



GANDHI SCHOOL OF ENGINEERING

Brahmapur, Odisha

E-Notes

Universal Human Values

Complete E-Notes

B.Tech 1st Year · Semester 1 · Circuit Branch

Academic Year 2026-27



How to use these notes

These notes follow the AICTE model curriculum for **Universal Human Values – Understanding Harmony (UHV-II)**, as adopted in the 2026-27 first-year B.Tech syllabus. The reference textbook is **A Foundation Course in Human Values and Professional Ethics** by R. R. Gaur, R. Asthana and G. P. Bagaria (Excel Books), with the teachers' manual of the same authors.

UHV is different from other subjects: it is not a set of rules or moral instructions ("do this, don't do that"). It is a **process of self-exploration**. Every statement in these notes is a **proposal** that you are invited to verify for yourself — on the basis of your own **natural acceptance** and through your own **experience** in living with yourself, with other people and with nature. Nothing needs to be accepted just because it is written here.

Each module contains:

- **Theory in exam language** with clear definitions, explanations, tables and diagrams.
- **Practice sessions** — guided self-exploration questions to discuss in class and reflect upon.
- **Case studies** from student, family and professional life.
- **A summary, 2-mark questions with answers, long-answer questions with model answers and 40 MCQs** with keys and reasons.

At the end: model question papers, a quick-revision sheet and a glossary of Hindi/Sanskrit terms used in UHV.

Module	Topic	Main idea
1	Introduction to Value Education	Continuous happiness and prosperity are the basic human aspirations; they are fulfilled by right understanding, relationship and physical facility
2	Harmony in the Human Being	A human being is the co-existence of the Self ('I') and the Body; harmony within 'I' and between 'I' and the body
3	Harmony in the Family and Society	Nine feelings in relationship with trust as the foundation and respect as right evaluation; comprehensive human goal and universal human order
4	Harmony in Nature (Existence)	Four orders of nature are interconnected and mutually fulfilling; existence is co-existence of units in space
5	Implications of the Holistic Understanding	Ethical human conduct, humanistic education and constitution, competence in professional ethics and transition to universal human order

The four levels of harmony

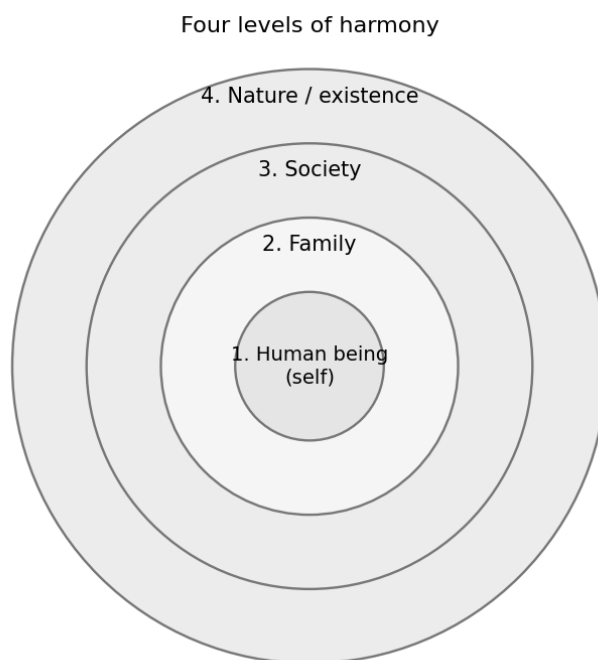


Figure 0.1: Harmony is to be understood and lived at four levels — in the human being (self), in the family, in society and in nature/existence. Each module of the course takes up one level.

Marks and examination pattern (typical)

- The course carries 3 credits (2 lectures + 1 tutorial/practice session per week) with internal assessment based on self-evaluation, peer evaluation, class participation and assignments, and an end-semester examination.
- Questions test **understanding**, not memorised definitions: expect questions such as "Distinguish between the needs of the self and the needs of the body with examples", "Explain trust as the foundational value in relationship", or "What is the comprehensive human goal?"
- Always support your answer with **a clear definition, a diagram or table where possible, and an example from your own life.**



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Module 1: Introduction to Value Education

1.1 Understanding value education

Every human being wants to live a fulfilling life. To do so, we need to know two things clearly: what is really valuable for us (what to do) and how to achieve it (how to do).

Education that deals with the first question is called **value education**; education that deals with the second question is **skill education**.

Value education is the education that helps us to understand what is valuable for human happiness, that is, what is worth aspiring for, and to live accordingly.

A **value** is the participation of a unit in the larger order, that is, its role or contribution in the harmony of which it is a part. For example, the value of a pen is to help in writing; the value of a human being is to participate in harmony at all levels, from the Self to the whole of existence.

Values and skills are complementary. Values decide the goal; skills provide the means. Without values, skills can be misused (for example, a skilled software engineer creating harmful malware). Without skills, values remain only good intentions (for example, a student who wishes to help the village but has no technical ability to build a water filter).

Aspect	Value education	Skill education
Question answered	What to do (what is valuable)	How to do (means and methods)
Nature	Deals with the goal of life	Deals with techniques and tools
Result	Clarity of purpose, right decisions	Competence, efficiency
Example	Understanding that relationship is important	Learning communication skills
If missing	Skills may be misused	Good intentions stay unfulfilled

Need for value education in the present context:

- To correctly identify our aspirations: many students chase marks, packages or brands without knowing what they truly want.
- To understand the universal human values that are the basis of all human conduct.
- To complement skills and technology so that they are used for human welfare.
- To evolve an integrated, holistic view of life that includes the Self, family, society and nature.
- To resolve problems like stress, depression, conflict, corruption and environmental damage, which arise from lack of right understanding.
- To make the transition from animal consciousness to human consciousness.

Note: Value education is not moral preaching, a set of "do's and don'ts", or religious instruction. It is a process of understanding, done by the student himself or herself.

Common misconceptions:

- "Values are old-fashioned and not useful for engineers." In reality, every engineering decision (design, safety, environment) involves values.

- "Values differ from person to person, so they cannot be taught." Universal human values are common to all humans; what can differ is our current belief about them.
- "Value education means listening to lectures on good behaviour." It is actually a process of self-exploration and verification.

1.2 Right understanding, relationship and physical facility: holistic development and the role of education

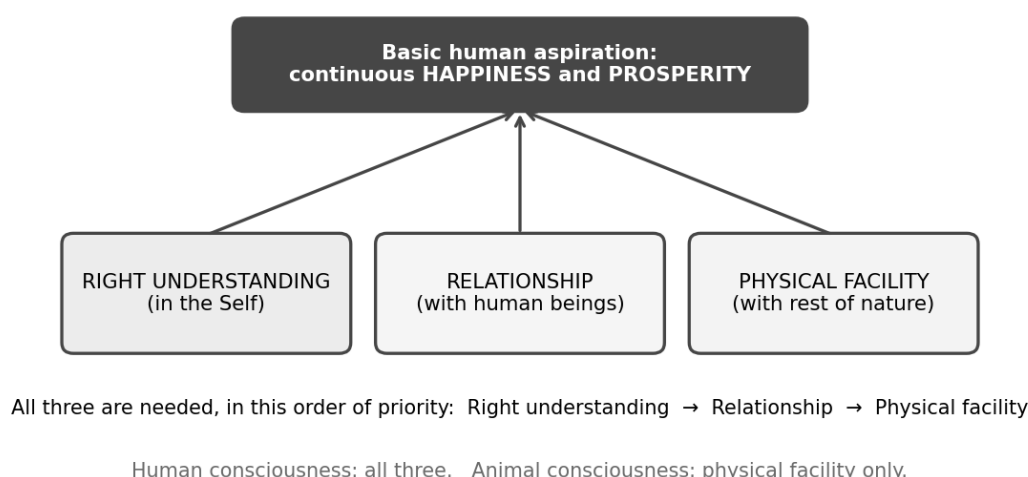


Figure 1.1: The basic human aspiration and the three requirements for fulfilling it.

To fulfil our aspirations, three basic requirements are identified in the UHV framework: **right understanding, relationship and physical facility.**

- **Right understanding** is the understanding of harmony at all four levels: in the human being (Self and Body), in the family, in society and in nature/existence. It is a need of the Self ('I').
- **Relationship** is the interaction between one human being and another based on right feelings such as trust and respect. Fulfilment in relationship gives mutual happiness.
- **Physical facility** refers to material things needed for the body, such as food, clothes, shelter, medicines and instruments. When produced and used rightly, it leads to prosperity.

The correct priority is: right understanding first, then relationship, then physical facility. Right understanding is the basis for both fulfilment in relationship and feeling of prosperity with physical facility.

Right understanding leads to fulfilment in relationship (mutual happiness). Right understanding, along with physical facility, leads to a feeling of prosperity. Without right understanding, even plenty of physical facility produces a feeling of lack and unhappiness.

Requirement	Need of	Nature	Outcome when fulfilled
Right understanding	Self ('I')	Qualitative, continuous	Happiness, clarity
Relationship	Self ('I') with other human beings	Qualitative, feeling based	Mutual happiness, trust



Requirement	Need of	Nature	Outcome when fulfilled
Physical facility	Body (used by 'I')	Quantitative, temporary	Prosperity (with right understanding)

Holistic development means development of all three together, in the right priority. It is the transition from animal consciousness to human consciousness. A person who has only degrees and money but broken relationships and confusion inside is not holistically developed.

Role of education: The purpose of education is to develop right understanding (value education) along with the ability to fulfil physical needs (skill education). Education must ensure:

- Development of right understanding in each student.
- Ability to live in relationship with others (family, hostel mates, colleagues).
- Competence to identify and produce the physical facilities required, in harmony with nature.

Example: In a hostel, a student with good skills but poor understanding may fight over a room fan or Wi-Fi; a student with right understanding sees the roommate as a relative and resolves the matter with trust and respect.

Note: Education without values produces "skilled but unhappy" people; education with both produces "happy and prosperous" people who contribute to society.

1.3 Self-exploration: the process for value education

Value education cannot be given like information. It has to be understood by each person. The process for this is **self-exploration**.

Self-exploration is the process of finding out what is valuable to me by investigating within myself, using my natural acceptance, and verifying it through my own experience in living.

Self-exploration is a dialogue between "what I am" and "what I really want to be". It is a process of exploring within, rather than accepting things just because someone said them.

Content of self-exploration (what to explore):

- Desire: What is my basic aspiration? What do I really want to achieve?
- Program: What is the program to fulfil my basic aspiration? How do I achieve it?

In short, the content is to understand the harmony at all levels: human being, family, society and nature/existence.

Process of self-exploration (how to explore):

- Whatever is being said or proposed should not be accepted or rejected on the basis of scriptures, instruments, or other people's opinions.
- Take the proposal as a proposal and verify it on the basis of your own natural acceptance.
- Then live according to it and validate it in your own experience.

What self-exploration is: a process of self-evolution through self-investigation; a way to know oneself and through that know the entire existence; a process of recognizing one's relationship with every unit in existence; a way to live in harmony; a process of the transformation of consciousness from animal consciousness to human consciousness.

What self-exploration is not: it is not blindly following any text, guru or authority; it is not an exercise to know what is good for others; it is not a way to judge or blame others.

Benefits of self-exploration:

- Brings clarity: I become sure of what I want, and my confusion ends.
- Brings self-confidence and self-reliance: my conclusions are verified by me, so I own them.
- Leads to harmony within, and then harmony in relationships.
- Makes me responsible, since I understand and act on my own.

Example: A student is told "respect everyone". Instead of simply memorising, he checks: "Do I naturally want to be respected? Do I naturally want to respect others?" He finds yes. He then tries it in the hostel and finds that relationships improve. Now the value is his own.

1.4 Natural acceptance and experiential validation: the mechanism of self-exploration

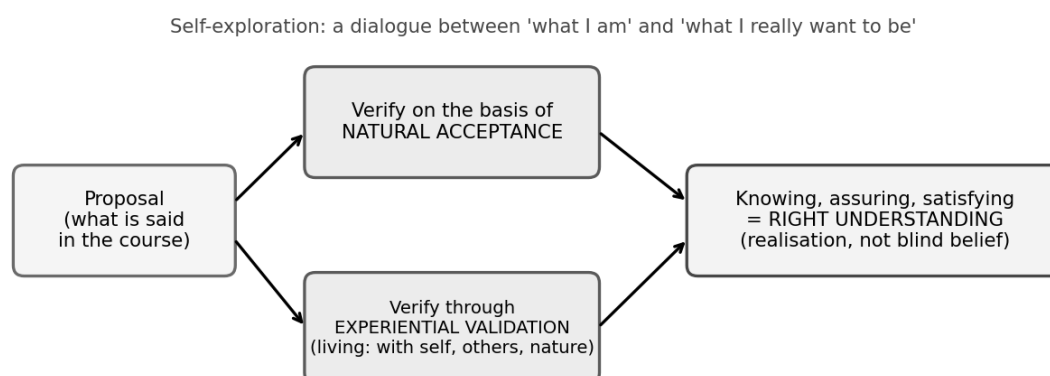


Figure 1.2: Self-exploration: verifying a proposal through natural acceptance and experiential validation.

Self-exploration works through two steps: verifying on the basis of **natural acceptance** and validating through **experience**.

Natural acceptance is the innate acceptance in every human being of what is naturally right, harmonious and fulfilling. It is the basis of verification in self-exploration.

Characteristics of natural acceptance:

- It does not change with time: what was naturally acceptable to me as a child is still acceptable.
- It does not change with place: people everywhere naturally accept respect, trust and care.
- It does not depend on beliefs, prejudices or conditioning.
- It is definite: when I refer to it, I get a clear answer.



- It is universal: it is the same for all human beings.
- It is always present within: we only need to refer to it.

Example: Ask yourself, "Do I want to be in a relationship of mutual trust or of distrust?" The answer is always mutual trust. This does not depend on caste, religion, nation or age.

Experiential validation: After verifying on the basis of natural acceptance, I live accordingly. If the proposal is correct, then:

- In behaviour with other human beings, it leads to **mutual happiness**.
- In work with the rest of nature, it leads to **mutual prosperity**.

Stage	What happens	Result
Proposal	A statement is given to me for checking	I do not accept or reject blindly
Verification by natural acceptance	I check whether it is naturally acceptable to me	I become clear at the level of understanding
Experiential validation	I live accordingly and observe the result	Mutual happiness in behaviour; mutual prosperity in work

The Self has desires, thoughts and expectations, which are often shaped by pre-conditioning (what we assumed from family, media, peers). Natural acceptance is deeper. When desires and natural acceptance are in harmony, there is happiness; when they are in contradiction, there is conflict and unhappiness.

Note: Natural acceptance is not the same as liking or habit. I may like junk food, but my natural acceptance is for nourishment of the body.

Common misconceptions:

- "Natural acceptance is whatever I feel like." No; feelings of liking can be conditioned, while natural acceptance is constant.
- "Natural acceptance differs for each person." It is the same for all; only beliefs differ.

1.5 Practice session: sharing about oneself

This practice session helps students begin self-exploration by looking at their own aspirations, strengths and confusions. Discuss in small groups (for example, 5-6 students) with a faculty mentor.

Guided self-exploration questions:

- Who am I? What do I think about myself, my family and my goals?
- What are my aspirations? List them. Which of them are for physical facility, which for relationship and which for understanding?
- What is my aim in joining engineering? Is it my own decision, or pressure from parents, peers or society?
- What do I feel when I achieve something? Does the happiness last?
- What problems or confusions do I face (study, hostel, friendship, home-sickness, mobile use)?
- Which of my problems are due to lack of physical facility, and which are due to lack of understanding or relationship?

Discussion points:



- Most students find that a large part of their aspirations are related to relationship (being accepted, respected, understood), though they talk mostly about money and career.
- Most of our problems are of relationship and understanding, not of lack of things.
- Many of our goals are borrowed from others; we have not verified them ourselves.

Expected outcome: The student starts to see the difference between what he or she assumes and what is naturally acceptable, and becomes open to self-exploration.

Note: In such sessions, the mentor does not judge; each student speaks freely and listens with respect.

1.6 Continuous happiness and prosperity: the basic human aspirations

If we look at all our desires, whether to get marks, a job, a friend, or a vehicle, we find that behind each one is the wish to be happy. Thus the **basic human aspiration** is **continuous happiness and prosperity**.

Happiness is a state of being in harmony. The state or situation in which I live, if there is harmony in it, then I like to be in that state or situation; the state of liking is happiness.

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

Key points:

- We want happiness **continuously**, not in bits. Nobody wants happiness for a moment followed by sorrow.
- Unhappiness is the state of contradiction or conflict; we are forced to be in it.
- Prosperity is a **feeling**, not an amount of wealth. It needs two things: identifying the required quantity of physical facility, and having or producing more than that.
- A person who has a lot of wealth but always wants more feels deprived (lacking), not prosperous.

Aspect	Happiness	Prosperity
Definition	State of harmony that I like	Feeling of having more than required physical facility
Related to	Self ('I'), relationships	Physical facility with right understanding
Basis	Right understanding and relationship	Right understanding plus physical facility
Opposite state	Unhappiness (conflict)	Deprivation (feeling of lack)

Wealth vs prosperity: Wealth is physical (money, property); prosperity is a feeling in the Self. Wealth is quantitative; prosperity is qualitative. One can be wealthy but not prosperous, and one can feel prosperous with modest wealth if needs are correctly identified.

Example: A hostel student receives a monthly allowance of a modest amount, plans needs well and still saves some to help a friend. He feels prosperous. Another student with a much larger allowance always runs short due to impulsive online shopping and feels deprived.

Common misconception: "Happiness comes from getting things." Things give sensory pleasure (tasting, seeing, hearing) which is short-lived and needs repetition; continuous happiness comes from harmony.

1.7 Happiness and prosperity: the current scenario

Today, most people are trying to achieve happiness and prosperity mainly by accumulating and consuming physical facilities. The general assumption is "the more I have, the happier I will be." This is a state of **animal consciousness** in a human being.

Animal consciousness in a human being means living with the assumption that physical facility is the only need, and neglecting right understanding and relationship.

Human consciousness means living with right understanding, fulfilment in relationship and physical facility, in that order of priority.

Why this is called animal consciousness: For animals, physical facility (food, shelter) is enough, and they are satisfied once their needs are met. For human beings, physical facility is necessary but not complete; we also need right understanding and relationship. When a human being lives only for physical facility, he or she is living like an animal.

Result of animal consciousness: SVDD. When we assess physical facility, a person may be **Sampanna** (having enough physical facility) or **Vipanna** (lacking physical facility). When we look at the feeling, a person may be **Samriddha** (feeling prosperous) or **Daridra** (feeling deprived), and **Sukhi** (happy) or **Dukhi** (unhappy). The current scenario is that people, whether Sampanna or Vipanna, are largely **Dukhi and Daridra**: unhappy and feeling deprived. This state is described as SVDD (Sampanna or Vipanna, but Dukhi-Daridra).

Category	Physical facility	Feeling	Consciousness
Vipanna, Dukhi-Daridra	Lacking	Unhappy and deprived	Animal consciousness
Sampanna, Dukhi-Daridra	Having	Unhappy and deprived	Animal consciousness
Sukhi-Samriddha	Having sufficient (identified need)	Happy and prosperous	Human consciousness

Consequences of the current scenario:

- At the individual level: stress, depression, frustration, addiction, loneliness.
- At the family level: breaking of families, conflicts, lack of time and care for each other.
- At the society level: corruption, exploitation, terrorism, fear and mistrust, inequality.
- At the nature level: pollution, global warming, resource depletion, extinction of species.

The way forward is the transition from animal consciousness to human consciousness, which is possible only through right understanding (value education).

Note: Being Sampanna (having wealth) is not the same as being Samriddha (feeling prosperous). The target is to be Sukhi and Samriddha.

Common misconception: "The poor are unhappy only because of poverty." Both rich and poor can be unhappy; the root cause is lack of right understanding and relationship.



1.8 Practice session: exploring human consciousness

This session helps students see which consciousness they are currently living with.

Guided self-exploration questions:

- On a normal day, how much of my time and energy goes to physical facility (money, gadgets, looks), to relationship, and to understanding?
- What do I think will make me happy in the next five years? Is it mostly physical facility?
- Am I Sampanna or Vipanna? Am I Samriddha or Daridra? Am I Sukhi or Dukhi?
- Do I know how much physical facility I actually need? Have I ever tried to list it?
- When I get a new phone, how long does the happiness last? What happens after that?
- What are the major problems in my family and among my friends? Are they due to lack of money or lack of understanding and trust?

Discussion points:

- Most students realise that they spend most effort on physical facility, while the major problems they face are in relationship.
- Unlimited wants arise from not identifying needs; this leads to a feeling of deprivation.
- Living with human consciousness requires giving first priority to right understanding.

Expected outcome: Student sees the need for moving from animal consciousness to human consciousness and appreciates the three requirements with correct priority.

1.9 Method to fulfil the basic human aspirations

To fulfil the basic aspiration of continuous happiness and prosperity, we need to ensure **right understanding**, **relationship** and **physical facility** with the correct priority.

- Right understanding enables me to understand harmony within myself and with everything around.
- With right understanding, I can be in relationship with other human beings and ensure mutual happiness.
- With right understanding, I can identify my needs for physical facility and produce or earn more than that, leading to prosperity.

Right understanding and relationship lead to mutual happiness; right understanding and physical facility lead to mutual prosperity.

Human being as part of family, society and nature: A human being does not live in isolation. He or she lives:

- As an individual: needs right understanding and happiness within.
- In a family: needs relationship and prosperity.
- In society: needs trust leading to fearlessness.
- In nature: needs co-existence with the rest of nature.

This gives the **comprehensive human goal**:

Level	Goal	Explanation
Individual	Right understanding	Leads to happiness in the Self
Family	Prosperity	Family identifies needs and produces more than required



Level	Goal	Explanation
Society	Fearlessness (trust)	Everyone trusts everyone; no fear of each other
Nature/Existence	Co-existence	Mutual fulfilment among the four orders of nature

The four orders of nature are material order, plant/bio order, animal order and human order. Co-existence means each order is mutually fulfilling to the others; humans must learn to fulfil and not only exploit.

Program for fulfilment: understanding and living in harmony at all four levels: in myself, in family, in society and in nature/existence. This is the content of the entire UHV course.

Example: A family where each member understands the other, respects the elders and cares for the young; they plan their expenses, grow some vegetables, and help neighbours. Such a family experiences happiness and prosperity and contributes to a fearless society.

Note: Physical facility is necessary but not complete. It must be pursued with right understanding, otherwise it creates exploitation and deprivation.

1.10 Guidelines for value education

Since value education deals with the core of human life, it has to follow certain guidelines so that it is acceptable to everyone and truly effective. The basic guidelines are:

- **Universal:** Applicable to all human beings, irrespective of caste, creed, religion, nationality, gender, age or time.
- **Rational:** Based on reasoning and understanding, not on blind beliefs, sermons or dogmas. It must be amenable to questioning.
- **Natural and verifiable:** Naturally acceptable to all human beings and verifiable by each individual in his or her own experience. We need not depend on others for proof.
- **All-encompassing:** Covers all dimensions (thought, behaviour, work, understanding) and all levels (individual, family, society, nature) of human living.
- **Leading to harmony:** It should lead to harmony within the individual, among human beings, and with the rest of nature.

Value education must be universal, rational, natural and verifiable, all-encompassing and leading to harmony.

Guideline	Meaning	Example
Universal	Same for all people at all times and places	Everyone wants trust in relationship
Rational	Based on reasoning, not on blind faith	Discussing why respect is needed, rather than just commanding it
Natural and verifiable	Naturally acceptable and testable in one's own life	Checking whether care leads to mutual happiness



Guideline	Meaning	Example
All-encompassing	Covers all aspects and all levels of life	Covers personal life, family, profession, environment
Leading to harmony	Brings harmony within and outside	Reduces conflict in hostel, family and society

Content of value education: understanding the Self and the Body, harmony in family and relationships, harmony in society, harmony in nature and existence, and the implications of this understanding in professional ethics.

Process of value education: self-exploration, as explained earlier, not instruction or preaching.

Common misconception: "Value education belongs to a particular religion or culture." According to the guidelines, it is universal and rational, and does not depend on any sect.

1.11 Practice session: exploring natural acceptance

This session trains students to refer to their natural acceptance and to distinguish it from desires shaped by conditioning.

Guided self-exploration questions (answer each honestly within yourself):

- Do I want to respect others, or disrespect others? Do I want to be respected?
- Is it naturally acceptable to me to live in trust or in suspicion?
- Is it naturally acceptable to me to nurture my body or to harm it (for example, by smoking or staying awake all night on the phone)?
- Is it naturally acceptable to me to help my friend succeed, or to see my friend fail?
- Is it naturally acceptable to me to exploit nature or to live in harmony with nature?
- Does the answer change if I am in Odisha or abroad, at 18 or at 60?

Discussion points:

- For all such questions, the answer from natural acceptance is definite and the same for all.
- Our actual behaviour sometimes differs from our natural acceptance because of pre-conditioning, peer pressure or lack of understanding. This contradiction is the root of unhappiness.
- By living in accordance with natural acceptance, we can experience mutual happiness and mutual prosperity.

Expected outcome: The student recognises natural acceptance as a reliable reference within, and begins to use it to evaluate his or her own desires, thoughts and actions.

1.12 Case studies

Case study 1: The topper who felt empty. Riya scored top marks in +2, got admission to a good engineering college and received a new laptop and phone as gifts. Within a few weeks in the hostel, she felt lonely and anxious and could not enjoy anything.

Analysis: Riya had physical facility (Sampanna) but felt unhappy. Her need at the level of the Self (being understood, being in relationship) was not met. Her focus was only on marks and gadgets, reflecting animal consciousness.

Lesson: Physical facility alone cannot give continuous happiness. Right understanding and relationship have higher priority; she can begin by self-exploration and by building



trust with roommates and family.

Case study 2: The farmer's son who felt prosperous. Suresh comes from a small farming family near Brahmapur. His family income is modest but they know what they need, grow part of their food, share with neighbours and save a little every year.

Analysis: The family has identified its needs for physical facility and produces more than that, so they feel prosperous (Samriddha). Their relationships are strong, giving mutual happiness.

Lesson: Prosperity is a feeling that comes from right understanding plus physical facility, not from the amount of wealth. They are close to Sukhi-Samriddha.

Case study 3: The copying dilemma. During internal exams, Aman's friends pressured him to share answers, saying "everyone does it." Aman felt uneasy.

Analysis: Aman's natural acceptance is for honesty and trust; the peer pressure is a pre-conditioned belief. The contradiction produced inner conflict (unhappiness). By referring to natural acceptance, he realised that helping friends truly means helping them understand, not copying.

Lesson: Natural acceptance is a reliable guide. Living according to it leads to harmony within and mutual trust among friends.

1.13 Summary of key points

- Value education helps us understand what is valuable for human happiness; skill education tells us how to achieve it. Both are complementary.
- A value is the participation of a unit in the larger order.
- The three basic requirements are right understanding, relationship and physical facility, in that order of priority.
- Holistic development means the transition from animal consciousness to human consciousness.
- Self-exploration is the process of value education: investigating within, verifying with natural acceptance and validating by experience.
- Content of self-exploration: desire (what I want) and program (how to fulfil it).
- Natural acceptance is invariant with time, place and person, and is not based on belief or conditioning.
- Experiential validation: behaviour leads to mutual happiness; work leads to mutual prosperity.
- The basic human aspiration is continuous happiness and prosperity.
- Happiness is the state of being in harmony; prosperity is the feeling of having or making more than required physical facility.
- Animal consciousness gives priority only to physical facility and results in SVDD: Sampanna or Vipanna, but Dukhi-Daridra.
- Human consciousness leads to being Sukhi-Samriddha (happy and prosperous).
- Comprehensive human goal: right understanding (individual), prosperity (family), fearlessness or trust (society), co-existence (nature).
- Guidelines of value education: universal, rational, natural and verifiable, all-encompassing and leading to harmony.

1.14 Short-answer questions (2 marks) with answers



Q1. What is value education?

Value education is the education that helps us understand what is valuable for human happiness, that is, what is worth aspiring for, and to live accordingly. It answers the question "what to do".

Q2. What is a value?

A value is the participation of a unit in the larger order. For example, the value of a human being is to participate in harmony at all levels.

Q3. Differentiate between values and skills.

Values tell us what is worth achieving (what to do); skills tell us how to achieve it (how to do). Both are complementary for a fulfilling life.

Q4. What are the three basic requirements for fulfilling human aspirations?

Right understanding, relationship and physical facility. Their correct order of priority is right understanding, then relationship, then physical facility.

Q5. Define self-exploration.

Self-exploration is the process of investigating within oneself what is valuable, verifying proposals on the basis of natural acceptance and validating them through one's own experience in living.

Q6. What is the content of self-exploration?

The content consists of desire (what is my basic aspiration) and program (how to fulfil it). It amounts to understanding harmony at all four levels.

Q7. What is natural acceptance?

Natural acceptance is the innate acceptance in every human being of what is naturally right and harmonious. It does not change with time, place or person and is independent of beliefs.

Q8. What is experiential validation?

It is verifying a proposal by living according to it. If correct, it leads to mutual happiness in behaviour with humans and mutual prosperity in work with the rest of nature.

Q9. What are the basic human aspirations?

The basic human aspirations are continuous happiness and prosperity. All our desires are ultimately aimed at these.

Q10. Define happiness in UHV terms.

Happiness is the state of being in harmony. If there is harmony in the state or situation I live in, I like to be in it; that state of liking is happiness.



Q11. Define prosperity.

Prosperity is the feeling of having or making more than the required physical facilities. It requires identifying one's needs correctly.

Q12. Distinguish between wealth and prosperity.

Wealth is physical and quantitative (money, property); prosperity is a feeling in the Self and is qualitative. One can be wealthy but still feel deprived.

Q13. What is animal consciousness in a human being?

It is living with the assumption that physical facility is the only need, neglecting right understanding and relationship. It leads to unhappiness and deprivation.

Q14. What is human consciousness?

Human consciousness is living with right understanding, fulfilment in relationship and physical facility in the correct order of priority. It leads to being happy and prosperous.

Q15. What does SVDD stand for?

SVDD describes the present state: people are either Sampanna (having physical facility) or Vipanna (lacking it), but in both cases Dukhi (unhappy) and Daridra (feeling deprived).

Q16. What is the comprehensive human goal?

Right understanding in the individual, prosperity in the family, fearlessness (trust) in society and co-existence in nature/existence.

Q17. List the guidelines for value education.

Value education should be universal, rational, natural and verifiable, all-encompassing and leading to harmony.

Q18. What is meant by "universal" as a guideline of value education?

It means the content should be applicable to all human beings irrespective of caste, religion, nationality, gender, age or time.

Q19. What is holistic development?

Holistic development is the development of right understanding, relationship and physical facility together in the right priority, i.e. the transition from animal to human consciousness.

Q20. What is the role of education in holistic development?

Education should develop right understanding (through value education) and the competence to fulfil physical needs (through skill education), so that a person lives in harmony at all levels.



1.15 Long-answer questions with model answers

Q1. Explain the need for value education in the present context. How are values and skills complementary?

Introduction: Value education helps us understand what is valuable for human happiness and to live accordingly; it answers "what to do".

Need 1: To correctly identify our basic aspirations, since many people chase goals borrowed from others without verification.

Need 2: To understand universal human values, which form the basis of human conduct in family, society and profession.

Need 3: To complement skills and technology so they are used for human welfare, not exploitation.

Need 4: To develop a holistic view covering Self, family, society and nature, and to resolve problems like stress, conflict, corruption and environmental damage.

Need 5: To make the transition from animal consciousness to human consciousness.

Complementarity: Values decide the goal and skills provide the means. Without values, skills may be misused; without skills, values remain unfulfilled wishes.

Example: An engineer with both technical skill and values designs a safe, eco-friendly product that serves people.

Conclusion: Value education and skill education together make education complete and lead to continuous happiness and prosperity.

Q2. What is self-exploration? Explain its content and process with the mechanism of natural acceptance and experiential validation.

Introduction: Self-exploration is the process of value education, in which I investigate within myself to find out what is valuable to me.

Content: It has two parts: desire (what I really want, i.e. my basic aspiration) and program (how to fulfil it, i.e. understanding and living in harmony at all levels).

Process: Any proposal is not accepted or rejected blindly; it is verified on the basis of my natural acceptance.

Natural acceptance: It is my innate acceptance of what is right; it does not change with time, place or person and is free from beliefs and conditioning.

Experiential validation: After verification, I live accordingly. Correct understanding leads to mutual happiness in behaviour and mutual prosperity in work with nature.

Benefits: It gives clarity, self-confidence, responsibility and harmony within and with others.

What it is not: It is not blind following of any authority, nor a tool to judge others.

Example: Verifying "trust is the foundation of relationship" by checking one's natural acceptance and then living it with hostel mates.

Conclusion: Self-exploration makes values one's own and leads to transformation from animal consciousness to human consciousness.



Q3. Explain continuous happiness and prosperity as the basic human aspirations. Distinguish between happiness and prosperity.

Introduction: Behind all our desires, such as good marks, a job or a friend, the underlying wish is to be happy. Hence the basic human aspiration is continuous happiness and prosperity.

Happiness: It is a state of being in harmony. The state of liking that arises when there is harmony is happiness; unhappiness is the state of contradiction.

Continuity: We want happiness all the time, not in intervals. Sensory pleasures are short-lived and cannot provide continuity.

Prosperity: It is the feeling of having or making more than the required physical facility. It requires identifying one's needs and producing more than that.

Wealth vs prosperity: Wealth is physical and quantitative; prosperity is a qualitative feeling. A wealthy person with unlimited wants feels deprived.

Difference: Happiness is based on right understanding and relationship; prosperity is based on right understanding plus physical facility.

Example: A student who plans needs within a modest allowance and helps others feels prosperous, while one who always wants more feels deprived.

Conclusion: Both happiness and prosperity can be achieved continuously only with right understanding.

Q4. Describe the current scenario of happiness and prosperity. Explain animal consciousness, human consciousness and SVDD.

Introduction: Today most people try to achieve happiness and prosperity mainly through accumulation and consumption of physical facility.

Animal consciousness: It is living with the assumption that physical facility is the only need; relationship and right understanding are neglected.

Why "animal": For animals, physical facility is sufficient; for humans it is necessary but not complete.

SVDD: People may be Sampanna (having) or Vipanna (lacking) physical facility, but in both cases they are Dukhi (unhappy) and Daridra (feeling deprived).

Consequences: Stress and depression in individuals, breaking of families, corruption and fear in society, pollution and resource depletion in nature.

Human consciousness: Living with right understanding, relationship and physical facility in the right priority, leading to being Sukhi-Samriddha.

Example: A rich family with constant quarrels is Sampanna but Dukhi-Daridra; a modest family living in harmony can be Sukhi-Samriddha.

Conclusion: The solution is the transition from animal consciousness to human consciousness through value education.

Q5. Explain the method to fulfil the basic human aspirations. Discuss the human being as part of family, society and nature, and the comprehensive human goal.



Introduction: The basic aspiration is continuous happiness and prosperity; to fulfil it, we need right understanding, relationship and physical facility.

Priority: Right understanding comes first, relationship second and physical facility third.

Right understanding with relationship leads to mutual happiness; **right understanding with physical facility** leads to prosperity.

Human being as individual: Needs right understanding, giving happiness within.

Human being in family: Needs relationship and prosperity, by identifying needs and producing more than required.

Human being in society: Needs trust, leading to fearlessness among all.

Human being in nature: Needs co-existence, i.e. mutual fulfilment among the four orders (material, plant, animal, human).

Comprehensive human goal: Right understanding, prosperity, fearlessness (trust) and co-existence.

Example: A family that lives in harmony, plans its needs and helps neighbours contributes to an undivided society.

Conclusion: Understanding and living in harmony at all four levels is the program for fulfilling human aspirations.

Q6. State and explain the basic guidelines for value education.

Introduction: Value education deals with the core of human life, so it must follow guidelines that make it acceptable and effective for all.

Universal: It must be applicable to all human beings irrespective of caste, creed, religion, nation, gender, age or time.

Rational: It must be based on reasoning and open to questioning, not on blind faith, sermons or dogma.

Natural and verifiable: It must be naturally acceptable to all and verifiable by each individual in his or her own living.

All-encompassing: It must cover all dimensions of living (thought, behaviour, work, understanding) and all levels (individual, family, society, nature).

Leading to harmony: It must lead to harmony within the individual, among people and with nature.

Example: The value "trust" is universal, can be reasoned, is naturally acceptable, applies at all levels and leads to harmony.

Content and process: The content is harmony at all levels; the process is self-exploration.

Conclusion: These guidelines ensure that value education is not sectarian or preaching but a process of understanding for everyone.

1.16 MCQs

1. Value education primarily answers which question?

(a) How to do (b) What to do (c) When to do (d) Where to do

☐ (b) — Value education deals with what is valuable, i.e. what to do.



- 2. Skill education primarily deals with**
(a) The goal of life (b) Natural acceptance (c) Relationship (d) How to achieve the goal
☐ (d) — Skills are the means, answering how to do.
- 3. The correct priority among the three basic requirements is**
(a) Right understanding, relationship, physical facility (b) Physical facility, relationship, right understanding (c) Relationship, physical facility, right understanding (d) Physical facility, right understanding, relationship
☐ (a) — Right understanding comes first, physical facility last.
- 4. The process for value education is**
(a) Memorisation (b) Preaching (c) Self-exploration (d) Following authority
☐ (c) — Value education is done through self-exploration.
- 5. Natural acceptance is**
(a) Different for each person (b) Changing with time (c) Invariant with time, place and person (d) Based on beliefs
☐ (c) — Natural acceptance is constant and universal.
- 6. The basic human aspiration is**
(a) Continuous happiness and prosperity (b) Getting a good job (c) Earning more wealth (d) Becoming famous
☐ (a) — All desires are aimed at continuous happiness and prosperity.
- 7. Prosperity is best defined as**
(a) Having a lot of money (b) Owning property (c) Being famous (d) Feeling of having or making more than required physical facility
☐ (d) — Prosperity is a feeling, not an amount.
- 8. Happiness in UHV is defined as**
(a) Sensory pleasure (b) The state of being in harmony (c) Getting what I want (d) Absence of work
☐ (b) — Happiness is being in harmony.
- 9. Living with the assumption that physical facility is the only need is called**
(a) Animal consciousness (b) Human consciousness (c) Natural acceptance (d) Self-exploration
☐ (a) — This is animal consciousness in a human being.
- 10. In SVDD, the letters DD refer to**
(a) Dharma Dhan (b) Desire Duty (c) Dukhi Daridra (d) Deha Dhyan
☐ (c) — DD means unhappy (Dukhi) and feeling deprived (Daridra).
- 11. Sampanna means**
(a) Feeling prosperous (b) Having physical facility (c) Being happy (d) Lacking physical facility
☐ (b) — Sampanna refers to having physical facility.
- 12. Vipanna means**
(a) Having physical facility (b) Feeling happy (c) Feeling prosperous (d) Lacking physical facility
☐ (d) — Vipanna means lacking physical facility.
- 13. The desired state of a human being is**
(a) Sampanna Dukhi (b) Vipanna Dukhi (c) Dukhi Daridra (d) Sukhi Samriddha
☐ (d) — The goal is to be happy and prosperous.
- 14. Experiential validation in behaviour leads to**
(a) Mutual prosperity (b) Mutual happiness (c) Profit (d) Competition
☐ (b) — Correct understanding in behaviour gives mutual happiness.



- 15.** Experiential validation in work with nature leads to
(a) Exploitation (b) Mutual happiness only (c) Mutual prosperity (d) Scarcity
☐ (c) — Right work with nature gives mutual prosperity.
- 16.** The content of self-exploration includes
(a) Desire and program (b) Marks and ranks (c) Money and power (d) Rules and punishment
☐ (a) — Content is what I want (desire) and how to fulfil it (program).
- 17.** Which is NOT a guideline for value education?
(a) Universal (b) Rational (c) Sectarian (d) All-encompassing
☐ (c) — Value education must be universal, not sectarian.
- 18.** A value is
(a) The participation of a unit in the larger order (b) The price of a thing (c) A personal liking (d) A social rule
☐ (a) — Value means role or participation in the larger order.
- 19.** The comprehensive human goal at the level of society is
(a) Prosperity (b) Fearlessness (trust) (c) Co-existence (d) Right understanding
☐ (b) — In society the goal is fearlessness based on trust.
- 20.** The comprehensive human goal at the level of nature is
(a) Right understanding (b) Prosperity (c) Fearlessness (d) Co-existence
☐ (d) — Nature/existence level goal is co-existence.
- 21.** The comprehensive human goal at the level of the family is
(a) Prosperity (b) Co-existence (c) Fearlessness (d) Fame
☐ (a) — Family level goal is prosperity.
- 22.** Right understanding is a need of
(a) The body (b) Society (c) Nature (d) The Self ('I')
☐ (d) — Right understanding is a need of the Self.
- 23.** Physical facility is a need of
(a) The Self only (b) Relationship (c) The body (d) Natural acceptance
☐ (c) — Physical facility is required for the body.
- 24.** Needs of the body are
(a) Qualitative and continuous (b) Quantitative and temporary (c) Unlimited and qualitative (d) Not required
☐ (b) — Body needs are quantitative and temporary in time.
- 25.** Needs of the Self are
(a) Quantitative (b) Qualitative and continuous (c) Temporary (d) Met by physical facility
☐ (b) — Needs of 'I' are qualitative and continuous.
- 26.** "Rational" as a guideline means value education is
(a) Based on faith (b) Based on scriptures (c) Based on reasoning and open to questioning (d) Based on tradition only
☐ (c) — Rational means amenable to reasoning.
- 27.** Holistic development means
(a) Transition from animal consciousness to human consciousness (b) Only academic excellence (c) Only physical fitness (d) Only earning capacity
☐ (a) — Holistic development is the shift to human consciousness.



28. Self-exploration is NOT

- (a) A process of self-investigation (b) A dialogue between what I am and what I want to be (c) A way to live in harmony (d) Blindly following an authority
☐ (d) — Self-exploration means verifying by oneself, not blind following.

29. A person with plenty of wealth who keeps wanting more is

- (a) Samriddha (b) Sukhi (c) Content (d) Daridra
☐ (d) — Endless wanting leads to a feeling of deprivation.

30. Sensory pleasure differs from happiness because it is

- (a) Short-lived and needs repetition (b) Continuous (c) Based on harmony (d) The same as prosperity
☐ (a) — Pleasure from senses is temporary.

31. Right understanding plus physical facility leads to

- (a) Unhappiness (b) Prosperity (c) Exploitation (d) Deprivation
☐ (b) — With right understanding, physical facility gives prosperity.

32. Right understanding plus relationship leads to

- (a) Profit (b) Deprivation (c) Mutual happiness (d) Competition
☐ (c) — Relationship based on right understanding gives mutual happiness.

33. The four orders of nature are material, plant, animal and

- (a) Machine order (b) Space order (c) Divine order (d) Human order
☐ (d) — The fourth order is the human order.

34. Unhappiness is the state of

- (a) Contradiction or conflict (b) Harmony (c) Prosperity (d) Trust
☐ (a) — Unhappiness arises from contradiction.

35. Value education is best described as

- (a) Moral preaching (b) A process of understanding through self-exploration (c) Religious instruction (d) A list of do's and don'ts
☐ (b) — It is understanding by oneself, not preaching.

36. Natural and verifiable as a guideline means

- (a) Accepted by the majority vote (b) Proved only in a laboratory (c) Given by experts (d) Naturally acceptable and verifiable in one's own living
☐ (d) — Each person can verify it in experience.

37. Which statement about wealth and prosperity is correct?

- (a) Wealth is physical; prosperity is a feeling (b) Both are the same (c) Prosperity is physical; wealth is a feeling (d) Wealth guarantees prosperity
☐ (a) — Wealth is quantitative; prosperity is a qualitative feeling.

38. Most problems in today's families are mainly due to

- (a) Lack of gadgets (b) Lack of right understanding and relationship (c) Lack of electricity (d) Lack of transport
☐ (b) — The root problem is lack of understanding and trust.

39. "All-encompassing" means value education covers

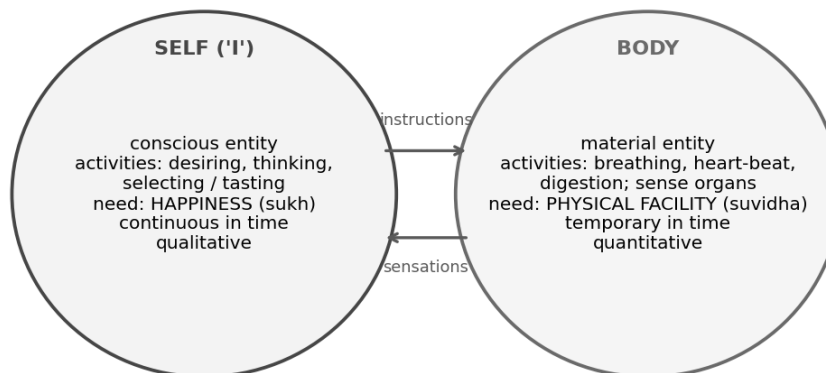
- (a) Only personal life (b) Only professional life (c) Only society (d) All dimensions and all levels of human living
☐ (d) — It covers thought, behaviour, work and all four levels.

40. Mutual trust in relationship is naturally acceptable to

- (a) Only elders (b) Only Indians (c) All human beings (d) Only students
☐ (c) — Natural acceptance is universal.

Module 2: Harmony in the Human Being

2.1 Understanding the human being as co-existence of the Self ('I') and the Body



Human being = co-existence of the Self and the Body. The body is an instrument of 'I'; 'I' is the seer, doer and enjoyer.

Figure 2.1: The human being as the co-existence of the Self ('I') and the Body.

In Module 1 we saw that the basic aspiration of every human being is continuous happiness and prosperity. To fulfil this aspiration we first need to understand ourselves correctly. UHV proposes that a human being is the **co-existence of the sentient Self ('I') and the material Body**.

Human being = co-existence of the Self ('I', a sentient or conscious unit) and the Body (a material unit made of physico-chemical matter).

The Self or 'I' is the conscious entity that desires, thinks, selects, understands and feels. The Body is a material unit, a self-organised physico-chemical system that has sense organs (eyes, ears, nose, tongue, skin) and work organs (hands, legs, voice, etc.).

Co-existence means that the two are together, related and exchanging information, but they are not the same thing and neither can be reduced to the other. 'I' is not the body, and the body is not 'I'. They are like two partners in one enterprise, where 'I' is the one who decides and the body is the one through which decisions are carried out.

- The Self has the capacity of **knowing, assuming, recognising and fulfilling**.
- The Body has only the capacity of **recognising and fulfilling**.
- Information flows from the body to 'I' through the sense organs (seeing, hearing, touching, tasting, smelling).
- Instructions flow from 'I' to the body, which then carries out movements and actions.

Example: When you sit in the hostel mess and smell hot biryani, the nose (body) receives the smell and passes the information to 'I'. 'I' recognises it, likes it, decides to eat, and the hands (body) take the food. The body carries out the action, but the liking, deciding and enjoying happen in 'I'.

Aspect	Self ('I')	Body
Nature	Sentient, conscious unit	Material, physico-chemical unit

Aspect	Self ('I')	Body
Activities	Knowing, assuming, recognising, fulfilling	Recognising, fulfilling
Main need	Happiness (Sukh)	Physical facility (Suvidha)
Role	Seer, doer, enjoyer	Instrument of 'I'
Continuity	Its activities go on continuously	Its functions are physico-chemical and time-bound

Why is this understanding important? Most of our confusion arises because we treat ourselves as only the body. Then we try to fulfil every need, even the need for respect, love and happiness, through the body and through physical things. This leads to endless accumulation, stress and competition.

Note: Common misconception: "I am my body, so taking care of the body is enough for happiness." UHV clarifies that the body is necessary but the need for happiness belongs to 'I' and cannot be met by physical facilities alone.

Another misconception is that UHV neglects the body. This is wrong. UHV says the body needs proper care (nurture, protection and right use), but it should be seen in its right place, as an instrument of 'I'.

2.2 Distinguishing between the needs of the Self and the needs of the Body

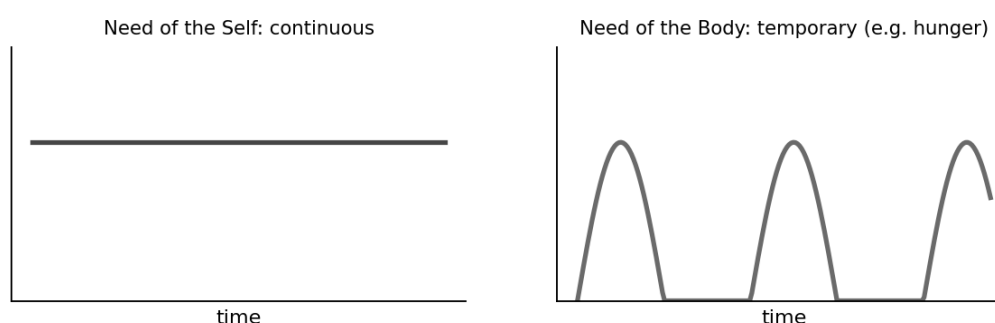


Figure 2.2: The need of the Self (happiness) is continuous; the needs of the Body are temporary and cyclic.

Once we see the human being as 'I' plus Body, we can separate their needs clearly. The need of 'I' is happiness (Sukh). The need of the body is physical facility (Suvidha), such as food, clothing, shelter and instruments.

Needs of 'I' (Sukh) are continuous in time and qualitative; needs of the Body (Suvidha) are temporary in time and quantitative.

Continuous vs temporary: I want happiness all the time, not just for some hours. It is never that "I have had enough happiness for today". But the need for food is temporary: after eating a proper meal, the need is fulfilled for some time and returns later.

Qualitative vs quantitative: Happiness, respect and trust cannot be measured in kilograms or litres; we only ask whether it is there or not, and of what quality. Physical



needs are quantitative: the body needs a limited quantity of food, water or clothing. Beyond that quantity, more becomes a burden. Two plates of rice are fine; ten plates cause pain.

Fulfilled by what: The need of 'I' is fulfilled by right understanding and right feelings (for example trust and respect in relationship). The need of the body is fulfilled by physical facilities produced with the help of right skills.

Point of difference	Needs of the Self ('I')	Needs of the Body
Type of need	Happiness (Sukh)	Physical facility (Suvidha)
In time	Continuous	Temporary
In quantity	Qualitative (cannot be quantified)	Quantitative (limited quantity)
Fulfilled by	Right understanding and right feelings	Physical facilities (food, clothes, shelter, instruments)
Example	Feeling of being respected by parents	Rice, dal, bed, bicycle, laptop
Effect of more	Always welcome, no saturation problem	After a limit it becomes a burden

Problems arise when the two are mixed up. When we try to get happiness from physical things, three things happen:

- We never get continuous happiness, because the pleasure from physical things is temporary.
- Our wants become unlimited, because we keep adding things hoping one more item will make us happy.
- We neglect the real need of 'I', namely right understanding and right feeling in relationship.

Example: A student buys a costly smartphone to impress hostel friends and feel respected. The pleasure lasts a few days. Soon a friend buys a newer model and the student feels small again. The actual need was respect (a need of 'I'), which a phone (a physical facility) cannot fulfil continuously.

Physical facilities are necessary for the body and are also necessary for a human being, but they are not complete by themselves. For animals, physical facility is necessary and complete. For humans, it is necessary but not complete; relationship and right understanding are also needed.

Note: The need for physical facility is limited and can be fulfilled; the feeling of being deprived continues only when we try to meet the need of 'I' through physical things.

2.3 The Body as an instrument of the Self: 'I' as seer, doer and enjoyer

In UHV the body is described as an **instrument** of 'I'. The body is essential, but it does not decide or enjoy by itself. The one who sees, decides and experiences is 'I'.

'I' is the seer (drashta), the doer (karta) and the enjoyer (bhokta); the body is the instrument used by 'I'.



Seer (drashta): Seeing here means understanding, not just the eyes receiving light. The eyes are the instrument; it is 'I' who sees and understands. When you are lost in thought, a friend may wave in front of you and you "do not see" even though your eyes are open. This shows the seeing is done by 'I'.

Doer (karta): Every action is first decided in 'I'. The hand writes the answer script, but the decision of what to write is made by 'I'. The body only carries out the decision.

Enjoyer (bhokta): The experience of happiness or unhappiness is in 'I'. The tongue gives the taste of a sweet, but the liking or disliking, feeling happy or bored, is in 'I'. The same sweet can feel pleasant one day and tasteless on another day when you are worried about results.

- The body cannot decide to go to college; 'I' decides and the legs walk.
- The body does not feel insulted; 'I' feels insulted even when there is no physical injury.
- A person with a physical disability is still fully a human being because 'I' is complete.

Role	What it means	Daily-life example
Seer	'I' understands and knows	Understanding a concept in class, not just hearing sounds
Doer	'I' decides and acts through the body	Deciding to help a friend and walking to the library with him
Enjoyer	'I' experiences happiness or unhappiness	Feeling happy when a teacher appreciates your project

When the body is taken as an instrument, we see clearly that its care is our responsibility. A good carpenter keeps his tools clean and sharp and uses them for right purposes. In the same way, 'I' should nurture, protect and rightly use the body.

Note: Common misconception: "Sense organs decide what I like." In fact the sense organs only bring information; the liking or disliking is an activity of 'I'.

2.4 Activities of the Self, of the Body, and of both together

The activities of a human being can be grouped into three types:

- Activities only in 'I': desire, thought, selection or expectation, understanding, realisation. These happen in 'I' without any direct involvement of the body.
- Activities only in the Body: heart beating, breathing, digestion, blood circulation. These continue largely on their own as physico-chemical processes.
- Activities involving both 'I' and Body: eating, walking, listening, writing, speaking. Here 'I' decides and the body carries out.

Activity	Where it takes place	Remark
Imagining a trip to Puri beach	Only in 'I'	No body movement needed
Heart beating	Only in Body	Continues even in sleep
Writing an exam answer	Both	'I' thinks, hand writes
Feeling proud of a sibling	Only in 'I'	A feeling, not a body activity
Digestion of food	Only in Body	Physico-chemical process
Talking on a phone call	Both	'I' decides what to say, voice produces sound



Response of 'I' and of the Body: The body responds to a stimulus in a definite way based on recognition, for example the eyelid closes when dust comes near. 'I' responds based on knowing or assuming. When 'I' knows correctly, the response is definite and right. When 'I' only assumes, the response may be wrong.

For 'I': knowing or assuming leads to recognising, which leads to fulfilling. For the Body: recognising leads directly to fulfilling.

Example: A rope in a dark corridor of the hostel may be assumed to be a snake. 'I' recognises it as a snake and fulfils by running away. The response is based on assumption, not on knowing. If 'I' knew the reality, the response would be right. Hence the need for right understanding.

The activities of 'I' are continuous. Even when the body is asleep, 'I' may be dreaming. This continuity is why we need continuous happiness and cannot be satisfied with momentary pleasures.

2.5 Understanding harmony in the Self: desire, thought and selection

Harmony in the human being begins with harmony in the Self. To understand this we look at the continuous activities in 'I'.

Imagination in 'I' is the combined activity of desire (ichchha), thought (vichar) and selection or expectation (asha).

Desire (ichchha): Images we form in 'I' and accept as goals or as sources of happiness. Example: an image of oneself as a successful engineer, or of owning a bike.

Thought (vichar): Analysing and working out ways to fulfil the desire. Example: thinking about which branch, which company, how much salary, how to buy the bike.

Selection or expectation (asha): Choosing a particular option and tasting or expecting the result. Example: selecting a particular bike model and expecting to enjoy riding it.

These three activities are continuous. We cannot stop desiring, thinking and selecting even for a moment. They go on during class, during meals and even in dreams. Together they are called imagination.

Desire gives direction to thought, and thought gives direction to selection. If desires are based on wrong assumptions, then thought and selection also go wrong, and the resulting actions create problems.

Activity of 'I'	Meaning	Hostel example
Desire	Image accepted as a source of happiness	"I will be happy if I am the topper"
Thought	Ways worked out to fulfil the desire	Plans of study, coaching, notes from seniors
Selection or expectation	Choosing and expecting the result	Choosing to study late at night expecting rank one

Harmony in the Self means that desire, thought and selection are consistent with one another and with what is naturally acceptable to 'I'. Contradiction in the Self means that they pull in different directions, for example desiring respect but thinking of ways to insult others, or wanting health but selecting junk food every evening.

When there is harmony in 'I', there is happiness; when there is contradiction or conflict in 'I', there is unhappiness. This is why UHV defines happiness as being in a state of harmony.

Note: Common misconception: "Happiness comes when my desires are fulfilled by getting things." In UHV, happiness is the state of harmony in 'I'; fulfilment of a wrong desire may bring only momentary pleasure followed by new desires.

2.6 Sources of imagination and the state of 'I'

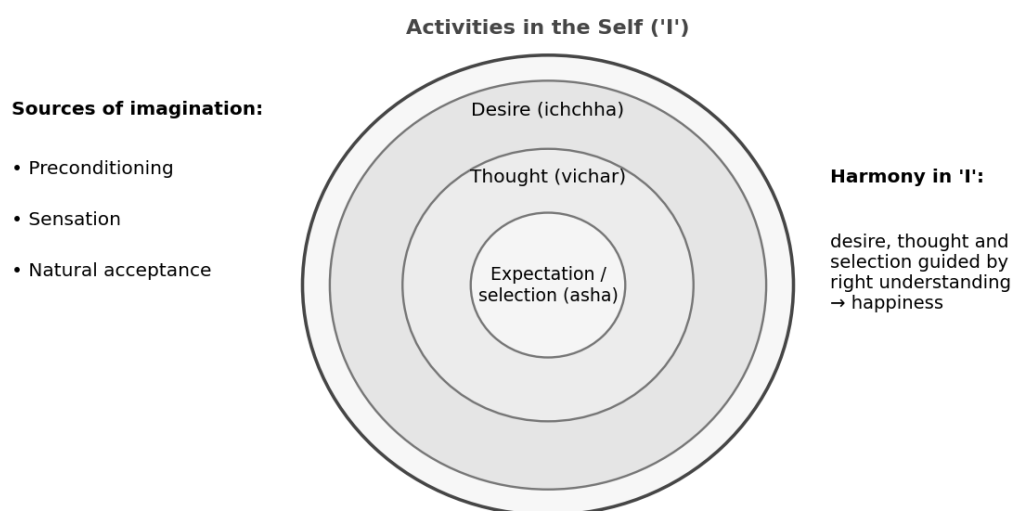


Figure 2.3: Activities in the Self and the sources of imagination.

Where do our desires, thoughts and selections come from? UHV identifies three possible sources of motivation for imagination.

The three sources of imagination are preconditioning, sensation, and natural acceptance.

Preconditioning: Desires set up in us by assumptions picked up from outside without verification, such as family, friends, society, media, advertisements. Example: "A person is respected only if he has a high-paying job" or "Fair skin is beautiful". We accept these without checking them.

Sensation: Desires based on the pleasant sensations received through the body and sense organs, such as tasty food, soft beds, loud music, the thrill of speed. Sensations are temporary; the same sweet eaten continuously becomes unpleasant.

Natural acceptance: What is naturally acceptable to 'I' when it asks itself sincerely. Natural acceptance is constant, universal and in harmony. Example: all of us naturally accept to be in relationship with trust and respect, not in opposition.

Source	Basis	Nature of result	Example
Preconditioning	Assumptions from outside, not verified	May be right or wrong; leads to confusion	Choosing a branch only because relatives say it is prestigious



Source	Basis	Nature of result	Example
Sensation	Temporary pleasure from sense organs	Short-lived; needs repetition and increase	Eating junk food for taste even when not hungry
Natural acceptance	What 'I' naturally accepts on self-verification	Stable, continuous, universal	Wanting to live with trust and respect with roommates

State of 'I': At present, most of us are operating on the basis of preconditioning and sensation, not on the basis of natural acceptance. Our imagination is therefore not in harmony with our natural acceptance. This creates a state of contradiction and conflict within, which we experience as unhappiness, restlessness or confusion.

The desired state of 'I' is where desire, thought and selection are guided by right understanding, which is in tune with natural acceptance. Then there is harmony within, and happiness is continuous.

- Unaware state: we do not even notice where our desires come from.
- Aware but not verified: we notice them but do not check them against natural acceptance.
- Self-verified state: we check desires on the basis of natural acceptance and live accordingly.

The way forward is self-exploration: to verify our desires, thoughts and selections on the basis of natural acceptance and to live according to it.

Note: Common misconception: "Natural acceptance changes from person to person." Preconditioned beliefs differ from person to person and change with time, but natural acceptance is the same for all human beings and is invariant with time and place.

2.7 Practice session: exploring the difference between needs of the Self and the Body

This practice session helps students verify the proposals of Sections 2.1 to 2.3 in their own lives. Discuss in small groups and write the answers in your notebook.

- List ten things you want in life. Mark each as a need of 'I' (happiness, respect, trust, understanding) or a need of the body (food, clothing, gadgets).
- For each need of the body, ask: Is it required in a limited quantity? After how much does it become a burden?
- For each need of 'I', ask: Do I want it for a limited time or continuously? Can it be measured in kilograms or rupees?
- Recall the last time you bought something new. How long did the happiness last? What happened after that?
- Recall a time when your parents or a teacher trusted you. How did that feel, and did the feeling fade quickly like a new purchase?
- Is it possible to buy respect from a shop? What happens when someone tries?
- What percentage of your daily time and effort goes into physical facilities, and what percentage into understanding and relationship?

Guided discussion points:



- Most students find that their list mixes up needs of 'I' and body; for example "a good car to be respected" is actually a need for respect (of 'I') being sought through a physical facility.
- The need for physical facility, when correctly identified, is limited and can be met; the sense of "never enough" comes from trying to meet the need of 'I' through things.
- Hence two types of effort are required: right understanding and relationship for 'I', and physical facilities with right skills for the body.

Note: Remember the purpose is not to judge others but to verify within oneself on the basis of natural acceptance.

2.8 Practice session: exploring the sources of imagination in the Self

This session helps you observe your own imagination and trace its sources.

- Write down five desires you have had in the last week. For each one, ask: Did this come from what others said (preconditioning), from a pleasant sensation, or from my natural acceptance?
- Observe your thoughts for five minutes in silence. Can you stop them? What does this tell you about the continuity of activities of 'I'?
- Pick one strong desire such as "I must get a job in a big company". Trace where it came from. Did you verify it or accept it as it is?
- Recall a time you did something only for the taste or thrill (sensation). Did the pleasure last? Did you need more of it next time?
- Ask yourself: Is it naturally acceptable to me to be respected? Is it naturally acceptable to respect others? Is it naturally acceptable to hurt someone?
- Compare a decision made on the basis of peer pressure with one made after self-verification. How did you feel after each?

Guided discussion points:

- Many desires are found to come from advertisements, social media, relatives and peer groups without any verification.
- Sensation-based desires need repetition and larger doses, such as more time on games or more spicy food, and do not give continuous happiness.
- On checking with natural acceptance, all students find that they want mutual happiness, trust and respect, which shows the universality of natural acceptance.
- The mismatch between what we imagine (based on preconditioning and sensation) and what we naturally accept is the root of internal conflict.

Being aware of the sources of our imagination is the first step towards harmony in the Self.

2.9 Harmony of the Self with the Body: Sanyam and Swasthya

The second part of harmony in the human being is harmony between 'I' and the Body. This is expressed through two words: Sanyam and Swasthya.

Sanyam (self-regulation) is the feeling of responsibility in 'I' for the nurture, protection and right utilisation of the Body.



Swasthya (health) is the condition of the Body in which every part performs its expected function, and the Body is fit to act according to the needs of 'I'.

Nurture (poshan): Providing the body with what it needs, such as proper food, air, water, rest and sleep, in the right quantity and at the right time.

Protection (sanrakshan): Taking care of the body against harm, such as proper clothing and shelter, clean surroundings, safe habits, timely treatment of illness, avoiding harmful substances like tobacco and alcohol.

Right utilisation (sadupyog): Using the body for the right purposes, which fulfil the needs of 'I' and of others, such as learning, working, helping, serving family and society. Misuse of the body, such as fighting, overeating, or idle hours of screen use, is wrong utilisation.

Sanyam and Swasthya are mutually related: Sanyam is the responsibility of 'I', Swasthya is the resulting condition of the body. When 'I' has Sanyam, the body tends to be in Swasthya.

Aspect	Sanyam	Swasthya
Belongs to	The Self ('I')	The Body
Meaning	Feeling of responsibility for nurture, protection and right utilisation	Body parts work properly and body acts as per the needs of 'I'
Nature	A feeling or understanding	A physical condition
Relationship	Cause	Effect

Lack of Sanyam leads to two kinds of problems. First, 'I' uses the body for sensory pleasure without regard for its limits, as in late-night gaming, fast food, addiction. Second, 'I' ignores the body, as in skipping meals before exams or ignoring pain. Both disturb Swasthya.

Today many students think health means only looking good or going to the gym. UHV sees health as the body working in harmony and being able to serve the purposes of 'I'. A body-builder who is aggressive and misuses his strength lacks Sanyam even if he looks fit.

Note: Sanyam does not mean suppressing needs. It means understanding the real needs of the body and fulfilling them responsibly.

Example: A hostel student sleeps at 3 a.m. daily watching web series, skips breakfast and then feels sleepy in class. The body is not at fault; 'I' lacks Sanyam. With right understanding, he regulates sleep and food, and the body regains Swasthya.

2.10 Programme to ensure self-regulation (Sanyam) and health (Swasthya)

Understanding Sanyam leads naturally to a practical programme. The textbook suggests that the programme for Sanyam and Swasthya follows from understanding the body as a self-organised unit and 'I' as responsible for it. The programme can be grouped under nurture, protection and right utilisation.



Practice	Purpose	Group
Ahar (right food)	Proper, balanced, fresh food in right quantity, eaten at the right time	Nurture
Vihar (right routine)	Regular timings of sleep, work, rest and recreation	Nurture and protection
Shram (physical labour)	Using the body for productive work so that it stays active	Nurture and right utilisation
Vyayam (exercise)	Keeping muscles and organs fit and flexible	Nurture
Asan and pranayam	Postures and breathing practices for proper functioning of the body and a calm state	Nurture and protection
Upchar or chikitsa (treatment)	Timely, appropriate treatment of illness and injury	Protection
Right use of the body	Using the body for right purposes of 'I' and for helping others	Right utilisation

Key features of the programme:

- It starts with right understanding in 'I', not with rules imposed from outside. When I understand my responsibility, following the routine becomes natural.
- It respects the body as a self-organised unit that heals and maintains itself when given proper conditions. Treatment only helps the body in its self-organisation.
- It is in harmony with nature: seasonal, local food, fresh air, clean water, natural rhythms of day and night.
- It is simple and low-cost, so it can be followed by everyone in a hostel or a village.
- Physical labour is part of the programme; it gives health and also produces physical facilities, linking health with prosperity.

The programme for Sanyam and Swasthya is based on right understanding of the Self and the Body and living in harmony with nature, not on mere use of medicines or gadgets.

Example routine for a first-year student: wake up at a fixed time, 20 minutes of yoga or walking, breakfast without skipping, attentive classes, some physical work or sports in the evening, simple dinner, limited screen time, and sleep by a fixed time. If ill, take timely treatment instead of ignoring it or self-medicating heavily.

Note: Common misconception: "Health means absence of disease." In UHV, Swasthya includes the body being fit to act according to 'I'; mere absence of disease is not enough if the body cannot serve right purposes.

2.11 Practice session: exploring harmony of the Self with the Body

This session helps students check their present state of Sanyam and Swasthya.

- Make a list of what you ate yesterday. Was it required for the body or was it for taste (sensation)? Was the quantity right?



- Note your sleep and wake-up timings for one week. Are they regular? How does irregular sleep affect your study and mood?
- How many hours do you spend on physical labour or exercise per day? Does your body feel active or sluggish?
- When you last fell ill, what did you do? Did you rest and take proper treatment, or ignore it?
- For what purposes is your body used during a typical day? What proportion is right utilisation?
- Are there habits which you know are harmful to the body but you still continue? What is the source of that desire: preconditioning, sensation, or natural acceptance?
- Is it naturally acceptable to you to take care of your body? Then what stops you?

Guided discussion points:

- Most harmful habits (junk food, late nights, addictions) are found to be sensation- or preconditioning-driven, not naturally acceptable.
- Once the responsibility for the body is felt in 'I', small changes in routine follow easily.
- A healthy body helps study, work and relationships; an unhealthy body becomes a burden to oneself and to the family.
- Sanyam is not a rule from outside; it is the natural outcome of right understanding.

2.12 Case studies

Case study 1: The new laptop. Ravi, a first-year student from a small town, feels ignored in his hostel. He persuades his father to buy him an expensive gaming laptop. For a week his friends crowd around him. After that, attention fades and Ravi feels even lonelier.

Analysis: Ravi's real need was respect and relationship, a need of 'I' which is continuous and qualitative. He tried to fulfil it through a physical facility, which is temporary and quantitative. His desire came from preconditioning ("people respect those who own costly things").

Lesson: Needs of 'I' are fulfilled by right understanding and right feelings. Respect comes from relationship and trust, not from possessions.

Case study 2: The midnight gamer. Sneha plays online games till 3 a.m., eats instant noodles at night and skips breakfast. She gets headaches and falls asleep in the lab.

Analysis: Her imagination is driven by sensation (thrill of games, taste of noodles). There is a lack of Sanyam, so nurture and protection of the body are neglected and Swasthya is disturbed.

Lesson: When 'I' takes responsibility for nurture, protection and right utilisation of the body, health improves. A regular routine (vihar) and right food (ahar) are simple starting points.

Case study 3: Choosing a branch. Amit chose Computer Science because relatives said it was the "best branch", though he is deeply interested in civil structures. He is now confused and unhappy.

Analysis: His selection was based on preconditioning, not on self-verification. His desire, thought and selection are not in harmony with his natural acceptance, creating contradiction in 'I'.



Lesson: Verifying desires on the basis of natural acceptance brings harmony in the Self. Self-exploration helps make decisions that bring continuous happiness.

2.13 Summary of key points

- A human being is the co-existence of the sentient Self ('I') and the material Body.
- 'I' has the activities of knowing, assuming, recognising and fulfilling; the body only recognises and fulfils.
- The need of 'I' is happiness (Sukh); the need of the body is physical facility (Suvidha).
- Needs of 'I' are continuous in time and qualitative; needs of the body are temporary and quantitative.
- Needs of 'I' are fulfilled by right understanding and right feelings; needs of the body by physical facilities.
- Trying to fulfil needs of 'I' through physical facilities leads to unlimited wants and unhappiness.
- The body is an instrument of 'I'; 'I' is the seer, doer and enjoyer.
- Imagination in 'I' consists of desire, thought and selection or expectation, which go on continuously.
- The sources of imagination are preconditioning, sensation and natural acceptance.
- Harmony in the Self means imagination in tune with natural acceptance; contradiction means unhappiness.
- Sanyam is the feeling of responsibility of 'I' for the nurture, protection and right utilisation of the body.
- Swasthya is the condition in which every part of the body performs its expected function and the body acts according to 'I'.
- The programme for Sanyam and Swasthya includes ahara, vihar, labour, exercise, asana-pranayama, treatment and right use of the body.
- Self-exploration based on natural acceptance is the method for achieving harmony in the human being.

2.14 Short-answer questions (2 marks) with answers

Q1. What is meant by "human being is the co-existence of Self and Body"?

A human being consists of the sentient Self ('I') and the material Body existing together and exchanging information. They are distinct but related; 'I' decides and the body acts as its instrument.

Q2. What is the need of the Self and what is the need of the Body?

The need of the Self is happiness (Sukh), fulfilled through right understanding and right feelings. The need of the Body is physical facility (Suvidha), such as food, clothing and shelter.

Q3. Why are the needs of the Self called continuous?

I want happiness, respect and trust all the time, never only for a limited period. Hence the need of 'I' is continuous in time.

Q4. Why are the needs of the Body called quantitative?



The body needs physical things in a definite, limited quantity. Beyond that quantity, more food or clothing becomes a burden rather than a help.

Q5. State the activities of 'I' and the Body.

'I' has the activities of knowing, assuming, recognising and fulfilling. The Body has only recognising and fulfilling.

Q6. What does "the body is an instrument of 'I'" mean?

The body does not decide or experience by itself; it only carries out the decisions of 'I'. 'I' uses the body just as a person uses a tool.

Q7. Explain 'I' as the seer, doer and enjoyer.

'I' understands (seer), decides and acts through the body (doer), and experiences happiness or unhappiness (enjoyer). The body is only the means.

Q8. What is imagination in UHV?

Imagination is the combined continuous activity of desire, thought and selection or expectation in 'I'. It goes on all the time, even during sleep.

Q9. Define desire, thought and selection.

Desire is an image accepted as a source of happiness. Thought is working out ways to fulfil it. Selection is choosing an option and expecting its result.

Q10. What are the three sources of imagination?

Preconditioning (assumptions from outside), sensation (pleasure from sense organs) and natural acceptance (what is naturally acceptable to 'I').

Q11. What is preconditioning?

Preconditioning is a set of beliefs and desires accepted from family, society and media without self-verification. Example: "success means a big salary".

Q12. Why can sensation not give continuous happiness?

Sensations from the body are temporary and depend on repetition. The same sensation becomes boring or painful after some time.

Q13. What is natural acceptance?

Natural acceptance is what 'I' naturally accepts when it asks itself sincerely. It is constant, universal and leads to harmony, for example accepting relationships of trust.

Q14. What is harmony in the Self?

Harmony in the Self is the state where desire, thought and selection are in agreement with natural acceptance. This state is experienced as happiness.



Q15. Define Sanyam.

Sanyam is the feeling of responsibility in 'I' for the nurture, protection and right utilisation of the Body. It is self-regulation based on right understanding.

Q16. Define Swasthya.

Swasthya is the condition of the Body in which every part performs its expected function. The body is then fit to act according to the needs of 'I'.

Q17. How are Sanyam and Swasthya related?

Sanyam is in 'I' and Swasthya is in the body. When 'I' has Sanyam, the body tends to be in Swasthya, so Sanyam is the cause and Swasthya the effect.

Q18. What is meant by right utilisation of the body?

Using the body for purposes that fulfil the needs of 'I' and of others, such as learning, work and service, instead of misuse or waste.

Q19. List any four practices of the programme for Sanyam and Swasthya.

Right food (ahar), right routine (vihar), physical labour (shram) and exercise including asan and pranayam. Timely treatment is also part of it.

Q20. What happens when we try to fulfil needs of the Self through physical facilities?

Wants become unlimited, happiness remains momentary and the real need of 'I' remains unfulfilled. This leads to accumulation, stress and competition.

2.15 Long-answer questions with model answers

Q1. Explain the human being as the co-existence of the Self and the Body with suitable examples.

Introduction: UHV proposes that a human being is the co-existence of the sentient Self ('I') and the material Body. Understanding this is the first step towards harmony in the human being.

The Self is a conscious unit that desires, thinks, selects and understands. Its activities are knowing, assuming, recognising and fulfilling.

The Body is a material, self-organised physico-chemical unit with sense organs and work organs. Its activities are recognising and fulfilling.

The two exchange information: sense organs carry information to 'I', and 'I' gives instructions to the body.

Activities may be only in 'I' (imagining, feeling), only in the Body (heartbeat, digestion), or in both (eating, writing, speaking).

The need of 'I' is happiness and the need of the Body is physical facility; the body is the instrument of 'I', and 'I' is the seer, doer and enjoyer.

Example: While eating in the mess, the tongue senses the taste, but the liking and enjoyment are in 'I', and the decision to eat more or stop is also in 'I'.



Conclusion: Seeing ourselves only as the body leads to seeking happiness through things. Seeing ourselves as the co-existence of 'I' and Body lets us meet both needs correctly.

Q2. Distinguish between the needs of the Self and the needs of the Body. What problems arise when they are mixed up?

Introduction: Every human being has two kinds of needs: happiness (Sukh) for 'I' and physical facility (Suvidha) for the Body.

In time, the needs of 'I' are continuous, whereas the needs of the body are temporary; food is needed again after some hours, but happiness is wanted all the time.

In quantity, the needs of 'I' are qualitative and cannot be measured; the needs of the body are quantitative and limited.

The needs of 'I' are fulfilled by right understanding and right feelings; the needs of the body by physical facilities.

When we try to fulfil the needs of 'I' through physical facilities, happiness remains momentary, wants become unlimited, and we neglect relationships.

This leads to accumulation, exploitation of nature, competition and stress, both at the individual and at the social level.

Example: A student buys branded clothes to gain respect, but respect is a need of 'I' that comes only through relationship and right behaviour.

Conclusion: Clearly separating the two needs helps us work for right understanding for 'I' and limited, adequate physical facilities for the body.

Q3. What is imagination? Explain desire, thought and selection and the sources of imagination.

Introduction: The activities of 'I' go on continuously. The combined activity of desire, thought and selection or expectation is called imagination.

Desire (ichchha) is an image we accept as a source of happiness, such as becoming a topper.

Thought (vichar) is analysing and working out ways to fulfil the desire, such as planning study hours and resources.

Selection or expectation (asha) is choosing a particular option and expecting its result.

Preconditioning is one source: desires come from assumptions of family, friends and media, accepted without verification.

Sensation is another source: desires based on pleasant sensations from the sense organs, which are temporary.

Natural acceptance is the third source: what 'I' naturally accepts on self-verification; it is invariant and universal.

When imagination is guided by preconditioning and sensation, it often contradicts natural acceptance, producing conflict in 'I'.



Conclusion: Harmony in the Self comes when desire, thought and selection are guided by right understanding in line with natural acceptance.

Q4. Explain the body as an instrument of 'I' and 'I' as the seer, doer and enjoyer.

Introduction: The body is necessary but does not decide or experience by itself; UHV calls it an instrument of 'I'.

Seer: 'I' is the one who understands. The eyes only receive light; when 'I' is absorbed elsewhere, one does not see even with open eyes.

Doer: Every action is first decided in 'I' and then carried out by the body. The hand writes, but 'I' decides what to write.

Enjoyer: Happiness or unhappiness is experienced in 'I'. The same food may be enjoyed one day and felt tasteless the next, depending on the state of 'I'.

Since the body is an instrument, 'I' is responsible for its nurture, protection and right utilisation, just as a craftsman takes care of his tools.

Example: A student with an injured leg still attends class and understands the lecture; the understanding belongs to 'I', not to the leg.

Conclusion: This understanding places responsibility on 'I' and lays the foundation for Sanyam and Swasthya.

Q5. Define Sanyam and Swasthya. Explain how they ensure harmony of the Self with the Body.

Introduction: Harmony of 'I' with the Body is expressed through Sanyam (self-regulation) and Swasthya (health).

Sanyam is the feeling of responsibility in 'I' for the nurture, protection and right utilisation of the Body.

Nurture means proper food, air, water, rest and sleep; protection means clothing, shelter, safe habits and timely treatment; right utilisation means using the body for right purposes.

Swasthya is the condition in which every part of the body performs its expected function and the body is fit to act according to 'I'.

Sanyam is in 'I' and is the cause; Swasthya is in the body and is the effect. With Sanyam, 'I' neither indulges the body for sensation nor neglects it.

Lack of Sanyam leads to overindulgence (junk food, addiction, late nights) or neglect (skipping meals, ignoring illness), both of which disturb health.

Example: A student who regulates sleep, food and exercise stays alert in class and can study and serve family well.

Conclusion: Sanyam and Swasthya together ensure that the body serves as a fit instrument for 'I', establishing harmony between the two.

Q6. Describe the programme to ensure Sanyam and Swasthya.

Introduction: The programme for Sanyam and Swasthya follows from understanding the body as a self-organised unit and 'I' as responsible for it.



Ahar: fresh, balanced food in the right quantity and at the right time, chosen for the needs of the body rather than only for taste.

Vihar: a regular routine of sleep, work, rest and recreation in tune with natural rhythms.

Shram and vyayam: physical labour and exercise that keep the body active and also produce physical facilities.

Asan and pranayam: postures and breathing practices that support proper functioning of the body.

Upchar or chikitsa: timely and appropriate treatment of illness, supporting the self-organisation of the body.

Right utilisation: using the body for learning, productive work and helping others.

Example: A hostel routine with fixed sleep time, morning yoga, regular meals and evening sports helps both health and studies.

Conclusion: The programme is based on right understanding and harmony with nature; it is simple, low-cost and followed willingly, not imposed.

2.16 MCQs

1. According to UHV, a human being is the co-existence of
(a) Mind and brain (b) Self ('I') and Body (c) Soul and God (d) Family and society
☐ (b) — UHV describes the human being as 'I' plus Body.
2. The need of the Self is
(a) Food (b) Clothing (c) Shelter (d) Happiness (Sukh)
☐ (d) — Sukh is the need of 'I'; the others are physical facilities.
3. Needs of the Self are
(a) Continuous and qualitative (b) Temporary and quantitative (c) Continuous and quantitative (d) Temporary and qualitative
☐ (a) — Happiness is wanted all the time and cannot be measured.
4. Needs of the Body are
(a) Continuous and qualitative (b) Unlimited (c) Temporary and quantitative (d) Not necessary
☐ (c) — Physical needs are limited in quantity and recur after some time.
5. The needs of the Body are fulfilled by
(a) Right understanding (b) Right feelings (c) Physical facilities (d) Natural acceptance
☐ (c) — Food, clothes and shelter fulfil bodily needs.
6. The needs of the Self are fulfilled by
(a) Right understanding and right feelings (b) More money (c) Better gadgets (d) Medicines
☐ (a) — Happiness comes from understanding and relationship.
7. Which activity belongs to the Body alone?
(a) Desire (b) Thought (c) Selection (d) Heartbeat
☐ (d) — The heartbeat is a physico-chemical activity of the body.
8. In UHV, 'I' is the
(a) Instrument (b) Seer, doer and enjoyer (c) Material unit (d) Physico-chemical unit
☐ (b) — The body is the instrument; 'I' sees, does and enjoys.



9. The activities of 'I' are

- (a) Knowing, assuming, recognising and fulfilling (b) Only recognising (c) Only fulfilling (d) Digestion and breathing

☐ (a) — The body only recognises and fulfils; 'I' also knows and assumes.

10. Imagination in 'I' consists of

- (a) Eating, sleeping, walking (b) Seeing, hearing, touching (c) Desire, thought and selection (d) Nurture, protection, utilisation

☐ (c) — Desire, thought and selection together form imagination.

11. Which is NOT a source of imagination?

- (a) Preconditioning (b) Physical facility (c) Sensation (d) Natural acceptance

☐ (b) — The three sources are preconditioning, sensation and natural acceptance.

12. Desires accepted from society and media without verification come from

- (a) Natural acceptance (b) Right understanding (c) Sanyam (d) Preconditioning

☐ (d) — Preconditioning means unverified assumptions from outside.

13. Pleasure from the taste of food is an example of

- (a) Natural acceptance (b) Right understanding (c) Preconditioning (d) Sensation

☐ (d) — Taste is received through a sense organ.

14. Natural acceptance is

- (a) Different for each person (b) Constant and universal (c) Created by advertisements (d) Based on taste

☐ (b) — Natural acceptance is invariant across people, time and place.

15. Sanyam means

- (a) Suppression of all desires (b) Physical fitness (c) Feeling of responsibility of 'I' for the body (d) Taking medicines regularly

☐ (c) — Sanyam is responsibility for nurture, protection and right use.

16. Swasthya refers to

- (a) Every part of the body performing its expected function (b) Having a muscular body (c) Being rich (d) Absence of thought

☐ (a) — Swasthya is the healthy condition of the body.

17. Sanyam belongs to

- (a) The Body (b) The family (c) The Self ('I') (d) Nature

☐ (c) — Sanyam is a feeling in 'I'.

18. The three aspects of Sanyam are

- (a) Eating, sleeping, playing (b) Desire, thought, selection (c) Seer, doer, enjoyer (d) Nurture, protection and right utilisation

☐ (d) — Sanyam is responsibility for nurture, protection and right utilisation.

19. Which is an example of right utilisation of the body?

- (a) Helping parents with household work (b) Gaming all night (c) Fighting with a roommate (d) Overeating at a party

☐ (a) — Using the body for a right purpose is right utilisation.

20. Physical facility for a human being is

- (a) Necessary and complete (b) Necessary but not complete (c) Unnecessary (d) Complete but not necessary

☐ (b) — Humans also need right understanding and relationship.

21. Physical facility for animals is

- (a) Necessary and complete (b) Necessary but not complete (c) Unnecessary (d) Harmful

☐ (a) — For animals, physical facility is enough.



22. Harmony in the Self means

- (a) Having many possessions (b) Imagination in tune with natural acceptance (c) Following every sensation (d) Avoiding all thought
☐ (b) — Harmony is when desire, thought and selection match natural acceptance.

23. The response of the Body is based on

- (a) Assuming (b) Knowing (c) Preconditioning (d) Recognising
☐ (d) — The body responds definitely on recognition.

24. A person runs away from a rope assuming it is a snake. The response is based on

- (a) Knowing (b) Natural acceptance (c) Assuming (d) Sanyam
☐ (c) — The response comes from a wrong assumption, not knowing.

25. Trying to fulfil needs of 'I' through physical facilities leads to

- (a) Continuous happiness (b) Right understanding (c) Mutual trust (d) Unlimited wants
☐ (d) — Things cannot meet a qualitative need, so wants keep growing.

26. Which of these is a need of 'I'?

- (a) A new laptop (b) Rice and dal (c) Respect (d) A bicycle
☐ (c) — Respect is a qualitative need of the Self.

27. Ahar in the programme for Sanyam refers to

- (a) Right routine (b) Right food (c) Treatment (d) Exercise
☐ (b) — Ahar means proper food.

28. Vihar in the programme for Sanyam refers to

- (a) Right routine of sleep, work and rest (b) Right food (c) Medicine (d) Clothing only
☐ (a) — Vihar is right routine.

29. The activities of 'I' such as desire and thought

- (a) Continue even during sleep (b) Stop at night (c) Happen only in class (d) Are done by the brain alone
☐ (a) — Activities of 'I' are continuous; dreams show this.

30. Upchar or chikitsa in the programme means

- (a) Physical labour (b) Breathing practice (c) Balanced diet (d) Timely treatment of illness
☐ (d) — Treatment supports the body's self-organisation.

31. Sensation-based pleasure is

- (a) Continuous (b) Universal (c) Temporary (d) Qualitative
☐ (c) — Sensations fade and need repetition.

32. Sanyam and Swasthya are related as

- (a) Unrelated terms (b) Cause and effect (c) Both in the body (d) Both in 'I'
☐ (b) — Sanyam in 'I' leads to Swasthya in the body.

33. A student chooses a branch only because relatives say it is prestigious. The source is

- (a) Natural acceptance (b) Sensation (c) Preconditioning (d) Right understanding
☐ (c) — The belief came from others without verification.

34. The body is described in UHV as

- (a) The master of 'I' (b) An instrument of 'I' (c) The enjoyer (d) The source of happiness
☐ (b) — 'I' uses the body as an instrument.

35. When desire, thought and selection contradict natural acceptance, the state of 'I' is

- (a) Conflict and unhappiness (b) Harmony (c) Prosperity (d) Sanyam
☐ (a) — Contradiction within is experienced as unhappiness.



- 36.** Which of the following involves both 'I' and Body?
(a) Digestion (b) Heartbeat (c) Imagining (d) Writing an exam
☐ (d) — 'I' decides the answer and the hand writes it.
- 37.** Asan and pranayam are included in the programme for
(a) Accumulation of wealth (b) Entertainment (c) Social status (d) Sanyam and Swasthya
☐ (d) — They support proper functioning of the body.
- 38.** The need for food is fulfilled for some time and then recurs. This shows it is
(a) Temporary (b) Continuous (c) Qualitative (d) Unlimited
☐ (a) — Bodily needs are temporary in time.
- 39.** The method suggested by UHV to reach harmony in the Self is
(a) Following advertisements (b) Self-exploration (c) Accumulating facilities (d) Suppressing the body
☐ (b) — Self-exploration verifies on the basis of natural acceptance.
- 40.** Health according to UHV includes
(a) Only absence of disease (b) Only good looks (c) Body fit to act according to 'I' (d) Taking supplements
☐ (c) — Swasthya means every part working and serving 'I'.



Module 3: Harmony in the Family and Society

3.1 Harmony in the family - the basic unit of human interaction

The family is the first place where a human being lives in relationship with other human beings. A child learns language, habits, values and the way of looking at others first in the family. For this reason UHV calls the family the **basic unit of human interaction**.

In Module 2 we understood harmony in the human being (co-existence of Self 'I' and Body). In this module we extend the same understanding one step further: from harmony in the individual to harmony in the family, and from the family to the whole society.

The family is the basic unit of human interaction. Harmony in the family is the base for harmony in society, and harmony in the individual is the base for harmony in the family.

A family is in harmony when every member lives with right understanding and right feelings, and when the family together works for prosperity. Two things are needed:

- **Right feelings in relationship** - mutual fulfilment in the relationship between the Self of one member and the Self of another (the need of 'I').
- **Prosperity** - correct identification of the physical needs of the family, and production of more than required physical facilities through a proper programme (the need of Body).

Relationship is not created by us; it already exists. A son does not "make" his mother his mother; the relationship is already there. What we have to do is to **recognise** the relationship, **understand the feelings** in it and **fulfil** those feelings.

- Relationship is between one Self ('I') and another Self ('I'), not between two bodies.
- Feelings (such as trust and respect) are activities of the Self, not of the body.
- Physical facilities are needed for the body, but they cannot fulfil the feelings of the Self.
- When feelings are fulfilled on both sides, there is mutual happiness (ubhay tripti).

Example from daily life: a student living at home may receive a new mobile phone from her parents, yet she feels hurt because her parents never listen to her. The phone fulfils a physical need (Suvidha) but not the need of the Self for respect and trust. The problem is in the feeling, not in the facility.

Aspect	Need of Self 'I'	Need of Body
Nature	Qualitative (feelings)	Quantitative (facilities)
In family	Trust, respect, affection, care etc.	Food, clothing, shelter, instruments
Fulfilled by	Right understanding and right feelings	Physical facilities through production
Result	Mutual happiness	Prosperity

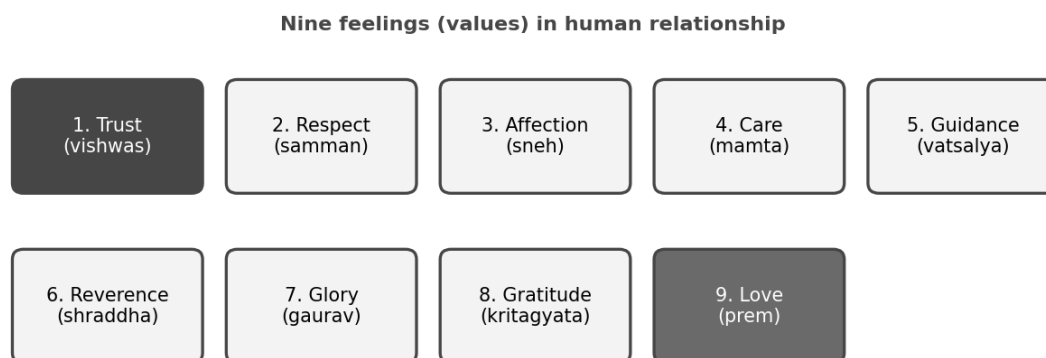
Common misconceptions:

- "A rich family is automatically a happy family." Wealth takes care of physical facilities only; happiness needs fulfilment of feelings.
- "Relationship is only among blood relatives." In UHV, relationship exists with every human being; the family is only where we first learn it.

- "Conflict in the family is natural and unavoidable." Conflict arises from lack of right understanding; it can be resolved through self-exploration.

Note: The family is the "training ground" for society. The feelings we practise in the family (trust, respect, care) are the same feelings we carry to the hostel, the college and the workplace.

3.2 Values in human-to-human relationship: the nine feelings



Trust is the foundational value; love is the complete value (feeling of relatedness to all).

Figure 3.1: The nine feelings in human relationship.

UHV identifies nine feelings (values) in human-to-human relationship. These values are to be understood, felt and expressed. When they are understood and fulfilled, there is mutual happiness; when they are missing, there is opposition and unhappiness.

The nine feelings (values) in relationship are: Trust (Vishwas), Respect (Samman), Affection (Sneh), Care (Mamta), Guidance (Vatsalya), Reverence (Shraddha), Glory (Gaurav), Gratitude (Kritagyata) and Love (Prem).

Feeling	Hindi term	Meaning in brief
Trust	Vishwas	To be assured that the other intends my happiness and prosperity
Respect	Samman	Right evaluation of the other
Affection	Sneh	Feeling of being related to the other
Care	Mamta	Feeling to nurture and protect the body of my relative
Guidance	Vatsalya	Feeling to ensure right understanding and feelings in the Self of my relative
Reverence	Shraddha	Feeling of acceptance of excellence in the other
Glory	Gaurav	Feeling for someone who is making effort for excellence



Feeling	Hindi term	Meaning in brief
Gratitude	Kritagyata	Feeling for those who have made effort for my excellence
Love	Prem	Feeling of being related to all – the complete value

Trust is called the **foundational value**, because without trust the other feelings cannot develop. Love is called the **complete value**, because it is the feeling of being related to all human beings.

Values in relationship have four aspects, which follow one another:

- Recognition of the relationship (the relationship already exists).
- Understanding the feelings in the relationship.
- Fulfilment of the feelings through right behaviour.
- Right evaluation of the fulfilment, leading to mutual happiness.

These values are not rules imposed from outside. They are naturally acceptable to every human being. You can verify this by asking yourself: "Do I naturally want to be trusted? Do I naturally want to be respected?" The answer is always yes.

Common misconceptions:

- "Values are old-fashioned moral rules." In UHV, values are the natural outcome of right understanding and are verified on the basis of natural acceptance.
- "Respect means touching feet or using polite words." These are expressions; respect itself is the right evaluation in the Self.
- "Love means attachment to one or two persons." Love in UHV is the feeling of being related to all; attachment to a few is only partial.

3.3 Trust (Vishwas) - the foundational value in relationship

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

Trust is the foundation of all relationships. When I trust my roommate, I am assured that he wants my happiness just as he wants his own. If I doubt his intention, I become defensive, suspicious and unhappy, even if nothing wrong has happened.

To understand trust we must distinguish between **intention** and **competence**.

- **Intention** is what one naturally wants (natural acceptance). Every human being naturally wants to make the other happy.
- **Competence** is the ability to actually fulfil that intention. Competence has to be developed through right understanding and practice.

Intention is always right; competence may be lacking. Trust is on intention, and competence can be developed through mutual effort.

In daily life we usually make a serious mistake:

- We judge **ourselves on our intention** – "I meant well, so I am right."
- We judge **others on their competence** – "He did something wrong, so he is a bad person."



This double standard is the main cause of mistrust. When a friend fails to return your notes on time, you conclude that he does not care about you. But if you forget to return his notes, you say, "I wanted to, but I got busy." If we see our own intention, we should also see the other's intention.

Point	Trust on intention	Doubt on intention
What I see in the other	He wants my happiness but may lack competence	He wants to harm me
My response	Help him improve competence	Oppose, blame, take revenge
Result	Relationship grows, mutual happiness	Conflict, fear, unhappiness

Test questions for self-exploration:

- Do I want to make myself happy? Do I want to make the other happy?
- Does the other want to make himself happy? Does the other want to make me happy?
- Do I always make the other happy? Does the other always make me happy?

For the first two questions (intention), the answer on the basis of natural acceptance is "yes". For the third (competence), the answer is "not always". This shows that the problem is in competence, not in intention.

Distinction between trust and blind belief: trust is based on understanding of the natural intention of every human being. It is not "trusting everyone blindly with money or secrets". Where competence is lacking, we remain aware of it and help the other develop it, but we do not doubt the intention.

Example: a hostel warden strictly checks late entry. A student may think, "He is against us." On exploring, one sees that his intention is the safety of students; only his way of expressing it (competence) may be harsh. Recognising this changes the feeling from opposition to understanding.

Note: Trust is the foundational value because once we are assured of the other's intention, the other's feelings can develop naturally.

3.4 Respect (Samman) - right evaluation

Respect means right evaluation – to be evaluated as I am. The other is similar to me; the other and I are complementary to each other.

Respect is not a form of external behaviour; it is an understanding in the Self. Disrespect happens through wrong evaluation, which can be of three types:

- **Over-evaluation** – evaluating more than what it is (flattery, praising a topper as a "genius beyond all").
- **Under-evaluation** – evaluating less than what it is (calling a classmate "useless").
- **Otherwise-evaluation** – evaluating as something else (seeing a person only as a body, a caste, a bank balance).

On what basis is the other similar to me? Every human being has the same:

- **Purpose** – to live with continuous happiness and prosperity.
- **Programme** – to understand harmony at all levels and live in harmony at all levels.

- **Potential** – the Self of every human being has the potential of desire, thought and expectation, and can understand and live with right understanding.

Minimum content of respect: the other is similar to me in purpose, programme and potential. We may be at different levels of competence, but we are complementary to each other.

In today's world we often differentiate people instead of evaluating them rightly. This differentiation takes three forms:

Basis of differentiation	Examples	Why it is wrong evaluation
Body	Gender, age, race, skin colour, physical strength, looks	Relationship is between Self and Self, not between bodies
Physical facilities	Wealth, post, position, branded clothes, car	Facilities are needs of Body; they do not measure the Self
Beliefs	Caste, religion, isms, sects, ideologies, region	Beliefs are assumptions; right understanding is common to all

Such differentiation leads to discrimination, groupism, jealousy and exploitation. For example, in a hostel, students may form groups based on state or language, and senior students may treat freshers as inferior. This comes from differentiation, not from right evaluation.

When I see the other as similar to me, I do not feel superior or inferior. If the other has more understanding, I learn from him. If I have more understanding, I share it with him. This is complementarity.

Common misconceptions:

- "Respect has to be earned by achievements." Achievements are competence; respect is based on the similarity of Self.
- "Respecting someone means agreeing with everything he says." Respect is right evaluation; one can disagree with a view and still respect the person.
- "Being special or different is respect." The desire to be special comes from differentiation and leads to competition.

3.5 Other feelings in relationship: affection, care, guidance, reverence, glory, gratitude, love

When trust and respect are ensured, the remaining feelings develop one by one.

- **Affection (Sneh)** – the feeling of being related to the other. It arises when I am assured of the other's intention (trust) and see the other as similar to me (respect). Its absence shows up as jealousy.
- **Care (Mamta)** – the feeling to nurture and protect the body of my relative. Parents feeding a child and a student taking a sick roommate to the hospital express care.
- **Guidance (Vatsalya)** – the feeling of ensuring right understanding and right feelings in the Self of my relative. A teacher who helps a student understand, not just score marks, expresses guidance.
- **Reverence (Shraddha)** – the feeling of acceptance of excellence in the other. Excellence means understanding harmony at all levels and living accordingly.
- **Glory (Gaurav)** – the feeling for someone who has made or is making efforts for excellence, for himself and for others.



- **Gratitude (Kritagyata)** – the feeling towards those who have made efforts for my excellence (parents, teachers, elders).
- **Love (Prem)** – the feeling of being related to all human beings. It is the complete value.

Care is for the Body of my relative; guidance is for the Self of my relative. Both are needed for the full development of a person.

Feeling	Directed towards	Example in Indian daily life
Care	Body of relative	Mother preparing tiffin, nursing a sick brother
Guidance	Self of relative	Elder sister explaining how to handle anger
Reverence	One who is excellent	Feeling for a teacher who lives with understanding
Gratitude	One who helped my excellence	Thanking parents and teachers from the heart

Excellence is different from being unique or special. Excellence means being in harmony at all levels, and it can be shared with everyone. Being "special" means being better than others, which leads to comparison and competition.

Note on gratitude: gratitude is not the same as returning a favour. It is a feeling in the Self that arises when I recognise the effort made by the other for my excellence, and it naturally leads me to make similar efforts for others.

Love begins in the family with trust and extends step by step to the whole of human society. When a person has the feeling of love, he feels related to all and there is no "stranger" for him.

3.6 Justice (Nyaya) in relationship

Justice (Nyaya) is the recognition of human relationships, their fulfilment, and the right evaluation of the fulfilment, leading to mutual happiness (ubhay tripti).

Justice in UHV has four elements:

- **Recognition of the relationship** – the relationship already exists; I have to recognise it.
- **Fulfilment** – the feelings in the relationship are expressed and fulfilled through right behaviour.
- **Evaluation** – checking whether the feelings have been fulfilled rightly.
- **Mutual happiness** – both sides feel happy. If only one side is happy, it is not justice.

Justice is needed in every relationship – between parent and child, teacher and student, friends, roommates, employer and employee. When justice is ensured in the family, it naturally extends to the family cluster, the village, the nation and finally the world family. This is called **justice from family to world family**.

Justice is different from the current idea of "punishment for wrong-doing". The court system deals with disputes after they arise; UHV justice is about ensuring right feelings in relationship so that disputes do not arise. Punishment may stop a behaviour temporarily, but it does not change the understanding in the Self.

Aspect	Justice in UHV	Common present view
Focus	Recognising and fulfilling relationship	Deciding who is right and punishing the wrong
Basis	Right understanding and feelings	Rules, laws and fear
Result	Mutual happiness	Win for one, loss for the other
Time	Continuous, preventive	After conflict, corrective

Example: two roommates quarrel over cleaning the room. A "court-like" solution is to make a strict duty chart with fines. A UHV solution is that both recognise the relationship, see each other's intention, understand the need of both, and share the work happily. The chart may still exist, but it is followed with mutual happiness, not fear.

Note: Justice leads to fearlessness (trust) in society. Where there is justice in relationship, there is no fear.

3.7 Understanding harmony in society - the comprehensive human goal

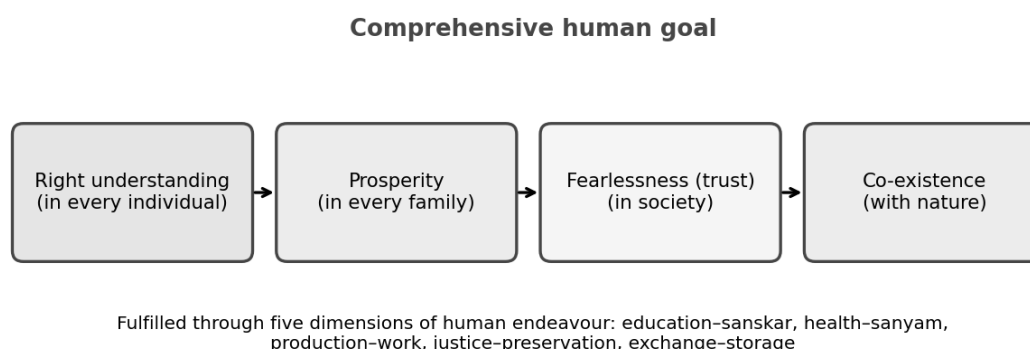


Figure 3.2: The comprehensive human goal.

Society is a larger family. Just as a family is harmonious when there is right understanding and prosperity, society is harmonious when every individual and every family achieves the human goal.

The comprehensive human goal is: right understanding in every individual, prosperity in every family, fearlessness (trust) in society, and co-existence in nature.

- **Right understanding** – understanding harmony at all four levels (individual, family, society, nature/existence). It is the base of the goal.
- **Prosperity** – the feeling of having or making more than the required physical facilities, in every family.
- **Fearlessness (trust)** – in society, every person is assured of the other; there is no fear of the other.
- **Co-existence** – in nature, humans live in harmony with the other three orders (material, plant/bio, animal).



Right understanding comes first. With right understanding, the family can identify its needs correctly and achieve prosperity; with right understanding and prosperity, relationships are fulfilled and there is fearlessness in society; with all these, humans live in co-existence with nature.

Situation of people	Right understanding	Prosperity	Result
With right understanding and prosperity	Yes	Yes	Human consciousness – harmony, fearlessness, co-existence
Without right understanding, with wealth	No	Feels deprived	Exploitation, over-consumption, wealthy but unhappy
Without right understanding, without wealth	No	Feels deprived	Deprived and unhappy, may turn to struggle

The present situation in the world shows that the goal is being pursued in a partial manner. Many people try to get only physical facilities, believing that prosperity will bring happiness. Societies often try to achieve fearlessness through weapons, police and war, instead of through right understanding and trust. The result is fear, terrorism, domination and ecological damage.

- Accumulation of physical facilities without right understanding leads to the feeling of deprivation, not prosperity.
- Fearlessness cannot be achieved by weapons; it can only come from trust based on right understanding.
- Co-existence with nature cannot be ensured by technology alone; it needs right understanding of the four orders of nature.

Animal consciousness focuses on physical facilities; human consciousness focuses on right understanding, relationship and physical facilities together. Transition from animal consciousness to human consciousness is the way to realise the comprehensive human goal.

3.8 Undivided society (Akhand Samaj) and universal human order (Sarvabhaum Vyawastha)

From family to world family (Akhand Samaj → Sarvabhaum Vyawastha)

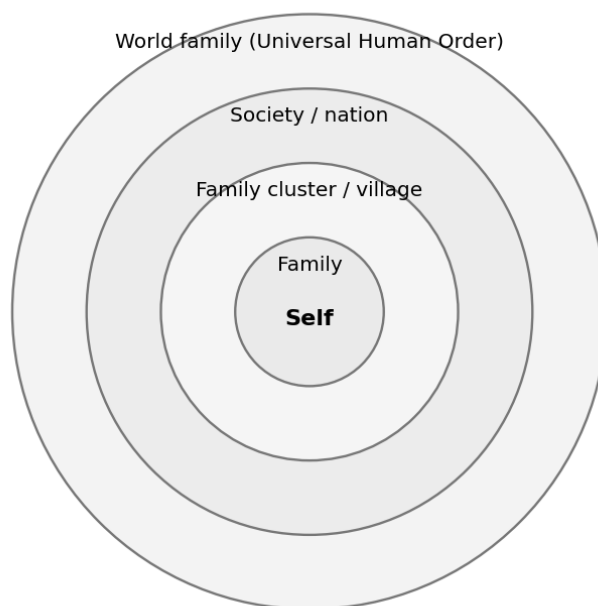


Figure 3.3: Expanding from the family to the world family.

Undivided society (Akhand Samaj) is a society in which there is a feeling of being related to every human being. Universal human order (Sarvabhaum Vyawastha) is an order in which every unit – from the family to the world family – is in harmony with each other.

When the feeling of relationship extends from the family to all human beings, society becomes undivided. There are no divisions based on body, physical facilities or beliefs. The whole of humanity is seen as one large family.

When the systems of society are organised on the basis of right understanding, from the family order to the world family order, it is universal human order. It is "universal" because it is based on what is naturally acceptable to every human being, not on the beliefs of one group.

The order develops step by step:

- Family order
- Family cluster order
- Village (or mohalla) order
- Village cluster order
- Block, district and state level orders
- Nation order
- World family order

At each level, the same five dimensions of human endeavour (section 3.9) operate, and each level is complementary to the next. The family is the smallest unit and the world family is the largest.

Akhand Samaj	Sarvabhaum Vyawastha
Feeling of relationship with all human beings	Systems in harmony at all levels



Akhand Samaj	Sarvabhaum Vyawastha
Is the outcome of right feelings (trust to love)	Is the outcome of right understanding and justice
Removes divisions of caste, religion, nation	Organises family to world family in harmony

Common misconceptions:

- "Undivided society means everyone must look, dress and think the same." No – diversity in food, language and culture is natural; what is undivided is the feeling of relationship.
- "Universal order means one world government controlling everything." It means a self-organised order starting from the family, based on right understanding, not domination.
- "It is a utopian dream." Every step, starting with one's own family and hostel, is practical and verifiable.

Note: An undivided society is the natural outcome of human consciousness; divided societies arise from animal consciousness and beliefs.

3.9 Five dimensions of human endeavour

To achieve the comprehensive human goal, a society needs systems. UHV identifies five dimensions (systems) of human endeavour, which together ensure the goal from family to world family.

The five dimensions are: Education–Right living (Shiksha–Sanskar), Health–Self-regulation (Swasthya–Sanyam), Production–Work (Utpadan–Karya), Justice–Preservation (Nyaya–Suraksha), and Exchange–Storage (Vinimay–Kosh).

- **Education–Sanskar** – education is to develop right understanding of harmony at all levels; sanskar is the commitment and preparation to live with that understanding. This is the most important dimension because right understanding is the base of the human goal.
- **Health–Sanyam** – sanyam (self-regulation) is the feeling of responsibility in the Self for nurturing, protection and right use of the Body; swasthya (health) is the body acting according to the Self, with harmony among its parts.
- **Production–Work** – production is the physical facilities produced; work is the physical effort made by humans on the rest of nature. Production should be cyclic, eco-friendly and people-friendly.
- **Justice–Preservation** – justice concerns human-human relationship and mutual happiness; preservation concerns human-nature relationship – enrichment, protection and right utilisation of nature.
- **Exchange–Storage** – exchange is the sharing of produced goods for mutual fulfilment, not for profit or exploitation; storage is keeping the surplus for future use, not for accumulation or hoarding.

Dimension	Main purpose	Contributes to
Education–Sanskar	Right understanding and living	Right understanding in individuals



Dimension	Main purpose	Contributes to
Health-Sanyam	Healthy body under right regulation of Self	Prosperity and right utilisation
Production-Work	Producing required physical facilities	Prosperity in family
Justice-Preservation	Mutual happiness with humans and nature	Fearlessness and co-existence
Exchange-Storage	Mutual fulfilment and security for the future	Prosperity and fearlessness

The five dimensions are complementary. Without education, production turns into exploitation of nature; without justice, exchange turns into profit-making and cheating; without sanyam, health depends only on hospitals and medicines.

Example: in a village, education helps children understand relationship and nature; health through sanyam reduces illness; farmers produce with organic, cyclic methods; disputes are settled through understanding; surplus grain is stored and exchanged for mutual benefit. This is a small picture of universal human order.

3.10 Practice session: reflecting on relationships in family, hostel and institute

The purpose of this practice session is to observe our own relationships and verify the proposals of this module on the basis of natural acceptance. Do not accept or reject them without exploring.

Guided self-exploration questions:

- List the people you live with at home, in the hostel and in the institute. Do you feel related to each of them?
- In how many of these relationships do you feel mutual happiness? In how many do you feel tension?
- When there is tension, is it due to lack of physical facilities or lack of right feelings?
- Do you express gratitude to your parents and teachers, or do you take their effort for granted?
- Do you treat the mess staff, security guards and cleaning staff with the same respect as your professors? If not, on what basis are you differentiating?

Discussion points for class:

- The family provides the first experience of relationship; how does it shape your behaviour in the hostel?
- Ragging and groupism in hostels arise from which wrong evaluations?
- Can the feelings of care and guidance exist between classmates, not only between parents and children?

Note: Write down one relationship where you want to improve, and one small action you will take this week to express the right feeling.

3.11 Practice session: exploring the feeling of trust and respect

Exploring trust:

- Recall a recent incident when you felt someone hurt you. Did you think he did it intentionally, or was it a lack of competence?



- When you make a mistake, do you judge yourself by intention? When others make a mistake, do you judge them by competence?
- Check the three questions of trust: Do I want to make the other happy? Does the other want to make me happy? Am I (or is he) always able to do so?
- How does your feeling change when you assume the right intention in the other?

Exploring respect:

- List the bases on which you judge people: marks, looks, money, home state, language, religion. Are these about the Self or about the Body, facilities and beliefs?
- Do you over-evaluate some people (film stars, toppers) and under-evaluate others (juniors, workers)?
- Can you see that every person has the same purpose, programme and potential as you?
- If someone is more capable than you, do you feel jealous or do you want to learn from him?

Discussion points:

- Why is trust called the foundational value?
- Why is the desire to be "special" opposed to respect?
- How can competence be developed in a relationship without doubting intention?

3.12 Practice session: exploring systems to fulfil the human goal

This session explores whether our present systems help achieve the comprehensive human goal.

- Does your present education give you right understanding, or only skills and marks? What is missing?
- Is health in your family maintained mainly through sanyam (right food, routine, exercise) or mainly through medicines and hospitals?
- Is production in your area cyclic and eco-friendly, or does it pollute and exhaust resources?
- Is justice in your society based on relationship and mutual happiness, or mainly on courts, police and fear?
- Is exchange around you based on mutual fulfilment, or on profit maximisation? Is storage for future need or for hoarding?

Discussion points:

- Which of the five dimensions can you start practising right now as a student? (For example, sanyam in food and sleep; sharing notes as exchange; saving electricity as preservation.)
- How can your college hostel function as a small model of universal human order?
- What is the role of an engineer in making production eco-friendly and people-friendly?

3.13 Case studies

Case study 1: The suspicious roommate

Situation: Rahul and Amit share a hostel room. Amit's charger goes missing, and he blames Rahul without checking. Rahul feels insulted and stops talking to him. Later the charger is found in Amit's own bag.



Analysis: Amit doubted Rahul's intention on the basis of an assumption. He judged himself by intention but Rahul by a supposed behaviour. There was a lack of trust (Vishwas). Rahul, in turn, reacted and did not try to understand Amit's intention either.

Lesson: Trust on intention is the foundation. Mistakes of competence should be clarified with understanding, not with blame. Both must recognise the relationship and restore mutual happiness.

Case study 2: The rich cousin and the poor cousin

Situation: At a family function, relatives give special attention to Priya, whose father is a senior officer, and ignore Meena, whose father is a farmer. Meena feels hurt and avoids family gatherings.

Analysis: This is differentiation on the basis of physical facilities and position, i.e. otherwise-evaluation. Meena is similar in purpose, programme and potential. The relatives failed in respect (Samman) and justice (Nyaya).

Lesson: Respect is right evaluation of the Self, not of wealth or post. A family that differentiates cannot create an undivided society.

Case study 3: The village and the factory

Situation: A factory near a village produces goods profitably, but pollutes the river, and the villagers fall ill. The factory pays for a clinic, but the problem continues.

Analysis: Production-Work is not eco-friendly; Justice-Preservation with nature is missing; Health depends only on medicines rather than on sanyam and a clean environment. The goal of co-existence is violated.

Lesson: All five dimensions must work together. Production without right understanding leads to exploitation of nature and human suffering.

3.14 Summary of key points

- The family is the basic unit of human interaction and the foundation of harmony in society.
- Relationship is between Self and Self; it already exists and has to be recognised and fulfilled.
- There are nine feelings in relationship: trust, respect, affection, care, guidance, reverence, glory, gratitude and love.
- Trust (Vishwas) is the foundational value; love (Prem) is the complete value.
- Intention is always right; competence may be lacking. Trust is on intention.
- We usually judge ourselves by intention and others by competence; this causes mistrust.
- Respect (Samman) is right evaluation: the other is similar to me in purpose, programme and potential, and we are complementary.
- Disrespect arises from over-, under- and otherwise-evaluation, and from differentiation on the basis of body, physical facilities and beliefs.
- Care is for the Body of the relative; guidance is for the Self of the relative.
- Justice (Nyaya) = recognition of relationship, fulfilment, evaluation, and mutual happiness; it extends from family to world family.
- Comprehensive human goal: right understanding, prosperity, fearlessness (trust) and co-existence.



- Right understanding is the base of the entire human goal.
- Akhand Samaj is an undivided society with the feeling of relationship with all; Sarvabhaum Vyawastha is universal order from family to world family.
- Five dimensions: Education–Sanskar, Health–Sanyam, Production–Work, Justice–Preservation, Exchange–Storage.
- Moving from animal consciousness to human consciousness is the way to realise harmony in society.

3.15 Short-answer questions (2 marks) with answers

Q1. Why is the family called the basic unit of human interaction?

The family is the first place where a human being lives in relationship with others and learns values. Harmony in the family is the base for harmony in society.

Q2. Name the nine feelings in human relationship.

Trust (Vishwas), Respect (Samman), Affection (Sneh), Care (Mamta), Guidance (Vatsalya), Reverence (Shraddha), Glory (Gaurav), Gratitude (Kritagyata) and Love (Prem).

Q3. Define trust.

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

Q4. Differentiate between intention and competence.

Intention is what one naturally wants, i.e. happiness of self and the other; it is always right. Competence is the ability to fulfil that intention, which may be lacking and has to be developed.

Q5. Why is trust called the foundational value?

Only when we are assured of the other's intention can other feelings like respect, affection and care develop. Without trust, relationships turn into doubt and opposition.

Q6. Define respect in UHV.

Respect is right evaluation – to be evaluated as I am. The other is similar to me in purpose, programme and potential, and we are complementary.

Q7. What are the three types of wrong evaluation?

Over-evaluation (more than what it is), under-evaluation (less than what it is) and otherwise-evaluation (as something other than what it is).

Q8. On what bases do people commonly differentiate others?

On the basis of body (age, gender, race), physical facilities (wealth, post) and beliefs (caste, religion, isms). All these are wrong evaluations.



Q9. What is affection (Sneh)?

Affection is the feeling of being related to the other. It arises when trust and respect are ensured; its absence shows as jealousy.

Q10. Distinguish between care and guidance.

Care (Mamta) is the feeling to nurture and protect the Body of my relative. Guidance (Vatsalya) is the feeling to ensure right understanding and feelings in the Self of my relative.

Q11. What is reverence (Shraddha)?

Reverence is the feeling of acceptance of excellence in the other. Excellence means understanding harmony at all levels and living accordingly.

Q12. What is gratitude (Kritagyata)?

Gratitude is the feeling towards those who have made efforts for my excellence, such as parents and teachers.

Q13. Why is love called the complete value?

Love is the feeling of being related to all human beings. It includes all other feelings and extends from the family to the whole of humanity.

Q14. Define justice (Nyaya).

Justice is recognition of human relationship, its fulfilment and right evaluation of the fulfilment, leading to mutual happiness.

Q15. What is meant by mutual happiness (ubhay tripti)?

It means both sides in a relationship feel fulfilled and happy. If only one side is happy, it is not justice.

Q16. State the comprehensive human goal.

Right understanding in every individual, prosperity in every family, fearlessness (trust) in society and co-existence in nature.

Q17. What is Akhand Samaj?

Akhand Samaj (undivided society) is a society where there is a feeling of being related to every human being, without divisions based on body, facilities or beliefs.

Q18. What is Sarvabhaum Vyawastha?

It is universal human order – an order in which every unit from the family to the world family is in harmony, based on right understanding.

Q19. List the five dimensions of human endeavour.



Education-Sanskar, Health-Sanyam, Production-Work, Justice-Preservation and Exchange-Storage.

Q20. What is the difference between exchange and storage in UHV?

Exchange is sharing produced goods for mutual fulfilment, not profit. Storage is keeping surplus for future need, not for accumulation or hoarding.

3.16 Long-answer questions with model answers

Q1. Explain the nine feelings in human-to-human relationship.

Introduction: Relationship exists between one Self and another Self. It is fulfilled through nine feelings (values), which lead to mutual happiness.

Trust (Vishwas) – assurance that the other wants my happiness and prosperity; it is the foundational value.

Respect (Samman) – right evaluation; the other is similar to me in purpose, programme and potential.

Affection (Sneh) – the feeling of being related to the other; it arises from trust and respect.

Care (Mamta) – feeling to nurture and protect the body of the relative; Guidance (Vatsalya) – feeling to ensure right understanding in the Self of the relative.

Reverence (Shraddha) – acceptance of excellence in the other; Glory (Gaurav) – feeling for one who is making efforts for excellence.

Gratitude (Kritagyata) – feeling for those who made efforts for my excellence.

Love (Prem) – feeling of being related to all; the complete value.

Example: A mother trusts, cares for and guides her child; the child grows to feel gratitude and later reverence for her.

Conclusion: When these feelings are understood and expressed, the family becomes harmonious and this extends to society as undivided society.

Q2. "Trust is the foundational value in relationship." Explain with the distinction between intention and competence.

Introduction: Trust means being assured that each human being inherently wants oneself and the other to be happy and prosperous.

Intention is what one naturally wants; on the basis of natural acceptance, every human being wants the happiness of the other.

Competence is the ability to fulfil the intention; it may be lacking and must be developed.

We usually judge ourselves by intention and others by competence. This double standard creates mistrust, blame and opposition.

If we see the other's intention as right, we see his mistake as lack of competence and help him improve.

Trust is foundational because respect, affection and all other feelings can grow only when the intention of the other is not doubted.



Example: A friend forgets to return notes before the exam. Instead of calling him selfish, we recognise he intended to help but lacked planning.

Conclusion: Trust on intention and effort to develop competence together lead to lasting relationship and mutual happiness.

Q3. What is respect? Explain how differentiation leads to disrespect.

Introduction: Respect is right evaluation – evaluating the other as he is. The other is similar to me and complementary to me.

Similarity: every human being has the same purpose (happiness and prosperity), programme (understanding and living in harmony) and potential (desire, thought, expectation).

Wrong evaluation is of three types: over-evaluation, under-evaluation and otherwise-evaluation.

Differentiation on the basis of body – gender, age, race, looks.

Differentiation on the basis of physical facilities – wealth, post, position.

Differentiation on the basis of beliefs – caste, religion, sects, isms.

Such differentiation causes discrimination, jealousy, groupism and exploitation, e.g. senior-junior discrimination in hostels.

Conclusion: Respect based on right evaluation removes the feeling of superiority and inferiority, and leads to complementarity and undivided society.

Q4. Explain justice (Nyaya) and how it extends from family to world family.

Introduction: Justice is recognition of relationship, its fulfilment, and the right evaluation of the fulfilment, leading to mutual happiness.

Recognition – the relationship already exists; I have to recognise it.

Fulfilment – expressing the right feelings (trust, respect etc.) in behaviour.

Evaluation – checking whether the feelings have been rightly fulfilled.

Mutual happiness – both sides must be happy; one-sided happiness is not justice.

Justice begins in the family and extends to the family cluster, village, nation and world family, since the same feelings apply to all relationships.

UHV justice is preventive and based on understanding, unlike the present system of punishment which works after conflict.

Example: Roommates who share work with understanding rather than by fines and fear.

Conclusion: Justice in relationship leads to fearlessness in society and forms the basis of universal human order.

Q5. Explain the comprehensive human goal. Why is right understanding its base?

Introduction: The comprehensive human goal describes what human beings want at all levels of existence.

Right understanding in every individual – understanding harmony at all four levels.



Prosperity in every family – feeling of having or producing more than required physical facilities.

Fearlessness (trust) in society – every person is assured of the other.

Co-existence in nature – harmony between humans and the material, plant and animal orders.

Right understanding is the base: it helps identify needs correctly (prosperity), fulfil relationships (fearlessness) and relate rightly to nature (co-existence).

Without right understanding, people pursue only physical facilities, feel deprived even when wealthy, seek security through weapons and exploit nature.

Conclusion: The transition from animal consciousness to human consciousness through right understanding is the way to realise the goal.

Q6. Describe the five dimensions of human endeavour and their role in universal human order.

Introduction: To realise the comprehensive human goal, society needs five complementary systems, called dimensions of human endeavour.

Education-Sanskar: developing right understanding and the commitment to live accordingly; it is the most important dimension.

Health-Sanyam: self-regulation by the Self for nurturing, protection and right use of the body, resulting in health.

Production-Work: producing required physical facilities through cyclic, eco-friendly methods; work is the human effort on nature.

Justice-Preservation: justice in human-human relationship and preservation (enrichment, protection, right utilisation) of nature.

Exchange-Storage: sharing for mutual fulfilment and storing surplus for future needs, not for profit or hoarding.

These dimensions operate at every level, from the family order to the world family order, forming Sarvabhaum Vyawastha.

Example: a village with value-based education, sanyam in living, organic farming, dispute resolution through understanding and fair sharing of grain.

Conclusion: When all five dimensions work together, society moves towards undivided society and universal human order.

3.17 MCQs

1. The basic unit of human interaction is

(a) the family (b) the nation (c) the school (d) the market

☐ (a) — Family is the first place of relationship.

2. The foundational value in relationship is

(a) love (b) respect (c) trust (d) gratitude

☐ (c) — Other feelings develop only on trust.

3. Respect in UHV means

(a) obeying elders (b) right evaluation (c) praising achievements (d) touching feet

☐ (b) — Respect is right evaluation.



- 4.** The complete value in relationship is
(a) trust (b) care (c) affection (d) love
☐ (d) — Love is feeling of being related to all.
- 5.** Relationship exists between
(a) body and body (b) Self and Self (c) money and position (d) family and state
☐ (b) — Relationship is between one 'I' and another 'I'.
- 6.** Trust is based on
(a) intention (b) competence (c) wealth (d) education level
☐ (a) — Intention is always right.
- 7.** Care (Mamta) is the feeling to nurture and protect the
(a) Self of relative (b) beliefs of relative (c) wealth of relative (d) body of relative
☐ (d) — Care is for the Body.
- 8.** Guidance (Vatsalya) concerns the
(a) body of relative (b) property of relative (c) Self of relative (d) job of relative
☐ (c) — It ensures right understanding in the Self.
- 9.** Reverence (Shraddha) is the feeling of acceptance of
(a) wealth in the other (b) power in the other (c) excellence in the other (d) fame in the other
☐ (c) — Reverence is for excellence.
- 10.** Gratitude (Kritagyata) is felt towards those who
(a) made efforts for my excellence (b) are richer than me (c) are younger than me (d) compete with me
☐ (a) — Gratitude is for those who helped my excellence.
- 11.** Calling a classmate "useless" is an example of
(a) over-evaluation (b) right evaluation (c) otherwise-evaluation (d) under-evaluation
☐ (d) — Evaluating less than what it is.
- 12.** Seeing a person only as a member of a caste is
(a) over-evaluation (b) otherwise-evaluation (c) under-evaluation (d) right evaluation
☐ (b) — Evaluating as something else.
- 13.** Justice (Nyaya) leads to
(a) mutual happiness (b) punishment (c) victory of one side (d) fear
☐ (a) — Justice ends in ubhay tripti.
- 14.** The other is similar to me in
(a) income and status (b) purpose, programme and potential (c) looks and age (d) religion and caste
☐ (b) — Minimum content of respect.
- 15.** Which is NOT a part of the comprehensive human goal?
(a) Right understanding (b) Prosperity (c) Co-existence (d) Domination over nature
☐ (d) — The goal includes co-existence, not domination.
- 16.** Fearlessness (trust) is the goal at the level of
(a) individual (b) family (c) society (d) nature
☐ (c) — Fearlessness is in society.
- 17.** Prosperity is the goal at the level of
(a) individual (b) family (c) society (d) nature
☐ (b) — Prosperity in every family.



- 18.** Co-existence is the goal at the level of
(a) individual (b) family (c) society (d) nature
☐ (d) — Co-existence in nature.
- 19.** The base of the comprehensive human goal is
(a) right understanding (b) physical facilities (c) military strength (d) technology
☐ (a) — Right understanding comes first.
- 20.** Akhand Samaj means
(a) a society with one religion (b) a society ruled by one leader (c) undivided society (d) a rich society
☐ (c) — Feeling of relationship with all.
- 21.** Sarvabhaum Vyawastha refers to
(a) a national army (b) global trade (c) world government by force (d) universal human order
☐ (d) — Order from family to world family.
- 22.** Universal human order starts from the
(a) family order (b) world order (c) nation order (d) state order
☐ (a) — Family is the smallest unit.
- 23.** Shiksha-Sanskar refers to
(a) production-work (b) health-self-regulation (c) education-right living (d) exchange-storage
☐ (c) — Education and sanskar go together.
- 24.** Swasthya-Sanyam refers to
(a) justice-preservation (b) health-self-regulation (c) education-sanskar (d) production-work
☐ (b) — Swasthya is health, Sanyam is self-regulation.
- 25.** Nyaya-Suraksha refers to
(a) exchange-storage (b) production-work (c) justice-preservation (d) education-sanskar
☐ (c) — Nyaya is justice, Suraksha is preservation.
- 26.** Vinimay-Kosh refers to
(a) education-sanskar (b) health-sanyam (c) production-work (d) exchange-storage
☐ (d) — Vinimay is exchange, Kosh is storage.
- 27.** Utpadan-Karya refers to
(a) production-work (b) justice-preservation (c) exchange-storage (d) health-sanyam
☐ (a) — Utpadan is production, Karya is work.
- 28.** Preservation in UHV is concerned with the relationship between
(a) human and human (b) human and rest of nature (c) teacher and student (d) state and citizen
☐ (b) — Justice is human-human; preservation is human-nature.
- 29.** Storage in UHV is meant for
(a) future use (b) hoarding (c) profit (d) showing status
☐ (a) — Storage is not accumulation.
- 30.** Exchange in UHV should be for
(a) profit (b) mutual fulfilment (c) exploitation (d) competition
☐ (b) — Exchange is for mutual fulfilment.
- 31.** We usually judge ourselves on
(a) competence (b) wealth (c) intention (d) results
☐ (c) — Double standard causes mistrust.



- 32.** We usually judge others on
(a) intention (b) natural acceptance (c) relationship (d) competence
☐ (d) — We see others' behaviour, not intention.
- 33.** Differentiation on the basis of wealth and post is differentiation on the basis of
(a) body (b) beliefs (c) physical facilities (d) right understanding
☐ (c) — Wealth and post are physical facilities.
- 34.** Affection (Sneh) is the feeling of
(a) being related to the other (b) acceptance of excellence (c) protecting the body (d) gratitude
☐ (a) — Sneh arises from trust and respect.
- 35.** Absence of affection shows up as
(a) gratitude (b) jealousy (c) reverence (d) care
☐ (b) — Jealousy indicates lack of affection.
- 36.** Glory (Gaurav) is the feeling for someone who
(a) is wealthy (b) is powerful (c) is making efforts for excellence (d) is famous
☐ (c) — Glory is for efforts for excellence.
- 37.** The most important of the five dimensions is
(a) production-work (b) exchange-storage (c) health-sanyam (d) education-sanskar
☐ (d) — It provides right understanding.
- 38.** Pursuing physical facilities without right understanding reflects
(a) animal consciousness (b) human consciousness (c) undivided society (d) universal order
☐ (a) — Animal consciousness focuses on facilities.
- 39.** Needs of the Self in family relationship are
(a) quantitative (b) qualitative (c) temporary (d) purchasable
☐ (b) — Feelings are qualitative.
- 40.** Differentiation on the basis of gender and age is differentiation on the basis of
(a) beliefs (b) physical facilities (c) right evaluation (d) body
☐ (d) — Gender and age relate to the Body.



Module 4: Harmony in Nature (Existence)

4.1 Understanding harmony in nature

In Modules 2 and 3 we explored harmony in the human being (Self and Body) and harmony in the family and society. In this module we extend the same process of self-exploration to the larger order around us, which is **nature** and finally the whole of **existence**.

Nature is the collection of all units, big and small, living and non-living. Harmony in nature means that these units are related to each other, regulate themselves and fulfil each other, so that the whole order continues.

When we look at nature with a calm mind, we find that it is not a random heap of things. The sun, air, water, soil, plants, animals and human beings are all connected. Each unit is in a definite relationship with the others.

In UHV, harmony in nature is understood through three key ideas:

- **Interconnectedness:** every unit is related to every other unit; nothing exists in isolation.
- **Self-regulation:** each order maintains its own balance and conforms to its own nature.
- **Mutual fulfilment:** each unit fulfils others and is fulfilled by others; this relationship is cyclic and enriching.

Why should an engineering student study this? Because the technologies we design (dams, factories, vehicles, electronics) are all interventions in nature. Without understanding the harmony in nature, our work may become a source of pollution, resource depletion and conflict instead of prosperity.

We verify all these statements on the basis of our **natural acceptance** and by observing nature, not by blindly believing them. This is the method of self-exploration followed throughout the course.

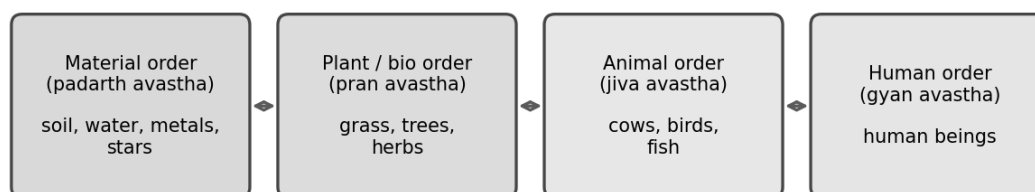
Note: Harmony in nature is not a moral preaching; it is a fact that can be observed. A forest that has never been touched by humans continues for thousands of years without any "waste management department".

Level of harmony	What is in harmony	Module
Human being	Self (I) and Body	Module 2
Family and society	Human being with human being	Module 3
Nature and existence	Human being with the rest of nature and all units in space	Module 4

Common misconception: "Nature is only a resource for human use." In UHV, nature is a set of units in mutual relationship; humans are one of these units and have a responsibility to participate in the harmony, not just consume.

4.2 The four orders of nature

Four orders of nature: interconnected and mutually fulfilling



Each lower order is fulfilling to the higher orders; the first three are self-regulated and recyclable.

Humans can be mutually fulfilling to all orders only with right understanding.

Figure 4.1: The four orders of nature.

On careful observation, all units in nature can be classified into four orders (avasthas). This classification is based on their activity and their natural characteristic, not merely on their size or shape.

The four orders of nature are: (1) Material order (Padarth Avastha), (2) Plant or Bio order (Pran Avastha), (3) Animal order (Jiva Avastha), and (4) Human order (Gyan Avastha).

- **Material order (Padarth Avastha):** soil, stones, metals, minerals, water, air, fire, gases, the sun, moon, planets and stars. It includes all non-living units, from an atom to a galaxy.
- **Plant or Bio order (Pran Avastha):** grass, shrubs, crops, trees, algae, all plants and vegetation. They are made of material but have the additional activity of respiration (pulsation) and growth.
- **Animal order (Jiva Avastha):** cows, dogs, birds, fish, insects and all animals. Each animal is a co-existence of an animal body (material) and a conscious unit ("I") that selects and assumes.
- **Human order (Gyan Avastha):** human beings. A human being is the co-existence of the Self ('I') and the Body. Gyan means knowledge; the human order has the ability to know and understand.

Size relationship: the material order is the largest in quantity. The plant order is much smaller than the material order, the animal order is smaller than the plant order, and the human order is the smallest in number. This is natural: a larger order supports a smaller one.

Order	Hindi name	Examples	Made of
Material	Padarth Avastha	Soil, water, metals, air, planets	Material units only
Plant or Bio	Pran Avastha	Grass, crops, trees	Material units with respiration



Order	Hindi name	Examples	Made of
Animal	Jiva Avastha	Cow, dog, bird, fish	Body (material) and 'I' (consciousness)
Human	Gyan Avastha	Human beings	Body (material) and 'I' (consciousness)

Note that the animal and human orders both have two parts: a body made of material and plant-like activity, and a conscious unit 'I'. The difference between them lies in the activities of 'I' and in their natural characteristic.

Example from hostel life: the concrete building and water tank (material), the lawn and neem trees (plant), the stray dogs and pigeons (animal), and the students and staff (human) are all present together in one campus.

Common misconception: "The four orders are just biology classification." No, UHV classification is based on activity, innateness and natural characteristic, which helps us understand our relationship with each order.

4.3 Things and activity in the four orders

To understand each order clearly, we study five aspects: things (units included), activity, innateness (Dharana), natural characteristic (Swabhav) and basic guideline (conformance). This section covers the first two.

Activity keeps increasing from the material order to the human order: each higher order has the activities of the lower orders plus something more.

- **Material order activity:** composition and decomposition. Atoms combine to form molecules; rocks break into soil. There is recognising and fulfilling, e.g. hydrogen and oxygen recognise each other and form water.
- **Plant order activity:** composition and decomposition, plus respiration (pulsation). A plant grows by taking in material from soil and air and gives it back when it decays.
- **Animal order activity:** in the body there is composition, decomposition and respiration. In 'I' there is selecting and tasting (assuming, recognising). An animal acts mainly on assumptions guided by its breed.
- **Human order activity:** in the body there is composition, decomposition and respiration. In 'I' there are desiring, thinking, selecting and tasting, and also the potential of realising and understanding. Humans can know, assume, recognise and then fulfil.

Order	Activity in body or unit	Activity in 'I'
Material	Composition and decomposition	Not applicable
Plant	Composition, decomposition and respiration	Not applicable
Animal	Composition, decomposition and respiration	Selecting and tasting, based on assuming
Human	Composition, decomposition and respiration	Desiring, thinking, selecting, tasting; realising and understanding

Another way to state this in the textbook language: the material order and plant order act on the basis of recognising and fulfilling; the animal order acts on assuming, recognising and fulfilling; the human order acts on knowing, assuming, recognising and fulfilling.

When a human being acts without knowing (without right understanding), he or she acts only on assumptions, just like an animal. This leads to problems in relationships and with nature.

Daily life example: a dog eats until its hunger is satisfied and then stops. A human being can overeat because he assumes that "more food means more happiness". This shows that the human being needs right understanding to act correctly.

4.4 Innateness, natural characteristic and basic guideline

Innateness (Dharana) is that which cannot be separated from a unit; it is intrinsic to the unit and is always present. **Natural characteristic (Swabhav)** is the value or participation of the unit in the larger order. **Basic guideline** (called conformance or anu-shangita in the textbook; often written anu-shasan in notes) is the way in which the characteristics of a unit are passed on or maintained.

Innateness grows from existence (material), to existence and growth (plant), to existence, growth and will to live (animal), to existence, growth and will to live with happiness (human).

- **Material order:** innateness is existence; natural characteristic is composition and decomposition; guideline is constitution-conformance (a unit keeps its constitution, e.g. iron remains iron anywhere in the universe).
- **Plant order:** innateness is existence and growth; natural characteristic is composition and decomposition, nurture and worsen (plants nurture or worsen the soil and other units); guideline is seed-conformance (a mango seed always gives a mango tree).
- **Animal order:** innateness is existence, growth and will to live; natural characteristic of the body is composition, decomposition, nurture and worsen; of 'I' is non-cruelty and cruelty (akrurta and krurta); guideline is breed-conformance (a cow behaves like a cow because of its breed).
- **Human order:** innateness is existence, growth and will to live with happiness (Sukh); natural characteristic of the body is composition, decomposition, nurture and worsen; of 'I' is perseverance (Dheerata), bravery (Veerata) and generosity (Udarata); guideline is education-sanskar conformance.

Full comparison table of the four orders:

Aspect	Material order	Plant or Bio order	Animal order	Human order
Things	Soil, water, metals, air, stars	Grass, crops, trees	Animals and birds	Human beings
Activity	Composition and decomposition	Composition, decomposition, respiration	Body: as plant; 'I': selecting and tasting	Body: as plant; 'I': desiring, thinking, selecting, tasting, realising



Aspect	Material order	Plant or Bio order	Animal order	Human order
Innateness (Dharana)	Existence	Existence and growth	Existence, growth and will to live	Existence, growth and will to live with happiness
Natural characteristic (Swabhav)	Composition and decomposition	Composition, decomposition, nurture and worsen	Body: nurture and worsen; 'I': non-cruelty and cruelty	Body: nurture and worsen; 'I': perseverance, bravery, generosity
Basic guideline (conformance)	Constitution-conformance	Seed-conformance	Breed-conformance	Education-sanskar conformance

The key point: the first three orders are in harmony because their conformance is assured by nature itself (constitution, seed, breed). A human being's conformance depends on education and sanskar (right understanding and right upbringing). If education is wrong, the human being can behave with cruelty or exploit nature.

Note: The natural characteristic of a human being with right understanding is perseverance, bravery and generosity. Anger, greed and exploitation are not the natural characteristic of a human; they arise from wrong assumptions.

Common misconception: "Humans are just intelligent animals." In UHV terms, the human innateness is to live with happiness and the guideline is education-sanskar, not breed. A human child raised without right education does not automatically become a good human being.

4.5 Interconnectedness and mutual fulfilment among the four orders

Each order fulfils the other three orders, though in different ways. The relationship is cyclic, mutually fulfilling and self-sustaining.

Mutual fulfilment means every unit is fulfilled by and fulfils the other units; there is no unit that only takes and never gives.

Order giving fulfilment	To material order	To plant order	To animal order	To human order
Material	Material units combine to form larger units	Soil, water and minerals provide nutrients	Soil, water and air support life	Soil, water, metals, energy for body and facilities
Plant	Decayed plants enrich soil; roots hold soil	Plants support each other in forests	Food (grass, fruits), shelter, oxygen	Food, medicine, wood, oxygen
Animal	Excreta and dead bodies enrich soil	Pollination, seed dispersal, manure	Food chain balance	Milk, transport, farming help
Human (with right understanding)	Enrich and protect soil, water and air	Cultivate, protect and nurture plants	Rear, protect and nurture animals	Mutual fulfilment in relationships

From the table we see that the first three orders are already fulfilling the human order. The question is: is the human order fulfilling the other three orders?



At present, largely no. Humans are exploiting soil (chemical overuse), cutting forests, killing animals for greed, polluting water and air. This is because humans lack right understanding and see nature only as a means for Suvidha (physical facilities).

When the human being has right understanding, he or she can participate in mutual fulfilment: e.g. organic farming enriches soil; planting trees maintains forest cover; caring for cattle keeps the farm cycle going.

Daily life example: in a traditional Odisha village, cow dung is used as manure and fuel, crop residue feeds the cattle, cattle help in ploughing, and the soil remains fertile generation after generation. This is a living example of mutual fulfilment among the orders.

Common misconception: "Animals are a burden and plants are only raw material." In reality, each order has a definite role in maintaining harmony. Removing one order disturbs the whole system.

4.6 Recyclability and self-regulation in nature

Recyclability means that what is taken from nature is returned to nature in a usable form. **Self-regulation** means that each order maintains its own balance without an outside controller.

In nature there is no waste; the output of one unit becomes the input for another. Nature is cyclic, recyclable and self-regulated.

Examples of recyclability:

- **Water cycle:** water evaporates, forms clouds, falls as rain and flows back to rivers and seas.
- **Carbon and oxygen cycle:** plants take carbon dioxide and release oxygen; animals and humans take oxygen and release carbon dioxide.
- **Nutrient cycle:** plants take minerals from soil; fallen leaves and dead bodies decompose and return minerals to soil.
- **Food chain:** grass is eaten by deer, deer by tiger, and the dead tiger is decomposed by microbes into soil.

Examples of self-regulation:

- In a forest, the number of herbivores is regulated by the availability of grass and by predators; the number of predators is regulated by the number of prey.
- A tree grows to its natural size and does not go on growing forever.
- Soil, water and air maintain their composition over long periods when not disturbed.

Aspect	Nature (without human interference)	Present human-made system
Output	Recycled; no permanent waste	Non-recyclable waste like plastic, e-waste
Balance	Self-regulated numbers and resources	Over-consumption and depletion
Direction	Cyclic	Mostly linear: extract, use, throw
Result	Continuity for millions of years	Pollution, climate change, resource crisis



The problem arises only in the human order. Humans produce things like plastic, radioactive waste and toxic chemicals that nature cannot recycle quickly. Humans also over-extract resources, disturbing self-regulation.

Hostel example: food thrown in the mess dustbin mixed with plastic cannot be composted. If wet waste is separated and composted, it returns to the campus garden. This small practice restores recyclability.

Note: Engineers can learn from nature: designs that are cyclic (zero waste, renewable energy, reuse of water) are in harmony with nature.

4.7 Human being: the only order not yet in harmony

The material, plant and animal orders are in harmony with themselves and with the other orders because their conformance is assured: constitution, seed and breed. Only the human order is not yet in harmony.

The human being is not in harmony with nature because of the lack of right understanding. With right understanding, the human being can be in harmony with all four orders.

Reasons why humans are not in harmony:

- Humans live on assumptions (animal consciousness) instead of knowing (human consciousness).
- Humans confuse the needs of the Self (Sukh, which is qualitative and continuous) with the needs of the Body (Suvidha, which is quantitative and temporary), and try to get happiness from unlimited accumulation of physical facilities.
- Humans believe that nature is to be conquered, exploited and consumed.
- Education is mostly skill-based and does not give right understanding (values education is missing).

Consequences: deforestation, loss of species, global warming, pollution of rivers, soil degradation, and also conflict between humans (wars over resources).

Role of right understanding:

- The human being understands the four orders and his or her relationship with them.
- He or she identifies the need for physical facilities as limited and definite, so prosperity becomes possible without exploitation.
- He or she practises Sanyam (self-regulation) with the Body and ensures Swasthya (health) without over-consumption.
- He or she participates in enrichment, protection and right utilisation of nature.

Living in animal consciousness	Living in human consciousness
Main focus: physical facilities	Main focus: right understanding, relationship and physical facilities
Acts on assumptions	Acts on knowing
Exploits nature for accumulation	Enriches, protects and rightly utilises nature
Leads to deprivation and conflict	Leads to prosperity and co-existence



The comprehensive human goal (right understanding in every individual, prosperity in every family, fearlessness or trust in society, and co-existence in nature) can be achieved only when the human order comes into harmony with the other orders.

Common misconception: "Technology alone will solve environmental problems."

Technology is only a means; without right understanding the same technology can increase exploitation.

4.8 Practice session: exploring the four orders of nature

This practice session helps students verify the four orders on their own natural acceptance by observing their surroundings.

Guided self-exploration questions:

- Walk around your college campus for 20 minutes. List ten units each of the material, plant, animal and human orders you observe.
- For each order, write down what it gives to the other orders. Is there any unit that only takes and gives nothing?
- Observe a tree for a few days. Does it recognise and fulfil its relationship with soil, water and air? How?
- Watch a stray dog near the hostel. Does it eat beyond its need? Does it store food in a bank account? What guides its behaviour?
- Look at your own day. What do you take from nature (water, electricity, food, paper)? What do you give back?
- Is the natural characteristic of a human being cruelty or generosity? Check with your natural acceptance.

Discussion points:

- Why is a mango seed always sure to give a mango tree, but a human child is not sure to become a good human?
- What would happen if the human order were removed from the earth? What would happen if the plant order were removed? What does this tell us about dependence?
- Can the human order fulfil the other three orders? Give three concrete examples from your village or town.

Expected outcome: students realise that the material, plant and animal orders are already in harmony and fulfilling us, and that it is our responsibility to understand and fulfil them in return.

Sample activity sheet format:

Order	Units observed	What it gives	What I give it
Material	Soil, water, bricks	Support, drinking water, shelter	Waste water, plastic (needs improvement)
Plant	Neem, grass, vegetables	Oxygen, shade, food	Watering, protection (can improve)
Animal	Dogs, birds, cows	Company, pollination, milk	Leftover food, care
Human	Friends, teachers, staff	Relationship, knowledge, service	Respect, help, cooperation

4.9 Existence as co-existence: units in space

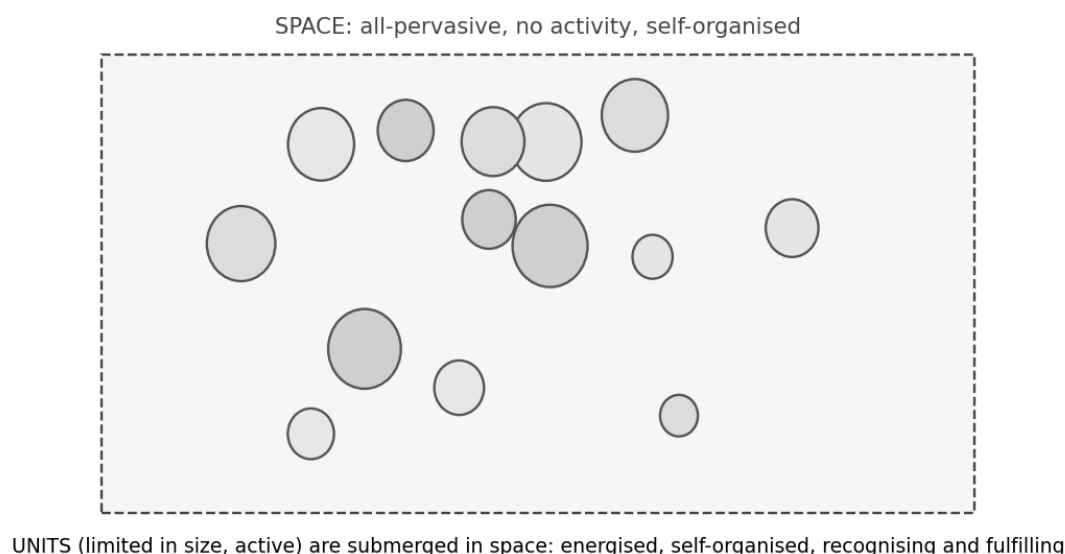


Figure 4.2: Existence as co-existence: units submerged in all-pervasive space.

Existence means all that exists. When we explore existence, we find that it consists of two realities: **units** and **space**.

Existence = Units submerged in Space. Existence is co-existence (Sah-astitva) of units in space.

Units: anything that is limited in size is a unit, e.g. an atom, a stone, a tree, a cow, a human being, the earth, the sun, a galaxy. Every unit has a boundary and is active.

Space: space is unlimited, all-pervasive and has no boundary. Space is not active; it is transparent and exists everywhere, including within and between units.

Aspect	Units	Space
Size	Limited	Unlimited
Activity	Active	Not active (no activity)
Nature	Self-organised, recognising and fulfilling	Transparent, all-pervasive, equilibrium energy
Examples	Atom, tree, animal, human, planet	That which is everywhere between and within units

Relationship between units and space:

- **Units are submerged in space:** every unit is surrounded by and pervaded by space; nothing is outside space.
- **Units are energised in space:** space is equilibrium energy (Shoonya); units are energised because they are in space, and hence are always active.
- **Units are self-organised in space:** every unit has its own order; an atom, a cell, a tree all show definite self-organisation.
- **Units recognise their relationship in space** and fulfil it: atoms recognise and combine; the earth recognises its relationship with the sun.

Co-existence therefore exists at all levels: within an atom (particles), between atoms (molecules), in the four orders, in the solar system and galaxies. Existence is not a battle



of units but co-existence in space.

Understanding this has a practical meaning: if all units co-exist, then the human being's role is not to fight nature but to participate in co-existence with right understanding.

Note: "Space" in UHV is not "empty nothing"; it is a reality in which all units are energised and self-organised.

Common misconception: "Units and space are separate like a ball in a box." In UHV, space pervades the unit too; the unit is submerged in space, not merely placed inside it.

4.10 Holistic perception of harmony in existence

Holistic perception means seeing the whole of existence as one harmonious system, and seeing oneself as a part of it. This is the culmination of the self-exploration begun in Module 1.

Holistic perception of harmony means understanding harmony at all four levels: individual, family, society and nature/existence, and living accordingly.

The four levels of harmony are connected:

- **Individual:** harmony between Self and Body, based on right understanding, with Sanyam and Swasthya.
- **Family:** harmony in relationships, with the nine feelings (trust or Vishwas, respect or Samman, affection, care, guidance, reverence, glory, gratitude and love) leading to Nyaya (justice).
- **Society:** an undivided society (Akhand Samaj) and a universal human order (Sarvabhaum Vyawastha).
- **Nature/existence:** mutual fulfilment among the four orders and co-existence of units in space.

Level	Harmony means	Outcome in the human goal
Individual	Self and Body in harmony	Right understanding
Family	Mutual fulfilment in relationships	Prosperity
Society	Trust and justice among all	Fearlessness (trust)
Nature/existence	Mutual fulfilment and co-existence	Co-existence

When a person has holistic perception, he or she sees that existence is already in order; only the human being has to understand and fit into it. This gives a feeling of being at home in existence, not a feeling of fear or competition.

Holistic perception is the basis of **universal human values**: values are nothing but our participation in the larger order. For example, respect towards others and care for nature follow naturally from seeing oneself as part of the whole.

Example: a student who understands that the water in the hostel tap comes from rivers and rain, supports farmers and animals too, will not leave the tap running. This small act comes from holistic perception, not from fear of fine.

Common misconception: "Holistic perception is spiritual or mystical." No, it is based on self-exploration, observation and natural acceptance; it is verifiable by every human



being.

4.11 Implications for environment and sustainability

Understanding harmony in nature directly leads to sustainable living. Sustainability means meeting present needs without destroying the ability of nature to continue meeting needs in future.

A sustainable society is one in which human beings live with right understanding, identify their limited physical needs, and participate in enrichment, protection and right utilisation of nature.

Implications:

- **Enrichment:** we should enrich nature, e.g. plant trees, improve soil fertility, protect water bodies.
- **Protection:** we should protect nature from pollution and destruction.
- **Right utilisation:** we should use natural resources only as needed, with minimum waste, for nurturing, protecting and right use of the body.
- **Renewable over non-renewable:** prefer cyclic resources (sun, wind, biomass) to depleting ones (coal, petroleum).
- **Cyclic production systems:** design products that can be reused or recycled.
- **Local and decentralised:** production close to consumption reduces transport and waste.

Present approach	UHV approach
Maximise consumption and profit	Fulfil definite human needs; prosperity
Linear: take, make, throw	Cyclic: take, use, return
Nature seen as resource	Nature seen as related orders
Growth without limit	Self-regulation and balance
Technology for exploitation	Technology for mutual fulfilment

For engineers: choose eco-friendly materials, design energy-efficient systems, reduce e-waste, respect local ecology in projects, and consider the effect of a project on all four orders.

Indian context: traditional practices like sacred groves, rainwater harvesting tanks, and mixed farming show how communities lived with nature. Such practices can be combined with modern technology.

Common misconception: "Environment protection is only the government's job." Every individual's lifestyle choices (water, electricity, plastic, transport) contribute; right understanding in each person is the root solution.

4.12 Practice session: exploring co-existence in existence

This practice session helps students verify that existence is co-existence and that units are submerged in space.

Guided self-exploration questions:

- Look at any object on your desk (a pen, a book). Is it limited in size? Is there space around it and within it? Can you find anything that is not in space?



- Is the object active at some level (atoms, electrons)? Where does it get its activity? Explore the idea that units are energised in space.
- Do the earth and the sun recognise their relationship? What would happen if this recognition stopped?
- In your own body, do cells co-exist with each other and fulfil each other? What happens when this harmony is disturbed (illness)?
- Do you feel a sense of competition with nature or co-existence with it? What is naturally acceptable to you?

Discussion points:

- Is existence fundamentally in conflict or in harmony? Discuss with examples from the atom to the solar system.
- If existence is already co-existence, what is the responsibility of the human being?
- How does the understanding of co-existence change the way we design technology?

Expected outcome: students realise that co-existence is the reality at all levels and that the human being can live in harmony only by understanding this reality. This removes fear and gives a sense of belonging to the larger order.

Note: Such sessions are not about arriving at the "correct answer" given by the teacher; each student must verify the proposals on his or her own natural acceptance.

4.13 Case studies

Case study 1: The dying village pond.

Situation: In a village near Brahmapur, the old pond used for bathing, cattle and irrigation became polluted with plastic and sewage. Fish died and wells dried up.

Analysis: The material order (water) was not respected; the plant and animal orders dependent on it were harmed. The human order acted without right understanding, treating the pond only as a dumping place. Recyclability was broken because non-biodegradable waste was added.

Lesson: When villagers cleaned the pond, stopped dumping plastic and planted trees around it, the pond revived, showing that humans can restore harmony through enrichment and protection.

Case study 2: Hostel electricity and water use.

Situation: In a hostel, fans, lights and taps are left running while students are in classes. The electricity bill and water shortage keep increasing.

Analysis: Physical facilities (Suvidha) are over-used without understanding the need. There is lack of Sanyam. Each unit of electricity comes from coal (material order), and excess use disturbs nature. Students are living in animal consciousness at this level: using without knowing.

Lesson: With right understanding, students switch off appliances and report leakages. This practice of right utilisation benefits both the hostel and nature.

Case study 3: Chemical farming versus mixed farming.

Situation: A farmer used heavy chemical fertilisers and pesticides to get more yield. After some years soil became hard, yield fell and cattle fell ill. His neighbour practised mixed farming with cow dung manure and crop rotation, and his soil remained fertile.



Analysis: The first farmer broke the cycle of mutual fulfilment among soil, plants and animals. The second farmer followed the natural cycle: animals fulfil soil, soil fulfils plants, plants fulfil animals and humans.

Lesson: Prosperity is sustainable only when human activity is in harmony with the four orders.

4.14 Summary of key points

- Nature is the collection of all units; harmony in nature is seen as interconnectedness, self-regulation and mutual fulfilment.
- The four orders are Material (Padarth), Plant or Bio (Pran), Animal (Jiva) and Human (Gyan) Avastha.
- Activity increases from material to human order; each higher order includes the activities of lower orders.
- Innateness (Dharana): existence; existence and growth; existence, growth and will to live; existence, growth and will to live with happiness.
- Natural characteristic (Swabhav) of 'I' in animals is non-cruelty and cruelty; in humans it is perseverance, bravery and generosity.
- Basic guideline: constitution-conformance, seed-conformance, breed-conformance and education-sanskar conformance.
- The first three orders are fulfilling the human order; the human order must learn to fulfil them.
- Nature is cyclic, recyclable and self-regulated; there is no waste in nature.
- The human order is the only order not yet in harmony, due to lack of right understanding.
- Right understanding leads to enrichment, protection and right utilisation of nature.
- Existence is units submerged in space; existence is co-existence.
- Space is unlimited, all-pervasive and not active; units are limited, active, energised and self-organised in space.
- Holistic perception means seeing harmony at the individual, family, society and nature/existence levels.
- Sustainability follows naturally from human consciousness and definite physical needs.

4.15 Short-answer questions (2 marks) with answers

Q1. What is meant by harmony in nature?

Harmony in nature means that all units in nature are interconnected, self-regulated and mutually fulfilling. Each order fulfils others and is fulfilled by them, so the whole order continues.

Q2. Name the four orders of nature.

The four orders are Material order (Padarth Avastha), Plant or Bio order (Pran Avastha), Animal order (Jiva Avastha) and Human order (Gyan Avastha).

Q3. What is innateness (Dharana)?

Innateness is that which cannot be separated from a unit and is always present in it. For example, existence is the innateness of the material order.



Q4. What is the natural characteristic (Swabhav) of a unit?

Natural characteristic is the value or participation of a unit in the larger order. For a human being it is perseverance, bravery and generosity.

Q5. State the innateness of the human order.

The innateness of the human order is existence, growth and the will to live with happiness (Sukh).

Q6. What is the basic guideline (conformance) of the plant order?

The plant order follows seed-conformance: a seed always produces a plant of the same kind, e.g. a neem seed gives a neem tree.

Q7. What is breed-conformance?

Breed-conformance is the basic guideline of the animal order. Animals behave according to their breed; a cow behaves like a cow wherever it is born.

Q8. Why is the conformance of the human order called education-sanskar conformance?

Human behaviour is not assured by body or breed; it depends on the understanding and sanskar received through education and upbringing. Hence right education is essential.

Q9. Give two examples of mutual fulfilment between plant and animal orders.

Plants provide food and shelter to animals. Animals help plants through pollination, seed dispersal and manure.

Q10. What is recyclability in nature?

Recyclability means what is taken from nature returns to nature in a usable form, e.g. the water cycle and nutrient cycle. There is no permanent waste in nature.

Q11. What is self-regulation in nature?

Self-regulation means each order maintains its own balance without external control, e.g. the population of deer and tigers in a forest remains balanced.

Q12. Why is the human order not in harmony with nature?

Because human beings lack right understanding and live on assumptions. They try to get happiness from unlimited physical facilities and exploit nature.

Q13. What is meant by existence as co-existence?

Existence consists of units submerged in space. All units co-exist in space, energised and self-organised, and recognise their relationships; hence existence is co-existence.



Q14. Differentiate between a unit and space.

A unit is limited in size and active. Space is unlimited, all-pervasive, not active and transparent.

Q15. What does "units are energised in space" mean?

Space is equilibrium energy; being submerged in space, every unit is energised and hence always active.

Q16. What is holistic perception of harmony?

It is the understanding of harmony at all levels, from the individual to the whole of existence, and seeing oneself as a part of this harmonious whole.

Q17. State the activity of the animal order.

In the body: composition, decomposition and respiration. In 'I': selecting and tasting based on assuming.

Q18. What are the three ways of human participation in nature with right understanding?

Enrichment, protection and right utilisation of nature.

Q19. What is the natural characteristic of 'I' in the animal order?

The natural characteristic of 'I' in animals is non-cruelty and cruelty (akrurta and krurta); some animals are non-cruel like cows and some are cruel like tigers.

Q20. How is sustainability linked with right understanding?

With right understanding, humans see their physical needs as limited and act for mutual fulfilment with nature, which naturally leads to sustainable living.

4.16 Long-answer questions with model answers

Q1. Explain the four orders of nature with their things, activity, innateness, natural characteristic and basic guideline.

Introduction: All units in nature can be classified into four orders on the basis of their activity and characteristics: material, plant, animal and human.

Material order (Padarth Avastha): includes soil, water, metals, air and stars. Activity is composition and decomposition; innateness is existence; natural characteristic is composition and decomposition; guideline is constitution-conformance.

Plant order (Pran Avastha): includes grass, crops and trees. Activity is composition, decomposition and respiration; innateness is existence and growth; natural characteristic is nurture and worsen; guideline is seed-conformance.

Animal order (Jiva Avastha): includes animals and birds. Body activity is like plants; 'I' selects and tastes on assumption. Innateness is existence, growth and will to live; natural characteristic of 'I' is non-cruelty and cruelty; guideline is breed-conformance.



Human order (Gyan Avastha): human beings. 'I' desires, thinks, selects, tastes and can realise and understand. Innateness is existence, growth and will to live with happiness; natural characteristic is perseverance, bravery and generosity; guideline is education-sanskar conformance.

Key observation: activity and innateness increase from material to human order; each higher order includes the lower.

Example: in a campus, buildings (material), trees (plant), birds (animal) and students (human) co-exist.

Conclusion: the first three orders are in harmony because their conformance is assured by nature; the human order needs right education and right understanding to be in harmony.

Q2. Explain interconnectedness and mutual fulfilment among the four orders with examples.

Introduction: Every order in nature is related to the other three orders and fulfils them. This relationship is cyclic and mutually enriching.

Material order fulfils the plant order by providing soil, water and minerals, and the animal and human orders by providing air, water and material for the body and facilities.

Plant order fulfils the material order by enriching soil through decay and holding soil through roots; it fulfils animals and humans with food, oxygen, medicine and shelter.

Animal order fulfils material and plant orders through manure, pollination and seed dispersal; it fulfils humans through milk, farming help and transport.

Human order, with right understanding, can fulfil all three through enrichment, protection and right utilisation, e.g. organic farming, afforestation and animal care.

At present humans mostly exploit the other orders, which leads to pollution and imbalance.

Example: in mixed farming, cattle, crops and soil fulfil each other and the farmer prospers over generations.

Conclusion: mutual fulfilment is natural in the first three orders; the human order must participate through right understanding to complete the harmony.

Q3. What is meant by recyclability and self-regulation in nature? Why is the human order not in harmony?

Introduction: Nature continues over long periods because it is recyclable and self-regulated.

Recyclability means that the output of one unit becomes the input for another, e.g. water cycle, carbon-oxygen cycle, nutrient cycle. Nothing is permanent waste.

Self-regulation means each order keeps its own balance, e.g. prey and predator populations, trees growing to a natural size.

The human order is not in harmony because humans live on assumptions, confuse Sukh with Suvidha and seek unlimited physical facilities.



As a result, humans produce non-recyclable waste like plastic and e-waste and over-extract resources, breaking both recyclability and self-regulation.

The root cause is lack of right understanding; education is mainly skill-based and values are neglected.

Example: mixing plastic with food waste in hostels prevents composting and pollutes land.

Conclusion: with right understanding, humans can adopt cyclic and self-regulated ways of living and restore harmony.

Q4. Explain existence as co-existence. Describe the relationship between units and space.

Introduction: Existence means all that exists. On exploration, existence is found to be units submerged in space; hence existence is co-existence.

Units are limited in size, active, self-organised and capable of recognising and fulfilling relationships; examples are atoms, trees, animals, humans and planets.

Space is unlimited, all-pervasive, transparent and not active; it is equilibrium energy.

Units are submerged in space: space is within and around every unit.

Units are energised in space: this is why every unit is always active.

Units are self-organised in space and recognise their relationship with other units, e.g. atoms forming molecules, earth moving around the sun.

Co-existence is seen at all levels: atom, molecule, four orders, solar system and galaxies.

Conclusion: since existence is co-existence, the human being's role is to understand it and live in harmony, not in conflict with nature.

Q5. What is holistic perception of harmony in existence? How does it help in realising the comprehensive human goal?

Introduction: Holistic perception means understanding harmony at all levels of existence and seeing oneself as a part of this harmony.

Level 1, individual: harmony between Self and Body through right understanding, Sanyam and Swasthya.

Level 2, family: harmony in relationships with the nine feelings, starting from Vishwas and Samman, leading to Nyaya.

Level 3, society: an undivided society (Akhand Samaj) and universal human order (Sarvabhaum Vyawastha).

Level 4, nature/existence: mutual fulfilment among four orders and co-existence of units in space.

The comprehensive human goal is right understanding, prosperity, fearlessness (trust) and co-existence; each is realised at one of these levels.

Example: a student with holistic perception saves water and energy naturally, respects others and cares for nature.



Conclusion: holistic perception is the basis of universal human values and makes the comprehensive human goal achievable.

Q6. Discuss the implications of harmony in nature for environment and sustainability, especially for engineers.

Introduction: The present environmental crisis is a result of human activity without right understanding of harmony in nature.

Harmony in nature teaches that nature is cyclic, recyclable and self-regulated; human systems must follow the same principles.

With right understanding, human needs for physical facilities are seen as limited, so prosperity is possible without exploitation.

Humans should participate through enrichment, protection and right utilisation of nature.

Engineers should use renewable energy, eco-friendly materials, cyclic production, energy-efficient designs and proper waste management.

Decentralised and local production reduces waste and transport; traditional practices like rainwater harvesting can be combined with modern technology.

Example: a zero-waste campus with composting, solar power and rainwater harvesting.

Conclusion: sustainability is not only a technical problem but an issue of right understanding; value-based engineering can ensure co-existence.

4.17 MCQs

1. Which of the following belongs to the material order?

- (a) Neem tree (b) Iron ore (c) Cow (d) Human being

☐ (b) — Metals and minerals belong to the material order (Padarth Avastha).

2. The Hindi name of the plant order is

- (a) Padarth Avastha (b) Jiva Avastha (c) Gyan Avastha (d) Pran Avastha

☐ (d) — The plant or bio order is called Pran Avastha.

3. The innateness (Dharana) of the material order is

- (a) Existence (b) Growth (c) Will to live (d) Will to live with happiness

☐ (a) — The material order has only existence as innateness.

4. The basic guideline of the animal order is

- (a) Constitution-conformance (b) Seed-conformance (c) Breed-conformance (d) Education-sanskar conformance

☐ (c) — Animals conform to their breed.

5. The innateness of the human order is existence, growth and

- (a) Will to dominate (b) Will to accumulate (c) Will to live with happiness (d) Will to compete

☐ (c) — Humans want to live with happiness (Sukh).

6. The activity of the material order is

- (a) Composition and decomposition (b) Respiration (c) Selecting and tasting (d) Thinking

☐ (a) — Material units only compose and decompose.



7. Which activity is added in the plant order over the material order?
(a) Thinking (b) Selecting (c) Desiring (d) Respiration (pulsation)
☐ (d) — Plants additionally have respiration.
8. The natural characteristic of 'I' in the human order is
(a) Cruelty and non-cruelty (b) Perseverance, bravery and generosity (c) Composition and decomposition (d) Nurture and worsen
☐ (b) — With right understanding, humans show perseverance, bravery and generosity.
9. The natural characteristic of 'I' in the animal order is
(a) Non-cruelty and cruelty (b) Generosity (c) Bravery (d) Understanding
☐ (a) — Animals are either non-cruel or cruel.
10. Seed-conformance is the guideline of the
(a) Material order (b) Animal order (c) Plant order (d) Human order
☐ (c) — A seed always gives the same plant.
11. Which order is not yet in harmony with the other orders?
(a) Material order (b) Human order (c) Plant order (d) Animal order
☐ (b) — Only humans lack assured conformance and right understanding.
12. The root cause of disharmony of humans with nature is
(a) Lack of technology (b) Lack of money (c) Lack of laws (d) Lack of right understanding
☐ (d) — Right understanding is missing.
13. Existence is
(a) Units only (b) Space only (c) Units in conflict (d) Units submerged in space
☐ (d) — Existence is co-existence of units in space.
14. Space is
(a) Limited and active (b) Unlimited and not active (c) Limited and not active (d) Unlimited and active
☐ (b) — Space is all-pervasive and has no activity.
15. Units are
(a) Unlimited in size (b) Inactive (c) Limited in size and active (d) Outside space
☐ (c) — Every unit has a boundary and is active.
16. Units are energised because they are
(a) Submerged in space (b) Made of atoms (c) Large (d) Moving
☐ (a) — Space is equilibrium energy; units are energised in it.
17. Which of the following shows recyclability in nature?
(a) Plastic accumulation (b) Nuclear waste (c) Water cycle (d) E-waste dumping
☐ (c) — The water cycle returns water in usable form.
18. In a forest, the balance between deer and tigers is an example of
(a) Exploitation (b) Recyclability of metals (c) Human control (d) Self-regulation
☐ (d) — Populations are balanced without external control.
19. Mutual fulfilment means
(a) Each unit fulfils others and is fulfilled by others (b) Only humans are fulfilled (c) Only plants fulfil others (d) Units compete for survival
☐ (a) — Fulfilment is reciprocal in nature.
20. Pollination by bees is an example of the animal order fulfilling the
(a) Material order (b) Plant order (c) Human order only (d) Space
☐ (b) — Bees help plants reproduce.



- 21.** The education-sanskar conformance belongs to the
(a) Material order (b) Human order (c) Plant order (d) Animal order
☐ (b) — Human behaviour depends on education and upbringing.
- 22.** The human order acts on the basis of
(a) Knowing, assuming, recognising and fulfilling (b) Recognising only (c) Assuming only (d) Breed only
☐ (a) — Humans have the additional capacity of knowing.
- 23.** The number of units is largest in the
(a) Human order (b) Animal order (c) Material order (d) Plant order
☐ (c) — The material order is the largest in quantity.
- 24.** Holistic perception of harmony includes harmony at
(a) Individual level only (b) Family level only (c) Society level only (d) Individual, family, society and nature/existence
☐ (d) — All four levels are included.
- 25.** The comprehensive human goal at the level of nature/existence is
(a) Prosperity (b) Right understanding (c) Fearlessness (d) Co-existence
☐ (d) — Co-existence corresponds to nature and existence.
- 26.** Human participation in nature with right understanding involves
(a) Exploitation and profit (b) Conquest of nature (c) Enrichment, protection and right utilisation (d) Unlimited consumption
☐ (c) — These three are the right human participation.
- 27.** Constitution-conformance means
(a) A unit behaves according to its breed (b) A unit keeps its constitution, e.g. iron remains iron (c) A unit follows its seed (d) A unit follows education
☐ (b) — This is the guideline of the material order.
- 28.** The innateness of the animal order includes
(a) Existence, growth and will to live (b) Existence only (c) Existence and growth only (d) Will to live with happiness
☐ (a) — Animals have the will to live in addition to existence and growth.
- 29.** Gyan Avastha refers to the
(a) Human order (b) Animal order (c) Plant order (d) Material order
☐ (a) — Gyan means knowledge; humans can know.
- 30.** Which is NOT true about space?
(a) It is all-pervasive (b) It is transparent (c) It is equilibrium energy (d) It is limited in size
☐ (d) — Space is unlimited.
- 31.** Present human production systems are mostly
(a) Cyclic (b) Linear: extract, use and throw (c) Self-regulated (d) Fully recyclable
☐ (b) — Human systems often create non-recyclable waste.
- 32.** The needs of the Body are
(a) Qualitative and continuous (b) Unlimited and spiritual (c) Quantitative and temporary (d) Met by right understanding alone
☐ (c) — Body needs (physical facilities) are quantitative and temporary.
- 33.** Nurture and worsen is a natural characteristic first seen in the
(a) Material order (b) Human order only (c) Plant order (d) Space
☐ (c) — Plants nurture or worsen other units.



- 34.** Decayed leaves enriching the soil is an example of
(a) Human order fulfilling plants (b) Plant order fulfilling material order (c) Animal order fulfilling humans (d) Space fulfilling units
□ (b) — Plants return nutrients to the soil.
- 35.** The main reason a human child needs right education is that
(a) Human conformance is not assured by breed or seed (b) Children are weak (c) Exams require it (d) Animals also need it
□ (a) — Humans follow education-sanskara conformance.
- 36.** Treating nature only as a resource for consumption reflects
(a) Human consciousness (b) Holistic perception (c) Co-existence (d) Animal consciousness
□ (d) — Acting on assumptions for accumulation is animal consciousness.
- 37.** Which of these is an example of the human order fulfilling the material order?
(a) Cutting forests (b) Dumping plastic in rivers (c) Over-pumping groundwater (d) Rainwater harvesting to recharge groundwater
□ (d) — Recharging groundwater enriches the material order.
- 38.** Co-existence in existence is seen at the level of
(a) Only the solar system (b) Atoms, molecules, four orders and galaxies (c) Only living beings (d) Only human society
□ (b) — Co-existence is present at all levels.
- 39.** The activity of 'I' in the human order includes
(a) Only composition (b) Only respiration (c) Desiring, thinking, selecting, tasting and realising (d) Only selecting
□ (c) — Humans have the full range of activities of 'I'.
- 40.** Sustainability according to UHV mainly depends on
(a) Right understanding and definite physical needs (b) More industries (c) Stricter punishments only (d) Higher GDP
□ (a) — Right understanding makes needs definite and living sustainable.

Module 5: Implications of the Holistic Understanding - a Look at Professional Ethics

5.1 Natural acceptance of human values

In the earlier modules we explored harmony at four levels: in the human being, in the family, in society and in nature/existence. This module asks a practical question: what does this holistic understanding mean for our conduct as human beings and as professionals?

The starting point is **natural acceptance**. Natural acceptance is the basic acceptance within the Self ('I') about what is right, what is harmonious and what is truly desirable. It is not based on pre-conditioning, emotion or personal gain.

Natural acceptance of human values means that every human being, on sincere self-exploration, finds that values like trust, respect, affection, care and justice are naturally acceptable to him or her, while their opposites are not.

Key features of natural acceptance:

- It is **invariant with time**: what is naturally acceptable to me today (e.g. being trusted) will remain acceptable tomorrow.
- It is **invariant with place**: a student in Brahmapur and a student in Boston both naturally accept respect and reject insult.
- It is **invariant with individual**: it is the same for everyone, irrespective of caste, religion, gender, income or nationality.
- It is **always there** within us, though we may not always refer to it; our pre-conditionings and sensations can cover it up.

Example: Ask yourself, "Do I want to be deceived by my roommate?" The answer is clearly "No". Ask again, "Do I want to deceive my roommate?" On honest reflection, the answer is again "No". This shows that trust (Vishwas) is naturally acceptable, both in receiving and in giving.

Values such as trust, respect (Samman), affection, care, guidance, reverence, glory, gratitude and love are the nine feelings in relationship. On exploration, we find that all of them are naturally acceptable. Hence human values are not imposed from outside; they are an expression of our natural acceptance.

Why does natural acceptance matter for ethics? Because if values are naturally acceptable, then ethical conduct is not a burden or a sacrifice. It becomes the natural outcome of right understanding and gives continuous happiness (Sukh) to the Self.

Aspect	Natural acceptance	Pre-conditioning / desire from sensation
Source	Within the Self, on self-verification	Society, media, peer group, sensory pleasure
Nature	Constant, universal	Changing, differs from person to person
Result when followed	Harmony, happiness	Conflict, contradiction, unhappiness
Example	I want to be respected and to respect others	I want to show off my new phone to be admired

Note: Common misconception: "Values are relative; each person has his own values." In UHV, values based on natural acceptance are universal. What differs across people is their pre-conditioning, not their natural acceptance.

5.2 Definitiveness of ethical human conduct

Human conduct means the way a human being behaves and works, i.e. the expression of the Self through thought, behaviour and work. When conduct is based on right understanding, it becomes definite and universal. When it is based on assumptions and pre-conditioning, it remains indefinite and keeps changing.

Ethical human conduct is conduct that is in harmony with the natural acceptance of the Self and with the order in existence; it is definite because right understanding is definite.

Definitiveness means that ethical conduct is not a matter of opinion. Just as the harmony in nature is definite (a plant always enriches the soil, the water cycle is always cyclic), the harmony in human conduct is also definite once we understand reality correctly.

According to the UHV framework, definite human conduct has three components:

Component	Hindi term	Meaning	Example
Values	Mulya	Participation of the Self in the larger order; the nine feelings in relationship with humans and the right utilisation of nature	Showing respect to the hostel mess worker
Policy	Niti	Enrichment, protection and right utilisation of Tan (body), Man (Self) and Dhan (wealth)	Using electricity and water in the hostel carefully
Character	Charitra	Swadhan, Swanari/Swapurush, Dayapurna karya	Earning by own effort, fidelity in marriage, kindness in behaviour and work

Character (Charitra) is explained in three parts:

- **Swadhan:** wealth that is self-earned, by one's own labour and right means, and shared with others; not taken by cheating, bribery or exploitation.
- **Swanari/Swapurush:** fidelity in the marital relationship; respect for every other person as a relative in the larger family.
- **Dayapurna karya:** kindness in behaviour and work, i.e. helping others develop their own competence.

When a human being has right understanding, all three components naturally appear together. Thus ethical conduct is an outcome of understanding, not merely of rules.

Features of definite ethical conduct:

- It is universal: the same for all humans, at all times and places.
- It is mutually fulfilling in relationships and mutually enriching in nature.



- It gives happiness to oneself and to others at the same time.
- It leads to the comprehensive human goal: right understanding and prosperity in the individual, fearlessness (trust) in society, and co-existence in nature.

Note: Common misconception: "Ethics means following the rule book of the company." Rules help, but they are external. Definite ethical conduct comes from within, from right understanding, and it applies even where no rule exists.

Daily life example: A student finds a wallet in the college library. Whether or not a CCTV camera is present, the definite ethical conduct is to return it, because trust is naturally acceptable to the student and to the owner.

5.3 A basis for humanistic education

Present education mostly focuses on skills (how to do) and information, while largely neglecting values (what to do) and right understanding. This produces skilled professionals who may still be confused, unhappy or exploitative.

Humanistic education is education that integrates right understanding (values) with skills, so that a human being can live in harmony at all four levels: individual, family, society and nature/existence.

In UHV, education has two parts that go together: **Shiksha** (education, i.e. to understand harmony at all levels) and **Sanskara** (commitment, preparation and practice of living in harmony). Hence the term **education-sanskara**.

Basis for humanistic education:

- **Universal content:** it should be about what is common to all humans, i.e. harmony in the Self, family, society and nature.
- **Rational and verifiable:** every proposal should be checked on one's own natural acceptance and verified through living; nothing is to be accepted merely because it is written or said.
- **All-encompassing:** it should cover all dimensions of human living (thought, behaviour, work, realisation).
- **Leading to harmony:** its outcome should be happiness and prosperity for the individual, and harmony in relationships and nature.
- **Values plus skills:** values tell us what to do; skills tell us how to do it. Both are necessary and complementary.

Present education	Humanistic education
Mainly skill and information oriented	Right understanding plus skill
Goal: job, salary, status	Goal: comprehensive human goal and a fulfilling life
Competition, comparison, fear of marks	Excellence, mutual help, self-motivation
Teacher as information provider	Teacher as guide who inspires understanding
Success measured by wealth accumulation	Success measured by harmony and contribution

In a humanistic institution the teacher is a guide and a relative, not merely an employee; students are not competitors but co-travellers. Examinations test understanding and living, not just memory.



Example: In an engineering college, a project course in which students design a low-cost water filter for a nearby village, and also reflect on the needs of the villagers, combines skill with right understanding.

Note: Common misconception: "Value education means moral preaching." UHV value education is not preaching; it is a process of self-exploration where the student verifies proposals on his or her own natural acceptance.

5.4 A basis for humanistic constitution and universal human order

A constitution is the set of basic principles that guides the order of a society. A **humanistic constitution** is one that is based on right understanding of the human being and of existence, and aims at harmony at all levels.

A humanistic constitution is a constitution based on the comprehensive human goal and the natural acceptance of human values, which ensures education-sanskar, health-sanyam, production-work, justice-preservation and exchange-storage for all.

The five dimensions of human endeavour (systems) in an undivided society are:

Dimension	Purpose
Education-Sanskar	Right understanding and preparation to live in harmony
Health-Sanyam	Self-regulation (Sanyam) leading to health (Swasthya) of the body
Production-Work	Producing physical facilities in harmony with nature
Justice-Preservation	Justice (Nyaya) in human relationships and preservation of nature
Exchange-Storage	Mutual fulfilment through exchange and storage without exploitation

Universal human order (Sarvabhaum Vyawastha) is the feeling of being related to every unit in existence and the order that arises from it, extending from family to world family. It works through a hierarchy of units: family, family cluster, village/community, and so on up to the world family, each self-sufficient and interlinked.

Undivided society (Akhand Samaj) is the feeling of being related to every human being. When this feeling is present, society is not divided by caste, religion, nation or wealth.

Features of a humanistic constitution:

- It starts from human values and right understanding, not only from rights and punishment.
- It ensures that every family is prosperous and every human being gets right understanding.
- It encourages self-regulation instead of external control.
- It aims at trust and fearlessness in society, not fear through force.
- It regards nature as a relative to be preserved, not just a resource to be exploited.

Example: A village panchayat that ensures every child gets meaningful schooling, promotes health through clean water and balanced food, supports local production, settles disputes through dialogue and protects its ponds and forests, is moving towards a humanistic order at a small scale.

Note: The present order often depends on force, fear and control; a humanistic order is based on right understanding and relationship, so the need for policing and punishment keeps reducing.

5.5 Competence in professional ethics

Professional ethics, in the UHV sense, is the right utilisation of one's professional competence with the vision of the comprehensive human goal. It is not just a set of do's and don'ts.

Competence in professional ethics is the ability to use one's professional skills for augmenting universal human order, i.e. for mutual fulfilment of humans and mutual enrichment with nature.

Ethical competence has three main aspects, and each is required for a professional:

Ability	Meaning	Example for an engineer
Utilise professional competence for augmenting universal human order	Clarity about the goal: what my work is for	A civil engineer designs a building that is safe, energy efficient and affordable
Identify scope and characteristics of people-friendly and eco-friendly production systems	Knowing how production can be in harmony with humans and nature	Choosing a process with less waste and safe working conditions
Identify and develop appropriate technologies and management patterns	Designing suitable tools and organisation for the system	Developing a low-cost solar dryer for farmers; participative management in a small unit

Characteristics of an ethically competent professional:

- Clarity about the comprehensive human goal and about the purpose of the profession.
- Confidence in oneself based on right understanding, not on fear or greed.
- Mutually fulfilling behaviour with clients, colleagues and workers.
- Mutually enriching and eco-friendly approach towards nature.
- Ability to see the whole system (people, product, process, environment) rather than only profit.
- Commitment to one's responsibilities, and readiness to put in effort for right understanding.

Characteristics of **people-friendly and eco-friendly production systems**:

- Cyclic and mutually enriching: wastes of one process become inputs for another (like nature's cycles).
- Based on renewable and locally available resources.
- Decentralised and suited to local needs, so that families and communities become self-sufficient.
- Safe and healthy for producers as well as users.
- Producing what is needed (need-based), not stimulating artificial wants.



Characteristics of **appropriate technologies**: they cater to real human needs, use local resources and skills, are low-cost and easy to maintain, are eco-friendly, and help people rather than replace or control them.

Characteristics of **appropriate management patterns**: they are based on trust and relationship, participative and cooperative, transparent, and aim at the growth and fulfilment of every member, not just the profit of a few.

Note: Common misconception: "An ethical engineer must reject all modern technology." No. The point is to evaluate every technology on the basis of whether it is people-friendly and eco-friendly, and to use and improve it accordingly.

5.6 Holistic technologies, production systems and management models

Holistic technologies and systems are those developed with a view of the whole: human beings, their relationships and nature. The criteria for evaluating any technology or system are drawn from the comprehensive human goal.

A holistic technology, production system or management model is one that is mutually fulfilling for people and mutually enriching for nature, catering to real human needs with the least exploitation.

Criteria to evaluate technologies and systems:

- Catering to real human needs (not artificially created wants).
- Compatible with natural systems and cycles; producing minimum non-recyclable waste.
- Safe, user-friendly and easy to maintain locally.
- Encouraging decentralisation and self-sufficiency.
- Promoting human relationships and participation, not alienation.

Typical examples (as case-study material):

- **Traditional and appropriate technology**: traditional water harvesting structures like village ponds and tanks, earthen pots for cooling water, bullock-cart and improved farm tools, solar dryers and solar cookers, bio-gas plants using cattle dung, improved smokeless chulhas. These use local material and skill and fit into natural cycles.
- **Organic farming**: farming without synthetic chemical fertilisers and pesticides, using compost, green manure, crop rotation, mixed cropping and bio-pesticides. It maintains soil fertility, protects water and gives healthy food. It follows the cyclic nature of the material and plant orders.
- **Cooperative models**: dairy cooperatives (such as the well-known Amul model in Gujarat), handloom weavers' cooperatives, farmers' producer organisations and self-help groups. Producers own and manage the enterprise together, share benefits fairly, and remove middlemen who exploit.
- **Local crafts and small-scale industry**: handloom (e.g. Sambalpuri weaving in Odisha), pottery, bamboo craft, which provide livelihood close to home and use natural material.

Feature	Conventional model (profit centric)	Holistic model
Goal	Maximum profit, market share	Fulfilment of human needs, prosperity for all
Resources	Often non-renewable, centralised	Renewable, local
Waste	Large, often toxic	Minimum, recycled
People	Workers as cost or tool	Workers as relatives, partners
Scale	Large, centralised	Decentralised, suitable scale
Nature	Resource to exploit	Relative to be enriched

Note: Holistic systems are not "backward". Modern knowledge can be used to improve traditional practices, e.g. soil testing for organic farms or better design of solar cookers.

5.7 Strategies for transition at the level of the individual



Figure 5.1: Steps in the transition towards universal human order.

The present state has many problems: exploitation of nature, pollution, inequality, mistrust and stress. The transition to universal human order cannot happen by force; it has to start with right understanding in individuals and spread through relationships and institutions.

At the individual level, transition begins with self-exploration leading to right understanding, and is expressed as a socially and ecologically responsible engineer, technologist or manager.

Steps for the individual:

- **Self-exploration:** verify the proposals of UHV on one's own natural acceptance; understand the difference between Sukh (happiness) and Suvidha (physical facility).
- **Living with right understanding:** practise Sanyam for the health of the body; express the nine feelings in relationships; assess one's needs for physical facilities and ensure prosperity.
- **Professional commitment:** choose work that contributes to human welfare; refuse to participate in harmful or exploitative projects; maintain honesty and quality.

Qualities of a socially and ecologically responsible engineer/technologist/manager:



- **Engineer:** designs safe, durable, repairable, energy efficient and eco-friendly products; considers life cycle effects.
- **Technologist:** develops and promotes appropriate technologies that suit local needs and resources.
- **Manager:** builds teams based on trust and respect, ensures fair wages and safe conditions, and aims at mutual prosperity of the organisation, workers, customers and society.

Stage	What the individual does
Understanding	Explores and verifies the harmony at all four levels
Living	Lives in harmony in self, family and with nature
Working	Uses competence for people-friendly and eco-friendly work
Sharing	Helps others understand, becomes a guide through example

Example: A mechanical engineering graduate joins an automobile firm and suggests redesign of a component to reduce material waste and make it recyclable. He also treats shop-floor workers with respect. In a small way, he is contributing to transition.

Note: Common misconception: "One person cannot change anything." The UHV view is that the transition always starts from individuals with right understanding; one clear person influences family, colleagues and institutions.

5.8 Strategies for transition at the level of society

At the level of society, the transition is through **mutually enriching institutions and organisations**. An institution is a formal arrangement for a dimension of human endeavour, such as a school, hospital, company, bank or panchayat.

At the societal level, transition means developing institutions and organisations that are mutually enriching, working together towards the comprehensive human goal and universal human order.

Strategies at the level of society:

- **Education-sanskar institutions:** introduce value education with skills from school to university; train teachers in right understanding.
- **Health-sanyam:** promote preventive health, balanced diet, yoga, and self-regulation rather than only curative medicine.
- **Production-work:** promote decentralised, eco-friendly production, organic farming and cooperatives.
- **Justice-preservation:** resolve disputes through dialogue and relationship; preserve forests, rivers and biodiversity.
- **Exchange-storage:** encourage fair trade and cooperative banking without exploitation or hoarding.
- **Networking:** link individuals and organisations working on similar lines so that they strengthen each other.

Characteristics of mutually enriching institutions:



- Clear vision based on the comprehensive human goal.
- Relationship-based working culture with trust and respect.
- Participation and transparency in decisions.
- Fair distribution of benefits; no exploitation of workers, customers or nature.
- Continuous learning and improvement.

Present institution	Mutually enriching institution
Competes to eliminate others	Cooperates and complements others
Profit as the only measure	Human welfare and harmony as measures
Control through fear and punishment	Guidance through understanding
Short-term gains	Long-term sustainability

The transition is gradual. It should be **step by step**, starting with what is possible now, e.g. a college adopting rainwater harvesting and composting on campus, or an industry forming a workers' welfare committee.

Note: The role of the engineer is key because production-work and technology shape the relationship of humans with nature.

5.9 Unethical practices in the profession and their root cause

Unethical practices are those that go against natural acceptance and harm relationships or nature. They are widespread in many professions today.

Practice	Meaning	Example
Conflict of interest	A situation where personal gain conflicts with professional duty	A purchase officer selecting a supplier owned by a relative, ignoring quality
Bribery	Giving or taking money or favours to influence a decision	Paying an inspector to pass a sub-standard building
Plagiarism	Presenting others' work or ideas as one's own without credit	Copying a project report from the internet without citation
Cutting corners	Compromising on quality or safety to save cost or time	Using lower grade steel than specified
Falsifying data	Changing test results or records	Faking pollution test readings

Whistle-blowing is the act of an employee or insider exposing unethical or illegal practice in an organisation, internally or to outside authorities. It arises only because unethical practices exist. The whistle-blower often faces risk, so the approach should be responsible: gather facts, use internal channels first where possible, and act with the intention of correction, not revenge.

The root cause of unethical practices is the lack of right understanding: confusion between Sukh and Suvidha, wrong assessment of needs, and absence of trust and relationship.

How lack of right understanding leads to unethical practices:



- Assuming that happiness comes from accumulating more physical facilities, the person tries to get more by any means.
- Since the needs of the body are quantitative and limited, but the desire (mistakenly) is unlimited, a feeling of deprivation continues.
- Lack of trust leads to fear and a feeling of insecurity, which leads to exploitation of others.
- Lack of understanding of harmony in nature leads to over-consumption and pollution.

Remedy in the UHV framework:

- Laws, codes of conduct and punishments can control the symptoms, but they are not sufficient on their own.
- The lasting solution is right understanding through value education, leading to definite ethical conduct from within.
- Institutions should support ethical conduct by being transparent and relationship-based.

Note: Common misconception: "Unethical practices happen only because salaries are low." Many highly paid people also indulge in them. The cause is not lack of money but lack of right understanding and of the feeling of prosperity.

5.10 Practice session: exploring ethical human conduct

In this practice session, students explore through self-reflection and discussion whether ethical conduct is naturally acceptable and definite.

Guided self-exploration questions:

- Do I want to be treated fairly by others? Do I want to treat others fairly? Is this acceptable to me always?
- When I copied an assignment, did I feel comfortable within? What does this show about my natural acceptance?
- List three situations where I acted against my natural acceptance. What was the reason: pressure, fear, greed or habit?
- Is being honest a sacrifice or a source of happiness for me? Explore by observing my feelings.
- Is there any situation where cheating would be naturally acceptable to me? Why or why not?

Discussion points for the group:

- Examples of Swadhan, Swanari/Swapurush and Dayapurna karya in family and college life.
- Why do rules alone fail to stop cheating in examinations?
- How can hostel life be made more trustful (sharing of rooms, common facilities, mess)?

Expected outcome: students see that ethical conduct is not imposed but naturally acceptable, and that acting against it creates conflict within the Self.

The practice of ethical conduct begins with listening to one's natural acceptance and correcting one's behaviour and work accordingly.

5.11 Practice session: exploring humanistic models in education



In this session, students examine their own education and explore alternatives.

Guided self-exploration questions:

- What is the purpose of my education: only a job, or also right understanding and a fulfilling life?
- Does my present education help me understand myself, my family and nature?
- How does competition for marks affect my relationships with classmates?
- What kind of teacher inspired me most? Was it because of information or because of care and guidance?

Discussion points:

- Explore models where education is linked to life, such as learning by doing, community service projects, and value education courses like UHV.
- Discuss how an engineering college can combine technical skills with right understanding (e.g. rural projects, eco-friendly campus, mentoring).
- Discuss the role of parents, teachers and seniors in education-sanskar.

Question to explore	Present practice	Humanistic alternative
How is success measured?	Rank, package	Understanding, contribution, harmony
How do students relate?	Competitors	Co-learners who help each other
What is learnt?	Mainly skills	Values plus skills

Expected outcome: students understand that humanistic education is possible and that they can contribute to it even as students, e.g. through peer learning and mentoring juniors.

5.12 Practice session: exploring steps of transition towards universal human order

This session helps students plan concrete steps from the present state towards universal human order.

Guided self-exploration questions:

- What is one step I can take this month towards right understanding (e.g. daily reflection, reading, dialogue)?
- How can I ensure prosperity in my family by correctly assessing needs rather than accumulating?
- As a future engineer, what kind of work would I like to do that is people-friendly and eco-friendly?
- Which institutions around me (college, village, industry) could become more mutually enriching? How?

Discussion points:

- Individual steps: self-exploration, Sanyam, honest work, respectful relationships, careful use of resources.
- Family steps: dialogue, sharing responsibilities, living within means, avoiding waste.
- College steps: waste segregation, energy saving, ragging-free and trustful campus, projects for nearby villages.



- Professional steps: refusing bribes, giving credit to others, designing for safety and sustainability.
- Societal steps: supporting cooperatives, local products, organic food, networking with like-minded organisations.

Transition to universal human order is a gradual, step-by-step process that starts from the individual, extends to the family and spreads through institutions to the world family.

5.13 Case studies

Case study 1 (Plagiarism in a project): Ravi, a final-year student, is short of time and copies a project report from an online source, changing only the title. He gets good marks but feels uneasy and fears being found out.

Analysis: Ravi acted against his natural acceptance (he himself would not like others to take credit for his work). The root cause is lack of right understanding: he valued marks (a means) over learning (the purpose) and was driven by fear. This lacks Swadhan in the academic sense because the result is not self-earned.

Lesson: Ethical conduct gives lasting happiness; plagiarism gives temporary gain with continuous unhappiness. The right step is to acknowledge sources and do honest work.

Case study 2 (Organic farming in a village): A group of farmers in an Odisha village shifts from chemical-intensive farming to organic farming using compost, cow dung manure and mixed cropping. Initially yields fall, but gradually soil health improves, costs reduce and they sell healthy food locally.

Analysis: This is a people-friendly and eco-friendly production system. It is cyclic and mutually enriching with the material and plant orders, reduces dependence on external inputs, and improves health (Swasthya) of the consumers.

Lesson: Holistic production systems may need patience in transition, but they lead to prosperity and co-existence in the long run.

Case study 3 (Conflict of interest and whistle-blowing): Priya, a quality engineer in a construction company, finds that her manager has approved cement from a relative's firm that fails quality tests. She is asked to sign the report.

Analysis: This is a conflict of interest leading to compromise on safety. The manager's action arises from lack of right understanding (seeking Suvidha through wrong means). Priya's natural acceptance tells her that signing would harm the people who will live in the building.

Lesson: Priya should refuse to sign, discuss with the manager, and if unresolved, report through proper internal channels (responsible whistle-blowing). Her concern for the users is an expression of care and justice.

5.14 Summary of key points

- Natural acceptance of human values is invariant with time, place and individual.
- The nine feelings in relationship (trust, respect, affection, care, guidance, reverence, glory, gratitude, love) are naturally acceptable to all.
- Ethical human conduct is definite and universal when it is based on right understanding.



- Definite human conduct includes values (Mulya), policy (Niti) and character (Charitra).
- Character means Swadhan, Swanari/Swapurush and Dayapurna karya.
- Humanistic education (education-sanskar) integrates right understanding with skills.
- A humanistic constitution is based on the comprehensive human goal and five dimensions of human endeavour.
- Universal human order (Sarvabhaum Vyawastha) extends from family to world family.
- Professional ethics is the right utilisation of professional competence towards universal human order.
- Ethical competence includes three abilities: augmenting universal human order, identifying people-friendly and eco-friendly production systems, and developing appropriate technologies and management patterns.
- Holistic systems are cyclic, mutually enriching, need-based, decentralised and renewable, e.g. organic farming, appropriate technology and cooperatives.
- Transition happens at the individual level (responsible engineer, technologist, manager) and at the societal level (mutually enriching institutions).
- Unethical practices include conflict of interest, bribery, plagiarism, cutting corners and falsifying data; whistle-blowing exposes them.
- The root cause of unethical practices is lack of right understanding; the lasting remedy is value education, supported by laws.

5.15 Short-answer questions (2 marks) with answers

Q1. What is natural acceptance?

Natural acceptance is the basic acceptance within the Self about what is right and harmonious. It is invariant with time, place and individual, and is not based on pre-conditioning or sensation.

Q2. Why are human values said to be universal?

Because on self-exploration every human being finds values like trust, respect and care naturally acceptable. They do not change with time, place or individual.

Q3. What is meant by definitiveness of ethical human conduct?

It means that conduct based on right understanding is definite and universal, not a matter of opinion. It is in harmony with natural acceptance and the order in nature.

Q4. Name the three components of definite human conduct.

Values (Mulya), Policy (Niti) and Character (Charitra).

Q5. What is Swadhan?

Swadhan is wealth earned by one's own right effort and labour, without cheating or exploitation, and shared with others. It is a part of character (Charitra).

Q6. What is Dayapurna karya?

Dayapurna karya means kindness in behaviour and work. It is helping others to develop their own competence rather than making them dependent.



Q7. What is policy (Niti) in human conduct?

Policy is the enrichment, protection and right utilisation of Tan (body), Man (Self) and Dhan (wealth). It ensures that resources are used for human welfare.

Q8. Define humanistic education.

Humanistic education integrates right understanding with skills, so that a person can live in harmony at all four levels. It is universal, rational, verifiable, all-encompassing and leading to harmony.

Q9. What is education-sanskar?

Education (Shiksha) is understanding harmony at all levels; Sanskar is the commitment, preparation and practice of living accordingly. Together they form the first dimension of human endeavour.

Q10. What is a humanistic constitution?

A constitution based on right understanding and the comprehensive human goal, ensuring the five dimensions of human endeavour for all. It aims at trust and co-existence rather than control through fear.

Q11. What is universal human order?

Universal human order (Sarvabhaum Vyawastha) is the order arising from the feeling of being related to every unit in existence. It extends from family to world family.

Q12. What is professional ethics according to UHV?

Professional ethics is the right utilisation of one's professional competence with the vision of the comprehensive human goal. It aims at augmenting universal human order.

Q13. State two characteristics of eco-friendly production systems.

They are cyclic and mutually enriching, so that waste is recycled. They are based on renewable and locally available resources.

Q14. What is appropriate technology?

Technology that caters to real human needs using local resources and skills, is low-cost, easy to maintain and eco-friendly. Examples are solar dryers and bio-gas plants.

Q15. Give two examples of holistic production or management models.

Organic farming, which follows natural cycles, and cooperative models like dairy or handloom cooperatives, where producers own and manage together.

Q16. What is conflict of interest?



A situation where a professional's personal interest conflicts with professional duty.
Example: awarding a contract to a relative's firm without regard to merit.

Q17. What is plagiarism?

Presenting another person's work, words or ideas as one's own without giving proper credit. It violates trust and is against Swadhan.

Q18. What is whistle-blowing?

Whistle-blowing is the act of an insider exposing unethical or illegal practices in an organisation to authorities inside or outside it. It should be done responsibly, with facts and the intention of correction.

Q19. What is the root cause of unethical practices?

Lack of right understanding, which leads to confusing Suvidha with Sukh, unlimited desire for physical facilities, and lack of trust. This results in exploitation and dishonesty.

Q20. Name two strategies for transition at the societal level.

Developing mutually enriching institutions in all five dimensions of human endeavour, and networking of like-minded individuals and organisations.

5.16 Long-answer questions with model answers

Q1. Explain the natural acceptance of human values and its significance for ethical conduct.

Introduction: Natural acceptance is the basic acceptance within the Self about what is right and harmonious, discovered through self-exploration.

It is invariant with time, place and individual, and remains within us even when we do not refer to it.

On exploring, we find that the nine feelings in relationship, such as trust, respect, affection and care, are naturally acceptable in giving as well as receiving.

Their opposites, such as deception, insult and neglect, are not naturally acceptable to anyone.

This shows that human values are not imposed from outside; they are an expression of our natural acceptance.

Significance: Since values are naturally acceptable, ethical conduct becomes a source of happiness rather than a sacrifice.

It gives a universal basis for ethics, independent of religion, region or culture, and can be verified by every person.

Example: A student naturally accepts that he wants to be trusted by his roommate and also wants to be trustworthy.

Conclusion: Natural acceptance is the foundation of definite ethical conduct and of professional ethics.



Q2. Explain the definitiveness of ethical human conduct and describe its components.

Introduction: Human conduct is the expression of the Self in behaviour and work. When based on right understanding, it becomes definite and universal.

Definitiveness means ethical conduct is not a matter of opinion; like the order in nature, it is definite once reality is understood.

Values (Mulya): participation of the Self in the larger order, expressed through the nine feelings in relationship and right utilisation of nature.

Policy (Niti): enrichment, protection and right utilisation of Tan, Man and Dhan.

Character (Charitra): Swadhan (self-earned wealth), Swanari/Swapurush (fidelity in marriage) and Dayapurna karya (kindness in behaviour and work).

Such conduct is mutually fulfilling for humans and mutually enriching for nature, and brings happiness to self and others.

Example: Returning a lost wallet even when no one is watching, because trust is naturally acceptable.

Conclusion: Definite ethical conduct is an outcome of right understanding, not merely of external rules, and leads to the comprehensive human goal.

Q3. Discuss the basis for humanistic education, humanistic constitution and universal human order.

Introduction: Holistic understanding provides a basis for designing education, constitution and social order in harmony with human nature.

Humanistic education (education-sanskar) integrates right understanding with skills; it is universal, rational, verifiable, all-encompassing and leading to harmony.

It makes the teacher a guide and students co-learners, and measures success by understanding and contribution.

Humanistic constitution is based on the comprehensive human goal and ensures the five dimensions: education-sanskar, health-sanyam, production-work, justice-preservation and exchange-storage.

It relies on right understanding and self-regulation more than on force and punishment.

Universal human order (Sarvabhaum Vyawastha) is the order arising from being related to all; it extends from family to family cluster, village and up to the world family.

Undivided society (Akhand Samaj) is the feeling of relationship with every human being.

Example: A village that ensures education, health, local production, dialogue-based justice and protection of ponds shows humanistic order at a small scale.

Conclusion: These three together create a society with trust and co-existence.

Q4. What is competence in professional ethics? Explain its three abilities with examples.



Introduction: Professional ethics is the right utilisation of professional competence with the vision of the comprehensive human goal.

Ability 1: To utilise professional competence for augmenting universal human order, i.e. clarity that one's work is for human welfare and harmony with nature.

Example: A civil engineer designs safe, affordable and energy efficient housing.

Ability 2: To identify the scope and characteristics of people-friendly and eco-friendly production systems: cyclic, renewable, local, safe, decentralised and need-based.

Example: Choosing a manufacturing process that recycles its waste and ensures worker safety.

Ability 3: To identify and develop appropriate technologies and management patterns that suit local needs, and are participative and trust-based.

Example: Developing a low-cost solar dryer for farmers and managing a small unit cooperatively.

Such a professional also shows confidence, mutually fulfilling behaviour and mutually enriching interaction with nature.

Conclusion: Ethical competence makes the professional a contributor to universal human order, not just an earner of salary.

Q5. Describe holistic technologies, production systems and management models with typical case studies.

Introduction: Holistic systems are those designed with a view of the whole: humans, relationships and nature.

Criteria: they cater to real needs, fit natural cycles, are safe, decentralised, use local resources and promote relationship.

Traditional/appropriate technology: village ponds for water harvesting, bio-gas plants, solar cookers and improved chulhas use local resources and fit natural cycles.

Organic farming: uses compost, green manure, crop rotation and bio-pesticides; maintains soil fertility and gives healthy food.

Cooperative models: dairy cooperatives like Amul and handloom cooperatives let producers own and manage together, share benefits fairly and avoid exploitation by middlemen.

Local crafts such as Sambalpuri handloom provide livelihood near home using natural materials.

Compared to profit-centric models, holistic models treat workers as partners and nature as a relative.

Conclusion: These models show that people-friendly and eco-friendly production is practical and leads to prosperity and co-existence.

Q6. Discuss unethical practices in the profession, their root cause and the strategies for transition towards universal human order.

Introduction: Unethical practices are actions against natural acceptance that harm relationships or nature.

Examples: conflict of interest, bribery, plagiarism, cutting corners on quality and falsifying data; whistle-blowing is the act of exposing such practices.

Root cause: lack of right understanding, i.e. confusing Suvidha with Sukh, unlimited desire for physical facilities, and lack of trust leading to fear.

Laws and codes control the symptoms but cannot remove the root cause.

Individual-level strategy: self-exploration, right understanding, and working as a socially and ecologically responsible engineer, technologist and manager.

Societal-level strategy: developing mutually enriching institutions in all five dimensions of human endeavour, and networking like-minded organisations.

Example: An engineer who refuses a bribe and designs eco-friendly products influences colleagues and the organisation.

Conclusion: Transition is gradual and step by step, from individual to family, society and the world family, through right understanding.

5.17 MCQs

1. Natural acceptance is invariant with

- (a) time only (b) time, place and individual (c) place only (d) individual only

☐ (b) — Natural acceptance is the same at all times, places and for all individuals.

2. Which of the following is NOT one of the nine feelings in relationship?

- (a) Trust (b) Respect (c) Gratitude (d) Fear

☐ (d) — Fear is not a feeling in relationship; the nine feelings include trust, respect and gratitude.

3. The three components of definite human conduct are

- (a) values, policy and character (b) rules, laws and punishments (c) skills, knowledge and wealth (d) education, health and work

☐ (a) — Mulya, Niti and Charitra are the components of definite conduct.

4. Swadhan refers to

- (a) wealth received as a gift (b) inherited property (c) self-earned wealth by right means (d) government subsidy

☐ (c) — Swadhan is wealth earned by one's own effort without exploitation.

5. Dayapurna karya means

- (a) strict discipline (b) earning profit (c) kindness in behaviour and work (d) donating money only

☐ (c) — It is kindness in behaviour and work, helping others develop competence.

6. Policy (Niti) deals with the enrichment, protection and right utilisation of

- (a) Tan, Man and Dhan (b) only money (c) only nature (d) only the body

☐ (a) — Niti concerns body, Self and wealth.

7. Ethical human conduct is definite because

- (a) it is written in law (b) it is decided by majority (c) it is based on custom (d) right understanding is definite

☐ (d) — Conduct based on right understanding is definite.

8. Humanistic education integrates

- (a) marks and ranks (b) right understanding and skills (c) games and sports (d) politics and economics

☐ (b) — Values plus skills together form humanistic education.



- 9.** Education-sanskar is the combination of
(a) understanding and practice of living in harmony (b) reading and writing (c) degree and job (d) theory and examinations
☐ (a) — Shiksha is understanding and Sanskar is its practice.
- 10.** Which is NOT a dimension of human endeavour in an undivided society?
(a) Education-sanskar (b) Health-sanyam (c) Advertisement-marketing (d) Justice-preservation
☐ (c) — The five dimensions do not include advertisement-marketing.
- 11.** Sarvabhaum Vyawastha means
(a) national government (b) universal human order (c) world trade (d) military order
☐ (b) — Sarvabhaum Vyawastha is universal human order from family to world family.
- 12.** Akhand Samaj refers to
(a) a large city (b) a political party (c) a religious group (d) undivided society
☐ (d) — Akhand Samaj is the feeling of relationship with every human being.
- 13.** A humanistic constitution mainly relies on
(a) force and fear (b) surveillance (c) punishment only (d) right understanding and relationship
☐ (d) — It is based on understanding, with minimal need for force.
- 14.** Professional ethics in UHV is
(a) following the company rule book only (b) right utilisation of professional competence towards universal human order (c) maximising profit (d) avoiding legal cases
☐ (b) — Professional ethics is using competence for the comprehensive human goal.
- 15.** Which is a characteristic of eco-friendly production systems?
(a) Large toxic waste (b) Dependence on non-renewable resources (c) Cyclic and mutually enriching (d) Artificial creation of wants
☐ (c) — Eco-friendly systems follow nature's cyclic process.
- 16.** Appropriate technology is typically
(a) low-cost, local and eco-friendly (b) very expensive and centralised (c) always imported (d) only for large industries
☐ (a) — Appropriate technology uses local resources and suits local needs.
- 17.** Organic farming avoids
(a) compost (b) crop rotation (c) synthetic chemical fertilisers and pesticides (d) green manure
☐ (c) — Organic farming does not use synthetic chemicals.
- 18.** A dairy cooperative is an example of
(a) monopoly (b) exploitative model (c) centralised state control (d) holistic management model
☐ (d) — Producers own and manage it together and share benefits.
- 19.** The root cause of unethical practices according to UHV is
(a) lack of right understanding (b) low salary (c) lack of laws (d) poor technology
☐ (a) — Lack of right understanding is the basic cause.
- 20.** Presenting another person's work as one's own is called
(a) whistle-blowing (b) plagiarism (c) bribery (d) conflict of interest
☐ (b) — Plagiarism is taking credit for others' work.
- 21.** A purchase officer choosing a supplier owned by his relative is an example of
(a) plagiarism (b) whistle-blowing (c) appropriate technology (d) conflict of interest
☐ (d) — Personal interest conflicts with professional duty.



22. Whistle-blowing means

- (a) exposing unethical practices in an organisation (b) taking a bribe (c) copying a report (d) organising a strike

☐ (a) — An insider exposes wrongdoing to proper authorities.

23. A responsible whistle-blower should first

- (a) take revenge (b) gather facts and use proper channels (c) go on social media immediately (d) stay silent always

☐ (b) — Responsible action requires facts and proper channels.

24. The transition to universal human order begins at the level of

- (a) the world government (b) the market (c) the individual (d) technology

☐ (c) — It starts with right understanding in the individual.

25. A socially and ecologically responsible engineer would

- (a) design safe, durable and eco-friendly products (b) design products to fail quickly (c) ignore environmental effects (d) focus only on cost cutting

☐ (a) — Responsible engineering considers people and nature.

26. At the societal level, transition is through

- (a) competing institutions (b) military power (c) mutually enriching institutions and organisations (d) advertising

☐ (c) — Mutually enriching institutions support universal human order.

27. Which of the following is an example of traditional appropriate technology?

- (a) Nuclear power plant (b) Large dam (c) Supercomputer (d) Village pond for water harvesting

☐ (d) — Village ponds use local resources and fit natural cycles.

28. Laws and codes of conduct against unethical practices are

- (a) the complete solution (b) necessary but not sufficient (c) totally useless (d) the root cause

☐ (b) — They control symptoms; right understanding removes the root cause.

29. In a humanistic institution, the teacher is mainly

- (a) an information provider only (b) a guide who inspires understanding (c) an examiner only (d) a supervisor of discipline only

☐ (b) — The teacher guides self-exploration and understanding.

30. Which is NOT a feature of humanistic education?

- (a) Universal (b) Rational (c) Verifiable (d) Based on blind belief

☐ (d) — Humanistic education is rational and verifiable, not based on blind belief.

31. Mutually fulfilling relationship is related to

- (a) humans with nature (b) plants with soil (c) humans with humans (d) machines with humans

☐ (c) — Fulfilment refers to human relationships; enrichment refers to nature.

32. The comprehensive human goal includes

- (a) right understanding, prosperity, fearlessness and co-existence (b) wealth, fame, power and pleasure (c) marks, jobs, cars and houses (d) rules, laws, police and courts

☐ (a) — These four are the comprehensive human goal.

33. Holistic production systems produce goods that are

- (a) designed to stimulate artificial wants (b) need-based (c) as many as possible regardless of need (d) only for export

☐ (b) — Holistic systems produce according to real needs.



34. Charitra (character) does NOT include

- (a) Swadhan (b) Swanari/Swapurush (c) Dayapurna karya (d) accumulation of maximum wealth

☐ (d) — Accumulation is not part of character; the other three are.

35. Mutual enrichment refers mainly to the relationship of humans with

- (a) nature (b) money (c) machines only (d) government

☐ (a) — Humans are to be mutually enriching with the other three orders of nature.

36. Needs of the Self are

- (a) quantitative and temporary (b) only physical (c) qualitative and continuous in time (d) met by physical facilities

☐ (c) — Needs of 'I' such as happiness are qualitative and continuous.

37. Paying an inspector to approve a sub-standard building is

- (a) plagiarism (b) whistle-blowing (c) appropriate management (d) bribery

☐ (d) — Giving money to influence a decision is bribery.

38. Confusing Suvidha with Sukh leads to

- (a) unlimited desire for physical facilities (b) right understanding (c) prosperity (d) mutual trust

☐ (a) — Seeking happiness only through facilities creates endless wanting and exploitation.

39. An appropriate management pattern is

- (a) based on fear and control (b) focused only on owners' profit (c) participative and trust-based (d) secretive in decisions

☐ (c) — Appropriate management is participative, transparent and relationship-based.

40. Which step best shows transition at college level?

- (a) Increasing electricity use (b) Rainwater harvesting and composting on campus (c) Encouraging ragging (d) Buying more disposable items

☐ (b) — It is a practical eco-friendly step towards universal human order.



Model Question Papers with Answer Guidelines

Model paper 1 (Full marks 100, time 3 hours)

Part I: Answer all questions ($2 \times 10 = 20$ marks)

- (a) What is value education?
- (b) Define natural acceptance.
- (c) What are the basic human aspirations?
- (d) Distinguish between sukh and suvidha.
- (e) What is meant by Sanyam?
- (f) Define trust (vishwas).
- (g) What is the comprehensive human goal?
- (h) Name the four orders of nature.
- (i) What is meant by co-existence?
- (j) What is professional ethics?

Part II: Answer any eight ($6 \times 8 = 48$ marks)

- (a) Explain self-exploration as the process for value education.
- (b) Discuss the current scenario of happiness and prosperity. What is meant by SVDD?
- (c) Explain the human being as the co-existence of the Self and the Body with a diagram.
- (d) What are the activities of the self? Explain the sources of imagination.
- (e) Explain respect as the right evaluation. What goes wrong when we differentiate?
- (f) Explain justice (nyaya) and its four elements.
- (g) Explain the five dimensions of human endeavour.
- (h) Explain recyclability and self-regulation in nature with examples.
- (i) What are the characteristics of people-friendly and eco-friendly production systems?
- (j) Discuss the root cause of unethical practices in the profession.

Part III: Answer any two ($16 \times 2 = 32$ marks)

- (a) What is the need for value education? Explain the basic guidelines, content and process of value education.
- (b) "Trust is the foundational value in relationship." Explain, distinguishing between intention and competence, with examples.
- (c) Explain the four orders of nature, their interconnectedness and mutual fulfilment, and existence as co-existence.

Answer guidelines for selected questions

Q1. Part I (d): Distinguish between sukh and suvidha.

Sukh (happiness) is the need of the Self; it is qualitative and continuous and is fulfilled by right understanding and right feelings. Suvidha (physical facility) is the need of the body; it is quantitative and temporary and is fulfilled by physico-chemical things such as food and clothes.

Q2. Part I (g): What is the comprehensive human goal?



Right understanding in every individual, prosperity in every family, fearlessness (trust) in society and co-existence in nature.

Q3. Part II (c): Explain the human being as the co-existence of the Self and the Body.

Draw Figure 2.1. The Self ('I') is a conscious entity whose activities are desiring, thinking and selecting; its need is happiness, continuous and qualitative. The body is a material entity whose activities are physico-chemical (breathing, heartbeat, digestion); its need is physical facility, temporary and quantitative.

'I' is the seer, doer and enjoyer; the body is an instrument of 'I'. 'I' gives instructions to the body and receives sensations from it. Problems arise when we treat the needs of 'I' as needs of the body, e.g. seeking respect through expensive clothes.

Conclude that both must be understood and fulfilled in the right way: right understanding for 'I' and physical facility, used with Sanyam, for the body.

Q4. Part III (b): Trust is the foundational value in relationship.

Define trust as the assurance that the other intends to make me happy and prosperous. Distinguish intention (what one wants to do — naturally acceptable to all) from competence (ability to do — needs to be developed).

Explain the mistake of judging ourselves by intention and others by competence, which leads to mistrust. Illustrate with a hostel or family example; conclude that trust on intention leads to helping others develop competence, and is the foundation of the other eight feelings.

Model paper 2 (Full marks 100, time 3 hours)

Part I (2 × 10 = 20 marks)

- (a) What is experiential validation?
- (b) What is right understanding?
- (c) Differentiate between animal consciousness and human consciousness.
- (d) What is the relationship between the Self and the Body?
- (e) Define Swasthya (health).
- (f) Name the nine feelings in relationship.
- (g) What is meant by Akhand Samaj?
- (h) What is meant by self-regulation in nature?
- (i) What is holistic technology?
- (j) What is meant by the definitiveness of ethical human conduct?

Part II: any eight (6 × 8 = 48 marks)

- (a) Explain the relationship between right understanding, relationship and physical facility.
- (b) What is the method to fulfil the basic human aspirations?
- (c) Distinguish between the needs of the self and the body with a table.
- (d) Explain harmony of the self with the body in terms of Sanyam and Swasthya.
- (e) Explain the family as the basic unit of human interaction.



- (f) What is universal human order (Sarvabhaum Vyawastha)?
- (g) Explain the innateness and natural characteristic of the four orders.
- (h) Explain the basis for a humanistic constitution.
- (i) What strategies can an engineer adopt for the transition to universal human order?
- (j) Explain whistle-blowing and conflict of interest with examples.

Part III: any two (16 × 2 = 32 marks)

- (a) Explain the activities of the self and the sources of imagination. How can harmony in the self be ensured?
- (b) Explain the comprehensive human goal and the five dimensions of human endeavour required to fulfil it.
- (c) Explain competence in professional ethics and holistic technologies, production systems and management models with examples.



Quick-Revision Sheet

Concept	Key points to remember
Value education	Education to understand what is valuable for human happiness; must be universal, rational, natural and verifiable, all-encompassing and leading to harmony
Self-exploration	Process of verifying proposals on the basis of natural acceptance and experiential validation; a dialogue between what I am and what I really want to be
Natural acceptance	What is acceptable to me without effort, is constant, universal and leads to harmony (e.g. respect is naturally acceptable, disrespect is not)
Basic aspirations	Continuous happiness and prosperity
Fulfilment	Right understanding (Self), relationship (humans), physical facility (nature) — in this priority
SVDD	Result of animal consciousness: people may be Sampanna (having physical facility) or Vipanna (lacking it), but in both cases Dukhi (unhappy) and Daridra (feeling deprived). Human consciousness leads to Sukhi and Samriddha (happy and prosperous)
Human being	Co-existence of Self ('I') and Body; 'I' is seer, doer, enjoyer; body is an instrument
Needs	Self: happiness, continuous, qualitative. Body: physical facility, temporary, quantitative
Activities of 'I'	Desire, thought, selection/expectation; imagination; sources: preconditioning, sensation, natural acceptance
Sanyam and Swasthya	Self-regulation by 'I' (nurture, protection, right utilisation of the body) leads to health of the body
Nine feelings	Trust, respect, affection, care, guidance, reverence, glory, gratitude, love
Trust	Foundational value; based on intention, not competence
Respect	Right evaluation; the other is similar to me (same purpose, same program, same potential)
Justice	Recognition of relationship, fulfilment, right evaluation, mutual happiness
Human goal	Right understanding, prosperity, fearlessness (trust), co-existence
Five dimensions	Education-sanskar, health-sanyam, production-work, justice-preservation, exchange-storage



Concept	Key points to remember
Four orders	Material, plant/bio, animal, human; interconnected, mutually fulfilling; first three self-regulated
Existence	Co-existence of units (limited, active) in space (unlimited, no activity, all-pervasive)
Ethical conduct	Definite human conduct in harmony with the self, family, society and nature; based on values, policy and character
Professional ethics	Competence to use professional skills for universal human order; people-friendly, eco-friendly systems



Glossary of UHV Terms

Term	Meaning
Swatva	Innateness, what is one's own
Swatantrata	Self-organisation, being in harmony within
Swarajya	Self-expression, extending harmony to others
Sukh	Happiness: being in harmony
Suvidha	Physical facility
Samriddhi	Prosperity: feeling of having or making more than required physical facility
Sanyam	Self-regulation: feeling of responsibility of 'I' towards the body
Swasthya	Health: body acting according to 'I', parts working in harmony
Vishwas	Trust
Samman	Respect (right evaluation)
Sneh	Affection
Mamta	Care
Vatsalya	Guidance
Shraddha	Reverence
Gaurav	Glory
Kritagyata	Gratitude
Prem	Love (complete value)
Nyaya	Justice
Akhand Samaj	Undivided society
Sarvabhaum Vyawastha	Universal human order
Padarth avastha	Material order
Pran avastha	Plant/bio order
Jiva avastha	Animal order
Gyan avastha	Human (knowledge) order
Dharana	Innateness (what a unit always retains)
Swabhav	Natural characteristic (participation in the larger order)
Anu-shasan	Basic guideline, discipline
Sanskar	Right understanding and feelings acquired through education
Ichchha, vichar, asha	Desire, thought, expectation (activities of 'I')