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**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 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 are 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.

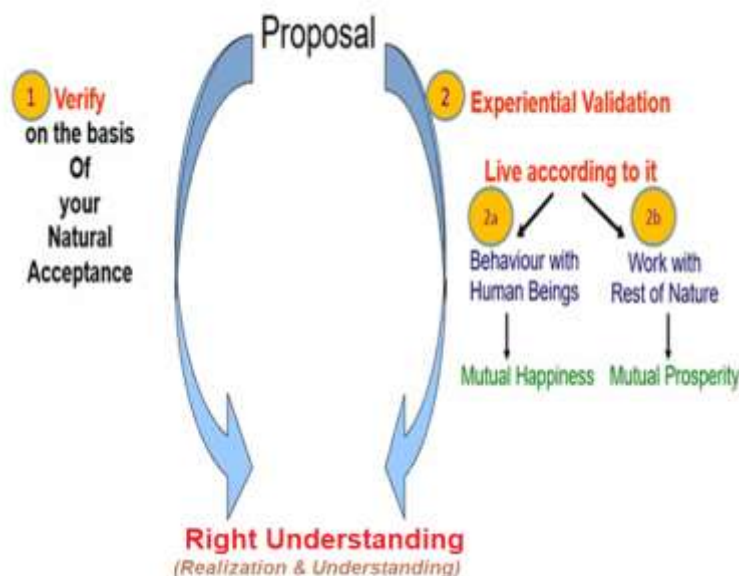
Self-exploration is

- 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.*

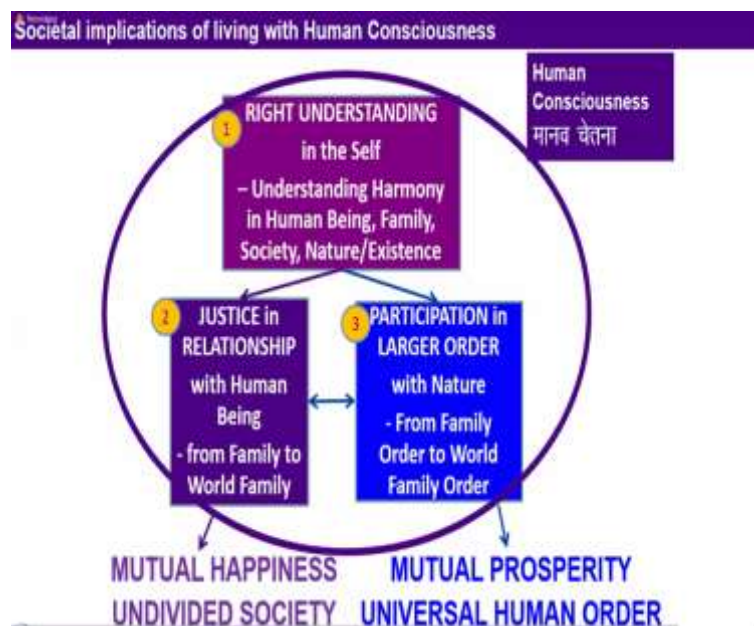
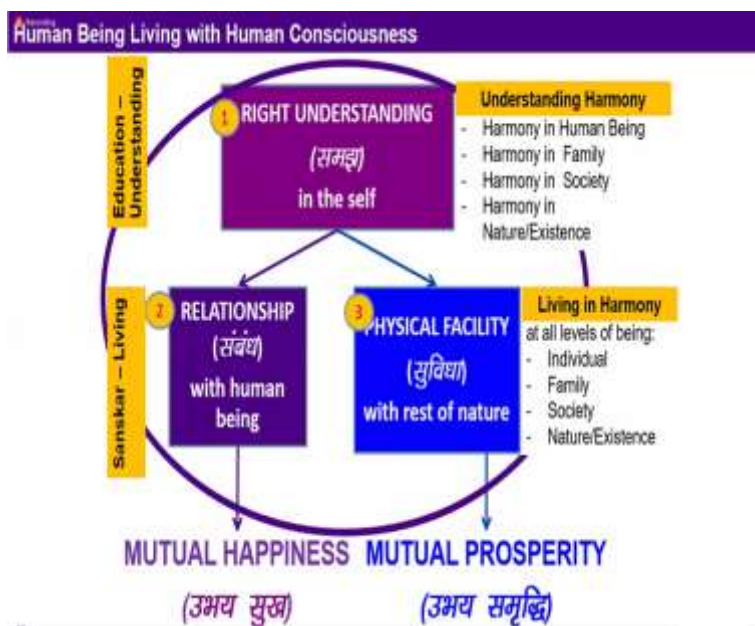


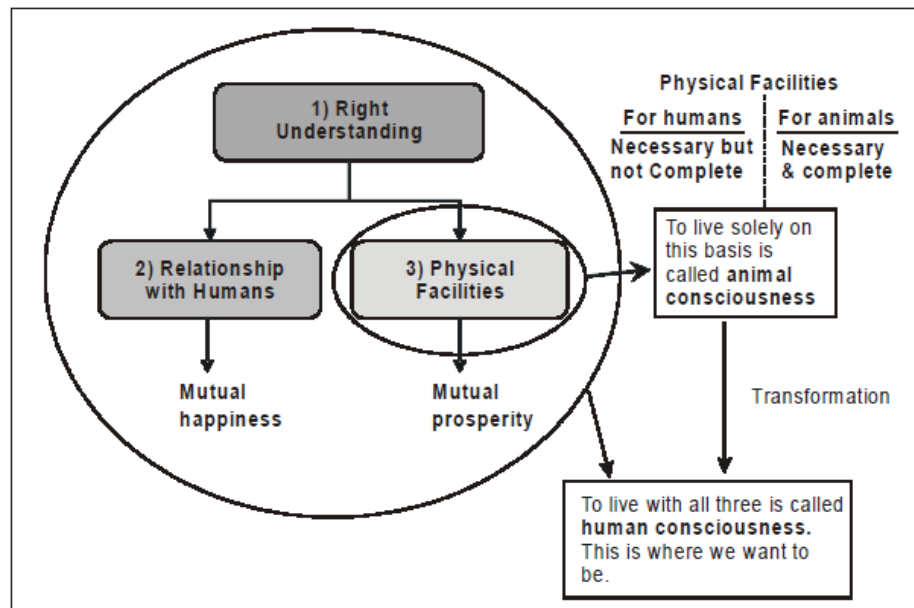
SECTION-03: PROGRAM TO FULFIL BASIC HUMAN ASPIRATIONS (RIGHT UNDERSTANDING, RELATIONSHIP & PHYSICAL FACILITY)

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’.

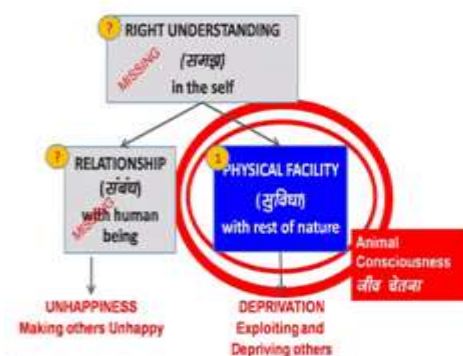




Transformation (संक्रमण) = Holistic Development (विकास)

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:

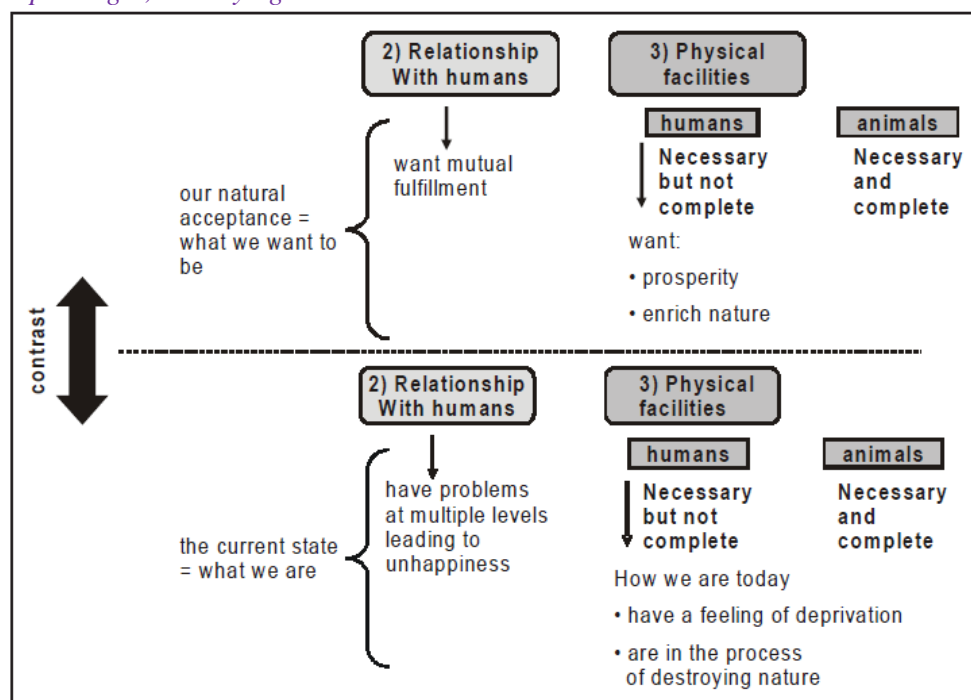
“Do I feel prosperous? Do I find that I have a feeling to share what I have?

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”.

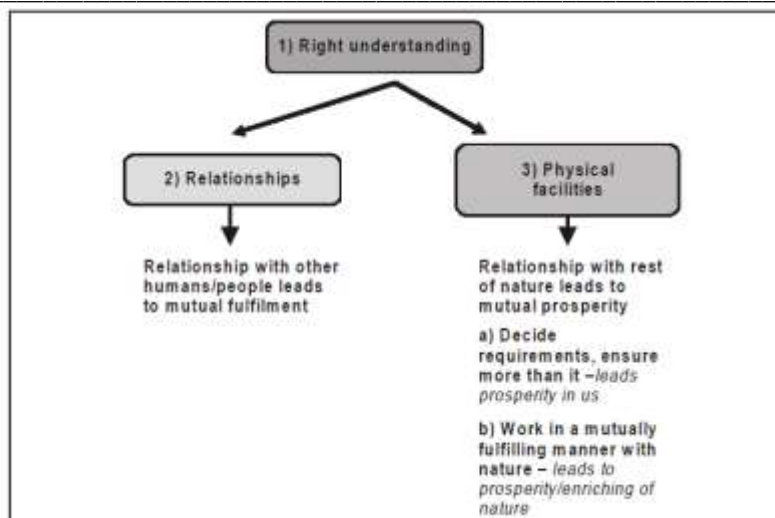
In order to resolve the issues in human relationships, we need to *understand* them first, and this would come from '***right understanding***' of relationship. Similarly, in order to be prosperous and to enrich nature, we need to have the '***right understanding***'.

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:

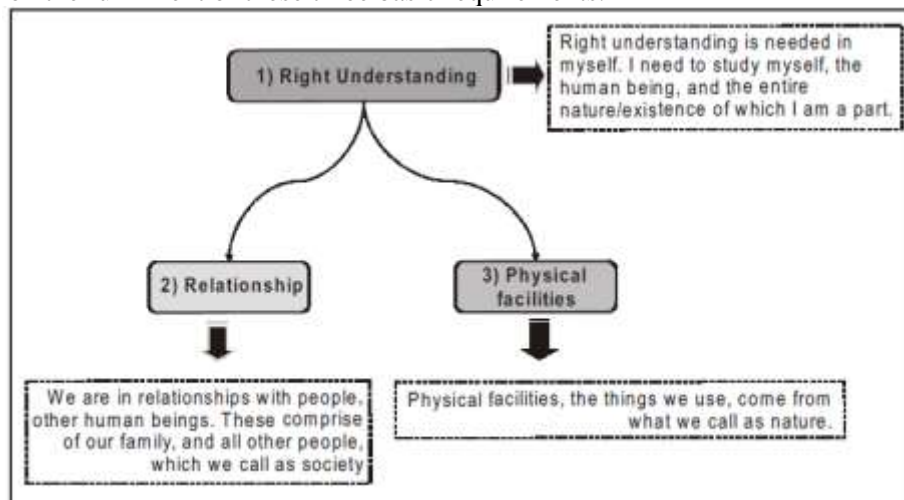
1. Right Understanding
2. Relationship &
3. Physical Facility



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

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

D

72. What are the two mechanisms/methods for self explorations?
- a. Individual and Family
 - b. Work and Behavior
 - c. Thoughts and Feelings
 - d. Natural Acceptance and Experiential Validation**
73. What is the goal of UHV 2 course
- a. to explore human reality
 - b. to explore into nature and existence as coexistence
 - c. to understand the role of human being
 - d. all the above**
74. To understand the role of human being what we try to understand in UHV 2
- a. To understand the co-existence
 - b. To have the feeling and the thought of coexistence
 - c. To live in coexistence in mutual relation with human being and the rest of nature
 - d. All the above**
75. Harmony within myself is known as_____.
- a. Excitement
 - b. Happiness**
 - c. Both
 - d. None of the above
76. Happiness is the state of_____.
- a. Excitement
 - b. Harmony**
 - c. Satisfaction
 - d. Pleasure
77. Continuous happiness and prosperity are the_____.
- a. Impractical thought
 - b. Impossible desires
 - c. Basic human aspirations**
 - d. None of the above
78. ____means harmony within myself.
- a. Happiness**
 - b. Pleasure
 - c. Excitement
 - d. All
79. To be in a state of liking is_____.
- a. Prosperity
 - b. Happiness**
 - c. Stress
 - d. 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
- a. dimension of thought and dimension of realization**
 - b. dimension of thought and dimension of behavior
 - c. dimension of behavior and dimension of work
 - d. dimension of experience and dimension of realization
89. The process of transformation from animal consciousness and human consciousness is
- a. rituals and rights
 - b. teaching and reading
 - c. human education – sanskaar**
 - d. morals
90. To enable transformation from animal consciousness to human consciousness, it is the role of
- a. Production work
 - b. Education sanskaar**
 - c. Exchange storage
 - d. Justice preservation
91. ____ helps the human being to transform from Animal consciousness to human consciousness
- a. Right understanding**
 - b. Preconditioning
 - c. Sensations
 - d. None of the above
92. Animal consciousness is
- a. Giving weightage to physical facilities, to the maximization of sensory pleasures, to accumulation of wealth**
 - b. Giving weightage to relationships, to the inherent feelings, and right understanding
 - c. Both
 - d. None
93. Human consciousness is
- a. Giving weightage to physical facilities, to the maximization of sensory pleasures, to accumulation of wealth
 - b. Giving weightage to relationships, to the inherent feelings, and right understanding**
 - c. Both
 - d. None
94. Living with _____ leads to undivided society and universal human order
- a. Human consciousness**
 - b. Animal consciousness
 - c. Preconditioning
 - d. 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

(i)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
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**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.

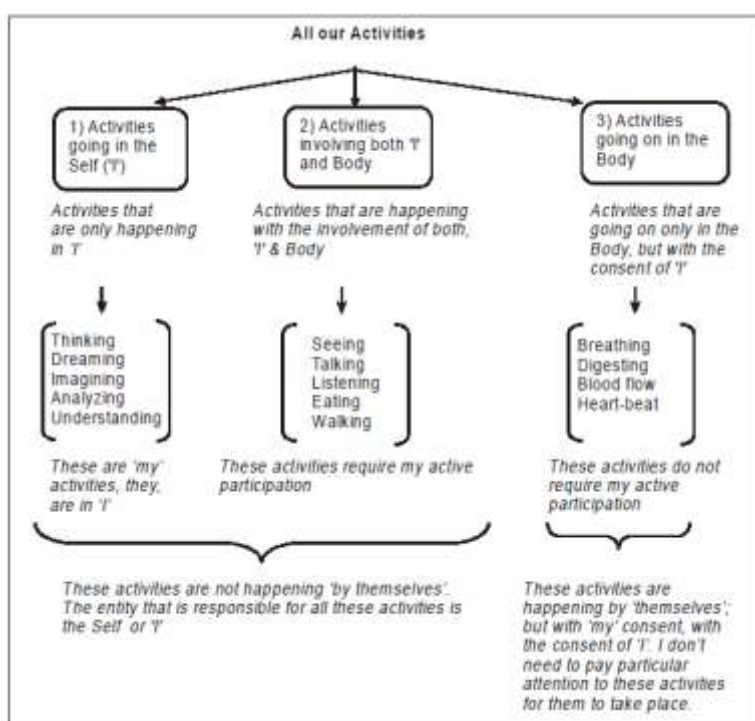
Hence, for human beings, we need to fulfil the need of both: of ‘I’ and of Body – happiness (sukha) and physical facilities (suvindhā). One cannot replace the other.

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.

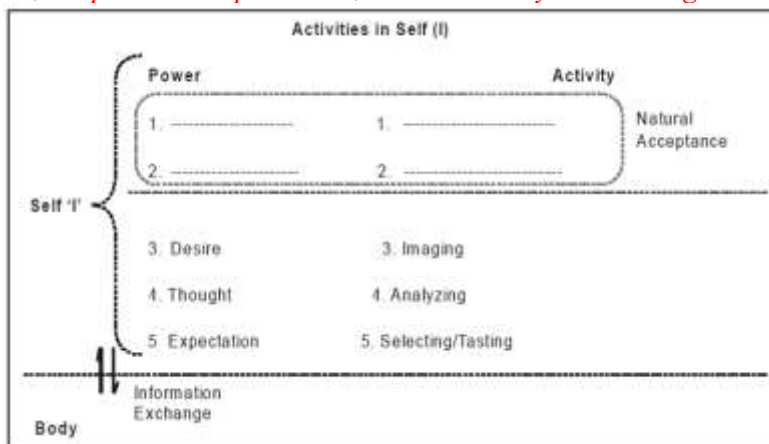
Here, the power is ‘thought’, and the activity is ‘analyzing’.

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:

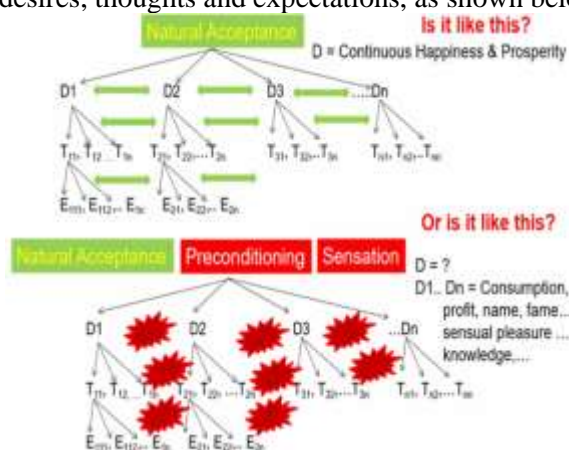
The sensation is that it tells whether the object in the external world is suitable for the body or not. If something is rotten, the sensation of smell gives us the information of it not being suitable to eat. As we become more aware of ‘SELF’, we are better able to judge the suitability of physical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

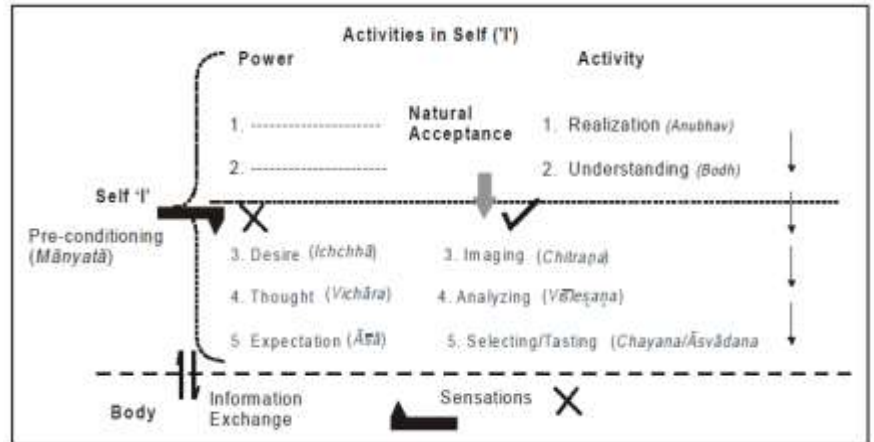
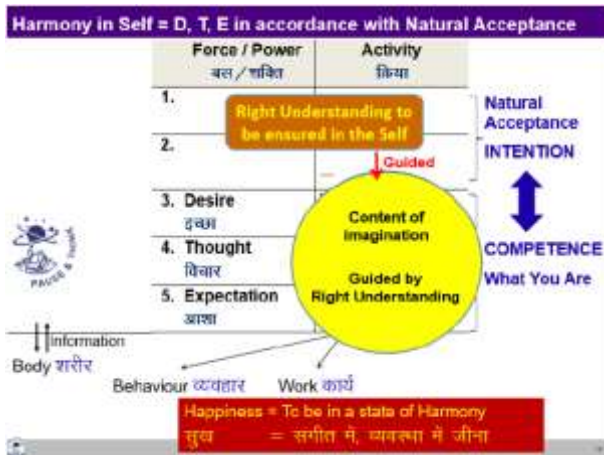
Realization means to be able to ‘see’ the reality as it is. While Understanding means to be able to understand the self-organization in all entities of nature/existence and their inter-connected organization “as it is”.



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.

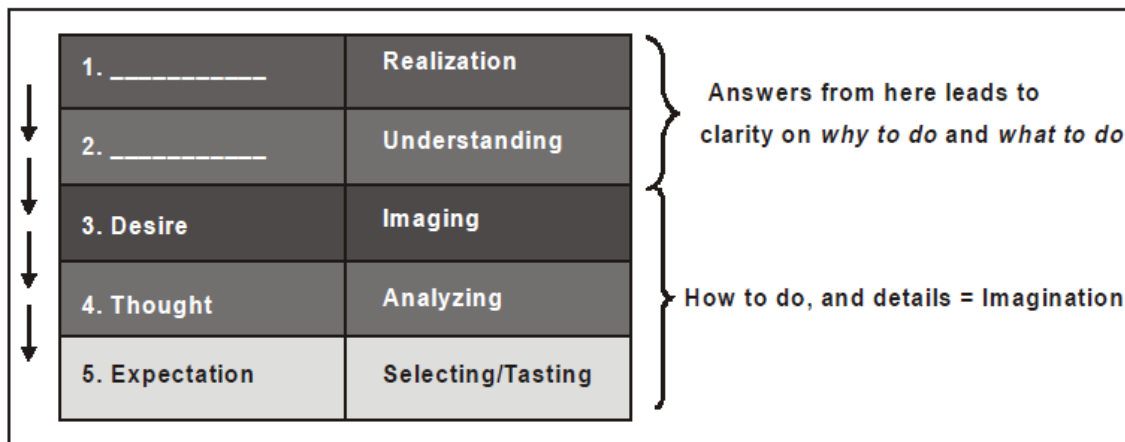
But constantly referring to our natural acceptance leads to the activation of (1) and (2) We have to keep on going through the process of self-exploration. It starts as something we have to ‘keep in view’, and then slowly becomes a regular exercise for us!



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.

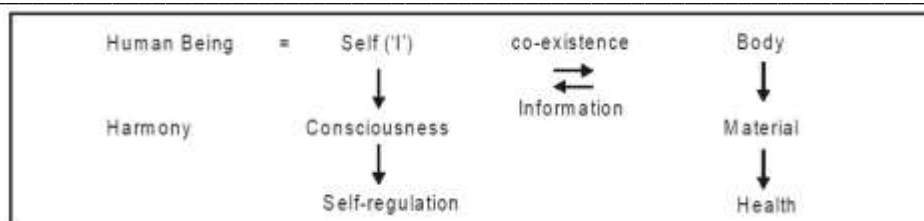
We are building hospitals and inventing sophisticated equipment for diagnosis and external intervention on the Body rather than focusing on ensuring health of the body so that we do not fall sick or become unhealthy in the first place!

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-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. Sate of SWATANTRATA
- d. All**

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

- a. Use of senses (sensation) for nuturing 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 nuturing 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 nuturing 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



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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)

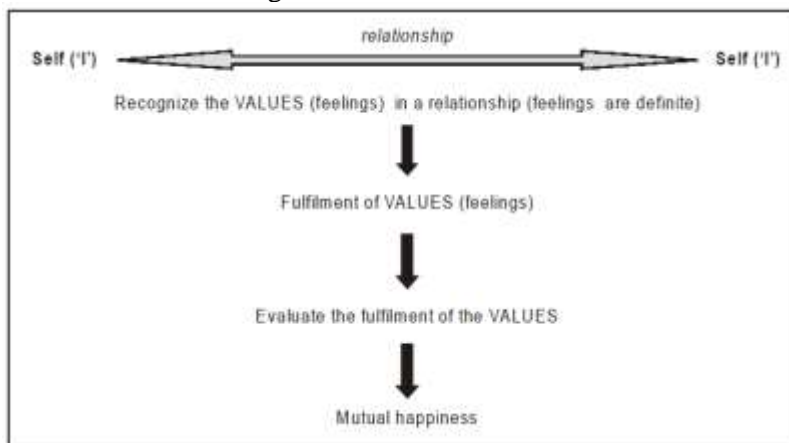
Each one of us is naturally a part of a family that includes father, mother, brothers and sisters. Then there are other relations such as grand parents, aunts, uncles, cousins, nephews, nieces etc. These relationships are a reality of our life for each one of us. We are born in these relationships. Then 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.

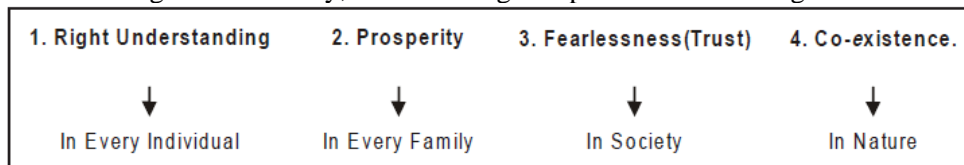
If we look at our living today, it is largely in what we can call as ‘reaction’ mode, and not in ‘response’ mode. For want of proper understanding of relationships we keep ‘reacting’ to the behaviour of the other person, we are at the mercy of the situation. Only when we recognize the relationships in 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.

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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.
- Reverence**
 - Gratitude
 - Love
 - Care
44. _____ starts from ONE and goes to EVERYONE.
- Reverence
 - Glory
 - Love**
 - Gratitude
45. _____ is the feeling of acceptance for those who have made efforts for my excellence.
- Affection
 - Care
 - Gratitude**
 - Guidance
46. _____ is the feeling for someone who has made efforts for excellence.
- Reverence
 - Glory**
 - Love
 - Gratitude
47. Ensuring right understanding and feelings in the other is called _____.
- Gratitude
 - Guidance**
 - Care
 - Reverence
48. To be assured of others at all the time is the feeling of _____.
- Trust**
 - Respect
 - Affection
 - Reverence
49. Respect is _____.
- Right Evaluation**
 - Wrong Evaluation
 - Influence
 - All of the above
50. The feeling of being related to other is called _____.
- Care
 - Guidance
 - Respect
 - Affection**
51. We can feel being related to other, when we have feelings of _____ for other.
- Trust and Respect**
 - Care and Guidance
 - Reverence and Glory
 - Affection and Gratitude**

52. _____ is the feeling of responsibility toward the body of my relative.
- a) **Care**
 - b) Guidance
 - c) Respect
 - d) Affection
53. _____ is the feeling of responsibility and commitment for nurturing and protection of the Body of my relative.
- a) **Care**
 - b) Guidance
 - c) Respect
 - d) Affection
54. _____ is the feeling of responsibility and commitment for ensuring Right Understanding and Right Feeling in the self of my relative.
- a) Care
 - b) **Guidance**
 - c) Respect
 - d) Affection
55. **Care and Guidance** are the two outcomes of _____.
- a) Glory
 - b) Reverence
 - c) Respect
 - d) **Affection**
56. **Feeling for those who have made effort for excellence** is _____.
- a) Excellence
 - b) Reverence
 - c) **Glory**
 - d) None of the above
57. **Feeling for those who have made effort for my excellence** is _____.
- a. Glory
 - b. Worship
 - c. **Gratitude**
 - d. None of the above
58. _____ is the feeling of being related to all.
- a) **Love**
 - b) Respect
 - c) Affection
 - d) Care
59. **The outcome of justice** is _____.
- a) Right Understanding
 - b) Prosperity
 - c) **Trust and Fearlessness**
 - d) Coexistence with Nature
60. **Harmonious human-human relationship resulting in mutual happiness, is the achievement of** _____.
- a) Respect
 - b) **Justice**
 - c) Trust
 - d) 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 (e)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_____.**
- a) **Providing means to one who has the ability but not the means is known**
 - b) Helping the other to develop the competence to utilise the means that already have
 - c) 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
 - d) 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.**
- a) Health
 - b) **Education**
 - c) Justice
 - d) Service
87. _____ **builds the ability, the competence for Right Understanding, Right Thought and Right Behaviour in every person.**
- a) Health
 - b) Justice
 - c) **Education**
 - d) Service
88. _____ **is ensuring recognition of relationship among human beings, its fulfillment through values leading to mutual happiness.**
- a) **Justice**
 - b) Health
 - c) Education
 - d) Service
89. **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) none of the above
90. **The satisfaction of self is ensured by dimension of**
- a) Justice
 - b) Health
 - c) **Education**
 - d) Service
91. **The outcome of justice is**
- a) right understanding
 - b) prosperity
 - c) **trust and fearlessness**
 - d) coexistence with nature

92. What we obtain as outcome of labour on rest of nature is known as _____
- a) **Production**
 - b) Service
 - c) 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

- a) Developing more and more in science and technology
- b) **Living with justice**
- c) Dominating human being
- d) Living in harmony in nature

103. Which method is not useful in ensuring human tradition in which human goal is fulfilled

- a) By ensuring undivided human society from generation to generation
- b) **Blindly following family and society rituals**
- c) By ensuring Universal Human Order from generation to generation
- d) By ensuring right shisha sanskaar from generation to generation

104. is the second level of living.

- a) **Family**
- b) Work
- c) Ethic
- d) Profession

106.What is result of family feuds?

- a.Depression
- b.Anxiety
- c.Sleeplessness
- d.**All of the above**

107.Family feuds happens only due to economical problems in family.

- a.True
- b.**False.**

108.Who's is responsible to bring harmony in family?

- a.Children
- b.**Parents**
- c.Government
- d. None

109.Whic of the following are trick for the for peace in family:

- a) Learn to respect each other thoughts
- b) Never take relations as granted
- c) **Both a and b**
- d) Only a

110.Values in human relationships

- a.Trust
- b.Respect
- c.Affection
- d.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.Prosperty

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



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**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:

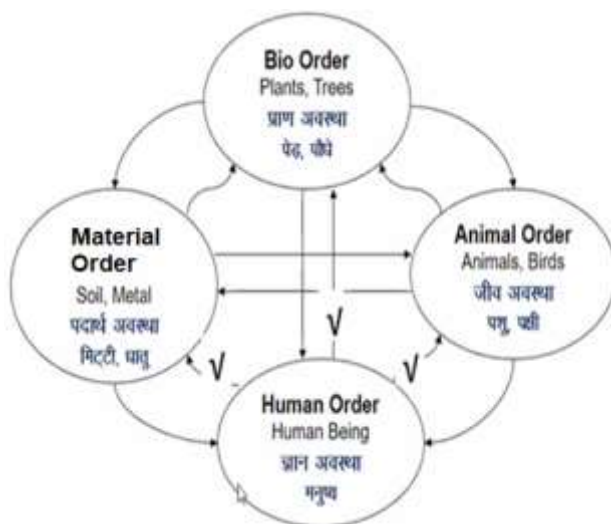
Understanding Harmony in the Nature, Interconnectedness, self-regulation and Mutual Fulfilment among the Four Orders of Nature, Realizing Existence as Co-existence at All Levels, The Holistic Perception of Harmony in Existence.

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?

you 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) **Sanskara**
- 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

- a. Pulsation
- b. Interaction**
- c. Growth
- d. Existence

170. The submergence of plant order is in the form of

- a. Pulsation**
- b. Growth
- c. Existence
- d. Respiration**

171. The submergence of body of animal order is in the form of

- a. Sensitivity
- b. Will to live
- c. Interaction and pulsation**
- d. Interaction and growth**

172. The submergence is shown in the body of animal order as

- a. Sensitivity
- b. Will to live
- c. Interaction and pulsation**
- d. Interaction and growth**

173. The submergence is shown in the self of animal order as

- a. Interaction and pulsation
- b. Interaction and growth
- c. Sensitivity**
- d. Knowability**

174. The submergence of body of human order is in the form of

- a. Sensitivity
- b. Will to live
- c. Interaction and pulsation**
- d. Interaction and growth**

175. The submergence is shown in the body of human order as

- a. Sensitivity
- b. Will to live
- c. Interaction and pulsation**
- d. Interaction and growth**

176. The submergence is shown in the self of human order as

- a. Interaction and pulsation
- b. Interaction and growth
- c. Sensitivity and Knowability**
- d. Will to live with continuous happiness**

177. The first order of nature is_____.

- a. Material Order**
- b. Bio Order
- c. Animal Order
- d. Human Order**

178. The second order of nature is_____.

- a. Material Order
- b. Bio Order**
- c. Animal Order
- d. Human Order**

179. The third order of nature is_____.

- a. Material Order
- b. Bio Order
- c. Animal Order**
- d. Human Order

180. The fourth order of nature is_____.

- a. Material Order
- b. Bio Order
- c. Animal Order
- d. Human Order**

181. Human beings are dependent on the_____for soil, minerals and metals.

- a. Material Order**
- b. Bio Order
- c. Animal Order
- d. None of the above

182. The natural characteristic (Svabhav) of material order is_____.

- a. Formation/Deformation**
- b. Growth
- c. Cruelty/Non-cruelty
- d. Will to live

183. The natural characteristic (Svabhav) of pranic/plant/bio order is_____.

- a. Growth
- b. Cruelty/Non-cruelty
- c. Will to live
- d. Nurture/Worsen**

184. The natural characteristic (Svabhav) of self of human order is_____.

- a. Perseverance, Bravery, and Generosity**
- b. Cruelty/Non-cruelty
- c. Will to live with happiness
- d. Sensitivity

185. The innateness of material order is_____.

- a. Existence**
- b. Cruelty/Non-cruelty
- c. Growth
- d. Nurture/Worsen

186. The innateness of Bio order is_____.

- a. Existence and growth
- b. Cruelty/Non-cruelty
- c. Will to live**
- d. Nurture/Worsen

187. In animals only the activity of_____is predominant.

- a. Selection/Tasting**
- b. Imaging
- c. Analysing
- d. Knowing/Assuming

188. The activities in animal body are_____.

- a. Composition/Decomposition and Respiration**
- b. Composition/Decomposition and Growth
- c. Existence and Respiration
- d. 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?

- a. Cyclic development
- b. Recognizing and fulfilling
- c. Temporary
- d. Continuous

ANS: C

221. Innateness of human order is-

- a) Existence
- b) Existence and Growth
- c) Will to live
- d) Will to live with continuous Happiness

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

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

223. I am transacting information with body through-

- a) Vacuum
- b) Nature
- c) Existence
- d) Space

224. State activity of Imaging is _____ -

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

225. _____ is dynamic activity of Realization-

- a) Authentication
- b) Determination
- c) Imaging
- d) Analysing

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

- a) Activity Completeness
- b) Conduct Completeness
- c) Human Consciousness
- d) Animal Consciousness

227. Through the activity of _____ I know about 'What is my value in existence-

- a) Realization
- b) Understanding
- c) Contemplation
- d) Imagination

228. The definiteness, borne out of understanding, leads to a feeling of _____ - a) Bliss

- b) Satisfaction
- c) Peace
- d) Happiness

229. With the activity of Realisation, I live with _____ in continuity- a) Authenticity

- b) Determination
- c) Rationality
- d) 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



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**VISVESVARAYA
TECHNOLOGICAL UNIVERSITY**

Belagavi, Karnataka, India



**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



Providing the Basis for Universal Human Values and Ethical Human Conduct:

Human beings participate in life through **behaviour** (with people) and **work** (with physical things). Values emerge from these two forms of participation.

1. Values in Behaviour:

These are the qualities we show in our interactions with others. Examples include:

- **Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude, and Love.**

These values help build harmony in relationships and were discussed earlier in detail.

2. Values in Work (Material Interaction):

When we use or design things, two values come into play:

a. Utility Value

This is the **usefulness** of an object—what it does.

Examples:

- A **pen** helps in writing.
- A **shirt** protects the body.
- **Food** nourishes the body.

b. Artistic Value

This is how well an object is designed or maintained to **support or enhance** its utility.

Examples:

- A **pen cap** prevents ink from drying.
- A **shirt** with buttons is easier to wear.
- **Cooked food** is easier to chew and digest.

Important Note:

Artistic value **depends on** utility value. If something has no use, artistic improvement is meaningless.

Conclusion:

All values—whether in relationships or in dealing with objects—come from our meaningful participation in life. They express our inner understanding and contribute to harmony at different levels.

1. Introduction to Right Understanding and Harmony

This section reviews earlier topics where we learned how everything in the universe—from humans to nature—is deeply connected and works in harmony.

Key point: Harmony already exists in nature; we just need to understand it and live in tune with it.

Example: Just like our body and mind must work together for us to stay healthy, humans must also live in balance with nature and society to be happy.

2. Living According to Right Understanding

Once we understand this harmony, we can use it to live better lives—not just individually, but also in our families, professions, and communities.

Key point: Right understanding helps us achieve sustainable happiness and prosperity.

Example: If a business owner understands that success doesn't just mean profit, but also employee well-being and environmental care, they will run the business ethically and sustainably.



3. Values in Different Dimensions of Human Living

Human participation in life happens through **behaviour and work**. Each of these reflects human values.

- **Behaviour:** How we treat others—values like trust, respect, love.
- **Work:** How we deal with materials or objects—values like **utility** and **artistic value**.

Examples:

- A pen helps us write (utility value), and if it's well-designed for comfort (artistic value), it's even better.
- Cooking food to be tasty and easy to digest adds artistic value to its basic utility of feeding the body.

Important note: There is **no artistic value** if an item has **no utility value**.

4. Universal Values from Right Understanding

This part explains how universal values come naturally when we understand reality correctly. These values are not to be **forced** by fear, greed, or blind belief.

Key point: Human values are universal and naturally acceptable. They should be realized, not imposed.

Examples:

- We all want honesty and kindness from others. These values are accepted by all cultures.
- No one naturally wants to live with lies, violence, or disrespect.

5. Ethical Human Conduct

Just like every object (like iron or mangoes) has a specific nature, humans also have a natural quality—**humanness**. Ethical human conduct means living in line with our natural values.

It includes three parts:

1. **Values (Mūlya):** What we accept as right and true—like honesty and kindness.
2. **Policy (Nīti):** The rules we make based on those values.
3. **Character (Charitra):** How we actually live—our habits and decisions.

Examples:

- A person who respects others and doesn't lie or cheat shows good character.
- Ethical living brings inner peace and is good for society and nature too.

6. Understanding Svatva, Svatantratā, and Svarājya

These Sanskrit words are explained as follows:

- **Svatva** = Knowing your true self and what you naturally accept as good.
- **Svatantratā** = Freedom that comes from living according to your true self.
- **Svarājya** = Self-rule—being in control of yourself, not dominated by desires or confusion.

Example: If someone realizes that peace and simplicity make them truly happy, they may choose a less luxurious but more meaningful lifestyle. This is real freedom.

7. Development of Human Consciousness

This section talks about moving from **animal consciousness** (focused only on body and physical pleasures) to **human consciousness** (focused on understanding, relationships, and harmony).

Key point: Right understanding changes our goals—from seeking wealth and comfort to seeking meaning, peace, and connection.

Example: A person in animal consciousness may want the biggest house. A person in human consciousness wants a happy family and healthy relationships—even in a small house.



8. Implications of Value-Based Living

This part explains how value-based living improves life at **four levels**:

1. **Individual level** – Leads to self-confidence, inner peace, and joy.
 - Example: A student with clarity of purpose feels less stressed.
2. **Family level** – Encourages love, support, and fewer conflicts.
 - Example: Families begin to help each other instead of competing.
3. **Society level** – Promotes trust, fearlessness, and unity.
 - Example: Less crime and fewer social divisions.
4. **Nature level** – Ensures humans live in harmony with the environment.
 - Example: People stop wasting resources and protect the earth.

Summary

1. Right understanding leads naturally to human values.
2. Ethical conduct is definite and universal.
3. Realizing your inner nature (svatva) leads to freedom and self-rule.
4. We grow from animal to human consciousness.
5. Value-based living improves life at all levels—individual, family, society, and nature.

Basis for the Holistic Alternative towards Universal Human Order

This section introduces the idea that the current way of human living—focused on material wealth and physical comforts—is **unsustainable and incomplete**. It lacks balance between **inner happiness** and **outer development**.

Key Idea:

The **right understanding** (gained through self-exploration) gives us a new foundation to build a better, more balanced way of living—a **Holistic Alternative**.

Example:

Instead of endless competition for resources, people can collaborate and share based on mutual trust and respect. This leads to peaceful coexistence.

2. Identification of Comprehensive Human Goal

This part outlines **four main goals** that every human being naturally aspires to:

1. **Right Understanding** (*Samādhāna*) – Peace within oneself
2. **Prosperity** (*Samriddhi*) – Well-being in the family
3. **Fearlessness** (*Abhaya*) – Safety and trust in society
4. **Co-existence** (*Sah-Astitva*) – Harmony with nature

These goals together form the comprehensive human goal, valid for all humans at all times.

Example:

If a nation focuses only on economic growth (prosperity), but ignores social harmony and nature, problems like pollution, corruption, and inequality arise. A complete human goal includes all four.

3. Vision for the Holistic Alternative

This section explains how the **right understanding** helps us imagine an **alternative lifestyle** that is:

- **Self-satisfying** (inner peace)
- **People-friendly** (good relationships)
- **Eco-friendly** (respectful to nature)



It encourages the creation of **new systems** in education, health, production, justice, and economy that align with human values.

Example:

Current industries may pollute for profit, but a holistic model would use **recyclable materials**, **local skills**, and **renewable energy**, ensuring long-term well-being.

4. Basis for Humanistic Education and Humanistic Constitution

Humanistic Education:

Education should not only teach skills and facts, but also help people:

- Understand themselves
- Live ethically
- Develop harmony at all levels

It promotes both **values and skills** together.

Example:

Children should learn not just how to calculate profits, but also why honesty and fairness matter in business.

Humanistic Constitution:

A society should be guided by a constitution that:

- Encourages ethical conduct
- Protects social justice
- Supports the comprehensive human goal

Example:

Instead of using military force to ensure peace, a humanistic constitution would focus on **education**, **trust-building**, and **dialogue**.

5. Universal Human Order and Its Implications

This final section presents the idea of a **universal human family**—a world where:

- All humans live in harmony
- Every person contributes to the collective good
- Systems are built on mutual trust and values

From Family to World Family:

It suggests organizing society from the **family level** to **world level**, step by step, based on **right understanding**.

Five Dimensions to Work On:

1. Education
2. Health
3. Production
4. Justice
5. Exchange

Implications:

- Social divisions (religion, class, race) reduce
- Peaceful coexistence becomes possible
- Systems become sustainable and inclusive



1. Professional Ethics in the Light of Right Understanding

This section introduces the idea that **professional ethics** means more than just following rules—it's about contributing meaningfully to society while maintaining harmony with people and nature.

Key Idea:

Profession = A way to **serve society** while earning your livelihood.
Professional ethics = Doing this in a way that aligns with **universal human values**.

Example:

A doctor who only cares about earning money may overcharge or prescribe unnecessary treatments. But a doctor with the right understanding treats patients with compassion and fairness, while still earning a livelihood.

Problem Today:

The focus is too much on money, success, and comfort, while ethical awareness is ignored. This leads to **conflicts, corruption, and exploitation**.

2. Profession in the Light of Comprehensive Human Goal

This section redefines the role of a profession using the **four goals of human life**:

- **Samādhāna** (inner peace),
- **Samriddhi** (family prosperity),
- **Abhaya** (fearlessness in society),
- **Sah-astitva** (co-existence with nature)

A profession is not just a job—it is a means to:

- **Contribute to society**
- **Express your understanding**
- **Grow as a human being**

Wrong View:

Today, people often choose a profession based only on:

- Salary
- Perks
- Power or status

Right View:

Choose a profession where you can **serve others** and also **develop yourself** ethically.

3. Ensuring Competence in Professional Ethics

This section explains how to **build true ethical competence**, not just technical skills.

Why do people act unethically?

Because they:

- Think money = happiness
- Believe unethical ways are more “practical”
- See others doing it and think it's okay

Real ethical competence comes from:

- **Right understanding**
- Knowing that ethical behavior leads to long-term peace and success

Key Qualities of a Professionally Ethical Person:

1. Clear about the **comprehensive human goal**
2. Confidence in **self and nature**
3. Acts with **mutual respect and fulfilment**
4. Uses resources wisely and sustainably



Summary

1. **Professional ethics** is about meaningful, value-based contribution to society.
2. Professions should align with the **comprehensive human goal** (peace, prosperity, trust, and harmony with nature).
3. **Ethical competence** means acting with understanding—not just following rules.
4. Today's system is full of **ethical issues** driven by greed and wrong beliefs.
5. These contradictions can only be resolved by **right understanding** and shifting human consciousness.

Vision for Holistic Technologies, Production Systems and Management Models

This section introduces the idea that **technologies, industries, and management practices** should support not just economic growth, but also **human values, environmental health, and social harmony**.

Key Idea:

We need systems that are:

- **People-friendly** – support human well-being
- **Eco-friendly** – protect nature
- **Ethically managed** – based on fairness and trust

Problem with Current Models:

Today's systems focus mainly on profit, competition, and mass production. This leads to:

- Resource exploitation
- Environmental damage
- Job loss through automation
- Social inequality

What We Need Instead:

- Localized production systems
- Sustainable technologies
- Management based on cooperation, not control

Example:

Instead of a large factory polluting the environment, imagine a village-run textile unit using **solar power and organic cotton**, producing clothes for local use and income.

2. The Holistic Criteria for Evaluation

This section provides a checklist for judging whether a technology, production system, or management model is truly **holistic and sustainable**.

For Technologies:

- Meets real needs, not artificial wants
- Uses local materials and skills
- Safe, healthy, and easy to use
- Energy-efficient and cost-effective
- Promotes **cooperation** and reduces waste

For Production Systems:

- Uses local resources wisely
- Prioritizes local needs over export
- Encourages creativity and self-employment
- Matches what's produced to what's needed



- Avoids overproduction and consumerism
- ☐ *For Management Models:*
- Works like a family—not hierarchy
- Motivates people, not controls them
- Fair wages and respectful work culture
- Focus on **people's fulfilment**, not profit
- Shares responsibility and encourages teamwork

3. A Critical Appraisal of the Prevailing Systems

This section critically examines **modern systems** built on materialistic worldviews and shows how they are **unsustainable** and **harmful** in the long run.

Current Trends:

- Heavy dependence on non-renewable energy (oil, coal, etc.)
- Large-scale pollution and waste
- Mass production = fewer jobs for people
- Centralized industries = exploitation and social divide
- Short product life spans = more waste

Example:

Cars built today may use more advanced technology but cause massive pollution and fuel consumption. Mass transportation or bicycles could serve better in some contexts.

4. Learning from the Systems in Nature and Traditional Practices

This section reminds us that **nature is self-sustaining** and **cyclical**, and that **traditional practices** were often more balanced and respectful of the environment.

Learning from Nature:

- Nature uses **closed-loop systems** (waste from one becomes food for another)
- Uses minimal resources to maintain balance
- No overproduction or overconsumption

Learning from Traditional Systems:

- Many traditional methods used **local resources**
- Created **less pollution**
- Encouraged **community participation**
- Were **cost-effective** and **reliable**

Example:

- Traditional Indian farming used **natural compost** and water-saving methods.
- Traditional houses used mud and bamboo—cool in summer, warm in winter.

Warning:

Modern society often rejects these as “backward” without realizing their **ecological value**.

5. Holistic Technologies and Systems – Typical Case Studies

This section provides real-world examples of technologies and systems that follow the **holistic principles** discussed earlier.

Key Areas of Case Studies:

1. **Renewable & Decentralized Energy:**
 - **Biogas plants** (from kitchen or animal waste)
 - **Solar panels, solar cookers**
 - **Windmills, micro-hydel plants**
2. **Water Conservation:**



- **Watershed management, rainwater harvesting**
- Recharging groundwater and eco-restoration

3. **Green Building Materials:**

- **Mud blocks, terracotta tiles**
- **Bamboo architecture, solar architecture**

4. **Organic Farming & Eco-sanitation:**

- **Vermi-composting, bio-manures, bio-pesticides**
- Eco-friendly toilets and wastewater recycling

5. **Humanistic Production & Crafts:**

- Small-scale food processing
- Herbal medicine production
- Promotion of local arts and crafts

❓ **Common Features:**

- Low-cost and locally managed
 - Reduce dependence on fossil fuels
 - Empower communities
 - Support long-term sustainability
-

❓ **Summary**

1. **Current systems** are profit-driven and unsustainable.
 2. We need a **holistic alternative** that meets real needs and respects nature.
 3. Technologies should be safe, low-cost, and eco-friendly.
 4. Production must be decentralized, need-based, and employment-friendly.
 5. Management should be cooperative, not controlling.
 6. Traditional systems and nature offer deep lessons in balance and sustainability.
 7. **Real-world case studies** already show that such holistic systems are possible.
-

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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
- Utility Value
 - Artistic Value**
 - Harmony
 - 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?
- Ethics**
 - Values
 - Rules
 - 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
- organizational ethics
 - professional ethics**
 - business ethics
 - ethical climate
13. The components of professional ethics are
- Honesty
 - Integrity
 - Loyalty
 - All the above**
14. The efforts of an individual to have a systematic arrangement of entire universe which initiates with the individual itself
- Universal human order**
 - Universal human education
 - Universal human constitute
 - None of the above
15. For professionals or their professional practice to be trustworthy is a matter of both ethics and.....
- Morals
 - Values
 - Competence**
 - 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
- Responsibility**
 - Honestly
 - Loyalty
 - Reliability

17. The definitiveness of human conduct in terms of values, policies and character is termed as
 - a **Ethics**
 - b Respect
 - c Both A and B
 - d 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.
 - a. Right ethics
 - b. Duty ethics
 - c. Virtue ethics**
 - d. 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
 - a. Professional ethic
 - b. Personnel ethic**
 - c. Both A and B
 - d. 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.
 - a. Utilitarianism**
 - b. Virtue
 - c. Right ethics
 - d. Both a and b
21. A major proponent of duty ethics was.....who held that moral duties are fundamental.
 - a. Immanuel Kant**
 - b. Christopher. J
 - c. Raphael Kant
 - d. None of the above
22. Ethical dilemmas can be divided into which of the below two categories?
 - a. Right-wrong or Better-worse**
 - b. Right-worse or Better –wrong
 - c. Right –better and Wrong – right
 - d. 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
 - a. Ethical Choices
 - b. Ethical Dilemmas**
 - c. Ethical Doubts
 - d. Both a and b depict the same thing
24. Providing guidance and offering inspiration both are essential roles of a code of ethics.
 - a. No, only providing guidance is an essential role.
 - b. No, only offering inspiration is an essential role
 - c. Both of the above are not the essential roles of code of ethics"
 - d. 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

Multiple Choice Questions

Module-01:

1. What is the primary purpose of Value Education according to the module?

- a) To increase technical skills
- b) To correctly identify basic aspirations and understand values
- c) To promote religious beliefs
- d) To focus on physical fitness

Ans: b) To correctly identify basic aspirations and understand values

2. Which of the following is NOT a guideline for Value Education?

- a) Universal
- b) Rational
- c) Dogmatic
- d) Leading to harmony

Answer: c) Dogmatic

3. According to the module, happiness is defined as:

- a) Accumulation of wealth
- b) Being in a state of harmony
- c) Achieving professional success
- d) Living in a metro city

Answer: b) Being in a state of harmony

4. What is the key difference between prosperity and wealth?

- a) Prosperity is a feeling; wealth is physical
- b) Wealth is emotional; prosperity is material
- c) Prosperity requires less effort than wealth
- d) Wealth is universal; prosperity is individual

Answer: a) Prosperity is a feeling; wealth is physical

5. What does "animal consciousness" refer to?

- a) Living with right understanding and relationships
- b) Focusing solely on physical facilities
- c) Valuing environmental harmony
- d) Prioritizing mutual happiness

Answer: b) Focusing solely on physical facilities

6. Which of the following is a consequence of the lack of right understanding of happiness and prosperity?

- a) Global warming and pollution
- b) Increased family bonding
- c) Enhanced trust in society
- d) Improved resource management

Answer: a) Global warming and pollution

7. Natural Acceptance in self-exploration is characterized as:

- a) Changing with time and place
- b) Dependent on pre-conditionings
- c) Innate and invariant
- d) Learned from external sources

Answer: c) Innate and invariant

8. What is the role of self-exploration in Value Education?

- a) To memorize universal values
- b) To verify proposals through natural acceptance and experiential validation

c) To focus solely on skill development

d) To promote competition among students

Answer: b) To verify proposals through natural acceptance and experiential validation

9. Which of the following is essential for ensuring prosperity?

- a) Unlimited accumulation of physical facilities
- b) Identifying needs and producing more than required
- c) Exploiting natural resources
- d) Prioritizing wealth over relationships

Answer: b) Identifying needs and producing more than required

10. What distinguishes human consciousness from animal consciousness?

- a) Focus on relationships and right understanding
- b) Need for food and shelter
- c) Dependence on technology
- d) Accumulation of material goods

Answer: a) Focus on relationships and right understanding

1. What is the primary goal of Value Education?

- a) Enhancing technical expertise
- b) Correctly identifying aspirations and universal values
- c) Promoting sectarian beliefs
- d) Maximizing physical fitness

Answer: b)

2. Which guideline ensures Value Education is free from dogma?

- a) Universal
- b) Rational
- c) Natural
- d) All-encompassing

Answer: b)

3. The "complementarity of values and skills" implies:

- a) Skills are more important than values
- b) Values guide goals; skills achieve them

c) Values are irrelevant to professions

d) Skills alone ensure success

Answer: b)

4. Value Education must be:

a) Restricted to specific cultures

b) Verifiable through experimentation

c) Based on temporary beliefs

d) Focused only on individual happiness

Answer: b)

5. What does "all-encompassing" mean in Value Education?

a) Limited to academic learning

b) Covering all levels of existence (self, family, society, nature)

c) Ignoring physical facilities

d) Prioritizing wealth accumulation

Answer: b)

6. Happiness is defined as:

a) Wealth accumulation

b) A state of harmony

c) Professional success

d) Living in cities

Answer: b)

7. Prosperity is a:

a) Physical facility

b) Feeling of having more than required

c) Guarantee of wealth

d) Religious practice

Answer: b)

8. To ensure prosperity, one must:

a) Exploit natural resources

b) Identify needs and produce surplus

c) Hoard unlimited wealth

d) Ignore relationships

Answer: b)

9. Wealth differs from prosperity because:

a) Wealth is emotional; prosperity is material

b) Wealth is physical; prosperity is a feeling

c) Prosperity requires no effort

d) Wealth is universal

Answer: b)

10. A person with wealth but unwilling to share is:

a) Prosperous

b) Deprived

c) Environmentally friendly

d) Harmonious

Answer: b)

11. Self-exploration involves:

a) Blindly following societal norms

b) Dialogue between "what you are" and "what you want to be"

c) Ignoring relationships

d) Accumulating physical facilities

Answer: b)

12. Natural acceptance is:

a) Learned from parents

b) Innate and invariant

c) Changed by external factors

d) Dependent on wealth

Answer: b)

13. An example of natural acceptance is:

a) Mistrust in relationships

b) Desire to live in opposition

c) Trust in relationships

d) Exploiting nature

Answer: c)

14. Experiential validation means:

a) Assuming beliefs are true

b) Testing proposals through living

c) Ignoring harmony

d) Prioritizing skills over values

Answer: b)

15. Natural acceptance does NOT depend on:

a) Time

b) Place

c) Pre-conditioning

d) Universal human needs

Answer: c)

16. Animal consciousness refers to:

a) Valuing relationships

b) Focusing solely on physical facilities

c) Harmonizing with nature

d) Pursuing right understanding

Answer: b)

17. Human consciousness includes:

a) Right understanding, relationships, and physical facilities

b) Only physical facilities

c) Ignoring prosperity

d) Competing for resources

Answer: a)

18. A cow chewing grass exemplifies:

- a) Human consciousness
- b) Animal consciousness
- c) Mutual prosperity
- d) Self-exploration

Answer: b)

19. Living with "human consciousness" ensures:

- a) Exploitation of nature
- b) Mutual happiness and prosperity
- c) Unlimited wealth
- d) Conflict in relationships

Answer: b)

20. The difference between humans and animals is:

- a) Need for food
- b) Desire for right understanding and relationships
- c) Dependence on technology
- d) Physical strength

Answer: b)

21. Technology's appropriateness is decided by:

- a) Profitability
- b) Human values
- c) Speed of production
- d) Government policies

Answer: b)

22. Environment-friendly technologies emerge from valuing:

- a) Wealth
- b) Relationships with nature
- c) Competition
- d) Animal consciousness

Answer: b)

23. Without value education, technology risks being:

- a) Sustainable
- b) Aimless or destructive
- c) Universally accepted
- d) Focused on harmony

Answer: b)

24. The module links "depletion of soil fertility" to:

- a) Lack of skills
- b) Disregard for natural harmony
- c) Excessive relationships
- d) Overemphasis on prosperity

Answer: b)

25. A technologist without value education may:

- a) Foster mutual prosperity
- b) Misuse skills
- c) Prioritize harmony
- d) Enhance trust

Answer: b)

26. Mutual fulfillment in relationships leads to:

- a) Conflict
- b) Happiness
- c) Wealth
- d) Exploitation

Answer: b)

27. A key societal issue due to lack of right understanding is:

- a) Joint families
- b) Terrorism
- c) Environmental conservation
- d) Trust

Answer: b)

28. Problems in family relationships today often stem from:

- a) Excess physical facilities
- b) Lack of right understanding
- c) Overemphasis on harmony
- d) Natural acceptance

Answer: b)

29. "Living in harmony with nature" requires:

- a) Exploiting resources
- b) Renewable resource use
- c) Ignoring prosperity
- d) Animal consciousness

Answer: b)

30. An example of disharmony in society is:

- a) Mutual respect
- b) Communalism
- c) Sustainable farming
- d) Self-exploration

Answer: b)

31. The value of a pen lies in its ability to:

- a) Accumulate wealth
- b) Write (participate in a larger order)
- c) Look attractive
- d) Compete with pencils

Answer: b)

32. The module defines "value" as participation in:

- a) Individual goals
- b) A larger order
- c) Temporary beliefs
- d) Skill development

Answer: b)

33. Human values are explored through:

- a) Dogmatic teachings
- b) Self-exploration
- c) Physical facilities
- d) Wealth accumulation

Answer: b)

34. The process of self-exploration includes:

- a) Blind faith
- b) Natural acceptance and experiential validation
- c) Ignoring relationships
- d) Prioritizing grades

Answer: b)

35. Universal human values are:

- a) Culturally specific
- b) True for all humans across time
- c) Dependent on wealth
- d) Focused on competition

Answer: b)

36. At the individual level, lack of right understanding causes:

- a) Happiness
- b) Depression
- c) Mutual prosperity
- d) Harmonious families

Answer: b)

37. Breaking joint families is a consequence of:

- a) Right understanding
- b) Mistrust and conflict
- c) Natural acceptance
- d) Self-exploration

Answer: b)

38. Global warming results from:

- a) Renewable energy
- b) Disregard for nature's harmony
- c) Universal values
- d) Skill-based education

Answer: b)

39. A student prioritizing grades over relationships reflects:

- a) Human consciousness

b) Animal consciousness

c) Mutual fulfillment

d) Prosperity

Answer: b)

40. The module attributes social conflicts to:

- a) Excessive prosperity
- b) Contradictory beliefs
- c) Natural acceptance
- d) Universal values

Answer: b)

41. Values guide:

- a) Technical execution of tasks
- b) Goal-setting and direction
- c) Wealth accumulation
- d) Exploitation of resources

Answer: b)

42. Skills are essential for:

- a) Identifying universal values
- b) Actualizing goals effectively
- c) Avoiding relationships
- d) Ignoring natural acceptance

Answer: b)

43. A person valuing health but lacking skills to maintain it will:

- a) Automatically stay healthy
- b) Struggle to achieve health
- c) Prioritize wealth over health
- d) Focus on animal consciousness

Answer: b)

44. The module uses "writing with a pen" to illustrate:

- a) Skill dominance over values
- b) Participation in a larger order
- c) Wealth creation
- d) Conflict in relationships

Answer: b)

45. For holistic development, values and skills must be:

- a) Separated
- b) Complementary
- c) Ignored
- d) Replaced by technology

Answer: b)

46. Beliefs such as "money ensures happiness" are:

- a) Universally true
- b) Often unverified assumptions
- c) Based on natural acceptance
- d) Essential for prosperity

Answer: b)

47. Conflicting beliefs lead to:
 a) Mutual fulfillment
 b) Unhappiness and contradictions
 c) Universal harmony
 d) Skill development
 Answer: b)
48. A belief like "IIT is the best college" is:
 a) A universal value
 b) A conditioned assumption
 c) Verified through self-exploration
 d) Conducive to prosperity
 Answer: b)
49. To resolve conflicts in beliefs, the module emphasizes:
 a) Blind acceptance
 b) Self-exploration and verification
 c) Accumulating physical facilities
 d) Ignoring relationships
 Answer: b)
50. Beliefs sourced from TV or magazines are often:
 a) Naturally acceptable
 b) Conditioned and unstable
 c) Universally rational
 d) Leading to harmony
 Answer: b)
51. The triad for human fulfillment includes:
 a) Wealth, fame, power
 b) Right understanding, relationships, physical facilities
 c) Competition, exploitation, skills
 d) Technology, grades, money
 Answer: b)
52. Right understanding ensures:
 a) Exploitation of nature
 b) Harmony at all levels (self, family, society, nature)
 c) Unlimited physical facilities
 d) Animal consciousness
 Answer: b)
53. Ignoring relationships while pursuing wealth leads to:
 a) Mutual prosperity
 b) Isolation and unhappiness
 c) Enhanced skills
 d) Universal values
 Answer: b)
54. The module compares living solely for physical facilities to:
 a) Human consciousness
 b) Animal consciousness
 c) Self-exploration
 d) Natural acceptance
 Answer: b)
55. "Human consciousness" prioritizes:
 a) Competing for resources
 b) Mutual happiness and prosperity
 c) Hoarding wealth
 d) Disregarding nature
 Answer: b)
56. The value of a vegetable plant lies in its:
 a) Market price
 b) Participation in nourishing life
 c) Aesthetic appeal
 d) Use in technology
 Answer: b)
57. Human participation in the "larger order" refers to:
 a) Exploiting nature
 b) Harmonious coexistence with all entities
 c) Accumulating physical facilities
 d) Ignoring relationships
 Answer: b)
58. A human's role in nature includes:
 a) Depleting resources
 b) Enriching and replenishing ecosystems
 c) Prioritizing animal consciousness
 d) Valuing wealth over harmony
 Answer: b)
59. The module states that harmony with nature ensures:
 a) Short-term prosperity
 b) Sustainable continuity of resources
 c) Immediate wealth
 d) Conflict resolution in families
 Answer: b)
60. Deforestation reflects a lack of:
 a) Skill-based education
 b) Understanding harmony in existence
 c) Animal consciousness
 d) Physical facilities
 Answer: b)
61. The two basic human aspirations are:
 a) Fame and power
 b) Continuous happiness and prosperity
 c) Wealth and competition
 d) Exploitation and accumulation
 Answer: b)
62. Happiness is hindered by:
 a) Mutual respect
 b) Inner or external conflict
 c) Right understanding
 d) Natural acceptance

- Answer: b)
63. Prosperity requires:
- a) Unlimited wealth
 - b) Identifying needs and producing surplus
 - c) Ignoring relationships
 - d) Dogmatic beliefs
- Answer: b)
64. The desire for "continuous happiness" implies:
- a) Temporary satisfaction
 - b) Harmony without interruption
 - c) Prioritizing physical facilities
 - d) Avoiding self-exploration
- Answer: b)
65. A person feeling deprived despite wealth lacks:
- a) Skills
 - b) Prosperity
 - c) Animal consciousness
 - d) Conflict
- Answer: b)
66. Value education aims to:
- a) Replace technical education
 - b) Complement technical education with ethical clarity
 - c) Promote sectarian values
 - d) Focus on memorization
- Answer: b)
67. The module criticizes current education for neglecting:
- a) Skill development
 - b) Value education
 - c) Wealth creation
 - d) Technological advancements
- Answer: b)
68. An "excellent professional" requires:
- a) Only technical skills
 - b) Values and skills
 - c) Animal consciousness
 - d) Disregard for nature
- Answer: b)
69. Transformation through value education leads to:
- a) Exploitative practices
 - b) Holistic development
 - c) Temporary happiness
 - d) Conflict in society
- Answer: b)
70. The course emphasizes that development should ensure:
- a) Only physical facilities
 - b) Right understanding, relationships, and physical facilities

- c) Competition over harmony
 - d) Wealth accumulation
- Answer: b)
71. Wasteful expenditure in family functions reflects:
- a) Right understanding
 - b) Lack of value-based priorities
 - c) Mutual prosperity
 - d) Natural acceptance
- Answer: b)
72. A student stressed about grades exemplifies:
- a) Harmony
 - b) Overemphasis on physical facilities
 - c) Human consciousness
 - d) Self-exploration
- Answer: b)
73. Renewable farming practices align with:
- a) Exploitative values
 - b) Harmony with nature
 - c) Animal consciousness
 - d) Temporary prosperity
- Answer: b)
74. A person repenting after cheating reflects:
- a) Natural acceptance of dishonesty
 - b) Conflict with innate values
 - c) Skill deficiency
 - d) Prosperity
- Answer: b)
75. Dowry tortures in families stem from:
- a) Mutual fulfillment
 - b) Contradictory beliefs and values
 - c) Right understanding
 - d) Universal harmony
- Answer: b)
76. Universal values are true for:
- a) Specific cultures only
 - b) All humans, irrespective of time/place
 - c) Wealthy individuals
 - d) Followers of a religion
- Answer: b)
77. An example of a universal value is:
- a) Mistrust
 - b) Respect in relationships
 - c) Hoarding resources
 - d) Urban living
- Answer: b)
78. Universality in values ensures:
- a) Conflict
 - b) Common ethical framework for society
 - c) Exploitation

d) Temporary beliefs

Answer: b)

79. The module rejects values based on:

- a) Rationality and verifiability
- b) Dogma or blind faith
- c) Natural acceptance
- d) Experiential validation

Answer: b)

80. Universal values help achieve:

- a) Sectarian dominance
- b) Global harmony
- c) Wealth disparity
- d) Animal consciousness

Answer: b)

81. A technologist designing eco-friendly products demonstrates:

- a) Disregard for prosperity
- b) Alignment with universal values
- c) Animal consciousness
- d) Conflict in relationships

Answer: b)

82. A person sharing surplus food reflects:

- a) Feeling deprived
- b) Prosperity and harmony
- c) Lack of skills
- d) Blind beliefs

Answer: b)

83. Natural acceptance helps resolve conflicts by:

- a) Imposing external rules
- b) Referring to innate human values
- c) Promoting competition
- d) Ignoring relationships

Answer: b)

84. A society with "undividedness" prioritizes:

- a) Wealth accumulation
- b) Justice and mutual fulfillment
- c) Exploitative practices
- d) Temporary happiness

Answer: b)

85. Sustainable resource use requires:

- a) Animal consciousness
- b) Understanding nature's interconnectedness
- c) Unlimited consumption
- d) Disregard for prosperity

Answer: b)

86. The module's summary emphasizes:

- a) Replacing technology with values
- b) Complementing values and skills for holistic living
- c) Ignoring physical facilities

d) Prioritizing transient beliefs

Answer: b)

87. Self-exploration is critical because it helps:

- a) Memorize societal norms
- b) Discover what is valuable through inner inquiry
- c) Accumulate physical facilities
- d) Promote animal consciousness

Answer: b)

88. "Living in harmony" is achievable through:

- a) Wealth
- b) Right understanding at all levels
- c) Competitive success
- d) Blind faith

Answer: b)

89. The module concludes that value education is:

- a) Optional for professionals
- b) Essential for sustainable living
- c) A religious practice
- d) Focused on temporary goals

Answer: b)

90. The ultimate goal of value education is to enable:

- a) Exploitation of nature
- b) Continuous happiness and prosperity for all
- c) Wealth hoarding
- d) Sectarian conflict

Answer: b)

91. The "participation of a human in the larger order" implies:

- a) Isolation from nature
- b) Responsible coexistence with all entities
- c) Prioritizing urban life
- d) Ignoring societal needs

Answer: b)

92. A key outcome of experiential validation is:

- a) Blind belief
- b) Assured understanding
- c) Conflict
- d) Wealth accumulation

Answer: b)

93. The module links "psychosomatic diseases" to:

- a) Right understanding
- b) Inner conflict and stress
- c) Natural acceptance
- d) Skill development

Answer: b)

94. "Mutual prosperity" involves:

- a) Exploiting others
- b) Enriching self and nature

- c) Hoarding resources
- d) Ignoring relationships

Answer: b)

95. An example of "human consciousness" is:

- a) A lion hunting prey
- b) A community sharing resources sustainably
- c) A student cheating for grades
- d) A corporation polluting rivers

Answer: b)

96. The module repeatedly stresses:

- a) Wealth as the ultimate goal
- b) Harmony through right understanding and values
- c) Ignoring self-exploration
- d) Prioritizing animal consciousness

Answer: b)

97. Natural resources are depleted due to:

- a) Renewable practices
- b) Disregard for harmony in existence
- c) Universal values
- d) Self-exploration

Answer: b)

98. A harmonious society is marked by:

- a) Communal conflicts
- b) Trust and justice
- c) Exploitative policies
- d) Wealth disparity

Answer: b)

99. The process of "self-organization" arises from:

- a) External enforcement
- b) Innate natural acceptance
- c) Blind beliefs
- d) Animal consciousness

Answer: b)

100. The module's closing message is:

- a) "Prioritize skills over values"
- b) "Live with human consciousness for mutual happiness and prosperity"
- c) "Wealth ensures harmony"
- d) "Ignore relationships for success"

Answer: b)

1. A human being is the co-existence of:

- a) Mind and soul
- b) Self (I) and Body
- c) Thoughts and actions
- d) Physical and mental faculties

Answer: b)

2. The "Self" (I) is characterized as:

- a) A material entity
- b) A conscious, sentient entity
- c) A biological process
- d) A physical structure

Answer: b)

3. The Body's needs include:

- a) Trust and respect
- b) Food and shelter
- c) Happiness and prosperity
- d) Imagination and analysis

Answer: b)

4. The Self's (I's) needs are:

- a) Quantitative and temporary
- b) Qualitative and continuous
- c) Physical and measurable
- d) Sensational and fleeting

Answer: b)

5. Who decides to walk or eat?

- a) The Body
- b) The Self (I)
- c) External environment
- d) Preconditioning

Answer: b)

6. The Body's needs are fulfilled by:

- a) Right understanding
- b) Physico-chemical things
- c) Natural acceptance
- d) Preconditioning

Answer: b)

7. Happiness for the Self (I) requires:

- a) Unlimited physical facilities
- b) Right understanding and feelings
- c) Sensations from the Body
- d) External validation

Answer: b)

8. An example of a Body activity is:

- a) Imagining
- b) Breathing
- c) Desiring
- d) Analyzing

Answer: b)

9. Activities like thinking and desiring occur in:

- a) The Body
- b) The Self (I)
- c) Both Body and Self
- d) External environment

Answer: b)

10. The Body recognizes and fulfils needs:

- a) Based on assumptions
- b) Definitively without assumptions
- c) Through natural acceptance
- d) Via sensations

Answer: b)

11. The need for physical facilities is:

- a) Continuous and unlimited
- b) Temporary and limited
- c) Qualitative and universal
- d) Dependent on sensations

Answer: b)

12. Overeating leads to:

- a) Continuous happiness
- b) Physical discomfort
- c) Enhanced respect
- d) Self-regulation

Answer: b)

13. Respect is needed:

- a) Periodically
- b) Continuously
- c) Only in relationships
- d) For bodily health

Answer: b)

14. Clothing is a need of the Body because:

- a) It ensures respect
- b) It protects from weather
- c) It reflects social status
- d) It fulfils happiness

Answer: b)

15. The Body's need for food is:

- a) Qualitative
- b) Temporary and quantitative
- c) Continuous
- d) Based on natural acceptance

Answer: b)

16. Imagination in the Self includes:

- a) Digestion
- b) Desire, Thought, Expectation
- c) Breathing
- d) Heartbeat

Answer: b)

17. Preconditioned desires originate from:

- a) Natural acceptance
- b) External influences (e.g., media)
- c) Right understanding
- d) Self-regulation

Answer: b)

18. Conflicts in desires arise due to:

- a) Natural acceptance
- b) Preconditioning and sensations
- c) Right understanding
- d) Self-organization

Answer: b)

19. Harmony in the Self is achieved when desires align with:

- a) Sensations
- b) Natural acceptance
- c) Preconditioning
- d) External validation

Answer: b)

20. "Selecting/Tasting" in the Self is driven by:

- a) Digestion
- b) Expectation
- c) Physical facilities
- d) Preconditioning

Answer: b)

21. Self-confidence today is often:

- a) Absolute
- b) Relative (dependent on others)
- c) Based on natural acceptance
- d) Aligned with harmony

Answer: b)

22. Realization in the Self refers to:

- a) Accumulating wealth
- b) Seeing reality as it is
- c) Following societal norms
- d) Suppressing pain

Answer: b)

23. The root of unhappiness is:

- a) Lack of physical facilities
- b) Conflict in desires and thoughts
- c) Excessive exercise
- d) Natural acceptance

Answer: b)

24. "Svatantratā" (self-organization) leads to:

- a) External validation
- b) Continuity of happiness
- c) Physical health
- d) Preconditioning

Answer: b)

25. The purpose of the Body is to:

- a) Pursue sensory enjoyment
- b) Facilitate right understanding and action
- c) Accumulate wealth
- d) Follow societal trends

Answer: b)

26. Self-regulation involves:

- a) Ignoring the Body
- b) Nurturing, protecting, and utilizing the Body
- c) Suppressing sensations
- d) Prioritizing wealth

Answer: b)

27. Health of the Body requires:

- a) Unlimited medication
- b) Proper intake, exercise, and hygiene
- c) Preconditioned desires
- d) External validation

Answer: b)

28. Overuse of medication often:

- a) Ensures harmony
- b) Suppresses the Body's self-healing
- c) Aligns with natural acceptance
- d) Enhances right understanding

Answer: b)

29. Labour and exercise are essential for:

- a) Increasing desires

b) Maintaining Body health

c) Accumulating wealth

d) Preconditioning

Answer: b)

30. Polluted environments harm:

- a) Only the Self (I)
- b) The Body's health
- c) Natural acceptance
- d) Imagination

Answer: b)

31. Walking involves:

- a) Only the Body
- b) Both Self (I) and Body
- c) External influences
- d) Preconditioning

Answer: b)

32. The Body acts as an instrument for:

- a) Sensations
- b) The Self (I)
- c) Preconditioning
- d) External validation

Answer: b)

33. Chewing food is part of:

- a) Digestion
- b) Ingestion
- c) Excretion
- d) Sensation

Answer: b)

34. The Body's recognition of a needle prick is:

- a) Based on assumptions
- b) Definite and material
- c) Subjective
- d) Driven by natural acceptance

Answer: b)

35. The Self's recognition of a needle prick depends on:

- a) Material interactions
- b) Assumptions and context
- c) Bodily functions
- d) Preconditioning

Answer: b)

36. Conflicting desires lead to:

- a) Harmony
- b) Stress and tension
- c) Physical health
- d) Self-regulation

Answer: b)

37. Modern focus on "fighting germs" reflects:

- a) Right utilization of the Body
- b) Neglect of holistic health
- c) Natural acceptance
- d) Self-organization

Answer: b)

38. Polluted food and air harm:

- a) Only the Self (I)
- b) The Body's health
- c) Natural acceptance
- d) Preconditioning

Answer: b)

39. Unpredictable behavior stems from:

- a) Right understanding
- b) Conflicting desires and thoughts
- c) Natural acceptance
- d) Self-regulation

Answer: b)

40. Indefiniteness in human conduct causes:

- a) Harmony in society
- b) Social and environmental issues
- c) Physical health
- d) Self-organization

Answer: b)

41. The Self (I) and Body interact via:

- a) Digestion
- b) Exchange of information
- c) Sensations
- d) Preconditioning

Answer: b)

42. The Body's self-healing capacity is hindered by:

- a) Natural acceptance
- b) Overuse of medication
- c) Right understanding
- d) Labour

Answer: b)

43. Qualitative improvement in the Self (I) involves:

- a) Accumulating wealth
- b) Aligning desires with natural acceptance
- c) Following societal trends
- d) Physical exercise

Answer: b)

44. The module emphasizes:

- a) Prioritizing Body over Self
- b) Harmony between Self and Body
- c) Ignoring natural acceptance
- d) Sensory enjoyment

Answer: b)

45. "Definiteness in conduct" arises from:

- a) Preconditioning
- b) Right understanding
- c) External validation
- d) Sensations

Answer: b)

46. The "purpose of the Body" is to:

- a) Pursue unlimited desires
- b) Facilitate right understanding and action
- c) Accumulate physical facilities
- d) Follow societal norms

Answer: b)

47. Activities in the Self (I) include:

- a) Heartbeat
- b) Desiring, thinking, expecting
- c) Digestion
- d) Breathing

Answer: b)

48. Natural acceptance is:

- a) Learned from media
- b) Innate and invariant
- c) Temporary
- d) Based on sensations

Answer: b)

49. Self-organization (Svatantratā) ensures:

- a) External conflict
- b) Continuity of happiness
- c) Physical facilities
- d) Preconditioning

Answer: b)

50. The module criticizes modern healthcare for:

- a) Promoting natural healing
- b) Over-reliance on hospitals and machines
- c) Aligning with natural acceptance
- d) Ensuring harmony

Answer: b)

51. Imagination in the Self includes:

- a) Breathing and digestion
- b) Desire, Thought, Expectation
- c) Physical labour

d) Heartbeat regulation

Answer: b)

52. "Analyzing" in the Self is driven by:

- a) Sensations
- b) Thought
- c) Natural acceptance
- d) Preconditioning

Answer: b)

53. Conflicting desires arise when imagination is based on:

- a) Natural acceptance
- b) Preconditioning or sensation
- c) Right understanding
- d) Self-regulation

Answer: b)

54. The activity of "selecting/tasting" is linked to:

- a) Digestion
- b) Expectation
- c) Physical facilities
- d) Preconditioning

Answer: b)

55. A desire for a luxury car due to advertisements reflects:

- a) Natural acceptance
- b) Preconditioning
- c) Self-organization
- d) Right understanding

Answer: b)

56. Natural acceptance leads to:

- a) Conflict
- b) Harmony in the Self
- c) Sensations
- d) Preconditioning

Answer: b)

57. "Sensation-based imagination" refers to:

- a) Trust in relationships
- b) Preferences from bodily tastes (e.g., food)
- c) Universal values
- d) Self-regulation

Answer: b)

58. Preconditioned desires are problematic because they:

- a) Align with natural acceptance
- b) Shift with external influences

c) Ensure self-organization

d) Promote harmony

Answer: b)

59. A student changing career goals after reading about high salaries reflects:

- a) Right understanding
- b) Preconditioning
- c) Natural acceptance
- d) Self-regulation

Answer: b)

60. The antidote to preconditioned desires is:

- a) Sensations
- b) Verification via natural acceptance
- c) Medication
- d) Physical labour

Answer: b)

61. Self-organization (Svatantratā) means:

- a) Following societal norms
- b) Aligning desires with natural acceptance
- c) Accumulating wealth
- d) Prioritizing Body needs

Answer: b)

62. Harmony in the Self requires:

- a) Conflict in thoughts
- b) Alignment of desires with natural acceptance
- c) External validation
- d) Preconditioning

Answer: b)

63. The "purpose of life" according to the module is to:

- a) Maximize physical facilities
- b) Achieve continuous happiness via harmony
- c) Follow trends
- d) Suppress bodily needs

Answer: b)

64. Realization and Understanding in the Self lead to:

- a) Indefinite desires
- b) Clarity on "what to do" and "why to do"
- c) Sensational happiness
- d) Preconditioning

Answer: b)

65. Activities like "imaging" and "analyzing" fall under:

- a) Body functions
- b) Imagination in the Self

- c) Digestion
 - d) Physical labour
- Answer: b)

- c) Aligns with natural acceptance
 - d) Ensures prosperity
- Answer: b)

66. Nurturing the Body involves:

- a) Ignoring hunger
- b) Proper food, air, and water
- c) Overeating
- d) Suppressing pain

Answer: b)

73. Treatment should focus on:

- a) External interventions
- b) Facilitating self-healing
- c) Ignoring pain
- d) Preconditioning

Answer: b)

67. Protection of the Body requires:

- a) Accumulating wealth
- b) Clothing and shelter suited to the environment
- c) Preconditioning
- d) Sensations

Answer: b)

74. Pollution harms the Body by:

- a) Enhancing harmony
- b) Introducing toxins into air/water/food
- c) Aligning with natural acceptance
- d) Promoting self-regulation

Answer: b)

68. Right utilization of the Body means:

- a) Exploiting others
- b) Using it for ethical actions and understanding
- c) Pursuing sensory pleasure
- d) Ignoring health

Answer: b)

75. Modern healthcare is criticized for:

- a) Promoting natural healing
- b) Over-reliance on hospitals and drugs
- c) Ensuring harmony
- d) Aligning with natural acceptance

Answer: b)

69. Improper excretion leads to:

- a) Enhanced health
- b) Bodily disorders
- c) Self-regulation
- d) Harmony

Answer: b)

76. A harmonious society requires:

- a) Conflicting desires
- b) Definite, ethical conduct
- c) Preconditioning
- d) Sensational focus

Answer: b)

70. Labour and exercise help:

- a) Increase desires
- b) Maintain Body health
- c) Promote preconditioning
- d) Suppress natural acceptance

Answer: b)

77. Environmental degradation results from:

- a) Right utilization of the Body
- b) Disharmony with nature
- c) Self-regulation
- d) Natural acceptance

Answer: b)

71. The Body's natural tendency is to:

- a) Depend on machines
- b) Heal itself
- c) Accumulate toxins
- d) Resist harmony

Answer: b)

78. "Living in opposition with nature" leads to:

- a) Prosperity
- b) Resource depletion and pollution
- c) Self-organization
- d) Continuous happiness

Answer: b)

72. Overuse of medication:

- a) Enhances self-healing
- b) Suppresses the Body's natural repair

79. Sustainable farming aligns with:

- a) Exploiting soil
- b) Harmony with nature
- c) Preconditioning

d) Sensations

Answer: b)

80. The module links societal conflicts to:

- a) Natural acceptance
- b) Indefinite human conduct
- c) Right understanding
- d) Self-regulation

Answer: b)

81. The Self (I) is distinct from the Body because it is:

- a) Material
- b) Conscious and sentient
- c) Self-healing
- d) Dependent on sensations

Answer: b)

82. The Body's needs are temporary, while the Self's needs are:

- a) Quantitative
- b) Continuous
- c) Sensational
- d) Preconditioned

Answer: b)

83. Happiness in the Self requires:

- a) Unlimited wealth
- b) Harmony in desires and thoughts
- c) External validation
- d) Physical labour

Answer: b)

84. The Body's health depends on:

- a) Suppressing pain
- b) Proper nourishment and exercise
- c) Preconditioning
- d) Accumulating instruments

Answer: b)

85. The root of stress is:

- a) Natural acceptance
- b) Conflicting desires and assumptions
- c) Physical facilities
- d) Self-regulation

Answer: b)

86. "I am the doer" refers to:

- a) The Body
- b) The Self (I)
- c) Preconditioning
- d) Sensations

Answer: b)

87. Activities like "seeing" involve:

- a) Only the Body
- b) Both Self (I) and Body
- c) External validation
- d) Natural acceptance

Answer: b)

88. The Body's recognition of pain is:

- a) Subjective
- b) Definite and material
- c) Based on assumptions
- d) Aligned with natural acceptance

Answer: b)

89. The Self's recognition of disrespect is:

- a) Material
- b) Based on natural acceptance
- c) Temporary
- d) Quantifiable

Answer: b)

90. Definite conduct arises from:

- a) Preconditioning
- b) Right understanding
- c) Sensations
- d) External influences

Answer: b)

91. Ignoring the Body's signals (e.g., pain) leads to:

- a) Enhanced health
- b) Chronic disorders
- c) Self-organization
- d) Natural acceptance

Answer: b)

92. The "purpose of food" is to:

- a) Maximize taste
- b) Nourish the Body
- c) Fulfill desires
- d) Reflect social status

Answer: b)

93. Ethical utilization of the Body excludes:

- a) Right understanding
- b) Exploitation of others
- c) Labour
- d) Self-regulation

Answer: b)

94. A key cause of environmental pollution is:

- a) Natural acceptance
- b) Disharmony with nature
- c) Self-organization
- d) Right utilization

Answer: b)

95. The module emphasizes replacing "how to do?" with:

- a) Preconditioning
- b) "What to do?" and "Why to do?"
- c) Sensations
- d) External validation

Answer: b)

96. The Body's limitations include:

- a) Infinite needs
- b) Finite lifespan and decay
- c) Continuous happiness
- d) Self-organization

Answer: b)

97. Qualitative improvement in the Self (I) involves:

- a) Wealth accumulation
- b) Aligning desires with natural acceptance
- c) Following trends
- d) Physical exercise

Answer: b)

98. The module concludes that prosperity requires:

- a) Unlimited physical facilities
- b) Identifying needs and producing surplus
- c) Preconditioning
- d) Suppressing desires

Answer: b)

99. Harmony in the Self and Body ensures:

- a) Conflict
- b) Continuous happiness and health
- c) External validation
- d) Sensational focus

Answer: b)

100. The ultimate goal of the module is:

- a) Wealth accumulation
- b) Living with harmony at all levels
- c) Following societal norms
- d) Ignoring the Body

Answer: b)

MODULE-03

1. What is the foundational value in relationships?

- a) Respect
- b) Trust
- c) Affection
- d) Love

Answer: b) Trust

2. Mistrust arises from doubting others':

- a) Appearance
- b) Intention and competence
- c) Financial status
- d) Educational background

Answer: b) Intention and competence

3. Which example reflects trust in a family?

- a) A spouse secretly checks the other's messages
- b) Parents support their child's career choice
- c) Siblings fight over inheritance
- d) A child hides their report card

Answer: b) Parents support their child's career choice

4. Mistrust in society can result from:

- a) Community support
- b) Fake news and media misinformation
- c) Teachers mentoring students
- d) Neighbors sharing meals

Answer: b) Fake news and media misinformation

5. Over-evaluation of oneself leads to:

- a) Ego
- b) Depression
- c) Gratitude
- d) Harmony

Answer: a) Ego

6. An example of disrespect in a family is:

- a) Valuing a child's interests
- b) Ignoring a homemaker's efforts
- c) Sharing household responsibilities
- d) Involving grandparents in decisions

Answer: b) Ignoring a homemaker's efforts

7. Respect in society includes:

- a) Discriminating based on caste
- b) Treating cleaners with dignity
- c) Over-evaluating celebrities
- d) Disregarding farmers

Answer: b) Treating cleaners with dignity

8. Under-evaluation in a group causes:

- a) Mutual growth
- b) Depression
- c) Excellence
- d) Trust

Answer: b) Depression

9. Absence of affection in families may manifest as:

- a) Siblings sharing pocket money
- b) Parents caring for a sick child
- c) Jealousy over a sibling's success
- d) Cousins attending graduation ceremonies

Answer: c) Jealousy over a sibling's success

10. An example of affection in society is:

- a) Spreading rumors about a colleague
- b) Volunteering at an orphanage
- c) Hiding notes from classmates
- d) Discriminating against neighbors

Answer: b) Volunteering at an orphanage

11. Care in a family involves:

- a) Teaching honesty
- b) Cooking healthy meals
- c) Advising career choices
- d) Sharing study tips

Answer: b) Cooking healthy meals

12. Guidance in society is demonstrated by:

- a) Mentoring a new colleague
- b) Withholding work information
- c) Sabotaging others' projects
- d) Ignoring struggling students

Answer: a) Mentoring a new colleague

13. Reverence in the workplace includes:

- a) Withholding key information
- b) Collaborating to improve team skills
- c) Pulling others down for promotion
- d) Praising only top performers

Answer: b) Collaborating to improve team skills

14. Unhealthy competition in education leads to:

- a) Sharing notes with peers
- b) Hiding study materials
- c) Respecting learning paces
- d) Encouraging mutual growth

Answer: b) Hiding study materials

15. Gratitude in a family is shown by:

- a) Comparing siblings
- b) Acknowledging parental sacrifices
- c) Ignoring a mentor's advice
- d) Disrespecting community helpers

Answer: b) Acknowledging parental sacrifices

17. True love is characterized by:

- a) Physical attraction
- b) Mutual growth and responsibility
- c) Obsessive behavior
- d) Conditional support

Answer: b) Mutual growth and responsibility

18. Misunderstood love often stems from:

- a) Natural acceptance
- b) Sensation/preconditioning
- c) Right understanding
- d) Mutual respect

Answer: b) Sensation/preconditioning

19. The first step in achieving human harmony is:

- a) Prosperity in families
- b) Right understanding in individuals
- c) Fearlessness in society
- d) Co-existence with nature

Answer: b) Right understanding in individuals

20. Fearlessness in society is reflected by:

- a) Locked doors and suspicion
- b) Trusting neighbors with children
- c) Hoarding resources
- d) Competitive workplaces

Answer: b) Trusting neighbors with children

21. A child raised in an environment of domination may:

- a) Develop self-discipline
- b) Rebel against authority
- c) Respectfully resolve conflicts
- d) Replicate healthy values

Answer: b) Rebel against authority

22. Self-verification in a relationship environment leads to:

- a) Mental turmoil
- b) Self-confidence
- c) Arbitrariness
- d) Revolt

Answer: b) Self-confidence

23. Which feeling is termed the "complete value"?

- a) Trust
- b) Love
- c) Respect
- d) Care

Answer: b) Love

24. Natural acceptance refers to:

- a) Inner conscience
- b) Societal norms
- c) Physical sensations
- d) Prejudices

Answer: a) Inner conscience

25. Excellence differs from competition because it focuses on:

- a) Pulling others down
- b) Mutual growth
- c) Hiding knowledge
- d) Individual success

Answer: b) Mutual growth

26. A key takeaway from reverence is:

- a) Sabotaging opponents
- b) Mutual support and growth
- c) Over-evaluating oneself
- d) Ignoring others' talents

Answer: b) Mutual support and growth

27. An example of harmony with nature is:

- a) Using chemical pesticides
- b) Organic farming
- c) Deforestation
- d) Hoarding resources

Answer: b) Organic farming

28. Preconditioning includes:

- a) Inner conscience
- b) Societal beliefs adopted uncritically
- c) Five-sense information
- d) Universal values

Answer: b) Societal beliefs adopted uncritically

29. The cycle of nurturing harmony starts with:

- a) Educating individuals
- b) Enforcing laws
- c) Wealth distribution
- d) Competitive exams

Answer: a) Educating individuals

30. In the hostel example, one student failed due to:

- a) Lack of intelligence
- b) Lack of understanding in relationships
- c) Poor teaching
- d) Financial issues

Answer: b) Lack of understanding in relationships

31. What is the primary cause of mistrust in relationships?

- a) Financial disagreements
- b) Doubting intention and competence
- c) Cultural differences
- d) Lack of communication

Answer: b) Doubting intention and competence

32. Which scenario reflects mistrust in a family?

- a) Parents encouraging a child's hobbies
- b) A spouse checking the other's phone secretly
- c) Siblings sharing clothes
- d) Grandparents telling stories

Answer: b) A spouse checking the other's phone secretly

33. Trust in society is demonstrated when:

- a) Citizens avoid paying taxes
- b) Neighbors watch each other's homes
- c) Media spreads fake news
- d) Communities exclude minorities

Answer: b) Neighbors watch each other's homes

34. Breaking relationships over small misunderstandings often stems from:

- a) Lack of affection
- b) Mistrust
- c) Over-evaluation
- d) Gratitude

Answer: b) Mistrust

35. Otherwise-evaluation in families involves judging someone based on:

- a) Their values
- b) Wealth or status
- c) Emotional support
- d) Shared responsibilities

Answer: b) Wealth or status

36. Respecting all professions in society includes:

- a) Ignoring sanitation workers
- b) Thanking a bus driver
- c) Mocking low-wage jobs
- d) Prioritizing celebrities

Answer: b) Thanking a bus driver

37. Under-evaluation of a child's academic performance leads to:

- a) Confidence
- b) Stress and breakdown
- c) Mutual growth
- d) Gratitude

Answer: b) Stress and breakdown

38. Under-evaluation in a family results in:

- a) Feeling unrecognized
- b) Healthy competition
- c) Strong communication
- d) Trust

Answer: a) Feeling unrecognized

39. Absence of affection in society is shown by:

- a) Donating to charity
- b) Spreading rumors about colleagues
- c) Mentoring students
- d) Celebrating festivals together

Answer: b) Spreading rumors about colleagues

40. True affection in a family is demonstrated when:

- a) Parents compare siblings
- b) An elder sibling helps with studies
- c) A child hides their achievements
- d) Grandparents are excluded

Answer: b) An elder sibling helps with studies

41. Jealousy in relationships indicates a lack of:

- a) Respect
- b) Affection
- c) Guidance
- d) Reverence

Answer: b) Affection

42. Affection in communities includes:

- a) Ignoring elders
- b) Volunteering at shelters
- c) Hoarding resources
- d) Avoiding neighbors

Answer: b) Volunteering at shelters

43. Care in relationships focuses on:

- a) Emotional growth
- b) Physical well-being
- c) Financial support
- d) Academic success

Answer: b) Physical well-being

44. Guidance involves helping others improve their:

- a) Appearance
- b) Self-awareness
- c) Social status
- d) Wealth

Answer: b) Self-awareness

45. A parent teaching honesty exemplifies:

- a) Care
- b) Guidance
- c) Reverence
- d) Competition

Answer: b) Guidance

46. Bringing food to a sick neighbor demonstrates:

- a) Care
- b) Gratitude
- c) Mistrust
- d) Ego

Answer: a) Care

47. Reverence in education involves:

- a) Hiding study notes
- b) Helping peers understand concepts
- c) Praising only toppers
- d) Competing for grades

Answer: b) Helping peers understand concepts

48. Unhealthy competition in the workplace leads to:

- a) Team collaboration
- b) Sabotaging colleagues
- c) Sharing knowledge
- d) Mutual growth

Answer: b) Sabotaging colleagues

49. Excellence is achieved through:

- a) Pulling others down
- b) Mutual support
- c) Individual success only
- d) Ignoring feedback

Answer: b) Mutual support

50. A senior mentoring a junior reflects:

- a) Reverence
- b) Competition
- c) Mistrust
- d) Preconditioning

Answer: a) Reverence

51. Gratitude toward community helpers includes:

- a) Criticizing their work
- b) Saying “thank you”
- c) Avoiding eye contact
- d) Mocking their profession

Answer: b) Saying “thank you”

52. A student thanking a teacher years later exemplifies:

- a) Preconditioning
- b) Gratitude
- c) Competition
- d) Sensation

Answer: b) Gratitude

53. Lack of gratitude leads to:

- a) Trust
- b) Mistrust
- c) Affection
- d) Reverence

Answer: b) Mistrust

54. Acknowledging parental sacrifices shows:

- a) Ego
- b) Gratitude
- c) Competition
- d) Jealousy

Answer: b) Gratitude

55. True love prioritizes:

- a) Physical attraction
- b) Mutual growth
- c) Obsessive control
- d) Conditional support

Answer: b) Mutual growth

56. “Love at first sight” is often based on:

- a) Natural acceptance
- b) Preconditioning
- c) Right understanding
- d) Guidance

Answer: b) Preconditioning

57. A nurse caring for patients selflessly demonstrates:

- a) Sensation-based love
- b) Universal love
- c) Jealousy
- d) Competition

Answer: b) Universal love

58. Obsessive love leading to violence reflects:

- a) Madness, not love
- b) True affection
- c) Reverence
- d) Gratitude

Answer: a) Madness, not love

59. Prosperity in a family means:

- a) Hoarding wealth
- b) Having enough and sharing responsibilities
- c) Competing for resources
- d) Ignoring needs

Answer: b) Having enough and sharing responsibilities

60. Coexistence with nature involves:

- a) Deforestation
- b) Organic farming
- c) Overusing plastics
- d) Polluting rivers

Answer: b) Organic farming

61. The ultimate human goal is:

- a) Wealth accumulation
- b) Universal harmony
- c) Individual fame
- d) Competitive success

Answer: b) Universal harmony

62. Fearlessness in society is achieved through:

- a) Strict laws
- b) Mutual trust
- c) Surveillance
- d) Isolation

Answer: b) Mutual trust

63. A child raised in domination may:

- a) Develop self-discipline
- b) Revolt during teenage years
- c) Respect authority unquestioningly
- d) Foster harmony

Answer: b) Revolt during teenage years

64. Self-verification in a healthy environment leads to:

- a) Blind obedience
- b) Self-confidence
- c) Mental turmoil
- d) Arbitrariness

Answer: b) Self-confidence

65. An authoritarian parent forcing career choices causes:

- a) Mutual respect
- b) Rebellion and frustration
- c) Academic excellence
- d) Gratitude

Answer: b) Rebellion and frustration

66. The cycle of nurturing harmony begins with:

- a) Wealth distribution
- b) Educating individuals
- c) Enforcing laws
- d) Competitive exams

Answer: b) Educating individuals

68. Natural acceptance is influenced by:

- a) Preconditioning
- b) Sensations
- c) Inner conscience
- d) All of the above

Answer: c) Inner conscience

69. Complementary relationships aim to:

- a) Highlight differences
- b) Strengthen respect and harmony
- c) Encourage competition
- d) Promote mistrust

Answer: b) Strengthen respect and harmony

71. A farmer uses chemical pesticides. This disrupts:

- a) Family harmony
- b) Coexistence with nature
- c) Workplace reverence
- d) Sensation-based love

Answer: b) Coexistence with nature

72. A student hides notes from classmates. This reflects:

- a) Reverence
- b) Unhealthy competition
- c) Care
- d) Gratitude

Answer: b) Unhealthy competition

73. A family shares household chores equally. This promotes:

- a) Mistrust
- b) Mutual respect
- c) Over-evaluation
- d) Jealousy

Answer: b) Mutual respect

74. A person judges others based on their accent. This is:

- a) Otherwise-evaluation
- b) Natural acceptance
- c) Guidance
- d) Affection

Answer: a) Otherwise-evaluation

75. The foundation of harmony in society is:

- a) Strict laws
- b) Fearlessness and trust
- c) Wealth inequality
- d) Competitive markets

Answer: b) Fearlessness and trust

76. Universal human order is achieved through:

- a) Individual prosperity
- b) Progressive harmony at all levels
- c) Authoritarian control
- d) Sensational experiences

Answer: b) Progressive harmony at all levels

78. The feeling of complementary resolves issues by:

- a) Encouraging competition
- b) Mutual exchange of understanding
- c) Promoting mistrust
- d) Ignoring differences

Answer: b) Mutual exchange of understanding

79. In the hostel example, harmony failed due to:

- a) Poor infrastructure
- b) Lack of understanding relationships
- c) Financial constraints
- d) Strict rules

Answer: b) Lack of understanding relationships

80. Justice in society requires:

- a) Discrimination
- b) Fair evaluation and mutual fulfillment
- c) Hoarding resources
- d) Blind obedience

Answer: b) Fair evaluation and mutual fulfillment

81. The human order includes systems for:

- a) Suppressing individuals
- b) Health, education, and justice
- c) Promoting competition
- d) Sensational experiences

Answer: b) Health, education, and justice

82. A child learning conflict resolution from parents replicates:

- a) Domination
- b) Healthy relationship values
- c) Rebellion
- d) Mistrust

Answer: b) Healthy relationship values

83. The cycle of suppression leads to:

- a) Harmony
- b) Societal unrest
- c) Self-confidence
- d) Gratitude

Answer: b) Societal unrest

84. Treating a cleaner with dignity reflects:

- a) Over-evaluation
- b) Respect in society
- c) Otherwise-evaluation
- d) Preconditioning

Answer: b) Respect in society

86. A key indicator of true love is:

- a) Short-term excitement
- b) Responsibility and stability
- c) Physical attraction
- d) Conditional support

Answer: b) Responsibility and stability

87. The danger of misunderstood love is highlighted by:

- a) High divorce rates
- b) Love-related crimes
- c) Family feuds
- d) Academic pressure

Answer: b) Love-related crimes

88. A teacher supporting slow learners demonstrates:

- a) Competition
- b) Universal love
- c) Mistrust
- d) Preconditioning

Answer: b) Universal love

89. The programme for harmony starts with:

- a) Wealth redistribution
- b) Right understanding in individuals
- c) Strict laws
- d) Competitive education

Answer: b) Right understanding in individuals

90. An example of natural acceptance is:

- a) Following societal norms blindly
- b) Inner conscience guiding actions
- c) Chasing sensory pleasures
- d) Hoarding resources

Answer: b) Inner conscience guiding actions

91. Lack of mutual fulfillment in nature leads to:

- a) Environmental degradation
- b) Family harmony
- c) Workplace reverence
- d) Academic success

Answer: a) Environmental degradation

92. The nine feelings in relationships include all EXCEPT:

- a) Trust
- b) Jealousy
- c) Guidance
- d) Reverence

Answer: b) Jealousy

93. A person doubting others' intentions lacks:

- a) Competence
- b) Trust
- c) Affection
- d) Guidance

Answer: b) Trust

94. Evaluating oneself based on intention and others on competence causes:

- a) Mutual happiness
- b) Misunderstanding and opposition
- c) Reverence
- d) Gratitude

Answer: b) Misunderstanding and opposition

95. The right evaluation in relationships requires:

- a) Distinguishing intention and competence
- b) Focusing only on competence
- c) Ignoring feelings
- d) Prioritizing wealth

Answer: a) Distinguishing intention and competence

96. A family ignoring a member's low income reflects:

- a) Respect
- b) Otherwise-evaluation
- c) Care
- d) Guidance

Answer: b) Otherwise-evaluation

97. The universal human order emphasizes harmony with:

- a) Only family
- b) Society and nature
- c) Competitors
- d) Preconditioned beliefs

Answer: b) Society and nature

98. A key outcome of self-discipline is:

- a) Rebellion
- b) Self-confidence
- c) Mistrust
- d) Jealousy

Answer: b) Self-confidence

99. The cycle of harmony is sustained through:

- a) Suppression
- b) Replicating healthy values
- c) Hoarding
- d) Competition

Answer: b) Replicating healthy values

100. The ultimate aim of human goals is:

- a) Individual fame
- b) Universal coexistence and fulfillment
- c) Wealth accumulation
- d) Sensational experiences

Answer: b) Universal coexistence and fulfillment

MODULE-04

1. Which of the following is NOT part of the four orders of nature?

- a) Physical Order
- b) Bio Order
- c) Technological Order
- d) Human Order

Answer: c) Technological Order

2. The Physical Order includes:

- a) Soil, metals, and air
- b) Plants and trees
- c) Animals and insects
- d) Human ethics

Answer: a) Soil, metals, and air

3. Which order is characterized by self-awareness and rational thinking?

- a) Physical Order
- b) Bio Order
- c) Animal Order
- d) Human Order

Answer: d) Human Order

4. The Bio Order primarily contributes by:

- a) Producing oxygen
- b) Providing companionship
- c) Mining minerals
- d) Building infrastructure

Answer: a) Producing oxygen

5. Animals fall under which order?

- a) Physical Order
- b) Bio Order
- c) Animal Order
- d) Human Order

Answer: c) Animal Order

6. An example of wise use in the Physical Order is:

- a) Over-mining
- b) Solar energy adoption
- c) River pollution
- d) Deforestation

Answer: b) Solar energy adoption

7. Deforestation is an example of:

- a) Mutual fulfillment
- b) Exploitation of the Bio Order
- c) Compassionate treatment
- d) Organic farming

Answer: b) Exploitation of the Bio Order

8. Factory farming reflects:

- a) Compassion toward animals
- b) Exploitation of the Animal Order
- c) Sustainable living
- d) Mutual enrichment

Answer: b) Exploitation of the Animal Order

9. Organic farming aligns with:

- a) Exploitation of the Bio Order
- b) Mutual fulfillment
- c) Deforestation
- d) Over-mining

Answer: b) Mutual fulfillment

10. Polluting rivers disrupts:

- a) Human Order only
- b) Physical and Bio Orders

- c) Animal Order only
 - d) All four orders
- Answer: d) All four orders
11. The base of the pyramid of harmony is the:
- a) Human Order
 - b) Bio Order
 - c) Physical Order
 - d) Animal Order
- Answer: c) Physical Order
12. Why are physical resources the most abundant?
- a) They are less important
 - b) They support higher orders
 - c) Humans prioritize them
 - d) They regenerate quickly
- Answer: b) They support higher orders
13. Which order has the fewest units?
- a) Physical Order
 - b) Bio Order
 - c) Animal Order
 - d) Human Order
- Answer: d) Human Order
14. Plants depend directly on the:
- a) Animal Order
 - b) Physical Order
 - c) Human Order
 - d) Bio Order
- Answer: b) Physical Order
15. Humans depend on:
- a) Only the Human Order
 - b) All three lower orders
 - c) Bio Order alone
 - d) Animal Order alone
- Answer: b) All three lower orders
16. Humans without right understanding typically:
- a) Live sustainably
 - b) Exploit resources
 - c) Protect wildlife
 - d) Practice organic farming
- Answer: b) Exploit resources
17. The responsibility of the Human Order is to:
- a) Dominate nature
 - b) Live harmoniously and sustain all orders
 - c) Prioritize industrial growth
 - d) Ignore other orders
- Answer: b) Live harmoniously and sustain all orders

18. Building green cities exemplifies:

- a) Exploitation
- b) Right understanding
- c) Deforestation
- d) Overconsumption

Answer: b) Right understanding

19. What happens when humans lack right understanding?

- a) Mutual fulfillment increases
- b) Imbalance and crises arise
- c) Animals thrive
- d) Plants grow faster

Answer: b) Imbalance and crises arise

20. The phrase natural acceptance refers to:

- a) Human greed
- b) Innate tendency toward harmony
- c) Exploitation of resources
- d) Industrialization

Answer: b) Innate tendency toward harmony

21. Self-regulation in nature means:

- a) Humans controlling all orders
- b) Systems maintaining balance without human interference
- c) Exploiting resources
- d) Prioritizing technology

Answer: b) Systems maintaining balance without human interference

22. Mutual fulfillment implies:

- a) One-way resource extraction
- b) Balanced give-and-take between orders
- c) Human dominance
- d) Industrial growth

Answer: b) Balanced give-and-take between orders

23. The term conscious living refers to:

- a) Ignoring environmental impact
- b) Responsible choices aligning with harmony
- c) Overconsumption
- d) Factory farming

Answer: b) Responsible choices aligning with harmony

24. What is natural acceptance in humans?

- a) Tendency to exploit
- b) Instinctive alignment with harmony
- c) Preference for pollution

d) Desire for deforestation

Answer: b) Instinctive alignment with harmony

25. The pyramid's hierarchy reflects:

a) Human superiority

b) Dependency and responsibility

c) Random ordering

d) Technological progress

Answer: b) Dependency and responsibility

26. During lockdowns, nature showed:

a) Increased pollution

b) Self-repair (e.g., ozone layer)

c) Dependence on humans

d) Decline in biodiversity

Answer: b) Self-repair (e.g., ozone layer)

27. A village ecosystem's survival depends on:

a) Only human efforts

b) Interaction of all four orders

c) Industrialization

d) Deforestation

Answer: b) Interaction of all four orders

28. Cutting trees recklessly leads to:

a) Enhanced oxygen production

b) Soil erosion and climate issues

c) Mutual fulfillment

d) Animal prosperity

Answer: b) Soil erosion and climate issues

29. Bees pollinating plants is an example of:

a) Human exploitation

b) Animal Order contributing to Bio Order

c) Physical Order dominance

d) Industrial farming

Answer: b) Animal Order contributing to Bio Order

30. Over-mining disrupts the:

a) Human Order only

b) Physical and Bio Orders

c) Animal Order only

d) All orders

Answer: d) All orders

31. The statement "We are part of nature, not above it" emphasizes:

a) Human dominance

b) Interconnectedness and responsibility

c) Exploitation rights

d) Technological isolation

Answer: b) Interconnectedness and responsibility

32. Which order does NOT require human intervention to thrive?

a) Physical Order

b) Bio Order

c) Animal Order

d) All three lower orders

Answer: d) All three lower orders

33. The Human Order's unique capacity is:

a) Photosynthesis

b) Rational understanding and ethics

c) Emotional instincts

d) Physical labor

Answer: b) Rational understanding and ethics

34. A sustainable society prioritizes:

a) Short-term gains

b) Mutual fulfillment and harmony

c) Overconsumption

d) Factory farming

Answer: b) Mutual fulfillment and harmony

35. The cycle of mutual enrichment breaks when humans:

a) Plant trees

b) Exploit lower orders

c) Use solar energy

d) Protect wildlife

Answer: b) Exploit lower orders

36. If a river is polluted, which orders are MOST affected?

a) Physical and Bio Orders

b) Animal and Human Orders

c) All four orders

d) Only Human Order

Answer: c) All four orders

37. A community adopts organic farming. This benefits the:

a) Bio Order only

b) Bio and Animal Orders

c) Physical Order only

d) All orders

Answer: d) All orders

38. Poaching disrupts the:

a) Animal Order

b) Human Order

c) Physical Order

d) Bio Order

Answer: a) Animal Order

39. Using pesticides harms the:

- a) Bio Order
- b) Physical Order
- c) Human Order
- d) All three

Answer: d) All three

40. A city using mud bricks and solar energy aligns with:

- a) Exploitation
- b) Wise use of Physical Order
- c) Deforestation
- d) Animal cruelty

Answer: b) Wise use of Physical Order

41. True or False: The Animal Order can exist without the Bio Order.

- a) True
- b) False

Answer: b) False

42. True or False: Humans need the lower orders, but the lower orders do not need humans.

- a) True
- b) False

Answer: a) True

43. True or False: The Human Order's survival is independent of other orders.

- a) True
- b) False

Answer: b) False

44. True or False: Over-mining is an example of mutual fulfillment.

- a) True
- b) False

Answer: b) False

45. True or False: The Bio Order includes both plants and animals.

- a) True
- b) False

Answer: b) False

46. Why does the pyramid of harmony place humans at the top?

- a) Because humans are superior
- b) Due to their responsibility and influence

c) Random arrangement

d) To highlight exploitation

Answer: b) Due to their responsibility and influence

47. How does deforestation impact the Animal Order?

- a) Increases biodiversity
- b) Destroys habitats and food sources
- c) Enhances mutual fulfillment
- d) Boosts oxygen levels

Answer: b) Destroys habitats and food sources

48. What would happen if the Physical Order were depleted?

- a) Bio and Animal Orders would thrive
- b) All higher orders would collapse
- c) Humans would adapt easily
- d) No impact on the Human Order

Answer: b) All higher orders would collapse

49. How does right understanding benefit the Human Order?

- a) Promotes exploitation
- b) Ensures long-term survival and harmony
- c) Increases pollution
- d) Reduces ethical reasoning

Answer: b) Ensures long-term survival and harmony

50. What lesson does the lockdown example teach?

- a) Humans are unnecessary for nature
- b) Nature self-regulates without human interference
- c) Pollution is irreversible
- d) Animals dominate without humans

Answer: b) Nature self-regulates without human interference

51. Which order includes sunlight and minerals?

- a) Bio Order
- b) Physical Order
- c) Animal Order
- d) Human Order

Answer: b) Physical Order

52. Plants belong to which order?

- a) Physical Order
- b) Bio Order
- c) Animal Order
- d) Human Order

Answer: b) Bio Order

53. The Animal Order is characterized by:

- a) Rational thinking
- b) Emotions and desires
- c) Production of oxygen
- d) Mining resources

Answer: b) Emotions and desires

54. What distinguishes the Human Order?

- a) Ability to pollute
- b) Self-awareness and ethics
- c) Photosynthesis
- d) Dependency on animals

Answer: b) Self-awareness and ethics

55. Soil erosion primarily affects the:

- a) Physical Order
- b) Bio Order
- c) Animal Order
- d) Human Order

Answer: a) Physical Order

56. Which action exemplifies exploitation of the Bio Order?

- a) Tree plantation
- b) Deforestation for urbanization
- c) Organic farming
- d) Composting

Answer: b) Deforestation for urbanization

57. Factory farming is harmful because it:

- a) Promotes animal welfare
- b) Exploites the Animal Order
- c) Enhances biodiversity
- d) Uses solar energy

Answer: b) Exploites the Animal Order

58. Sustainable use of the Physical Order includes:

- a) Over-mining coal
- b) Recycling metals
- c) Dumping plastic in oceans
- d) Burning fossil fuels

Answer: b) Recycling metals

59. A farmer using chemical pesticides disrupts:

- a) Only the Bio Order
- b) Bio and Animal Orders
- c) Human Order only
- d) All four orders

Answer: d) All four orders

60. Mutual fulfillment in the Animal Order involves:

- a) Poaching endangered species
- b) Protecting wildlife habitats
- c) Factory farming
- d) Ignoring animal rights

Answer: b) Protecting wildlife habitats

61. Why is the Human Order at the pyramid's top?

- a) Humans are the most numerous
- b) Humans have maximum responsibility
- c) Animals depend on humans
- d) Plants need human intervention

Answer: b) Humans have maximum responsibility

62. If the Bio Order collapses, which order is MOST affected next?

- a) Physical Order
- b) Animal Order
- c) Human Order
- d) None

Answer: b) Animal Order

63. The dependency hierarchy implies:

- a) Higher orders can exist independently
- b) Lower orders support higher ones
- c) Humans need only the Animal Order
- d) Plants require human care

Answer: b) Lower orders support higher ones

64. Which statement is true about the pyramid?

- a) Humans are least dependent
- b) Quantity decreases upward
- c) Physical Order is optional
- d) Animals outnumber plants

Answer: b) Quantity decreases upward

65. The Human Order's survival relies on:

- a) Exploiting lower orders
- b) Balancing all three lower orders
- c) Ignoring the Bio Order
- d) Prioritizing technology

Answer: b) Balancing all three lower orders

66. Right understanding leads to:

- a) Resource hoarding
- b) Sustainable systems
- c) Increased pollution
- d) Deforestation

Answer: b) Sustainable systems

67. An example of irresponsible human action is:

- a) Rainwater harvesting
- b) Overfishing oceans
- c) Using biodegradable products
- d) Planting urban gardens

Answer: b) Overfishing oceans

68. Educating communities about sustainability helps:

- a) Increase exploitation
- b) Promote mutual fulfillment
- c) Deplete resources faster
- d) Ignore animal rights

Answer: b) Promote mutual fulfillment

69. Which action aligns with the Human Order's responsibility?

- a) Clear-cutting forests
- b) Building wildlife corridors
- c) Dumping industrial waste
- d) Using single-use plastics

Answer: b) Building wildlife corridors

70. Humans without right understanding cause:

- a) Enhanced biodiversity
- b) Climate crises and resource wars
- c) Mutual enrichment
- d) Soil regeneration

Answer: b) Climate crises and resource wars

71. Self-regulation in nature means:

- a) Humans control ecosystems
- b) Systems balance without human interference
- c) Animals dominate plants
- d) Pollution is inevitable

Answer: b) Systems balance without human interference

72. Natural acceptance refers to humans':

- a) Greed for resources
- b) Innate alignment with harmony
- c) Preference for exploitation
- d) Dependence on technology

Answer: b) Innate alignment with harmony

73. Conscious living requires:

- a) Ignoring environmental impact
- b) Aligning actions with mutual fulfillment
- c) Prioritizing industrial growth
- d) Hoarding resources

Answer: b) Aligning actions with mutual fulfillment

74. Mutual fulfillment is BEST described as:

- a) One-way resource extraction
- b) Balanced interdependence
- c) Human dominance
- d) Isolated growth

Answer: b) Balanced interdependence

75. The term exploitation implies:

- a) Ethical resource use
- b) Harmful overuse without reciprocity
- c) Protecting biodiversity
- d) Sustainable farming

Answer: b) Harmful overuse without reciprocity

76. The lockdown example showed:

- a) Humans are unnecessary for nature
- b) Nature regenerates without human interference
- c) Pollution is irreversible
- d) Animals cannot survive without humans

Answer: b) Nature regenerates without human interference

77. A village using cow manure for farming demonstrates:

- a) Exploitation of the Animal Order
- b) Mutual fulfillment between orders
- c) Over-reliance on technology
- d) Disregard for the Bio Order

Answer: b) Mutual fulfillment between orders

78. Bees pollinating crops benefits the:

- a) Bio Order only
- b) Animal and Bio Orders
- c) Human Order only
- d) Physical Order

Answer: b) Animal and Bio Orders

79. Over-mining metals disrupts:

- a) Physical Order only
- b) Physical and Bio Orders
- c) Human Order only
- d) All four orders

Answer: d) All four orders

80. A city using solar panels exemplifies:

- a) Wise use of the Physical Order
- b) Exploitation of the Bio Order
- c) Harm to the Animal Order
- d) Neglect of the Human Order

Answer: a) Wise use of the Physical Order

81. If forests are replaced by concrete jungles:

- a) Biodiversity increases
- b) Bio Order is disrupted
- c) Animal Order thrives
- d) Human Order becomes independent

Answer: b) Bio Order is disrupted

82. A community banning plastic bags helps:

- a) Pollute rivers
- b) Protect the Physical Order
- c) Exploit the Animal Order
- d) Increase deforestation

Answer: b) Protect the Physical Order

83. Poaching tigers affects the:

- a) Animal Order only
- b) Bio Order only
- c) Animal and Human Orders
- d) Physical Order

Answer: c) Animal and Human Orders

84. Using pesticides in farming harms:

- a) Only pests
- b) Soil, plants, and animals
- c) Human Order exclusively
- d) None of the above

Answer: b) Soil, plants, and animals

85. A society practicing tree plantation promotes:

- a) Exploitation
- b) Mutual fulfillment
- c) Soil erosion
- d) Animal cruelty

Answer: b) Mutual fulfillment

86. True or False: The Animal Order can survive without the Bio Order.

- a) True
- b) False

Answer: b) False

87. True or False: Humans can thrive without the Physical Order.

- a) True
- b) False

Answer: b) False

88. True or False: Natural acceptance drives humans to exploit nature.

- a) True
- b) False

Answer: b) False

89. True or False: The Bio Order includes insects.

- a) True
- b) False

Answer: b) False

90. True or False: Self-regulation means humans must control nature.

- a) True
- b) False

Answer: b) False

91. Why are humans called the "most influential" order?

- a) They are the most numerous
- b) Their actions impact all lower orders
- c) They need no resources
- d) Animals depend on them

Answer: b) Their actions impact all lower orders

92. How does overfishing disrupt the pyramid?

- a) Enhances Animal Order
- b) Reduces biodiversity and affects higher orders
- c) Benefits the Human Order
- d) Strengthens the Bio Order

Answer: b) Reduces biodiversity and affects higher orders

93. What is the consequence of ignoring mutual fulfillment?

- a) Sustainable societies
- b) Resource depletion and crises
- c) Increased natural acceptance
- d) Harmony in nature

Answer: b) Resource depletion and crises

94. Why must humans act responsibly toward lower orders?

- a) To dominate nature
- b) Their survival depends on these orders
- c) Animals demand it
- d) Plants cannot grow otherwise

Answer: b) Their survival depends on these orders

95. The phrase "conscious living" emphasizes:

- a) Ignoring environmental laws
- b) Ethical choices for harmony
- c) Exploiting resources faster
- d) Prioritizing industrial growth

Answer: b) Ethical choices for harmony

96. The ultimate goal of harmony in existence is:

- a) Human domination
- b) Coexistence and mutual fulfillment
- c) Isolation of orders
- d) Technological advancement

Answer: b) Coexistence and mutual fulfillment

97. Which action aligns with right understanding?

- a) Clear-cutting forests for profit
- b) Creating wildlife reserves
- c) Using non-biodegradable plastics
- d) Ignoring pollution

Answer: b) Creating wildlife reserves

98. A society practicing natural acceptance would:

- a) Exploit all resources
- b) Live sustainably and ethically
- c) Prioritize industrial waste
- d) Disregard animal rights

Answer: b) Live sustainably and ethically

99. The collapse of the Physical Order would lead to:

- a) Thriving Bio and Animal Orders
- b) Total collapse of all higher orders
- c) Human independence
- d) Enhanced biodiversity

Answer: b) Total collapse of all higher orders

100. The key message of Module 4 is:

- a) Humans are above nature
- b) Harmony requires human responsibility
- c) Exploitation ensures progress
- d) Technology can replace natural systems

Answer: b) Harmony requires human responsibility

Module-05

What is the first step toward building a Universal Human Order?

- a) Enforcing strict laws
- b) Developing right understanding**
- c) Forming international treaties
- d) Promoting capitalism

1. The comprehensive human goal includes all of the following EXCEPT:

- a) Samadhan
- b) Samriddhi
- c) Luxury**
- d) Abhaya

2. "Sah-astitva" means:

- a) Self-rule
- b) Prosperity

c) Co-existence

d) Individualism

3. Right understanding provides the foundation for:

a) Industrialization

b) Ethical human conduct

c) Taxation

d) Political reform

4. Humanistic constitution promotes:

a) Profit maximization

b) Competition

c) Social justice and harmony

d) Surveillance

6. Which of the following is NOT an indicator of competence in professional ethics?

a) Clarity of human goal

b) Ethical human conduct

c) Interaction with nature

d) Personal wealth maximization

7. Professional ethics is rooted in:

a) Government orders

b) Right understanding

c) Company rules

d) Religious belief

8. A profession must align with:

a) Market demands

b) Political power

c) Comprehensive human goal

d) Social media trends

9. The root cause of unethical practices is:

a) Political instability

b) Economic crisis

c) Misunderstanding of happiness and prosperity

d) Overpopulation

10. What is the best way to ensure ethical conduct in a profession?

a) Strict monitoring

b) More laws

c) Ethical competence through value education

d) High salary

11. Holistic technologies should NOT be:

a) Safe

b) Energy-intensive and wasteful

c) Eco-friendly

d) User-friendly

12. A key feature of holistic production systems is:

a) Mass production

b) High-tech automation

c) Priority for local consumption

d) Centralized operations

13. Which of the following is NOT a feature of humanistic management models?
 - a) Cooperation
 - b) Shared responsibility
 - c) Family-like work unit
 - d) Profit-first approach**
14. The holistic evaluation of technologies includes:
 - a) Short-term gain
 - b) Global brand reach
 - c) Compatibility with natural systems**
 - d) Complex design
15. In holistic systems, what should guide what to produce and how much?
 - a) Market competition
 - b) Celebrity trends
 - c) Local needs and resource availability**
 - d) International standards
16. What causes dilemmas in professions?
 - a) Lack of government
 - b) Focus on profit over welfare**
 - c) Lack of competition
 - d) Technology
17. Which disaster is cited as a result of unethical professional conduct?
 - a) Gulf War
 - b) Bhopal Gas Tragedy**
 - c) Earthquake in Japan
 - d) Oil price hike
18. Which mindset must change to resolve ethical contradictions?
 - a) Political mindset
 - b) Entrepreneurial mindset
 - c) Worldview focused on materialism**
 - d) Scientific mindset
19. According to the holistic view, a profession should serve:
 - a) The individual alone
 - b) The richest
 - c) Both the individual and society**
 - d) Foreign investors
20. Right understanding transforms:
 - a) Capital into profit
 - b) Law into religion
 - c) Animal consciousness into human consciousness**
 - d) Exams into success
21. The Holistic Alternative emphasizes:
 - a) Power and control
 - b) Industrial competition
 - c) Sustainable human happiness and prosperity**
 - d) Export-oriented development
22. The current model of human living is:
 - a) Balanced and complete
 - b) Indefinite and unsustainable**
 - c) Fully people-centric
 - d) Focused on ethics
23. Human welfare is best achieved through:
 - a) Accumulation of physical goods
 - b) GDP growth
 - c) Right understanding and ethical living**
 - d) Corporate expansion
24. The foundation of a Universal Human Order is:
 - a) Political treaties
 - b) Mutual trust and harmony**
 - c) Law enforcement
 - d) Military cooperation
25. "Abhaya" in the comprehensive human goal refers to:
 - a) Wealth
 - b) Fearlessness**
 - c) Joy
 - d) Silence
26. Ethical human conduct leads to:
 - a) Social tension
 - b) Mutual fulfillment and peace**
 - c) Financial inequality
 - d) Less innovation
27. Human consciousness gives priority to:
 - a) Sensory pleasure
 - b) Understanding and relationships**
 - c) Body comfort only
 - d) Hoarding of wealth
28. One's profession should contribute to:
 - a) Individual status
 - b) Company profit
 - c) Collective welfare**
 - d) Material success
29. Ethical competence is developed through:
 - a) Practice alone
 - b) Law books
 - c) Value education**
 - d) Religious rituals
30. A person with professional ethics:
 - a) Follows rules only when watched
 - b) Prioritizes rewards over values
 - c) Acts in harmony with others and nature**
 - d) Seeks competitive advantage always
31. The holistic alternative promotes technologies that are:
 - a) Globally controlled
 - b) Compatible with human and ecological needs**
 - c) High-tech and centralized
 - d) Resource-hungry
32. Holistic production prefers:

- a) **Production by masses**
 b) Mass production
 c) Export-led output
 d) Fully mechanized industry
33. A core principle of holistic evaluation is:
 a) Mass marketing
 b) **Optimal use of local resources**
 c) Profit scaling
 d) Brand creation
34. A key advantage of traditional practices:
 a) Require external aid
 b) **Are people-friendly and eco-friendly**
 c) Are outdated
 d) Are time-consuming
35. A holistic technology must avoid:
 a) Simplicity
 b) **Pollution and exploitation**
 c) Renewable sources
 d) Local materials
36. Humanistic management encourages:
 a) Surveillance
 b) Individual competition
 c) **Shared responsibility and cooperation**
 d) Boss-centric control
37. Decentralized systems promote:
 a) Mass unemployment
 b) **Self-reliance and sustainability**
 c) Overconsumption
 d) Social inequality
38. The aim of a holistic production model is to:
 a) Gain market share
 b) Replace nature
 c) **Meet human needs responsibly**
 d) Maximize digital reach
39. A people-friendly system should:
 a) Focus on performance reviews
 b) **Enhance human interaction**
 c) Depend on automation
 d) Limit manual involvement
40. Which of the following is a sustainable material?
 a) Single-use plastic
 b) **Compressed mud blocks**
 c) Asphalt
 d) Industrial steel composites
41. Which energy source is featured in holistic case studies?
 a) Nuclear
 b) **Biogas**
 c) Diesel
 d) Coal
42. An example of a green building material is:
 a) Glass façade
 b) Plastic boards
 c) **Terracotta tiles**
 d) PVC sheets
43. Vermi-composting contributes to:
 a) Waste increase
 b) **Organic farming**
 c) Synthetic fertilizer production
 d) Water wastage
44. Which system supports rainwater harvesting?
 a) Rooftop drying
 b) Drainage lines
 c) **Watershed management**
 d) Tube well expansion
45. A characteristic of eco-sanitation:
 a) Flush toilets
 b) Sewage tunnels
 c) **Wastewater recycling**
 d) Chlorine-based treatment
46. Profit-only mindsets create:
 a) Social justice
 b) **Contradictions and dilemmas**
 c) Inner peace
 d) Sustainable development
47. Ethical dilemmas can be resolved by:
 a) External pressure
 b) **Right understanding**
 c) Bonuses and incentives
 d) Cultural shifts
48. An ethical contradiction is when:
 a) **A doctor profits from illness**
 b) A teacher gives homework
 c) A vendor sells seasonal fruits
 d) A manager reviews employees
49. Misleading advertisements:
 a) Inform the public
 b) Improve product quality
 c) **Exploit consumer weakness**
 d) Build trust
50. Right understanding leads to:
 a) Better negotiation
 b) Faster deals
 c) **Inner clarity and ethical behavior**
 d) Bigger networks
51. A humanistic constitution should support:
 a) Corporate lobbies
 b) Foreign policies
 c) **Unfragmented human society**
 d) Competitive regulation
52. Education should start with:
 a) Complex theories
 b) Business skills
 c) **Value understanding**
 d) Entrance exams

53. Animal consciousness focuses on:
 a) **Sensory pleasure and accumulation**
 b) Moral understanding
 c) Collective harmony
 d) Spiritual goals
54. A holistic economy is based on:
 a) Outsourcing
 b) **Recyclability and balance with nature**
 c) Market monopoly
 d) Digital investments
55. What fuels the shift to human consciousness?
 a) More money
 b) **Self-exploration and right understanding**
 c) Religious practices
 d) Social media
61. Comprehensive human goal addresses needs at which levels?
 a) Only economic
 b) Social and political only
 c) **Individual, family, society, and nature**
 d) Business and education
62. A sustainable model of development is:
 a) One that boosts GDP
 b) **People-friendly and eco-friendly**
 c) Focused on fast production
 d) Based on global trade
63. Humanistic education emphasizes:
 a) Memorization
 b) Competitive exams
 c) **Understanding of harmony**
 d) Corporate training
64. A holistic alternative challenges:
 a) Schooling
 b) **Materialistic worldview**
 c) Physical health
 d) Social traditions
65. Value-based living results in:
 a) More luxuries
 b) **Inner peace and social harmony**
 c) Frequent travel
 d) Higher market value
66. Ethics in professional life requires:
 a) Strict discipline
 b) Workload balance
 c) **Ethical competence and right understanding**
 d) Workplace incentives
67. A professional is truly successful when they:
 a) Become rich
 b) Get promoted
 c) **Contribute ethically to society**
 d) Have a large network
68. Most unethical practices arise due to:
 a) Poor training
 b) Legal loopholes
 c) **Misunderstood life goals**
 d) Lack of talent
69. Ethical human conduct is:
 a) Optional in business
 b) Dependent on law
 c) **Universal and naturally acceptable**
 d) Based on religion
70. Which of the following supports ethical decision-making?
 a) Customer demand
 b) **Clarity of comprehensive human goal**
 c) Social trends
 d) Market fluctuation
71. A good example of people-friendly design is:
 a) Complex machinery
 b) **Manual water pumps**
 c) High-speed conveyor belts
 d) Digital surveillance systems
72. Appropriate technology includes:
 a) High maintenance tools
 b) Automated mass systems
 c) **Local, eco-friendly, efficient solutions**
 d) Imported luxury goods
73. An example of artistic value in a product:
 a) A fruit
 b) **A pen with ergonomic grip and cap**
 c) A raw stone
 d) A sack of rice
74. Solar cookers are an example of:
 a) Mass production
 b) **Decentralized renewable energy**
 c) Fossil fuel system
 d) Fast industrial tools
75. A production system should aim to:
 a) Eliminate labor
 b) **Fulfill actual needs sustainably**
 c) Maximize output always
 d) Support luxury
76. Nature teaches us to:
 a) Expand cities
 b) Extract continuously
 c) **Recycle and coexist**
 d) Exploit resources
77. Traditional practices were often:
 a) Energy-consuming
 b) **In tune with ecology**
 c) Industrial
 d) Mechanized
78. A feature of nature's system is:
 a) Profit
 b) Hierarchy
 c) **Self-regulation**

- d) Unlimited growth
79. What can traditional water systems teach us?
- Waste discharge
 - Mechanical power
 - Conservation and rainwater harvesting**
 - Concrete canal construction
80. Human innovations should be:
- Globalized
 - Profit-based
 - Compatible with natural laws**
 - Technologically complex
81. Briquetting helps by:
- Creating pollution
 - Converting biomass into fuel**
 - Mixing chemicals
 - Cooling buildings
82. Panchgavya products are based on:
- Chemicals
 - Fossil fuels
 - Cow-based traditional resources**
 - Synthetic enzymes
83. Solar architecture focuses on:
- Heavy insulation
 - Neon lighting
 - Passive heating and cooling**
 - Concrete barriers
84. A micro-hydel system is:
- A small windmill
 - A small-scale water-based power unit**
 - An electric substation
 - A home inverter
85. Eco-restoration involves:
- Digging mines
 - Reviving natural ecosystems**
 - Constructing highways
 - Urban expansion
86. A family-like work unit means:
- Same surnames
 - Mutual care and shared purpose**
 - No hierarchy
 - Informal communication
87. The right appraisal of labor implies:
- Fixed salaries
 - Respect and fair valuation of work**
 - Bonuses only
 - Weekly reviews
88. People-friendly models encourage:
- Target pressure
 - Performance comparison
 - Collective well-being**
 - Profit cuts
89. A decentralized model benefits:
- Large corporations
 - Local communities**
 - MNCs
 - Investors only
90. Humanistic management promotes:
- Top-down control
 - Punishment
 - Empowerment and participation**
 - Outsourcing
91. What is the ultimate goal of humanistic living?
- Global trade
 - Technological leadership
 - Sustainable happiness and harmony**
 - Political dominance
92. Which of these is NOT part of the five societal dimensions?
- Justice
 - Entertainment**
 - Education
 - Health
93. Holistic health care should be:
- Expensive
 - Technology-heavy
 - Preventive, natural, and inclusive**
 - Urban-centered
94. The smallest unit of order in a universal human society is:
- Village
 - Country
 - Family**
 - School
95. The idea of Grama Swarajya promotes:
- Federal control
 - Self-sufficient rural living**
 - Urbanization
 - Resource mining
96. What is a core value for universal human order?
- Pride
 - Fame
 - Trust**
 - Independence
97. Right understanding is the basis for:
- Obedience
 - Human harmony**
 - Memory power
 - Career success
98. Technological growth should align with:
- Luxury lifestyle
 - Nature and human values**
 - Capital inflow
 - Advertising reach

99. Work becomes meaningful when:
- a) Well-paid
 - b) Government approved
 - c) It aligns with ethical goals**
 - d) High-tech
100. The final outcome of universal human order is:
- a) Global competition
 - b) Digital transformation
 - c) Peaceful coexistence for all**
 - d) Social status