connected to all the material units in the existence and gets aware of it as he starts exploring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

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

Explain the recyclability in nature with any two examples. (UPTU 2009-10)

There is recyclability in nature. Explain this statement with any two examples. How does it help in production activity? (UPTU 2011 - 12)

Explain the recyclability of any two units in nature with examples. How is it useful for sustainable production activities? (UPTU 2010 – 11)

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	Constitution conformance	Seed conformance	Breed conformance	Right values / sanskara 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	Things	Activity
Material order	Soil, water, metals, etc.	Composition / decomposition
Plant order	Plants and trees	Composition / decomposition + respiration
Animal order	Animals and birds	(Composition / decomposition, respiration) in body + selection in 'I'
Human order	Human beings	(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.

Q 19. Explain the basic activity in the four orders in nature.

ANS.

Order	Things	Basic Activity
Material order	Soil, water, metals, etc.	Recognising, fulfillment
Pranic order	Plants and trees	Recognising, fulfillment
Animal order	Animals and birds	(Recognising, fulfillment) in body + (assuming, recognising, fulfillment) in 'I'
Human order	Human beings	Recognising, fulfillment in body + (knowing, assuming, recognising, fulfillment) in 'I'

In the material and pranic order, there is only recognizing and fulfillment. 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.

Existence is co-existence of mutually interacting units in all-pervasive space. Explain. (UPTU 2010–11)

"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?

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.

Write a short note on 'nature (units) submerged in space'. Explain the meaning of submerged here. (UPTU 2011 - 12)

'Existence is co-existence'. Give your opinion. (UPTU 2011 – 12)

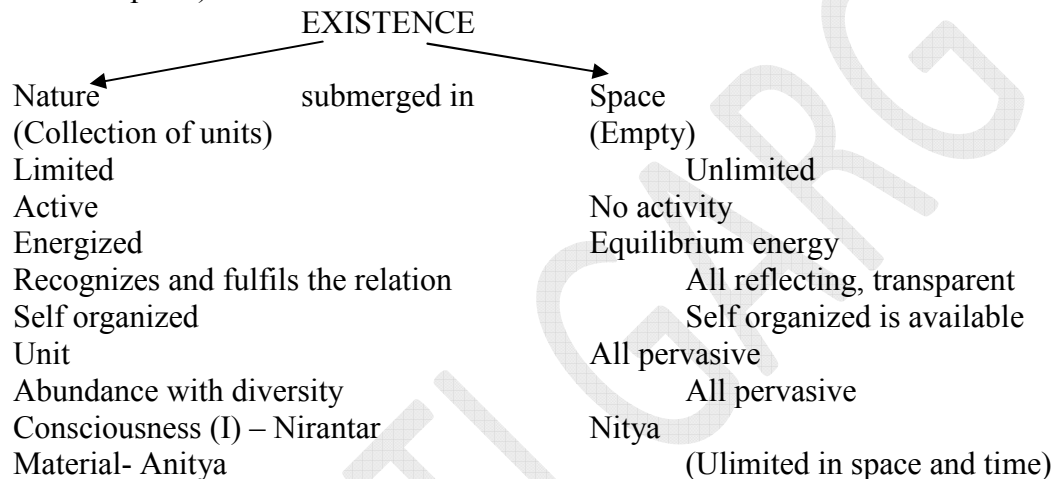
ANS. All the units together constitute nature. All the units of nature exist in space which is an important reality to understand. **Existence is nothing but the nature in space.**

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.**

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.



(Niranatar: Limited in space, Unlimited in time, Anitya: Limited in space and time)

When we look at the existence around, the first thing we see is space. And then we see the units in space. Between every two units there is a space. **The units exist in space.** If we were to define this, we would say that there are two kinds of realities in existence and these are: space and units (in space). So we say,

Existence = space + units (in space)

Since nature consists of the four orders we have been discussing, we can say,

“Existence = Nature submerged in space”.

Nature = Four orders (Material, Plant/Bio or Pranic, Animal and Human Order)

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.

UNIT 5

Q 1. What is ethical human conduct? OR How does right understanding provide the basis for ethical human conduct? Give two examples.

ANS. The right understanding gained through self-exploration enables us to identify the definitiveness of human conduct which may also be called the **ethical human conduct**. It is the same for all human beings. So we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. **Unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct.**

Q 2. What is ethical human conduct? Explain in terms of values, policies and character with appropriate examples.

ANS. The right understanding gained through self-exploration also enables us to identify the definitiveness of human conduct which may also be called the **ethical human conduct**. It is the same for all human beings. So we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. **Unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct.** It can be understood in terms of the following:

1. Values (Mulya):
2. Policy (Niti):
3. Character (Charitra):

1. Values (Mulya): Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava. The values of a human being can be enumerated as thirty, which are listed below:

A) Values in self (Jivan Mulya):

Happiness (Sukha): Definiteness of expectation (selecting/ tasting) based on definiteness of thought manifests as happiness.

Peace (Shanti): Definiteness of thought based on definiteness of desire manifests as peace.

Satisfaction (Santosh): Definiteness of desire based on understanding manifests as satisfaction.

Bliss (Ananda): Understanding based on realization manifests as bliss.

B) Values in Human – Human Relationship (Sambandh Mulya):

	Established – Values	Expressed – Values	
1	Visvasa (Trust)	Saujanyata (Complementariness)	10
2	Sammana (Respect)	Sauhardra (Compliance)	11
3	Sneha (Affection)	Nistha (Commitment)	12
4	Mamta (Care)	Udarata (Generosity)	13

5	Vatsalya (Guidance)	Sahajata (Spontaneity)	14
6	Shraddha (Reverence)	Pujyata (Obedience)	15
7	Gaurava (Glory)	Saralata (Ease)	16
8	Kritagyata (Gratitude)	Saumyata (Self-Restraint)	17
9	Prema (Love)	Ananyata (Unanimity)	18

What we need to have is the established value; the expressed value is a natural outcome.

C) Values of a Human Being in its Participation in Universal Human Order (Manav Mulya):

Perseverance (Dhirata): After understanding the system, patiently participating in it.

Bravery (Veerta): Helping other in understanding and participating in system.

Generosity (Udarta): Using our mind, body and wealth in system.

Kindness (Daya): To give opportunity or thing to a person who have ability

Beneficence (Kripa): To give ability to a person who have opportunity or thing

Compassion (Karuna): Providing both ability and thing to a person.

D) Values of Human Being in the Interaction with the Rest of the Nature (Vastu Mulya):

Utility Value (Upyogita Mulya): To prepare a physico-chemical object for nourish and protection.

Artistic value (Kala Mulya): To ensure the long lasting utility of the object.

2. Policy (Niti): The decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resources (self, body and wealth – mana, tana and dhana). Have three parts:

A) Economic Value (Artha Niti): enrichment of self, body and wealth

B) Political Value (Rajya Niti): protection of self, body and wealth

C) Policy for Universal Human Order (Dharma Niti): right utilization of self, body and wealth

3. Character (Charitra): The definiteness of my desire, thought and selection gives definiteness to my living.

A) Sva Nari, Sva Purush: Chastity in conjugal relationship

B) Sva Dhana: Rightful production, acquisition and utilization of wealth

C) Dayapurna Vyavahar and Dayapurna Karya: Kindness in behaviour (people friendly) and work (eco friendly)

Q 3. What are the values in interaction of human beings with the material things? Give one example of each.

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

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

ANS. Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava. Values are a part of our ethical conduct. They are the natural outcome of realization and right understanding, which are always definite. Values need not to be imposed through fear, greed or blind belief. The vastu mulya (values of Human Being in the Interaction with the Rest of the Nature) is the participation of the human being with the rest of the nature. It is further categorized as:

i. **Utility Value (Upyogita Mulya):** The participation of human being in ensuring the role of physical facility in nurture, protection and providing means for the body.

ii. **Artistic value (kala mulya):** The participation of a human being in ensuring the role of physical facility to help and preserve its utility.

For example, the utility value of a pen is that it aids in writing. This provides a means to the body. Providing a cap to the pen so that the ink does not spill, a proper design for holding of the pen while writing, etc. preserve the utility of the pen. A shirt has the utility that it protects the body. This is its utility value. Designing the shirt so that it can be easily put on is the artistic value.

Q 4. What do you understand by definitiveness of ethical human conduct? Why is this definitiveness desirable?

What do you mean by definitiveness of ethical human conduct? How can it be ensured? (UPTU 2011 – 12)

ANS. The right understanding gained through self-exploration also enables us to identify the definitiveness of human conduct which may also be called the **ethical human conduct**. It is the same for all human beings. So we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. Each one of us wants to have a definite conduct but presently we may not be able to ensure that. This is because we are presently living on the basis of our pre-conditionings or assumptions which are not in consonance with the truth or the right understanding. But, this situation neither gives satisfaction to us not to others. We do see the human beings struggling to find out what the right conduct is and in the process, exhibiting a wide variety of attributes. We also see people debating endlessly about what they consider to be ethical. But **unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct**. It can be understood in terms of the following:

1. Values (Mulya) : Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava is known as values. Values are a part of our ethical conduct.
2. Policy (Niti) : policy is the decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resources (self, body and wealth – mana, tana and dhana).
3. Character (Charitra) : The definitiveness of my desire, thought and selection gives definitiveness to my living. Definitiveness of character is the outcome of the definitiveness of my behaviour and work.

Q 5. Comment on Profession – in the light of comprehensive human goal

ANS. Any profession is a channel for participation by human beings in the larger order in pursuance of comprehensive human goal. In the process, one is able to contribute towards the livelihood of one's family and also participate in the larger order constituting the society and the nature around. All these activities do require a certain degree of skill and are expected to be performed in consonance with the comprehensive human goal. Then only, these will be conducive to the sustained welfare of the individual as well as the society. The excellence or the success of any professional activity is to be judged from this comprehensive point of view only and not in terms of just wealth generation. Accordingly, the profession is not only a means of earning one's livelihood but a means of one's evolution by appropriate participation in the larger order. It is an important activity to authenticate one's understanding, whereby interact with other human beings and with rest of nature in a mutually fulfilling manner. Thus, profession is a 'service'.

Q 6. Define ethics. Or what do you mean by ethics?

ANS. This definitiveness of human conduct in terms of values, policies and character is termed as ethics. The ethics in the living of an individual can be imbibed only through inculcation of values, policies and character, and this is possible through the process of ensuring right understanding through self-exploration. In other words ethics (also known as moral philosophy) is a branch of philosophy that addresses questions about morality – that is, concepts such as good vs. bad, noble vs. ignoble, right vs. wrong, and matters of justice, love, peace and virtue.

Q 7. What do you mean by professional ethics?

ANS. Professional ethics means to develop professional competence with ethical human conduct. Ethical human conduct means definitiveness of human conduct. Ethical human conduct is the foundation of professional ethics. The only effective way to ensure professional ethics is through correct appraisal and systematic development of ethical competence in the professional (the human being). Profession is a significant domain of human activity targeted towards participating in the larger order which includes the society and nature around. Thus, it is a meaningful participation for each one in one or more of the five domains of human endeavour needed for a harmonious society. Ethical conduct of profession implies the right utilization of one's professional skills towards the fulfilment of comprehensive human goal and thus, meaningfully participates in the larger order. Professional ethics may be defined as a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment. Professional ethics concerns the moral issues that arise because of the specialist knowledge that professionals attain, and how the use of this knowledge should be governed when providing a service to the public.

Q 8. What do you mean by competence in professional ethics? Elaborate with examples.

What do you understand by competence in professional ethics? Give two examples of its implications in industry. (MTU 2010 – 11)

ANS. Professional ethics means to develop professional competence with ethical human conduct. Developing ethical competence in the individual (profession) is the only effective way to ensure professional ethics. The development of ethical competence is a long term process to be achieved through appropriate value education. As profession is only a subset of the life activities, the competence in profession will only be the manifestation of one's right understanding. The salient features characterizing this competence can be summarized as follows:

1. Clarity about comprehensive human goal: Samadhan – Samridhi – Abhay – Sah-astitva, and its fulfilment through universal human order.
2. Confidence in oneself: Based on the right understanding of oneself and the rest of existence.
3. Mutually fulfilling behaviour: Clarity and confidence in ethical human conduct and its correlation with sustained personal as well as collective happiness and prosperity.
4. Mutually enriching interaction with nature: Self-sufficiency in fulfilment of physical needs; ability to assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature. In the light of the above, one acquires the ability to identify and develop appropriate (people-friendly and eco-friendly) technologies, production systems etc.

Q 9. What do you mean by 'universal human order'?

What is your vision of a universal human order? Write in your own words. (UPTU 2010 – 11)

What do you mean by universal human order? What are its implications? (MTU 2011 – 12)

ANS. Universal human order (sarvabhauma vyavastha) is a feeling of being related to every unit including human beings and other entities of nature. Having understood the comprehensive human goal, we are able to be in harmony not only with human beings, but also with the rest of the nature. We are able to see that we are related to every unit in nature and ensure mutual fulfilment in that relationship.

On the bases of understanding of harmony, we get the notion of an undivided society and universal human order. The universal human order will comprise of:

1. The five dimensions of human endeavour (education, health etc) towards a fragmented society.
2. The steps of organization from family to world family, each anchored in right understanding will integrated in the following way:

Family => family cluster => village / community => village cluster => => => world family

Q 10. What are the implications of value based living at all four levels of living? Explain. (UPTU 2009-10)

ANS. The implications of value-based living can be studied in the following terms:

1. **At the level of the individual** – Transition towards happiness and prosperity will take place at the individual level. It will instil self confidence, spontaneous joyfulness, peace, contentment and bliss in the self, and also perseverance, bravery and generosity in living of the individual.
2. **At the level of the family** - Mutual fulfilment in relationships, prosperity in the family, sustenance of joint families, family as the building block of societal order in place of law enforcing bodies, respect for all without differentiation on the basis of age, gender, caste, race, money, post, creed, etc.
3. **At the level of the society** – Fearlessness in the society, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, world growing as a family.
4. **At the level of nature** – Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons, proper development

Q 11. What would be the pragmatic implications of value-based living at the four levels? Briefly explain.

ANS. The implications of value based living can be understood in the following terms:

1. **At the level of the individual** – Achieve happiness, peace, contentment and bliss in the self, perseverance, bravery and generosity in living of the individual. The individual get rid of the tensions, frustrations, depression, and other such situations

2. **At the level of the family** - Mutual fulfillment in relationships, prosperity in the family, sustenance of joint families, family as the building block of societal order in place of law enforcing bodies, respect for all without differentiation on the basis of age, gender, caste, race, money, post, creed, etc.
3. **At the level of the society** – Fearlessness in the society, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, world growing as a family. Differentiations on the basis of body, physical facilities and beliefs will be reduced.
4. **At the level of nature** – Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons, proper development. The problems of pollution and resource depletion can be solved.

Q 12. How do the current world views lead to contradictions and dilemmas in professional life? – Explain.

ANS. Contradictions and Dilemmas: We can understand more clearly through examples how the contradictions and dilemmas are inherently generated by the prevailing worldview in which wealth maximization is perceived to be the prime objective. In such a paradigm, 'your loss is my gain'. Thus the other person's happiness seems to be in conflict with my happiness. In that case, the other people have to be exploited for one to gain affluence and there is no possibility of mutual fulfillment in a sustainable way. In the same way, exploitation of nature also becomes acceptable as it helps a person to accumulate wealth easily and there is no limit to this. Let us analyse how such a world view affects the propensity of people in different professions. Take the example of business circles, whenever there is a scarcity of commodity due to say – monsoon failure or other natural disturbances or wars etc, the people in general are in distress and need succour; however in such a situation the businessmen endowed with materialistic world view will feel elated and look at it as an opportunity to make maximum profit. They feel that the market is 'improving' and they should take the maximum advantage of it, even accentuate it by hoarding and black marketing to serve their objective. Thus the interest of such businessmen and the consumers in general come in direct conflict. While in reality they are expected to be mutually complementary. In a similar way, ethical practices like adulteration and spurious production etc. are also adopted in an attempt to increase profits- albeit at the cost of greatly endangering public health and safety. An interesting example of the prevailing dichotomy is evident in the advertisements that we daily come across, particularly in case of various evidently harmful products like cigarettes, pan masala etc. Where on one hand, the use of these products is highly glamorized to attract the consumers and in the end there is an inconspicuous statutory warning indicating that the use of these products is injurious to health. Thus there is clear tendency of making profits by promoting the sale of the products which are injurious to public health. In such a situation the dilemma as to how much importance is to be given to one's profit and how much to the welfare always remains unresolved.

Q 13. What do you understand by holistic technology? Briefly explain.

What is a holistic technology? Take any two such examples from the Indian tradition and elaborate on them. (UPTU 2011 - 12)

Describe briefly the criteria for evaluation of holistic technology. Support your answer with an example. (MTU 2011 – 12)

ANS. The modern technologies and systems are all human inventions in response to the needs visualized under the influence of the prevailing worldview. Accordingly, they have been designed and optimized to the objective functions best suited to this world view. In order to facilitate the development of holistic technologies and systems, it will be necessary to visualize alternative objective functions and to formulate appropriate criteria for evaluation compatible with comprehensive human goal. Generally speaking, there are three broad criteria to guide the development of such technologies and systems, viz.,

- a) Catering to appropriate needs and lifestyles,
- b) People-friendly, and
- c) Eco-friendly.

Criteria for Technologies

The above mentioned general criteria can be itemized into more specific form as follows:

1. Catering to real human needs
2. Compatible with natural systems and cycles

3. Facilitating effective utilization of human body, animals, plants and materials
4. Safe, user-friendly and conducive to health
5. Producibile with local resources and expertise as far as possible
6. Promoting the use of renewable energy resources
7. Low cost and energy efficient
8. Enhancing human interaction and cooperation

Q 14. Give a critical review of the current management models in profession.

ANS. Learning from the Systems in Nature and Traditional Practices: If we really wish to gain an insight into the holistic systems, we have a lot to learn from systems of nature and from traditional practices. With modern developments in science and technology, and their widespread application, an impression has grown that the nature is primarily for exploitation as per the whims and fancies of human beings, the nature has to be tamed/controlled and exploited for human enjoyment. Further, it is believed that the systems in nature are all primitive and have to be replaced by man-made systems. This is how one looks at 'development'. Similarly, it is also believed that the traditional practices are all obsolete and have to be rejected outright. This arrogant attitude towards nature and the traditional know-how has caused much damage to humanity in recent times. It is high time we critically examine these beliefs and rectify them in the light of right understanding.

In reality, nature is not only our nourisher but also a learning ground. The human beings are an integral part of this self-sustaining nature and it is essential to understand its functioning and systems to live in harmony with it. After all, it is only by diligent study of nature that all the laws and principles governing various processes have been discovered by human beings. In a similar way, the systems and cycles of nature also need to be understood and emulated as required in man-made designs. Then only, we can correctly visualize and evolve the holistic way of living.

As for the traditional practices, it is true that with increase in knowledge and skills, and with changing needs, it is necessary to make improvisations in technologies and systems of human use, however, in order to do that it is essential to critically evaluate their strengths and weaknesses. It is important to identify the characteristics which have enabled the traditional practices to serve humanity for long periods. The eco-friendly and people-friendly characteristics of many traditional practices are very much worthy of our recognition and retention. Then we will be in a better position to utilize our present day knowledge to augment the systems and make them more effective, efficient and more suited to current needs. For example, we can learn a lot from the traditional practices of eco-friendly agriculture techniques, watershed management, eco-restoration, herbal formulations, preservation techniques, and artisanal practices and so on. It does not amount to going backwards but rather enables us to avail from the vast storehouse of wisdom and experience so that we become better prepared to take the leap forward in the right direction.

Q 15. Critically examine the issues in professional ethics in the current scenario. List any five unethical practices in profession today and the methods being tried to curb them.

What are the reasons of unethical practices in profession today? What is the real solution to the above problems? Give your opinion. (UPTU 2011 – 12)

Elaborate on any two practices that are unethical but still quite prevalent in profession today.

Suggest few measures to solve the problems in a sustainable way. (MTU 2010 – 11)

Mention some of the unethical practices in society today. How do the prevailing world views lead to such unethical practices? (MTU 2011 – 12)

ANS. The unethical practices are rapidly increasing and their impact is also becoming far-reaching. Corruption in multifarious manifestations is afflicting all the professions like a virus. Similarly, other unethical practices are also proliferating and getting out of control. It appears as if human ingenuity is being increasingly harnessed to devise newer and subtler ways to thwart the ethical conduct of profession, to twist the laws and to beat the system. As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offences and kickbacks in large scale purchases. Lapses on the part of big organizations in ethical conduct of profession have led to large scale disasters, such as Bhopal Gas Tragedy, the Chernobyl Disaster, etc. endangering public life and prosperity, and causing serious degradation to environment.

This menace becomes even more serious as unethical politics are adopted collectively by large industries, cartels, multinational corporations and even national governments. We are also quite familiar how misleading propaganda, advertisements using sex-appeal, the influence of show business ad celebrities are being employed to influence the public mind for promoting all types of products which are not quite conducive to human welfare. We may enlist some salient categories of these unethical practices as follows:

- Corruption in multiple forms and at various levels.
- Tax evasion, misappropriation and misuse of public funds.
- Misleading propaganda, unethical advertisements and sale promotion.
- Cut-throat competition.
- Exploiting the weakness of consumers through various enticements
- Adulteration and spurious production
- Endangering the health and safety of public at large.
- Hoarding and over-charging etc.

..... the list could be much longer.

Q 16. Explain how Identification of svatva leads to svatantrata and svarajya.

You were introduced to the words Svavta, svatantrata and svarajya. How does the self-exploration help you to identify svatva and transition to svatantrata and svarajya?

How does exploring our svatva leads to svatantrata and svarajya.

Elaborate on the meaning of svatva (innateness), svatantrata (self organization) and svarajya (self expression). How are they related? (MTU 2011 – 12)

ANS. We are exploring our svatva and in the process of self-verification and living accordingly, we are attaining svatantrata and svarajya. Having discussed the content of right understanding, we can see how we explored our svatva (our natural acceptance) at different levels of our living and how the dialogue that started in us helped us getting rid of our preconceived notions, our dilemmas, contradictions and compulsions, either external or internal. Having explored our svatva, we are able to live accordingly and this way, we become svatantra. The more, we attain this self-organized state, we are able to live in harmony with others and also we are able to help others attain this state. This leads to our participation in svarajya. It is a natural process. It leads by itself, without any external force.

From here we get an important message: the effort towards ensuring orderliness in the society is possible and is sustained by ensuring orderliness in ourselves. Every mechanism to bring order in the society needs to be based on this. This is an important implication of right understanding when we go to make policies for nations and the world.