



**ALL INDIA COUNCIL FOR
TECHNICAL EDUCATION**

New Delhi, India



**VISVESVARAYA TECHNOLOGICAL
UNIVERSITY**

Belagavi, Karnataka, India



**UNIVERSAL HUMAN
VALUES**



**GHOUSIA INSTITUTE OF TECHNOLOGY
FOR WOMEN**

**Department of Mechanical Engineering
Bengaluru, Karnataka 560029**



UNIVERSAL HUMAN VALUES

(BUHK408)

For

FOURTH SEMESTER

(Bachelor of Engineering)

MODULE-01

Introduction to Value Education

**MODULE-01****Introduction to Value Education**Syllabus:

Introduction to Value Education: Right Understanding, Relationship and Physical Facility (Holistic Development and the Role of Education) Understanding Value Education, Self-exploration as the Process for Value Education, Continuous Happiness and Prosperity – the Basic Human Aspirations, Happiness and Prosperity – Current Scenario, Method to Fulfil the Basic Human Aspirations

SECTION-01:**UNDERSTANDING VALUE EDUCATION:**

Value education may seem a vague term to many of us even though we may be hearing about it frequently.

Value education is required to correctly identify our basic aspirations, understand the values that enable us to fulfill our basic aspiration, ensure the complementarity of values and skills. It also facilitates the development of appropriate technology and its right utilization for human welfare.

In a sense, value education deals with what is universally valuable to all of us, what is conducive to our individual and collective happiness and prosperity in a sustainable way. It enables us to be in harmony within ourselves, with other human beings and with rest of nature at large. Such an understanding will be vital for the successful conduct of our profession as well

Importance of Value Education:

All of us consider something or the other to be valuable. We set our goals, our aims on this basis, and then set out to work towards achieving them. While the need for determining what is valuable to us may seem evident, let us investigate into this a little more to understand the need for value education. Let us look at the following aspects to appreciate the need for value education.

1. Correct Identification Of Our Aspirations:

All human beings have aspirations. You may aspire to become a doctor or engineer or a lawyer or something else. You must have made various plans for your future, be it immediate or long term. The planning may include your personal life, your family, your profession, your participation in the society and other such domains. But before you invest your energies to actualize your plans, it is important that you find out what you basically aspire for. Thus you need to identify your basic aspiration. Based on the correct identification of this basic aspiration, you can frame your goals and sub-goals appropriately and working for these, you may hope to fulfill your basic aspiration.

2. Understanding Universal Human Values to Fulfill Our Aspirations in Continuity:

Just identifying one's aspiration is not enough. We need to know how to fulfill our aspirations, how to go about actualizing our goals. Generally, we tend to pursue our goals in variety of ways as per our appraisal and beliefs. We keep on making experiments, learning from these and accordingly improving our understanding. This is how human beings have been moving on, right from the primitive 'Stone age' to the present day world of modern science and technology. Complete understanding of human values gives us a definite way to fulfill our aspirations.

Basically all of us are aspiring to be happy and whatever appears conducive to our happiness becomes valuable to us.

Values form the basis for all our thoughts, behaviour and actions. Once we have known what is valuable to us, these values become the basis, the anchor for our actions. We know what we are doing is right and will lead to the fulfillment of our basic aspirations. Values thus become the source for our happiness, our success, our fulfillment. Without an appropriate value framework, we will not be able to decide whether a chosen action is desirable or undesirable, right or wrong. Hence there is a prime need for correct understanding of the value domain. Value Education is the input necessary to fulfill this need. When we live with the correct understanding of values, we are happy in continuity, otherwise we feel deprived, frustrated and unhappy.

What are the values that you hold worthy in your life?

Have you verified them to be conducive to your happiness?

Is it important to explore the value domain in sufficient detail through value education?

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.



3.Complementarity Of Values And Skills:

In the endeavour to fulfil our aspirations, two things are essential:

1. First and foremost, one has to know what really is conducive to human happiness - i.e. happiness for one and for all, and happiness at all times. This is what becomes universally valuable to human beings. This is the 'value' domain, the domain of wisdom. This helps us to identify and set the right goals and to proceed in the right direction.(Value Based Education)
2. Secondly, it becomes essential to learn methods and practices to actualize this goal, to develop the techniques to make this happen in real life, in various dimensions of human endeavour. This is the domain of 'skills'.(Skill Based Education)

Thus values and skills have to go hand in hand. There is an essential complementarity between values and skills for the success of any human endeavour.

For example:

I want to lead a healthy life. I understand that health is the basic requirement for a human being. I then learn skills to judge what food will keep my body healthy, what physical practices will keep the body functioning properly, what would be the possible ways to do certain kinds of work with the body. All these fall under the domain of skills. Thus, both (values and skills) are important and these are complementary. 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.

4.Evaluation Of Our Beliefs:

In absence of a correct understanding of universal human values, we are driven by our 'ad-hoc' values and beliefs. If we look deep into ourselves, we find that each one of us believes in certain things and we base our 'values' on these beliefs, be they false or true which may or may not be true in reality.

For example, someone may believe that

"A corporate job is the best kind of job", "IIT is the best college to go to", "Metro cities are the best places to live in" and so on."

We can also have beliefs such as

"I want to become a famous person. Being a world-famous person will make me happy",

"Money will make me happy",

"Success is the ultimate thing, by hook or by crook",

"If I study longer I will have better grades" etc.

All of us live with such beliefs. These beliefs come to us from what we read, see, hear, what our parents tell us, our friends talk about, what the magazines talk of, what we see on the TV etc. i.e. there is a whole body of belief-system that we live with at any given time and these together constitute our worldview. These beliefs spread out far and wide into all our realms of living.

The interesting thing about beliefs is that they usually change with time and we can trace examples of these by looking at our life in the past. We might have thought at one point of time that

Getting into a good college is the most important thing and now that may have changed to being able to get a good job.

Once we get into a good job, doing well in that job and earning a lot of money may be important.

Once we have the money, getting into a good position may become important

– i.e. what we believe is to be important, may keep changing with time. Many times, we may even find ourselves trapped in conflicting beliefs.

Another thing about beliefs is that they are usually not the same for everybody. Beliefs could be held by a small group or a large group of people but they are not universal.

For example:



Getting good grades may be important to you, but being able to earn money may be important for your friends. You may think being environmentally - friendly is important, your friend may think that it is okay to pollute the environment.

This is not only true for ourselves, but largely true for most people around us: the beliefs keep changing from person to person. What I may believe to be of 'value' to me may not be of 'value' to your belief-system so when we interact, it may lead to conflicts and unhappiness. We face this problem today because the conditioned beliefs and values we hold today are usually contradictory, conflicting and unstable and not based upon the right understanding of values we are not very sure of their correctness.

Living our lives based only on such beliefs can not ensure happiness for us.

This is very important for us to understand.

Do we want to live with such shaky beliefs?

Do we want to know things for sure, for ourselves?

We can either blindly follow our beliefs and assumed values, towards making our choices or we can base our choices upon values which are based on understanding of reality and we can ourselves validate them as well.

What would you prefer?

5. Technology and Human Values:

Technology is only a means to achieve what is considered "valuable" for a human beings in an effective and efficient manner. It is not within the scope of technology to decide what is valuable. This decision lies outside its scope.

It thus becomes primarily important to know correctly what is 'valuable'. Without this decision, technology can be aimless, directionless and can therefore be put to any use, either constructive or destructive.

It is thus with the understanding of values that we can decide on the appropriateness of technology and its application. Both the structure and use of technology is decided by values.

For example:

If we value the relationship with the environment, we will work to create environment-friendly technologies (the structure of technology) and also put it to right use (use of technology), say, for the enrichment of environment, replenishment of natural resources etc.

Conversely, if the relationship with the environment is something we do not value, things could be the other way round.

As students of technology and management, we will be studying, creating, implementing and managing technologies which will affect the lives of a large number of people.

Getting trained on technology without deciding what is valuable, could even prove counter-productive as our technical skills are likely to be misused.

Therefore, it is essential that we understand how technology relates to us as individuals and to human society and nature at large before we attempt to put it into practice.

Thus, there is a need to supplement technical education with value education. This will enable a human being to decide and pursue what is really 'valuable' i.e. conducive to human happiness, human welfare, what is of 'value' to him.

To conclude,

Value Education enables us to understand our needs and visualize our goals correctly, and also indicate the direction for their fulfillment. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations.

Value Education is a crucial missing link in the present education system which must be adequately replenished. It must be remembered that to become an excellent professional, the excellence of values along with the excellence of requisite professional skills is required. The present course is an effort in this direction.



Basic Guidelines for Value Education:

Now that we have identified the need for value education, let us also visualize certain effective and widely acceptable guidelines which will enable the introduction of value education in the present system. Given below are broad guidelines to decide on what would qualify as an appropriate input in value education:

1.Universal

Whatever we study as value education has to be universally applicable to all human beings and be true at all times and all places. In addition, it need not restrict itself to a certain sect, creed, gender or nationality etc. So it has to deal with universal human values.

2.Rational

It has to be amenable to reasoning and not based on dogmas or blind beliefs. It cannot be a set of sermons or Do's and Don'ts.

3.Natural & Verifiable:

We want to study something that is natural to us. Being natural means, it is acceptable in a natural manner to all human beings. When we live on the basis of such values that are natural to us, it leads to fulfilment, leads to our happiness and also is conducive to other people we interact with, as well as with nature. We also would like to verify these values ourselves, i.e. we don't want to assume something just because it is being stated here or written in a book, rather, each one of us will want to verify these to find out whether they are true for us. This has to be done by both checking for validity within ourselves, as being naturally acceptable as well as something which we can implement in our living and observe its outcome to be fulfilling.

4.All Encompassing:

Value education is not merely an academic exercise. It is aimed at transforming our consciousness and living. Hence, it has to permeate into all dimensions of our living, namely, thought, behaviour, work and understanding/realization; as well as all levels, namely, individual, family, society and nature.

5.Leading To Harmony:

Finally, value education has to enable us to be in harmony within and in harmony with others. Hence, when we live on the basis of these values, we start understanding that it will lead to harmony in us, and harmony in our interactions with other humans and the rest of nature.

Content of Value Education:

The value of any unit in this existence is its participation in the larger order of which it is a part

Examples:

value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which pen, paper, human being, all are present.

Value of an eye is that it can be used for seeing.

Value of a vegetable plant is that it gives nutrition to animals and humans.

What is the value of a human being?

This question implies - what is the participation of a human being in the bigger order? That bigger order includes human beings, plants, air, water, soil, animals, birds etc.

The value of a human being is the participation of human being in this order. Hence, to understand human values, we need to study the human reality along with all that is there in the existence constituting the larger order, and the role of human being in the relationship with each and every unit in the existence.

As mentioned above, any course on value education must include

- All dimensions- thought, behaviour, work & and realization, and
- All levels of human living - individual, family, society, nature/existence of human living.

Accordingly, the content of Value Education will be

- To understand myself, my aspirations, my happiness;



- To understand the goal of human life comprehensively;
- To understand the other entities in nature, the innate inter-connectedness, the co-existence in the nature/existence and finally . The role of human being in this nature/existence entirety.

Hence, it has to encompass understanding of harmony at various levels, namely, individual, family, society, nature and existence, and finally, learning to live in accordance with this understanding by being vigilant to one's thought, behaviour and work.

Self-exploration as the Process for Value Education

As the name suggests, the process is to find out what is valuable to me by investigating within myself. Since it is me who feels happy or unhappy, successful or unsuccessful, therefore whatever is right for me, true for me, has to be judged within myself.

We discussed previously that the value of an entity is its participation in the larger order. In the case of the human being, to understand what is valuable, we need to study ourselves and the “larger order” around us, which is, everything around us. When we look around, we find other human beings; we find animals, plants, birds, insects etc. and then things like air, water, soil, stones, metals, etc. All these are things we live with and there is a need for us to understand our relationship with all of these things.

When we say we want to self-explore, it means we have to now start observing within ourselves too and not observing just outside.

Let's take the example that we are seeing a tree.

When I see a tree, here is what is happening: the image of the tree is available on my eyes. From there, the information is passed on to me, and then I say: “I can see a big tree, and it is about 100 meters away and so on”. This is an example of observing outside. But when I start to observe what relation I have with the tree or, how does the tree relate to me, it is observing inside.

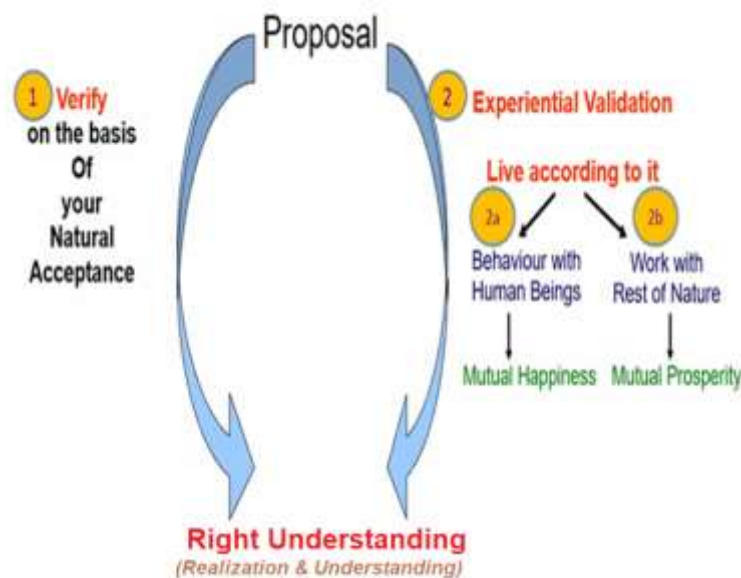
Self-exploration is

- A process of dialogue between “what you are” and “what you really want to be”.
- A process of Self-evolution through self-investigation.
- A process of knowing oneself and *through that*, knowing the entire existence.
- A process of recognizing one's relationship with every unit in existence and fulfilling it.
- A process of knowing human conduct, human character and living accordingly.
- A process of being in harmony in oneself and in harmony with entire existence.
- A process of identifying our Innateness and moving towards Self-organization and Self-expression.

Process of self-exploration involves two things,

1. Firstly, verifying on the basis of natural acceptance, and
2. Secondly, validating experientially by living accordingly.

When the proposal is verified on both the bases, it leads to realization and understanding. Understanding is assuring, satisfying and universal with respect to time, space and individual.



Concept of Natural Acceptance:

Natural Acceptance does not change with time, individual or place and is not tainted with our pre-conditionings. It is innately present in each one of us and we can always refer to it. Natural acceptance is a faculty that is present in each one of us. It is intact and invariant. We only have to start paying attention to it, to start “seeing” it. For example, ask yourself this question:

‘Is trust naturally acceptable to me in relationship, or is mistrust naturally acceptable?’ What is the answer? It turns out that trust is naturally acceptable to you in relationship.

Similarly, ask yourself another question:

“Do I want to live in relationship with others or do I want to live in opposition with others?” The answer is - live in relationship with others.

We find that we get the answers from within ourselves and it is spontaneous. The answers are there in us, naturally. We only need to trace them. We call this faculty the *natural acceptance*.

For every proposal being put forth here, we shall pass it through our own natural acceptance. If it passes through our own natural acceptance, i.e. if it is naturally acceptable to us, it is true for us. If it does not, then it is not true for us and we can drop the proposal. Let’s not assume what is being stated here to be true! You need to ensure that you pass every proposal through your own natural acceptance!

Let’s ask ourselves another very basic question:

Do I want to be happy?

The answer is a very quick yes! How did you get this answer? Of course, through your natural acceptance.

This may seem very simple to begin with, but we shall see that this becomes a very powerful way for us to know what is ultimately right!

Once you start asking the question deep within yourself, you will be able to start accessing these answers yourself. This natural acceptance is there in each one of us, it is what we most spontaneously,



most naturally desire. You don't have to *import* this natural acceptance from outside; you don't have to learn it from somewhere!

For example, when you asked the question

“whether trust is most acceptable to me in relationship”,

did you *ask anyone else* for the answer? Did you *read or learn the answer* from somewhere? Did you have to *refer to some instrument*? The answer is NO. This answer came from *within* you. Similarly, about the answer to-

“Is living in relationship with others is naturally acceptable to me”.

Did you have to learn this from others? Again NO!

At this point, we can make the following observations about natural acceptance:

Natural acceptance does not change with time:

The natural acceptance does not change with time. It remains invariant with time. This can be easily verified. For example, our acceptance for trust or respect does not change with age. People hundred years ago also had the same natural acceptance. We can try to verify this within our span of observation.

It does not depend on the place:

Whether we are in New Delhi, New York or Abu Dhabi, if we address our natural acceptance, the answer would still be the same!

This natural acceptance is ‘constantly there’, something we can refer to:

Try this yourself:

Think of cheating or exploiting someone!

The *moment* you think of this, you sense a contradiction within and feel unhappy that *very instant!* It happens very quickly, and we may not notice it, but it does happen!

Similarly, the moment we think of

Disrespecting someone!

we become unhappy. The very thought is enough to cause a conflict, a strain within us.

Thus, this natural acceptance is always there, and if we start paying attention to it, if we ask ourselves every time, for every thought and every desire we have, “Is this naturally acceptable to me?”, we will get an answer. Whatever we do, this natural acceptance is within us, it is telling us what is right. Every time we do something not readily acceptable to us. i.e. every time we think or do something not acceptable to us, there is a contradiction in us, because the thought/ deed conflicts with our own natural acceptance!

The *moment* we think of cheating, we become unhappy. We don't even have to carry out the action. It will become clear to us that while we want something else at the level of our natural acceptance, we think or do something else, based on our beliefs and preconditioning, which is contrary, it creates a disharmony in us; this is the cause for our unhappiness.

Take for example,

One may proceed with the act of cheating under the influence of say, an extraneous pressure

but one keeps feeling unhappy about it and may even repent over this act in the course of time. If somebody asks, ‘why do you cheat?’, one starts offering explanations, inventing justifications. This is because it is naturally unacceptable.

Natural acceptance is the same for all of us: it is part and parcel of every human being, it is part of humanness:

Let's start exploring into this.

We will find that no human being finds disrespect acceptable in relationship. No matter who the person,



however bad or good, one always expects respect in relationship.

For example,

let us say a person 'A' disrespects 'B'. This man 'B' may bear a grudge against 'A' and set out to "teach him a lesson". This is because 'B' does not find disrespect acceptable and when he does not get respect, it offends him.

This may actually end up leading to a large scale conflict!

We can start checking and verifying this for ourselves. All of us have acceptance which are same, at a very deep and basic level. Our assumptions and choices, our likes and dislikes may be different, but on some very basic and common issues like need for happiness, trust, respect, prosperity, we are all the same, all of us have the same basic acceptance.

Thus,

Natural acceptance is there in all of us. It is within us, all the time and we can refer to it, access it to know what is right for us. We only have to start referring to it. Each proposal in this book needs to be evaluated on the basis of your natural acceptance.

Thus, as first part of the self-verification, every proposal being put forth here, is passed through our own natural acceptance.



SECTION-02: THE BASIC HUMAN ASPIRATIONS: CONTINUOUS HAPPINESS AND PROSPERITY

Introduction:

Continuous happiness and prosperity are the basic human aspirations.

This can be verified to be true by each one of us.

Happiness may be defined as being in harmony/synergy in the states/situations that I live in. Unhappiness is a lack of this synergy or harmony.

Prosperity is a *feeling* of having or producing more than required physical facilities. Prosperity is a *feeling*; it is not just physical facility.

It is to be distinguished from wealth. In order to be prosperous, we need to (a) identify how much is required (b) have/produce more than the requirement. Lack of right understanding of happiness and prosperity has led us into a variety of problems at different levels of our living, be it at the level of individual, or family, or society or nature.

Make a list of all that you want in your life and reasons for wanting them.

For example, when you start listing, your list may comprise of things such as-

to be an engineer or an MBA professional,

to get the highest grade,

to be the first ranker in the examination,

to be the smartest guy in the crowd,

to be the master of all trades,

to earn more wealth than the wealthiest person in the world, etc.

Once you have made the list,

see if there is anything basic to all of them?

Is there any basic aspiration of yours behind all your wants? This is an exercise worth doing to find out your basic aspiration?"

Let us say,

you want to be the first ranker in the class.

Now, behind this desire to get the first rank, is there a more basic desire?

Why do you want to get the first rank?

If you keep asking this question, you will find that there is a basic desire.

What is this desire, is it to be happy? Yes, it is!

Take any other want or desire and you will find the same thing. You will find that each of your wants emerges from the basic aspiration to be happy. This can be verified by each one of you. This also implies that

every human being is continuously trying to do things to make him/her happy, and every human being is capable of feeling this happiness in himself/herself spontaneously.

It is intrinsic to all of us. We are all working for it continuously in different ways as per the level of our understanding. Sometimes, we succeed, many times we don't. But we still keep trying throughout our life for happiness. You will also find that we want the continuity of this feeling of happiness as well.

We do not want happiness in spurts, in intervals, but we want it continuously.

We do not want unhappiness even for a moment.

How successful we are today in achieving this, is a matter for serious exploration. But one thing is clear, that happiness is a basic aspiration of all human beings, and therefore, it becomes our prime purpose to gain the correct understanding about it. Going a little further in our exploration, we can also appreciate that being happy implies being free from contradictions, being in consonance with our natural acceptance, being in harmony.

In addition to happiness, we also aspire for adequate fulfilment of our bodily needs, i.e. the need for physical facilities. Physical facilities are the material things we use to fulfil the needs of the body.



When we have enough of physical facilities, it gives us the feeling of prosperity.

We want to have a continuity of this feeling too. Nobody wants to feel deprived, even for a single moment. Thus there are two basic aspirations of every human being: continuous happiness and prosperity. These are at the root of all our aspirations and the efforts that go towards achieving these. We will understand the correct meaning of these two terms now.

Happiness:

Let us now explore into the meaning of happiness. Try to recollect situations when you feel happy. You will see that there is a set of feelings which you are able to accept effortlessly and naturally. These are feelings such as

trust, respect, being confident about your future etc.

These feelings are naturally and effortlessly acceptable to each one of us. We also welcome these feelings and desire them to continue in ourselves. When we observe such feelings,

we find that these are the situations when we are in harmony and these feelings are a reflection of that harmony.

Take for example: respect.

Respect is a state of harmony between two human beings. When I respect the other and the other respects me, I like to be in that situation. It gives me happiness.

Similarly, looking within me, when I have harmony in my thoughts, my feelings, I feel relaxed, happy. If this harmony is disturbed, I feel uneasy. Try to look at all the moments when you feel happy, you will find that there is an element of harmony in it, which you like. We can thus understand Happiness as

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

When we are in such a state of happiness – we experience no struggle, no contradiction or conflict within and we enjoy such a state of being. And we wish to have its continuity. On the other hand, when we experience feelings such as failure, disrespect, lack of confidence, being doubtful in ourselves or about others, we feel unhappy as they are states of conflict. These are the states when there is lack of harmony, either within us or between us and others. We do not wish for a continuation of these feelings within and want to try and change them – we can call this unhappiness. We can thus state unhappiness as:

“The state/situation in which I live, if there is conflict/contradiction in it, then I do not like to be in that state or situation.”

i.e. “To be in a state of disliking is unhappiness”

Thus, we can define happiness and unhappiness as

“To be in a state of harmony is happiness.”

“To be in a state of disharmony or contradiction is unhappiness”

Prosperity:

We have spoken about happiness so far. Let us now look into prosperity and whether it is essential. It is easy to see that prosperity is related to material things or what we call as ‘physical facilities’. Think of all the things we need today.

We use a brush to clean our teeth, clothes to wear, food to eat, vessels to cook and eat the food in, a pair of spectacles, a two wheeler or a four wheeler vehicle, a radio set, a mobile phone etc.

So we need physical things to take care of our body and these need to be catered to. When we are able to cater to the needs of the body adequately, we feel prosperous. Therefore,

Prosperity: is the feeling of having or making available more than required physical facilities.

To ascertain prosperity, two things are essential:

(a) Correct assessment of need for physical facilities, and

(b) The competence of making available more than required physical facilities (through production).

We need physical facilities as we saw in our earlier discussions. Do you think

we can quantify the need for physical facilities?

Is there a limit to the need for physical facilities?

We can be prosperous only if there is a limit to the need for physical facilities.



If there is no limit, whatsoever be the availability with us, the feeling of prosperity cannot be assured.

Physical facilities are the needs of the body and their need is limited in time and quantity. Thus we can identify a limit to these needs and evaluate whether we have enough.

Secondly, just assessing the need is not enough. We need to be able to produce or make available more than the perceived need.

Thus, prosperity can be clearly understood and evaluated. Evaluate it for yourself. See if there is a limit to the need for physical facilities that you have listed for yourself. See whether you feel prosperous at the moment. This is an important thing to understand! While understanding prosperity, let us also look at another point –

the difference between wealth and prosperity. Is there a difference?

For example,

let's assume I have a lot of wealth; a lot of money. You come to my house, but I get worried that you may stay back longer than expected and I might have to feed you, tea, snacks or even a meal. It is a funny situation, but it may happen. What would we call this state? A person has a lot of money, but does not want to share even a bit of it. The person has wealth, but feels "deprived"; in other words the person does not have a feeling of being prosperous.

If one felt prosperous, he/she would have shared what one has, since there is more than enough wealth anyway. On the other hand someone who does not have a lot of wealth may welcome you into his/ her house and ask you to stay back for a few days and help you out. This is an indication of feeling prosperous.

Thus, we can see that:

Wealth is a physical thing. It means having money, or having a lot of physical facilities, or both.

Prosperity is a feeling of having more than required. Prosperity is a feeling of having more than required physical facilities; it is not just physical facilities.

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. Let's ask ourselves,

"What is naturally acceptable to me?":

Accumulating more and more wealth while feeling deprived,

OR

Having requisite wealth and feeling prosperous.

We find the latter naturally acceptable.

Not only do we want wealth, but we want to feel prosperous too. In other words, our basic desire is to feel prosperous, and wealth is a means to that end. In order to feel prosperous, we need to first decide how much wealth/physical things is needed, else it is like

trying to fill water in a glass that has no bottom; the glass will never be filled, howsoever, one may try.

We see that today, we are generally unable to do this. We are busy accumulating wealth, but we don't feel prosperous! This is because, we do not identify our needs, and hence, no matter how much we have, it is always less, and we feel deprived! It is also important to point out that since for all our physical facilities, we are directly or indirectly dependent on nature,

the continuity of prosperity can be ensured only if our production systems are in harmony with the nature.

This implies that we use natural resources in a renewable manner and utilize appropriate technologies so that the human needs are satisfied and nature is also enriched.

For example,

we need food for the body. We grow grains in our fields. If the farming method is such that it retains/enhances the fertility of the soil, we can continue growing grains on the same piece of land and keep feeding our body.

Otherwise, the land may turn barren after sometime and we may have to go without food.

In the current scenario, we are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It amounts to trying to fulfil unlimited wants through limited resources. This effort is engendering problems at all the levels. It is becoming anti-ecological and anti-people, and threatening the human survival itself.

Some of the consequences of such a trend are summarised below:

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



- *At the level of the family – breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditure in family functions etc.*
- *At the level of the Society – growing incidences of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, attempts of genocide, fear of nuclear and genetic warfare, etc.*
- *At the level of nature – global warming, water, air, soil, noise, etc. pollution, resource depletion of minerals and mineral oils, sizeable deforestations, loss of fertility of soil. It therefore, calls for an urgent need for human beings to correctly understand happiness and prosperity as well as the sustainable way to achieve these.*

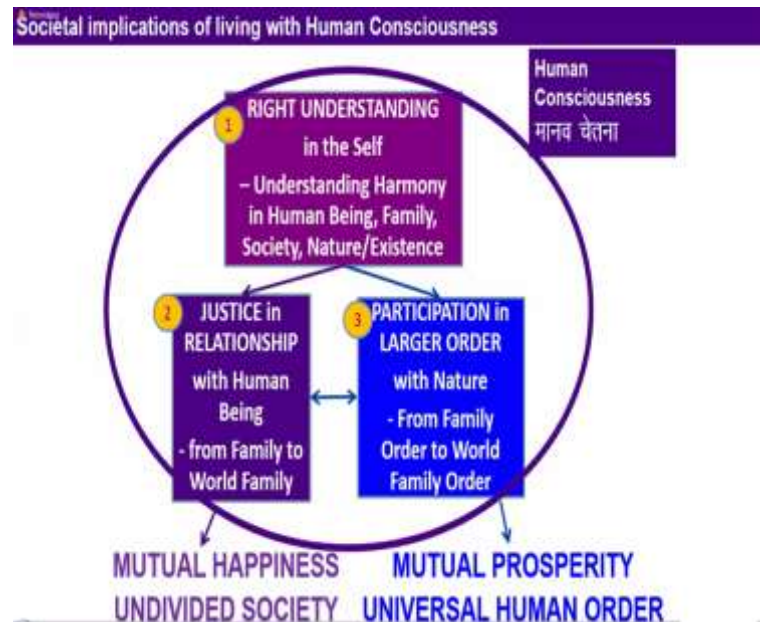
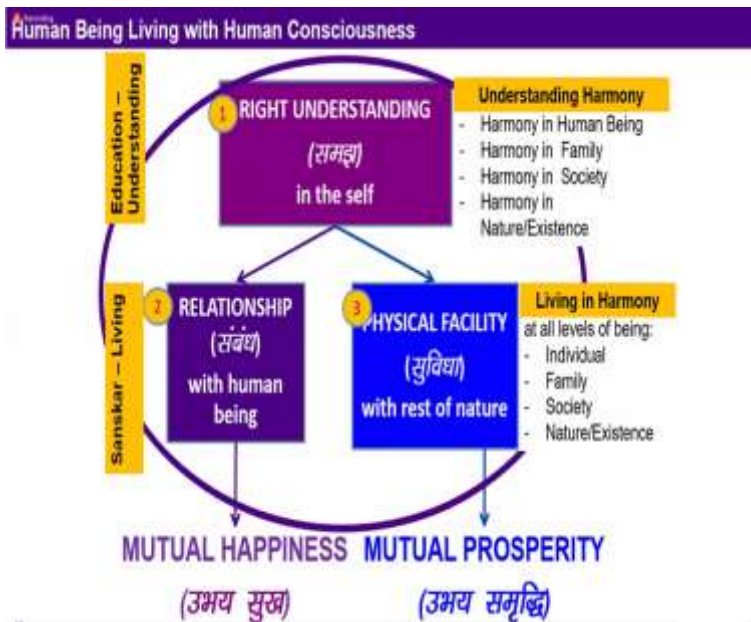


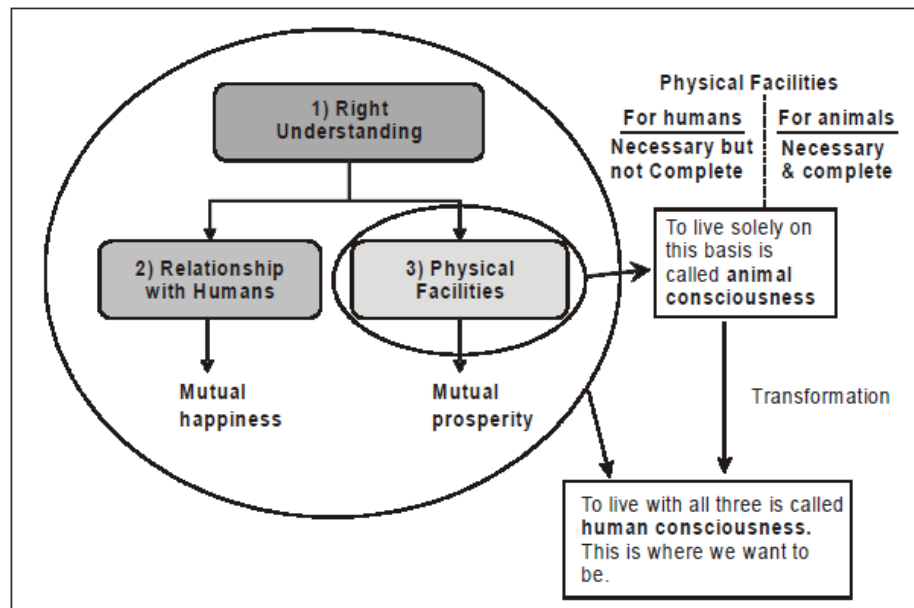
SECTION-03: PROGRAM TO FULFIL BASIC HUMAN ASPIRATIONS (RIGHT UNDERSTANDING, RELATIONSHIP & PHYSICAL FACILITY)

The needs of the human being can be seen to consist of the need for (1) right understanding, (2) relationship and (3) physical facilities in the right order. While we desire prosperity for ourselves and prosperity for nature, we are unable to ensure this today. What is happening in actuality is quite the contrary, with nature getting steadily depleted and disturbed – while we continue to feel deprived.

Right understanding is essential for the fulfilment of relationship and for right identification of physical facilities. We have to ensure right understanding. Today, we are largely pre-occupied with accumulation of physical facilities and tend to ignore the need for relationship and right understanding. We need to have the right understanding; we need to understand the harmony at all levels of our living – ourselves, family, society and nature/existence. This is our program: to fulfil our basic desire of continuous happiness and prosperity.

Animals are primarily concerned with survival for which they need to consume (physical facilities). The need for right understanding and relationship is what distinguishes a human being from an animal. Fulfilment of relationships based on right understanding leads to mutual happiness. Fulfilment of need for physical facilities through nature-fulfilling production activities, (both identified on the basis of right understanding) leads to mutual prosperity. To live only for physical facilities is called ‘animal consciousness’, while to live with all three: right understanding, relationship and physical facilities leading to mutual happiness and mutual prosperity is called ‘human consciousness’.

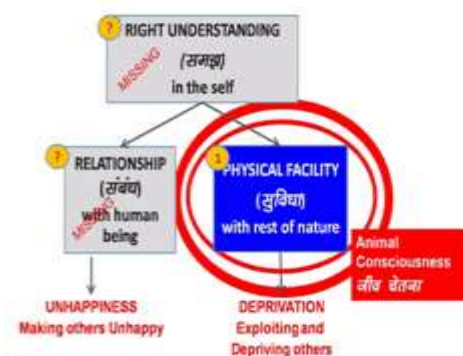




Transformation (संक्रमण) = Holistic Development (विकास)

Is development just in increasing physical facility or development is ensuring of all 3?

Is this transformation desirable?



Transformation-Progress
संक्रमण-विकास



Physical Facilities:

“Physical facilities are necessary for human beings”

“Physical facilities are necessary for human beings and they are necessary for animals.”

“Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans”



We see that animals need physical things to survive, mainly to take care of their body.
Take a cow for example.

A cow will look for food when it is hungry. Once it gets the grass or fodder, it eats it, sits around to chew at leisure.

Hence, we can see that as long as animals have physical things, they are largely fine. They don't desire other things like knowledge, or a peaceful animal society or getting a good MBA! This is the case with humans, so let us look into how we humans fare.

Now let's take the human being. Let's take you. Let's say you are hungry. What do you do? You would look for some food, perhaps, some tasty food. Once you have had your fill, do you just sit around and relax? The answer is an emphatic "No"! We all have other needs, other plans, perhaps we think of reading a book, or go to college, or spend time with family and friends... the list is endless.

Thus, it is easy to see that while physical facilities are necessary for us human beings, they are not complete by themselves to fulfil our needs. Our needs are more than just physical facilities; we need physical facilities, but the need does not end there.

Relationship:

By relationship, we mean the relationship we have with other people, or human beings: father, mother, brothers and sisters, our friends, our teachers; we desire good relationships with all of them. When we have a problem in these relationships, it troubles us, we are bothered by it.

We want to have *mutually fulfilling relationships*. [You can verify this for yourself]. 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. Both us and the person we interact with, need to feel fulfilled, need to feel satisfied from the interaction. You can check this in your daily life as well. For example, let's say

you had an argument with a friend in the morning. You find that the uneasy feeling stays with you for a long time, even after you have stopped speaking to your friend and have physically moved away from him/her. You may keep thinking about it, may get angry or frustrated, perhaps you wonder what may have gone wrong and how it could have been avoided or perhaps you wonder how you should not commit the same mistake the next time, but, it stays with you.

On the other hand, had there been no such problem with your friend, you are fine, you don't have any issues, and if you had a great time with him, then too it stays with you, as a good feeling or a good memory. Thus, mutual fulfilment in human relationships is something we want, we aspire for.

Right Understanding: (Understanding based on Natural Acceptance):

To understand the concept of Right Understanding first let us have a look on Physical Facility and Relationship without Right Understanding.

Do we feel Happy and Prosperous by having both Physical Facility and Relationship?

What is Our State Today?

Now that we have found out how we want to be in relationship, and what we want from physical facilities, let us explore into how we fare on these two fronts today; what is our state today?

Ask yourself this question:

"Am I able to have such fulfilling relationships all the time today?"

What is the answer? Our answer will be

"Sometimes I have good relationships, sometimes I don't. Or perhaps, mostly I have good relationships, and sometimes I don't," or vice-versa.



We can see this in our interactions with our family and even outside the family. Sometimes it goes well, sometimes it does not. We can see this at the level of society as well.

There are also larger issues like wars, fights and killing, which are extreme forms of problems in human relationships.

Have you wondered why this is so?

Let us ask ourselves these questions:

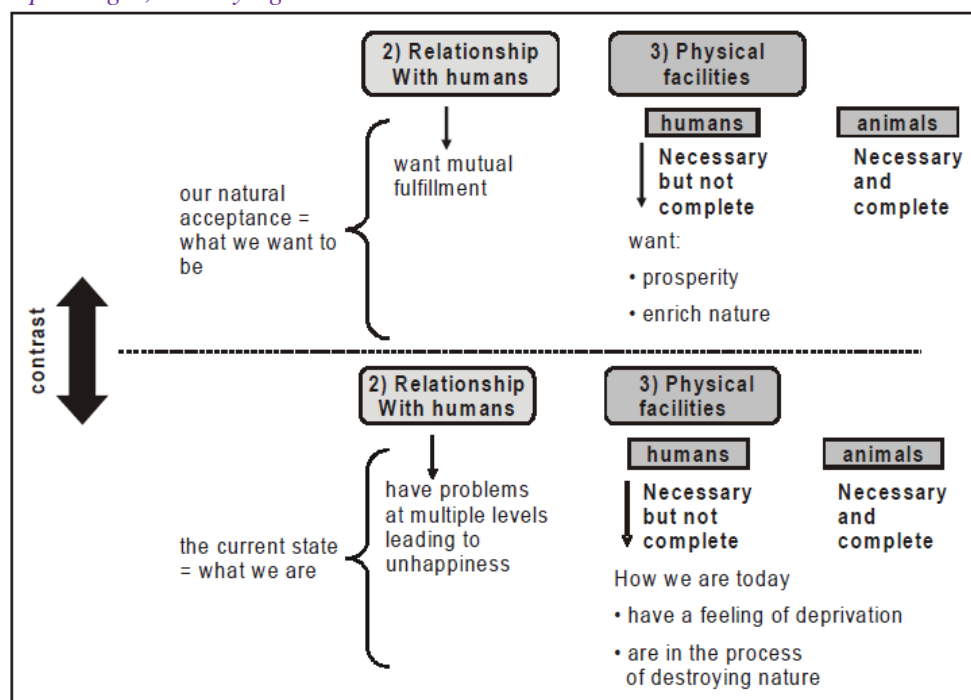
“Do I feel prosperous? Do I find that I have a feeling to share what I have?

Am I satisfied with my wealth today? Or do I want more? How much is this “more”?

From thinking over these questions and our response to them, it becomes clear, and increasingly so, that while we may have wealth, we are not able to feel prosperous.

We thus seem to have quite a problem in our hands on both these fronts:

- *We are unable to have fulfilling relationships all the time: in family, outside family, and as a society – in the world at large*
- *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.*



What could be the possible reason for the issues we have in relationships?

Let's ask the question in another way:

“Do I understand human relationships? Do I know what the other person's expectations from me are”?

The answer is, “I mostly don't”, OR “I am not sure about this” OR “It depends, It changes from time to time,” etc.

This seems to be our problem. We seem to be interacting with a lot of people, we keep getting ourselves into trouble in our relationships, but we don't seem to understand the first thing about relationships- the expectations! It may seem like a trivial thing, but it is very important.

Problems in relationships can really disturb a person's state of mind to a very large extent.

We live a significant portion of our lives in relationships.

For example:

If you had a tiff with your father or your brother, it can stay with you and bother you for a very long time, so much so, that till the issue is resolved, you may not be able to do anything else!



This issue is basically because we *assume* something about relationships, and then we go on to live them on the basis of this assumption. But if our *assumption* is false, then we end up in problems. For example, we may assume, that we can become close to someone by being authoritative with them or taking decisions for them. While we may try and boss over the person, it is not going to lead to mutual fulfilment.

Again, we can see here that we have *assumed* that accumulation of wealth is the only thing we need and the rest shall be taken care of. As we have seen, this is an incorrect assumption.

Having wealth is necessary, but not sufficient for prosperity.

We have also made numerous assumptions about our interactions with nature, that we can exploit nature, that nature is present solely for our consumption and so on and so forth. It is easy to see today, with the widespread havoc we are causing in nature, that this assumption is incorrect.

We can make some additional observations here:

“Is the unhappiness in my family today more due to lack of Physical facilities, or due to lack of Relationship”?
“How much time am I spending today working to ensure Relationship, and how much time do I spend working for, or preparing to get Physical facilities”?

From the above, it is easy to make the following inferences:

- We largely operate on the basis of assumptions today. These assumptions can be right, or they can be wrong, and we are mostly unaware of our own assumptions!
- Since we are not even aware that we have assumptions, we have obviously not verified these assumptions for ourselves. We haven't checked ***if our own assumptions are naturally acceptable to us***. As a result most of our interactions with people and with physical facilities lead to problems.

We have made a significant observation in the previous discussion:

“As long as we live with wrong assumptions we shall continue to have the problems in ourselves and have problems in relationship, not feel happy or prosperous and will exploit nature”.

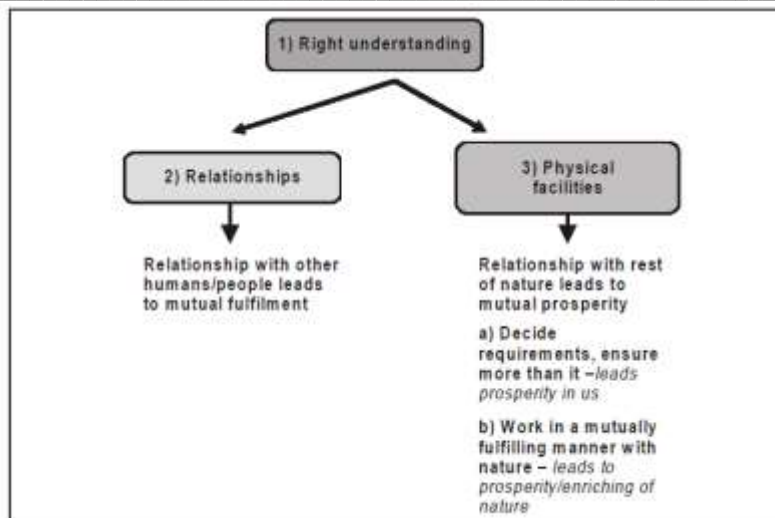
In order to resolve the issues in human relationships, we need to *understand* them first, and this would come from '***right understanding***' of relationship. Similarly, in order to be prosperous and to enrich nature, we need to have the '***right understanding***'.

The '***right understanding***' will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between *wealth* and *prosperity*. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.

There is need for us to have the '***right understanding***' so we can be sure of our own selves, our relationships and our need for physical facilities.

Thus, the three basic requirements to ensure happiness and prosperity for human beings are:

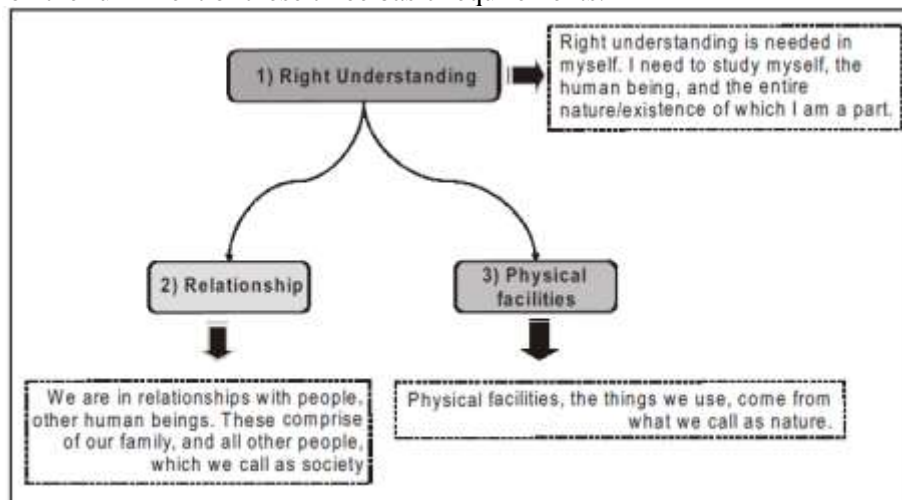
1. Right Understanding
2. Relationship &
3. Physical Facility



Working with this order, we are able to ensure mutual fulfilment with human beings and mutual prosperity with the rest of nature.

$$\text{Right understanding} + \text{Relationship} = \text{Mutual fulfilment}$$
$$\text{Right understanding} + \text{Physical facilities} = \text{Mutual prosperity}$$

It becomes clear to us that our state of happiness or unhappiness depends on the above three aspects. If we have the ‘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.



Today, if we look into it, we can see that these levels of living are full of conflicts, opposition and contradictions. We are unable to be at peace with ourselves. Most of the time, we are under stress, unhappy about something or the other, and are worrying about things. We are increasingly having more diseases, are unable to live properly in relationships in the family and are disturbing and destroying the very planet we live on. In short, we are unable to live harmoniously in every aspect of our living!

We can thus see that our state of happiness or unhappiness can be affected by any one of these levels. We may be okay within ourselves, but if the relationships in family are not okay, then we get disturbed. Similarly there may not be problems in ourselves or in family, but if there are problems in society, it disturbs us. We can also see that even if we are fine at the rest of the levels, if there are issues at the level of nature, it bothers us and we are disturbed by it and want to do something about it.



Since there is conflict/contradiction in our thoughts or living at most of these levels of existence, we are unable to naturally accept our own thoughts and living. These problems are basically because of lack of right understanding. We do not even understand ourselves properly! What we need, how much of it do we need, what we value – we have not understood this properly.

Thus, in order to have happiness and ensure its continuity, we need to ensure harmony in all states/situations we live in, which means we need to understand all these four levels of our living! If we ignore any of these levels, the continuity of happiness at that level cannot be ensured!!

To live solely on the basis of [3] Physical facilities can also be called as living in **animal consciousness**. We say this because, animals are anyway doing this. If we observe a cow or a goat, they are continuously occupied in getting some physical input from the environment. If we see ourselves today, we are also more or less doing the same thing! The only difference is, we do it with more sophistication, i.e. we end up packaging our food, or make fancy gadgets but at the end of the day, physical facilities are all that we are working for.

However, we are not satisfied merely by living at this level and hence we need to work towards having the right understanding. Living with all three: [1] Right understanding, [2] Relationship and [3] Physical facilities is called **human consciousness**.

SUMMARY:

- ❖ Value education is required to correctly identify our basic aspirations, understand the values that enable us to fulfil our basic aspiration, ensure the complementarity of values and skills, and to properly evaluate our beliefs. It also facilitates the development of appropriate technology and its right utilization for human welfare.
- ❖ Any course content on value education needs to be universal, rational, natural, verifiable, all-encompassing and leading to harmony.
- ❖ The value of any unit in this existence is its participation in the larger order of which it is a part.
- ❖ The content of value education is expected to include all dimensions of a human being and all levels of one's living.
- ❖ The process of value education adopted here is that of self-exploration which includes two things: verification at the level of natural acceptance and experiential validation in living.
- ❖ We need to undergo Self-exploration because we want to find out what is valuable to us, and secondly we want to understand our relationship, our participation with the things around us.

Self-exploration is

- A process of dialogue between “what you are” and “what you really want to be”.
- A process of Self-evolution through self-investigation.
- A process of knowing oneself and *through that*, knowing the entire existence.
- A process of recognizing one's relationship with every unit in existence and fulfilling it.
- A process of knowing human conduct, human character and living accordingly.
- A process of being in harmony in oneself and in harmony with entire existence.
- A process of identifying our Innateness and moving towards Self organization and Self-expression.
- ❖ The content of self-exploration is exploring into two fundamental questions: what our basic aspiration is; and the program to fulfil this basic aspiration.
- ❖ Process of self-exploration involves two things, firstly, verifying on the basis of natural acceptance, and secondly, validating experientially by living accordingly.
- ❖ When the proposal is verified on both the bases, it leads to realization and understanding.
- ❖ Understanding is assuring, satisfying and universal with respect to time, space and individual.



- ❖ Natural Acceptance does not change with time, individual or place and is not tainted with our pre-conditionings. It is innately present in each one of us and we can always refer to it.
- ❖ Continuous happiness and prosperity are the basic human aspirations. This can be verified to be true by each one of us.
- ❖ Happiness may be defined as being in harmony/synergy in the states/situations that I live in. Unhappiness is a lack of this synergy or harmony
- ❖ Prosperity is a *feeling* of having or producing more than required physical facilities.
- ❖ Prosperity is a *feeling*; it is not just physical facility. It is to be distinguished from wealth. In order to be prosperous, we need to (a) identify how much is required (b) have/produce more than the requirement.
- ❖ Lack of right understanding of happiness and prosperity has led us into a variety of problems at different levels of our living, be it at the level of individual, or family, or society or nature. We need to evaluate various questions and confusions that we are having on the issue of happiness.

1. What is the state of liking and a holistic and all encompassing state of the mind that creates inner harmony?
 - (a) Prosperity
 - (b) Happiness
 - (c) Innateness
 - (d) Self-organized
2. What is called living with assumption for oneself as body and Living of human being only on the basis of physical facilities, and not with right understanding and relationship?
 - (a) Human Consciousness
 - (b) Happiness
 - (c) Right Understanding
 - (d) Animal Consciousness
3. Five basic guidelines for value education are Universal, Natural and verifiable, all encompassing, leading to harmony and
 - (a) Self exploration
 - (b) Education
 - (c) Right utilization
 - (d) Rational
4. What are the basic desires of every human being for which they are working.
 - (a) Physical facilities
 - (b) Realization and understanding
 - (c) Happiness and prosperity
 - (d) Continuous happiness and prosperity
5. When we participate in the larger order, this participation at different levels is known as our value. Values are outcome of
 - (a) Prosperity
 - (b) Happiness
 - (c) Realization and understanding
 - (d) Self exploration
6. Identify the solution which helps human being to transform from animal consciousness to human consciousness.
 - (a) Right understanding
 - (b) Realization
 - (c) Value education
 - (d) Physical facilities.
7. To maintain harmony we have to work at four levels of living .Identify second level of living.
 - (a) Self
 - (b) Family
 - (c) Nature
 - (d) Society

8. Self exploration is a process which helps us to find out “What I am and What I really want to be “.Two mechanisms involved in self-exploration are
 - (a) Realization and understanding
 - (b) Natural and verifiable
 - (c) Natural acceptance and experimental validation
 - (d) Correctable and identifiable
9. Self exploration uses two mechanisms–
 - (a) Natural acceptance and experiential validation
 - (b) Right Understanding and self exploration
 - (c) Self investigation and self exploration
 - (d) Natural acceptance and self investigation
10. What is the third level of living?
 - (a) Society
 - (b) Individual
 - (c) Family
 - (d) Nature
11. Developed nations are the live example of
 - A. Prosperity
 - B. Wealth
 - C. Happiness
 - D. Health
12. The participation of human beings is seen in two forms
 - A. Prosperity and Work
 - B. Values and Understanding
 - C. Behavior and Wealth
 - D. Behavior and Work
13. What are the outcomes of realization and understanding?
 - A. Work
 - B. Values
 - C. Happiness
 - D. Health
14. Developed nations are the live example of health, wealth and wisdom. These three terms can be combined to form a single term as
 - a) Developed
 - b) Prosperous
 - c) Harmony
 - d) Happy
15. Contents of self-exploration are
 - a) Desire and needs
 - b) Program and needs
 - c) Program and practical
 - d) Desire and Program

16. Value education is becoming important for students now a days because value education helps students to correctly identify our
 - a) Values
 - b) Key to success
 - c) Aspirations
 - d) Needs
17. Three results are obtained from realization and understanding. Two of them are assurance and satisfaction find third one
 - a) Universality
 - b) Acceptance
 - c) All-encompassing
 - d) Self-verification
18. What is necessary but not complete for human beings.
 - a) Happiness
 - b) Physical facility
 - c) Prosperity
 - d) Relationship
19. What is the main component of our program to understand and live in harmony at all levels of living.
 - a) Right Understanding
 - b) Relationship
 - c) Self exploration
 - d) Physical facilities
20. What is our participation at different levels in the larger order?
 - a) Value
 - b) Work
 - c) Behaviour
 - d) Realization
21. When we participate in the larger order, this participation at different levels is our_
 - a) Work
 - b) Value
 - c) Behavior
 - (d) Realization
22. What is the first level of living?
 - A. Society
 - B. Individual
 - C. Family
 - D. Nature
23. What is the second level of living?
 - A. Society
 - B. Individual
 - C. Family
 - D. Nature

24. What is the fourth level of living?
- A. Society
 - B. Individual
 - C. Family
 - D. Nature
25. Giving weightage to physical facilities, to the maximization of sensory pleasures, to accumulation of wealth is called
- (a) Animal Consciousness
 - (b) Animal Unconsciousness
 - (c) Semi-consciousness
 - (d) Human Consciousness
26. What helps human beings to transform from animal consciousness to human consciousness?
- A. Right attitude
 - B. . Prosperity
 - C. Wealth
 - D. Right understanding
27. Health, Wealth and Wisdom means
- A. Consciousness
 - B. Intelligence
 - C. Prosperity
 - D. Happiness
28. What is the emotional state of being happy?
- A. Happiness
 - B. Joy
 - C. Pleasure
 - D. All of these
29. We can know our weaknesses and remove them by doing
- A. Class room study
 - B. Self Study
 - C. Group study
 - D. None of these
30. Which changes occur in conscious units?
- A. Qualitative
 - B. Quantitative
 - C. Both
 - D. None
31. Program and desire are the contents of
- A. Self evolution
 - B. Self investigation
 - C. Self exploration
 - D. Happiness

32. The content of Value Education is expected to include_____dimensions and levels of a human being
- A. Two
 - B. All
 - C. Three
 - D. Four
33. If we will maintain relationship with other human beings on the basis of right understanding then there will be
- (a) Mutual prosperity
 - (b) Mutual happiness
 - (c) Happiness
 - (d) prosperity
34. The value education is the education by which we can
- a) Learn new technology
 - b) Do new research
 - c) Transform from animal conscious to human conscious
 - d) None of the above
35. We need to undergo self exploration because
- a) we want to find out what is valuable to us
 - b) we want to understand our relationship
 - c) we want to our participation with the things around us
 - d) All the above
36. Self exploration is:
- a) A process of dialogue between "what you are" of and " what you really want to be"
 - b) A process of self evaluation through self-investigation.
 - c) A process of knowing oneself and through that, knowing the entire existence.
 - d) All the above
37. Natural acceptance is way to accept
- a) The good things naturally.
 - b)The bad things naturally.
 - c) Anything naturally.
 - d) All the above
38. The proposal should be verified by
- a) Harmony
 - b) Environment
 - c) Nature acceptance and experimental validation
 - d) None of the above
39. Process of self exploration leads to
- a) Realization and understanding.
 - b) Prosperity
 - c) Wealthy
 - d) Peace

40. Natural acceptance change with
- a) Time
 - b) Situation
 - c) Place
 - d) None of the above
41. Happiness may be defined as
- a) Being in harmony
 - b) If there is synergy in it then I like to be in that state
 - c) If there is harmony in it then I like to be in that state / situation
 - d) All the above
42. Working only for physical facilities is
- a) Living with Animal Consciousness
 - b) Living with Human Consciousness
 - c) Transformation from Animal Consciousness to Human Consciousness.
 - d) Transformation from Animal Consciousness to Human Consciousness
43. Right living refers to the ability to live in harmony at
- a) Individual
 - b) Family and Society
 - c) Nature
 - d) All the four levels
44. When we participate in the larger order, this participation at different levels is our_
- A. Work
 - B. Value
 - C. Behavior
 - D. Realization
45. What is the first level of living?
- E. Society
 - F. Individual
 - G. Family
 - H. Nature
46. What is the second level of living?
- E. Society
 - F. B. Individual
 - G. Family
 - H. Nature
47. What is the fourth level of living?
- E. Society
 - F. Individual
 - G. Family
 - H. Nature

48. Self exploration uses two mechanisms–
- A. Natural acceptance and experiential validation
 - B. Right Understanding and self exploration
 - C. Self investigation and self exploration
 - D. D. Natural acceptance and self investigation
49. What is the third level of living?
- A. Society
 - B. Individual
 - C. Family
 - D. Nature
50. What are the outcomes of realization and understanding?
- E. Work
 - F. Values
 - G. Happiness
 - H. Health
51. Giving weightage to physical facilities, to the maximization of sensory pleasures, to accumulation of wealth is called
- A. Animal Consciousness
 - B. Animal Unconsciousness
 - C. Semi-consciousness
 - D. Human Consciousness
52. What helps human beings to transform from animal consciousness to human consciousness?
- E. Right attitude
 - F. . Prosperity
 - G. Wealth
 - H. Right understanding
53. Health, Wealth and Wisdom means
- E. Consciousness
 - F. Intelligence
 - G. Prosperity
 - H. Happiness
54. What is the emotional state of being happy?
- E. Happiness
 - F. Joy
 - G. Pleasure
 - H. All of these
55. Program and desire are the contents of
- E. Self evolution
 - F. Self investigation
 - G. Self exploration
 - H. Happiness

64. Understanding through UHV2
- Desire of Human being is for continuous happiness
 - Understanding of co-existence
 - Feeling and thought of co-existence
 - All the above
65. The process to understand human_____is self exploration.
- Goal
 - Values
 - Aspirations
 - All of the above
66. In this course, whatever is being said is a _____for an individual.
- Conclusion
 - Decision
 - Proposal
 - Request
67. Natural acceptance is?
- Universal
 - Definite
 - Continuous
 - All of the above
68. Self exploration is a process of _____through self investigation.
- Self-Evolution
 - Self Verification
 - Experience
 - All of the above
69. Mechanisms of self exploration are_____.
- Natural Acceptance and Experiential Validation
 - Preconditioning and Sensations
 - Natural Acceptance and Sensations
 - Experiential Validation and Preconditioning
70. Self exploration uses two mechanisms – natural acceptance and_____.
- Experiential validation
 - Reason
 - Logical thinking
 - Theoretical concepts
71. The result of self exploration is _____.
- Right understanding
 - Realization
 - Excitement
 - Both a and b

D

72. What are the two mechanisms/methods for self explorations?
- Individual and Family
 - Work and Behavior
 - Thoughts and Feelings
 - Natural Acceptance and Experiential Validation
73. What is the goal of UHV 2 course
- to explore human reality
 - to explore into nature and existence as coexistence
 - to understand the role of human being
 - all the above
74. To understand the role of human being what we try to understand in UHV 2
- To understand the co-existence
 - To have the feeling and the thought of coexistence
 - To live in coexistence in mutual relation with human being and the rest of nature
 - All the above
75. Harmony within myself is known as_____.
- Excitement
 - Happiness
 - Both
 - None of the above
76. Happiness is the state of_____.
- Excitement
 - Harmony
 - Satisfaction
 - Pleasure
77. Continuous happiness and prosperity are the_____.
- Impractical thought
 - Impossible desires
 - Basic human aspirations
 - None of the above
78. ____means harmony within myself.
- Happiness
 - Pleasure
 - Excitement
 - All
79. To be in a state of liking is_____.
- Prosperity
 - Happiness
 - Stress
 - Selfishness

- 80.** It is the first level of living.
- a. Individual
 - b. Family
 - c. Society
 - d. Nature
- 81.** It is the second level of living.
- a. Individual
 - b. Family
 - c. Society
 - d. Nature
- 82.** It is the third level of living.
- a. Individual
 - b. Family
 - c. Society
 - d. Nature
- 83.** It is the fourth level of living.
- a. Individual
 - b. Family
 - c. Society
 - d. Nature
- 84.** The basic Human Aspiration is
- a. Money
 - b. Happiness
 - c. Prosperity
 - d. continuity of happiness and prosperity
- 85.** Undivided society is ensured by
- a. right understanding
 - b. physical facilities
 - c. relationship with right understanding
 - d. none of the above
- 86.** The human goal at the level of family is
- a. right understanding
 - b. fearlessness
 - c. coexistence
 - d. prosperity
- 87.** Method of understanding UHV 2 is
- a. Teaching
 - b. Listening
 - c. self exploration
 - d. reading

88. What are the two dimensions we are going to refer for right understanding
- dimension of thought and dimension of realization
 - dimension of thought and dimension of behavior
 - dimension of behavior and dimension of work
 - dimension of experience and dimension of realization
89. The process of transformation from animal consciousness and human consciousness is
- rituals and rights
 - teaching and reading
 - human education – sanskaar
 - morals
90. To enable transformation from animal consciousness to human consciousness, it is the role of
- Production work
 - Education sanskaar
 - Exchange storage
 - Justice preservation
91. ____helps the human being to transform from Animal consciousness to human consciousness
- Right understanding
 - Preconditioning
 - Sensations
 - None of the above
92. Animal consciousness is
- Giving weightage to physical facilities, to the maximization of sensory pleasures, to accumulation of wealth
 - Giving weightage to relationships, to the inherent feelings, and right understanding
 - Both
 - None
93. Human consciousness is
- Giving weightage to physical facilities, to the maximization of sensory pleasures, to accumulation of wealth
 - Giving weightage to relationships, to the inherent feelings, and right understanding
 - Both
 - None
94. Living with_____leads to undivided society and universal human order
- Human consciousness
 - Animal consciousness
 - Preconditioning
 - Beliefs

95. Prosperity means,
- a) Health, wealth, wisdom
 - b) Health, time, work
 - c) Values, Ethic and time
 - d) Ethic, time and work
96. Self-study helps us to know our _____ and how to remove.
- a) Weaknesses
 - b) Strength
 - c) Ethic
 - d) Profession
97. Universal, rational and verifiable are _____ of
- A. Guidelines, Value Education
 - B. Rules, guidelines
 - C. Rules, Value Education
 - D. Ethic, Value Education
98. _____ helps us to correctly identify our _____.
- a) Rules, guidelines
 - b) Ethic, Value Education
 - c) Value Education, Aspirations
 - d) Rules, Aspirations
99. _____ is only a means to achieve what is considered valuable for a human being in an effective and efficient manner.
- a) Science
 - b) Technology
 - c) Ethic
 - d) Innovation
100. The process to understand human _____ is self-exploration.
- a) Ethic
 - b) Moral
 - c) Value
 - d) Aspiration
101. The content of Value education is expected to include all _____ of human beings.
- a. Ethic, Value Education
 - b. Ethic, Value Education

- c. Value Education, Aspirations
- d. Dimensions ,

102. If we shall learn about value education, our technical and professional learning shall be neglected.

- A. True
- B. False

103. Value education is just a new name for what was taught as moral education before.

- a) True
- b) False

104. Value means what is the price or cost of something

- a) True
- b) False

105. Universal means true or applicable all, at all times and everywhere

- a) True
- b) False

106. Natural acceptance is invariant with time

- a) True
- b) False

107. The process of self-exploration helps in improving relationship

- a) True
- b) False

108. Harmony is increased by the by the process of self-exploration

- a) True
- b) False

109. Happiness and Prosperity are the two basic human desires.

- a) True
- b) False

110. Self-verification means to accept any new proposition.

- a) True
- b) False

111. Money is a salient human value.

- a) True
- b) False

112. Knowing' means having the _____ .

- A. Right understanding
- B. Wrong understanding
- C. Better understanding
- D. Good understanding

113.deals with personal transformation and societal transformation-

- a) Skill Education
- b) Human Education
- c) Professional education
- d) Inhuman Education

114. To fulfill human aspirations are necessary.

(i) Both values and skills (ii) Values Skills (iv) None of the above

115. When we identify and set the right goals and produced in right direction. This is known as

(i) Value domain(ii) Human domain (iii) Family domain (iv) Both i & ii

116. 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.

(i) Self evaluation (ii) Self exploration (iii)Self development (iv) None of the above

117. Happiness is the realization of

(i) Resolution (ii)Prosperity (iii) Both (iv) None of these

118. Working only for physical facilities is

(i) Human consciousness (ii) Animal consciousness (iii) Godly consciousness (iv) All of the above

119. Physical facilities are_____&_____for animals.

(i)Non essential & complete (ii)Necessary & Incomplete (iii) Necessary & Complete (iv)Non essential & Incomplete

120. Understanding of harmony at four levels of living from self to entire existence is

(i) Satisfaction (ii)Innateness (iii) Right- Understanding (iv) Gratitude

121. Universal means true at all

(i) Places (ii) Time (iii)Individual (iv)All of the above

122. Self exploration uses two mechanism- Natural acceptance and

(i)Experiential validation (ii) Reason (iii) Logical thinking (iv) Theoretical concepts



**ALL INDIA COUNCIL FOR
TECHNICAL EDUCATION**

New Delhi, India



**VISVESVARAYA
TECHNOLOGICAL UNIVERSITY**

Belagavi, Karnataka, India



**UNIVERSAL HUMAN
VALUES**



**GHOUSIA INSTITUTE OF TECHNOLOGY
FOR WOMEN**

**Department of Mechanical Engineering
Bengaluru, Karnataka 560029**



UNIVERSAL HUMAN VALUES

(BUHK408)

For

FOURTH SEMESTER

(Bachelor of Engineering)

MODULE-02

HARMONY IN HUMAN BEING

**MODULE-02****HARMONY IN HUMAN BEING**Syllabus:

Harmony in the Human Being: Understanding Human being as the Co-existence of the Self and the Body, Distinguishing between the Needs of the Self and the Body, The Body as an Instrument of the Self, Understanding Harmony in the Self, Harmony of the Self with the Body, Programme to ensure self-regulation and Health

SECTION-01: UNDERSTANDING SELF AND BODY

What do we visualize when we refer to someone as a Human Being?

There is the familiar shape and structure of a human body that is immediately apparent to us and we imagine someone with similar human body-like features. But in addition to the body, we are also aware of the *'alive-ness'* of the person - the entity that keeps the body 'alive' and makes it operate in various ways. We perceive this 'alive-ness' in the activities demonstrated by the person like their seeing, talking, listening, walking, eating, etc.

On a deeper examination of the 'alive-ness', we sense the subtler activities of the person – the person's feelings, thinking, believing, etc. It is impossible to imagine a human being – a person that is alive – without these two aspects namely the Body and the 'alive-ness'. This 'alive-ness' is called **self**.

We are busy through the day performing different activities.

From brushing our teeth or taking a bath to studying or playing –

we consciously choose, decide and perform an activity with the knowledge that it is 'I' who is performing these activities. It is not the body that chooses, decides and performs these activities – without *our* consent or participation. We *use* our bodies to perform such activities – and the choice, the decision and the manner in which to perform these activities – are all done by 'SELF' identifying itself as 'I'.

For example,

we don't say my legs started walking by themselves! We say, "I decided to walk"

i.e. the decision to walk is taken by 'I', and not the legs!

When

we savour delicious food,

is it – each time –our body or is it the 'I' that is enjoying or getting excited?. Again, you would say that it is 'I' that is enjoying or rejecting the food.

Similarly, we feel

pleasure, pain, happiness and sadness.

We all have experienced these feelings in ourselves. Sometimes when we meet someone we are thrilled and excited to be with this person. Is it the body that feels the happiness of meeting someone or, do I feel happy? The entity that experiences such feelings is 'I' ie "SELF".

Thus a Human Being is co-existence of the Body and 'SELF'. Thus we say - "I am so and so" or 'I feel tired' or 'I am happy'. This 'I' or 'Self' is also called 'consciousness' and is the sentient constituent of the human being. Each one of us can see that he/she has an awareness of 'I' (SELF) and an awareness of the Body.

Needs of SELF and BODY:

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 three ways in terms of the needs, activities and the types of these two entities, as shown in the table below:



		I	Body
Needs	Needs are... →	Trust, Respect...	Food, Clothing...
	→	Happiness (sukh)	Physical Facilities (suviksha)
	in Time, needs are... →	Continuous	Temporary
	in Quantity, needs are... →	Qualitative (no quantity)	Quantitative (limited in quantity)
	Needs are fulfilled by... →	Right understanding and right feelings	Food, clothing, etc
Activities	Activities are... →	Desiring, Thinking, etc	Breathing, heart-beat, etc
	→	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	it is of type... →	Conscious (non-material)	Physico-Chemical (material)

Needs of Body:

All of us feel hungry!

This happens because the body has a need for nourishment. In order to have nourishment, the body needs food and water. The body needs food for its functioning and each cell uses the energy from the digested food for its sustenance. This forms the basic need of the Body. Besides food,

the body also needs protection from changing weather conditions and the ruggedness of the outdoors.

The body can be damaged by continuous exposure to cold, rain or the sun. Hence, there is a need for some physical facilities to protect the body. Clothes and shelter are thus needed to keep our body protected and sheltered from the extremities of weather. We may also need

“instruments” like a car to travel, or a mike to speak to a large audience.

Else, we would have to walk distances, or perhaps shout at the top of our voice to a large audience, and that would only strain the body! Hence, instruments are needed for the right utilization of the body. This may seem like very obvious facts and all of us seem to know them.

Needs of the SELF:

Now ask yourself this question:

“Who takes care of the body?”

The answer is: “I do” or, “I take care of the Body”. We can now ask, given that these are the needs of the Body; ‘what do ‘I’ want’ or ‘what is my need’? We have already identified a few such needs so far, so let us list them down:

respect, trust, happiness....are some of the needs of ‘I’ , or my need.

Hence, we say “the need of the Self (‘I’) is: trust, respect, happiness, etc”.

Now ask yourself a couple of more questions to be sure of what these needs belong to I, or to the Body:

- ❖ *Who needs trust? Do I need trust, or is it the need of the Body?*
- ❖ *Who needs respect? Do I need respect, or is it the need of the Body?*
- ❖ *Who needs happiness? Do I need happiness, or is it a need of the Body?*

The answers are: “I need trust, respect, happiness, etc”. Similarly, we can see that the earlier set of needs: like nourishment, clothing, etc are clearly the needs of the Body and not of ‘I’. I ensure these for the body - but I can clearly identify that these needs of nourishment, clothing, etc. are of the Body and not of ‘I’.

If we club them together, we see that 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*’; whereas the need of I is essentially to live in a state of continuous happiness. Thus, this is one *fundamental* difference between the needs of ‘I’ and the needs of the Body. 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. This is one



primary distinction we can make, between the Self ('I') and the Body, in terms of their needs: *these are fundamentally different.*

Time Factor:

The needs of the Body such as Food, Clothing, Shelter, or physical facilities are temporary in time, while the needs of 'SELF' such as happiness, trust, respect, etc. are continuous in time.

Examples:

You meet a friend, and its his birthday. He invites you to the canteen for a treat, so you follow him – expectantly. You have your fill. You meet him after one hour again, and he again invites you to join him at the canteen! You politely refuse, but he still takes you along...and starts giving you food, insisting that you eat and never stops. Your treat, has now turned into a punishment!

It becomes quite clear to us, that the body needs food – but only periodically. We can take numerous such examples, and carry out experiments on ourselves, and we will find, and can conclude that food for the body is a temporary need.

Similarly,

we need warm clothes during winter and lighter clothes during summer.

Just because I have a good sweater, it does not mean that I will continue wearing it even in summer! Hence, it's apparent that we do not need clothes continuously! We tend to change our clothing based on the weather, i.e., the need for clothing for the body is temporary in nature.

Similarly,

I want to be in the house for only a limited time in a day.

If I am retained in a room throughout my life, so as to be 'protected', it will be life imprisonment for me! The need for a house as well, turns out to be temporary.

If we take the example of instruments for the body, the same thing applies.

We want a vehicle to go from one place to the other.

But think of what would happen if once you get into the vehicle, you are not allowed to get down ever! We can hence see that be it 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. So, the needs of the Body are temporary in time.

What about the needs of 'SELF'? Ask yourself these questions:

Do I want to be happy only sometimes, or all the time?

Do I want respect in relationship only sometimes, or all the time?

Do I want acceptance in relationship all the time, or only sometimes?

We find that we want happiness continuously. We also want the feeling of respect continuously and so also acceptance in relationship. You do not want to be unhappy even for a single moment, or lose the feeling of respect for yourself for a single moment. It's quite clear then, that the needs of 'SELF' are continuous in time, unlike the needs of the Body, which is temporary in time. There is no break in the need for happiness and feelings in 'SELF'. We do not want respect for just a moment, and give it up to be disrespected the other moment! Rather, we want happiness and the feeling of respect ensured in us continuously.

Quantitative or Qualitative Approach:

Needs of the Body are limited in quantity. When we try and exceed these limits, it becomes troublesome for us after some time. On the other hand, the needs of the Self ('I') are qualitative, not quantitative.

For example,

you may need to take only four chapattis a day, while your friend may need ten chapattis a day! I may need a bicycle to travel, you may need a car.

But the number of bicycles or cars that we are going to use is going to be limited again. It's not like we need unlimited quantity of bicycles or cars! Whatever physical facility we need is going to be limited in quantity. To verify this, you can make a list of things you use and see if there is anything that is needed for the body and that is unlimited in quantity. It is easy to verify this point, each one of us can do this. Fair enough. So physical facilities



are required in limited quantity. What happens if we try to keep consuming physical facilities limitlessly? Let's take eating for example:

You go to a party and find that you can eat as many rasgullas as you want. You are hungry, and you like this sweet very much. So, you start eating it with a lot of energy. In the beginning, it satisfies your hunger and you find it delicious. You have had four of them so far. It is "necessary and tasty" as of now. You continue counting five, six, seven...ten.. By the time you are at the tenth sweet, your stomach is full – you find it difficult to eat, but you still enjoy the taste. It has now turned "unnecessary but still tasty". You, however, continue to eat - eleven, twelve...and now, you start losing the taste.... it has turned "unnecessary and tasteless". You still persist on...and continue to eat- thirteen, fourteen...and if you still go on, it very soon becomes "intolerable" and you cant stand the sight of the rasgullas anymore!

This is also something you can verify for yourself!

On the other hand, the needs of the Self ('I') are *qualitative*, not quantitative.

We cannot talk of one kg of respect, half a meter of love or two litres of affection!

It even sounds simply ridiculous! Happiness is *qualitative*. Either we are feeling happy or we are not. Our feelings are *qualitative*. Either they are there or they are not. This is easy for us to verify, and is a very important point for reflection for each one of us – the fact that needs of the Self ('I') are *qualitative* in nature – they are *not quantitative*.

We can further see that

if a feeling is not naturally acceptable; we do not want it even for a single moment.

If acceptable, we want it continuously. We have already seen this with the example of respect. We don't want the feeling of disrespect even for a single instant, since it is not naturally acceptable to us; on the other hand, respect is naturally acceptable and we want it continuously.

Fulfilment of Needs:

The need of the Self ('I') are fulfilled by *Right Understanding and Right Feelings*, while the need of the Body, for physical facilities are fulfilled by appropriate *Physico-Chemical things*.

The way to ensure the two kinds of needs is completely different. I may have lots of physical facilities, but if I lack the right understanding, I will not be happy. Similarly, we may be living together amidst lots of wealth but if we do not have right feelings for each other, the happiness in living together is not ensured. Let's take an example here. Say,

you are sitting in a nicely air-conditioned room on a big comfortable sofa with a person for whom you have a feeling of opposition.

The Body is very comfortable and well taken care of, but how do **you** feel? – happy or unhappy? Surely, you will be under stress, you will be unhappy. There are enough physical facilities here, but not the right feeling in 'SELF'. Hence happiness is not ensured. Now imagine that

*you are seated alone in an air-conditioned room, the Body again, is very comfortable, but **you** are having contradictory thoughts or you are confused.*

How do you feel? –happy or unhappy? Again, you feel unhappy. You have again enough physical facility here, but not the right understanding. Hence Happiness is not ensured. You can test this out yourself.

You may be having the best of food available, but if you are not in a good mood, you are still unhappy.

*You might be sitting in a nice comfortable car, but if you are worried about something, you are still unhappy – although your **body** is fully fine and comfortable. This is an easy thing for each one of us to verify – all we need to do is start paying attention to it!*

Let's take some examples to explore this point further. Let's say

you visit a friend's house, and you are hungry. When you get there, your desire is that he treats you with respect as well as provides food/water for your hungry/thirsty body.

Now imagine this – your friend provides you with lots of delicious food but treats you with contempt. How would you feel?

Now suppose there is another friend

who treats you with utmost warmth but does not even ask you for food or water.



How would you feel in these situations? We can see that we require both: respect for 'SELF' and food or nourishment for the body. If just one of them is available, it is not enough for us.

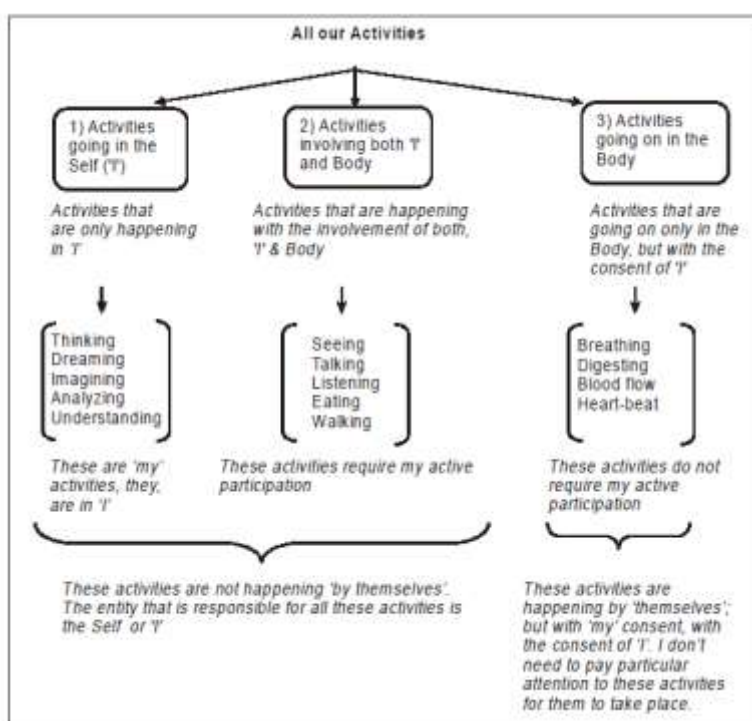
Hence, for human beings, we need to fulfil the need of both: of 'I' and of Body – happiness (sukha) and physical facilities (suvindhā). One cannot replace the other.

A common mistake today is that we mix these two sets of needs: happiness *for* 'SELF' and physical facilities *for the Body*. We **assume** that "All we need is physical facilities, and that it will automatically ensure happiness, While the reality is that we need *both*: since one is the need of the Body, and the other is the need of 'SELF'.

SELF and BODY Activities:

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

Activities that are going on in the Self
Activities that are going on in the Body
Activities involving both the Self and the Body



To understand activities taking place in SELF irrespective of the BODY let us take the following examples.

you are sitting in the classroom, and there is a lecture going on. As you listen, you hear something and are suddenly reminded of an incident that took place years ago. Your attention is drawn to that incident, and you start thinking about it, and spend a few minutes there. After sometime, your attention shifts back into the classroom and the teacher is standing at your desk, and asks, "where were you?" – your body is here, but you were not 'mentally here'.

This happens with many of us – in the classroom, and outside it.

We may be sitting at home, and our mother may be calling us to eat. The words fall on our ears, but we are so engrossed in reading a book, or in front of the computer, that she has to repeat herself a couple of times before we respond!

What is happening in these examples? – we are fully engaged in activities in ourselves, in 'SELF'. We are so lost in the thinking, or imagining that we don't hear the inputs from the Body.



When we are driving, or riding a bike for example. We may have driven for 30 minutes through heavy traffic, but we may have been lost in some thought, some imagination, some analysis most of the time – with the result that when we reach our destination, we are surprised that we are already there!

These are activities that take place in ‘I’. Understanding, desiring, analyzing, imagining, choosing – are activities that take place in the Self (‘I’).

The Body is a set of ‘self-organised activities’ that are occurring with my SELF consent but without my SELF active participation. These are functions like breathing, various organ functions, digestion, etc. and we will call this category of functions as ‘bodily functions’ or simply the activity of the ‘Body’. An activity like breathing happens by itself and there is no active participation of ‘SELF’ in the performance of the activity. However, this breathing continues with my consent, i.e. I can choose to stop breathing when I want to, but do not have to pay any special attention to keep breathing. Each one of us can easily verify this – all we have to do is start paying attention to it!

In the many activities we perform on a daily basis, we will discover a distinction between the Self and the Body.

There are some activities that we do, in which *both ‘SELF’ and Body are involved*. Take the example of eating. *Here, I first decide which food to eat, then make the choice to take the food inside the body, use my hands to carry the food to the mouth, use the mouth to chew the food and then swallow it.*

Thus, eating is an activity which involves both the Self (‘I’), where the choice is being made, and the Body, with which the activity is carried out. Now, who do you think is enjoying the tasty food that is being eaten? The enjoyment that one gets out of eating tasty food – who do you think enjoys it? Me, the Self (‘I’) or the Body? The answer is obviously: “I (my Self) am the one who is getting the taste of the food and enjoying it!” It is ‘I’ that gets the taste of the food, enjoys the food.

Similarly, in walking, running, studying, doing my household chores, etc.,

both ‘I’ and the Body are involved. *The decisions, and choices are made in ‘I’, and these are carried out via the Body.*

What about listening?

When I listen, what is involved, ‘I’ or the Body or both? Think about it for a while... say,

your father asks you to get him a glass of water. But you are busy solving your maths problem.

What happens then? The words fall on your ears, but you are unable to ‘listen’. The Body has received the words, but *you* (‘I’) have not attended to it. So, you do not respond. The participation of the body in this activity is to receive the words, and *your* (‘I’s) participation is to receive information from the Body, and get the meaning of those words. Thus, listening involves both- ‘I’ and Body.

Similarly the activities of tasting, seeing or smelling involve both – ‘I’ and Body. To conclude, we can say that

whenever there is involvement of the sense organs in the Body, then ‘SELF’ is also involved.

You can now notice that tasting, listening, smelling, seeing – that use the body’s five sense organs also have an involvement of ‘I’. It is ‘I’ that receives information from the sense inputs, and provides direction to the five sense organs in the Body. Similarly, whenever the “work-organs” are involved, like hands or mouth or legs etc. then again you are involved as it is you who selects to use them. For example –

walking does not happen by itself

– but only when I choose to walk, how much I decide to walk, how fast I walk and when I decide to stop; is all decided in ‘I’ and then it is instructed to the Body. You can yourself observe this, when you are walking. If you start paying attention, you will see that all the time, it is *you* (‘I’) that is taking the decision to walk, regulate the speed of walking, etc.

Behavior of SELF and BODY with activities:

- ❖ *In the Body, recognizing and fulfilling are definite; there is no ‘assuming’.*
- ❖ *In ‘SELF’, recognizing and fulfilling depends on assuming. As the assumption changes, recognizing and fulfilling changes.*

Let us take an example to understand this:



when you are thirsty and drink water, the body absorbs the water to the extent needed and uses for the nourishment of the various organs.

We see here that the water has a *definite* relation with the Body. We thus say that the Body ‘recognises’ its relation with water, and ‘fulfils’ it. As a result, the need of the Body in terms of water is fulfilled.

Let’s say

a needle is pricked into your body.

What will happen? If the needle is sharp, it will go inside. If it is blunt, it will not. The Body has a definite relation to the needle, which it recognises and fulfils. This is recognizing and fulfilling at the level of the body, and this is *definite*.

What about ‘SELF’? If somebody tells you that

the needle is a syringe, and the person with the syringe is a doctor, and he is here to cure you, you will cooperate with him and allow him to prick the needle in.

But if you are told that

the person with the needle is there to harm you,

you will object to the action fully, to the extent that you will do anything to avoid the needle from going into the Body. If he/she manages to overpower you and poke the needle in the Body, it will still pierce the body. What happened here? The recognition of the *Body* was definite, but *your* recognition about the needle depends on your *assumption*. When you *assumed* that the person with the needle is a doctor and is here to help you, you allow him/her to prick it in (your ‘*recognition*’ and ‘*fulfilment*’) whereas, if you assumed that the person is here to harm you, you resisted him/her (your ‘*recognition*’ and ‘*fulfilment*’ has now changed).

Thus, we can see that in the case of ‘SELF’, the *recognizing and fulfilling changes based on the assumption*. There is no such faculty of ‘assuming’ or ‘knowing’ in the Body. Irrespective of whether a doctor or a person wanting to do harm is pricking the needle, if the needle is sharper than the body, *it will still pierce the body (recognition and fulfilment between material entities is always definite)* – however, as the *assumption in ‘I’ changes*, the *recognition and fulfilment in ‘I’ changes* – either I will assist, or resist. This is a crucial distinction in the activities in ‘I’ and in the Body.

When we have the right understanding, or when we *know*, the *assuming becomes on the basis of knowing*. Until then, our ‘*faculty of knowing*’ is *dormant*; and we only operate on the basis of assumptions. Thus, in case of human beings, we can conclude that if assuming is based on knowledge which is correct, then recognition will be correct and fulfilment will be correct. If assuming is not based on knowledge, then things may go wrong.

Finally as we have already seen the activities of ‘SELF’ and body, we can say that while the **Self (‘I’) is a conscious entity**, the **Body is a material entity, or physico-chemical in nature**. The conscious entity desires, thinks, selects, while the material entity just performs material activities, about which we have already studied. The conscious entity has knowing, assuming, recognizing and fulfilling, while the material entity only has recognizing and fulfilling activities.

Our BODY is used as an instrument of SELF

I am the one who takes decisions and the body acts accordingly. Let’s take an example.

When eating, we can see that it involves both, you as well as your body.

You decide to eat and pass on the information to body. Thus the food is picked, chewed and then swallowed. Note that it is the self (‘I’) that chooses to eat and makes a choice of what to eat and how much to eat. Every moment in chewing, you are choosing how to chew, how to move the food around, how much more food to pick, etc. All this is taking place in ‘I’ and it is being done by you. The body is used as an instrument in the process of eating.

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 or contemplating, – we are engaged in the activities of ‘seeing’ or understanding. Each one of us is constantly active in such activities pretty much the whole day. Now, if someone asks us, – “Who is understanding all this?”, or, “Who believes all this?” - we might find the questions a little strange. After all it is ‘I’ who understands, ‘I’ who believes. We refer to ourselves as ‘I’ and this feeling of ‘I’-ness is what we identify ourselves with. When you see some nice scenery and I ask, who is seeing, what will be your answer? You will say ‘I am seeing’. We can see that: ‘I’ see via the eyes, the *eyes don’t see*, they are just instruments – that enable 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. Just like I see outside, I can also see ‘in me’ - without the eyes. For example, I can ‘see’ that I am getting angry, I am feeling happy, etc. In this case, I understand, or know, or am aware that I am getting angry, am feeling happy etc. I didn’t have to use my eyes to ‘see’ this, i.e. I ‘see’ or ‘understand’, sometimes with the help of body, sometimes even without the help of Body. When I ‘see’ with the eyes, the Body works as an instrument.

SECTION-02: HARMONY IN SELF.

All of us are engaged in a variety of activities through the day. While we may recount these activities as studying, playing, eating, sleeping, etc, if we were asked to precisely answer the question ‘what are the activities taking place in you?’ – we may feel a bit lost. To understand Harmony in SELF it is essential to understand the various activities that are going on in the SELF. We shall be initially studying three activities of the Self (‘I’) as shown below. Activities ‘1’ and ‘2’ have been left blank which are the source of the natural acceptance and will be covered in future topics.



All the types of activities going in our SELF may be classified into the following three types which may be categorized as Content of Imagination.

- *Desire*
- *Thought*
- *Expectation.*

Our desires are in the form of images. Every desire you have, e.g. to have respect, to have knowledge, to do something useful with your life, is in the form of an image. From the image, you conclude that you have desires. We may have a desire to have respect by being the owner of a big house. This is in the form of imaging – we have an “image” in us of ‘fulfilment of this need for respect via a house’.

Here, the power is 'desire', and the activity is 'imaging'.

Based on this desire, this image, we start working out the details of the house. The house will have rooms and a verandah, it will have a porch in the front, there will be a kitchen garden on the backside, it will have storeys and you will stay on the topmost storey and keep renters on the ground floor, etc. Here the image of ‘wanting respect from the house’ is split into many parts - this is called analysing. When I have an image in me of myself being a house-owner, it is a single image, but after analysing, we can see its different parts. The activity of analyzing thus means breaking down the image into various parts, or, “to open it up”.

We all think throughout the day. For example, you keep thinking of how to solve a problem, or what the design for your house should be like, how to secure a good life, how to get a good grade, how to make good relations with your friends, some old incident that happened with you, some numerical that you are not able to solve, etc. When we look at it carefully, it turns out that what we call as “thought” today is actually “analyzing”. In analyzing, we split the image we have in desire into smaller details – or, detailing out is called ‘analyzing’, and the *power* is called thought.

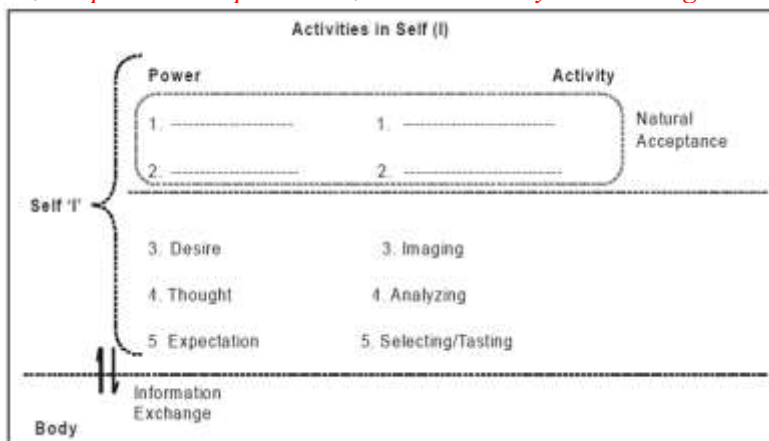
Here, the power is 'thought', and the activity is 'analyzing'.

Now that we have worked out the details of the house, we go about choosing the size, colour etc, of the rooms: what the dimensions and layout of the rooms will be – will it be rectangular, oval or, square, what will the colour of



the house will be- will it be yellow, white or creamy colour, etc.– this is called selecting/tasting. The selecting/tasting is with the expectation of fulfilling our desire, with the expectation of happiness.

Here, the power is 'expectation', and the activity is 'selecting/ tasting'.



We can also see that Selecting and Tasting are complimentary. For example, based on a Selection, our taste changes, then the next selection we make is with this changed taste, which may again change our taste i.e.

you have the taste for a certain design of cellphone and you like it. Then one day, you go to a shop and taste another design, and you like this better. The 'Taste' in you has now changed from say, a 'Samsung' mobile to a 'Nokia' mobile.

Based on the new taste, your selection also changes and hence the next time you go to the shop, you select in order to fulfil this *new* taste. You can start observing yourself now, and you will see that you are doing this all the time. You only have to pay attention to it to see it. Once you start paying attention to it you will start seeing that you get the feeling of happiness/unhappiness from the taste, i.e. sometimes we like the taste, sometimes, we do not. Selection/Taste thus has an impact on our happiness. It is important to note that Selecting/Tasting happens in the Self ('I'), or in your Self ('I'), and not in the Body!

Sources of Imagination:

There are three possible sources of imagination.

1. *Preconditioning*
2. *Sensation and*
3. *Natural Acceptance*

If our imaginations are based on Natural Acceptance it will result in HARMONY in the SELF, while if our imaginations are based on preconditioning and sensation it will result in DISHARMONY in the SELF.



Preconditioning:

Pre-conditioned means, we have *assumed* something about it on the basis of prevailing notion about it. We have not self-verified the desire in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. In fact, we may not even be aware that such a desire exists in us!

When you see an advertisement for a big bike, what happens?

You pay attention to the advertisement, and then you think about it. As you think, you start warming up to the idea, it plays on you, and slowly, you decide that you ‘want’ this bike because having this bike means you will be seen as a ‘bikewalla’. Thus, you have associated the bike with some notion of greatness, speciality of your being, i.e. it has become your Desire.

unless we verify our desires, we may not even know whether they are ours! We may end up spending an entire lifetime accumulating desires that are not ours, and in running about trying to fulfil them! Which means, our entire lifetime’s goals and activities may be ‘borrowed’...with the result that we would never know whether we did the right thing. Since our desires are being set on the basis of pre-conditionings and are inputs from the outside (*they are borrowed, or from external influence, they are not our own*), our goals keep shifting as the inputs from the outside also keep changing (*the influence from the TV may be different from the influence from the magazine; different magazines may say different things!*). Our desires thus keep shifting, because their source is ‘outside’ and these

pre-conditioned desires may come from what we read, see, hear, from media, friends, society, etc.

Hence, we are always wavering in what we want; we are not able to be certain about it. For example, at one moment,

we are told that gentlemen put on well-creased garments, finely knit and weaved, and we hence aspire to be a gentleman of that kind.

We come to college, and watch friends wearing faded or even torn jeans, which are termed to be the ‘look of the season’, and we rush to the shop to get a pair of similar jeans.

We join engineering, and aspire to go for higher studies. Suddenly, we read in a newspaper that a student of management gets paid in seven figures per annum in his first job, and our goal changes. No longer do we want higher studies, we only want management now!

And thus it is, that our aspirations, what we really think we want to do, may be nothing but some influence we picked up from outside, with the result that it keeps wavering.

Sensation:

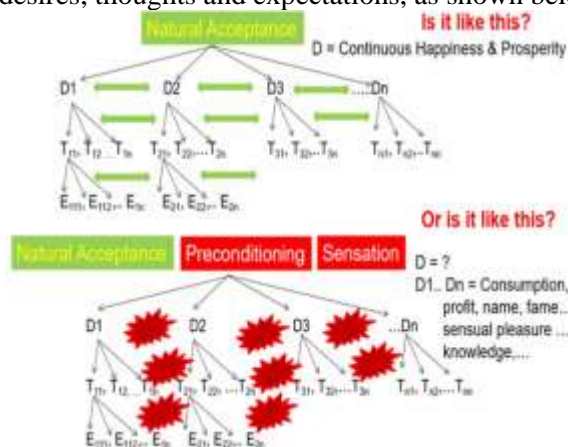
The sensation is that it tells whether the object in the external world is suitable for the body or not. If something is rotten, the sensation of smell gives us the information of it not being suitable to eat. As we become more aware of ‘SELF’, we are better able to judge the suitability of physical facilities for the health of the Body. In the example of



the bike in the earlier section, suppose you had seen the bike, and not associated it with “greatness”; rather, you only liked the way it ‘looked’ – then this is based on the sensation. That is, the looks alone of the bike, the ‘taste’ of the bike is what is appealing, and there is no notion of greatness associated with it as in the previous case. This is an example of ‘expectation being set on the basis of sensations’.

Drawbacks:

As long as we are operating on the basis of pre-conditioning or on the basis of sensation, we cannot be sure of ourselves, and it may also lead to contradictions in us. We have desires, thoughts and expectations largely set by pre-conditionings or sensations. We have not verified the desires, thoughts and expectations in us on the basis of our own natural acceptance. As a result, we don’t even know whether they are ours, there is always some conflict within us, as we have conflicting desires, thoughts and expectations, as shown below:



In the diagram above, prefix D is for Desires, prefix T is for Thoughts and prefix E is for Expectations. We have multiple desires. Each desire gives rise to multiple thoughts. Each thought gives rise to multiple expectations (expectation is a power in 'T', the activity is selection/taste). Hence, we can also say that each thought gives rise to multiple selections.

You want to become a great man, but have both desires: to be great by having a very large, fashionable house, for which you might have to use the wrong means, and at the same time, be great by having the trust of the people with you, by not cheating them.

You are designing the rooms in your house and feel on the one hand that it must look better than your neighbour's house, and on the other hand, it should be like a house you saw in some magazine.

You are not able to decide the colours of the walls in the house – whether it should be bright, or whether it should be dull. These desires, thoughts and selections are in conflict.

Since the desires are in conflict, the thoughts they give rise to are also in conflict and in turn, the selections from the thoughts are also in conflict:

During this process, do we ever refer to our natural acceptance to find out what is right for us?

Seldom do we do this today...we hardly ever ask ourselves, what do I really want to be? Since this question is never asked, since we hardly ever investigate into it, we keep on desiring, thinking and selecting, but with conflicts and contradictions! Thus, it becomes clear that since our desires, thoughts and expectations are based on pre-conditionings or sensations and not on our natural acceptance, they are in conflict and this becomes the cause for our unhappiness.

Since our desires are shaky, we are not sure about them, and don't know what it is that we ultimately want. As a result, *we lack self-confidence*, in the true sense. Our confidence seems relative i.e. *we keep comparing ourselves with others in order to feel confident*. For example,

I feel confident of my torn jeans when I feel others appreciate it or I feel confident of myself if I can speak English as well as the others.

My source of selfconfidence is not in myself (i.e. it is not absolute). Rather, my source of self-confidence is outside, as long as others feel I am fine, I feel good (i.e. it is relative). since our desires, thoughts and expectations are in



conflict, it becomes the cause for our unhappiness, leading to stress and tension. Moreover, such desires will also be in conflict with our natural acceptance, thus guaranteeing our own unhappiness.

For example:

we may strongly believe that the only way to succeed is by cheating the other person – and thus, have a program of cheating for our entire life. But when we try to cheat, when we try to exploit, it creates conflict in us at that very instant – since exploiting the other is not naturally acceptable to us, thus leading to conflict and unhappiness in us.

we get conditioned to ignore the need of the ‘I’ and focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfilment. We are doing many things, accumulating a lot, progressing on paper, but we don’t feel that *we have improved*, that *we have become better*. It seems that only the things around us are changing!

For example,

*I now have a great job, a good title, a doctorate degree, many research papers to my credit, a big house, plenty of money, but I am still the same i.e. there is little or no **QUALITATIVE** improvement in me, only **QUANTITATIVE** changes in the external world.*

To sum up, if our desires, thoughts and expectations are based on pre-conditionings, we are generally in a state of great confusion. You can observe this in yourself; through the day. You will find that no matter how much you try to become happy via the senses, or via bodily sensations, it does not last. This does not mean that we stop these sensations from the body, or that we stop tasting from the senses! It only means that

we need to understand the limitations of happiness or pleasure got from the sensations from the body and need to understand what is their use or purpose.

If we confuse this purpose with happiness, we are in trouble, since something that is *temporary* can’t be the source for our *continuous* happiness. The role that sensation plays is that it tells whether the object in the external world is suitable for the body or not. If something is rotten, the sensation of smell gives us the information of it not being suitable to eat. As we become more aware of ‘I’, we are better able to judge the suitability of physical facilities for the health of the Body. We can thus see that living on the basis of pre-conditioning (“*good life means having a nice car*”) or sensation (*happiness out of taste from the Body*) means being in a state of being decided by the other or outside, i.e. enslaved. We are at the mercy of the preconditioning and the sensation. Whereas, we want to be in the state of self-organization, of being decided by our own self, in our own right.

RIGHT UNDERSTANDING:

The solution is to start verifying our desires, thoughts and expectations on the basis of our *natural acceptance*. We have already seen that this natural acceptance there in each one of us, and it is invariant and unchanging. It is the basis for us to verify what we really want to be. As we start verifying our desires, thoughts and expectations, if we find that they come from pre-conditioning or from sensation and they are something we don’t really want, they get dropped by themselves. On the other hand, if we find them naturally acceptable, then we know they are right for us. As we access our natural acceptance, it becomes possible for us to have the right understanding of the harmony at all levels of our living. When we have the right understanding, we are able to see our “true nature”, and what we truly want. We are also able to see and understand the harmony at all levels of our living.

Our desires thus start getting set on the basis of this right understanding – instead of being driven by pre-conditioning/sensations. Since our natural acceptance or right understanding is based on “reality”, on the harmony at all levels of our being, which is definite, our desires, thoughts and selections get aligned with this understanding of the harmony at all levels of our being. They become definite and they are in harmony among themselves. This puts us at ease. We are no longer struggling or are in conflict at the various levels of our living. This leads to harmony within, and in our living: with the body, family, society and nature/existence. Further, we can see on investigation that this natural acceptance turns out to be the same for everyone.

There are two activities in the Self (‘I’) [placed at point 1 & 2 in the figure above], that we have not discussed so far. These are:

1. *Realization*
2. *Understanding*

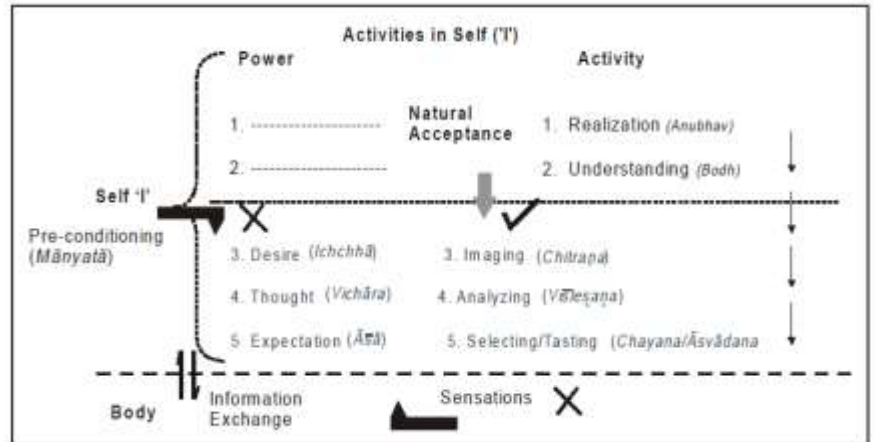
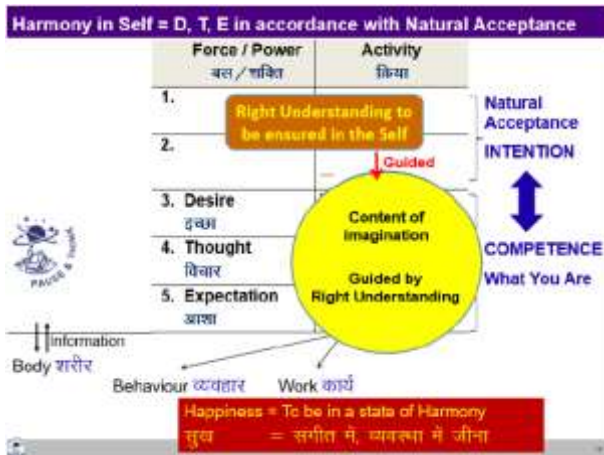
Realization means to be able to ‘see’ the reality as it is. While Understanding means to be able to understand the self-organization in all entities of nature/existence and their inter-connected organization “as it is”.



We are able to see the harmonious interconnectedness at all the levels of our living. ‘Operating on the basis of our natural acceptance’ thus *leads to* ‘operating on the basis of our ‘Realization’ and ‘Understanding’.

So long as activities (1) and (2) are not activated, we have conflicting desires, thoughts and expectations and they are in conflict with our natural acceptance, and this results in what is called unhappiness.

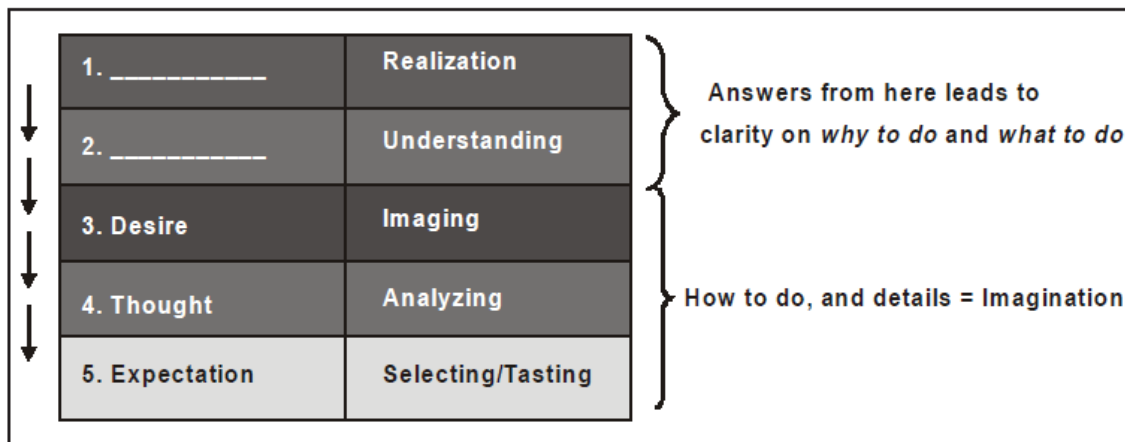
But constantly referring to our natural acceptance leads to the activation of (1) and (2) We have to keep on going through the process of self-exploration. It starts as something we have to ‘keep in view’, and then slowly becomes a regular exercise for us!



Notice above the arrows to the extreme right in the diagram – 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 ‘svatantratā’. This leads to happiness & its continuity. There is no conflict now, since we have understood the harmony at all the levels of our living, and our desires, thoughts and expectations have become definite and are in harmony – according to this understanding.

In Realization and Understanding, we get the answer to “*What is the reality?*”, which is essentially the innate harmony in the existence, and our participation in this innate harmony. 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 & 5].

If 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 travelling in a comfortable AC vehicle on a smooth road without knowing where we have to go! This may seem humorous, but we need to verify whether we try to evaluate our efforts and plans in terms of our basic aspirations or not.





However, if we ask ourselves, we see that we all desire definiteness in our conduct. For example,
whenever I meet you, you expect that I treat you with a feeling of respect. Disrespect is something you don't find acceptable. However, if I treat you with respect sometimes and with disrespect on other occasions, then you would consider my behaviour to be unpredictable and would be wary of me!

Similarly,

if I greet you by saying a warm 'hello' sometimes, and then completely ignore you on other occasions, you would not find it acceptable.

The same applies for me, in that I have the same expectation of you. All of us have this expectation from each other.

This is our desire for definiteness.

We don't find unpredictability acceptable – in ourselves, and in others. How then, do we have definiteness? When we operate with realization and understanding, there is *certainty* in our behavior and our conduct.

If we continue to operate only on the basis of our pre-conditioned desires, thoughts and expectations (activities 3, 4, 5 in Self ('I')), there is uncertainty in our behavior and conduct, i.e. we are one person in the morning, and have changed into another person by the evening!

When we do not have the right understanding, our desires keep shifting, and this indefiniteness is reflected in our thoughts, and selections we make, and finally in our behavior and work. Thus, while on the one hand,

we talk of protecting nature, and on the other, we have a way of life that depletes natural resources and pollutes nature.

While on one hand,

we talk of world peace, on the other we keep preparing for war.

You can take numerous such examples to see the problems we are facing on account of this indefiniteness in human conduct or behaviour. Such examples of contradicting desires, thoughts and actions can be seen at the level of Self ('I'), in our relationships in family, general issues in society and in our interaction with nature.

As we start observing ourselves and start becoming aware of our desires, thoughts and expectations, we may not 'like' or find acceptable what we see within. It is important that we do not try to 'fight' with these contradictory desires, thoughts and expectations. We need to keep being aware of them and passing them through our natural acceptance. As we do this and have the right understanding, these contradictory desires, thoughts and selections would start dropping off by themselves, since one can see that they are no longer meaningful, purposeful, no longer important.



SECTION-03: HARMONY WITH BODY.

The human body is a self-organized and highly sophisticated mechanism. We observe that the Body is made up of several organs and glands and the different parts of the Body keep working in a close coordination. Close observation of the body reveals that each cell of the body is self organized and participating in the self-organization of the body as a whole.

But today we find that our lifestyles have become very busy and unnatural. We usually do not give priority to take proper care of the body. We have increasingly started eating at odd hours, eating junk food, and are largely ignorant about the state of our body. We tend to look with contempt on any kind of physical work or labour. Usually we try to fulfil the continuous needs of the Self ('I'), namely happiness, by trying to extend pleasant body sensations which proves contrary to the health of the body. For example,

in an attempt to keep enjoying tasty food, we ignore the fact that we are eating for the nourishment of the Body and not to perpetuate the happiness of 'I'. As a result, the Body is abused repeatedly and falls sick.

One can easily see that so many ailments are prevailing and increasing in modern society due to our indulgence and addictions primarily for lack of proper caring of the Body. Whenever there is pain in any part of the Body, it is a signal of some disorder which needs to be properly attended to.

However, our common tendency has become to suppress this pain by immediate medication and then forget about it.

Our focus today seems to be more on "fighting germs in the body" than on helping the body restore itself to its natural state of harmony.

We end up consuming a lot of harmful substances in the name of medicines. In fact, today we are focusing a lot more on what to do if we fall ill rather than learning to live healthy.

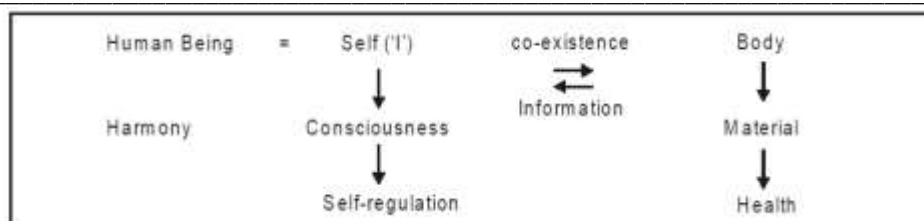
We are building hospitals and inventing sophisticated equipment for diagnosis and external intervention on the Body rather than focusing on ensuring health of the body so that we do not fall sick or become unhealthy in the first place!

It thus becomes important for each one of us to become aware of our own body and its needs and how common, simple medication can be used to facilitate the body to come back to health in case of ailments.

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

There is co-existence of SELF and BODY. For Harmony in SELF and BODY involvement of both SELF and BODY is essential. The harmony of 'SELF' with the BODY is in the form as shown below.

1. *Self-Regulation and*
2. *Health*



Program for Self-regulation is associated with SELF while program for Health is associated with the BODY.

Program for Self-regulation:

It is the feeling of responsibility in the Self ('I') for nurturing, protection 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. Further, it is most crucial to understand the right purpose for which this instrument has to be used.

Nurturing of the Body:

It requires intake of proper food, air, water etc. While 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. The process of taking food, digesting it and throwing out the unnecessary part are all important. Thus the following also become a part of our program:

Ingestion: The first thing we do after taking the food in the mouth is that we chew it. There are certain elements in food that get digested only after it is chewed well. This also helps to simplify the work of the organs further down in the digestive system.

Digestion: Once swallowed, the digestion of the food starts. For this, proper rest and the exercise of the Body is also essential. On the basis of understanding of the harmony of the Self with the Body, we can see that the food needs to be eaten only when we feel hungry. The choice of 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 the right quantity.

Excretion: Once the food is taken and the nutrients are absorbed, the unnecessary or undigested part needs to be thrown out. This is also very important. If not done properly, it starts to adversely affect the body and causes multiple problems in the Body.

Protection of the Body:

The second issue is the protection of the Body. The clothes and shelter 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.

Right Utilization of the Body:

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

I need to ensure that I use my Body for right behaviour and work. When I do so, there is harmony in the Self and it has favourable effects on the Body.

On the other hand,



if I use it for acting in opposition with other human beings or nature, like quarrelling, fighting, stealing etc., there is disharmony in the Self which has adverse effects on the Body.

I also need to arrange for appropriate equipments/instruments for right utilization of the body. They increase the efficiency and capacity of the body and also help to avoid drudgery

Program for Health:

To ensure the health of the Body, we need to take care of the following.



Proper upkeep of the Body: When we work, the Body gets tired. When we take rest, the Body becomes fit to work. But again, there is a limit to the amount of work and rest we need. We also need to ensure proper time, posture and ways to work and to rest. We need to provide hygienic conditions for proper functioning of the Body. These issues are included in the upkeep of the Body.

Physical Labour and Exercise: Requisite amount of physical labour and exercise are essential to keep the body healthy. Labour means employing the body physically for production and maintenance of physical facilities. Well-designed exercises to keep the body healthy and to ensure the synergy between Self and the Body. These are exercises involving specific postures and regulation of breathing.

Treatment of the body: When the Body gets hurt, or is in disorder by either misuse or because of the adversities of the environment etc., there is a natural tendency of the Body to heal and come back to its desired state of health. We are required to facilitate this process, and not suppress it. Thus, when unpleasant sensations come from the Body indicating disorder, they are to be properly interpreted and attended to. With all the care we take, the body may require treatment at times. There are several approaches to ensure this. It may be that just by going without food for some time, the Body gets cured. Right choice for food may also help. The treatment of the Body can be done by proper exposures of the Body to air, water or sun too.



In certain situations, it becomes necessary to take proper medicine to aid this process of healing; however, the treatments needs to be in consonance with the harmony within the body as well as between the Self and the Body. Here one thing to understand is that, the system of the body works in a self-organized way and I only need to facilitate the self-organization of the body by arranging for material things.

One thing to take care about is that while curing the Body of one problem, we need to choose ways which do not give rise to other problems. Thus, appropriate systems of treatment need to be adopted in specific situations. Sometimes, I may need to go for surgery of the body too.

SUMMARY:

- ❖ The human being can be seen as a co-existence of the Self (*Jivana*) and the body. The 'I' is conscious in nature while the body is material in nature.
- ❖ There is exchange of information between 'I' and the Body. The basic need of 'I' is happiness and the needs of body are physical facilities .
- ❖ Needs of the 'I' such as happiness, trust, respect, etc are: Qualitative (not quantitative) and continuous in time.
- ❖ Needs of the body like food, clothing, shelter – physical facilities, are quantifiable and temporary in time.
- ❖ The need of the 'I' for happiness is fulfilled by right understanding and right feelings, while the need of the Body is fulfilled by food, clothing, etc.
- ❖ The activities in 'I' are desiring, thinking, imagining, etc. while activities in the body are digesting, breathing, heart-beats, etc.
- ❖ Activities in 'I' can also be understood as knowing, assuming, recognizing and fulfilling. The recognition and fulfilment in 'I' depends on assuming. Assuming depends on knowing. without knowing correctly, we only assume, or operate on the basis of beliefs.
- ❖ Activities in the Body are recognizing and fulfilling. The body does not have the capacity to assume. Thus, the recognition and fulfilment in the Body is always definite.
- ❖ We see that the need for physical facilities for the body is limited and quantitative. It is not endless.
- ❖ The body needs nourishment and protection, for which food, clothing, etc. are required. Right utilization of the body needs instruments or equipments.

- ❖ The basic human aspiration is to have continuous happiness and prosperity. Happiness is a state/situation in which there is synergy, there is harmony. We are unhappy when there is a state of conflict in us. We see that this conflict is primarily inside us. To understand why these conflicts arise and how we can get rid of them, we need to understand ourselves, the activities in our Self ('I').
- ❖ Activities of imaging (desire), analysing (thought) and selecting/tasting (expectation), are constantly taking place in 'I'. These activities are related. They are together called Imagination. We are largely unaware of these activities in 'I' today. (*This is because we are not paying attention to 'I' at all, leave alone the activities in 'I', since we are operating on the assumption that 'I' = Body!*)
- ❖ Today, our desires, thoughts and expectations are being set either on the basis of some pre-conditioning or on the basis of sensation – i.e. from the 'outside' – these are not self verified by us on the basis of our natural acceptance.



- ❖ As long as our desires are being set by the outside (from a sensation or a preconditioning), there is a chance that we may be in conflict. If our desires are being set either by a pre-conditioning or by some sensation from the body, we are enslaved.
- ❖ In this state, not only are our desires, thoughts and expectations in conflict amongst themselves, they are also in conflict with our *own* natural acceptance and this creates unhappiness in us. This is the basic issue. The basic issue is that our imaginations are in conflict with our natural acceptance:
- ❖ Through the process of self-exploration, the activities of realization and understanding get activated. Once we start operating at the level of [1] and [2], our desires, thoughts and expectations get aligned with [1] and [2] (our *own* natural acceptance), and we are self-organized. There is self-organization in my activities, leading to continuity of happiness. This is harmony in the self ('I').
- ❖ It is possible to have this Realization and Understanding by starting this process of self-exploration on the basis of our natural acceptance and exploring into the proposals being put forth so that we are able to see the reality, see the harmony at all levels of our living. This Realization and Understanding of the harmony at all levels of our being and living accordingly becomes the basis of continuous happiness - the basic human aspiration.

- ❖ Human being is co-existence of the Self ('I') and the Body. There is exchange of information between 'I' and the Body. 'I' is sentient entity while the Body is material entity.
- ❖ The need for physical facilities for nurture, protection and right utilization of the Body is limited.
- ❖ When we evaluate our state today, we find that we are not quite responsible towards taking care of the Body today. We tend to go for medication in place of ensuring the health of the Body. Even the air, water, food, etc. that we consume are no more fully suited to health. Clarity of the needs of the Body, paves way towards ensuring prosperity.

1. Each Human being is co-existence of
 - A. Spirit and Sanyam
 - B. Health and prosperity
 - C. Self and Body
 - D. Mind and Soul
2. Which of the following does not assume things
 - A. Spirit
 - B. Mind
 - C. Self
 - D. Body
3. What helps self in exploration and interaction with rest of the nature?
 - A. Body
 - B. Soul
 - C. Mind
 - D. Spirit
4. In which way body system works?
 - A. Self organized
 - B. Unorganized
 - C. Poorly organized
 - D. Self Centered
5. What is the nature of the body?
 - A. Conscious
 - B. Physio-chemical
 - C. Biochemical
 - D. Semi-conscious
6. What is the nature of self?
 - A. Conscious
 - B. Physio-chemical
 - C. Biochemical
 - D. Semi-conscious
7. The basic capacity of self is known as
 - A. Awareness
 - B. Work
 - C. Thoughts
 - D. Power
8. The capacity of selecting/tasting is
 - A. Power
 - B. Expectation
 - C. Realization
 - D. Thoughts
9. Which of the following capacity leads to desires
 - A. Power
 - B. Expectation
 - C. Realization

D. Thoughts

10. Imagination is the activity of
 - A. Desires
 - B. Thoughts
 - C. Expectation
 - D. All of these
11. Imagination is continuous with
 - A. Time
 - B. Place
 - C. Height
 - D. None
12. Which statement is incorrect
 - A. What we analyze keeps changing.
 - B. The activity of analyzing is continuous
 - C. Self is also called consciousness
 - D. Needs of the body are permanent
13. Physical facilities are required in what quantity?
 - A. Abundant
 - B. . Limited
 - C. Large
 - D. Profuse
14. Which of the following comprises the activities of choosing and imaging?
 - A. Self
 - B. Body
 - C. Mind
 - D. None
15. Any entity that has the activity of recognizing and fulfillment only can be called as
 - A. Physical entity
 - B. Material entity
 - C. Chemical entity
 - D. Physiochemical entity
16. Clothing, nourishment etc are the needs of _____.
 - A. Self
 - B. Body
 - C. Mind
 - D. None
17. Trust, respect, happiness etc are the needs of (self)_____.
18. The needs of the self are (continuous) _____ in time and needs of body are (temporary)_____.

19. Needs of the body are temporary while the needs of the self are (continuous)_____.
20. Physical facilities are required in (limited)_____quantity.
21. If the needs are naturally acceptable I want them (continuously)_____.
22. The needs of (self)_____are (qualitative)_____in nature and we want them continuously.
23. The needs of the body are ensured by (physico-chemical)_____things.
24. The needs of the self are ensured by (right understanding)_____and (right feeling)_____.
25. By (right understanding)_____we become responsible to ourselves.
26. Choosing and imaging are the activities of (self) _____.
27. The participation of the human being in ensuring the role of physical facility to help and preserve its utility is called its
- A. Utility Value
 - B. Artistic Value
 - C. Harmony
 - D. Human Values
28. Material units are _____in nature
- A. Permanent
 - B. Temporary
 - C. Constant
 - D. Unrecognizable
29. The human being is the
- a) Body
 - b) Self
 - c) Co-existence of 'I' and the body
 - d) None of the above
30. The needs of I can be called as
- a) Happiness (sukh)
 - b) Physical facilities (suvidha)
 - c) Excitement
 - d) None of the above
31. The needs of body can be called as
- a) Happiness (sukh)
 - b) Physical facilities (suvidha)
 - c) Excitement
 - d) None of the above
32. The needs of I as it is
- a) Qualitative
 - b) Quantitative
 - c) Neither Qualitative nor Quantitative
 - d) Both Qualitative and Quantitative
33. The needs of Body as it is
- a) Qualitative
 - b) Quantitative
 - c) Neither Qualitative nor Quantitative
 - d) Both Qualitative and Quantitative

34. Self is a
- a) Conscious entity
 - b) Material entity
 - c) Neither Conscious entity nor Material entity
 - d) Both Conscious entity and Material entity
35. Body is a
- a) Conscious entity
 - b) Material entity
 - c) Neither Conscious entity nor Material entity
 - d) Both Conscious entity and Material entity
36. Sukh depends upon
- a) Our thinking
 - b) Physical facility
 - c) Level of suvidha
 - d) None of the above
37. The activities of desire, thoughts and expectation at the level of self, are collectively called as
- a) Imagination
 - b) Knowing
 - c) Recognizing
 - d) Understanding
38. Material units are _____ in nature
- E. Permanent
 - F. Temporary
 - G. Constant
 - H. Unrecognizable
39. The activities in I are
- a) Continuous
 - b) Temporary
 - c) Depends on place
 - d) None of the above
40. Does right understanding provides the basis for ethical human conduct
- a) yes
 - b) no
 - c) can't say
 - d) statement is wrong
41. Which of the following enables us to discover that values are a natural outcome of the right understanding
- a) Svarajya
 - b) right understanding
 - c) Harmony
 - d) self exploration
42. Comprehensive human goal at the level of individual is
- a) Prosperity
 - b) fearlessness
 - c) Co-existence

- d) right understanding
43. The self is conscious in nature while body in nature is
(a) Physico - chemical
(b) chemical
(c) Interacting
(d) Non- chemical
44. The self and body interacts with each other via the activity of
(a) Selection and choosing
(b) Choosing and tasting
(c) Selecting and comparing
(d) Selecting and tasting
45. When we assume something about on the prevailing notion it is called
(a) Post conditioning
(b) preconditioning
(c) Assumption
(d) Thoughts
46. The needs of I as it is
a) Qualitative
b) Quantitative
c) Neither Qualitative nor Quantitative
d) Both Qualitative and Quantitative
47. The needs of Body as it is
a) Qualitative
b) Quantitative
c) Neither Qualitative nor Quantitative
d) Both Qualitative and Quantitative
48. What helps self in exploration and interaction with rest of the nature?
A. Body
B. Soul
C. Mind
D. Spirit
49. Needs of the body are temporary while the needs of the self are
(a) Unlimited
(b) Regular
(c) qualitative
(d) Continuous
50. The needs of body are qualitative in nature and we want them continuously.
(a) Statement is true
b) Self should replace body
c) Statement is false
d) Both b and c
51. Recognition and fulfillment between material entities is always
a) Continuous
b) Temporary
c) Definite
d) Partial

52. The state activity of Desire is

- a. Contemplation
- b. Understanding
- c. Realization
- d. Determination

53. Human being is

- a. Self
- b. Body
- c. self + body
- d. none of the above

54. Human-human interaction is called

- a. Work
- b. Behaviour
- c. System
- d. None

55. Human-rest of nature interaction is called

- a. Behaviour
- b. Work
- c. Production
- d. All

56. Human being is the co-existence of

- a. Wealth and prosperity
- b. Suvidha and body
- c. Self and physical facilities
- d. Self and body

57. Needs of self with reference to time are

- a. Continuous
- b. Temporary
- c. Both
- d. None

58. The power/force for the activity of analyzing is

- a. Desire
- b. Expectation
- c. Thought
- d. None

59. The power/force for activity imaging is

- a. Desire
- b. Thoughts
- c. Expectation
- d. Comparing

60. The activities of body (in response) are: (a) Assuming (b) Knowing (c) Recognizing (d) Fulfilling

- a. a & b
- b. c & d
- c. b & d

d. a & d

61. Need of self is

a. Quantitative

b. Temporary

c. Qualitative

d. None

62. There can only be a Qualitative change in

a. conscious units

b. material units

c. physical facilities

d. none of the above

63. What type of decisions our self make

a. The decision to send instruction to the Body

- b. The decision to read sensation from the Body
 - c. both a and b
 - d. none of the above
- 64.** When I am angry who is experiencing anger
- a. self
 - b. body
 - c. both self and body
 - d. none of the above
- 65.** The _____ is central to human existence
- a. Self
 - b. Body
 - c. Both self and body
 - d. None of the above
- 66.** Resolution means
- a. Right Feeling and right thought
 - b. having solutions
 - c. having solution again
 - d. none of the above
- 67.** “Seeing the Self by the Self” means
- a. The consciousness observing the consciousness.
 - b. The consciousness observing the material
 - c. The consciousness observing the co-existence
 - d. None
- 68.** “Seeing the Body by the Self” means
- a. The consciousness observing the consciousness.
 - b. The consciousness observing the material
 - c. The consciousness observing the co-existence
 - d. None
- 69.** “Seeing the co-existence by the Self” means
- a. The consciousness observing the co-existence
 - b. observing the distance between the Self and the Body
 - c. observing the relationship between the Self and the Body
 - d. all
- 70.** Which is/are the correct statement/s?
- a. Thought of competing deduces the feeling of opposition.
 - b. Thought of nurturing deduces the feeling of affection and care.
 - c. My happiness, unhappiness depends on my feeling, thoughts
 - d. All
- 71.** Which is/are the source/s of Imagination?
- a. Preconditionings
 - b. Sensation
 - c. Natural Acceptance
 - d. All

72. ____ is central to human existence.

- a. Body
- b. Physical facilities
- c. Self
- d. All

73. What is the role of human being in this existence?

- a. To understand the co-existence
- b. To have the feeling and the thought of co-existence
- c. To live in co-existence in mutual relation with human being and the rest of nature
- d. All

74. Human being is the co-existence of _____ and _____.

- a. Nature and units.
- b. Body and physical facilities
- c. Self and Body
- d. All

75. Need of human being is continuous happiness is basically the need of _____.

- a. Body
- b. Self
- c. Self and body
- d. None

76. Need of human being i.e., of continuous happiness and prosperity can be fulfilled by-

- (1) Having a lot of physical facilities
 - (2) Sensation based living
 - (3) Understanding co-existence
 - (4) Having feeling and thought of coexistence
- a. 1 and 2
 - b. 1 and 4
 - c. 3 and 4
 - d. 2 and 3

77. What is/are the need/s of physical facility for body?

- a. To nurture the body
- b. To protect the body
- c. To rightly utilize the body
- d. All the above

78. Which among the following is not related with deluded Self?

- a. Unhappiness and making others unhappy
- b. Deprivation and Exploiting others
- c. Human consciousness
- d. Accumulation by any means as focus is only on physical facility

79. Right understanding in self along with right feeling in human-human relationship leads to-

- a. Mutual happiness
- b. Mutual prosperity
- c. Excitement
- d. All

80. Right understanding in self along with Recognition of required physical facility

and its fulfillment with rest of nature lead to-

- a. Mutual happiness
- b. Mutual prosperity
- c. Excitement
- d. All

81. Which one is a conscious unit (consciousness)?

- a. Body
- b. Wealth
- c. Self
- d. Self and body both

82. Which is material unit?

- a. Body
- b. Physical facility
- c. Physiochemical things
- d. All

83. Which among the following is not a need of self?

- a. Trust
- b. Physio-chemical things
- c. Respect
- d. Happiness

84. Need of self is fulfilled by:

- (I) Right Understanding
 - (II) Right Feeling
 - (III) Excitement from sensation
 - (IV) Physic-Chemical Things
- a. I & IV
 - b. I & III
 - c. I & II
 - d. IV only

85. Need of body with reference to time is

- a. Temporary
- b. Continuous
- c. Qualitative
- d. Quantitative

86. Need of body is

- a. Quantitative
- b. Assuming
- c. Qualitative
- d. None

87. Need of body is fulfilled by:

- (a) Right Understanding
- (b) Right Feeling
- (c) Right thought
- (d) Physic-Chemical Things

88. Needs of body are-

- a. Qualitative & unlimited
- b. Quantitative & limited
- c. Quantitative & unlimited
- d. Qualitative & limited

89. Needs of self are-

- a. Qualitative & temporary
- b. Qualitative & limited
- c. Qualitative & unlimited
- d. Qualitative & continuous

90. Which among the following is not an activity of self?

- a. Expectation
- b. Continuous happiness
- c. Desire
- d. Thought

91. Which among the following is not an activity of body?

- a. Assuming
- b. Recognizing
- c. Fulfilling
- d. All

92. Body sends_____to self.

- a. Information (Instructions)
- b. Information (sensation)
- c. happiness
- d. Thoughts

93. Self reads the_____& gives_____to body.

- a. Instructions & information
- b. sensation & instructions
- c. Instructions & instructions
- d. None

94. The activities of self (in response) are-

- (I) Assuming
 - (II) Knowing
 - (III) Recognizing
 - (IV) Fulfilling
- a. III & IV
 - b. II, III & IV
 - c. I and II
 - d. All

95. The activities of body (in response) are-

- (I) Assuming
 - (II) Knowing
 - (III) Recognizing
 - (IV) Fulfilling
- a. III & IV
 - b. II, III & IV
 - c. I and II
 - d. All

96. Needs & activities of self are-

- a. Temporary
- b. Continuous
- c. Quantitative
- d. Limited

97. Needs & activities of body are-

- a. Temporary
- b. Continuous
- c. Qualitative
- d. Unlimited

98. To see the reality as it is, in its completeness is called-

- a. Assuming
- b. Knowing
- c. Recognizing
- d. Fulfilling

99. Acceptance without basis of knowing is called-

- a. Assuming
- b. Knowing
- c. Recognizing
- d. Fulfilling

100. What lead to RESOLUTION?

- a. Assuming
- b. Knowing
- c. Recognizing and fulfilling based on Assuming
- d. All

101. Which statement is not correct about assumptions?

- a. Assumptions are definite (on the basis of knowing)
- b. Assumptions keep on changing (without knowing)
- c. Assumptions (on the basis of knowing) help to see the reality as it is in its completeness.
- d. Assumptions (without knowing) leads to SWATANTRATA

102. The pleasure obtained from sensations is-

- (I) Short-Lived
 - (II) Temporary
 - (III) Continuous
 - (IV) Source of long lasting happiness
- a. III only
 - b. IV only
 - c. I & II
 - d. III & IV

103. Pre-conditioning leads to

- (I) Indefinite Conduct
 - (II) Partantrata
 - (III) Swatantrata
 - (IV) Harmony
- a. II & IV
 - b. I, II & IV
 - c. I & II
 - d. III & IV

104. Behaviour and work are outcome of-

- a. Desire
- b. Thoughts
- c. Expectation
- d. All

105. The power/force for activity selection/tasting is

- a. Desire
- b. Thoughts
- c. Expectation
- d. Comparing

106. Which statement is not related with animal consciousness?

- a. Living by Preconditioning & Sensation
- b. Self verification on the basis of Natural Acceptance
- c. Desire, thoughts and expectation based on Preconditioning & Sensation
- d. Unguided Senses/Sensation, Health and Profit

107. Which statement is not related with human consciousness?

- a. Living on the basis of Knowing/ Right Understanding
- b. Awakening to the activity of contemplation, understanding and realization
- c. Desire, thoughts and expectation based on Preconditioning & Sensation
- d. Guided Senses/Sensation, Health and Profit

108. Which statement is not correct about transaction between the Self and the Body?

- a. The transaction between the Self and the Body is only of information (no material transaction is taking place)
- b. The transaction between the Self and the Body is only of material.
- c. Instruction is a kind of information given by the Self and Sensation is also a kind of information received by the Self.
- d. The decision to send instruction to the Body and read sensation from the Body is made by the Self

109. ____wants to live with continuous happiness.

- a. Body
- b. Self
- c. Material units
- d. Plants and animals

110. ____is just used as an instrument of_____.

- a. Physical facility, Self
- b. Self, body
- c. Body, Self
- d. Imagination, preconditioning

111. Physical facility is required for nurturing, protection and right utilization of the-

- a. Self
- b. Thought
- c. Body
- d. Sensation

112. Production, protection and right utilization of physical facility is a program of-

- a. Self for body
- b. Body for self
- c. Both self and body
- d. None

113. To understand and to live in harmony at all levels of being (from self to entire existence) is the program of Self (I) for-

- a. Excitement/pleasure
- b. Happiness
- c. Continuous happiness
- d. None

114. Find out the wrong statement.

- a. Self is the one who decides. Self decides what to do, what not to do.
- b. The body is used to express the decision of the self, If required
- c. Self may or may not use the body to execute its decision
- d. What I think is the decision of my body.

115. Find out the wrong statement.

- a. It is my Self that experiences happiness / unhappiness
- b. It is my body who enjoys the taste of food.
- c. It is my Self that feels enthused or depressed
- d. It is my Self that feels angry or delighted

116. Awakening to the activity of_____leads to Clarity of Co-existence in Existence and Submergence.

- a. Contemplation
- b. Understanding
- c. Realization
- d. Comparing

117. Awakening to the activity of _____ leads to Clarity of Relationship, Natural Characteristic or Participation in larger Order.

- a. Understanding
- b. Realization
- c. Comparing
- d. Contemplation

118. Which among the following statement is correct about physical facility?

- a. Physical Facility is required to fulfill the responsibility of the Self toward the Body
- b. Physical Facility is required for nurturing, protection and right utilization of the body
- c. The quantity of Physical Facility required for nurturing, protection and right utilization of the body is limited
- d. All

119. What does right utilization of body mean?

- a. Use of Body as an instrument for communication (behaviour)
- b. Use of Body as an instrument for labour/work, to obtain necessary physical facility for the body
- c. As an instrument for continuity of Human Tradition (new body)
- d. All

120. I can directly see (KNOW) the reality, harmony (self-organisation & submergence). The essence is definite. This comes in

- a. Realization
- b. contemplation
- c. Desire
- d. Expectation

121. I can directly see my relationship with this reality (natural characteristic). I have Natural Acceptance to fulfill this relationship. This is

- a. Realization
- b. contemplation
- c. Desire
- d. Expectation

122. Self organization means

- a. Innateness
- b. Co-existence
- c. Form
- d. Natural Characteristics

123. When we see through sensation we are using

- a. Self
- b. Body
- c. Self and body
- d. None

124. When we see what is rational we are seeing through

- a. Self
- b. Body
- c. Self and body
- d. None

125. When we see what is rational we are using the following activities of self

- a. Authentication and determination
- b. Tasting and analyzing
- c. Analyzing and contemplation
- d. Contemplation and determination

126. In the process of knowing what is existential (essence), we are knowing about

- a. Natural characteristics
- b. Innateness
- c. Coexistence
- d. All the above

127. Understanding means

- a. To know about the natural characteristics of all four orders
- b. To know about the Innateness of all four orders
- c. To know about the coexistence of all four orders
- d. To know about the conduct of all four orders

128. Realization means

- a. To know about the natural characteristics of all four orders
- b. To know about the Innateness of all four orders
- c. To know about the coexistence of all four orders
- d. To know about the relationship of all four orders

129. 'Seeing' the Existence is Co-existence, which is in the form of units submerged in space is called

- a. Understanding
- b. Realization
- c. Contemplation
- d. All the above

130. Awakening to activity of understanding means

- a. understanding of Harmony (Self-organisation) in Nature
- b. understanding of Harmony (Self-organisation) in Human Being
- c. understanding of Harmony (Self-organisation) in Existence
- d. All the above

131. I can directly see my relationship with this reality (natural characteristic). I have

Natural Acceptance to fulfill this relationship. This is

- a. Realization
- b. Contemplation
- c. Desire
- d. Expectation

132. Which among the following is not an element (part) of Right Understanding (GYAN)?

- a. Knower
- b. To be known
- c. Process
- d. Preconditioning

133. Who is knower?

- a. Self
- b. Body
- c. Existence
- d. All

134. What is to be known as a part of Right Understanding (GYAN)?

- a. Human being and existence
- b. Human conduct
- c. Role of human being in this existence
- d. All

135. What will be the impact when our understanding is based on preconditioning and sensation?

- a. Conduct will be indefinite
- b. Unguided senses, health and profit
- c. Indefiniteness in behaviour and work
- d. All

136. On what basis we can decide our feelings and thoughts?

- a. Right understanding (Natural acceptance)
- b. Assumptions (Preconditioning)
- c. Both
- d. None

137. The statement “I remain comfortable, in harmony, in a state of happiness within” deals with

- a. I decide my feeling, thought on the basis of right understanding.
- b. I am able to decide in favour of a feeling that is naturally acceptable to me
- c. I decide my feeling, thought on the basis of realization
- d. All

138. The statement “I remain uncomfortable, in disharmony, in a state of unhappiness, in contradiction within” does not deals with-

- a. I decide my feeling, thought on the basis of assumption (preconditioning)
- b. I am able to decide in favour of a feeling that is naturally acceptable to me
- c. I am able to decide in favour of a feeling that is not naturally acceptable to me
- d. I decide my feeling, thought on the basis of sensation

139. Which among the following feelings is not naturally acceptable to me?

- a. The feeling of relationship
- b. The feeling of harmony
- c. Feeling of struggle
- d. The feeling of co-existence

140. What indicates “I will be in a state of continuous happiness”?

- a. By ensuring the feeling of relationship, harmony, co-existence
- b. By expanding my thought of how to live in relationship, harmony, co-existence
- c. By living with the outside world in relationship, harmony, co-existence
- d. All

141. What are the three realities to know for a human being?

- a. Knowledge of Self, body and physical facilities
- b. Knowledge of Individual, family and physical facilities
- c. Knowledge of human being, existence and human conduct
- d. Knowledge of body, physical facilities and utilization of physical facilities

142. The property of a unit by virtue of which it ensures its participation in this existence is called its-

- a. Innateness
- b. Co-existence
- c. Natural characteristic
- d. Conformance

143. The property of a unit which can't be separated from it is called its-

- a. Innateness (self organization)
- b. Co-existence
- c. Natural characteristic
- d. Conformance

144. The property or characteristic which can't be separated from any of the units in this existence is called -

- a. Innateness
- b. Co-existence (submergence)
- c. Natural characteristic
- d. Conformance

145. Which among the following is not a unit?

- a. Self
- b. Body
- c. Material
- d. Space

146. ____ is done with the help of proper food, water and air.

- a. Protection of the body
- b. Right Utilization of the body
- c. Nourishment of the body
- d. Exploitation of the body

147. The feeling of Responsibility to ensure health of body is related with_____.

- a. Proper Upkeep
- b. Self Regulation
- c. Guidance
- d. Affection

148. The amount of physical facilities required for nurturing, protection, and right utilization of body is_____.

- a. Limited
- b. Unlimited
- c. Uncertain
- d. Insignificant

149. The need of physical facility is for_____.

- a. Nurturing, Protection, and Right Utilization of Body
- b. Gaining respect
- c. Malnutrition
- d. Obsession

150. What is not the indicator of good health in Self and Body?

- a. Feeling of happiness and prosperity

- b. Proper functioning of organ systems
- c. Feeling of self-regulation towards the body
- d. Feeling of jealousy, competition, anger for others

151. From physical facilities we want_____.

- a. Happiness
- b. Prosperity
- c. Reputation
- d. Respect

152. The dynamic activity of tasting is

- a. Determination
- b. Imaging
- c. Analyzing
- d. Selecting

153. The state activity of authentication is

- a. Realization
- b. Understanding
- c. Contemplation
- d. Comparing

154. The state activity of determination is

- a. Realization
- b. Understanding
- c. Contemplation
- d. Comparing

155. The state activity of imaging is

- a. Realization
- b. Understanding
- c. Contemplation
- d. Comparing

156. The state activity of analysing is

- a. Realization
- b. Understanding
- c. Contemplation
- d. Comparing

157. The state activity of selecting is

- a. Tasting
- b. Understanding
- c. Contemplation
- d. Comparing

158. Tasting is the state activity of

- a. Determination
- b. Imaging
- c. Analyzing
- d. Selecting

159. When desires are decided on the basis of right understanding they are

- a. Natural, definite

- b. Uncertain
- c. Indefinite
- d. All the above

160. When desire are decided mostly on the basis of preconditioning and sensations they are

- a. Natural / Unnatural
- b. Uncertain
- c. Indefinite
- d. All the above

161. When our activity of analyzing and comparing is unguided it means

- a. It is under influence of preconditioning
- b. It is under influence of sensation
- c. Both a and b
- d. None of the above

162. Preconditioning is

- a. Not sure it leads to harmony or contradiction
- b. Assuming without knowing
- c. Depends on something or someone outside, keeps changing
- d. All the above

163. Sources of imagination are_____.

- a. Natural Acceptance, Pre-Conditioning, Behavior, and Work
- b. Pre-conditioning, Sensation, and Behavior and Work
- c. Natural Acceptance, Pre-conditioning, and Sensation
- d. Natural Acceptance, Sensation, Behavior, and Work

164. The pleasure obtained from sensations is_____.

- a. Short-Lived and Continuous
- b. Temporary and Source of long lasting happiness
- c. Short-Lived and Temporary
- d. Continuous and Source of long lasting happiness

165. Behavior and work are an outcome of_____.

- a. Desire
- b. Thoughts
- c. Expectation
- d. All of the above

166. ____is stimulus, which our sensory organs make us feels.

- a. Feelings
- b. Sensations
- c. Knowledge
- d. Happiness

167. The Self (I) and Body interacts with each other via the activity of_____.

- a. Imaging
- b. Analyzing
- c. Selecting/Tasting
- d. None of the above

168. When we assume something about, on the basis of prevailing notion it is called_____.

- a. Sensation

- b. Pre-conditioning
- c. Understanding
- d. Natural acceptance

169. Role of sensation or right utilisation of sensation

- a. To keep body in good health by nurturing, protection of body
- b. To exchange right understanding & right feeling (Education-sanskar)
- c. To give happiness
- d. Both a and b

170. Right utilisation of body [body is an instrument of the Self (I)]

- a. As an instrument for communication
- b. As an instrument for labour, to obtain necessary physical facility for the body
- c. As an instrument for continuity of Human Tradition (new body)
- d. All the above

171. Role of Physical Facility or right utilisation of Physical Facility (Acquiring- Profit)

- a. For nurturing, protection of body
- b. For exchanging right understanding & right feeling (Education-sanskar) and other aspects of social system
- c. Both a and b
- d. None of the above

172. What are the sources of continuous happiness

- a. Right feeling and thought in us
- b. Getting favourable feelings from others
- c. Having favourable sensations
- d. All the above

173. What is the purpose of getting right feelings from others

- a. For getting happiness
- b. For evaluating state of other self to identify complementarity in relationship
- c. To get confidence in self
- d. All the above

174. Source of temporary happiness can be

- a. Owing / accumulating physical facility
- b. Pleasure from favourable sensation
- c. Attention appreciation (favourable feelings) from others
- d. All the above

175. What method helps us to have continuous happiness

- a. Adapting the methods to escape from unhappiness
- b. Getting excitement from physical facilities and with others
- c. Having harmony within
- d. All the above

176. Expectation based on realization ensures

- a. Bliss
- b. Satisfaction
- c. Happiness
- d. Peace

177. The activity of desire is reflected in the form of –

- a. Imaging

- b. Analyzing
- c. Selection/tasting
- d. None

178. The activity of expectation is reflected in the form of –

- a. Imaging
- b. Analyzing
- c. Selection/tasting
- d. None

179. The activity of thought is reflected in the form of –

- a. Imaging
- b. Analyzing
- c. Selection/tasting
- d. None

180. Which activity/ies get awakened in self with Right understanding?

- a. Realization
- b. Understanding
- c. Contemplation
- d. All

181. Activity of Realization means-

- a. Clarity of coexistence, submergence
- b. Clarity of harmony, innateness
- c. Clarity of my Natural characteristic
- d. None

182. Activity of Understanding means-

- a. Clarity of coexistence, submergence
- b. Clarity of harmony, innateness
- c. Clarity of my Natural characteristic
- d. All

183. Which among the following statement specify the term “HARMONY” as a basis for the activity of comparing?

- a. Clarity of submergence in space
- b. Clarity of innateness, self organization, interconnectedness, mutual fulfillment with entire nature
- c. Mutual happiness in behaviour with human beings
- d. None

184. What is/are the source/s of Tasting in Self?

- a. Preconditioning
- b. Sensation
- c. Feelings and thoughts from others
- d. All

185. What is/are the type/s or basis of selection/Tasting?

- a. Goal based

- b. Value based
- c. Sensation based
- d. All

186. Which among the following type (=basis) of tasting is towards sensation (for nurturing, protection of body and for sharing feelings)?

- a. Goal based
- b. Value based
- c. Sensation based
- d. All

187. Which among the following is/are correct statement/s, If you depend on preconditionings, sensations and right feelings from others for your happiness.

- a. It will be temporary happiness
- b. There will be no completion point
- c. State of PARTANTRATA
- d. All

188. Which among the following is/are correct statement/s, If you depend on right utilization of sensation, right understanding and right feeling in your self for your happiness.

- a. It will be continuous happiness.
- b. There will be definite completion point
- c. State of SWATANTRATA
- d. All

189. What does right utilization of sensation from Physical facility mean?

- a. Use of senses (sensation) for nurturing and protection of the body
- b. To keep the body in good health by nurturing, protection of body
- c. To exchange right understanding & right feeling (Education-sanskar)
- d. All

190. What is the role of sensation or what is the role of physical facility?

- a. Use of senses (sensation) for nurturing and protection of the body
- b. To keep the body in good health by nurturing, protection of body
- c. To exchange right understanding & right feeling (Education-sanskar)
- d. All

191. Which among the following is not correct about right utilization of senses?

- a. Use of senses for nurturing the body
- b. Use of senses in getting sensory pleasure
- c. Use of senses for protection of body
- d. Use of senses for right utilization of body

192. Which statement is true about sensations from physical facility and body.

- a. Sensations keep changing
- b. Pleasure obtained from sensation is short lived
- c. They can not be the source of continuous happiness of self as they are short lived.
- d. All

193. Read the statement carefully and fill the correct word/term in the given blank space.

“On the basis of understanding my participation in existence, I can see that I have a

definite role to play. Then my _____ is to
fulfill that definite role and thus my _____ become
definite ”

- a. Desire
- b. Thought
- c. Expectation
- d. None

194. Which among the following is not a higher activities of Self (I)?

- a. Realization
- b. Understanding
- c. Contemplation
- d. Tasting

195. Which among the following is not a lower activities of self?

- a. Imaging
- b. Analyzing
- c. Selection/tasting
- d. Contemplation

196. Which is/are prevailing means of Escape from Unhappiness, Depression?

- a. Over eating and over sleeping
- b. Gutka, alcohol and drugs
- c. Violence and/or suicide
- d. All

197. Activity of material is

- a. Recognizing and fulfilling
- b. Assuming, recognizing and fulfilling
- c. Knowing assuming recognizing and fulfilling
- d. No activity

198. Activity of consciousness is

- e. Recognizing and fulfilling
- f. Assuming, recognizing and fulfilling
- g. Knowing assuming recognizing and fulfilling
- h. No activity

199. What among the following is temporary (bounded with time and space)

- i. Material
- j. Consciousness
- k. Space
- l. Nothing

200. What among the following is continuous (unbounded with time and bounded with space)

- m. Material
- n. Consciousness
- o. Space
- p. Nothing

201. In animals only the activity of _____ is predominant.

- q. Selection/Tasting

- r. Imaging
- s. Analysing
- t. Knowing/Assuming

202. Coexistence / submergence is seen by the self at the level of

- u. Imaging
- v. Analyzing / comparing
- w. Selecting / tasting
- x. Realization

203. Property of any unit is seen by the self at the level of

- y. Imaging
- z. Analyzing / comparing
- aa. Selecting / tasting
- bb. Realization

204. While seeing through sensation, the self sees through

- cc. Imaging
- dd. Analyzing / comparing
- ee. Selecting / tasting
- ff. Realization

205. In seeing what is rational, the self sees through

- gg. Imaging
- hh. Analyzing, Selecting / tasting
- ii. Realization
- jj. Authentication

206. In Seeing what is existential, the activity_____is awoken in the self

- kk. Contemplation
- ll. Understanding
- mm. Realisation
- nn. All the above

207. The___does not 'assume' things.

- a) Self
- b) Things
- c) Body
- d) Prof
essi
on

208. The system of the body works in a_____way.

- a) Well Organized
- b) Effectively Organized
- c) Self-Organized
- d) Selfdefine

209. The capacity of _____ could lead to _____.

- a) Thoughts, Skills
- b) Skills, desires
- c) Thoughts, Desires
- d) Work, power
- e) Skills, thoughts

210. The activity of desires, thoughts and expecting, together is called as _____.

- a. Understanding
- b. Imagination
- c. Desire
- d. Decision

211. Imaging is _____ with time.

- e. Discontinue
- f. Continuous
- g. Applies
- h. Maintaining

212. What we analyze may keep changing; the activity of analyzing is _____.

- i. Continuous
- j. Discontinuous
- k. Full
- l. Half

213. When we assume something about on the prevailing notion it is called

- m. Conditioning
- n. Applying
- o. Preconditioning
- p. Recalling

214. The self or I is also called _____.

- q. Conditioning
- r. Recalling
- s. Maintaining
- t. Consciousnes

215. The needs of the self are _____in time and needs of body are _____.

- u. Self, body
- v. Personal, group
- w. Continuous, temporary
- x. Permanent,temporary

216. . Needs of the body are temporary while the needs of the self are _____.

- y. Discontinuous
- z. Continuous
- aa. Personal
- bb. Permanent

217. The needs of _____ are _____ in nature and we want them continuously.

- A. Self, body
- B. Self, quantitative
- C. Self, qualitative
- D. Self, other

218. The needs of the self are ensured by _____ and _____.

- E. Wrong understanding, right feeling
- F. Wrong understanding, wrong feeling
- G. Right understanding, right feeling
- H. Understanding, wrong feeling

219. Choosing and imaging are the activities of _____.

- I. Body
- J. Group
- K. Others
- L. Self

220. In I (self), recognizing and fulfillment depends on _____.

- M. Analyzing
- N. Assuming
- O. Applying
- P. Achieving

221. Feeling of responsibility toward body- for nurturing, protection and right utilization of body is-

- a) Sanskar
- b) Health
- c) Self Regulation
- d) Justice

222. Living only with the imagination largely based on preconditioning or sensation is-

- e) Activity Completeness
- f) Conduct Completeness
- g) Human Consciousness
- h) Animal Consciousness

223. Sound, Touch, Form, Taste, Smell are-

- i) Traps
- j) Innate faculty
- k) Sensation
- d) Preconditioning

224. Right Understanding and Right Feeling is matter of-

- l) Self
- m) Body
- n) Both
- o) None



**ALL INDIA COUNCIL FOR
TECHNICAL EDUCATION**

New Delhi, India



**VISVESVARAYA
TECHNOLOGICAL UNIVERSITY**

Belagavi, Karnataka, India



**UNIVERSAL HUMAN
VALUES**



**GHOUSIA INSTITUTE OF TECHNOLOGY
FOR WOMEN**

**Department of Mechanical Engineering
Bengaluru, Karnataka 560029**



UNIVERSAL HUMAN VALUES

(BUHK408)

For

FOURTH SEMESTER

(Bachelor of Engineering)

MODULE-03

HARMONY IN THE FAMILY & SOCIETY

**MODULE-03****HARMONY IN THE FAMILY & SOCIETY**Syllabus:

Harmony in the Family – the Basic Unit of Human Interaction, 'Trust' – the Foundational Value in Relationship, 'Respect' – as the Right Evaluation, Other Feelings, Justice in Human-to-Human Relationship, Understanding Harmony in the Society, Vision for the Universal Human Order.

SECTION-01: HARMONY IN FAMILY (Understanding Relationship)

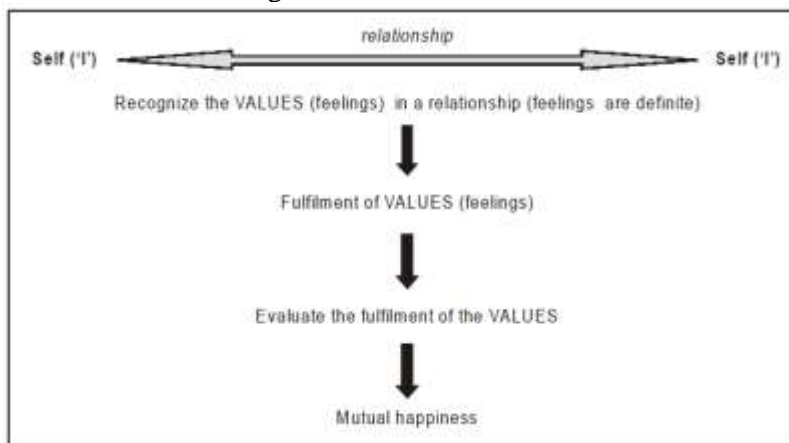
Each one of us is naturally a part of a family that includes father, mother, brothers and sisters. Then there are other relations such as grand parents, aunts, uncles, cousins, nephews, nieces etc. These relationships are a reality of our life for each one of us. We are born in these relationships. Then we also have friends and colleagues with whom we frequently interact. Be it in our school, our neighbourhood or our college – friends are a significant part of our lives for all of us. We have teachers who enables us to learn and understand various things in life. We have recognised and identified these individuals, that we feel, understand us, have similar interests or tastes and we have an affinity for them.

Besides our home, schools or colleges, we live in a bigger social order, where a whole range of relationships support the existence of our family. The corner grocery shopkeeper, the milkman, the washer man, the maid or the helper in the house, each one of them brings a certain value to our living. We can look further into this chain of social dependency and find that there is still a bigger web of interdependency. Such relationships are abundant and again a reality in each of our lives.

So, starting from our family and including our teachers, friends and all the different social relationships, each one of us is born and lives in such relationships. This is an indivisible part of our living. Relationships in a family or in a society are not created, they just are. We can understand these relationships and based upon this understanding, it will be natural to have right feelings (values) in these relationships. These feelings are definite and can be recognized with certainty. We have also seen that recognizing the relationship and having the feelings in relationship is an activity of the Self ('I') and not of the Body. It becomes clear that relationship is between the Self ('I') and the other Self ('I') and the feelings are also between 'I' and 'I'. Mutual fulfilment is the natural outcome of a relation correctly recognized and lived.

Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness.

Thus there are four elements of justice: 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, be it with the small kid in your house, your old grandpa, the maid in the house, your fast friends or your distant relations. We need to grow up in relationships to ensure continuity of justice in all our relationships. We need to evaluate for ourselves whether we are able to ensure justice in relationships. The process of ensuring justice has been outlined in the diagram below:



Relationship is between the Self ('I') and the other Self ('I'). It is a need of the Self ('I') to be in relationship with the other. Being in relationship, we have feelings for the other. These feelings cannot be replaced by any material or physical things. These feelings are definite and these feelings are the 'values' in a relationship.



Feelings of one Self ('I') with the other ('I') are definite, can be identified, understood and fulfilled.

If we do not understand them, then we have problems, we feel we are never able to satisfy the other and this leaves us with a grudge, even in our closest relations. Let us list the salient values in relationships and try to verify the acceptance for them within us. As mentioned earlier, we need to verify them at the level of our natural acceptance and then try to live accordingly to realize mutual fulfillment. The feelings in relationship are the same with every human being, only that we are not aware of them.

The fact is, what we need first is the right understanding and this right understanding is not ensured by having money. Secondly, we need the feelings in relationships to be fulfilled, which is also not ensured by having money! Let's take an example of this:

suppose your father earns enough money and ensures that your physical needs are being taken care of, but does not spend time with you, does not care for you, or instead, behaves badly with you, would you feel satisfied? The answer is NO. This is something we can easily verify in our daily lives.

Nowadays, we also get to hear of youngsters earning a lot of money. Instead of taking care of their parents, and fulfilling their needs of feelings at the level of 'I' (such as, trust, respect, affection, etc), they just put their parents in some old age home. The parents have plenty to eat, good clothes, a big TV, a servants, etc.

Do you think this is fulfilling for the parents? The answer is 'NO', since the needs of the 'I', the feelings in 'I' have been totally ignored, and we are working only at the level of the body, or at the level of physical facilities.

VALUES (feelings) IN HUMAN RELATIONSHIPS:

Feelings in relationship:

- | | |
|-----------------------------------|------------------------------|
| 1. Trust विश्वास FOUNDATION VALUE | 6. Reverence श्रद्धा |
| 2. Respect सम्मान | 7. Glory गौरव |
| 3. Affection स्नेह | 8. Gratitude कृतज्ञता |
| 4. Care ममता | 9. Love प्रेम COMPLETE VALUE |
| 5. Guidance वात्सल्य | |



1. TRUST:

Trust or *vishwās* is the foundational value in relationship. The feeling of Trust (*Visvāsa*) in relationship is defined as:

"To be assured that each human being inherently wants oneself and the other to be happy and prosperous."

When we are assured that the other is for my happiness and prosperity, I have trust in the other. When this is doubted, I lack the trust and it becomes the source of fear. there are two parts in exploration of Trust:

1. Intention (wanting to-our natural acceptance) &
2. Competence (being able to do)

Intention is what one aspires for (*our natural acceptance*), competence is the ability to fulfil the aspiration. For example,

assume you are walking in your college campus and your close friend walks by from the other direction. You look at him and smile, but he barely notices you, and keeps walking, with his head down. You feel angry and disappointed that he did not acknowledge your presence. You tend to assume that he wants to ignore you.

Later on, you find out that he was disturbed since he had lost his wallet. You immediately feel alright and you are not angry anymore. What happened here? You doubted your friend's *intention*. It is not that he *intended* to or



wanted to ignore you, only that he was *preoccupied with something else*. However, you *doubted his intention*, and for that instant, you felt a sense of *opposition* for him, not a feeling of *relationship*. When you found out later on that he had lost his wallet, you immediately realized that

it was not his intention to ignore you, only his competence was lacking at that moment.

In this example, we can clearly see a problem arising in you due to doubt on intention, and disappearing when the doubt on intention is gone. This problem in you creates a conflict with your own natural acceptance, and at that very instant, you are unhappy. If only you had known from before that at the level of *intention*, your friends, and all others wish only well for you, whereas, their *competence* to fulfil the intention was lacking, you could have been saved from this unhappiness and conflict in yourself! You can verify this for yourself in numerous examples at home, outside the home, and in society.

When we explore our natural acceptance we find that we want to make the other happy and ourselves happy. This is our intention. This can be verified by each one of us. This is also true of the other. The other also always wants to make me happy and him/her happy. This is also his/her intention. My natural acceptance is the same as the natural acceptance of the other. i.e. in relationship, the other's intention, the other's natural acceptance is the same as mine. This *unwavering* confidence in ourselves about our own intention and the other's intention is manifested as the feeling of trust.

Having trust means we are assured at all times about the other person in relationship, no matter what the other's competence is. Trust comes from having this right understanding of the Intention of every human being. When I have the right understanding, I end up becoming an aid to the other. I help them improve their competence and help them also to have the right understanding. Thus, with the right understanding, not only am I fine at all times, I am also working to help others also be like me.

We can see that just as our competence is lacking and we fail to *always* make the other happy, the other's competence is also lacking, which is why they fail to *always* make us happy in relationship. But when the other fails, we very quickly doubt their 'intention', which is what causes the problems in relationship.

We trust our own intention while we are not ready to trust the other's intention.

It is the same for the other as well! They would also have the same answers as you to the table above! While the other trusts his/her own intentions, he/she does not trust mine. Hence, mistrust is born and we deny the relationship.

We also see that we are not able to fulfill our intentions in terms of our competence at all times. It is the same for the other as well.

We want to be related to the other, and we want the other to be related to us, irrespective of who this other is. If we have trust in the other, we are able to see the other as a relative and not as an adversary.

We then become ready to become a help to the other. Intention is always correct; it is only the competence that is lacking, which can be improved by right understanding.

When we are assured of the intention of the other and find that the competence is lacking, we become a help to the other. When we doubt the intention of the other, we get into opposition.

when I am looking at myself, I see my intention but, when I am looking at the other, I see his competence. As a result I conclude about the intention of the other person based on his competence. Intention wise, all of us want to make ourselves happy and the other person happy. Whereas competence-wise, we all are unable to do this.

Thus, we can see that our *competence* and the *other's competence* is usually lacking and it is because of this that sometimes we fail to make the other happy, and sometimes the other fails to make us happy. We can be aware of our intention, at the level of our natural acceptance. We find that

our intention, our natural acceptance, is always to make the other happy.

However, because we are unable to be aware of the other's intention, because we don't understand it, we begin to doubt the other's *intention* and fail to see that it is actually their *competence* that is lacking. If we start making assumptions and doubting the other's intentions, the relationship crumbles at that point. We end up assuming that the other wishes ill of me. This feeling that the other is not for my happiness and prosperity is a blow to the feeling of relationship. As a result, it is very important that we understand the point about intention and competence and be aware of it all the time, which is possible by self-exploration only.

The problem today is that even in families, we doubt each other with the result that we behave like enemies, we try to put the other person down and there is a breakdown of relationship. If trust-the foundational value is shaken then the whole relationship is disturbed.



In your family, when there is a problem with someone, check whether you doubt the other's intention, or doubt the competence. Also check, when you get hurt by the other, it is not when you think he/she doesn't have the competence, *but it is when you think he/she does not have the intention*. When you think that the other's intentions are wrong, it is only then that you feel hurt. When you see that his/her intentions are fine but for some reason or the other he/she does not have the competence, then you become a help to the other. Check how many people there are, whose intention you trust at all times. For most of us, the answer is none! This is true even within families, among those whom we think we are very close to.

This is the most serious matter in all our interpersonal relationships-between husband and wife, father and son, between friends-this basic lack of trust, at the level of intention, is the basic issue.

Can I trust a stranger?':

we are not saying you should 'trust someone unknowingly'. All we are saying is, you need to first understand the other person at the level of their intention. When you do, you will have trust, you will have the assurance in the other. Then, at the minimum, the person, or the relationship cannot be the cause of your unhappiness. Having this trust on intention, you can then interact with people, evaluate their competence and make the program accordingly. Hence, if you come across someone that you feel may harm you (*is lacking in competence to actualize his/her own intention, which is to make you happy*), you can take a decision accordingly, which could be towards managing the situation by defending yourself, etc. In this process, *you don't end up feeling any opposition to the person*, since you don't doubt their intention. You can also work to improve the other's competence at a later time, if possible.

Can I trust someone who has bad intentions?':

When we normally use the word 'intention' today, we are only considering the 'competence' (or rather lack of it), and not the real intention. For example: someone may be plotting to rob a house. We may say 'he wants to rob my house'. Actually, the person has assumed that robbing your house will make him fulfil his physical needs and be prosperous, at the level of his desires, thoughts and expectations (selections). If the robber checks his own natural acceptance, if he sees what it is he truly wants – it is to make himself happy and prosperous. But he ends up doing something else because:

(a) *He has not paid attention to his own natural acceptance at all (no one, even in education, pointed this out to him)*

(b) *Due to the unfavourable circumstances that he has grown up in, or lives in, he has assumed that robbing is right or the only way. So he goes ahead and does it.*

But this is still at the level of his desires, thoughts and selection and hence his competence (or lack of it), and not his intention or at the level of his natural acceptance. If the robber looks deep within himself, he will find that he actually wants to make himself and yourself happy, but is instead, doing something else. When we say that the robber 'wants' to rob your house, he is actually "*desiring, thinking and selecting this in absence of realization and understanding*". His intention is intact, the same as his natural acceptance. His competence is not according to his intention.

If we are able to see this distinction clearly, not only would we be at ease, and be assured, we would also be able to deal with someone who robs in a more effective way! Secondly, in this way, we are not throwing our house open to be robbed, rather working in the direction of ensuring that there is nobody around us who even thinks to rob.

So, you can trust anyone (for the intention part)! But don't assume that his/her desires, thoughts and expectations are going to be right (he/she may lack competence)! The competence is to be evaluated before you make a program with the other. However, since we are not competent and similarly the other is also not competent, we need to work towards improving our competence and help the other improve their competence.

2. RESPECT:

Respect means "Right Evaluation", to be evaluated as I am. There are three other possible ways of evaluation which results in Disrespect.

1. *Over Evaluation – To evaluate more than what it is.*



2. *Under Evaluation– To evaluate less than what it is.*

3. *Otherwise Evaluation – To evaluate otherwise than what it is.*

For example: You are sitting at home and there are guests around. Your father says

'my son is the greatest scholar in India!'

Check for yourself: do you feel comfortable, or do you feel uncomfortable? You are still at home, but this time your father says

'My son is a good for nothing. He must be the laziest person in all of India!'

You obviously feel uncomfortable, you don't find this acceptable. You are at home, and there are guests around, and your father says,

'You donkey! Can't you even understand this much?'

You feel offended by this. This is evaluating you otherwise, as you are a human being and not something else. We can see that any kind of over, under or other-wise evaluation makes us uncomfortable, we find it unacceptable. We feel 'disrespected'. We say we have been disrespected, when we are *wrongly evaluated*.

Respect based on SELF:

When it comes to respect a human being, will you respect a human being on the basis of 'SELF' or BODY? What is your natural acceptance?

Thus, respect is possible when, at the level of 'SELF', we can see that the other is similar to me. We both want to be happy, our program of action is the same, and our potential at the level of 'I' is the same. (At the level of 'I', the activities and potential are the same, there may be differences in how attentive we are in these activities, but all of us have the same capacity to think, desire and understand). So, it is not that someone has the activity of thought missing, or the activity of desiring missing, or that someone has no natural acceptance, or has the activity of understanding missing! These activities are there in all of us, and we each have the same potential – *our levels of understanding may, of course, be different*. So,

we are all same in being able to understand harmony,

we all have a need to understand it,

we all have a need to be in harmony.

We all have the capacity to explore our natural acceptance,

we all have the capacity to understand reality as it is.

We only differ in how much of this ability/capacity we have been able to activate.

Respect on the basis of Body:

Respect based on the body may be on the basis of Gender, Race, Physical strength etc.,

We may respect males more than females, or even the other way round in some societies! We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round! At the level of the individual, people are insecure and afraid of one another based on their gender. 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 Mongolian race, Aryan race, Dravidian race, etc., or

on the basis of caste, taking some caste to be high, the other to be low.

There are many movements and protests against racial discrimination, and demands for equality. We hear of racial attacks, which are basically to do with this issue of respect. The movements against cast discrimination has been growing in India for over decades. Such discrimination leads to people living in fear of such racism, racist attacks, casticism and discrimination.

We don't do the evaluation on the basis of 'I', but on the basis of Body-the colour of the skin or the race or caste of the body, i.e. by the features, long noses, short noses, height, etc! 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.

Respect on the basis of Physical Facilities:

We differentiate people because some have more wealth than others. We don't even bother to find out whether



*such people are feeling prosperous, or if they just have wealth?
Are they happy, or just have wealth?*

This is evaluation on the basis of physical facilities. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the Body.

We try to respect on the basis of a person's position. 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. In due course of time, we tend to believe that respect can be availed only if we reach a certain post.

Thus, the respect that could be naturally available to us becomes a rare commodity. For example,

*saluting someone is called respecting someone today,
we fire guns in the air after people are dead, as a mark of 'respect',
we put red bulbs on our cars for respect,
we build big houses in the thirst for respect,
we take care of our clothing,
we dress up,
we have different hair cuts,
we buy fancy cell phones,
we boast about the bike we have,*

a whole lot of things are going on in the world in search for respect. *Not understanding the need for physical facilities, and working for wealth to fetch respect has led to class struggle and movements to do away with class-differentiation.*

For example,

you go to a party, and someone says, "what a nice shirt, you are looking nice!" You immediately may get pleased. Then, after sometime, he/she may say "actually, I have been lying since morning", and we immediately get deflated!

i.e. our sense of self, has become dependent on recognition of our presence by the other. We fail to see that the person is praising our shirt and our body and not praising us, not evaluating at the level of 'I', but at the level of body and physical facilities. Similarly, assume

you are driving by in a car and the person manning the colony gate salutes you. It immediately pleases you.

Now consider this for a moment. Do you think he really had a feeling of relationship, a feeling of respect for you? Or was he just performing a mechanical action? On close examination, you will realize that it was just a mechanical action.

If the need for physical facilities is understood properly, we do not identify it with happiness. Otherwise we find a large problem at the level of individuals, with many people suffering from a lack of self-esteem and some even committing suicide, when they feel they cannot accumulate enough wealth so as to get the respect that is due to them!

3. LOVE & AFFECTION:

Affection is the recognition of the feeling that *the other is related to me*. It comes naturally once trust and respect are recognized in relationship. Affection comes when I recognize that we both want to make each other happy and both of us are similar. Then for the first time,

I feel that I am related to the other that the other is a relative of mine.

This feeling is called affection. This feeling of affection comes

only if Trust and Respect are already ensured.

Without Trust and Respect, you feel the other is trying to make you unhappy, does not wish well for you and hence you can never feel Affection for him/her.

You always see the other as being in opposition. And that is why today in the family, you find that

people have been living together for years and years and still don't feel related to each other,

because that basic Trust and Respect are missing. Today, there is a crisis in the state of our relationships. We are unable to accept the other as our relative, even members of our family. When we examine this deeply, we find that we have started to doubt their intentions. We wrongly feel that they are not for my happiness and prosperity. As a result of this lack of trust on intention, we are unable to rightly evaluate ours' and the other's competence and are



hence not able to work towards improving competence in ourselves and in our family. Instead we bring an attitude of blame and try and rest the responsibility on the other.

LOVE:

The feeling of being related to all is love .

This feeling or value is also called the *complete value*, since this is

the feeling of relatedness to all human beings.

It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings. The feeling of love leads to an Undivided Society, it starts from a family and slowly expands to the world family. Every human being has natural acceptance for relatedness up to the world family in the form of love. We start with trust, which becomes *foundation* for being related to one (Affection), and we reach the state of being related to everyone – Love. It is this feeling of Love, which lays down the basis of an Undivided Society.

4. CARE:

The feeling of Care (mamatā) is the feeling to nurture and protect the body of our relative.

We understand a human being as a co-existence of the Self ('I') and the Body, and the Body is an instrument of 'I'. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relative.

5. GUIDANCE:

The feeling of ensuring right understanding and feelings in the other (my relative) is called Guidance.

We understand the need of our Self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels. The other is also similar to me in the potential of Desire, Thought and Expectation. Right Understanding and feelings is also a need of the other and the other is related to me. As a result I have the responsibility to help the other. Based upon this, I am able to recognize this feeling of ensuring Right Understanding and feelings in my relative. This is called Guidance.

6. REVERANCE:

The feeling of acceptance of excellence in the other is called reverence

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

Excellence- means to understand and to live in harmony at all levels of my being ensuring continuity of happiness.

For achieving Excellence, I need to be ready to understand from the other if the other has better understanding than me. The other also has similar acceptance.

7. GLORY:

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

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

8. GRATITUDE:

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


We understand that each one of us has the same goal of continuous happiness and prosperity. Each one of us has to work towards increasing our competence to realize our intention and in this process, we are helped and guided by



others that have the right understanding. When we understand this and begin to recognize the feeling in ourselves, we feel gratitude in our relationship.

All these Values are important for achieving our basic human aspirations. By living in relationships in the family, we get the occasion to gain the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we *live our understanding and relationships*. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being – thus laying the foundation for an undivided human race – from family order to world family order.

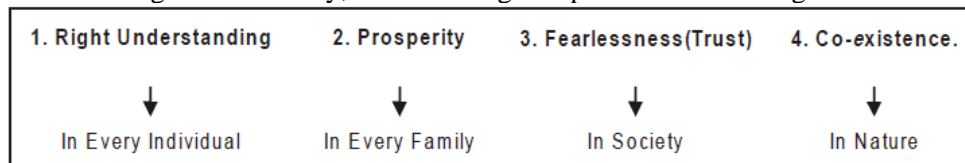
If we look at our living today, it is largely in what we can call as ‘reaction’ mode, and not in ‘response’ mode. For want of proper understanding of relationships we keep ‘reacting’ to the behaviour of the other person, we are at the mercy of the situation. Only when we recognize the relationships in terms of appropriate values, we will be ‘responding’ to every situation and to every person in the right way.

Reaction	Response
 <ul style="list-style-type: none">- Doubt on intention- Irritation- Getting Angry- Fights	<ul style="list-style-type: none">- We are able to see that relationship IS at the level of 'I'- We feel the relatedness with the other – at the level of 'I'- We don't doubt the intention of the other 'I'- We feel a sense of responsibility to improve our own competence and the other's competence- We work for mutual fulfilment

SECTION-02: HARMONY IN THE SOCIETY



Harmony in the family is the building block for harmony in the Society. Harmony in society leads to an undivided society when we feel related with each and every human being. 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.



Right Understanding:

Right understanding is necessary for the human being, for all human beings. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature. The harmony in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society.

Prosperity:

Prosperity is needed in every family. Prosperity in the family means that

the family is able to identify its needs and is able to produce/achieve more than its requirements.

With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required, the family can be prosperous. All our economy, education, market is luring individuals to generate as much wealth as possible. We feel proud in declaring the number of billionaires and trillionaires in our society, without ever evaluating whether this is taking us to the state of prosperity! 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 means every member of society feels related to everyone else and therefore there is trust and fearlessness. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.

But today in the name of defence, we are misusing the valuable resources of nature to make weapons and ammunitions. We are becoming increasingly more fearful of each other, paranoid that the other human being is out to get me, finish me. 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:

Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings. When human beings with right understanding interact with nature, it will be in consonance with the co-existence and will be mutually enriching.

But today instead of co-existing, we are busy figuring out better ways to exploit nature. The results are there for all of us to see today. We even have disregarded the obvious truth that nature is our basic support system and disturbing its balance will result in our own destruction.

Programs to Achieve the Comprehensive Human Goal:



There are five dimensions which broadly cover all the activities that are necessary and fundamental to the harmonious existence of human society.

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

Education – Right Living:

The content of education is

the understanding of harmony at all the four levels of our existence – from myself to the entire existence.

Right Living refers to

the ability to live in harmony at all the four levels of living.

It is important to realize that understanding of harmony is accompanied by learning to live in harmony at all the levels and doing things that ensure harmony at all the levels. The competence gained from understanding enables us to live in harmony. The real mark of an educated human being, as we saw above, is that he/ she is able to lead a happy and prosperous life in oneself, and be mutually fulfilling all around.

But today we find that the educational programs of today are making the individuals feel more dissatisfied and deprived. In the whole process, we just learn how to multiply physical facilities, without ever trying to make out how much is needed. As mentioned above, human education ensures understanding and living in harmony at all levels of human existence, from self to entire existence.

Health – Self-regulation:

Having the program for health leads to well being of the body, and identification of need for physical facilities which along with production ensures feeling of prosperity in the family as seen in the previous sections. But today in place of being responsible to the Body, we are relying more on medication. We are developing micro- and nano-technologies to cure smallest parts of the body, but we are producing new diseases day by day through irresponsible living.

Justice – Preservation:

Justice refers to harmony in the relationship between human beings, while Preservation refers to harmony in the relationship between human being and the rest of nature.

We say there is justice in a relationship when there is mutual fulfilment i.e. both individuals are satisfied: which means the values are rightly recognized, fulfilled, rightly evaluated and mutual happiness is ensured.

Besides human-human relationships, we also have to work to ensure that our relationship with the rest of nature is mutually enriching for humanity as well as for nature.

Ensuring justice in relationship, or mutual fulfilment in relationship on the basis of values like Trust, Respect, etc leads to fearlessness in society, while Surakhshā of nature – via enrichment, protection and right utilization leads to co-existence in nature.

But today We have largely disturbed nature via chemicals and depletion of resources rather than enrich it. The natural resources have been depleted to a large extent, birds and animals are fast getting extinct, the forested areas are on the wane, pollution is on the rise, be it air pollution, water pollution, soil pollution, plastic pollution, and so on. We have produced bombs to destroy the earth multiple times, while destroying even once is not desirable! We produce many times more clothes, electronics, cars, watches, cellphones, etc. than we need! Managing all this production has become a major problem for us today! All we are interested in is having more and more of it (accumulation). Hence, instead of right utilization, we have ended up exploiting and disposing off vast amounts of natural resources. Check for yourself, in your house.

How many pairs of footwear do you need? How many do you have?

Repeat this for towels, for clothes, shirts, pants, etc.

Are you utilizing all these things properly?

Are you even paying attention to it?

When we rightly utilize something, it gives us fulfilment. It also ensures there is no wastage at the level of nature. Whereas today, we hear of companies overproducing chocolates and butter, and dumping thousands of tons of this



into the sea! We hear of people having hundreds of pairs of footwear! While these can be extreme examples, each one of us can check and see what we are doing today to ensure right utilization: of water, of clothes, of food and of vehicles.

Production – Work:

Work refers to the physical efforts made by humans on the rest of nature, while production refers to the physical facilities obtained through these efforts.

In terms of production two aspects come into our mind

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

The decision of what to produce depends on the right identification of needs. For this, we have to identify the physical needs of the body, i.e. what is needed for the nourishment, protection and right utilization of the body. When we look into this, we can see that there is a need for: food, clothing, shelter, and various kinds of instruments (ex: means of transport, communication, remote viewing of images, etc.) for the right utilization of the body.

When we come to the question of how to produce, we are referring to the technology or systems we use for production. On understanding of the harmony at all the levels of our living, it becomes evident that there is an inherent balance, a harmony in nature. So, it is only natural that any production system we design or implement is within the framework that is present in nature, i.e. it does not violate the framework/harmony in nature.

Exchange – Storage:

Exchange refers to the exchange of physical facilities between the members of the society, while storage refers to the storage of physical facilities that is left after fulfilling the needs of the family.

It is important to note that exchange and storage is done for mutual fulfilment and not for madness of profit or exploitation or hoarding. One thing to observe in the two activities is that we are exchanging so that all of us are able to fulfil our needs together. It is meant for mutual fulfilment, and not to exploit the other, not with a madness of profit. This is what is naturally acceptable to us, though we may be living far from it. Similarly, we are storing for proper utilization of the physical facility in the future. We are not doing it with a view to hoard. As soon as we are able to recognize the relationship with the other human being or the rest of nature, we cannot think of exploiting anything. This is what our natural acceptance is, what our basic aspiration is.

When we store and exchange for mutual fulfilment and not for exploitation, then it leads to fearlessness (trust) in society.

But today In terms of exchange and storage, we have developed efficient ways of selling and buying, sending or receiving money and investing them to multiply faster than nature could ever do. Sitting with the laptop, we can purchase commodities across the world and invest our capital in distant markets. Profits can multiply overnight, and we can enter the list of trillionaires without any physical work. We can also store hoards of currency within a digital map. With these rising modes of exchange and storage, the exploitation of mankind and nature has shot up. The disparities in wealth have increased, and the madness for profit has become the general motivation.

SUMMARY:

- ❖ Family is the basic unit of human interaction.



- ❖ Human beings live in relationships. We are related to other human beings.
- ❖ It is essential to understand these human relationships we have, starting from the people we live with in our family, to our friends and the people in society.
- ❖ The relationships exist between one self ('I') and the other self ('I').
- ❖ We have feelings for other human beings (for other 'I's). This relationship is already there, it does not have to be created. It only needs to be understood and fulfilled accordingly. These feelings can be recognized. Their recognition, fulfilment and evaluation leads to mutual happiness.
- ❖ There are nine feelings (values) in human relationships. These are Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude and Love. Living with these feelings (values) is our innate need. Problems arise in relationships as we are unable to ensure the continuity of these feelings.
- ❖ Trust is called the basic or foundation value. Trust means the assurance that at the level of *intention*, the other means well for me at all times, that the other wants my happiness. There is a difference between a person's *intention* and their *competence* to fulfil that intention. We are all similar at the level of our *intention*, but differ in our *competence* to fulfil that intention.
- ❖ Respect means right evaluation, that we correctly evaluate the other person: without over-evaluating, under-evaluating or evaluating the person otherwise. Respect for a human being is based on the evaluation on the basis of 'I' and it includes acceptance of the other as being similar to me. When we do not understand respect, we tend to differentiate on the basis of body, physical facilities or beliefs.
- ❖ The feeling of Care (*mamatā*) is the feeling of wanting to nurture and protect the body of our relative.
- ❖ The feeling of ensuring right understanding and feelings in the other is called Guidance
- ❖ The feeling of acceptance of excellence in the other is called reverence
- ❖ Glory is the feeling for someone that has made efforts for excellence, to have the right understanding and feelings.
- ❖ The feeling of acceptance for those who have made effort for my excellence is the feeling of gratitude.
- ❖ The feeling of being related to all, to every unit in existence, the entire existence is the feeling of love (*prema*). This feeling is called as complete value
- ❖ The basic values or expectations to be understood in relationship are trust and respect. If we have these, then the remaining of the values flow quite naturally.
- ❖ Only care (*mamatā*) requires physical facilities. For other feelings, what we need essentially is their proper understanding.
- ❖ When we understand relationship, we respond, otherwise we react.
- ❖ By living in relationship at all times in the family, we get the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we *live our understanding*. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being, thus laying the foundation for an undivided human race, from family order to world family order.
- ❖ Society is our third level of living. Understanding of values in relationship helps us to extend our harmonious living with people in the society.
- ❖ The comprehensive human goal is (1) right understanding in every individual, (2) prosperity in every family, (3) fearlessness (trust) in the society, and (4) co-existence in nature.
- ❖ Lack of understanding of harmony has led astray our programs and we are not able to work for the fulfilment of comprehensive human goal today.
- ❖ The programs to fulfil the human goal are included in the five dimensions of the society: (a) Education – Right Living (b) Health – Self-regulation (c) Justice – Preservation (d) Production – Work (e) Exchange – Storage
- ❖ Education is to understand harmony at all four levels of existence while, Right Living is the commitment and preparedness to live in harmony at all levels.
- ❖ Self-regulation is the feeling of responsibility for nurturing, protecting and rightly utilizing the body. Health is the state of body when it is fit to act according to the needs of the Self or 'I', i.e. there is harmony among the parts of the Body.



- ❖ Justice is the recognition, fulfilment and evaluation of values in 'Human-Human relation leading to mutual Happiness while, Preservation is the recognition, fulfilment and evaluation of values in 'Human – Rest of nature' relation leading to mutual Prosperity. It is Enrichment, Protection, Right Utilization of nature.
- ❖ Work is the labour that human does on the rest of nature while, Production is the physical facility obtained out of work.
- ❖ Exchange- Exchanging of produce for mutual fulfilment, not MADNESS of profit.
- ❖ Storage – Storing of produce after fulfilment of needs, with a view of right utilization in future, not HOARDING.
- ❖ Our state today is that we have worked hard in all the five dimensions of human endeavour but the lack of right understanding has created a variety of problems today.
- ❖ The way out is to understand and to live in harmony at all the levels of living, right from oneself to the whole existence. This paves way for moving towards a universal human order on earth.

IOMoARcPSD|2626528

1. Comprehensive human goal at the level of society is
 - a) Prosperity
 - b) fearlessness
 - c) Co-existence
 - d) right understanding
2. Comprehensive human goal at the level of nature is
 - e) Prosperity
 - f) fearlessness
 - g) Co-existence
 - h) right understanding
3. Being assured that 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 to have the right understanding of the harmony and living at all levels of existence is called
 - a) Perseverance
 - b) Bravery
 - c) Generosity
 - d) Kindness
4. Being assured that the all-encompassing solution is to understand and live in harmony at all the four levels and I m ready to invest myself , my body and wealth to help the other to have the right understanding is called
 - a) Perseverance
 - b) Bravery
 - c) Generosity
 - d) Kindness
5. If a person has the ability but does not have the means to fulfill his/her needs, the participation in relation to make available the means to fulfill the need is called
 - a) Perseverance
 - b) Bravery
 - c) Generosity
 - d) Kindness
6. If a person has the means to fulfill his /her needs but does not have the ability (competence) to utilize it, the participation in relation to imbibe the ability in him/her is called
 - a) Beneficence
 - b) Bravery
 - c) Generosity
 - d) Kindness
7. What makes every member of society feels related to everyone else and therefore there is trust and every individual is able to live harmoniously in relationship?
 - (a) Fearlessness
 - (b) Education
 - (c) Competence
 - (d) Right Living

8. What is generated by the right evaluation and understanding which leads to fulfillment in relationships.
- (a) Respect
 - (b) Fear
 - (c) Trust
 - (d) Justice
9. Program for health and sanyam leads to which feeling in family?
- (a) Thinking
 - (b) Prosperity
 - (c) Care
 - (d) Love
10. Ensuring justice in relationship, on the basis of values leads to _____ in society
- (a) Fearlessness
 - (b) Understanding
 - (c) Thinking
 - (d) Carelessness
11. Which of the following is the foundational value in relationship?
- (a) Guidance
 - (b) Care
 - (c) Trust
 - (d) Respect
12. What is the basic unit of all interaction?
- (a) Family
 - (b) Individual
 - (c) Society
 - (d) Friends
13. Which one of the following is a complete value?
- (a) Glory
 - (b) Gratitude
 - (c) Love
 - (d) Affection
14. The feeling for someone who has made efforts for excellence is called
- (a) Glory
 - (b) Gratitude
 - (c) Affection
 - (d) Reverence
15. The feeling of acceptance for those who have made efforts for my excellence is
- (a) Glory
 - (b) Gratitude
 - (c) Affection
 - (d) Reverence

16. Suraksha of nature via enrichment protection and right utilization leads to what in nature.
- a) Co-existence
 - b) existence
 - c) Trust
 - d) fulfillment
17. The problems in our relationship with various entities are due to our
- (a) Thinking
 - (b) Commitment .
 - (c) Behaviour
 - (d) Assumptions
18. Comprehensive human goal is right understanding, prosperity, fearlessness and
- (a) Competence
 - (b) Guidance
 - (c) Co-existence
 - (d) Acceptance
19. What is 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?
- (a) Perseverance
 - (b) Composition
 - (c) Decomposition
 - (d) Bravery
20. To give opportunity or thing to a person who have ability. If a person has abilities to rightly utilize the resource but lacks in resources then providing him resources is called.
- (a) Kindness
 - (b) Beneficence
 - (c) Generosity
 - (d) Campassion
21. Comprehensive human goal at the level of individual is
- a) Prosperity
 - b) fearlessness
 - c) Co-existence
 - d) right understanding
22. Comprehensive human goal at the level of family is
- a) Prosperity
 - b) fearlessness
 - c) Co-existence
 - d) right understanding
23. Comprehensive human goal at the level of society is
- a) Prosperity
 - b) fearlessness
 - c) Co-existence
 - d) right understanding

24. What is Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava?
- Character
 - Values
 - Behaviour
 - Co-operation
26. In order to ensure continuous happiness we need to develop
- Right understanding in the self
 - Right feeling and thought in the self
 - Competence for right living with the world outside
 - All the above
27. What is needed to be developed in order to ensure continuous happiness?
- Right understanding – in the Self
 - Right feeling, thought – in the Self
 - Competence for right living with the world outside
 - All
28. Having competence for right living in the self is expressed in
- Behaviour with human being
 - Work with rest of nature
 - Participation in the entire nature
 - All the above
29. is done with the help of proper food, water and air.
- Protection of the body
 - Right Utilization of the body
 - Nourishment of the body
 - Exploitation of the body
30. Which of the following is complete value?
- Love
 - Respect
 - Trust
 - Care
31. _____ is called foundation value.
- Trust
 - Respect
 - Affection
 - Love
32. Harmony (Mutual happiness) in human-human relationship is called _____.
- Love
 - Trust
 - Justice
 - Care
33. _____ is the feeling of being related to all.
- Love
 - Respect
 - Affection
 - Care

34. Justice is _____.
 - a) Punishing the culprit and saving the innocent
 - b) To protect other human being as they are our relative (to do for them and make them dependent)
 - c) Ensuring recognition of relationship among human beings, its fulfillment through values leading to mutual happiness
 - d) All of the above
35. _____ has been recognized as the foundation value
 - a) Respect
 - b) Trust
 - c) Affection
 - d) Love
36. The feeling of Responsibility to ensure health of body of others is related with _____.
 - a) Care
 - b) Self Regulation
 - c) Guidance
 - d) Affection
37. _____ and _____ are outcomes of feeling of being related.
 - a) Trust and Respect
 - b) Glory and Gratitude
 - c) Care and Guidance
 - d) Trust and Gratitude
38. Harmony (Mutual happiness) in human-human relationship is called _____.
 - a) Love
 - b) Trust
 - c) Justice
 - d) Care
39. _____ means to be assured that the other wants my happiness and prosperity.
 - a) Respect
 - b) Reverence
 - c) Trust
 - d) Affection
40. _____ is right evaluation of others on the basis of self (I).
 - a) Trust
 - b) Respect
 - c) Affection
 - d) Reverence
41. The feeling of responsibility and commitment for ensuring right understanding and right feeling in the self of my relative is called _____.
 - a) Gratitude
 - b) Guidance
 - c) Care
 - d) Sanyam
42. The feeling of acceptance for those who have made efforts for excellence.
 - a) Affection
 - b) Reverence
 - c) Gratitude
 - d) Glory

43. _____ is the feeling of acceptance for Excellence in the other.
 - a) Reverence
 - b) Gratitude
 - c) Love
 - d) Care
44. _____ starts from ONE and goes to EVERYONE.
 - a) Reverence
 - b) Glory
 - c) Love
 - d) Gratitude
45. _____ is the feeling of acceptance for those who have made efforts for my excellence.
 - a) Affection
 - b) Care
 - c) Gratitude
 - d) Guidance
46. _____ is the feeling for someone who has made efforts for excellence.
 - a) Reverence
 - b) Glory
 - c) Love
 - d) Gratitude
47. Ensuring right understanding and feelings in the other is called _____.
 - a) Gratitude
 - b) Guidance
 - c) Care
 - d) Reverence
48. To be assured of others at all the time is the feeling of _____.
 - a) Trust
 - b) Respect
 - c) Affection
 - d) Reverence
49. Respect is _____.
 - a) Right Evaluation
 - b) Wrong Evaluation
 - c) Influence
 - d) All of the above
50. The feeling of being related to other is called _____.
 - a) Care
 - b) Guidance
 - c) Respect
 - d) Affection
51. We can feel being related to other, when we have feelings of _____ for other.
 - a. Trust and Respect
 - b. Care and Guidance
 - c. Reverence and Glory
 - d. Affection and Gratitude

52. _____ is the feeling of responsibility toward the body of my relative.
- Care
 - Guidance
 - Respect
 - Affection
53. _____ is the feeling of responsibility and commitment for nurturing and protection of the Body of my relative.
- Care
 - Guidance
 - Respect
 - Affection
54. _____ is the feeling of responsibility and commitment for ensuring Right Understanding and Right Feeling in the self of my relative.
- Care
 - Guidance
 - Respect
 - Affection
55. Care and Guidance are the two outcomes of_____.
- Glory
 - Reverence
 - Respect
 - Affection
56. Feeling for those who have made effort for excellence is_____.
- Excellence
 - Reverence
 - Glory
 - None of the above
57. Feeling for those who have made effort for my excellence is_____.
- Glory
 - Worship
 - Gratitude
 - None of the above
58. _____ is the feeling of being related to all.
- Love
 - Respect
 - Affection
 - Care
59. The outcome of justice is_____.
- Right Understanding
 - Prosperity
 - Trust and Fearlessness
 - Coexistence with Nature
60. Harmonious human-human relationship resulting in mutual happiness, is the achievement of_____.
- Respect
 - Justice
 - Trust
 - Love

61. The process of education and right living leads to _____ in the individual.
 - a) Right Understanding
 - b) Confusions
 - c) Doubts
 - d) None of the above
62. Ensuring justice in relationship, on the basis of values leads to _____ in society.
 - a) Right Understanding
 - b) Prosperity
 - c) Fearlessness
 - d) Coexistence
63. Suraksha of nature through enrichment, protection and right utilization leads to.....in nature.
 - a) Right Understanding
 - b) Prosperity
 - c) Fearlessness
 - d) Coexistence
64. Production and work for physical facilities leads to.....in family and....with nature.
 - a) Prosperity, Fearlessness
 - b) Prosperity, Coexistence
 - c) Fearlessness, Prosperity
 - d) Coexistence, Prosperity
65. There are _____ Comprehensive Human Goals.
 - a) Eight (8)
 - b) Six (6)
 - c) Four (4)
 - d) Nine (9)
66. The human goal at the level of individual is _____.
 - a) Prosperity
 - b) Fearlessness
 - c) Co-existence
 - d) Right Understanding
67. The human goal at the level of family is _____.
 - a) Prosperity
 - b) Fearlessness
 - c) Co-existence
 - d) Right Understanding
68. The human goal at the level of society is _____.
 - a) Prosperity
 - b) Fearlessness
 - c) Co-existence
 - d) Right Understanding
69. The human goal at the level of nature is _____.
 - a) Prosperity
 - b) Fearlessness
 - c) Co-existence
 - d) Right Understanding

70. Which of the following is the criteria to decide how to produce?
- Mutually enriching, cyclic process of nature and it's resources
 - Rate of production and consumption of produced facility
 - Cyclic process of by-products
 - All of the above
71. Which of the following is non eco friendly production processes?
- Use of chemical fertilizers, insecticides, and pesticides in agriculture
 - By-products of Industries, which are discharged in rivers or is released into air
 - Production and misuse of plastics
 - All of the above
72. How can comprehensive human goals be achieved?
- Through Education – Sanskar
 - Through Swasthya – Sanyam
 - Through Production – Work
 - Through Justice – Preservation
 - Through Exchange – Storage
- Options (a) and (d)
 - Options (b) and (e)
 - Options (a), (c), and (e)
 - Options (a), (b), (c), (d) and (e)
73. Outcome of labour is_____.
- Money
 - Production
 - Respect
 - Growth
74. The outcome of labour must be_____.
- People Friendly and Ecofriendly
 - Sustainable
 - Cyclic and Mutual Enriching
 - All of the above
75. Issues to be dealt by science of work are
- Prosperity in human being
 - Preservation of nature
 - Happiness and its continuity
 - Only a and b
76. Prosperity of human being can be ensured by
- Identification of required physical facility with required quantity
 - Maximum Utilisation of all the resources available
 - Production using cyclic and mutually enriching way of labour
 - Right utilisation of physical facility
 - Exchange and storage for mutual fulfilment
 - Ensuring justice for the people involved in the process
 - Production of expensive goods for lavish lifestyle
- Only 1
 - I, III, IV. V, VI
 - I, III, VII
 - I, II, V, VII

77. While decided for prevention of nature we need to focus on
 - a) Enrichment of rest of nature
 - b) Protection of rest of nature
 - c) Right Utilization of rest of nature
 - d) All the above
78. What are the reasons of resource depletion
 - a) The resource are not produced in sufficient amount by nature
 - b) The resource is used at the rate which is much faster than the rate at which it is produced in nature
 - c) People are not using them in sufficient amount
 - d) None of the above
79. Reasons of pollution
 - a) The product is such that it does not return to the cycle in Nature
 - b) It is produced at a rate that is faster than the rate at which it can return to the cycle in Nature
 - c) Natural resources are of bad quality
 - d) Both a and b
80. Perseverance means
 - a) Commitment for living in harmony at all the 4 levels with patience
 - b) Commitment for helping the others to understand harmony and to live in harmony at all the 4 level
 - c) Commitment to invest one's self, body and physical facilities for understanding and living in harmony at all the 4 levels
 - d) All the above
81. Generosity means
 - a) Commitment for living in harmony at all the 4 levels with patience
 - b) Commitment for helping the others to understand harmony and to live in harmony at all the 4 level
 - c) Commitment to invest one's self, body and physical facilities for understanding and living in harmony at all the 4 levels
 - d) All the above
82. Providing means to one who has the ability but not the means is known as _____.
 - a) Kindness
 - b) Beneficence
 - c) Compassion
 - d) Generosity
83. Helping the other to develop the competence to utilise the means that already have, is.....
 - a) Kindness
 - b) Beneficence
 - c) Compassion
 - d) Generosity
84. Helping the other unconditionally, to develop the competence as well as the means, to fulfill his needs when he neither has the ability nor the means, is _____.
 - a) Kindness
 - b) Beneficence
 - c) Compassion
 - d) Generosity

85. Kindness means_____.
- Providing means to one who has the ability but not the means is known
 - Helping the other to develop the competence to utilise the means that already have
 - Helping the other unconditionally, to develop the competence as well as the means, to fulfill his needs when he neither has the ability nor the means
 - None of the above
86. _____ enables one to behave properly with others human being and work with mutual fulfillment with rest of nature and thereby contribute to the human order or system.
- Health
 - Education
 - Justice
 - Service
87. _____ builds the ability, the competence for Right Understanding, Right Thought and Right Behaviour in every person.
- Health
 - Justice
 - Education
 - Service
88. _____ is ensuring recognition of relationship among human beings, its fulfillment through values leading to mutual happiness.
- Justice
 - Health
 - Education
 - Service
89. Justice is
- Punishing the culprit and saving the innocent
 - To protect other human being as they are our relative (to do for them and make them dependent)
 - ensuring recognition of relationship among human beings, its fulfillment through values leading to mutual happiness
 - none of the above
90. The satisfaction of self is ensured by dimension of
- Justice
 - Health
 - Education
 - Service
91. The outcome of justice is
- right understanding
 - prosperity
 - trust and fearlessness
 - coexistence with nature
92. What we obtain as outcome of labour on rest of nature is known as _____
- Production
 - Service
 - Preservation

- d) Right utilization
- 93. The activities which do not produce anything but are concerned with protection/maintenance come in category of
 - a) Production
 - b) Service
 - c) Preservation
 - d) Right utilization
- 94. Ensuring that the systems are working properly is
 - a) Administrative Service
 - b) Social Service
 - c) Justice
 - d) Education
- 95. The service which is being ensured by the system-
 - a) Administrative Service
 - b) Social Service
 - c) Justice
 - d) Education
- 96. The service which is being provided by the society through relationship is known as -
 - a) Administrative Service
 - b) Social Service
 - c) Justice
 - d) Education
- 97. Physical and mental wellbeing is taken care by dimension of
 - a) Justice and service
 - b) Production and exchange
 - c) Education and health
 - d) Right utilisation and preservation
- 98. _____takes care of relationship in human interaction
 - a) Exchange
 - b) Justice
 - c) Education
 - d) Service
- 99. Outcome of living in Justice is
 - a) Universal human order
 - b) Effective law and order
 - c) Undivided human society
 - d) Discipline
- 100. Justice ensures
 - a) Expressing right feelings
 - b) Living in responsibility
 - c) Unperturbed by the behaviour of the others
 - d) All the above
- 101. Justice does not include
 - a) Sticks rules and regulations
 - b) Living in responsibility
 - c) Unperturbed by the behaviour of the others
 - d) Expressing right feelings

102. Undivided Human Society is the outcome of
- Developing more and more in science and technology
 - Living with justice
 - Dominating human being
 - Living in harmony in nature
103. Which method is not useful in ensuring human tradition in which human goal is fulfilled
- By ensuring undivided human society from generation to generation
 - Blindly following family and society rituals
 - By ensuring Universal Human Order from generation to generation
 - By ensuring right shisha sanskaar from generation to generation
104. is the second level of living.
- Family
 - Work
 - Ethic
 - Profession
106. What is result of family feuds?
- Depression
 - Anxiety
 - Sleeplessness
 - All of the above
107. Family feuds happens only due to economical problems in family.
- True
 - False.
108. Who's is responsible to bring harmony in family?
- Children
 - Parents
 - Government
 - None
109. Which of the following are trick for the for peace in family:
- Learn to respect each other thoughts
 - Never take relations as granted
 - Both a and b
 - Only a
110. Values in human relationships
- Trust
 - Respect
 - Affection
 - all of above

111. 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..... ”

- a. Respect
- b. Happiness
- c. Dignity
- d. Prosperity

112 is feeling of having or making available more than required physical facilities.

- a) Respect
- b) Happiness
- c) Dignity
- d) Prosperity

113. We are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities.

- a. True
- b. False

114. Recognizing need for physical facility, its production, and Right utilization ensures-

- a) Fearlessness
- b) Prosperity
- c) Justice
- d) None

115: Ensuring mutual enrichment with every unit in nature is

- a) Human goal at individual level
- b) Human goal at family level
- c) Human goal at society level
- d) Human goal at nature level

116: The fulfilment and evaluation of feelings lead to mutual.....in relationship.

- a) Prosperity
- b) Enrichment
- c) Happiness
- d) None

117. Self-restraint is expressed value of--

- a) Love
- b) Gratitude
- c) Glory
- d) Reverence

118. Willingness to receive the inspiration for what is right, is indicator of-

- a) Gratitude
- b) Glory
- c) Reverence

d) Respect



**ALL INDIA COUNCIL FOR
TECHNICAL EDUCATION**

New Delhi, India



**VISVESVARAYA
TECHNOLOGICAL UNIVERSITY**

Belagavi, Karnataka, India



**UNIVERSAL HUMAN
VALUES**



**GHOUSIA INSTITUTE OF TECHNOLOGY
FOR WOMEN**

**Department of Mechanical Engineering
Bengaluru, Karnataka 560029**



UNIVERSAL HUMAN VALUES

(BUHK408)

For

FOURTH SEMESTER

(Bachelor of Engineering)

MODULE-04

HARMONY IN THE NATURE/EXISTANCE

**MODULE-04****HARMONY IN THE NATURE/EXISTANCE**Syllabus:

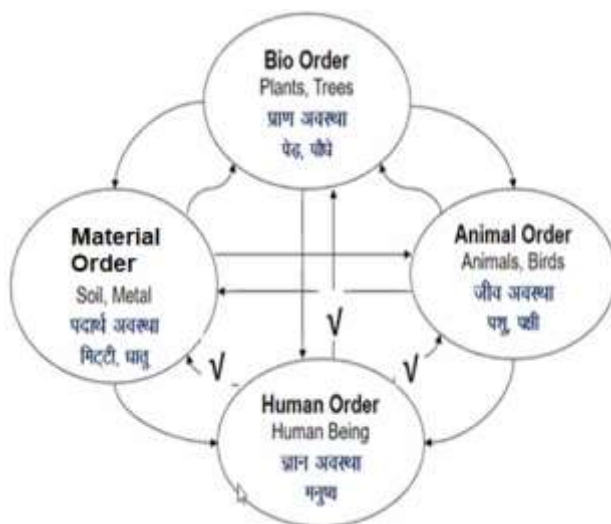
Understanding Harmony in the Nature, Interconnectedness, self-regulation and Mutual Fulfilment among the Four Orders of Nature, Realizing Existence as Co-existence at All Levels, The Holistic Perception of Harmony in Existence.

Understanding the Interconnectedness and Mutual Fulfilment

There are four orders in nature:

1. *Material Order,*
2. *Bio Order,*
3. *Animal Order And*
4. *Human Order.*

There is interconnectedness among all the orders. The first three orders are mutually fulfilling to the rest three orders, only human order is not able to be fulfilling to the other orders. There is recyclability and self-regulation in nature.



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 & fossil fuels deep below the surface of the earth – all fall into the Material Order. In fact, if we look around beyond the earth, the material order is visible even in the form of stars, planets, moons and several astronomical bodies.

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 forests along with the flora in the ocean. All of this is the bio order and it is the next big order on our planet.

Animals and birds form the third largest order and we call them the Animal Order. Here again, we see that the bio-order is far greater in quantity than the animal order.

Humans are the smallest order and they are referred to as Human Order. Animals are far greater in quantity as compared to the human order.

Interconnectedness and Mutual Fulfilment:

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 Bio Order provides food for animals, birds and fishes. The Animal Order helps in pollination of the flowers.

The relationship across all three orders is – naturally one of mutual fulfilment. None of these orders denies the other.



It is clear that the above mentioned three orders are fulfilling to each other. When we look at the connectedness with human beings, we find that each of these orders is fulfilling to the human order. This we can verify looking at the multiple uses we are drawing out of these entities.

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,

We thus see that the three orders besides the Human Order are in harmony and are fulfilling to the human order. However, we as humans have not yet understood and learnt to live in relationship of mutual fulfilment with these three other orders. This is because

we have not understood the harmony that exists between these orders.

We have not even understood our own needs properly, nor have we understood harmonious ways to fulfil our needs. Consequently, we have disturbed ourselves and also the balance amongst the other three orders. This is evident when we see that we have pretty much plundered the body of the earth of all the heat absorbing materials like coal and oil and burnt these fossil fuels in our atmosphere causing a significant deterioration in the temperature regulation of our planet.

We have significantly deforested huge forest masses and through it, altered the weather system of our planet.

Our burgeoning cities and industries have spilled huge amounts of industrial and human waste into the water bodies and even drinking water has to be now chemically treated before it can be consumed by humans.

The air we breathe has become polluted;

the food we grow has become chemically affected.

The effect of this disharmony is now affecting our lives in the form of diseases and maladies. On the other hand, if we explore our natural acceptance, we find that we want to live harmoniously with nature. This is important for our own happiness. This is an undeniable and a very significant relationship for each one of us.

Nature exhibits self-regulation in various ways across the plant/bio, animal and human orders, but we humans have disturbed it due to lack of understanding. 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 quantity of water on the surface of earth remains conserved by itself, no need for human intervention.

The cycles of carbon, oxygen and nitrogen gases keeps on self regulating in nature. 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 lack of soil for the trees!

The appropriateness of conditions for growth of both plants and animals are self-regulated in nature keeping the population proportions naturally maintained. You will find that the population of grass, deers and tigers remains such that all can continue. **This phenomenon is termed as self-regulation.**

You will appreciate that 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.



Understanding of FOUR ORDERS:



In the material and bio order,

there is only recognising and fulfilment.

Such units do not have the activities of assuming and knowing. Take for example,

hydrogen and oxygen recognize 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 animals and humans, we find selection taking place. We do select, Animals also select. For example

get a puppy in your house and start calling it 'Tommy'. The same voice falls in its ears repetitively, but the response changes with time. After some time, it assumes that when you utter that word, it has to come to you. And the recognition thus changes as per the assumption, followed by fulfilment.

Do humans behave the same way? Well in a more sophisticated way. This is because the assumption in animals is related predominantly to the body. Like if you give your puppy to eat after uttering its name, it will assume faster the relation to that word. But it is not the same with you.

If the same person calls you also Tommy, you will feel offended and may turn hostile to him. Your behaviour is more sophisticated as the assuming not only involves selecting/ tasting but desire and thought too.

At the same time, human beings have the faculty to know and not only assume. The animal does get to know. We do get to know.

We ask 'why?', 'how?', 'what?'.

Human beings have all the four activities, knowing, assuming, recognising and fulfilment.

If we as human beings do not exercise our capacity to know, then we end up being more like animals, and hence we get defined as social animals! We become worse than animals since we have more faculties and greater impact over everything.

No lion in his lifetime can kill 60,00,000 people,

but there have been some human beings in history that have done exactly that! Just living is not enough for human beings. We want to know, and live with happiness. We can see in human beings that this will-to-be-happy is related to this will-to-know, this is why human being is said to be in Knowledge Order.



Today, we don't know

what we are?

we don't know

what we want ?

hence we don't know

what to do?

we largely only learn

how to do?

We don't know 'what to do' and are busy working out 'how to do'. Irrespective of how much you know of 'how to do', as long as you don't know 'what to do', you end up getting dissatisfied.

Thus, before producing something, we don't see

if it is really needed, and

what use it is for us, and

what impact it will have on the environment ("what to do, why to do").

Instead, we end up producing more and more of it, in different varieties, shapes, sizes and packages! (All this being "how to do").

Technology deals with the latter part – 'how to do'. It's to do with technique.

Technology does not give us the answers of *why to do*, and *what to do*....

this answer comes from right understanding and the values we understand on this basis.

Thus, it is only with right understanding that we identify and understand what is *valuable* to us, what is of *value* to us, and we can then use technology as a means to ensure what is valuable to us.

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 existence and 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.

Accumulation in the material order cannot be a substitute for the needs of knowledge/understanding and relationship in 'I'. Work on the material order needs to be done in the *light* of understanding in 'I' and the needs of 'I'. Where does 'development' take place then? Development has to take place in the human being – in 'I', by knowing the reality, knowing the entire existence and living in accordance with it.

Understanding Existence as Co-existence

All the units/orders together constitute nature. All the units/orders of nature exist in space which is an important reality to understand. Existence is nothing but the nature in space. These four orders are interrelated, in harmony, and our natural acceptance is to live in harmony with these orders.

These orders are called 'units'. We define a 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. So, all the 'things' we have been studying so far: the human beings, animals, lumps of matter as well as various atoms and molecules, are all 'units'. We can recognize them as such, they are 'countable'. But there is another 'reality' we have not yet studied or explored. This is the space.

If I ask you a question

'What is between you and the book you are reading right now?'

Your answer may be "Nothing". If I now ask you

what is between the earth and the sun?

your answer may still be 'nothing', or, some of you may say 'empty space' or 'space'. If I ask you where is the earth? Where is the sun? What is the answer? That's space. Yes, we are talking about space! We normally don't pay attention to this 'reality', because it's not a 'unit'. You can't touch it, smell it. We normally just 'see through it'. But the fact is, because you can't 'touch it' or 'see it' as you would see a unit like your body, your friend, or a piece of rock, doesn't mean it does not exist! Space exists everywhere. Note that space does not just exist between the earth and the sun, but is all around us. It is between you and the book you are reading right now, it is inside you, it's around you. Between every two units, there is space.



Each unit of every order viz., material, bio, animal and human order, 'exist in space' or they 'are in space'. We also say they are 'submerged in space'. There are two kinds of realities in existence: space and units in space.

These units are in co-existence with space and in co-existence amongst themselves.

We can thus understand the whole of existence as Nature submerged in Space. We can understand this harmony. Each unit is energised and active in space, self-organized in space, recognizing and fulfilling its relationship with other units in space. Space is in continuum. We are also units in space and there is acceptance in us (in 'I') for self-organization.

We find that being in space, the units are mutually fulfilling to other units. This is being in co-existence. Thus, we can see that each material and conscious unit is submerged in space and being in space, each unit is energised, self-organized and recognizes and fulfils its relationships with other entities. This is the entirety of existence and it is harmonious.

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 existence and 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.

SUMMARY:

- ❖ There are four orders in nature: material order, plant/bio (*pranic*) order, animal order and human order.
- ❖ There is interconnectedness among all the orders. The first three orders are mutually fulfilling to the rest three orders, only human order is not able to be fulfilling to the other orders.
- ❖ There is recyclability and self-regulation in nature.
- ❖ We can understand the four orders in terms of the things under the group, their activities, the innateness, the natural characteristic, the basic activity and the *conformance*.
- ❖ A critical appraisal of where we stand today shows that humans are largely living like animals.
- ❖ The way out is consciousness development of mankind.
- ❖ There are two kinds of realities in existence: units, and space. Space is a reality and can be understood.
- ❖ The units are in co-existence being in space.
- ❖ We can thus understand the whole of existence as *Nature submerged in Space*.
- ❖ The units are limited, active, energised, recognize and fulfil the relationship with other units, and self-organized.
- ❖ Existence is co-existence. Being in space, the units are in harmony, and fulfil the relationship with each other. This can be understood for all the four orders.
- ❖ My role in existence is only to understand the co-existence to reach the state and live accordingly.
- ❖ With lack of right understanding, we are investing ourselves to grow things that do not grow, develop things where it cycles back.
- ❖ We need to work on the material order for composition or construction, on plant order for growth and for development, we need to work for right understanding.

1. What is present between every two units?
 - A. Space
 - B. Time
 - C. Dots
 - D. Relation
2. Space is _____ in size
 - A. Limited
 - B. Restricted
 - C. Unlimited
 - D. Small
3. Material units are _____ in nature
 - A. Permanent
 - B. Temporary
 - C. Constant
 - D. Unrecognizable
4. When nature is submerged in space it is known as
 - A. Conformance
 - B. Acceptance
 - C. Mixing
 - D. Co-existence
5. Which is the first order of nature?
 - A. Plant order
 - B. Human order
 - C. Animal order
 - D. Material order
6. Which is the second order of nature?
 - A. Plant order
 - B. Human order
 - C. Animal order
 - D. Material order
7. Which is the third order of nature?
 - A. Plant order
 - B. Human order
 - C. Animal order
 - D. Material order
8. Which is the fourth order of nature?
 - a) Plant order
 - b) Human order
 - c) Animal order
 - d) Material order
9. What is the name given to conformance of animal order?
 - a) Constitution conformance
 - b) Seed Conformance
 - c) Breed Conformance
 - d) Sanskar Conformance
10. Which is the only predominant activity in animals?
 - a) Taste/Selection
 - b) Composition
 - c) Growth
 - d) Existence

11. Which is the fundamental characteristic of material order?

- a) Decomposition
- b) Composition
- c) Respiration
- d) Both A and B

12. Perseverance, bravery and generosity are the natural characteristics/svabhava of

- a) Plants
- b) Humans
- c) Materials
- d) Animals

12. Which Conformance helps in maintaining the continuity of a plant species in nature?

- A. Breed
- B. Constitution
- C. Seed
- D. None of these

13. Nature is equivalent to

- A. Natural World
- B. Physical World
- C. Material World
- D. All of these

14. There is mutual _____ among the four orders of nature.

- A. Acceptance
- B. Existence
- C. Fulfillment
- D. Co-operation

15. Which conformance is present in human beings?

- a) Sanskar
- b) Seed
- c) Breed
- d) Constitution

16. Recognizing and fulfillment are the basic activities of which order?

- a) Animal
- b) Plant
- c) Human
- d) Material

17. The basic activities of plant order are (Recognizing and fulfillment).....

18. Conformance of material order is named as (Constitution conformance)_____.

19. Conformance of plant/ bio order is called (Seed conformance)_____.

20. Conformance of animal order is (Breed conformance)_____.

21. Conformance of human order is (Right value or sanskara conformance)_____.

22. The cell belongs to (Pranic order)_____ order.

23. In animals only the activity of (Selection/taste)_____ is predominant.

24. The activities in human body are (Composition/decomposition) _____ and (respiration)_____.

25. (Existence)_____ and (growth)_____ together are the innateness of the pranic order.

26. The value or participation of different orders in existence is also referred to as their (Natural characteristics)_____.
27. The fundamental characteristic of material order is (Composition/decomposition)_____.
28. The body of animals and humans belongs to the (Pranic)_____ order.
29. The natural characteristics/svabhava of a human being are (Perseverance)_____, (bravery)_____ and (genriosity)_____.
30. Human beings are dependent on the (Material order)_____ for soil, minerals and metals.
31. The natural characteristic of material order (Composition/decomposition)_____.
32. The basic activities of plant order are (Recognizing_____ and fulfillment)_____.
33. 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)_____.
36. Conformance of human order is (Right value or sanskara conformance)_____.
37. The cell belongs to (Pranic order)_____ order.
38. In animals only the activity of (Selection/taste)_____ is predominant.
39. The activities in human body are (Composition/decomposition)_____ and (respiration)_____.
40. (Existence)_____ and (growth)_____ together are the innateness of the pranic order.
41. The value or participation of different orders in existence is also referred to as their (Natural characteristics)_____.
42. The fundamental characteristic of material order is (Composition/decomposition)_____.
43. The body of animals and humans belongs to the (Pranic)_____ order.
44. The natural characteristics/svabhava of a human being are (Perseverance)_____, (bravery)_____ and (genriosity)_____.
45. The human being is the
- Body
 - Self
 - Co-existence of 'I' and the body
 - None of the above
46. Space is__in size
- Limited
 - Restricted
 - Unlimited
 - Small
47. Material units are_____ in nature
- Permanent
 - Temporary
 - Constant
 - Unrecognizable
48. When nature is submerged in space it is known as
- Conformance
 - Acceptance
 - Mixing
 - Co-existence

49.Which is the first order of nature?

- a) Plant order
- b) Human order
- c) Animal order
- d) Material order

50.Which is the second order of nature?

- a) Plant order
- b) Human order
- c) Animal order
- d) Material order

51.Which is the third order of nature?

- a) Plant order
- b) Human order
- c) Animal order
- d) Material order

52.Which is the fourth order of nature?

- a) Plant order
- b) Human order
- c) Animal order
- d) Material order

53.What is the name given to conformance of animal order?

- a) Constitution conformance
- b) Seed Conformance
- c) Breed Conformance
- d) Sanskar Conformance

54.Which is the only predominant activity in animals?

- a) Taste/Selection
- b) Composition
- c) Growth
- d) Existence

55.Composition/ Decomposition and respiration is the activity of

- a) Animals
- b) Humans
- c) Plants
- d) Material

56.Which is the fundamental characteristic of material order?

- A. Decomposition
- B. Composition
- C. Respiration
- D. Both A and B

57.Perseverance, bravery and generosity are the natural characteristics/svabhava of

- a) Plants
- b) Humans
- c) Materials
- d) Animals

57. Which Conformance helps in maintaining the continuity of a plant species in nature?

- a) Breed
- b) Constitution
- c) Seed
- d) None of these

58. Nature is equivalent to

- a) Natural World
- b) Physical World
- c) Material World
- d) All of these

59. There is mutual _____ among the four orders of nature.

- a) Acceptance
- b) Existence
- c) Fulfillment
- d) Co-operation

60. Recognizing and fulfillment are the basic activities of which order?

- a) Animal
- b) Plant
- c) Human
- d) Material

61. What is 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.

- (a) Generosity
- (b) Perseverance
- (c) Bravery
- (d) Encompassing

63. Four orders in nature are material order, plant order, animal order and

- a) Human order
- b) Knowledge order
- c) Both a and b
- d) None

64. Which order is also known as pranic order

- a) Bio order
- b) Human order
- c) Animal order
- d) Material order

64. Which order is not fulfilling the conditions of interconnectedness and mutual fulfillment?

- a) Pranic order
- b) Plant order
- c) Knowledge order
- d) Animal order

66. Nature has the capability of self-regulation and

- a) Maintenance
- b) Recyclability
- c) Absorbability
- d) None

67. Human body is a part of which order

- a) Human order
- b) Knowledge order
- c) Bio order
- d) Plant order

68. Some examples of material order are metals, gases, water and

- a) Liquids

- b) Compound
- c) Soil mixtures
- d) All of the above

69. All units around us are active all the time. Is this statement true?

- a) Yes, true
- b) Not, true
- c) Can't say
- d) Statement is wrong

70. Why does animal order cannot belong to human order?

- a) They have activities of assuming, recognizing, fulfilment
- b) They do not have same activity
- c) They do not have activity knowing
- d) They have only activity recognizing and fulfillment

71. Material order has which type of conformance?

- a) Seed conformance
- b) Constitution conformance
- c) Breed conformance
- d) Sanskar conformance

72. In which order do we want to live i.e. naturally acceptable

- a) Animal order
- b) Human order
- c) Both
- d) None

73. All units in nature can be categorized in to

- a) One order
- b) Two distinct order
- c) Three distinct order
- d) Four distinct order

73. In nature all the three orders other than one of the following order are mutually fulfilling for themselves as well as for all other orders

- a) Material order
- b) Pranic order
- c) Animal order
- d) Human order

74. In nature the conduct of all the three orders other than one of the following order are definite

- a) Material order
- b) Pranic order
- c) Animal order
- d) Human order

76. Order of appearance of orders:

- a) Material -> Animal -> Plant -> Human
- b) Plant -> Material-> Animal -> Human
- c) Material -> Plant -> Animal -> Human
- d) Human -> Plant -> Animal -> Material

77. The sequence in which orders environment degrades

- a) Material -> Animal -> Plant -> Human

- b) Plant -> Material-> Animal -> Human
- c) Material -> Plant -> Animal -> Human
- d) Human -> Animal -> Plant -> Material

78.Resource Depletion is due to

- a) The resource is used at a rate which is faster than the rate at which it is produced in Nature
- b) The resource is used at a rate which is slower than the rate at which it is produced in Nature
- c) The resource is used at the same at which it is produced in Nature
- d) None of the above

79.Pollution is due to the product is such that

- a) It does not return to the cycle in Nature
- b) It is produced at a rate that is faster than the rate at which it can return to the cycle in Nature
- c) All the above
- d) None of the above

80.The Characteristic of material order is

- a) It is neither created nor destroyed
- b) It is created but nor destroyed
- c) It is not created but destroyed
- d) It is created and destroyed

81.Which of the following is false

- a) Existence is in the form of co-existence
- b) Every unit in existence is related with every other unit in existence in a mutually fulfilling manner
- c) Synergy in intrinsic to existence, harmony is inherent in existence – we do not have to create it, we do not have to construct it
- d) None of the above

82.Which of the following is correct quantity of units in each order

- a) material >> plant >> human >> animal
- b) material >> animal >> plant >> human
- c) plant >> material >> animal >> human
- d) material >> plant >> animal >> human

83.Does right understanding provides the basis for ethical human conduct

- a) yes
- b) no
- c) can't say
- d) statement is wrong

83. Which of the following enables us to discover that values are a natural outcome of the right understanding

- a) Svarajya
- b) right understanding
- c) Harmony
- d) self exploration

88.Comprehensive human goal at the level of individual is

- a) Prosperity
- b) fearlessness
- c) Co-existence
- d) right understanding

89.Comprehensive human goal at the level of family is

- a) Prosperity
- b) fearlessness
- c) Co-existence
- d) right understanding

90.Comprehensive human goal at the level of society is

- a) Prosperity
- b) fearlessness

- c) Co-existence
 - d) right understanding
91. Comprehensive human goal at the level of nature is
- a) Prosperity
 - b) fearlessness
 - c) Co-existence
 - d) right understanding
87. The humanistic education will facilitate the process of self exploration which will lead to continuous
- a) education
 - b) Self evolution
 - c) development
 - d) people friendly
88. Primary step to move towards the holistic alternative is to develop the right understanding among humans and the commitment to
- a) do practical
 - b) remain calm
 - c) live accordingly
 - d) teach others
89. Understanding of harmony gives us the basis and framework of humanistic education and
- a) Humanistic constitution
 - b) Harmony constitution
 - c) Education constitution
 - d) Constitution
90. Being assured that all-encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation is called
- a) Perseverance
 - b) Bravery
 - c) Generosity
 - d) Kindness
91. Being assured that 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 to have the right understanding of the harmony and living at all levels of existence is called
- a) Perseverance
 - b) Bravery
 - c) Generosity
 - d) Kindness
92. Being assured that the all-encompassing solution is to understand and live in harmony at all the four levels and I m ready to invest myself , my body and wealth to help the other to have the right understanding is called
- a) Perseverance
 - b) Bravery
 - c) Generosity
 - d) Kindness
93. If a person has the ability but does not have the means to fulfill his/her needs, the participation in relation to make available the means to fulfill the need is called
- a) Perseverance
 - b) Bravery
 - c) Generosity
 - d) Kindness
94. If a person has the means to fulfill his /her needs but does not have the ability (competence) to utilize it, the participation in relation to imbibe the ability in him/her is called
- a) Beneficence

- b) Bravery
 - c) Generosity
 - d) Kindness
95. If a person neither has the ability nor has the means to fulfill his/her needs, the participation in relation to make available the both is called
- a) Perseverance
 - b) Bravery
 - c) Compassion
 - d) Kindness
96. What helps human beings to transform from animal consciousness to human consciousness?
- A. Right attitude
 - B. Prosperity
 - C. Wealth
 - D. Right understanding
105. Comprehensive human goal is right understanding, prosperity, fearlessness and
- (a) Competence
 - (b) Guidance
 - (c) Co-existence
 - (d) Acceptance
97. What is 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?
- (a) Perseverance
 - (b) Composition
 - (c) Decomposition
 - (d) Bravery
98. The participation of the human being in ensuring the role of physical facility to help and preserve its utility is called its
- A. Utility Value
 - B. Artistic Value
 - C. Harmony
 - D. Human Values
107. What is present between every two units?
- A. Space
 - B. Time
 - C. Dots
 - D. Relation
100. Space is _____ in size
- A. Limited
 - B. Restricted
 - C. Unlimited
 - D. Small
101. Material units are _____ in nature
- A. Permanent
 - B. Temporary
 - C. Constant
 - D. Unrecognizable
102. When nature is submerged in space it is known as
- A. Conformance
 - B. Acceptance
 - C. Mixing

D. Co-existence

103. Which is the first order of nature?

A. Plant order

B. Human order

C. Animal order

D. Material order

104. Which is the second order of nature?

A. Plant order

B. Human order

C. Animal order

D. Material order

105. Perseverance, bravery and generosity are the natural characteristics/svabhava of

a. Plants

b. Humans

c. Materials

d. Animals

106. Which Conformance helps in maintaining the continuity of a plant species in nature?

A. Breed

B. Constitution

C. Seed

D. None of these

107. All units in nature can be categorized in to

a) One order

b) Two distinct order

c) Three distinct order

d) Four distinct order

108. In nature all the three orders other than one of the following order are mutually fulfilling for themselves as well as for all other orders

a) Material order

b) Pranic order

c) Animal order

d) Human order

114. Self organization means

a. Innateness

b. Co-existence

c. Form

d. Natural Characteristics

115. Which among the following is variable in units

a. Natural Characteristic

b. Innateness

c. Co-existence

d. Form

116. In the process of knowing what is existential (essence), we are knowing about

a. Natural characteristics

b. Innateness

c. Coexistence

d. All the above

117. Participation of Human Being with Rest of Nature is in the form of

a. Protecting its innateness

b. Protecting and enriching its inheritance

c. Making right utilization of nature, in line with its activity

d. all the above

118. Self organization means

- a. Innateness
- b. Co-existence
- c. Form
- d. Natural Characteristics

119. The inheritance of animal order is

- a. constitution based
- b. seed based
- c. breed based
- d. knowledge based

120. The content to be known is

- a. Knowledge of Human Being
- b. Knowledge of Existence
- c. Knowledge of Human Conduct
- d. All the above

121. Contemplation means

- a. To know about the natural characteristics of all four orders
- b. To know about the Innateness of all four orders
- c. To know about the coexistence of all four orders
- d. To know about the conduct of all four orders

122. Understanding means

- a. To know about the natural characteristics of all four orders
- b. To know about the Innateness of all four orders
- c. To know about the coexistence of all four orders
- d. To know about the conduct of all four orders

123. Realization means

- a. To know about the natural characteristics of all four orders
- b. To know about the Innateness of all four orders
- c. To know about the coexistence of all four orders
- d. To know about the relationship of all four orders

124. 'Seeing' the Existence is Co-existence, which is in the form of units submerged in space is called

- a. Understanding
- b. Realization
- c. Contemplation
- d. All the above

125. I can directly see my relationship with this reality (natural characteristic). I have Natural Acceptance to fulfill this relationship. This is

- a. Realization
- b. Contemplation
- c. Desire
- d. Expectation

126. I can directly see (KNOW) the reality, harmony (self-organisation & submergence). The essence is definite. This comes in

- a. Realization
- b. Contemplation
- c. Desire
- d. Expectation

127. Right understanding means-

- a. To see the reality as it is in its completeness.
- b. To understand the five aspects of units submerged in coexistence with space
- c. To understand the provision of harmony at all 4 levels of my being and to live accordingly.

128. Which among the following indicate participation in larger order?

- a. Natural characteristic
- b. Innateness
- c. Coexistence
- d. Form

129. Which among the following indicate self organization?

- a. Natural characteristic
- b. Innateness
- c. Coexistence
- d. Form

130. Which among the following indicate submergence?

- a. Natural characteristic
- b. Innateness
- c. Coexistence
- d. Property

131. Which aspect/dimension of a unit indicates its size, shape, colour, density etc?

- a. Property
- b. Form
- c. Innateness
- d. Coexistence

132. Which aspect/dimension of a unit indicates impact of a unit on other unit?

- a. Property
- b. Form
- c. Innateness
- d. Coexistence

133. Through_____we are able to see/understand the natural characteristic of a unit.

- a. Contemplation
- b. Realization
- c. Understanding
- d. Analyzing

134. Through_____we are able to see/understand the innateness of a unit.

- a. Contemplation
- b. Realization
- c. Understanding
- d. Analyzing

135. Through_____we are able to see/understand the coexistence/submergence of a unit.

- a. Contemplation
- b. Realization
- c. Understanding
- d. Analyzing

136. Through_____we are able to see/understand form of a unit.

- a. Realization
- b. Understanding
- c. Sensation
- d. Analyzing

137. What are the four orders in nature?

- a. Individual, family, society and nature
- b. Thought, behaviour, work and realization
- c. Material, pranic, animal and human
- d. None

138. The statement “Existence is Co-existence, which is in the form of units submerged in space” deals with-

- a. Understanding
- b. Realization of coexistence
- c. Contemplation of my participation in larger order
- d. None

139. The statement “All units in Nature can be classified into 4 orders. These units and the four orders have definite Innateness or Self-organization” deals with-

- a. Understanding
- b. Realization of coexistence
- c. Contemplation
- d. None

140. The statement “Every unit has a definite participation in existence, a definite role to play in this existence” deals with-

- a. Understanding
- b. Realization of coexistence
- c. Contemplation
- d. None

141. The property of a unit which can't be separated from it is called its-

- a. Innateness (self organization)
- b. Co-existence
- c. Natural characteristic
- d. Conformance

142. The property or characteristic which can't be separated from any of the units in this existence is called

- a. Innateness
- b. Co-existence (submergence)
- c. Natural characteristic
- d. Conformance

143. Which among the following is not a unit?

- a. Self
- b. Body
- c. Material
- d. Space

144. Which among the following statement is not correct?

- a) Self is consciousness while body is material unit.
- b) There are only 2 realities in this existence i.e., “Units” and “Space”.
- c) Units (material and consciousness) can be Space and Space can be Units.
- d) There are 5 aspects or dimensions of a unit which indicate its reality.

147. What is ever present, ever effective and ever expressive

- a. Human being
- b. Nature
- c. Physical facilities
- d. Existence as coexistence

148. _____ is energized

- a. Space
- b. Existence
- c. Unit
- d. All the above

149. What is self organized in existence

- a. Units
- b. Space
- c. Both
- d. None of the above

150. Between every two units there is _____.

- a. Units
- b. Space
- c. Air
- d. Vacuum

151. When nature is submerged in space, we call it _____.

- a. Universe
- b. Galaxy
- c. Existence
- d. None of the above

152. Nature is _____ in size, and Space is _____.

- a. Limited, Unlimited
- b. Unlimited, Limited
- c. Limited, Limited
- d. Unlimited, Unlimited

153. When something is active or has activity, we call it _____.

- a. Space
- b. Unit
- c. Both 1st and 2nd
- d. None of the above

154. Space is constant or _____ energy.

- a. Equilibrium
- b. Variable
- c. Unlimited
- d. Limited

155. There are two kinds of realities in existence _____.

- a. Space and Units
- b. Material and Conscious
- c. Physical and Pranic Orders
- d. All of the above

156. Material units are _____ in nature.

- a. Temporary
- b. Continuous
- c. Unlimited
- d. None of the above

157. Existence means _____.

- a. Exist + Essence (Whatever exists)
- b. To be in harmony with whatever exists
- c. Unit submerged in Space
- d. All of the above

158. Activity of material is

- a. Recognizing and fulfilling
- b. Assuming, recognizing and fulfilling

- c. Knowing assuming recognizing and fulfilling
- d. No activity

159. Activity of consciousness is

- a. Recognizing and fulfilling
- b. Assuming, recognizing and fulfilling
- c. Knowing assuming recognizing and fulfilling
- d. No activity

160. What among the following is temporary (bounded with time and space)

- a. Material
- b. Consciousness
- c. Space
- d. Nothing

161. What among the following is continuous (unbounded with time and bounded with space)

- a. Material
- b. Consciousness
- c. Space
- d. Nothing

162. What among the following is ever (unbounded with time and space)

- a. Material
- b. Consciousness
- c. Space
- d. Nothing

163. What among the following is impermanent

- a. Material
- b. Consciousness
- c. Space
- d. Nothing

164. What among the following is permanent in time

- a. Material
- b. Consciousness
- c. Space
- d. Nothing

165. What among the following is permanent in time and space

- a. Material
- b. Consciousness
- c. Space
- d. Nothing

166. Coexistence is

- a. Ever present, Ever effective, Ever expressing
- b. Unit submerged in space
- c. Existence
- d. All the above

167. Coexistence is _____ in all time and space

- a. Ever present,
- b. Ever effective,
- c. Ever expressing
- d. None of the above

168. Coexistence is expressing itself in 4 orders as

- a. Innateness
- b. Natural characteristic
- c. Submergence

- d. Inheritance
- 169.** The submergence of physical order is in the form of
- Pulsation
 - Interaction
 - Growth
 - Existence
- 170.** The submergence of plant order is in the form of
- Pulsation
 - Growth
 - Existence
 - Respiration
- 171.** The submergence of body of animal order is in the form of
- Sensitivity
 - Will to live
 - Interaction and pulsation
 - Interaction and growth
- 172.** The submergence is shown in the body of animal order as
- Sensitivity
 - Will to live
 - Interaction and pulsation
 - Interaction and growth
- 173.** The submergence is shown in the self of animal order as
- Interaction and pulsation
 - Interaction and growth
 - Sensitivity
 - Knowability
- 174.** The submergence of body of human order is in the form of
- Sensitivity
 - Will to live
 - Interaction and pulsation
 - Interaction and growth
- 175.** The submergence is shown in the body of human order as
- Sensitivity
 - Will to live
 - Interaction and pulsation
 - Interaction and growth
- 176.** The submergence is shown in the self of human order as
- Interaction and pulsation
 - Interaction and growth
 - Sensitivity and Knowability
 - Will to live with continuous happiness
- 177.** The first order of nature is_____.
- Material Order
 - Bio Order
 - Animal Order
 - Human Order
- 178.** The second order of nature is_____.
- Material Order
 - Bio Order
 - Animal Order
 - Human Order

- 179.** The third order of nature is_____.
- Material Order
 - Bio Order
 - Animal Order
 - Human Order
- 180.** The fourth order of nature is_____.
- Material Order
 - Bio Order
 - Animal Order
 - Human Order
- 181.** Human beings are dependent on the_____ for soil, minerals and metals.
- Material Order
 - Bio Order
 - Animal Order
 - None of the above
- 182.** The natural characteristic (Svabhav) of material order is_____.
- Formation/Deformation
 - Growth
 - Cruelty/Non-cruelty
 - Will to live
- 183.** The natural characteristic (Svabhav) of pranic/plant/bio order is_____.
- Growth
 - Cruelty/Non-cruelty
 - Will to live
 - Nurture/Worsen
- 184.** The natural characteristic (Svabhav) of self of human order is_____.
- Perseverance, Bravery, and Generosity
 - Cruelty/Non-cruelty
 - Will to live with happiness
 - Sensitivity
- 185.** The innateness of material order is_____.
- Existence
 - Cruelty/Non-cruelty
 - Growth
 - Nurture/Worsen
- 186.** The innateness of Bio order is_____.
- Existence and growth
 - Cruelty/Non-cruelty
 - Will to live
 - Nurture/Worsen
- 187.** In animals only the activity of_____is predominant.
- Selection/Tasting
 - Imaging
 - Analysing
 - Knowing/Assuming
- 188.** The activities in animal body are_____.
- Composition/Decomposition and Respiration
 - Composition/Decomposition and Growth
 - Existence and Respiration
 - Existence and Growth
- 189.** The activities in human body are_____.

- a. Composition/Decomposition and Respiration
- b. Composition/Decomposition and Growth
- c. Existence and Respiration
- d. Existence and Growth

190. The activity of material order is

- a. Existence
- b. Composition / decomposition
- c. Selecting /tasting
- d. Interaction

191. The activity of plant order is

- a. Composition/Decomposition and Respiration
- b. Composition/Decomposition and Growth
- c. Existence and Respiration
- d. Existence and Growth

192. Conformance of material order is named as_____.

- a. Constitution Conformance
- b. Seed Conformance
- c. Breed Conformance
- d. Right Value Sanskaar

193. Conformance of Plant order is named as_____.

- a. Constitution Conformance
- b. Seed Conformance
- c. Breed Conformance
- d. Right Value Sanskaar

194. Conformance of animal order is named as_____.

- a. Constitution Conformance
- b. Seed Conformance
- c. Breed Conformance
- d. Right Value Sanskaar

195. Conformance of human order is named as_____.

- a. Constitution Conformance
- b. Seed Conformance
- c. Breed Conformance
- d. Right Value Sanskaar

196. Human being has_____conformance.

- a. Constitution Conformance
- b. Seed Conformance
- c. Breed Conformance
- d. Right Value/Sanskaar

197. The cell belongs to_____.

- a. Material Order
- b. Plant Order
- c. Animal Order
- d. Human Order

198. _____and_____together are the innateness of the pranic order.

- a. Composition/Decomposition and Respiration
- b. Composition/Decomposition and Growth
- c. Existence and Respiration
- d. Existence and Growth

199. The value or participation of different orders in existence is also referred to as their_____.

- a. Natural Characteristics

- b. Innateness
- c. Activity
- d. Conformance

200. The continuity of a plant species is maintained in nature by _____ method.

- a. Constitution Conformance
- b. Seed Conformance
- c. Breed Conformance
- d. Right Value/Sanskaar

201. Form of any unit is seen by the self at the level of

- a. Imaging
- b. Analyzing / comparing
- c. Selecting / tasting
- d. Realization

202. Coexistence / submergence is seen by the self at the level of

- a. Imaging
- b. Analyzing / comparing
- c. Selecting / tasting
- d. Realization

203. Property of any unit is seen by the self at the level of

- a. Imaging
- b. Analyzing / comparing
- c. Selecting / tasting
- d. Realization

204. When we see that utensil is heated by fire, we are seeing

- a. Form
- b. Property
- c. Natural characteristics
- d. Innateness

205. When we see the effect of one unit on the other it is _____

- a. Form
- b. Property
- c. Natural characteristics
- d. Innateness

206. coexistence is seen through the activity of

- a. Comparing
- b. Contemplation
- c. Understanding
- d. Realisation

207. Today our system of knowledge tends to neglect

- a. Form
- b. Property
- c. Coexistence
- d. All the above

208. When we see relationship of one unit with other we are seeing its

- a. Property
- b. Natural characteristics
- c. Innateness
- d. Coexistence

209. When we see participation of a unit in larger order, we are seeing its

- a. Property
- b. Natural characteristics

- c. Innateness
- d. Coexistence

210. Clarity of relationship, natural characteristic and participation in larger order means clarity in _____

- a. Thoughts
- b. Contemplation
- c. Understanding
- d. Realization

211. Clarity of harmony in nature, self organization and innateness means clarity in _____

- a. Thoughts
- b. Contemplation
- c. Understanding
- d. Realization

212. Clarity of coexistence in existence, submergence means clarity in _____

- a. Thoughts
- b. Contemplation
- c. Understanding
- d. Realization

213. Role of human being in this existence is

- a. To understand and live in the coexistence
- b. To understand and live in the harmony
- c. To understand and live in the relationship
- d. All the above

214. Which among the followings is temporary in existence?

- a. Space
- b. Consciousness
- c. Material unit
- d. Coexistence

215. Which among the followings is continuous in existence?

- a. Space
- b. Consciousness
- c. Material unit
- d. None

216. Which among the followings is “ever” in existence?

- a. Space
- b. Consciousness
- c. Material unit
- d. All 4 orders of nature

217. All pervading, ever, unlimited, no activity and energy in equilibrium are the characteristics of-

- a. Space
- b. Consciousness
- c. Material unit
- d. All

218. Limited in size, activity, active and energized is the characteristics of-

- a. Space
- b. Consciousness
- c. Material unit
- d. Consciousness and material units both

219. Which among the following is not a characteristic of material unit?

- a. Temporary
- b. Continuous
- c. Recognizing and Fulfilling

- d. Non-cyclic development
- 220.** Which among the following is not a characteristic of consciousness?
- Cyclic development
 - Recognizing and fulfilling
 - Temporary
 - Continuous
- ANS: C
221. Innateness of human order is-
- Existence
 - Existence and Growth
 - Will to live
 - Will to live with continuous Happiness
222. Feeling of responsibility toward body- for nurturing, protection and right utilization of body is-
- Sanskar
 - Health
 - Self Regulation
 - Justice
223. I am transacting information with body through-
- Vacuum
 - Nature
 - Existence
 - Space
224. State activity of Imaging is _____ -
- Realization
 - Understanding
 - Contemplation
 - Comparing
225. _____ is dynamic activity of Realization-
- Authentication
 - Determination
 - Imaging
 - Analysing
226. Living only with the imagination largely based on preconditioning or sensation is-
- Activity Completeness
 - Conduct Completeness
 - Human Consciousness
 - Animal Consciousness
227. Through the activity of _____ I know about 'What is my value in existence-
- Realization
 - Understanding
 - Contemplation
 - Imagination
228. The definiteness, borne out of understanding, leads to a feeling of _____ -
- Bliss
 - Satisfaction
 - Peace
 - Happiness
229. With the activity of Realisation, I live with _____ in continuity-
- Authenticity
 - Determination
 - Rationality
 - Ambiguity
230. Co-existence is ever present, ever effective, ever _____.

- a. Expensive
- b) **Expressive**
- c) Extended
- d) Exhausted

231. Aspects to understand any unit are-

- a) **Form, Property, Natural Characteristics, Innateness & Coexistence**
- b) Form, Property, Natural Characteristics & Innateness
- c) Form, Property & Natural Characteristics
- d) Form & Property

232. All the units are _____ in _____.

- a) Conscious, Material
- b) Recognizes, Fulfills
- c) **Submerged, Space**
- d) Covered, Space

233. Role of Human Being is-

- a) **understanding of Co-existence, feeling and thought of Co-existence**
- b) understanding of Co-existence
- c) living with the feeling and thoughts of Coexistence
- d) analysing & discussing coexistence

234. Knowledge means-

- a) Specialization in Skill
- b) Having Degrees
- c) Speaking about Right or Wrong
- d) **To know the reality as it is**

235. Resolution means-

- a) Immediate Solution of the Problem
- b) Spontaneous working on the issues
- c) Solution in bits
- d) **Feeling and thought of Co-existence**

236. Which parameters are definite, continuous and same for all the units in nature-

- a) **Natural Characteristics, Innateness & Coexistence**
- b) Form, Property, Natural Characteristics & Innateness
- c) Form, Property & Natural Characteristics
- d) Form, Property & Coexistence

237. As the outcome of submergence animal self expresses-

- a) Interaction
- b) Pulsation
- c) **Sensitivity**
- d) Knowability/Potential to know

238. As the outcome of submergence plant order expresses-

- a. Interaction
- b) **Pulsation**
- c) Sensitivity
- d) Knowability/Potential to know

239. As the outcome of submergence human self expresses-

- a) Interaction
- b) Pulsation
- c) Sensitivity
- d) **Knowability/Potential to know**

240. As the outcome of submergence material order expresses-

- a) **Interaction**
- b) Pulsation
- c) Sensitivity
- d) Knowability/Potential to know

241. existence, the submergence, is seen by the Self at the level of its activity of ____-a) **Realization**
- b) Understanding
- c) Contemplation
- d) Imaging
242. Form, seen at the level of _____ -
- a) Imaging
- b) Analyzing/Comparing
- c) Realizing
- d) **Selecting/Tasting**
243. Property, seen at the level of _____ -
- a) Imaging
- b) **Analyzing/Comparing**
- c) Realizing
- d) Selecting/Tasting
244. To understand the co-existence, harmony and relationship, is-
- a) **Knowledge**
- b) Resolution
- c) Undivided Human Society
- d) Universal Human Order
245. Clarity of how to live in co-existence, harmony and relationship-
- a) Knowledge
- b) **Resolution**
- c) Undivided Human Society
- d) Universal Human Order
246. To live in co-existence (relationship) with human-beings—family to world family –
- a) Knowledge
- b) Resolution
- c) **Undivided Human Society**
- d) Universal Human Order
247. To live in co-existence with entire nature-family order to world family order-
- a) Knowledge
- b) Resolution
- c) Undivided Human Society
- d) **Universal Human Order**
248. Identify wrong statement- What we need to do is-
- a) Ensuring Knowledge & Resolution in the Self
- b) Ensuring Undivided Society by working through Body, in mutual relationship
- c) Ensuring Universal Human Order by working through Body, in mutual relationship
- d) **Acquire information of coexistence, harmony and relationship**
249. RIGHT UNDERSTANDING (knowing) includes-
- a. Knowledge of Human Being
- b. Knowledge of Existence
- c. Knowledge of Human Conduct
- d. All of the above
250. 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.....
- a) Utility value
- b) Artistic value
- c) Both a and b
- d) None of the above

251. The participation of the human being in ensuring the role of physical facility to help and preserve its utility is called its.....
- Utility value
 - Artistic value
 - Both a and b
 - None of the above
252. Policies conducive to human welfare include—
- Enrichment, protection and right utilization of mind, body and wealth
 - Right utilization of Imagination
 - Right utilization of Nature
 - Right utilization of physical facility
253. Definiteness in character means-
- Chastity in conjugal relationship
 - Rightful production acquisition and utilization of wealth
 - Humane behaviour and work with kindness
 - All the above
254. An individual people aspiring for the universal human order will be
- More responsible socially and ecologically.
 - More rich.
 - More powerful.
 - More well travelled.
255. Peace is the state of-
- Harmony at the level of selecting and tasting
 - Harmony at the level of analysing and comparing
 - Harmony at the level of desire and contemplation
 - Harmony at the level of determination and understanding
256. 'All my effort will now be for authenticating co-existence' is the activity of-
- Realization
 - Authentication
 - Imagination
 - Selection
257. The commitment to invest one's Self, Body & physical facility for understanding & living in harmony at all 4 levels, is-
- Perseverance
 - Bravity
 - Generosity
 - Beneficence
258. Compassion signifies-
- Helping the other unconditionally, to develop the competence as well as the means, to fulfill his needs when he neither has the ability nor the means
 - Helping the other to develop the competence to utilise the means they already have.
 - Providing means to one who has the ability but not the means
 - Commitment for living in harmony at all 4 levels with patience
259. Perseverance means-
- Helping the other unconditionally, to develop the competence as well as the means, to fulfill his needs when he neither has the ability nor the means
 - Helping the other to develop the competence to utilise the means they already have.
 - Providing means to one who has the ability but not the means
 - Commitment for living in harmony at all 4 levels with patience
260. Expressed value of Guidance is-
- Unanimity
 - Generosity
 - Spontaneity
 - Self Restraint



**ALL INDIA COUNCIL FOR
TECHNICAL EDUCATION**

New Delhi, India



**VISVESVARAYA
TECHNOLOGICAL UNIVERSITY**

Belagavi, Karnataka, India



**UNIVERSAL HUMAN
VALUES**



**GHOUSIA INSTITUTE OF TECHNOLOGY
FOR WOMEN**

**Department of Mechanical Engineering
Bengaluru, Karnataka 560029**



UNIVERSAL HUMAN VALUES

(BUHK408)

For

FOURTH SEMESTER

(Bachelor of Engineering)

MODULE-05

**IMPLICATIONS OF HOLISTIC UNDERSTANDING-A LOOK AT
PROFESSIONAL ETHICS**

CHAPTER TWELVE

Providing the Basis for Universal Human Values and Ethical Human Conduct

In section-II, we explored the content of right understanding, discovering the innate harmony at various levels of existence right from the human being to the whole of existence. This included a correct appraisal of the needs, characteristics and activities of the self ('I') and the Body and also the salient aspects of synergy between these. Then we also understood human-to-human relationships and the values characterising these relationships leading to harmony in family and society. We went further to explore the inherent interconnectedness, cyclability, self-regulation and mutual fulfilment existing in Nature. Finally, we concluded this study by identifying co-existence in the entire existence. This manifests in the form harmonious interaction of units (both sentient and insentient i.e consciousness and material) with each other being in co-existence with the all-pervading space. This reality- 'space' is no-activity, transparent, equilibrium energy and the units of nature are 'submerged' in space. Being in space, they are energized, self-organized and fulfil the definite relationship with each other, leading to the complete existential order-'*samagra vyavasthā*'.

All the above investigations were carried out through a process of self-exploration and studying the things around us. While the process of self-exploration has to continue to enable realization and understanding, we can start looking at the significant implications of such an understanding in our life and profession. This forms the subject matter of the five chapters of this section.

Here we can also visualize how such an understanding of the truth of existence and our ability to live in accordance with it, can pave way towards collective and sustainable human happiness and prosperity. Such an understanding enables the human being to achieve harmony in oneself, harmony with other human beings and harmony with rest of nature. This unfolding of truth through the process of self-exploration seems to be the direction of evolution of the entire mankind. This also is the purpose of human life. It is for us to get adequately convinced through our own exploration, that this is the only effective way of establishing peace within as well as peace outside.

In this section, we will also be able to visualize how the right understanding provides us the vision for carving out the 'Holistic Alternative' and perpetuate it in the human tradition in contrast to the present indefinite and highly unsustainable model of human living. It also provides the basis for ethical conduct of profession in a natural way and the development of appropriate technologies, production systems and management models to facilitate the holistic way of life. So let us start appreciating these implications and also visualize how we could undertake the journey towards the 'Holistic Alternative'.

Values in Different Dimensions of Human Living

We studied the harmony at the four levels of human living in section-II. Based on this understanding of harmony, when we participate in the larger order, this participation at different level is our value. The identification of values starts from the participation of the activities of the Self ('I') in the form of definite conduct of the human being based on realization and understanding. Further, the participation of the human being is seen in two forms: behaviour and work. We studied about the values pertaining to behaviour as the nine values in relationship, - viz., trust, respect, affection, care, guidance, reverence, glory and love. Since we discussed them in detail in chapter 8, we will not discuss them here.

Likewise, working with material things, we have two values:

Utility-value: The participation of a human being in ensuring the role of physical facility in nurture, protection and providing means for the body.

Artistic-value: 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. Thus we provide buttons in the front, the size of the shirt is as per the size of the body and so on. Similarly, with food, we find that the utility of the food is that it helps nurture the body. But cooking the food in such a way, that it can be easily chewed and swallowed, served in the dish, etc. is the artistic value. Taking the example of a book, when we are printing a book, it adds utility to the paper. The content that is printed helps us store it for a longer time so that we could refer to it from time to time. If you have to memorise everything, it is going to be a huge engagement for you. But printing it on paper saves our energy and time. This is utility value. Now keeping the font size so that the book is legible, designing its size so that it is easy to carry it, etc. is adding artistic value to the book.

One important point to be noted here is that artistic value is there only when utility value is there. When there is no utility, it has no scope for art too.

In appendix II, we have listed some more values for you to familiarize. You will see that all these values are nothing but the participation of the human being in different dimensions of living.

*U*niversal Values Naturally Emerging from the Right Understanding

Let us now understand how the inculcation of universal values is a natural outcome of the right understanding. From the discussions of section-II, we can easily infer that there is an innate harmony and orderliness in the existence. The human beings only need to understand it (and not to create it). The universal human urge for happiness and prosperity is actually the quest for understanding this harmony and being in tune with it. The universal human values are the parameters which designate this harmony at various levels and highlight the universal purpose in terms of understanding this harmony. Thus, the universal human values are nothing but manifestation of the truth of existence (harmony, co-existence) in various dimensions of human interaction in terms of the participation in the universal order. These are naturally acceptable to all human beings and conducive to human happiness. Only our ignorance, our wrong pre-conditionings, our illusion about ourselves, about the existence, about the nature of sensory interactions and about our relationships with things around us, leads to all the difficulties and confusions in appreciating and inculcating these universal values. Continuous self-observation and self-exploration into entire existence enables us to realize this truth. We are able to appreciate the universality and the innateness of human being. On our own right, we can experience how such a realization leads to fulfilment at all levels. Once we are able to get rid of our false pre-conditioning and anchor ourselves to our natural acceptance, the inculcation of human values becomes spontaneous. And this is true for all human beings and for all times. This is what all of us really cherish and as human beings we also have the requisite potential and wherewithal to realize it. This understanding is thus a source of great solace, great relief and great confidence to the whole human race.

The universal values are the truths of existence and are always there. It is for us to discover these through self exploration and learn to live in accordance with these in order to be happy. You will also find that these values cannot be enforced through fear or greed or false beliefs.

- The values are not to be enforced through fear (*bhaya*)
- The values are not to be enforced through greed (*pralobhana*)
- The values are not to be enforced through blind faith/ belief (*āsthā*)

The values are naturally acceptable as we have seen, and hence there is no need for imposition or enforcement. Only right understanding through the process of self-exploration will lead to harmony in the society or organization.

This gives a very strong base to ensure value based living among human beings. Any attempt to inculcate values through fear, greed or a false belief will not be conducive to sustainable harmony in the society or organization. Only the process of understanding through self-exploration will work in the long run.

Definitiveness of Ethical Human Conduct

What is innateness of human beings? What is our humaneness in reality?

As we identify a *neem* tree or a mango tree by its well defined specific characteristics which always remain the same; as we identify water or air or iron or a cow by their respective characteristics - their innateness, similarly let us also try to identify the innateness of a human being. So as a mango tree has a definite 'mango-ness', iron has a definite 'iron-ness', cow has a definite 'cow-ness'; similarly let us understand our humane-ness.

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. Accordingly, all debates and confusions about what is ethical for one may not be ethical for others etc. also lose their base. Let us now understand the salient features of this definite human conduct i.e. the ethical human conduct.

As we have already explored in this book, 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: (See appendix II for more details)

1. **Values (Mūlya):** Values are a part of our ethical conduct. They are the outcome of realization and understanding, which are always definite. As already mentioned, when I understand the reality correctly, and the underlying harmony at all levels of existence and my participation in it, I am able to perceive the universal human values as a part and parcel of this reality. My imaginations are now always in terms of the definite

participation of mine in this existence in terms of fulfilment of these universal human values.

2. **Policy (Nīti):** Having been convinced about the values and about the inherent harmony in the existence, I am able to develop an ethical sense in all my pursuits. I always think, behave and work towards nurturing this harmony. It leads us to adopt policies conducive to human welfare – conducive to enrichment, protection and right utilization of mind, body and wealth. This is an outcome of the definiteness of my desire, thought and expectation (selection) as guided by right understanding.
3. **Character (Charitra):** The definiteness of my desire, thought and selection gives definiteness to my living. Definiteness of character is the outcome of the definiteness of my behaviour and work. This can be mainly characterised in terms of the following:
 - ❖ Chastity in conjugal relationship i.e. chastity in husband-wife relationship- (*sva-narī, sva - puruṣa*)
 - ❖ Rightful production acquisition and utilization of wealth (*sva-dhana*)
 - ❖ Humane behaviour and work with kindness (*dayāpūrṇa kārya-vyavahāra*)

This definiteness of human conduct in terms of values, policies and character is termed as Ethics.

On this basis, we get a definite notion of ethics. We get a definite criterion to judge whether an act of human being is ethical or unethical, and a definite way to work for ethics in life and profession. We can see that 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.

At the same time, we can see that a human being with ethical human conduct coupled with requisite professional skills only can be a good professional, namely, a good engineer, a good manager, a good teacher and researcher, a good technocrat, etc.

We can further qualify the ethical human conduct on the basis of the following:

- 'Ethical conduct' implies that it is naturally acceptable to me and does not give rise to conflict within.
- 'Ethical conduct' implies that it is in consonance with the right understanding of the reality – the underlying harmony at all levels.
- 'Ethical conduct' implies that it leads to mutual fulfilment with other people and mutual enrichment with rest of nature.

Thus, the 'ethical conduct' is self-satisfying, people-friendly, eco-friendly and universal.

Identification of *Svatva* Leading to *Svatantratā* and *Svarājya*

We discussed about these three terms in chapter two. We had said that we will be exploring our *Svatva*; and in the process of Self-verification and living accordingly, we will be attaining *Svatantratā* and *Svarājya*. Having discussed the content of right understanding, we can see how we explored our *Svatva* (our natural acceptance) at different levels of our living and how the dialogue that started in us helped us getting rid of our preconceived notions, our dilemmas, contradictions and compulsions, either external or internal. Having explored our *Svatva*, we are able to live accordingly and this way, we become *Svatantra*. The more, we attain this self-organized state, we are able to live in harmony with others and also we are able to help others attain this state. This leads to our participation in *Svarājya*. You will note that this is a natural process. It leads by itself, without any external force. The more we are in dialogue with our innateness, the more organized we become.

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

Development of Human Consciousness

As explained earlier, the journey towards right understanding in fact brings a transformation in the human being from 'animal consciousness' to 'human consciousness'. We talked about this in chapter two. Having gone through the self-exploration, we can see how it helps us to initiate the development process of our consciousness. Accordingly it affects a change in one's goals, priorities and selection criteria. In 'animal consciousness' we give all the weightage to physical facilities, to the maximization of sensory pleasures, to accumulation of wealth. Our criteria of evolution are primarily body-centric, targeted towards maximization of comforts and sensory pleasures. As indicated earlier, this propensity proves to be a misery trap for human beings causing multifarious problems within us as well as in outside world as we are experiencing now a days. As we transform to the human consciousness, we are able to base our thoughts and activities on right understanding, give relationship a higher priority than physical facilities, identifying our physical needs and ensure it through *āvartanś īla* production, enriching rest of the nature as well.

Implications of Value-based Living

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

1. ***At the level of individual:*** Transition towards happiness and prosperity will take place at the individual level. The individual will slowly start getting rid of the contradictions and conflicts within, and attain a state where one is able to answer his/her questions by exploring within the self. This will help the individual get rid of the tension, frustration, depression, one-upmanship and other such situations that he/she doesn't want to be in and will facilitate definite and predictable human conduct in him/her. The feeling of *Sanyama* will enable a proper care and use of the Body. It will instill self confidence and spontaneous joyfulness in the individual. This will in turn help the individual reduce the feeling of financial insecurity caused due to ill-health.
2. ***At the level of family:*** The value-based living will facilitate peace and harmony in the family, with just and fulfilling behaviour. People will feel prosperous and the feeling to nurture others will grow in the families. This will help raise the feeling of togetherness in the families, and reduce the family feuds. The prevalent problems of families will be on the wane once human living is more based on human consciousness than animal consciousness. Such harmonious living will also help reduce the competitive and consumeristic behaviour in family celebrations like marriages, parties and other social occasions.
3. ***At the level of society:*** When relationship gets higher priority over physical facilities, fearlessness and mutual trust start emerging in the society. Differentiations on the bases of body (in terms of gender, age or race), physical facilities (in terms of wealth or posts) and beliefs (in terms of isms, sects, etc.) will be reduced. The conflicts between communities, nations, races, factions and problems like naxalism, terrorism, consumerism can be solved to a large extent without any coercion or war. The feeling of undividedness will surface in the society. Fulfilment of human goal will start getting to the fore in our plans and projects at the levels of societies and nations and a universal human order based on trustful relationships can slowly emerge.
4. ***At the level of nature:*** Human beings will be in a better position to place themselves in relation with other units in nature. The problems of pollution and resource depletion can be solved as people are able to judge their needs for physical facilities correctly and fulfill these in a recyclable manner matching with the process of nature. Better methods of farming and production (avartansheel-cyclic) will help cut down problems of greenhouse gases, ozone depletion, ecological imbalance. The population of animals and birds can be saved from extinction and forests can be replenished.

One important point to be noted here is that, to validate the above, the qualitative shift in our participation in harmony at the four levels is a significant indication. The above mentioned implications will take place and start showing in the the world outside slowly.

Summary

To conclude, we have tried to highlight the following implications of right understanding in this chapter.

1. The right understanding enables us to discover that values are a natural outcome of the right understanding. They need not be imposed through fear, greed or blind belief.
2. The definitiveness of ethical human conduct is understood in terms of definiteness of values, policies and character and it is universal.
3. Identification of the innateness of human being, *Svatva*, leads to *Swatantratā* and *Svarājya*.
4. Right understanding helps the human being to transform from animal consciousness to human consciousness.
5. This will help show positive signs of improvement in living of human beings at the level of individual, family, society and nature.

REVIEW QUESTIONS

1. How does right understanding provide the basis for ethical human conduct? Give two examples.
2. What are the values in interaction of human beings with the material things? Give one example of each.
3. "Human values are universal and naturally acceptable, hence these are to be explored and realized, not be enforced" - comment.
4. What do you understand by definitiveness of ethical human conduct? Why is this definitiveness desirable?
5. What is ethical human conduct? Explain it in terms of values, policies and character.
6. You were introduced to the words *Svatva*, *Swatantratā* and *Svarājya* in chapter 2. How does the self-exploration in the following chapters help you to identify *swatva* and transition to *Swatantratā* and *Swarājya*?
7. What would be the pragmatic implications of value-based living at the four levels? Briefly explain.

CHAPTER THIRTEEN

Basis for the Holistic Alternative towards Universal Human Order

In the last chapter, we have seen how right understanding provides the foundation for the identification of universal human values in all the dimensions of life. It also facilitates the recognition of the definitiveness of ethical human conduct. It helps us to perceive the close correlation between universal human values and happiness and to realize that the ethical human conduct is our intrinsicness. This helps the mankind transform to living with human consciousness. In this chapter, we will see further how right understanding enables us to visualize universal human goal in a comprehensive way and also provides a holistic view of human welfare. It may be pointed out that such a vision is in stark contrast to the prevailing notion of human welfare which is primarily perceived in terms of proliferation of physical facilities.

*I*dentification of Comprehensive Human Goal

So, an important implication of the right understanding is the visualization of comprehensive human goal which is conducive to human welfare in a holistic and sustainable manner. Presently, human welfare is primarily perceived in economic terms only. We have already seen how such a narrow objective leads to problems in various spheres of life and is not sustainable. Further, in the light of the right understanding, it is possible to visualize the pattern of 'Holistic Alternative' to cater to the comprehensive human goal, a model of human living which is people friendly and eco-friendly and therefore mutually fulfilling as well as sustainable. In this process, it will be possible to visualize an alternative set of criteria to evaluate the education, healthcare systems, technologies, production systems and the models for commercial activity and management. As we have seen in chapter nine, the comprehensive human goal consists of the following:

1. Right Understanding and freedom from contradictions at the individual level
(*Samādhāna*)- *In every individual*

2. Prosperity and its continuity at the level of family (*Samriddhi*)- *In every family*
3. Fearlessness and mutual trust (*Abhaya*)- *In the society*
4. Co-existence (*Sah-astitva*) - *In the nature*

Such a comprehensive objective will be conducive to the welfare of all (*abhyudaya*) for all times. This will apply to all the human beings on earth. We can also understand that facilitating and empowering human beings towards the fulfilment of the above mentioned comprehensive human goal is real human welfare.

Now, on this basis, we can identify the goals of any organization, system or society, either working for production, justice, exchange... etc. We can evaluate whether the goals set by the system are humane or not, whether these are comprehensive or having a limited vision. Once we are able to identify the comprehensive human goal, it becomes clear to us that in all our programs, this is going to be the primary motivation. And if any program is not subservient to these, it is not going to be fit for the society and human welfare.

In terms of these goals, we can evaluate the inadequacies in the prevalent education system, judiciary system, administration and governance, market policies and other such systems. Are we working to achieve the human goal which is naturally acceptable to us, or moving away from it? We had a brief review of our present systems in chapter nine. It revealed how our society and societal systems have deviated from human welfare. But there is no need to blame an existing system or trend. We only need to focus on the development of right understanding. We have seen that nobody accepts naturally to do wrong, we just have to provide the right direction to facilitate this.

*V*ision for the Holistic Alternative

A correct appraisal of the comprehensive human goal and human welfare and the realization of co-existence at all levels enable us to visualize and gradually evolve a viable alternative to the prevailing pattern of human living. Thus the right understanding prepares us for moving towards the 'holistic alternative' (universal human order, *svarājya*) which will be sustainable as well as conducive to fulfil the basic human aspirations for all human beings. It will be a mode of living which is self satisfying, people-friendly and eco-friendly. Then, all human ingenuity and creativity, all the knowledge and skills available can be harnessed to actualize such a model of living. There is an urgent need to initiate research and development in this direction as our present model of living is proving to be more and more problematic and unsustainable.

Right understanding also provides us the basis to evolve a humanistic education system, holistic health care systems, appropriate technologies, production systems and management

models, and an economic order based on recyclability and compatibility with nature. Also with the help of right understanding, it will be possible to visualize a humanistic constitution which will facilitate the development of a harmonious world family and a universal human order (*Mānavīya Vyavasthā*). The five dimensions of such a universal human order (*Mānavīya Vyavasthā*) can be worked out in detail in tune with the above mentioned objectives to usher in the holistic alternative.

*B*asis for Humanistic Education and Humanistic Constitution

The primary step to move towards the holistic alternative is to develop the right understanding among human beings and the commitment to live accordingly and then to develop the requisite skills and know-how to implement the right understanding in real life. In the first place, it calls for a change in the education system towards humanistic education. The right understanding provides us with the vision of such a humanistic education. As we discussed earlier, education means to imbibe the understanding of harmony at all the levels of living. It is not just reading, writing and arithmetic, but rather a process to enable the human being to live in accordance to the natural acceptance. It calls for a major shift in vision and emphasis as comparison to the existing system.

Humanistic Education

Inculcation of the right understanding at all 4 levels(from self to entire existence) and development of the competence to live in accordance with it forms the core of humanistic education. One should be able to evaluate all the endeavours in the light of right understanding. Humanistic education will incorporate appropriate integration of values and skills so that human beings are able to understand their physical needs correctly and adopt suitable techniques and production systems to cater to these needs in an eco-friendly and people friendly manner.

The humanistic education will facilitate the process of self exploration which will lead to continuous self evolution of human beings. It will also enable the realization of one's innateness (*svatva*) as well as the universality and definitiveness of ethical human conduct. It will also develop the conviction that only value based living can be conducive to continuous happiness and prosperity for one and all.

Adequate research effort is needed to evolve and implement the models of such an education. To begin with, the education of a child starts at home. The child learns and understands things living in close relations at home. So every model will entail the right kind of environment at home for the child to develop. When the child needs more exposure to skills and knowledge, he/she will need a formal system, in the form of some collective effort in the society. To start with it is necessary to introduce the required inputs of value

education. But in the longer run, the whole education system will need to be re-designed in the light of right understanding. It is a useful exercise for us to learn how a child can be facilitated to have the right understanding since childhood, how it will learn languages, reading, writing and arithmetic skills, and skills that form a part of higher education.

Humanistic Constitution

In addition, the right understanding also provides us the basis for a humanistic constitution which is essential to provide clear guidelines and policy framework conducive to the development of an un-fragmented human society and a universal human order. Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among the salient directive principles of a humanistic constitution. It will safeguard the social justice in true sense.

Presently, the human society is divided into various castes, creeds, religions and nationalities whose objectives and interests are proving contrary to those of others. Accordingly, a major part of human endeavour is used in handling these conflicts and contradictions. Paradoxically, the human beings are spending a substantial part of their energies and resources in preparing themselves for war, only to ensure peace! As we can now understand, when the parameters of human welfare are universal, i.e. commonly applicable to all human beings, why should the human endeavour in pursuit of these common objectives be conflicting to the interests of each other? This can only be there because of our ignorance, because of our incorrect assumptions/beliefs about happiness and about reality. Presently, our effort is directed towards trying to stop a wrong behaviour by means of an equally or more wrong behaviour - a crime by executing a bigger crime, a violence by greater violence. This can never be successful in the long run and only gives rise to a vicious circle to perpetuate the wrong doings. Things can only be set right by developing human consciousness, by developing right understanding and living among people and in no other way. Thus, the right understanding also offers a satisfactory and spontaneous resolution of the prevailing human conflicts ranging from the family level and going up to the global level.

Here again, it may be an educative exercise for the reader to visualize a model of humanistic constitution. In the light of the right understanding, what will the fundamental rights and duties be, what will the way be to ensure justice and protection in the society, what will the format be of working for a universal human order, how will people connect to the world family, how will the representation of people be ensured in maintaining order in the society, these all issues are to be addressed. To begin with, the family will be smallest unit of order in the society. Moving from family to the world family, the humanistic constitution will provide the basis of harmonious living. These are relevant issues in terms of visualizing the holistic alternative to the present scenario.

Universal Human Order and its Implications

So finally, it may be concluded that it is possible to move towards a universal human order with the help of suitable systems and policies evolved in the light of right understanding. Such a development will be naturally acceptable to all human beings. The whole existence except the human beings is already operating in harmony. It is for us, the human beings, to understand, to appreciate this harmony and to play our role in this total order.

On the basis of the 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 integrate in the following way:

family \Rightarrow family cluster \Rightarrow village/community \Rightarrow village cluster $\Rightarrow \Rightarrow \Rightarrow$ world family

We had listed the five dimensions in chapter nine. In each of the five dimensions, we can visualise a humane system, be it education, health, production, exchange or justice and conceptualize a harmoniously functioning society. The social organization can proceed from family to world family with representative bodies of persons endowed with the right understanding at each level.

In contrast, one can also study the functioning of nations and states today, and evaluate their working in the light of a universal human order. We definitely need to avail from the tremendous store house of know-how and skills available at present times and use these in the above mentioned humane way.

Summary

1. The right understanding helps us identify the comprehensive human goal in terms of *Samādhāna*, *Samriddhi*, *Abhaya*, *Sah-astitva* and set all our sub-goals based on these.
2. This gives us the vision of the 'holistic alternative' in all the dimensions of human living.
3. The understanding of harmony gives the basis and framework of humanistic education and humanistic constitution.
4. The universal human order in terms of five dimensions of society and steps of organization from family to world family can be visualised on this basis.

REVIEW QUESTIONS

1. What do you mean by the 'holistic alternative'? What is the vision for the holistic alternative?
2. Visualize a framework for humanistic education for children. Suggest a few ways to modify present day school education.
3. How does right understanding provide the basis for humanistic constitution? Suggest some aspects of such a constitution to promote holistic living.
4. What do you mean by Universal Human Order? What are its implications on the different dimensions of a society?
5. Choose any one dimension (education, health, production, justice, exchange) of human endeavour in a society. Suggest what role can you play in the chosen dimension through the orientation you are going to have through your professional education.

CHAPTER FOURTEEN

Professional Ethics in the Light of Right Understanding

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. Of this, one important domain happens to be in the form of production and production related activities. It also makes available the necessary physical facilities (livelihood) for oneself and one's family. Here, one has to interact with other human beings as well as the living and non-living entities of rest of nature. Through professional education, one acquires the specific skills and knowledge in order to make this contribution in the larger order. Ethical conduct of profession implies the right utilization of one's professional skills towards the fulfilment of comprehensive human goal and thus, meaningfully participate in the larger order. Therefore, it is expected from a competent professional to carry out one's profession with right understanding, dexterity and commitment so that the effort is conducive to human welfare i.e. conducive to the happiness and prosperity of all and also to the enrichment of rest of nature. However, to be able to achieve this, it is essential to develop the value competence or the ethical competence in the human beings along with the requisite skills. Presently, there is an increasing thrust on sophistication of professional skills and most of the effort in education is directed towards this objective. There is hardly any emphasis on developing the ethical competence which is acquired through appropriate Value Education. It may be easily appreciated that a significant implication of the right understanding is to develop this ethical competence and thereby facilitate professional ethics.

The issues pertaining to the unethical conduct of profession are presently becoming a matter of widespread concern. With increase in skills and know-how and with the availability of sophisticated technologies and systems for large scale networking to harness these skills, the human beings have acquired tremendous power to influence the lives of their fellow beings as well as the state of nature on this planet. In such a situation, it becomes crucial to

ensure the ethical utilization of the professional capabilities. And such competence can only be acquired through right understanding and the orientation to live in accordance with it i.e. ethical human conduct (discussed in detail in chapter 12).

If we look at the driving ethos in the present times, it is noticed that the main thrust all around is towards the so called economic development which in practice essentially reduces to widespread tendencies towards wealth accumulation or profit maximization and proliferation of physical facilities which are imagined to be the means to achieve happiness and prosperity. As a result, all the skills, know-how, technologies and resources get harnessed in this direction only. This is creating multiple global maladies as well as contradictions and dilemmas at various levels. The globalization of this trend is already resulting in hazardous consequences. Hence, it is becoming increasingly urgent to rectify this situation and this can be done effectively only through the development of right understanding.

In this chapter, we shall first try to understand the profession in right perspective and then visualize how the real competence in professional ethics can be ensured. Further, we will also have a glance at the current scenario in regard to professional ethics – resulting in widespread proliferation of unethical practices in a variety of ways. We will also draw attention to the inadequacy of various methods being used to curb this trend. We will try to understand how the inherent dichotomy of the prevailing worldview vis-à-vis the expectation of professional ethics is generating multiple contradictions and dilemmas which can not be resolved unless there is a change in human consciousness through right understanding.

*P*rofession – In the Light of Comprehensive Human Goal

As mentioned earlier, 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 we interact with other human beings and with rest of nature in a mutually fulfilling manner. Thus, profession is a 'service'.

Having understood the above notion of profession, let us pause a while to investigate how we are presently looking at the profession. What is in our mind when we try to choose a professional career? What do we consider as a good profession? What is the general view of the parents in regard to an appropriate profession for their children? In what way do the people in society give value to various professions? This is very important for us to find out. The general perception in which the professions are presently looked at, is in terms of being able to earn more and more money, getting more power, getting more perks or comforts etc. Isn't it? Vary this yourself.

Such a view which is widely prevailing inherently comes in conflict with the expectations of professional ethics to ensure the sustained welfare of all. These aspects will be discussed subsequently when we will have a look at the current scenario in detail. Here, it may suffice to sum up that the real way to ensure ethical conduct of profession is to have a correct understanding of profession, a correct understanding of happiness and prosperity and then to develop the competence to fulfil this notion. The whole purpose of value education is to enable the development of this understanding and competence which is essential to ensure professional ethics.

Ensuring Competence in Professional Ethics

Having understood the profession in right perspective, let us clearly demarcate what we mean by developing ethical competence or the value competence of an individual which is the only effective way to ensure professional ethics. In absence of such a competence, administering oaths and prescribing codes of conduct etc. become mere formalities. Before proceeding further, let us also try to visualize as to why a person acts unethically. It is primarily because of lack of correct understanding about happiness and prosperity. If a person views happiness in terms of maximization of sensory enjoyment and prosperity in terms of accumulation of physical facilities, then the motivation naturally becomes that of wealth maximization. In this pursuit, all other considerations become secondary. Therefore, it leads to more and more unethical practices as these seem to cater well to the above misconceived notion of happiness. Immediate attractiveness of the outcome of such pursuits tends to make people adhere to this wrong notion firmly. As many other people seem to be following the same path and apparently 'gaining' from it, this is believed to be the only pragmatic way of living. In this context, the ethical considerations are considered to be too idealistic to follow in real life.

As already mentioned, 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:

Competence in Professional Ethics

1. Clarity about the comprehensive human goal: *Samādhāna-Samriddhi- Abhaya- Sah-astitva* and its fulfilment through universal human order from family to world family.
2. Confidence in oneself as well as confidence in the harmony, co-existence and self-regulation prevailing in entire existence based on the right understanding of oneself and the rest of existence.
3. Competence of mutually fulfilling behaviour, clarity and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity.
4. Competence of mutually enriching interaction with nature, ability to assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature.
5. Competence of actualizing one's understanding in real life.

Issues in Professional Ethics – The Current Scenario

The issues in professional ethics are becoming very complex in the current scenario. 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. A good number of people have started nurturing the feeling that with money, everything can be accomplished, any person can be 'purchased', and any system can be bent to one's advantage. 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. These are also manifesting in the form of *hawālā* and *benāmi* transactions, in fact, leading to a parallel black market economy. 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 property, and causing serious degradation to environment.

This menace becomes even more serious as unethical policies are adopted collectively by large industries, cartels, multinational corporations and even national governments. As a result, there is a sort of 'legitimization' of these unethical policies by projecting them to be in the interest of large groups of people. We also observe strong influences being exercised

by various such groups which are frequently referred to as drug-mafia, builder-mafia and arms-mafia etc. by the media. Such vested interest groups lobby together and destabilize the economies and even governments of different nations. The strong influence exerted by, say oil companies and oil-producing countries, on international politics is well-known.

We are also quite familiar how misleading propaganda, advertisements using sex-appeal, the influence of show-business and celebrities are being employed to influence the public mind for promoting all types of products which are not quite conducive to human welfare. There is no need to elaborate too much on all these forms of deteriorating professional ethics, as all of us are not only victims of this degradation, but at many occasions feel compelled to even contribute to it directly or indirectly or remain helpless onlookers. 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 sales 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.

Why is all this happening? Who is contributing to the aggravation of this situation? What is its impact on our happiness and prosperity? These are important points for us to ponder and explore.

In this context, it will also be educative to look at the various methods and mechanisms which are being presently employed to check these trends and their effectiveness.

It is true that the adverse impact of this malaise is being widely felt, and the concern for rectifying the situation is increasing in the society. Many agencies such as the government bodies, professional societies, NGO's, media and professional educators etc. are all trying to devise ways and means to control the situation. However, all the methods being adopted are either of symptomatic nature or punitive measures or crisis management techniques rather than real solutions to the whole problem. For example, the following methods are being increasingly proposed and implemented:

- Promoting awareness about professional ethics by introducing new courses, refresher

programs and case studies

- Administering oaths and prescribing codes of ethical conduct for specific professional disciplines
- Setting up mechanisms for intensive audit inspection and monitoring the activities
- Framing more stringent laws and devising harder punishments for offences
- Promoting transparency in working systems through mechanisms like RTI (right to information act), etc.
- Carrying out 'sting operations' and widely publicising serious lapses in ethical conduct of profession through media
- Encouraging whistle blowing by individuals or groups
- Setting up vigilance commissions, ethics committees, tribunals, consumer protection forums etc.
- Filing public interest litigations etc.

While there is no denying the fact that all the above methods are with earnest intention to tackle the present situation, however, these have a temporary utility and prove deterrent to a limited degree only. The focus in these methods is primarily towards curbing the ill-effects rather than rectifying the root cause, namely the faulty world-view, which continues to remain dominant. The real way out is to work towards developing the ethical competence by transforming the consciousness of the people through right understanding. Unless the inherent dichotomy between the wrongly perceived notion of happiness through wealth maximization and the expectations of human welfare, the expectations of common good is resolved, no breakthrough is possible.

Inherent Contradictions and Dilemmas and their Resolution

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 fulfilment 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, unethical 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.

Similarly, let us highlight the dilemma in any profession which arises when the prime motivation is towards profit maximization. Take the example of practising medicos with the urge of profit maximization. Supposing there is an epidemic and a large number of people become sick, the doctors endowed with materialistic world view will feel excited as it would give them an opportunity to earn a lot of money. Thus, the degradation in the health of society becomes a welcome opportunity for those whose expected role in the society is to facilitate the health of people. Here again the dilemma always persists whether to give importance to one's profit or to the welfare of people needing help. Driven by the profit mania one can adopt methods of extreme exploitation of the patients who are already in serious trouble.

We can make similar visualizations for each profession whereby the motivations of profit maximization eventually lead to unethical practices of various dimensions and thwart the very objective of these professions in contributing towards the common good, towards the larger order. With all this, a continuous contradiction persists in the mind of such people as these unethical processes are not naturally acceptable to anyone. They create tension and anxiety at the personal level and one is tempted to adopt dual personality in terms of trying to appear to be ethical and in reality acting differently. There is a need to hit the nail on the head. The resolution of all these contradictions and dilemmas can only come through right understanding. Thus, the crux of all this discussion is that sincere effort towards building up the ethical competence of human beings in general and professionals in particular through proper value education is the only effective way to safeguard professional ethics.

Summary

1. Profession implies meaningful participation in the larger order including society and nature in pursuance of comprehensive human goal and in the process also making available the necessary physical facilities for one's family.
2. Developing ethical competence in the individuals (professionals) is the only effective way to ensure professional ethics.
3. The competence in professional ethics manifest as follows:
 - a. Clarity about the comprehensive human goal: *Samadhan-Samriddhi- Abhay- Sahastitva*.
 - b. Confidence in oneself as well as confidence in the harmony and co-existence prevailing in entire existence based on the right understanding of oneself and the rest of existence
 - c. Competence of mutually fulfilling behaviour, clarity and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity.
 - d. Competence of mutually enriching interaction with Nature, ability to assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature.
 - e. Competence of actualizing one's understanding.
4. The increase of unethical practices in various professions, the contradictions and dilemmas are primarily due to the prevailing worldview focussing on profit maximization. These can only be resolved through right understanding.

REVIEW QUESTIONS

1. What do you mean by 'profession'? Why is it required to acquire ethical competence in profession?
2. What do you understand by competence in professional ethics? Elaborate.
3. Critically examine the issues in professional ethics in the current scenario. List any five unethical practices in profession today and the methods being tried to curb them. Comment on the long term effectiveness of these methods.
4. What are the inherent contradictions and dilemmas of professional ethics in the prevailing world view? How does right understanding resolve these issues?
5. Imagine that you have joined at middle management level in an organization where you find unethical practices prevalent. How will you proceed to promote ethics among your colleagues? Mention a few steps you may take to improve the situation without creating an atmosphere of opposition.

CHAPTER FIFTEEN

Vision for Holistic Technologies, Production Systems and Management Models

As discussed in Chapter-13, the right understanding provides us the vision for a holistic alternative. It provides the vision for *mānavīya vyavasthā* – a model of living which is inherently conducive to the needs of all human beings and also compatible with nature; a model which is conducive to the development of harmonious human society at a global level; a model which paves way for a sustainable, universal human order leading to happiness, peace and prosperity. Of course, such a model will necessitate the visualization and development of appropriate technologies, production systems and management models which cater to the comprehensive human goal of ‘*samādhāna, smṛiddhi, abhaya* and *sahastitva*’. It will be necessary to develop and popularize technologies and systems conducive to human welfare – to *abhyudaya* or *sarvodaya* and not merely focus attention on economic growth.

The development of such systems and devices requires right understanding and a close scrutiny of the systems and processes of nature, as these are all basically holistic, time tested and self regulated. Of course, there is an ample scope for creative processing on the part of human beings to make them more conducive to human use. Further, it will also require a careful learning from some of the traditional practices, critically examining them so that we are able to identify their strengths and desirable features and retain them while evolving technologies and systems for our present needs. Only then we can appropriately harness the store house of traditional wisdom along with the present day knowledge of science and technology. In this chapter, we will try to identify the salient criteria for assessing and developing appropriate technologies, production systems and management models. Thereafter a glimpse of such systems will also be presented through typical examples.

The Holistic Criteria for Evaluation

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.

In addition, these have to promote local self-sufficiency and optimal utilization of local resources and expertise.

In accordance to the above general considerations, the specific criteria for judging the appropriateness of technologies, production systems and management models may be identified as follows:

Criteria for Technologies

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

- Catering to real human needs
- Compatible with natural systems and cycles
- Facilitating effective utilization of human body, animals, plants and materials
- Safe, user-friendly and conducive to health
- Producibile with local resources and expertise as far as possible
- Promoting the use of renewable energy resources
- Low cost and energy efficient
- Enhancing human interaction and cooperation

- Promoting decentralisation
- Durability and life cycle recyclability of products

For Production Systems

In determining the type of production systems, the key questions to be answered are:

- What to produce?
- How to produce?
- For whom to produce?
- And how much to produce?

All these will be decided in the context of availability of local natural resources and the needs of the people for any given community. Of course, the needs are to be characterised in consonance with the comprehensive human goal. The specific criteria to judge the appropriateness of the production systems may include the following:

- Optimal utilization of local resources and expertise
- Economic viability and sustainability
- Priority for local consumption
- Matching the pattern of production with the availability/ producibility in the local environment and the pattern of consumption
- Decentralized systems capable of meaningful employment of people in the community
- Facilitating production by masses and not mass production in a centralized mode
- Promoting individual creativity and sense of accomplishment
- Using people-friendly and eco-friendly technologies
- Ensuring requisite quality of production
- Safe and conducive to the health of persons involved in production as well as others

For Management Models

The management needs to focus at the fulfilment of the people involved in the production system as well the users of the produce and not to profit-mania. The following criteria can be chosen for a humanistic management model:

- The whole unit working as a well-knit family
- Cooperative and motivational
- Ensuring correct appraisal of human labour
- Targeting employer-employee as well as consumer satisfaction and not profit maximisation
- Sharing of responsibility and participative mode of management
- Continuous value addition of the persons involved
- Effectively integrating individual competencies and complementarity

Critical Appraisal of the Prevailing Systems

It will be educative to critically examine the characteristics of the present models which have been developed under the influence of the materialistic worldview. It is important to point out that the structure as well as the use of all human innovations is strongly influenced by the worldview and values. Therefore, the present day technologies and systems are designs best suited to serve the prevailing worldview. This way, we can easily appreciate how the present day systems, even though they employ the best of human ingenuity, latest scientific knowledge and sophisticated technologies, are largely proving to be incompatible with ecology and also not conducive to sustainable human welfare.

The most concerning feature of the present day systems is their heavy dependence on non-renewable sources of energy/materials rendering them unsustainable. The modern development primarily dwells upon fossil fuels which are being consumed at exponential rates. This has caused menace of resource depletion on one hand and environmental degradation manifesting in the form of pollution and global warming etc. on the other. There is no compatibility with the rate of consumption and the rate of production in Nature. The other undesirable characteristics of modern technologies and systems include their centralized configurations, promotion of wastefulness, excessive transporation and substitution of human, animal and other natural resources.

These systems are becoming more and more complex and large in size, and they are highly capital and energy intensive. Increased automation and mechanization is being used for promoting mass production which is not conducive to large scale employment of people. Such systems also lead to exploitation, alienation and conflict between the so-called working class and management. In spite of a high degree of sophistication, quality consciousness, standardization, miniaturization and user-friendliness, these technologies and systems are not proving conducive to general human welfare. It is an irony that with all the technological

advances, we have come to a *passé* where the whole planet is under a serious threat.

*L*earning 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, 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.

*H*olistic Technologies and Systems – Typical Case Studies

Visualizing a Holistic Model of Living in Harmony at All the Levels

In the light of understanding gained so far, it will be a very educative exercise for us to visualize broadly how a typical community, say, of one thousand people will live in a holistic way in harmony with each other and the rest of nature, being largely self-sufficient in fulfilment of its needs and setting up systems which are conducive to comprehensive human goal. It may be easily appreciated that such a planning in detail is a project worthy of serious research and experimentation to evolve a viable alternative model. We may call this as a model for *Grāma-svarajya*. About hundred years ago, a vision of self-sufficient village republic was presented by Gandhiji in his famous book *Hind Swarajya*. It is high time we start working for actualization of the model of *Grāma-svarajya* in the light of right understanding. We may carry out a techno-economic feasibility study and the design for such a model keeping the comprehensive human goal as our objective function. Since it will be necessary in this model to rely on the local resources as far as possible, such a model will also need attention to augment these resources as well which includes promotion of bio-diversity, cattle, water harvesting, effective utilization of biomass, solar, wind and hydel energy sources etc. This would also involve careful planning of the agriculture, artisanal and agro-industrial activity. The matching of resources and needs will also need to be accomplished. This visualization will enable us to identify, select or develop appropriate technologies, production systems and the methods to organize these activities in a harmonious way. It is left to the reader to exercise his/her creativity and try to broadly visualize the scenarios for making *Grāma-svarajya* possible. Several groups of people have started working in this direction seriously. And as a result, many technologies and systems have been evolved even though the full scale demonstration of such alternative ways of living are yet to emerge.

In the face of the environmental and other problems aggravating because of the widespread use of fossil fuels and other non-renewable resources, there is an increasing interest throughout the world to evolve alternative renewable technologies and modes of production. However, this is only possible in the light of right understanding, with adoption of appropriate life-styles and with proper assessment of needs. It will be desirable to get acquainted with these developments by conducting case studies on the salient renewable and eco-friendly technologies and systems. There needs to be an increasing and wide spread thrust to evolve holistic technologies and systems through dedicated R&D efforts working within the framework of right understanding. Some salient topics for case studies are given below:

Topics for Case Studies

- **Renewable and Decentralized Energy Technologies**

- (a) Biomass based Energy Conversion systems such as;
 - ◆ Systems for generation and utilization of Biogas obtainable from anaerobic digestion of all kinds of moist biomass such as animal and human excreta, kitchen waste, moist agro-waste, sewage effluents etc. This bio-conversion also results in production of valuable bio-manure in the form of slurry. Therefore, a study of slurry handling systems is also relevant.
 - ◆ Systems for generation and utilization of Producer gas obtainable from partial combustion of all kinds of dry biomass such as wood, charcoal, rice-husk, sawdust, dry agro-waste etc.
 - ◆ Systems for decentralized production of Biodiesel obtainable from esterification of various vegetable oils.
 - ◆ Decentralized systems for production of ethanol as a liquid fuel for engines obtainable from agro-waste
 - ◆ Technologies for Briquetting to obtain a compact/smokeless solid fuel from all kinds of loose biomass.
 - ◆ Technologies for smokeless and energy efficient cook stoves
- (b) Gadgets and Implements to facilitate efficient utilization of Human muscle power and Animal draught power such as:
 - ◆ Human operated agricultural tools and domestic appliances
 - ◆ Animal (bullock) operated irrigation pumps, tractors and other agricultural equipments
 - ◆ Improvised designs of animal driven carts
- (c) Devices for efficient utilization of Solar energy such as:
 - ◆ Solar water heaters, solar cookers, solar driers etc.
 - ◆ Solar Photo-voltaic systems
 - ◆ Decentralized Solar power generation and refrigeration systems
- (d) Decentralized Wind power devices for water pumping, electricity generation etc.

- (e) Microhydel electro-mechanical power generation systems utilizing the hydro-energy of waterfalls, check-dams and flowing water in streams and rivers in a decentralized manner.
- **Systems for water conservation and water shed management for efficient utilization of rain water and for eco-restoration.**
- **Technologies and architecture promoting green building materials and energy conservation such as:**
 - ◆ Construction with compressed/stabilized mud-blocks and terracotta tiles
 - ◆ Bamboo architecture
 - ◆ Lawry-Baker low-cost brick work construction etc.
 - ◆ Solar architecture with energy conservation and passive heating/cooling of buildings
- **Organic/natural farming techniques including technologies for vermi-composting, production of bio-manures and bio-pesticides**
- **Eco-sanitation techniques for small scale decentralized sewage disposal and waste water recycling**
- **Low cost and energy efficient technologies for small scale production systems such as**
 - ◆ Systems for food processing
 - ◆ Systems for production of herbal, forest-based and animal-based (*panchgavya*) products
 - ◆ Systems for facilitating multiple crafts and artisanal work
- **Humanistic organizational/management models**

The work on the above technologies and systems is being carried out in several technical institutions, agricultural universities, government agencies and a large number of NGO's and socio-spiritual organizations as well as by some motivated individuals. It will be quite fruitful to familiarize with some of these through the above case studies.

Summary

1. The holistic criteria of evaluation basically emerge from correct appraisal of the comprehensive human goal.

2. The main guidelines are;
 - (a) The capacity to cater to appropriate needs and lifestyles.
 - (b) People-friendliness and eco-friendliness.
 - (c) Effective utilization of local resources, local expertise and manpower and priority for local consumption.
 - (d) Decentralized structure.
3. Most of the prevailing systems are human innovations in consonance with the prevailing world view. Hence, inspite of utilization of the advanced knowledge of science and technology, these are not quite conducive to sustainable human welfare.
4. A careful study and evaluation of the systems of nature and the holistic traditional practices will be helpful in the development of suitable systems as per the current needs.
5. Understanding the status and characteristics of various renewable and eco-friendly technologies and systems being developed in recent times through case studies will be helpful in motivating R&D effort in this direction.

REVIEW QUESTIONS

1. What is the vision for *Mānaviya Vyawasthā*? Explain.
2. What are the broad holistic criteria for evaluation of technologies, production systems and management models? How do they map with the comprehensive human goal?
3. List some of the specific criteria for holistic evaluation of technologies. Elaborate on any two of them.
4. Mention some of the specific criteria to judge the appropriateness of production systems. Critically examine the present day systems on any two criteria.
5. What do you mean by holistic management model? List down a few specific characteristics of such a model.
6. In what way, is the learning from the systems of nature and traditional practices useful in the development of holistic systems?

IOMoARcPSD|26265282

1. The definitiveness of human conduct in terms of values, policies and character is
 - A. Morality
 - B. Ethics
 - C. Behaviour
 - D. Understanding
2. Developing ethical competence in the profession is the only effective way to ensure
 - A. Mutual fulfillment
 - B. Harmony
 - C. Relationship
 - D. Professional Ethics
3. The moral standards by which people judge behavior are considered as
 - A. Prosperity
 - B. Thinking
 - C. Ethics
 - D. Understanding
4. Professional ethics is the implication of _____ in profession
 - A. Right Decision
 - B. Right Understanding
 - C. Right Thinking
 - D. Right Behaviour
5. Holistic production systems are
 - A. Eco-friendly
 - B. People friendly
 - C. Both A and B
 - D. None
6. The only effective way to ensure professional ethics is by developing
 - a) knowledge
 - b) ethical conduct
 - c) ethical competence
 - d) professional activities
7. How does un-ethical practices in various professions can be resolved?
 - a) through skills
 - b) through knowledge
 - c) through practical
 - d) via right understanding
8. What provides Providing clear guidelines and policy frame work conducive to the development of an un-fragmented human society and a universal human order?
 - (a) Humanistic Education
 - (b) Humanistic Constitution
 - (c) Profession
 - (d) Ethical Human Conduct
9. The right understanding gained through self-exploration also enables us to identify the definitiveness of human conduct. What is this called?
 - (a) Ethical Human Conduct
 - (b) Values
 - (c) Policy
 - (d) Utility Values

10. The participation of the human being in ensuring the role of physical facility to help and preserve its utility is called its
- A. Utility Value
 - B. Artistic Value
 - C. Harmony
 - D. Human Values
11. What is 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?
- (a) Ethics
 - (b) Values
 - (c) Rules
 - (d) Policy
12. The form of ethics that endeavors to help professionals decide what to do when they are confronted with a case or situation that raises an ethical question or moral problem is referred to as
- a. organizational ethics
 - b. professional ethics
 - c. business ethics
 - d. ethical climate
13. The components of professional ethics are
- a) Honesty
 - b) Integrity
 - c) Loyalty
 - d) All the above
14. The efforts of an individual to have a systematic arrangement of entire universe which initiates with the individual itself
- a. Universal human order
 - b. Universal human education
 - c. Universal human constitute
 - d. None of the above
15. For professionals or their professional practice to be trustworthy is a matter of both ethics and.....
- a. Morals
 - b. Values
 - c. Competence
 - d. None of the above
16. It simply means being accountable for the choices you make. It becomes relevant in case of engineers as others people rely on their knowledge, ability or willingness to perform tasks safely and effectively, which in a way affect a lot of people". Which value of engineering profession is being highlighted here
- a. Responsibility
 - b. Honestly
 - c. Loyalty
 - d. Reliability

17. The definitiveness of human conduct in terms of values, policies and character is termed as
- Ethics
 - Respect
 - Both A and B
 - None
18. Under which stream of ethics, actions are considered right if they support good character traits and wrong if they support bad character traits.
- Right ethics
 - Duty ethics
 - Virtue ethics
 - Righteous Ethics
19. Rama told his friend if I borrow some money from a friend or a relative, make sure that I return it as promised, this is an example of
- Professional ethic
 - Personnel ethic
 - Both A and B
 - None of the above
20. seeks to produce the most utility, defined as a balance between good and bad consequences of an action, taking into account the consequences for everyone affected.
- Utilitarianism
 - Virtue
 - Right ethics
 - Both a and b
21. A major proponent of duty ethics was.....who held that moral duties are fundamental.
- Immanuel Kant
 - Christopher. J
 - Raphael Kant
 - None of the above
22. Ethical dilemmas can be divided into which of the below two categories?
- Right-wrong or Better-worse
 - Right-worse or Better –wrong
 - Right –better and Wrong – right
 - None of the above
23.are situations in which moral reasons come into conflict, or in which the applications of moral values are unclear, and it is not immediately obvious what should be done
- Ethical Choices
 - Ethical Dilemmas
 - Ethical Doubts
 - Both a and b depict the same thing
24. Providing guidance and offering inspiration both are essential roles of a code of ethics.
- No, only providing guidance is an essential role.
 - No, only offering inspiration is an essential role
 - Both of the above are not the essential roles of code of ethics"
 - Yes, both these are essential roles of code of ethics

25. What are the three ethical principles for engineers at individual level?
- Honesty, Fairness and Accountability
 - Honesty, Competence and Loyalty
 - Honesty, Reliability and Integrity
 - Honesty, Fairness and Integrity
26.is a decision about the extent to which the object of the evaluation is good or bad, ethically speaking.
- Ethical Grounding
 - Ethical Evaluation
 - Ethical Opinion
 - None of the above
27. Which of these is the central professional responsibility of an engineer?
- Confidentiality and Proprietary Information
 - Conflict of Interest
 - Competitive Bidding
 - All of the above
28. According to the General Teaching Council of Northern Ireland (2004) the core values of teaching profession are:
- Trust, Honesty, Commitments
 - Respect, Fairness, Equality
 - Integrity, Tolerance, Service
 - All of the above
29. According to Australian Education and Training Department, Canberra (2006) all the teachers' „Code of professional practice & Ethics" should be based on which principles
- Service to the public
 - Responsiveness to the Government
 - Responsiveness to the public needs
 - All the above
30. What is not ethical approach to teaching---
- Moral
 - Legal
 - Rational
 - Biological
31. From the perspective of ethics, one important role religion played in the ancient society was?
- Communicating the moral concerns of the society to its people
 - Exclusively shaping the moral outlook of people
 - Developing legal codes that regulate people's behaviour
 - All of the above
32. The theory and principle of ethics go parallel here are
- Beneficence and theory of virtue ethics.
 - Fiduciary and principlism theory of ethics
 - Justice and Kantianism theory
 - Respect for Autonomy and critical theory.

33. The term Accountability means
- The capacity to understand and act on moral reasons
 - The capacity to understand
 - The ability to understand
 - None of the above
34. Complex and rapidly changing innovation in engineering leads to
- the need for a rigid engineering ethics
 - the need for an adaptive engineering ethics
 - unfamiliar ethical circumstances
 - both b and c
35. Which of the following statements regarding a profession's code of ethics is most accurate?
- A code of ethics makes sure that all members of a profession act ethically at all times.
 - A code of ethics communicates the principles and expected behavior of a profession's members.
 - A code of ethics always includes standards of conduct.
 - None of the above
36. Which of the following statements is most accurate?
- Ethical behavior at times may be illegal.
 - Legal behavior is always ethical behavior.
 - Legal standards are a benchmark for ethical behavior.
 - None of the above
37. Investment professionals have a special responsibility to act ethically because:
- the industry is heavily impacted by regulations.
 - the profession has adopted a code of ethics.
 - they are entrusted to protect client's assets.
 - None of the above
38. Which of the following most likely determines unethical behavior?
- External factors such as environmental or cultural elements.
 - The person's intrinsic motivation.
 - The person's lifestyle and character
39. An organization's appropriate tone at the top promoting ethical conduct is an Example of:
- Ethic sensitivity.
 - Ethic incentives.
 - Ethical behavior.
 - Consequentialist.
40. The goal of corporate governance and business ethics education is to:
- Teach students their professional accountability and to uphold their personal Integrity to society.
 - Change the way in which ethics is taught to students.
 - Create more ethics standards by which corporate professionals must operate.
 - Increase the workload for accounting students.
41. Which can be never justified and can bring term to humanity and completely ravaging the countries which will leave no winner referred to ____ (war ethics).
- War Ethic
 - General Ethic
 - Global Ethic
 - Codes of Ethic