

## Unit 1

### 1. Explain the need for value education.

Ans: **Need for Value Education**

• ***Correct identification of our aspirations:*** All human beings have aspirations. You may aspire to become a doctor or engineer or a lawyer, or a film star or something else. You must have made various plans for your future, be it immediate or long term.

But before you invest your energies to actualize your plans, find out what you basically aspire for. Thus you need to identify your basic aspiration. Based on the correct identification of this basic aspiration, frame your goals and sub-goals appropriately and working for these, you fulfil basic aspiration.

• ***Understanding universal human values to fulfil our aspirations in continuity:***

Just identifying one's aspiration is not enough. We need to know how to fulfil our aspirations, how to go about actualizing our goals. Generally, we tend to pursue our goals in variety of ways as per our appraisal and beliefs. We keep on making experiments, learning from these and accordingly improving our understanding.

Basically all of us are aspiring to be happy and whatever appears conducive to our happiness becomes valuable to us. Values form the basis for all our thoughts, behaviour and actions. Values become the source for our happiness, our success, our fulfilment.

Value Education is the input necessary to fulfil this need. When we live with the correct understanding of values, we are happy in continuity, otherwise we feel deprived, frustrated and unhappy.

• ***Complementarity of values and skills:*** In the endeavour to fulfil our aspirations, two things are essential:

(a) **First** and foremost, one has to know what really is conducive to human happiness - i.e. **happiness for one and for all, and happiness at all times**. This is what becomes universally valuable to human beings. This is the '**value**' domain, the domain of wisdom. This helps us to identify and set the right goals and to proceed in the right direction.

(b) **Secondly**, it becomes essential to learn **methods and practices** to actualize this goal, to develop the techniques to make this happen in real life, in various dimensions of human endeavour. This is the **domain of 'skills'**.

Thus values and skills have to go hand in hand. There is an essential complementarity between values and skills for the success of any human endeavour. For example, I want to lead a healthy life.

Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy. Both (values and skills) are important and these are complementary

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

○ For **example**, someone may believe that "**A corporate job is the best kind of job**", "**IIT is the best college to go to**", "**Metro cities are the best places to live in**" and so on. etc. All of us live with such **beliefs**.

○ **Beliefs change with time**. We might have thought we get into a good job, doing well in that job and earning a lot of money may be important. Once we have the money, getting into a

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

○ Another thing about **beliefs** is that they are usually **not the same for everybody**. You may think being **environmentally - friendly** is important, your friend may think that **it is okay to pollute the environment**. The beliefs keep changing from person to person.

• **Technology and Human Values:** With the understanding of values we can decide on the appropriateness of technology and its application. Both the structure and use of technology are decided by values.

• For example: **if we value the relationship with the environment, we will work to create environment-friendly technologies** (the **structure** of technology) and also **put it to right use** (use of technology), say, for the enrichment of environment, replenishment of natural resources etc. Conversely, if the relationship with the environment is something we do not value, things could be the other way round.

It is essential that we understand how technology relates to us as individuals and to human society and nature.

---

2. List out the basic guidelines of value education and content of it.

Ans:

### **Basic Guidelines for Value Education**

Broad guidelines to decide on what would qualify as an appropriate input in value education:

#### **Universal**

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

#### **Rational**

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

#### **Natural and Verifiable**

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

#### **All Encompassing**

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

### Leading to Harmony

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

---

### 3. Justify the purpose or role of self exploration as in the process of Value Education.

Ans:

#### What is Self-exploration? What is its Purpose?

Let us ponder over the following points to appreciate self-exploration and its purpose.

1. It is a process of dialogue between “what you are” and “what you really want to be”.
2. It is a process of self-evolution through self-investigation.
3. It is a process of knowing oneself and through that, knowing the entire existence.
4. It is a process of recognizing one’s relationship with every unit in existence and fulfilling it.
5. It is a process of knowing human conduct, human character and living accordingly.
6. It is a process of being in harmony in oneself and in harmony with entire existence.
7. It is a process of identifying our Innateness (Swatva) and moving towards Selforganization (Swatantratā) and Self-expression (Swarājya).

1. *It is a process of dialogue between “what you are” and “what you really want to be”*: We will look into ourselves and find out what we are today. If these **two are the same**, then **there is no problem**. If these two are not the same, then this is contradiction, need to be resolved this conflict within us.

Ask yourself this question: “Am I what I really want to be?”

What we really want to be is naturally acceptable to us. It needs to be explored and found out.

“**What I am**” « “**What I really want to be**”.

**Ask the question of whether this is the way in which I really want to live?**

All our unhappiness, discomfort, unease is because of this contradiction within – between what we are and what we really want to be.

This will result in a state of unhappiness and as of today we don’t seem to be doing anything at all in order to address these contradictions, whereas it is the basic issue that needs to be resolved.

2. *It is a process of self-evolution through self-investigation*: By self-investigation, we shall work towards being what we really want to be. Hence, the **self-exploration leads to our own improvement, our own self-evolution** – we will become **qualitatively better**. We can be more in **harmony within ourselves**.

The very process of being in this dialogue starts facilitating this self-improvement.

3. *It is a process of knowing oneself and through that, knowing the entire existence*: Self-exploration leads to us knowing ourselves better.

**Ask yourself: Do I want to know myself? Am I satisfied** in living my life without having known myself? **If I don’t know myself**, am not sure of myself, how can I be sure of what I want and what I do? Each individual would like to know himself/herself and can carry out this self-exploration and self-evolution.

**Ask yourself this question: Are you satisfied** with just knowing the immediate things around you, or do you also get curious about the **larger reality** around you i.e., the **entire existence**. This process starts with the self and also knows the entire existence.

4. *It is a process of recognizing one’s relationship with every unit in existence and fulfilling it*:

We have to understand our relationship with other humans, animals, plants and matter etc to know how we have to live in harmony with all these things

We live in our **families** – parents, grandparents, brothers, sisters.

We live in **society** – we interact with our teachers, with various people in the society.

We live with **nature** – with animals, birds, plants, insects, materials, etc, and

We live in the **larger existence** – all that space, and all those planets, stars and other entities that are suspended in it.

**We need to understand ourselves and the rest of existence, and also our relationship with all entities in existence and then fulfil this relationship.**

**5. It is a process of knowing human conduct, human character and living accordingly:**

We all desire for **certainty and stability**. This is what **characterizes a human being**. When we know this true human character, we start moving towards it in a natural manner.

**Example:** We can't be sure of how we are going to be **this very evening!** We are not sure what our mood will be **tomorrow morning**. Or do we want definitiveness in our conduct? Explore. There is a need to understand this definite conduct in a human being and how it can be ensured.

The process of Self-exploration will enable us to identify the definitiveness of human conduct and to live accordingly.

**6. It is a process of being in harmony in oneself and in harmony with entire existence:**

Through the process of Self-exploration, I establish a dialogue with my **natural acceptance**. This **enables** me to be in **harmony within myself**. Through the same process, I am able to explore into the harmony in the **entire existence**.

The process of Self-exploration helps me live in harmony within myself and in all my interactions with the world around. Would you desire to be in such a state? Well, we need to work for it.

**7. It is a process of identifying our Innateness (Swatva) and moving towards Self-organization (Swatantratā) and Self-expression (Swarājya):**

When I **identify my innateness**, I attain harmony in myself. This is *Swatantratā*.

When I start **living with this harmony, participation towards harmony in the surroundings and whole existence**. This is working towards *Swarājya*.

*Swatantratā* : Being self-organised : Being in harmony in oneself

*Swarājya* : Self-expression, Self-extension : Living in harmony with others, and thus participation towards harmony in the whole existence

**Ask yourself this question:** Are you self-organized right now? Are you able to be in harmony with others?

If you are living in contradiction, then it means you are not **self-organized**. If you are living with pre-conditionings, wherein you have assumed certain things, have accumulated desires without having first evaluated them, then it means you are *partantra* (enslaved).

Through Self-exploration I identify my **innateness (Swatva)**, what I really want to be. Then, living accordingly enables me to be in harmony within **myself (Swatantratā)** and finally being in harmony with the **whole existence (Swarājya)**

---

#### **4. Discuss the process of self exploration.**

Ans: Following points are to be kept in mind regarding this process of Self-exploration.

“Whatever is stated is a proposal”.

**Don't** start by **assuming** it to be **true or false**.

It is a **proposal**. Don't *accept it as it is*, or *assume* it to be true. If we don't assume it, how will we verify it? “Verify it on your own right”

Verifying in your own right implies the following;

**“Don’t just accept or reject it.**

- **on the basis of scriptures**
- **on the basis of instruments**
- **on the basis of others”**

Let us understand these in more detail:

**1) “Don’t try to verify on the basis of scriptures/ what is written”:**

let’s not compare what is being proposed here with what is written in some book, something that you have read or are reading. verify these proposals *directly within yourself*.

**2) “Not on the basis of instruments”:**

Don’t assume these proposals as being true or false based on the conclusions somebody might have given after conducting experiments with **physical instruments**. Such perceptions also need to be subjected to self-verification.

**3) “Not on the basis of others”:**

You may have heard something that some great person has said. You may *believe* what this person says to be true.

End up *comparing* what is being proposal with *statement given by that personality*.

This would not mean verifying in your own right; it would mean *accepting on those great personalities’ right!*

**“Firstly, verify the proposal on the basis of your natural acceptance”**

“Firstly, verify the proposal on the basis of your natural acceptance”

Natural acceptance is a faculty that is present in each one of us. It is intact and invariant.

We only have to start paying attention to it, to start “seeing” it. For example, ask yourself this question:

‘Is trust naturally acceptable to me in relationship, or is mistrust naturally acceptable?’

What is the answer? It turns out that trust is naturally acceptable to you in relationship.

**Question: “Do I want to live in relationship with others or do I want to live in opposition with others?”**

**The answer is - live in relationship with others. we get the answers from within ourselves and it is spontaneous.**

**We call this faculty the natural acceptance.**

You don’t have to import this natural acceptance from outside; you don’t have to learn it from somewhere!

For example, when you asked the question “whether trust is most acceptable to me in relationship”, did you ask anyone else for the answer? Did you read or learn the answer from somewhere? Did you have to refer to some instrument? The answer is NO. This answer came from within you.

Similarly, about the answer to- **“Is living in relationship with others is naturally acceptable to me”. Did you have to learn this from others? Again NO!**

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

**“Secondly, live according to the proposal to validate it experientially.”**

To verify the proposals, I need to live accordingly in my interactions with the world around. This involves two things: behaviour and work. If the proposal is true,

**(a) In behaviour with other humans,**

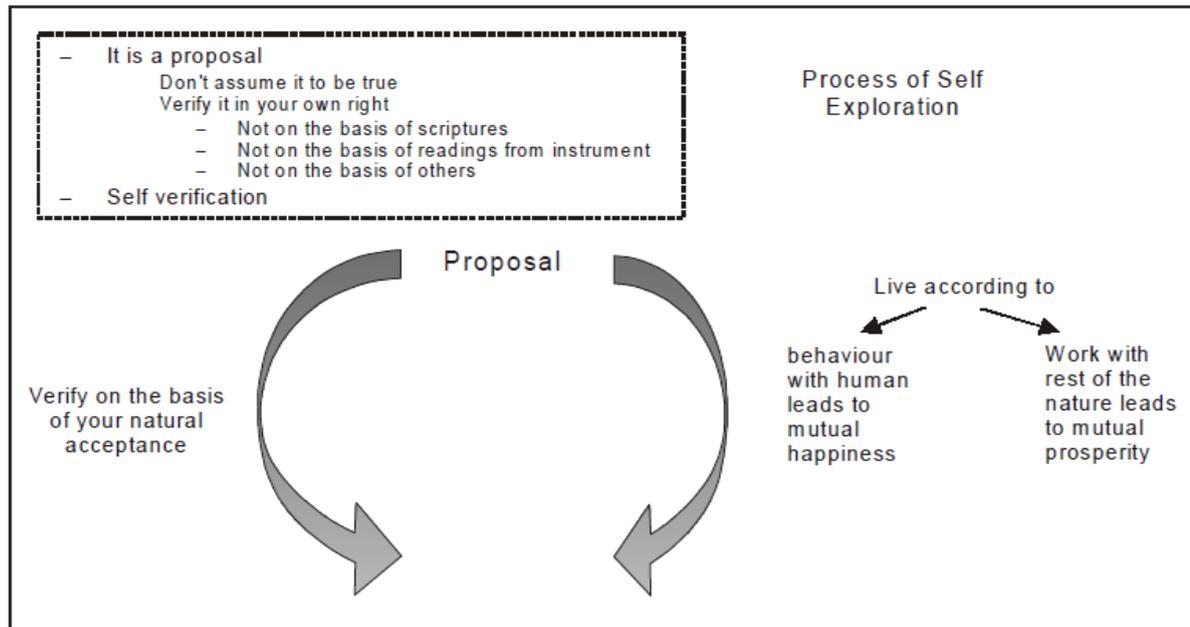
**(i) it will lead to mutual fulfilment**

**(b) In work with the rest of nature,**

**(ii) it will lead to mutual prosperity.**

I desire mutual fulfilment in my relations with other humans and mutual prosperity with the rest of nature. This way, I validate the truthfulness of the proposal.

The whole process of self-exploration can be represented as follows:



**5. List out and describe the observations about natural acceptance and how to realise and understand it.**

**Ans:**

**Natural Acceptance:** the following are the observations of natural acceptance:

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

(b) **It does not depend on the place:** Whether we are in New Delhi, New York or Abu Dhabi, if we address our natural acceptance, the answer would still be the same!

(c) **It does not depend on our beliefs or past conditionings:** We may be told frequently not to trust people of other religions or castes, but is it naturally acceptable to us? No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we refer deep within ourselves, the answer will always be the same.

(d) **This natural acceptance is 'constantly there', something we can refer to:** Try this yourself: think of cheating or exploiting or disrespecting someone. The *moment* you think of this, you sense a contradiction within and feel unhappy that *very instant!* It happens very quickly, and we may not notice it, but it does happen! Take for example, one may proceed with the act of cheating under the influence of say, an extraneous pressure but one keeps feeling unhappy about it and may even repent over this act in the course of time. If somebody asks, 'why do you cheat?', one starts offering explanations, inventing justifications. This is because it is naturally unacceptable.

(e) **Natural acceptance is the same for all of us: it is part and parcel of every human being, it is part of human-ness:** Let's start exploring into this. We will find that no human being finds disrespect acceptable in relationship. No matter who the person, however bad or good, one always expects respect in relationship. For example, let us say a person 'A' disrespects 'B'. This man 'B' may bear a grudge against 'A' and set out to "teach him a lesson". This is because 'B' does not find disrespect acceptable and when he does not get respect, it offends him. This may actually end up leading to a large scale conflict!

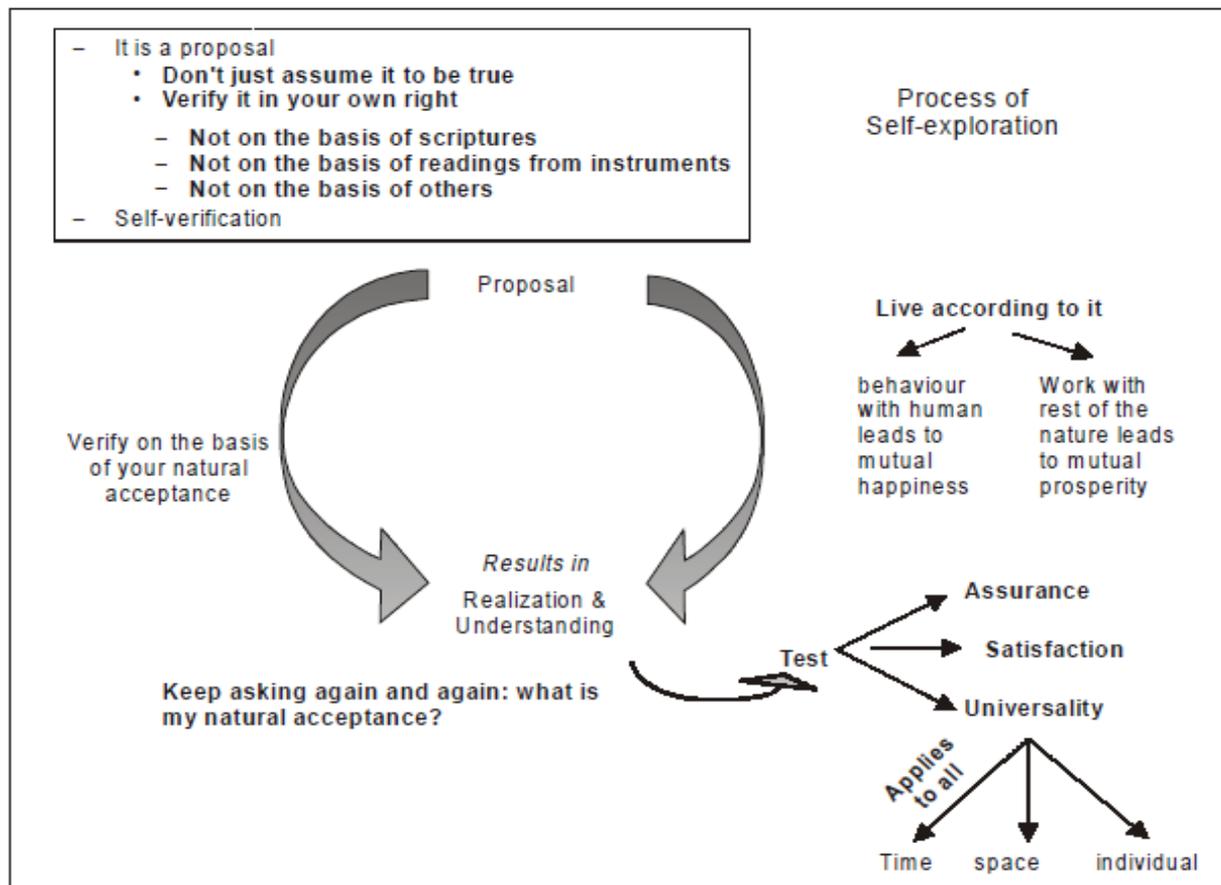
**Realization and Understanding**

**We saw earlier that the process of Self-exploration involves two steps:**

- 1. Verification of the proposals on the basis of our natural acceptance**
- 2. Experiential validation by living according to it.**

The realization and understanding is denoted below:

Accordingly, the complete process of self-exploration can be depicted as below.



The answers we get on having realization & understanding are:

- (a) **Assuring:** “I am assured of the answer or understanding in myself ”
- (b) **Satisfying:** “I am satisfied that the answers are fulfilling for me.
- (c) **Universal:** “I know or realize that the answers I have got are the same for everyone.

They are invariant with respect to:

- (i) **Time:** These answers are the same at all times: past, present and future
- (ii) **Space:** These answers are the same at all places or locations
- (iii) **Individual:** The answers are the same for every human being

If the answers we get do not fulfil any of the criteria of being assuring, satisfying and universal; it means the answer is most likely coming from your past beliefs/conditioning and not from your natural acceptance. Hence, you need to re-verify the answer!

Let us not accept the proposals stated here because they are being repeated all the time! *Far from it!* Each one of us needs to start asking ourselves these questions and see what is acceptable to us! *You* have to start asking these questions yourself!

## 6. What is the true essence of happiness and prosperity?

Ans:

### Exploring Happiness and Prosperity:

#### Happiness:

We can thus understand Happiness as “The state/situation in which I live, if there is harmony/synergy in it, then I like to be in that state or situation.” i.e. “To be in a state of liking is happiness.”

When we are in such a state of happiness – we experience no struggle, no contradiction or conflict within and we enjoy such a state of being. And we wish to have its continuity.

When we experience feelings such as failure, disrespect, lack of confidence, being doubtful in ourselves or about others, we feel unhappy as they are states of conflict.

We do not wish for a continuation of these feelings within and want to try and change them – we can call this unhappiness. We can thus state unhappiness as:

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

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

Thus, we can define happiness and unhappiness as

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

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

We do get an impression of happiness through our sensory interaction also such as while eating tasty food, seeing a beautiful picture, smelling a sweet fragrance, etc.

### **Prosperity:**

Prosperity is related to material things or what we call as ‘physical facilities’.

Egs: clothes to wear, food to eat, a pair of spectacles, a two wheeler or a four wheeler vehicle, a radio set, a mobile phone etc. So we need physical things to take care of our body and these needs to be catered to. When we are able to cater to the needs of the body adequately, we feel prosperous.

Therefore,

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

To ascertain prosperity, two things are essential:

- (a) Correct assessment of need for physical facilities, and
- (b) The competence of making available more than required physical facilities (through production).

**We can quantify the need for physical facilities?**

**Is there a limit to the need for physical facilities?**

We can be prosperous only if there is a limit to the need for physical facilities. If there is no limit, whatsoever be the availability with us, the feeling of prosperity cannot be assured.

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

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

### **Difference between wealth and prosperity:**

A person *has wealth*, but *feels “deprived”*; in other words the person does not have a feeling of being prosperous. If one *felt* prosperous, he/she would have shared what one has, since there is more than enough wealth anyway.

On the other hand someone who does not have a lot of wealth may welcome you into his/her house and ask you to stay back for a few days and help you out. This is an indication of feeling prosperous.

Thus, we can see that:

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

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

We keep working for wealth, without realizing that the basic desire is for the feeling of prosperity,

to have a *feeling* of having enough. Let’s ask ourselves, “What is naturally acceptable to me?”:

Accumulating more and more wealth while feeling deprived,

OR

Having requisite wealth and feeling prosperous.

We find the latter naturally acceptable. Not only do we want wealth, but we want to feel prosperous too.

We are busy accumulating wealth, but we don't feel prosperous! This is because, we do not identify our needs, and hence, no matter how much we have, it is always less, and we feel deprived!

---

## **7. Critically examine the prevailing notion of happiness and prosperity and their consequences.**

Ans: The physical facilities are not seen in terms of fulfilling bodily needs but as a means of maximizing happiness.

This has resulted in wrong assessment of wants for physical facilities as being unlimited. But this pursuit is self-defeating. Neither can we hope to achieve continuous happiness through sensory interactions nor can we have prosperity, as it amounts to trying to fulfil unlimited wants through limited resources. This effort is engendering problems at all the levels. It is becoming anti-ecological and anti-people, and threatening the human survival itself. Some of the consequences of such a trend are summarised below:

- At the level of the individual – rising problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.
- At the level of the family – breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditure in family functions etc.
- At the level of the Society – growing incidences of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, attempts of genocide, fear of nuclear and genetic warfare, etc.
- At the level of nature – global warming, water, air, soil, noise, etc. pollution, resource depletion of minerals and mineral oils, sizeable deforestations, loss of fertility of soil.

### **Some Possible Questions/Confusions**

When a discussion starts on the issue of happiness, certain kinds of questions or confusions usually emerge, some of which are listed below:

- I will be bored of happiness if I am always happy.
- I will learn and improve only if I am unhappy. If I become happy, my learning will stop.
- I need to be unhappy to recognise that I am happy.
- We think of others only when we are unhappy. Thus it is important/useful to be unhappy so that one can help others.
- Happiness and unhappiness go together, they cannot be separated.
- Yes, I want happiness. But my desiring does not guarantee it. So, why talk of desire?
- My happiness depends on the others. What can I do about it?
- We do not want happiness for ourselves, but we want to make others happy (while we may stay unhappy)
- Happiness is a small thing. We have higher aspirations, such as like contentment, peace, bliss etc.
- Do not bother me with such abstract notions as happiness. I have to live and deal with other things in my life.

A few of them are being discussed below

1) "Happiness and sadness are the two sides of the same coin" or "Happiness and sadness are the two banks of a river and one is doomed to travel back and forth between the two"

2) "I cannot be sure of happiness unless I am unhappy"

The simple answer to this question is: the acceptance or recognition of happiness is there in me innately, I do not have to compare with something to identify it.

You ask yourself, do you first hate your friend to know how to like him/her; or, do you first disrespect your parents to know what it means to respect them?

A few of us feel that it is an intellectual exercise with little relevance to our life, "Of course I want to be happy and I will be happy once I have achieved what I have set myself out to achieve". "Do not bother me with all this" is another common dismissal.

---

## 8. What are the basic requirements to fulfil human aspirations? Indicate their correct priority.

Ans:

List of Wants

<ul style="list-style-type: none"> <li>• <u>A big Car</u></li> <li>• Happiness</li> <li>• <u>A great house</u></li> <li>• <u>Big Bike</u></li> <li>• <u>Lot of money</u></li> <li>• Clean city</li> <li>• Peaceful society</li> <li>• Respect</li> <li>• <u>Better mobile</u></li> <li>• Good friends</li> <li>• <u>A nice music system</u></li> <li>• Peaceful life</li> <li>• Be loved</li> <li>• Peace of mind</li> <li>• Be a good person</li> <li>• Do social work</li> <li>• Have respect</li> <li>• Satisfaction</li> </ul>	<ul style="list-style-type: none"> <li>• Take care of my parents</li> <li>• <u>A good laptop</u></li> <li>• Get a top MBA</li> <li>• <u>Own a big house</u></li> <li>• Not get angry</li> <li>• Knowledge</li> <li>• To be a well known person</li> <li>• Become a politician</li> <li>• Roam the world</li> <li>• <u>Have great food</u></li> <li>• Be healthy</li> <li>• Protect Nature</li> <li>• Get good marks</li> <li>• <u>A digital camera</u></li> <li>• <u>A good guitar</u></li> <li>• Read a lot of books</li> <li>• Understand the purpose of life</li> <li>• Peace of mind</li> </ul>
--	---

- Underline the items are physical things.
- For example: a **guitar** is a **physical thing**, while **happiness** is **not** a physical thing.
- **For animals:** Animals need physical things to survive and to take care of their body. Take a cow for example. A cow will look for food when it is hungry. Once it gets the grass or fodder, it eats it, sits around to chew at leisure.

• **For humans:** The list is endless. physical facilities are necessary for us humanbeings, they are not complete by themselves to fulfil our needs.

- For animals – "Physical facilities are necessary and complete";
- For humans – "Physical facilities are necessary but not complete"
- Here is another proposal:
- **"Besides physical facilities, we want relationship".**

There are two categories of our needs:

- – **Relationship and**
- – **Physical facilities.**
- **In Relationship**

**Mutual fulfilment:** We want to have mutually fulfilling relationships. If there is a problem in relationship, we feel uneasy, it bothers us.

- For example, you had an argument with a friend, you feel uneasy for a long time, even after you have stopped speaking to your friend and have physically moved away from him/her.

**From Physical Facilities:** Do I want to protect and enrich nature, or do I want to exploit it?"

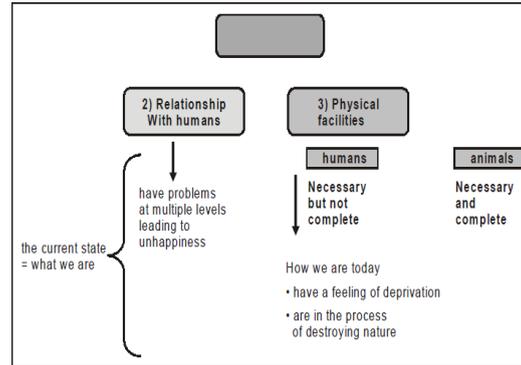
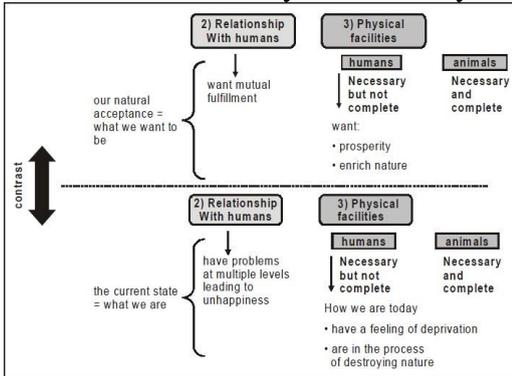
- Answer - enrich nature.

### What is Our State Today:

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

relationships, sometimes I don't.

**Physical facilities: “Do I feel prosperous? Do I find that I have a feeling to share what I have? Am I satisfied with my wealth today? Or do I want more? How much is this “more”?”**



**In Relationships**

“Do I understand human relationships? Do I know what the other person’s expectations from me are”? The answer is, *“I mostly don’t”, OR ‘I am not sure about this’ etc.*

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

**From Physical Facilities - Additional observations here:**

**Question 1:** “Is the unhappiness in my family today more due to lack of [3]Physical facilities, or due to lack of [2] Relationship”?

If we have physical facilities but lack relationship, what will happen in the family?

If we have relationship in the family but lack physical facilities, what would be the state of the family?

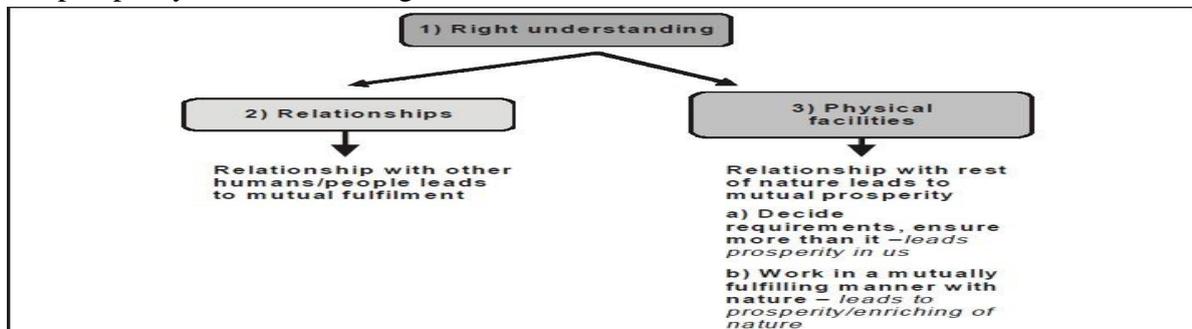
If we have relationship, we can earn together for the family, but if the relationship is not there, we will think of taking away the share of the other.

The families are breaking today due to lack of physical facilities OR due to fulfilment in relationship?

**When you explore on these issues you will get the answer as : [2] Relationship.**

**Question 2:** “How much time am I spending today working to ensure [2] Relationship, and how much time do I spend working for, or preparing to get [3] Physical facilities”?

**Answer:** We spend more time for [3] Physical facilities than for [2] Relationship! What is the Solution?- The Need for Right Understanding. Thus, the three basic requirements to ensure happiness and prosperity for human beings are:

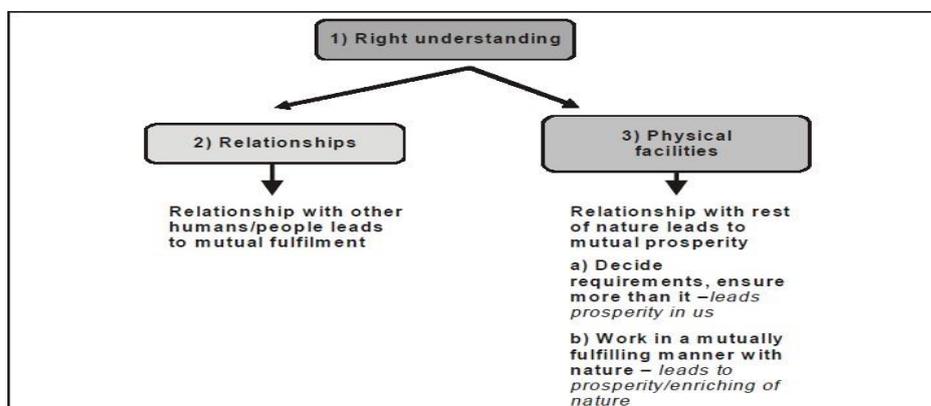


**Hence the priority is**

- 1) Right Understanding
- 2) Relationships
- 3) Physical Facilities

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

Ans:



• **Question 1: Does having [3] Physical facilities ensure [2] Relationship and [1] Right understanding?**

• **Answer:** No, (3) does not ensure (2) & (1)!

• **Question 2: Are all the three: Right Understanding, Relationship and Physical facilities required, or can we do away with one of them?**

• **Answer:** All three are needed. We can't do away with anyone of them. We can't say-

• "I need only Right Understanding, and there is no need for Relationships or Physical facilities" & neither can we say

• "Relationships are enough. No need for the other two!" nor can we say something such as "Physical facilities are sufficient. I can do without [1] & [2]"

• **All three are needed for us!**

• **Question 3:** Given that [1] Right Understanding and [2] Relationship are important to us, are we investigating into them?

• **Likely Answer:** We are mostly not paying attention to [1] & [2] and seem to be focusing largely on [3] most of the time.

• **Question 4:** If all three are needed, what is the priority?

• **Answer:** We need to work for [1] Right understanding as the basis on which we can work for [2] Relationships, and then [3] Physical facilities!

• Today, we can see that there are two kinds of people in the world:

• **1. Those that do not have physical facilities/wealth and feel unhappy and deprived**

• – Thus, such people can be said to be 'materially deficient, unhappy and deprived' or '*Sādhan Viheen Dukhi Daridra*'

• – The short form for this can be written as: **SVDD!**

• **2. Those that have physical facilities/wealth and feel unhappy and deprived!**

• – Thus, such people can be said to be 'materially affluent, but unhappy and deprived' or '*Sādhan Sampann Dukhi Daridra*'

• – The short form for this can be written as: **SSDD!** Check, where do you stand- at (1) or (2)

• Both these are states we don't want to be in! We want to move from this to (verify this)

• **3) Having physical facilities and feeling happy and prosperous.**

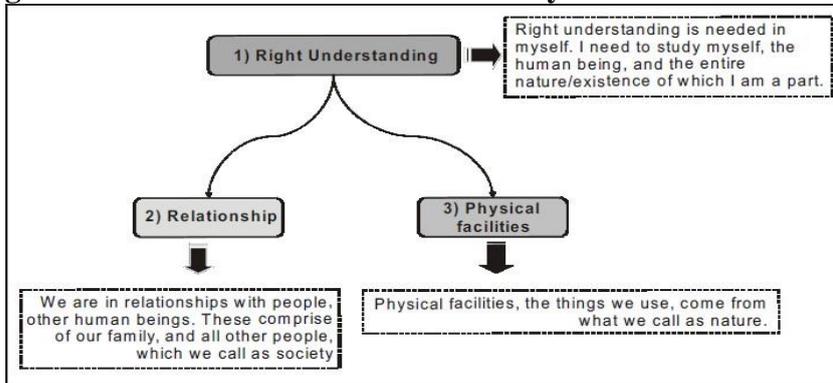
• – Such people can be said to be materially affluent, happy and prosperous or '*Sādhan Sampann Sukhi Samridh*'

• – The short form for this can be written as: **SSSS!**

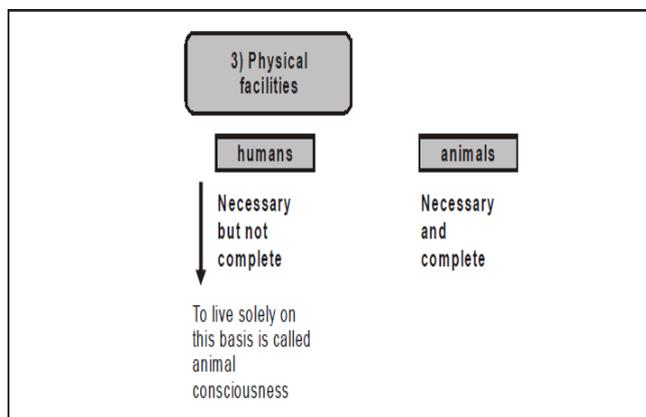
• **To ensure that we are of the 3rd category as described above, we need the right understanding!**

• Thus, we can conclude the following: We need to work for all three, and this is the order in which we have to work:

- 1. Right Understanding
  - 2. Relationship
  - 3. Physical facilities
  - Working with this order, we are able to ensure mutual fulfilment with human beings and mutual prosperity with the rest of nature.
  - **Right understanding + Relationship = Mutual fulfilment**
  - **Right understanding + Physical facilities = Mutual prosperity**
- Our Program: Understand and Live in Harmony at All levels of Living**

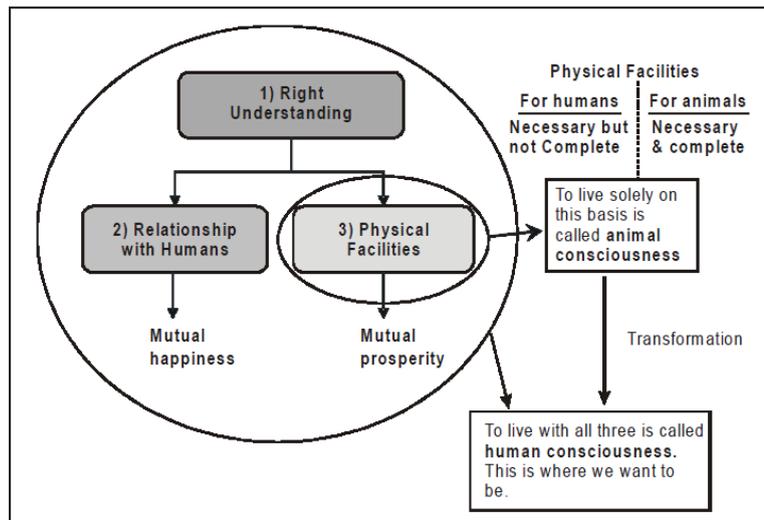


**10. What is the difference between 'animal consciousness' and 'human consciousness'?**



**Explain with the help of a diagram.**

- To live solely on the basis of [3] Physical facilities can also be called as living in animal consciousness.
- We are not satisfied merely by living at this level and hence we need to work towards having the right understanding.
- Living with all three: [1] Right understanding, [2] Relationship and [3] Physical facilities is called human consciousness.



- *To develop from animal consciousness to human consciousness is the transformation.*
  - *It is a qualitative improvement in consciousness. Value education is about enabling this transformation in the human being.*
-