



ANNAMACHARYA UNIVERSITY

(ESTD UNDER AP PRIVATE UNIVERSITIES (ESTABLISHMENT AND REGULATION) ACT, 2016)

New Boyanapalli, Rajampet,
Annamayya (Dist), Andhra Pradesh – 516 126



DEPARTMENT OF ELECTRICAL & ELECTRONICS ENGINEERING

Course: Universal human values -II

Course Code: **24AUHV31T**

Branch: **EEE**

Prepared by: G.M.SUBAHAN

Designation: Assistant Professor

Department: **EEE**

ANNAMACHARYA UNIVERSITY

EXCELLENCE IN EDUCATION; SERVICE TO SOCIETY

(ESTD UNDER AP PRIVATE UNIVERSITIES (ESTABLISHMENT AND REGULATION) ACT, 2016)

Title of the Course:	Universal Human Values-II
Category:	HSMC
Semester:	III
Course Code:	24AUHV31T
Branches:	AIDS, AIML,CSE(AI),CSE(AIML), CSE(DS), ECE, CE, EEE

Lecture Hours	Tutorial Hours	Practice Hours	Credits
3	0	0	3

Course Objectives: The course aims to help students recognize the vital interplay between values and skills, promoting sustained happiness and prosperity. It seeks to foster a holistic perspective on life and profession, encouraging value-based living through a clear understanding of human reality and existence. Additionally, the course emphasizes the ethical implications of such an understanding, fostering trustful behaviour, fulfilling human interactions, and a harmonious relationship with nature.

Course Outcomes:

At the end of the course, the student will be able to

1. Comprehend the terms like Natural Acceptance, Happiness and Prosperity
2. Analyze one's self, and one's surroundings (family, society, nature)
3. Apply human values in enriching human relationships and human society.
4. Analyze the need for universal human values and harmonious existence.
5. Evaluate themselves as socially and ecologically responsible engineers.

Unit 1 Introduction to Value Education 12

Lecture1: Right Understanding, Relationship and Physical Facility (Holistic Development and the Role of Education)

Lecture2: Understanding Value Education

Tutorial 1: Practice Session1: Sharing about oneself

Lecture 3: Self-Exploration as the Process for Value Education

Lecture4: Continuous Happiness and Prosperity – The Basic Human Aspirations

Tutorial 2: Practice Session2: Exploring Human Consciousness

Lecture 5: Happiness and Prosperity – Current Scenario

Lecture 6: Method to Fulfill the Basic Human Aspirations

Tutorial 3: Practice Session3: Exploring Natural Acceptance

Unit 2 Harmony in the Human Being 8

Lecture 7: Understanding Human being as the co-existence of the self and the body.

Lecture 8: Distinguishing between the needs of the self and the body

Tutorial 4: Practice Session4: Exploring the difference of needs of self and body.

Lecture 9: The body as an instrument of the self

Lecture 10: Understanding harmony in the self

Tutorial 5: Practice Session5: Exploring sources of imagination in the self

Lecture 11: Harmony of the self with the body

Lecture 12: Programme to ensure self-regulation and health

Tutorial 6: Practice Session 6: Exploring harmony of self with the body

Unit 3 Harmony in the Family and Society 8

Lecture 13: Harmony in the Family – the Basic Unit of Human Interaction

Lecture 14: 'Trust' – the Foundational Value in Relationship

Tutorial 7: Practice Session7: Exploring the Feeling of Trust

Lecture 15: 'Respect' – as the Right Evaluation
 Tutorial 8: Practice Session 8: Exploring the Feeling of Respect
 Lecture 16: Other Feelings, Justice in Human-to-Human Relationship
 Lecture 17: Understanding Harmony in the Society
 Lecture 18: Vision for the Universal Human Order
 Tutorial 9: Practice Session9: Exploring systems to fulfil human goal

Unit 4 Harmony in the Nature/Existence

10

Lecture 19: Understanding Harmony in the Nature
 Lecture 20: Interconnectedness, Self-Regulation and Mutual Fulfilment among the Four Orders of Nature
 Tutorial 10: Practice Session 10: Exploring the Four Orders of Nature
 Lecture 21: Realizing Existence as Co-existence at All Levels
 Lecture 22: The Holistic Perception of Harmony in Existence
 Tutorial 11: Practice Session11: Exploring Co-existence in Existence

Unit 5 Implications of the Holistic Understanding – A Look at Professional Ethics

10

Lecture 23: Natural Acceptance of Human Values
 Lecture 24: Definitiveness of (Ethical) Human Conduct
 Tutorial 12: Practice Session 12: Exploring Ethical Human Conduct
 Lecture 25: A Basis for Humanistic Education, Humanistic Constitution and Universal Human Order
 Lecture 26: Competence in Professional Ethics
 Tutorial 13: Practice Session13: Exploring Humanistic Models in Education
 Lecture 27: Holistic Technologies, Production Systems and Management Models-Typical Case Studies
 Lecture 28: Strategies for Transition towards Value-based Life and Profession
 Tutorial 14: Practice Session14: Exploring Steps of Transition towards Universal Human Order

Practice Sessions for UNIT I – Introduction to Value Education

PS1 Sharing about Oneself
 PS2 Exploring Human Consciousness
 PS3 Exploring Natural Acceptance

Practice Sessions for UNIT II – Harmony in the Human Being

PS4 Exploring the Difference of Needs of Self and Body
 PS5 Exploring Sources of Imagination in the Self
 PS6 Exploring Harmony of Self with the Body

Practice Sessions for UNIT III – Harmony in the Family and Society

PS7 Exploring the Feeling of Trust
 PS8 Exploring the Feeling of Respect
 PS9 Exploring Systems to fulfil Human Goal

Practice Sessions for UNIT IV – Harmony in the Nature (Existence)

PS10 Exploring the Four Orders of Nature
 PS11 Exploring Co-existence in Existence

Practice Sessions for UNIT V – Implications of the Holistic Understanding – a Look at Professional Ethics

PS12 Exploring Ethical Human Conduct
 PS13 Exploring Humanistic Models in Education
 PS14 Exploring Steps of Transition towards Universal Human Order

Prescribed Textbooks:

1. **The Textbook** - R R Gaur, R Asthana, G P Bagaria. *A Foundation Course in Human Values and Professional Ethics*. 2nd Revised Edition, Excel Books, New Delhi, 2019. ISBN 978-93-87034-47-1.
2. **The Teacher's Manual** - R R Gaur, R Asthana, G P Bagaria. *Teachers' Manual for A Foundation Course in Human Values and Professional Ethics*. 2nd Revised Edition, Excel Books, New Delhi, 2019. ISBN 978-93-87034-53-2

Reference Books:

1. A. Nagaraj. *Jeevan Vidya: Ek Parichaya*. Jeevan Vidya Prakashan, Amarkantak, 1999.
2. A.N. Tripathi. *Human Values*. New Age Intl. Publishers, New Delhi, 2004.
3. The Story of Stuff (Book).
4. Mohandas Karamchand Gandhi. *The Story of My Experiments with Truth*
5. E. F Schumacher. *Small is Beautiful*

Web Resources:

1. <https://fdp-si.aicte-india.org/UHV-II%20Class%20Notes%20&%20Handouts/UHV%20Handout%20I-introduction%20to%20Value%20Education.pdf>
2. <https://fdp-si.aicte-india.org/UHV-II%20Class%20Notes%20&%20Handouts/UHV%20Handout%202-Harmony%20in%20the%20Human%20Being.pdf>
3. <https://fdp-si.aicte-india.org/UHV%20I%20Teaching%20Material/D3S2%20Respect%20July%2023.pdf>
4. <https://fdp-si.aicte-india.org/UHV-II%20Class%20Notes%20&%20Handouts/UHV%20Handout%205-Harmony%20in%20the%20Nature%20and%20Existence.pdf>
5. <https://dpsi.aicteindia.org/UHV%20II%20Teaching%20Material/UHV%20II%20Lecture%202325%20Ethics%20v1.pdf>
6. https://www.studocu.com/in/document/kiet-group-of-institutions/universal-humanvalues/chapter-5-holistic-understanding-of-haprofessionalethics/62490385https://onlinecourses.swayam2.ac.in/aic22_ge23/preview
7. <https://fdp-si.aicte-india.org/UHV-II%20Class%20Notes%20&%20Handouts/UHV%20Handout%203-Harmony%20in%20the%20Family.pdf>

CO-PO Mapping:

Course outcomes	Engineering Knowledge	Problem Analysis	Design/Development of solutions	Conduct investigations of complex problems	Engineering tool usage	The engineer and the world	Ethics	Individual and collaborative teamwork	Communication	Project management and finance	Life-long learning
24AUHV31T.1			-	-	-	-	3	-	1	-	2
24AUHV31T.2			-	-	-	-	3	-	1	-	2
24AUHV31T.3			-	-	-	-	3	-	1	-	2
24AUHV31T.4			-	-	-	-	3	-	1	-	3
24AUHV31T.5			-	-	-	2	3	-	1	-	2

UNIVERSAL HUMAN VALUES

UNIT 1

Q 1. Explain the process of value education.

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

Q 2. What is the need for value education? Write a short note on the need for value education in today's scenario.

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

- **Correct identification of our aspirations.** The subject which enables us to understand 'what is valuable' for human happiness is called 'value education' (VE). Thus, VE enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfillment. It also helps to remove our confusions and contradictions and bring harmony at all levels.

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

- **Complimentarity of values and skills.** To fulfil our aspirations both values and skills are necessary. When we identify and set the right goals and produced in right direction. This is known as **value domain**, the domain of wisdom, and when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavour (struggle). This is known as **domain of skills**. Hence, there is an essential Complimentarity between values and skills for the success of any human endeavour. For example, I want to lead a healthy life. Only

wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy.

- **Evaluation of our beliefs.** Each one of us believe in certain things and we base our values on these beliefs, which may or may not be true in reality. These beliefs come to us from what we read, see, hear what our parents tells us, our friends talk about, what the magazines talk of, what we see from TV etc. Value Education helps us to evaluate our beliefs and assumed values.

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• **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 3. 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 4. Define self exploration. What is the content of self - exploration?

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

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

1. **The Desire/Goal:** What is my (human) Desire/ Goal? What do I really want in life, or what is the goal of human life?
2. **Program:** What is my (human) program for fulfilling the desire? How to fulfil it? What is the program to actualize the above?

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

Q 5. What do you mean by your natural acceptance and experiential validation?

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

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

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

Q 6. 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 7. What is the meaning of prosperity? How can you say that you are prosperous?

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

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

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

Q 8. What is the difference between prosperity and wealth? What is more acceptable to us and why?

OR

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

OR

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

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

Q 9. What are the requirements to fulfill basic human aspirations? What is the program to fulfill the basic human aspirations?

OR

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

OR

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

OR

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

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

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

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

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

1. Right Understanding

2. Relationship

Happiness - with human beings
nature

3. Physical Facilities

Mutual Prosperity - with rest of the

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

OR

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

Ans. Our basic aspirations are happiness (mutual fulfillment) and prosperity (mutual prosperity). Happiness is ensured by the relationships with other human beings and prosperity is ensured by working on physical facilities. Relationship refers to the interpersonal relationships that a person builds in his/her life - at home, at the workplace and in society. Physical Facilities includes the physiological needs of individuals and indicates the necessities as well as the comforts of life. It means the feeling of having or being able to have more physical facilities than is needed.

Today we are unable to have fulfilling relationships all the time: in family, outside family, and as a

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

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

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

2. Right Understanding

2. Relationship
Facilities

Happiness - with human beings
nature

3. Physical

Mutual Prosperity - with rest of the

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

OR

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

OR

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

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

Needs are

- 1. Needs are** The needs of the body like food for nourishment, clothes for protection, and instruments to ensure right utilization can be categorized as being 'physical' in nature, or also called 'physical facilities' (suvridha) 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 (suvridha), is ensured by appropriate physico-chemical things.

Q 2. Do you think that human beings are sum-total of sentiments and physical aspects the 'self' and the 'body'? Explain your answer using examples.

OR

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

OR

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

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

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

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

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

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

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

Q 3. 'Human being is co-existence of the Self and the Body' - elaborate on this statement.

OR

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

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

The activities of 'I' are activities like, desire, thinking, selection, while the activities of body are activities like eating, breathing etc. The mode of interaction of 'I' includes knowing, assuming, recognizing and fulfilment. The fulfilment depends on recognition depends on assumptions and assumptions depends on knowing or not knowing (beliefs). If assuming is based on knowledge, then recognition will be correct and

fulfilment will be correct. If assuming is not based on knowledge, then things may go wrong. The mode of interaction of body is only recognizing and fulfilling. Self is a conscious entity and the body is a material entity, or physic-chemical in nature. Thus we can say:

Human Being	=	Co-existence	
		Self('I')	Body
		information	
		The conscious entity that desires, thinks, imagines	The material entity that has physic-chemical activities like heart-beats, digesting etc.
		Knowing, assuming, Recognizing and fulfilling	Recognizing and fulfilling

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

cognizing, fulfilling

Q 4. "I am the seer, doer and enjoyer. The body is my instrument" - Explain. How self enjoys the activities of the body?

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

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

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

I am the enjoyer: I saw the scenery and I took the picture. I am the seer and doer so far. When I see the picture I like it. I am the one that enjoys it. Thus there is a continuity of being the seer, doer and enjoyer. Similarly when I eat, I am the one that gets the taste - from the tongue.

Q 5. Explain the activities of realization and understanding. How do they lead to harmony in the activities of 'I'? Illustrate with an example.

OR

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

OR

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

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

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

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

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

Q 6. What are the programs for ensuring the health of the body? Explain.

OR

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

OR

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

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

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 thebody:

- 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 7. How are sanyama and svasthya related?

OR

Define sanyama and svasthya. How are the two related?

OR

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

OR

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

OR

What is swasthya?

OR

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

OR

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

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

With right understanding, I get self-organized and take care of the body properly. With lack of right understanding, I am 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.

UNIT 3

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

OR

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

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

Q 2. What is meaning of justice in human relationships? How does it follow from family to world family?

OR

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

OR

Explain justice with the help of the diagram.

OR

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

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

If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. If we do not understand the values in relationships, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body (particular caste, or sex or race or tribe), on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to fragmented society while our natural acceptance is for an undivided society and universal human order. Having explored the harmony in the human beings, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings.

Q 3. What do you mean by differentiation in relationship?

OR

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

OR

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

OR

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

OR

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

OR

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

OR

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

Ans. Respect means accepting individuality and doing right evaluation (to be evaluated as I am). Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of

similarity or one of right evaluation, we have made it into something on the basis of which we differentiate

i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special.

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

On the basis of body

- *Sex/gender:* We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of '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

- *'Isms'*: 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on. The people that have adopted them or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen are at the level of desires, thoughts and expectations (selections) in '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 4. Difference between respect and differentiation.

OR

What is the difference between respect and disrespect? Which of the two is naturally acceptable to you?

Ans. Difference between respect and differentiation

Respect

1. Respect is right evaluation.
2. Respect for others is generated by the right evaluation and understanding which leads to fulfillment in relationships. This further creates a sense of respect among people.

Differentiation

1. Differentiation is lack of understanding of respect.
2. This differentiation can take the form of:

- ◇ Gender bias
- ◇ Generation gap
- ◇ Caste struggle
- ◇ Power play and domination
- ◇ Communal violence
- ◇ Clash of race, religion, etc.
- class struggle,
- 3. This leads to the escalation in the problems

- ◇ of society which further lowers the respect shown to others in society

Q 5. Enumerate some of the important values which lie at the base of good relationships.

OR

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

OR

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

OR

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

OR

Name the values which are called as "foundation value" and "complete value". Define both these values.

OR

List down the foundation value and the complete value in human relationship. Explain each with one example.

Ans. There are certain basic and important values in maintaining relationship. These values, we all know, are the backbone of health and happy family relations. The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationship on long term basis. Values that are important in any relationship are

1. Trust: Trust or vishwas is the foundational value in relationship. **"To be assured that each human being inherently wants oneself and the other to be happy and prosperous."** If we have trust in the other, we are able to see the other as a relative and not as an adversary.

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

3. Affection: Affection is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both of us are similar.

4. Care: The feeling of care is the feeling to nurture and protect the body of our relative. Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care.

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

6. Reverence: The feeling of acceptance of excellence in the other is called reverence. When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

7. Glory: Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this.

Glory is the feeling for someone who has made efforts for excellence.

8. Gratitude: Gratitude is the feeling of acceptance for those who have made efforts for my excellence.

Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation.

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

The above mentioned values are the core of all relations. One has to follow all to gain on the day to day problems. These values are intrinsic and available in every person. We need to find out in ourselves and implement. Without implementation, one cannot think of a strong family relation.

Q 6. 'The family is the basic unit of human interaction. Do you agree with the statement?' Explain your answer using examples.

OR

"Family is a natural laboratory to understand human relationships" - elaborate.

Ans. The family is the basic unit of human interaction... it is the anchor that roots us... it gives us both roots to hold and wings to fly. It is not surprising that children who grow up in happy families are more successful and well-adjusted in life.

Family relations can give us strength to face the world. How wonderful it feels to return to a happy home after a hard day at work? Our family can be our sounding board to bounce off creative ideas, our greatest supporter during adversity and the source of unconditional love. Now imagine a situation where there are very unpleasant relations at home...bitter fights, jealousies and the blame game being played out! A person would actually hate going home of such an oppressive atmosphere.

Family feuds can cause depression, anxiety, sleeplessness, loss of appetite, sadness, confusion and rage. No one wants to live like that! Here are some simple rules for turning family feuds into family fun.

Q 7. 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 armaments. 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 8. Describe the concept of an undivided society and the universal order and explain how both these can help to create a world family.

OR

How can we move towards the universal human order?

Ans. The sarvabhaum 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.

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 nature by contemplating and reflecting upon the natural order. It is possible to unravel the mystery of the natural synthesis in the midst of ongoing chaos

at the material plane.

Q 2. What do you mean by co-existence?

ANS. Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings. Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently. Co-existence has been defined in numerous ways:

1. To exist together (in time or space) and to exist in mutual tolerance.
2. To learn to recognize and live with difference.
3. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
4. To exist together (in time or place) and to exist in mutual tolerance.

The world is full of Diversity - there are different nations, cultures, religions, communities, languages, and beliefs. The beauty of existence can only be maximized if everything in this world is in harmony. Peaceful, symbiotic co-existence is the key to harmony in the world.

Q 3. Define the terms Gathansheel, Gathanpurna, Kriyapurnata and Acharanpurnata.

OR

Explain 'Existence is Gathansheel and Gathanpurna and also there is Kriyapurnata and Acharanpurnata in existence'.

Ans. Gathansheel: The material units are transformable, and their composition keeps on changing, hence these are gathansheel.

Gathanpurna: The other category of units the sentient 'I', do not transform and are complete in composition, hence gathanpurna.

Kriyapurnata: Completion of right understanding in human being is called **kriyapurnata**

Acharanpurnata: Ability to live with complete understanding is called **acharanpurnata**.

The **material units are transformable, and their composition keeps on changing**, hence these are

gathansheel. The other category of units, **the sentient 'I', do not transform and are complete in composition**, hence **gathanpurna**.

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

The material units are available in two orders - material order and pranic order. In the material order, an atom combines with another atom to form a molecule, a molecule similarly forms a molecular structure. Molecular structures are found in two forms: lumps and fluids.

Fluids give nutrition to pranic order. In pranic order, the smallest units are plant cells which combine with other cells to form plants, animal bodies and human bodies.

The co-existence of 'I' with the animal body becomes the animal order, and the co-existence of 'I'

with the human body becomes the human order.

Completion of right understanding in human being is called **kriyapurnata** and ability to live with complete understanding is called **acharanpurnata**.

4 What is the innateness in the four orders?

OR

What do you understand by the term 'innateness' (dhaarna) in nature?

OR

Explain the innateness of material and animal order in nature.

Ans. Innateness (dharana) : Innateness means qualities which are innate to the unit. Each unit in existence exhibits an innateness, an intrinsic quality that cannot be separated from it. We refer this principle as innateness also called dharna of that unit. This is intrinsic to the unit.

Material order When we burn coal and it has finished burning and only some ash is left and smokes have gone out, it is not that the basic material, the fundamental particles in coal, have 'cease to exist' or 'disappeared' from existence. They may not be visible to the eye at that moment, but they continue to exist, they still are in the form of other matter or in the form of gases, etc. This is there with all material units. We cannot destroy matter, we can only convert it from one form to the other. Thus, 'to exist', or 'existence' is intrinsic to all material, it is innate to it. We cannot separate the 'existence' of a thing from the thing itself.

Plant/bio order Because the pranic order is a development of the material order, it also has the innateness of 'existence'. In addition, it also exhibits the 'growth'. This principle of 'growth' cannot be separated from any units of this order. If it is of pranic order, it will grow. For example, if you have a plant, you cannot stop it from growing. It will continue to respire and keep changing in this way. The only way you can stop it from growing is by cutting it, but when you do that, it ceases to belong to the pranic order, instead decays and then belongs to the material order. So, as long as you have a plant, it will grow.

Animal order The animal body is a development of the pranic order and therefore this order inherits the innateness of the previous order namely 'existence' and 'growth'. This is at the level of the body, which is

physico-chemical in nature. In addition, all units in this order have the 'will to live' in 'I'. Indeed no unit in this order can be separated from this 'will to live'. It is intrinsic to every unit in this order.

Human (knowledge) order When we look at the human being, we find that 'existence' and 'growth' are fundamentally present in the body, just as in the animal body. At the level of 'I' however, in addition to the 'will to live', a human being's innateness is the 'will to live with happiness'.

5. What is the svabhava (natural characteristic) of a unit?

OR

Elaborate on the svabhava of a human order.

OR

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

OR

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

OR

Explain the natural characteristics of the material and pranic orders. Give examples.

OR

What is the natural characteristics (svabhava) of human order? Explain.

ANS. When we look at the different orders in nature, we find that each order has a certain value. In a fundamental way, this is the 'usefulness' or 'participation' of the order in existence. This 'value' or 'participation' is also referred to as "natural characteristic". The 'characteristic' the order displays is 'natural to itself'. This is the same as the value of the entity, or its participation also called 'svabhava'. The svabhava of material order is 'composition/decomposition', of Plant/bio order is 'composition/decomposition' and to nurture or worsen other pranic units. The svabhava of animal order and human order can be understood in two aspects: body and self. The svabhava of animal order is Composition / decomposition, nurture / worsen in body and non cruelty, cruelty in 'I'. The svabhava of human order is Composition / decomposition, nurture / worsen in body and perseverance, bravery, generosity in 'I'.

Similar as to the case in animals, the human body also belongs to the plant/ bio order and hence has the same svabhava or value/natural characteristic as the pranic order. **It either nurtures or worsens other pranic units.** As in the example above, when I digest the vegetable, I absorb the plant and it worsens, while my body is nurtured. **The svabhava/ value of the self ('I') in human beings is perseverance (dhirata), bravery (virata) and generosity (udarata).**

- **Perseverance (dhirata):** Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation.
- **Bravery (virata):** Being assured that the all encompassing solution is to understand and live in harmony at all levels and *I am ready to help the other to have the right understanding.* This is the commitment to help the other have the right understanding of the harmony and living at all levels of existence.
- **Generosity (udarata):** Being assured that the all encompassing solution is to understand and live in harmony at all the four levels and *I am ready to invest myself, my body and wealth to help the other have the right understanding.*

Human beings are not living as per this natural characteristic; even though we have a svabhava, we are not living according to this. This is basic reason for the contradiction and conflict that we see in human being. This is what leads to a state of unhappiness. Only when we live according to our basic human characteristics as mentioned above, we have definite character, otherwise, it is not definite, it is uncertain, unlike other three orders as discussed above.

6. 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 nature 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.

7. 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 nature 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.

8. 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

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.

9. Explain the differences and similarities between animal order and human order. What is the relation between the two orders?

OR

Present the difference and similarity between a human being and an animal. Give examples to support your answer.

ANS. The two orders can be distinctly recognised in terms of their characteristics, participation with other units in similar order, activities, pattern of inheritance, etc. We can see this in the following

Animal order: The animal order is made of various kinds of animals and birds. These entities display both a body (physico-chemical activity) as well as a conscious activity (self or 'I'). The animal order thus is the coexistence of the animal body (pranic order) and the self (or 'I' = consciousness).

Human (knowledge) order: The human order is constituted of all the human beings. Each human being is co-existence of the self ('I', conscious entity = consciousness) and the body (pranic order).

Activity (Kriya)

Animal Order: Body In Animals - Physico-Chemical Activities: The body displays respiration, or breathing, or pulsating also there is composition/ decomposition in the body.

'I' In Animals - Conscious Activities: The activities in 'I' are fundamentally different from those in the body. **'I' is a unit that has the ability or capacity of assuming.** Animals make assumptions. If we have a dog and some strangers come into the house, the dog may start barking at him. If this person stays at our house, the dog may stop barking at him, but will continue to bark at other strangers. What has happened here is that the dog's 'assumption' about this person has changed, due to which; the way in which it responds to the person has changed. We call this assuming.

Human Order: The activities in human body are similar to that in the animal body, i.e. composition/ decomposition and respiration. When it comes to consciousness or 'I', however, the human displays more than just an ability to 'select' or make choices as animals do. In human beings, 'I' has the activities of desiring, thinking, and selecting/tasting, with a possibility or need for understanding and realization. Only humans have this need to know and that is why it is called gyana avastha - the knowledge order.

Innateness (dharana)

Animal Order: The animal body is a development of the pranic order and therefore this order inherits the innateness of **'existence' and 'growth'**. This is at the level of the body, which is physico-chemical in nature. In addition, **all units in this order have the 'will to live' in 'I'**. Indeed no unit in this order can be separated from this 'will to live'. It is intrinsic to every unit in this order.

Human Order: When we look at the human being, we find that **'existence' and 'growth' are fundamentally present in the body**, just as in the animal body. **At the level of 'I' however, in addition to the 'will to live', a human being's innateness is the 'will to live with happiness'.**

Natural Characteristics (Svabhava)

Animal Order: The body of the animal belongs to the plant/bio or pranic order, and hence has the same 'usefulness' or 'value' as the pranic order. Thus **'nurture/worsen' is the svabhava of the animal body.**

The svabhava of the self ('I') of the animal order is non-cruelty (akrurata) and cruelty (krurata).

Cruelty (krurata) means the feeling that it can fulfil its needs through violence and forcefulness. For ex., cows may largely be living with a feeling of non-cruelty (akrurata); while animals like tigers and lions

may exhibit cruelty (krurata).

Human Order: Similar as to the case in animals, the human body also belongs to the plant/ bio order and hence has the same svabhava or value/natural characteristic as the pranic order. **It either nurtures or worsens other pranic units.** As in the example above, when I digest the vegetable, I absorb the plant and it worsens, while my body is nurtured. **The svabhava/ value of the self ('I') in human beings is perseverance (dhirata), bravery (virata) and generosity (udarata).**

1. Perseverance (dhirata): Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence.
2. Bravery (virata): I am ready to help the other to have the right understanding.
3. Generosity (udarata): I am ready to invest myself, my body and wealth to help the other have the right understanding.

Basic Activity:

Animal Order: there is only recognising, and fulfilment in body, and in self (I) there is the basic activity of assuming, recognising, fulfilment.

Human Order: human displays the same basic activity as that of animal body i.e. Recognising, fulfilment, but in self (I) human have one more activity i.e. knowing,

Conformance (Anu-Sangita)

Animal order: Animals conform to their lineage. How animals are, their behaviour is according to their lineage they belong to, the lineage they come from. *Hence, we say that an animal conforms to its breed, or has 'breed conformance'.* This breed conformance method is the mechanism by means of which the continuity of an animal species is maintained in nature/existence.

Human (knowledge) order: We humans are not according to our lineage or race, as in animals. We humans are according to our *imagination*; according to our desires, thoughts and selection in 'I'. The desires, thoughts and selections we have in 'I' can come from past memories, our parents, the environment, and the media, anywhere. In the case of humans, we can say 'as the education, so the human'. Together, we call these '*sanskara*'. *Hence, we say that a human being conforms to his or her sanskar or has 'samskar conformance'.*

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

OR

What do you understand by 'activity'? Write down the activity of the four orders in nature.

OR

Distinguish between the activities of different orders of nature giving an example of each.

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

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

OR

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

OR

Material, pranic and animal order are fulfilling human order but human are not fulfilling them. There is lack of mutual fulfilment from human order. How and why is it so?

OR

Discuss the human interrelationship with nature.

OR

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

OR

How are we disturbing the balance in nature?

OR

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

OR

What are the four orders in nature? How can the human order be responsible to the other three orders?

OR

Critically examine the attitude of humans today towards the other three orders of nature. Try to make a proper evaluation of human efforts.

OR

How is the human order related to the other three orders in nature? How does this understanding help in choosing the production activity for a human being?

Ans. In the nature, all the units are connected to each other and fulfilling each other. Human being is related to all other human beings. On this basis, we have feelings and emotions for everyone. Human being is connected to all the material units in the existence and gets aware of it as he starts exploring it. We can see this interconnectedness and mutual fulfilment in the following diagram:

Material Order and Plant/Bio-Order: The material order provides the nutrients to the plant/bio order in the form of soil, minerals, etc while the plant/ bio order decays and forms more nutrients, thus enriching the soil. The plant/bio order also decays to substances like oil and coal, which are stored deep within the earth as protection against the heat from the molten core inside the earth as well as the heat from the sun (*today, this is the material we are removing and using as fuel*). Plants help move the nutrients through the various layers of the soil. The roots of the plants hold the soil together and prevent the soil from erosion. Plants produce oxygen/ carbon dioxide and thus help in the movement of the material order. There is a mutual interdependency and co-existence we can see here.

Material Order, Plant/Bio- Order and Animal Order: The material order provides the basis for movement of all animals, birds and fishes. Water, oxygen and other gases are necessities for both plants and

animals. At the same time, the animal order helps enrich the soil with its excreta and this excreta helps the plants with nutrients. The plant/bio order provides food for animals, birds and fishes. The animal Order helps in pollination of the flowers of the pranic order.

Material Order, Plant/Bio- Order, Animal Order and Human Order: We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, **we are not able to ensure this mutual fulfilment.** We are dependent on the material order for soil and minerals and metals, but only

end up polluting the soil and depleting the fossil fuels; we are dependent on plants for our food and holding together the larger ecosystem, but we have destroyed forests and destroyed multiple species of plants and herbs; we are dependent on animals to carry out our production and transportation activities, but have made many species of animals extinct, and are today known for our cruelty towards animals. We can see that there is interconnectedness and mutual fulfilment in all the orders of nature except human order. We have to work on this.

Q 11. Explain how there is recyclability and self regulation in nature.

OR

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

OR

Explain the recyclability in nature with any two examples.

OR

There is recyclability in nature. Explain this statement with any two examples. How does it help in production activity?

OR

Explain the recyclability of any two units in nature with examples. How is it useful for sustainable production activities?

Ans. There are several cyclical processes that we can see in nature. For example the cycle of water, evaporating, condensing and precipitating back to water giving the weather phenomena. The cycles keep these materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment. In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved. It never happens that the number of trees shoots up and there is a lack of soil for the trees. The appropriateness of the conditions for growth of both plants and animals are self-regulated in nature keeping the population proportions naturally maintained. This phenomenon is termed as self-regulation. In a single breed of animals, the number of males and females generated through procreation is such that the continuity of species is ensured by itself. This happens with humans too, but inhuman practices have led to disproportionate numbers of men and women. These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature.

Q 12. How is the activity in human order is different with that of animal and plant order?

Ans. An activity means something that 'has motion' and /or 'has a result'. The material order is active in multiple ways, and the same with the plant order or animal order or human order. We are sitting in a room. But we are active. We are thinking, desiring, the body has breath running, heart throbbing. The air in the room is blowing. The wall standing constantly also have activity. The chair in the room is also active. It may not be very visible to our eyes but the chair is still active. We can understand this activity in two ways:

- Things that we see are 'visibly moving', through the naked eyes, such as a spinning top, a moving bus, a running man, are active, and
- All things that are 'visibly stationery', are not moving, are also active. Like a stationary chair. The activity of chair is that the wood of the chair is interacting with the environment and as a result it decays with time.

All units around us, including ourselves, are active, all the time. They are interacting with the environment. In the activity, there is a state or configuration and motion simultaneously. This remains all the time.

Order

Material order

Planic order

Animal order

Human order

Things

Soil, water, metals, etc.

Plants and trees

Animals and birds

Human beings

Activity

Composition / decomposition

Composition / decomposition + respiration

(Composition / decomposition, respiration)

in body + selection in 'I'

(Composition / decomposition, respiration)

in body + (selection, thought, desire) in 'I'

Material order All material things (i.e. units in the material order) can be understood as an activity of 'units' coming together to form a bigger unit. We call this 'composition'. For example, the chair is made of smaller pieces of wood. Bigger units can also separate from each other to form smaller units and we call this 'decomposition'. Like a wooden chair can decay after a few years. Thus any unit in the material order can be understood as an 'activity of composition/decomposition'.

Plant/bio order When we look at all the units that make up the plant/bio order we will find that they can be understood in terms of composition/ decomposition and respiration. Not only do plants compose (following new plants) and decompose (decaying), they are also breathing, or pulsating, which we call respiration.

Animal order We can understand the activities of animal order in two aspects:

• **Body In Animals - Physico-Chemical Activities** The body displays the same activities that we see the plant. The body displays respiration, or breathing, or pulsating, as we call it. The body is also formed at one point in time and keeps building cells as well, i.e. there is composition in the body. Hence, the activities in the body are the same as that in the plant/bio order, which are: composition/ decomposition and respiration. Hence, we say that the body belongs to plant/bio order.

• **'I' In Animals - Conscious Activities** The activities in 'I' are fundamentally different from those in the body. 'I' is a unit that has the ability or capacity of assuming. Animals make assumptions. If you have

a dog and some strangers comes into the house, the dog may start barking at him. If this person stays at your house, the dog may stop barking at him, but will continue to bark at other strangers. What has happened here is that the dog's 'assumption' about this person has changed, due to which, the way in which it responds to the person has changed. We call this assuming.

It is important to note that **this consciousness or faculty of assuming is not in the body**. The body belongs to the plant/bio order, and is physico-chemical in nature. It just responds to physico-chemical inputs. **Human (knowledge) order** The activities in human body are similar to that in the animal body, and we have seen this in detail as: composition/ decomposition and respiration. When it comes to consciousness or 'I', however, the human displays more than just an ability to 'select' or make choices as animals do. Thus, in human beings, 'I' has the activities of desiring, thinking, and selecting/tasting, with a possibility or need for understanding and realization. Only humans have this need to know and that is why it is called gyana avastha - the knowledge order.

In the material and pranic order, there is only recognizing and fulfilment. Such units do not have the activities of assuming and knowing. Take for example, hydrogen and oxygen recognise the relation to each other, and combine to form water. A brick and the other brick have a definite relation, recognise it and get arranged to form a building. A plant recognises the relation with sun and water, and fulfils it by acting accordingly. Such activities take place in a similar way all the time, there is no selection involved here. A plant does not choose to turn or not to turn to sun, absorb or not to absorb water. Similarly, the fan in your room does not choose to rotate clockwise or anti-clockwise. It turns as per the winding in the motor. No choice. When we look at the animals and humans, we find selection taking place.

13. 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 14. 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 15. Define existence? Show that existence is in a form of co-existence.

OR

“ Existence is co-existence of mutually interacting units in all-pervasive space ”. Explain.

OR

Existence = Nature submerged in space" - Elaborate this point. Short notes on Co-existence of units in space. Differentiate between units and space. How are units self-organized in space?

OR

What do you mean by co-existence? How are units in co-existence being in space? How do unit and space co-exist? What are the various attributes of units and space? Explain each.

OR

Write a short note on 'nature (units) submerged in space'. Explain the meaning of submerged here.'Existence is co-existence'. Give your opinion.

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

Existence = Exist + Essence, whatever exists.

To be harmony

We define unit as something that is limited in size. Like a small blade of human hair to the biggest planets we know of, they are all limited in size, i.e. bounded on six sides. So, all the 'things' we have been studying so far: the human beings, animals, lumps of matter as well as various atoms and molecules, are all 'units'. We can recognize them as such, **they are countable.**

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

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

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

But there is another 'reality' called 'space'. We normally don't pay attention to this 'reality', because it's not a 'unit'. We can't 'touch it', smell it. We normally just 'see through it'. But the fact is because we can't 'touch it' or 'see it' as we would see a unit like our body, our friends, or a piece of rock, doesn't mean it does not exist. **Space exists everywhere. Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently.** Co-existence has been defined in numerous ways:

1. To exist together (in time or space) and to exist in mutual tolerance.
2. To learn to recognize and live with difference.
3. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
4. To exist together (in time or place) and to exist in mutual tolerance.

16. 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.

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5. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
6. To exist together (in time or place) and to exist in mutual tolerance.

16. 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.

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) Saujanya (Complementariness)	10
2. Sammana (Respect) Sauhardra (Compliance)	113
3. Sneha (Affection) Nistha (Commitment)	124
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) **1. 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.

OR

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

OR

'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?

OR

What do you mean by definitiveness of ethical human conduct? How can it be ensured?

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 nor 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 definiteness of my desire, thought and selection gives definiteness to my living. Definitiveness of character is the outcome of the definiteness 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 fulfillment 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.

OR

What do you understand by competence in professional ethics? Give two examples of its implications in industry.

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.

OR

What do you mean by universal human order? What are its implications?

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.

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.

OR

What is a holistic technology? Take any two such examples from the Indian tradition and elaborate on them.

OR

Describe briefly the criteria for evaluation of holistic technology. Support your answer with an example.

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. Producing 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.

OR

List any five unethical practices in profession today and the methods being tried to curb them.

OR

What are the reasons of unethical practices in profession today? What is the real solution to the above problems? Give your opinion.

OR

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.

OR

Mention some of the unethical practices in society today. How do the prevailing world views lead to such unethical practices?

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

Note: Gather information of Case studies of any two

1. Bhopal gas tragedy
2. Chernobyl disaster
3. Space shuttle challenger disaster 1986
4. Columbia space shuttle disaster
5. Chandrayan 2

Universal Human Values QUESTION BANK

UNIT I

1. What is the need for Value Education in technical and other professional institutions?
2. What is the difference between belief and understanding?
3. Justify the role of self exploration as in the process of Value Education?
4. What is Self Exploration? What is its purpose?
5. Self exploration is a process of dialogue between ‘what you are’ and ‘what you really want to be’- Explain and illustrate.
6. What are pre conditions? What is their source?
7. Do you feel that you have some pre-conditions? How do you evaluate them?
8. Critically examine the prevailing notion of happiness and prosperity and their consequences?
9. What is the true essence of happiness and prosperity?
10. Does having physical facilities ensure relationship and right understanding? Justify your answer.
11. Write a note on Human and Animal consciousness?
12. Illustrate Human and Animal Consciousness with a diagram?

UNIT-II.

1. Elucidate the self (I) as the conscious entity, the body as the material entity?
2. What are the consequences of confusion between Sukh and Suvidha?
3. “Human being is more than just the Body”- explain?
4. Why are the Physical facilities required? What do you mean by right utilization of Body?
5. Are the activities in ‘I’ continuous or temporary? Justify your answer.
6. How does realization and understanding lead to definiteness of human conduct?
7. In what way can we say that the human body is a self organized unit?
8. How is the correct appraisal of our physical needs done?
9. Suggest any two programs that you can undertake to improve the health of your body?

UNIT-III

1. The major crisis in today's society is that of Trust and Respect. Elucidate?
2. What is 'Justice' what are its four elements? Is it a continuous or a temporary need?
3. How is 'Trust' the foundation values of relationship?
4. What can be the basis of an undivided society- the 'World family'?
5. Explain the dimensions of human Endeavour in society conducive to manaviya Vyavastha?
6. Indicate a few feasible steps to promote harmony in the society and co-existence with nature.
7. What is the Svabhava (Natural Characteristic) of animal order?
8. What is the meaning of Education and Sanskara? How does Sanskara follow education?
9. Write a note on "Recyclability and Self – regulation in nature.

UNIT – IV

1. Differentiate between units and space. How are units self – organized in space?
2. Draw a chart showing in detail, the different categories of units of nature in co-existence in space.
3. 'Nature submerged in space' – explain the term with reference to existence.
4. What do you mean by holistic alternatives? What is the vision for the holistic alternative?

UNIT – V

1. Mention a few steps you may take to promote ethics among your colleagues among whom unethical practices prevail?
2. What do you mean by Holistic alternative
3. Give a critical review of the current management models in profession.
4. What do you mean by competence in professional ethics? Elaborate with examples
5. Comment on Profession - in the light of comprehensive human goal
6. How do the current world views lead to contradictions and dilemmas in professional life? - Explain.
7. What is ethical human conduct? Explain in terms of values, policies and character with appropriate examples.

ASSIGNMENTS

UNIT 1

1. What are the basic guidelines for value education?
2. What is the content of self-explorations?
3. What do you understand by prosperity? What is the difference between prosperity and wealth? How are the two related?
4. What is the program to fulfill the basic human aspirations? Name the different levels of human living?

UNIT 2

- Q1. Distinguish between the needs of the self and the needs of the body.
- Q.2. Define sanyama and svasthya. How are the two related?
- Q. 3 Elucidate the self (I) as the conscious entity, the body as the material entity? Q.4 “Human being is more than just the Body” - explain?
- Q.4 Are the activities in ‘I’ continuous or temporary? Justify your answer.

UNIT 3

- Q. 1 List down the values in human relationship.
- Q 2 List down the foundation values in human relationship.
- Q. 3. Explain the feelings of care and guidance, glory, reverence and gratitude?
- Q. 4 What is the Svabhava (Natural Characteristic) of animal order?
- Q.5 What is the meaning of Education and Sanskara? How does Sanskara follow education?

UNIT 4

- Q. 1 Write a note on “Recyclability and Self – regulation in nature
- Q. 2 Existence= nature submerged in space. Elaborate this point.
- Q. 3 Differentiate between units and space. How are units self – organized in space?
- Q. 4 Draw a chart showing in detail, the different categories of units of nature in co-existence in space.
- Q. 5 ‘Nature submerged in space’ – explain the term with reference to existence.

UNIT 5

- Q. 1 What do you mean by Holistic alternative
- Q. 2. What is ethical human conduct? Explain in terms of values, policies and character with appropriate examples.
- Q 3 What do you mean by competence in professional ethics? Elaborate with examples
- Q 4 Mention a few steps you may take to promote ethics among your colleagues among

DISCUSSION TOPICS

1. It is imperative to learn and understand human values. Discuss
2. 'Child is the father of man'. Justify the statement to discuss the role of an individual in maintaining harmony in family, society and in human relationship.
3. What are the different models of professional roles an engineer has to play to channelize towards the achievement of his objectives? Discuss
4. Human values and professional ethics should be imbibed and not to be taught. Do you agree or disagree. Justify.
5. Excess of knowledge and power, without Values make human beings devils- Swami Vivekananda. Explain
6. Human values and Professional Ethics has become a compulsory subject at present. What according to you are the reasons for making it compulsory?
7. Engineers are Ethical Managers. Explain
8. Adaptability is a major ingredient for a happy life. Discuss with appropriate examples.
9. Give and take is applicable to an important value like respect. Justify with examples.
10. Society is an extension of family. Trace instances from real life to substantiate.
11. Human Values and Ethics are intangible. How can you measure? Is there a measuring yard? If Yes or No, Justify
12. True awareness of any religion is the main source for developing human values and professional ethics. Explain
13. Who according to you is more happy? A rich man/woman, a knowledgeable man/woman, an old man/woman or a man/woman with right belief, right thought and right action. Justify.
14. What kind of transformation is expected in you by the end of this course? Enumerate with appropriate examples wherever necessary.
15. Your existence is Co-existence with harmonial relationship with nature at all levels. Justify
16. 'Educating the mind without educating the heart is no education at all' – Aristotle. Discuss in relation to the need for human values in context of globalization
17. India is the land of great philosophers and scientists. Bust a course like Human Values and Professional ethics are introduced for Indian students. How do you look at it?
18. Nature is the true teacher to teach values and ethics. It is the true example for humility. Explain

UNIT WISE QUIZ QUESTIONS

FILL IN THE BLANKS

(Text in bracket is the answer of the blank)

- (Value)_____is our participation at different levels in the larger order.
- When we participate in the larger order, this participation at different levels is our (Value)_____
- The participation of the human being is seen in two forms: (Behaviour)_____and (work)_____.
- (Values)_____are the outcome of (Realization)_____and (understanding)_____, which are always definite.
- By exploring our svatva and living accordingly, we become Svatantra)_____.
- Giving weight age to physical facilities, to the maximization of sensory pleasures, to accumulation of wealth is called (Animal consciousness)_____.
- (Right understanding)_____ helps the human being to transform from (Animal consciousness)_____to (human consciousness)_____
- There can only be a (Qualitative)_____change in conscious units.
- (Society)_____is the third level of living
- (Individual)_____is the first level of living.
- (Family)_____is the second level of living.
- (Nature)_____is the fourth level of living.
- Self exploration uses two mechanisms– (natural acceptance)_____and (experiential validation)_____.
- Mechanisms of self exploration are (natural acceptance)_____and (experiential validation)_____
- _____
- Samridhi means (prosperity) _____
- Process of value education has to be that of (self investigation)_____and (self exploration)_____
- _____
- Prosperity means (health)_____, (wealth)_____and (wisdom) _____
- Developed nations are the live example of (prosperity) _____
- Happiness, pleasure or joy is the (emotional)_____state of being happy.
- Without truth, caring, concern or love and justice,(conflicts)_____arise and peace is endangered.
- Self introspection plays important role to create (harmony)_____within oneself
- Self study helps us to know our (weaknesses) _____
- (Prosperity)_____is the state to flourishing, thriving, success or good fortune.

- (Natural acceptance)_____of (values)_____will develop (self respect)_____.
- Universal, rational and verifiable are (guidelines)_____of (value education) _____
- The four levels of human living are (self)_____, (family)_____, (society)_____and (nature) _____
- To be in a state of (liking)_____is (happiness)_____.
- To be in a state of (disliking)_____is (unhappiness)_____.
- The (value)_____of entity is its participation in larger order.
- (Self exploration)_____ is a process of (self evolution)_____ through (self investigation)_____.
- (Program)_____and (desire)_____are the content of (self exploration).
- (Value education)_____helps us to correctly identify our (aspirations)_____.
- (Technology)_____is only a means to achieve what is considered valuable for a human being in an effective and efficient manner.
- Value education leads a human being to (harmony)_____.
- The content of Value education is expected to include all (dimensions)_____ and (levels)_____of a human being.
- The process to understand human (value)_____is self exploration.
- Prosperity means (health)_____, (wealth)_____and (wisdom)
- Developed nations are the live example of (prosperity) _____
- Happiness, pleasure or joy is the (emotional)_____state of being happy.
- 20. Without truth, caring, concern or love and justice, (conflicts)_____ arise and peace is endangered
- Self introspection plays important role to create (harmony)_____within oneself
- Self study helps us to know our (weaknesses)_____and how to remove
- (Prosperity)_____is the state to flourishing, thriving, success or good fortune.
- (Natural acceptance)_____of (values)_____will develop (self respect)_____.
- Universal, rational and verifiable are (guidelines)_____of (value education) _____
- The four levels of human living are (self)_____,
- (family)_____, (society)_____and (nature)_____.
- To be in a state of (liking)_____is (happiness)_____.
- To be in a state of (disliking)_____is (unhappiness)_____.
- The (value)_____of entity is its participation in larger order.
- (Self exploration)_____ is a process of (self evolution)_____ through (self investigation)_____.
- (Program)_____and (desire)_____are the content of (self exploration).
- (Value education)_____helps us to correctly identify our (aspirations)_____.
- (Technology)_____is only a means to achieve what is considered valuable for a human being in an effective and efficient manner.
- Value education leads a human being to (harmony)_____.
- The content of Value education is expected to include all (dimensions)_____ and (levels)_____of a human being.

Unit 2: Harmony in Self

- 'Knowing' means having the (Right understanding)_____.
- Each human being is co-existence of the (Self (I))_____and the body)_____.
- The (body)_____does not 'assume' things.
- (Sanyam)_____is the feeling of responsibility for nurturing, protecting and right utilizing the body.
- Where there is harmony among the parts of the body, it is known as (Swasthya)_____.
- (Sanyama)_____is the basis of (Swasthya)_____.
- (Sanyam)_____is vital for the (Swasthya)_____.
- With the help of the (Body)_____, self explores and interacts with rest of the nature.
- The system of the body works in a (Self organized) _____ way.
- Human body is an instrument to facilitate (Right understanding) _____.
- The self is (Conscious)_____in nature while body is (Physico-chemical)_____in nature.
- The basic capacity of self is known as (Power)_____.
- The power/capacity for selecting/tasting is (Expectation)_____.
- (Expectation)_____is the capacity of (Selecting/tasting)_____.
- The self and body interacts with each other via the activity of (Selecting/tasting)_____.
- The flow of activity of (Selecting/tasting)_____can lead to (thoughts)_____.
- The capacity of (thoughts)_____could lead to (desires)_____.
- The activity of desires, thoughts and expecting, together is called as (imagination)_____.
- We make choices with external world, based on our (imagination)_____today.
- Imaging is_____ (continuous) with time.
- The activity of Selecting/tasting is (continuous) _____.
- What we analyze may keep changing, the activity of analyzing is (continuous) _____.
- When we assume something about the prevailing notion it is called (preconditioning)_____.
- (realization)_____means to be able to see the reality as it is.
- What we really want to be is our (natural acceptance) _____.
- We can have (right understanding)_____through the process of (realization) _____.
- Behaviour on the basis of (realization and understanding)_____is called (self organized behaviour) _____.
- Human being is co-existence of (self and body)_____.
- The self or I is also called (consciousness) _____.
- Clothing, nourishment etc are the needs of (body) _____.
- Trust, respect, happiness etc are the needs of (self) _____.
- The needs of the self are (continuous)_____ in time and needs of body are (temporary) _____.
- Needs of the body are temporary while the needs of the self are_____.
- Physical facilities are required in (limited)_____quantity.
- If the needs are naturally acceptable I want them (continuously) _____.
- The needs of (self)_____ are (qualitative)_____ in nature and we want them continuously.
- The needs of the body are ensured by (physico-chemical)_____things.
- The needs of the self are ensured by (right understanding)_____and (right feeling) _____.

- By (right understanding)_____we become responsible to ourselves.
- Choosing and imaging are the activities of (self) _____.
- Recognition and fulfillment between (material entities)_____is always (definite)_____.
- In I (self), recognizing and fulfillment depends on(assuming)_____.
- The activity of fulfillment depends on the (recognition) _____
- Knowing means we have the (right understanding) _____
- Any entity that has the activity of recognizing and fulfillment only can be called as (material entity)_____.
- The feeling of prosperity is the need of (self)_____.
- Physical facilities are the need of the (body) _____
- Selecting and desiring are the activities of (self)_____.
- I am the (seer)_____, (doer)_____and (enjoyer) _____
- The (Body)_____is an (instrument)_____of (I - self)_____.
- The requirements of body are (nutrition)_____, (protection)_____and (right utilization) _____
- _____(Seer)_____means the one that understands.
- The awareness of being is in (I)_____
- Seer is also called (drashta)_____or Drishta refers to (seer) _____
- Doer is also called (karta)_____or Karta refers to (doer) _____
- Enjoyer is also called (bhokta)_____or Bhokta refers to (enjoyer) _____
- In relationship we want (mutual fulfillment) _____
- From physical facilities we want (prosperity) _____
- Swasthya leads to (sukh) _____
- Sanyam represent (self control) _____
- Swastya refers to (health) _____

Unit 3: Harmony in Family and Society

- Education- right living leads to (Right understanding)_____.
- The process of education and right living leads to (Right understanding)_____in the individual.
- The program for health and sanyam leads to feeling of (Prosperity)_____in family.
- Ensuring justice in relationship, on the basis of values leads to (Fearlessness)_____in society.
- Suraksha of nature via enrichment protection and right utilization leads to (Co-existence)_____in nature.
- Production and work for physical facilities leads to (Prosperity)_____in family and (co-existence)_____with nature.
- (Trust)_____is the foundational value in relationship
- The foundational value in relationship is (Trust)_____.
- The ability to fulfill the aspirations is called (Competence)_____.
- To be assured of others at all the time is the feeling of (Trust)_____.
- (Respect)_____means (Right evaluation) _____

- Any belief in terms of ‘thought system’ that we have or that we have adopted is called (Ism’s)_____.
 - The feeling that other is related to me is called (Affection)_____.
 - The feeling to nurture and protect the body of our relative is called (Care)_____.
 - Ensuring right understanding and feelings in the other is called (Guidance)_____.
 - Acceptance of excellence in others is called (Reverence)_____.
 - (Glory)_____is the feeling for someone who has made efforts for excellence.
 - (Gratitude)_____is the feeling of acceptance for those who have made efforts for my excellence.
 - (Love)_____is a complete value.
 - The feeling of relatedness to all human beings is called (Affection)_____.
 - Society is an extension of (Family)_____.
 - (Family)_____is the basic unit of human interaction.
 - We are all similar at the level of our (Intension)_____but differ in our (Competence)
-
- Employing the body physically for production and maintenance of physical facilities is called (Labour)_____.
 - There is justice in relationship when there is (Mutual fulfillment)_____.
 - The four gems of trust are (effective listening)_____, (empathy)_____, (justice)_____and (honesty)_____.
 - She-astitva means (co-existence) _____
 - Abhay means (fearlessness) _____
 - (Competence)_____is the ability to perform a specific task action or function successfully
 - In healthy relationship, I learn to (respect)_____and (trust)_____important people in our life
 - The commitment is the only aspect that actually strengthens the (relationship)_____
 - (Education)_____means the (vision) _____
 - The problems in our relationship with various entities are due to our (assumptions)_____.
 - Comprehensive human goal is right understanding, prosperity, fearlessness and_____.

Unit 4: Harmony in Nature and Existence

- The participation of the human being in ensuring the role of physical facility in nurture, protection and providing means for the body is called its (Utility value)_____.
- The participation of the human being in ensuring the role of physical facility to help and preserve its utility is called its (Artistic value)_____.
- Between every two units there is (Space)_____.
- When nature is submerged in space we call it (Existence)_____.
- Nature is (Limited)_____and while space is (unlimited)_____in size.
- When something is active or has activity, we call it a (Unit)_____.
- Space is constant or (Equilibrium)_____energy.
- There are two kinds of realities in existence: (Space)_____and (units)_____.
- Material units have the activities of (Recognizing)_____and (fulfilling)_____.
- Material units are (Temporary)_____in nature.

- Co-existence is when (Nature)_____is submerged in (space)_____.
- The first order of nature is (Material order)_____.
- The second order of nature is (Plant order)_____.
- The third order of nature is (Animal order)_____.
- The fourth order of nature is (Human order)_____.
- Parsparta means (Interconnectedness)_____.
- Paraspar purakta means (Mutually fulfilling)_____.
- Human beings are dependent on the (Material order)_____for soil, minerals and metals.
- The natural characteristic of material order (Composition/ decomposition)_____.
- The basic activities of plant order are (Recognizing and fulfillment)_____.
- Conformance of material order is named as (Constitution conformance)_____.
- Conformance of plant/ bio order is called (Seed conformance)_____.
- Conformance of animal order is (Breed conformance)_____.
- Conformance of human order is (Right value or sanskara conformance)_____.
- The cell belongs to (Pranic order)_____order.
- In animals only the activity of (Selection/taste)_____ is predominant.
- The activities in human body are (Composition/decomposition)_____and (respiration)_____.
- (Existence)_____and (growth)_____together are the innateness of the pranic order.
- The value or participation of different orders in existence is also referred to as their (Natural characteristics)_____.
- The fundamental characteristic of material order is(Composition/decomposition)_____.
- The body of animals and humans belongs to the (Pranic)_____order.
- The natural characteristics/svabhava of a human being are (Perseverance)_____, (bravery)_____and (generosity)_____.
- The continuity of a plant species is maintained in nature by (Seed conformance)_____method.
- Human being has (Sanskara)_____conformance.
- The systems in nature are (Cyclic)_____and (mutually fulfilling)_____.
- (Nature)_____is equivalent to the natural world, physical world or material world.
- There is mutual_____among the four orders of nature.
- The four orders of nature are material order, plant order,_____order and human order.

Unit 5: Professional Ethics

- The definitiveness of human conduct in terms of values, policies and character is termed as (Ethics)_____.
- Developing ethical competence in the profession is the only effective way to ensure (Professional ethics)_____.
- The term ethics has been taken from the Greek word (ethos)_____which means character.
- (Ethics)_____are considered the moral standards by which people judge behaviour.
- (Professional ethics)_____ is the implication of(right understanding)_____in (profession)_____.

- Comprehensive human goal consists of (samadhan)_____, (samridhi)_____, (abhay)_____, and (seh-astitva)_____.
- Holistic production systems are eco-friendly and (people - friendly)_____.

Multiple choice questions

- The purpose of value education is to:
a. Foster universal core values. b. Make the syllabus easy.
c. Develop values in individuals. d. Both (a) and (c) ANS : d
- Self exploration uses two mechanisms – natural acceptance and:
a. Experiential validation. b. Reason. c. Logical thinking. d. Theoretical concepts. ANS: a
- Harmony should be maintained in:
a. Between body and life. b. Between self and society.
c. Between life and environment. d. All the above.
ANS : d
- Sah-astitva means:
a. Co-existence. b. Co-operation. c. Cooption. d. Corporate identity. ANS : a
- A harmonious world is created by values at 4 levels.. These are:
a. Home, family, society, country. b. Individual, family, society, universe.
c. School, home, office, temple. c. None of the above. ANS : b
- Many human values seem good or right due to:
a. Positive feelings. b. Internal happiness. c. Natural acceptance. d. All the above. ANS : d
- Competence in professional ethics refers to:
a. Ability to utilize power effectively. b. Ability to augment the universal human order.
c. Ability to make profit. d. Both b and c. ANS : d
- An individual people aspiring for the universal human order will be:
a. More responsible socially and ecologically. b. More rich.
c. More powerful. d. More well travelled. ANS : a
- A country which has transited to the universal human order is likely to have:
a. More global trade. b. Mutually enriching institutions and organizations.
c. More say in the UNO. d. None of the above. ANS: a
- As individual people aspiring for the universal human order will be:
a. More rich. b. More responsible socially and ecologically.
c. More powerful. d. More well travelled. ANS : b
- Harmony should be maintained in:

- a. Between body and life. b. Between self and society.
c. Between life and environment. d. All the above. ANS : d

12. Values important for relationship are many they may include:

- a. Aggression. b. Competition. c. Integrity and character. d. Arrogance. ANS : c

True or False:

- 1 Harmony of 'I' with 'body' is not possible as they have different needs. False
- 2 The body is an instrument of 'I'. True
- 3 The 'I' is the doer, seer and enjoyer. True
- 4 Sanyam leads to swasthya and swasthya leads to sukh. True
- 5 Value education cannot be rational and has to be based on assumptions. False
- 6 The self is an instrument of the body. False
- 7 Prosperity in the family is one of the comprehensive human goals. True
- 8 Nature has self – regulation. True
- 9 Human conduct is definite. True False
- 11 The self is the doer, not the body. True
- 12 Undersatanding human relationships leads to undivided society. True
- 13 There is an inherent struggle and chaos in nature. False
- 14 Competence in professional ethics implies the ability to be fulfilling with human being as well as rest of the nature in profession. True
- 15 We may differ on many things, but what we respect is free enquiry open mindness, and their pursuit of ideas for their own sake. True
- 16 There is an inherent inter connectedness, self regulation and harmony at all levels of existence and this needs to be discovered by each individual.
The whole existence is coexistence. Humans are only a constituent part. True
- 17 Humans are scarcely being governed by their preconditioning and sensory experiences and one is generally very eager to relook at them. True
- 18 We generally evaluate ourselves on the basis of our intentions and others on the basis of their competence. True
- 19 Sanyam is the lack of responsibility in 'I' towards the body for its nurture, protection and right utilization. False
- 20 Living of human being on the basis of physical facilities is called human consciousness. False
- 21 To be in harmony is happiness. True
- 22 Under evaluation is naturally acceptable in relationship. False
- 23 Body is a material unit while the self is a conscious unit. True
- 24 Working for unlimited wealth lead to a happy life. False
- 25 A human being is nothing but a material body. False
- 26 Existence is co-existence. True
- 27 Existence in the family is a barrier to harmony in the society. False
- 28 Every human being wants to live with definite conduct. True
- 29 Value education can be ensured through self-exploration in the human being. True

- 30 Imagination includes Desire, Thought and Expectation. True
 31 Respect is the need of the body. False
 32 Fearlessness is one of the comprehensive human goals. True
 33 The plant order is a co-existence of the self and body too. False
 34 Corruption is an unethical practice. True
 35 Prosperity and wealth are equivalent. False
 36 Right understanding forms the basis of definitiveness of human conduct. True
 37 The process of self evolution is self exploration. True
 38 Imaging is the activity of body False
 39 'Knowing' in 'Self' means having the 'Right understanding' True
 40 Affection is the foundational value in relationship False
 41 Ensuring right understanding and feelings in the other is called Guidance. True
 42 The feeling of relatedness to all human beings is called Love False
 43 Where there is harmony among the parts of the body, it is known as sanyam. False
 44 Activities of body are continuous False
 45 Sukh is ensured by appropriate physico-chemical things False
 46 The feeling of acceptance of excellence in the other is called reverence True
 47 Akhand samaj is the feeling of being related to every human being. True
 48 Justice in family means recognizing and working on nine values of relationship. True
 49 Education – right living leads to fearlessness False
 50 Society is the second level of living. False
 51 Selecting and desiring are the activities of self True
 52 Clothing, nourishment are the needs of body True
 53 'Bhokta' means 'doer' False
 54 Conformance of plant/ bio order is called 'seed conformance' True

Match the following:

- | | |
|----------------------------------|------------------|
| a. Prosperity | Recyclability |
| b. Eco friendly technology | Basic aspiration |
| c. Organic farming | Temporary need |
| d. Food | Relationship |
| e. Guidance | Ethics |
| | |
| 2.a. Recognition and fulfillment | Justice |
| b. Continuous | Material order |
| c. Mutual happiness | Participation |
| d. Holistic technology | Eco-friendly |
| e. Value | Consciousness |

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