UNIVERSAL HUMAN VALUES – II · HS201

Module 1

Basic Human Aspiration and Its Fulfilment · Lectures 1–6 · 8 hours

Syllabus for this module. Introduction — basic human aspiration and its fulfilment through right understanding and resolution; right understanding and resolution as activities of the Self; the Self being central to human existence; the all-encompassing resolution for human aspirations and their fulfilment; the Self, its details, and the solution of problems in the light of the resolution.

How these notes are arranged

These notes follow the Teachers' Manual lecture by lecture, and cover every section of it. Each lecture begins on a fresh page with its own heading, and ends with a boxed summary of its key takeaways. Where the manual gives a list, the list is reproduced as a table so that it can be revised at a glance; where the manual gives an argument, the argument is kept in its original order, because the order is usually the thing being examined.

Lecture	Title	Sections covered
1	Understanding Value Education	1.1 Need · 1.2 Guidelines · 1.3 Content · 1.4 Process
2	Self-exploration as the Process	2.1 What it is · 2.2 Dialogue within · 2.3 Content · 2.4 Process · 2.5 Natural acceptance · 2.6 Implications · 2.7 Activities of the Self
3	Basic Human Aspirations and their Fulfilment	3.1 Continuous happiness and prosperity · 3.2 Basic requirements
4	Right Understanding, Relationship and Physical Facility	4.1 The three in priority · 4.2 Development of human consciousness · 4.3 Role of education-sanskar
5	Happiness and Prosperity — Current Scenario	5.1 Prevailing notions of happiness · 5.2 Prevailing notions of prosperity
6	Method to Fulfil the Basic Human Aspirations	6.1 Meaning of happiness · 6.2 Programme for continuity · 6.3 Meaning of prosperity · 6.4 Problems in the light of the resolution
—	Revision	Summary map, definitions, confused pairs, examination pointers

The argument of the module in six steps

Before beginning, it helps to see the shape of the whole. Module 1 is a single argument with six moves, and each lecture is one move.

- **Lecture 1** establishes that education has two halves, and that the half which tells us what is worth doing has been dropped. It also settles how the subject is to be studied — not by being told, but by exploring.
- **Lecture 2** sets out the method in full: self-exploration, the dialogue within, natural acceptance, and experiential validation.

- **Lecture 3** asks what we actually want, finds it to be continuous happiness and prosperity, and shows that physical facility alone cannot supply it.
- **Lecture 4** draws the consequence: three requirements in a definite order, and two ways of living — animal and human consciousness — with education-sanskar as the means of transformation.
- **Lecture 5** examines what society believes instead, and shows why each prevailing notion fails.
- **Lecture 6** states the correct meanings — happiness as harmony, prosperity as a feeling — and the programme for continuity at four levels.

A note on the syllabus. The syllabus for this module adds three phrases to the manual's lecture titles: right understanding and resolution *as activities of the Self*; the Self *being central to human existence*; and *the solution of problems in the light of the resolution*. These are treated explicitly in the closing pages of Lecture 2 and again in the revision section, because they are easy to miss when reading the manual's section headings alone.

LECTURE 1

Understanding Value Education

Sections 1.1 to 1.4 of the manual · Chapter 1 of the textbook

1.1 Need for Value Education

All human beings aspire for a happy, fulfilling life. That single sentence contains two questions, and everything in this course is an answer to them.

- **What is my aspiration?** — that is, *what to do?* This is the value domain.
- **How do I fulfil my aspiration?** — that is, *how to do?* This is the skill domain.

The purpose of education is to facilitate the development of clarity on the aspiration and adequate competence to actualise it. Both halves are needed: clarity without competence produces good intentions that go nowhere, and competence without clarity produces efficient movement in the wrong direction.

The value domain

To be clear about aspiration we must understand what a happy, fulfilling and successful life actually is — what is really valuable for a human being, what our purpose as a human being is. Understanding human aspiration, or what is really valuable for a human being, is the **value domain**. The subject which enables us to understand this domain is called **Value Education** (VE).

Value education enables us to understand our aspirations and visualise our goals for a fulfilling life, and indicates the direction for their fulfilment. In relation to these issues it also helps to remove our confusions and contradictions. In that sense, VE addresses the issues related to *what to do?*

The skill domain

It is also necessary to learn the skills to actualise our aspiration. This is the **skill domain**, and the subject which enables us to learn these skills is called **Skill Development** (SD). It enables us to learn the science, technology, management and other skills for fulfilling our aspiration — in that sense, SD addresses the issues related to *how to do?*

Values and skills go hand in hand

Both values and skills are required, and there is an essential **complementarity** between the two. The priority is values, then skills — that is, first understanding what to do, and then developing the skills for how to do it. And of course, checking whether this actually results in a fulfilling life.

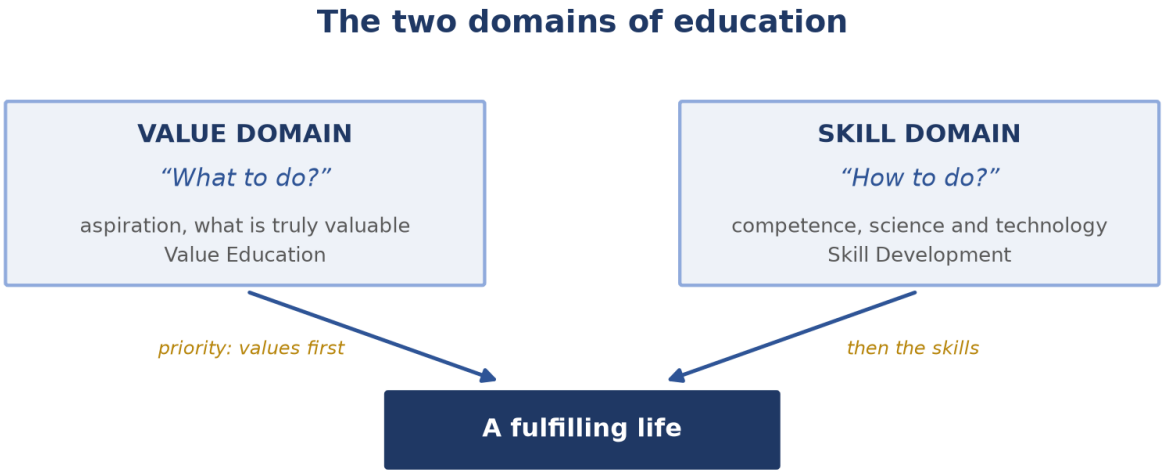


Figure 1.1 The two domains of education, and the priority between them.

Why the present system needs value education

The present education system has largely become **skill-biased**. For developing skills, the prime emphasis is on science and technology, without a base of values. But skills can only help to provide the means to achieve what is considered valuable; it is not within the scope of science and technology to provide a way to decide what really is valuable.

The consequence of skill-biased education is clearly visible in the form of serious crises at the individual, societal and environmental level — stress and inner conflict in individuals, corruption and exploitation in society, and depletion and pollution in nature. There is therefore a strong need to rectify this situation. Value education is a **crucial missing link** in the present education system.

> **The prime need.** More importantly, the prime need of value education is to understand human aspirations, to discover what is truly valuable in life, and to work out the programme for its fulfilment.

1.2 Guidelines for Value Education

For any input to qualify as value education, the content of the course must satisfy five guidelines. These are also the tests by which any proposed value can be examined.

Guideline	What it requires
Universal	Universally applicable to all human beings, for all time and all places. Values should not change according to sect, creed, nationality, gender, and so on.
Rational	It has to appeal to reasoning, and not be based on dogmas or blind beliefs. It has to be open to addressing the related questions. It cannot be a set of sermons or do's and don'ts.
Natural and verifiable	It has to be naturally acceptable to the human being, and there needs to be every provision in nature for its fulfilment. It needs to be experientially verifiable — not based on dogmas, beliefs or assumptions, and not merely an intellectual exercise or information transfer.
All encompassing	It needs to cover all dimensions of human life — thought, behaviour, work and understanding — and all levels — individual, family, society and nature/existence.

Guideline	What it requires
Leading to harmony	It ultimately needs to promote harmony within the individual, among human beings, and with the entire nature.

What each guideline rules out

- **Universal** rules out anything that is true only for one sect, creed, nationality or gender — however widely it is practised.
- **Rational** rules out appeals to authority alone: ‘our elders said so’, ‘the book says so’, ‘everyone does it’.
- **Natural and verifiable** rules out anything that can only be believed and never checked in one’s own living.
- **All encompassing** rules out a value that governs the temple but not the office, or the family but not the factory.
- **Leading to harmony** rules out any practice whose result is conflict, fear or exploitation, even if it is defended as tradition or duty.

Notice how demanding these are taken together. A rule that holds only for one community fails the first test; a rule that cannot be questioned fails the second; a rule that cannot be checked in one’s own living fails the third; a rule that governs only one department of life fails the fourth; and a rule whose practice makes people unhappy or hostile fails the fifth.

1.3 Content of Value Education

The value of an entity

> **Definition.** The **value of an entity is its participation in the larger order of which it is a part**. The context is always the larger order; value has to do with the participation of a unit in that order.

A piece of chalk is a unit. The classroom is the larger order for this unit. The value of the chalk is that it can be used to write on the blackboard for the desired functioning of the classroom. Outside the classroom the same chalk has no such value — value is not a property of the object alone, but of the object in its order.

The value or role of a human being is likewise its participation in the larger order. For example, my role in living with another human being is to ensure the feeling of respect in the relationship. Interestingly, I feel happy in fulfilling my role — and it is fulfilling for the other as well. This value is worth understanding, worth thinking about, worth living.

The value of a human being is to ensure **mutual fulfilment** in the larger order — in the entire nature/existence — but starting from within themselves, then extending in the family and in society.

The scope of study

Hence, to understand human values we need to study the human reality along with all that is there in the entire nature/existence which constitutes the larger order. We need to explore and understand things as they are, so that we are able to recognise and fulfil our participation with them. That means the content or scope of study has to be all encompassing:

- It has to cover all **dimensions** of the human being — thought, behaviour, work and realisation.

- It has to cover all **levels** of human living — individual, family, society, nature and existence.

Accordingly, the content of value education has to be: to understand the human being, human aspirations and happiness; to understand the goal of human life comprehensively; to understand the other entities in nature, the innate interconnectedness, the harmony in nature and existence; and finally the role of the human being in this nature and existence.

1.4 Process of Value Education — Self-exploration

Human values can be understood by an appropriate process of **self-discovery**, because they are potentially there in each and every human being. There is already a natural acceptance for values in a human being; it is only that we have to discover them or become aware of them. The process for value education has, therefore, to be that of self-exploration, and not of giving sermons or telling do's and don'ts.

Whatever is found as truth or reality may be stated as a **proposal**, and every student is to be encouraged to verify it on his or her own right.

You can check whether you want to be able to decide on your own right, or whether you want somebody else to decide for you — and that somebody may be a group of people, the society, or the education system. If you are not able to decide on your own right, then three things follow:

- Someone else is **programming** you — deciding what is valuable and what is not valuable for you.
- Unconsciously, you keep **accepting** those things as values.
- You get busy with **how to implement** them, how to realise them and materialise them.

This process of self-exploration has to be in the form of a **dialogue** — a dialogue between the teacher and the student to begin with, and finally within the student, between 'what I am' and 'what I really want to be', which is the innate natural acceptance.

> **Key takeaways — Lecture 1.** The prime need of value education is to understand human aspirations and discover what is truly valuable in life. The value of any entity is its participation in the larger order of which it is a part. The value of a human being is participation towards mutual fulfilment, starting from within, then in the family, in society and in nature. The content of value education has to be universal, rational, natural, verifiable and leading to harmony; its process has to be self-exploration rather than prescription.

Why values cannot be taught the way skills are

A skill can be transferred. A teacher who knows welding can make a student able to weld, and the test of success is visible in the student's hands. Value education has no such transfer, and the reason is structural: a value is a way of living, not a technique, and it takes effect only when the learner sees it to be true. Told that honesty is a value, a student can repeat the sentence and still act dishonestly the same afternoon, because nothing has been seen, only heard.

This is why the manual insists on two things at once: that the content be **verifiable in one's own experience**, and that the process be **self-exploration**. The first makes the subject possible; the second makes it effective. Take away either and what remains is either a set of untestable claims or a set of instructions that no one follows.

2.7 Right Understanding and Resolution as Activities of the Self

The syllabus for this module asks a question that the manual answers only in passing: *where* do right understanding and resolution actually take place? The answer is that both are activities of the **Self**, not of the Body — and the whole method of self-exploration makes sense only if this is so.

Recall what the Self is: the 'I', the domain of consciousness, the entity that desires, thinks, expects, understands, decides and experiences. Its activities — desire, thought and expectation — never stop. Right understanding is the clarity that results when those activities are brought in line with natural acceptance; resolution is the commitment to live by that clarity. Neither can be supplied from outside, because both are states of the Self.

This has three consequences worth stating plainly.

- **No amount of physical facility can produce either.** A comfortable Body with an unclear Self is exactly the second state described in Lecture 4 — having facility, yet unhappy and deprived.
- **No amount of skill can produce either.** Skill makes the Body more capable; it says nothing about what the Self should want. This is the skill-biased system in one sentence.
- **Both can be developed, but only from within.** The role of a teacher is to place proposals before the learner; the verification has to be done by the learner, in the Self.

The Self is central to human existence

If right understanding and resolution are activities of the Self, then the Self is where everything that matters happens. It is the Self that experiences happiness or unhappiness, and the Self that decides how to live. The Body is 'mine', not 'me' — we say *my* body, *my* hand, *my* mind, and the possessive is exact.

This is why the course begins with the human being and not with society. Understanding the Self is the starting point for understanding relationship, society, nature and existence; if the Self is not understood, every later level is built on a wrong foundation. And it is why the syllabus calls the Self 'central to human existence' rather than merely important — everything else in the course is, in the end, an account of what the Self is related to.

> **The all-encompassing resolution.** When right understanding is present, the resolution that follows from it is **all-encompassing**: it covers right understanding, relationship, physical facility and participation in the larger order together, so that no dimension of living is left outside. A resolution that covers only one of these is partial, and the neglected parts sooner or later undo it.

The three levels at which the crisis shows

The manual does not merely assert that skill-biased education has consequences; it names the levels at which they appear. It is worth being able to give one symptom for each.

Level	How the crisis appears
Individual	Stress and inner conflict in capable people; a sense of meaninglessness despite achievement; psycho-somatic illness; relationships that do not hold.
Societal	Corruption and exploitation; competition presented as the only rational behaviour; loss of trust in institutions; measurement of people by what they own.
Environmental	Resource depletion and pollution; treating the other three orders as a stock of materials rather than as a larger order to which we belong.

The three are not separate problems with separate solutions. They share one root: competence without clarity about what is worth doing.

LECTURE 2

Self-exploration as the Process for Value Education

Sections 2.1 to 2.6 of the manual · Chapter 2 of the textbook

2.1 What is Self-exploration?

Self-exploration is **a process of seeing the reality on our own right, by our own investigation, observation and analysis**. Through this process we are trying to understand the reality that exists and our participation with it — and this participation is what we are calling values.

The first step is to verify the given proposal on your own right, by referring it to your **natural acceptance**. If the proposal is naturally acceptable to you, it is right for you. If it is not naturally acceptable to you, it is not right for you.

Further, self-exploration is a process of dialogue. To begin with it is initiated as a dialogue between the teacher and the student; the course systematically presents a series of proposals for exploration. As you explore and verify the proposals, you start asking these questions to yourself — and then it turns into a dialogue within your own Self.

2.2 The Dialogue Within

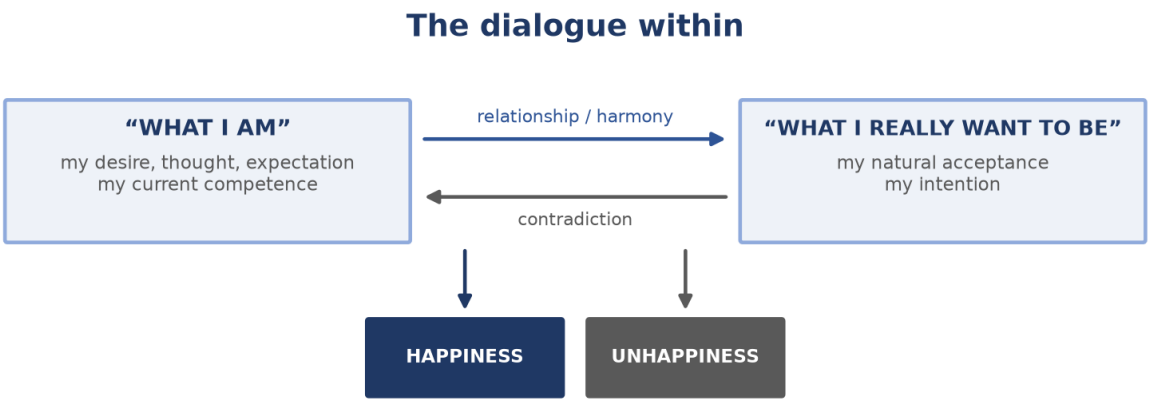


Figure 2.1 The dialogue within: between what I am and what I really want to be.

It is a dialogue between “what I am” and “what is naturally acceptable to me”.

“What I am” has to do with my desires, my thoughts, my expectations — all that is going on in my imagination. It includes the way I feel, the way I think, how I make decisions, what I expect from others, and all that. It is my current competence, on the basis of which I live.

“What is naturally acceptable to me” is what I really want to be — my natural acceptance. It is my intention. It is a basic reference which is a part and parcel of every human being. We may or may not be referring to it at present, but it is always there.

When we are in harmony within, we are in a state of happiness. When we are in a state of contradiction within, we are in a state of unhappiness. Therefore:

> **Two definitions that run through the whole course. Happiness is to be in a state of harmony. Unhappiness is to be forced to be in a state of contradiction.** We do not want to be in contradiction, so whenever there is contradiction we want to run away from it; but if we cannot run away and are forced to be in that state, we call it unhappiness.

It is possible for each one of us to do this self-exploration, and the dialogue within constitutes the major part of it. Through it we:

- discover our natural acceptance;
- become aware of “what I am”;
- make effort to ensure harmony and happiness within, by ensuring that “what I am” is in line with our natural acceptance.

2.3 The Content for Self-exploration

The content for self-exploration has two sub-parts:

- **Desire** — what is our basic aspiration?
- **Programme** — what is the way to fulfil this basic aspiration?

If we are able to get the answer to these two things, practically all our questions are answered. Note the economy of this: an entire course is compressed into one desire and one programme, and every later module is an elaboration of one or the other.

2.4 The Process of Self-exploration

Whatever is stated here is a **proposal** — do not assume it to be true or false, right or wrong. Verify it on your own right, on the basis of your natural acceptance. This is the first part of the process.

The second part of self-exploration is **experiential validation**. It means trying to live according to the proposal. In living there are two parts: behaviour with other human beings, and work with the rest of nature. When we behave with human beings on the basis of the proposal, we want to verify whether it leads to mutual happiness; if it does, it is a right proposal, and if it does not, it is not. Similarly, when we work with the rest of nature on the basis of the proposal, we verify whether it leads to mutual prosperity.

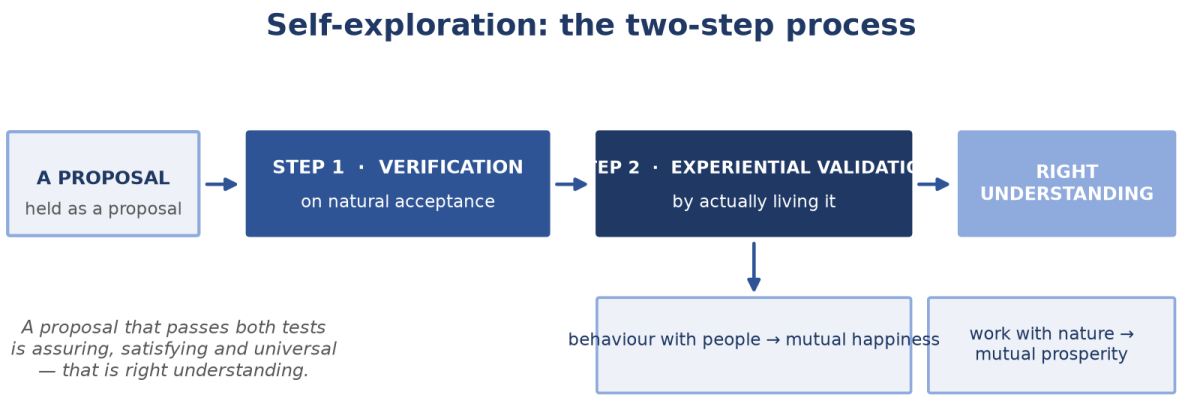


Figure 2.2 The process of self-exploration: verification, then experiential validation.

The two halves of the test are therefore precise: **mutual happiness** is the test of everything that concerns relationship, and **mutual prosperity** is the test of everything that concerns work and physical facility. A proposal that survives both is right understanding.

A worked example

Take the proposal ‘respect means right evaluation’. Held as a proposal, it is first checked against natural acceptance: do I actually want to be evaluated rightly rather than flattered or dismissed? The answer is immediate and definite. Then it is validated experientially: for a week, evaluate the people around you rightly — neither above nor below what they are — and observe what happens in the relationship. If it produces mutual comfort rather than resentment, the proposal has passed both tests.

Notice what the example does not require: no authority, no belief, no special knowledge. This is why the method can be used on any proposal in the course, and why the course keeps returning to it.

2.5 Understanding Natural Acceptance

Natural acceptance has to do with something fundamental — something related to our purpose, something related to our basic desires. When we ask a question related to these, we get a definite answer from our natural acceptance. For example:

- Is happiness naturally acceptable, or is unhappiness naturally acceptable?
- Is it naturally acceptable to live in relationship, or in opposition?
- What is naturally acceptable — to nurture your Body or to exploit it?

For all these questions we get a definite answer when we refer to our natural acceptance.

Acceptance is not natural acceptance

On the other hand, we have an **acceptance** for our likes and dislikes, assumptions, preconditionings, beliefs, world-view and perspective — but these may or may not be naturally acceptable to us. Of course, all acceptances are not wrong; passing them through our natural acceptance will validate them and contribute to our self-confidence. The distinction is the whole difficulty of the method: both speak in the first person, and only one of them is definite.

Characteristics of natural acceptance

- It does not change with **time**.
- It does not change with **place**.
- It does not change with the **individual**.
- It is **uncorrupted** by likes and dislikes, assumptions or beliefs.
- It is **innate**, a part and parcel of our being — we do not need to create it.
- It is **definite**.

As we refer to our natural acceptance, we become **self-referential** — that is, we begin to decide on our own right rather than accepting what has been programmed into us.

Acceptance and natural acceptance — a comparison

	Acceptance (preconditioning)	Natural acceptance
Source	Family, society, culture, education, experience	Innate — part and parcel of our being

	Acceptance (preconditioning)	Natural acceptance
Changes with time?	Yes — what was accepted a generation ago may not be now	No
Changes with place?	Yes — different societies accept different things	No
Changes with individual?	Yes — two people accept different things	No
Can be checked?	Only by comparison with other acceptances	Definite — gives the same answer to a question about purpose
Role in self-exploration	To be examined, retained or dropped	The touchstone against which everything is examined

2.6 Important Implications of Self-exploration

The process of self-exploration has several implications, all of them conducive to a fulfilling life. It is:

#	Self-exploration is a process of…
1	knowing oneself and, through that, knowing the entire existence
2	recognising one’s relationship with every unit in existence and fulfilling it
3	knowing human conduct and living accordingly
4	being in harmony within and in harmony with the entire existence
5	identifying our innateness and moving towards self-organisation and self-expression
6	self-evolution — evolving as a human being

Each of these is worth a sentence of its own, because examiners ask for the implications with explanation rather than as a list.

Implication	What it means in practice
Knowing oneself, and through that the entire existence	The human being is the most complex unit in existence; understanding it gives the key to the rest. This is why the course studies the Self before it studies society and nature.
Recognising one’s relationship with every unit and fulfilling it	Values are exactly this participation. Self-exploration converts a vague sense of ‘being good’ into a specific recognition of what each relationship asks of me.
Knowing human conduct and living accordingly	Conduct is not a code imposed from outside but the expression of what one has understood. Definite conduct follows from definite understanding.
Being in harmony within and in harmony with existence	The two are connected: inner contradiction expresses itself as conflict outside, and inner harmony as participation.
Identifying one’s innateness, moving towards self-organisation and self-expression	Innateness is the definite self-organisation of a unit. For a human being it is the will to live with continuous happiness — and self-organisation is living from that rather than from preconditioning.

Implication	What it means in practice
Self-evolution — evolving as a human being	The only development that is not cyclic. It is what the syllabus elsewhere calls inner evolution, and it is the purpose for which the method exists.

To conclude, the complete process of self-exploration yields **right understanding** as the tangible outcome. Right understanding obtained through self-exploration can be recognised by three marks:

- **It is assuring.**
- **It is satisfying.**
- **It is universal** — it holds good for all *time* (past, present, future), at all *places*, and for every *individual*.

If the outcome does not fulfil any of these three criteria, it is not right understanding. It could be a preconditioning, or we may have made a mistake in looking into our natural acceptance — in which case we need to continue exploring.

Self-exploration ultimately results in right understanding of the entire existence, that is: **realisation of co-existence**, **understanding of harmony**, and **contemplation of relationship**.

Key takeaways — Lecture 2. Self-exploration is seeing reality on our own right, by our own investigation, observation and analysis. It is a dialogue between “what I am” and “what is naturally acceptable to me”. It includes verifying proposals on the basis of natural acceptance — which is not the same as acceptance — and validating them experientially in living.

LECTURE 3

Basic Human Aspirations and their Fulfilment

Sections 3.1 to 3.2 of the manual · Chapter 3 of the textbook

3.1 Continuous Happiness and Prosperity as Basic Human Aspirations

Whatever we think, whatever we do, is with some end state in mind. That end state is our basic aspiration. When you ask yourself three questions, the answers come back immediately:

- Do I want to be happy?
- Do I want to be prosperous?
- Do I want the continuity of happiness and prosperity?

The answers are an affirmative yes. We have a **natural acceptance** for continuity of happiness and prosperity. These are our basic aspirations — and notice that the word *continuous* is doing real work here. Nobody aspires to be happy for an afternoon.

> **Definition.** The basic aspiration of every human being is **continuous happiness and prosperity**. Happiness is to be in a state of harmony; prosperity is the feeling of having more than the required physical facility.

3.2 Basic Requirements for Fulfilment of Human Aspirations

When we try to find out whether we have fulfilled our basic aspiration, the answer is not always so affirmative. There is quite a gap between our basic aspiration and our state of being.

Where is our effort actually going?

When we reflect on all the effort we are making, we can easily see that we are generally working for **accumulation of physical facility**. The basic problem is that we have assumed that happiness and prosperity will automatically come when we have enough physical facility. This is something we need to explore in our own life: where are we putting in our effort?

If continuity of happiness and prosperity is not achieved by merely accumulating physical facility, then what else is essential to do? The manual suggests finding out by asking ourselves a simple question:

- Is the unhappiness in my family more due to **lack of physical facility**, or
- more due to **lack of fulfilment in relationship**?

When you explore into it, you will find that the major reason for unhappiness in the family is the lack of fulfilment in relationship, and not just the lack of physical facility. Now look at the investment of your effort: how much time and effort are you investing for physical facility, and how much for fulfilment in relationship? Generally, most of the time and effort is invested for physical facility, on the assumption that everything will be fine once there is enough of it.

The first conclusion: physical facility is necessary but not adequate

The conclusion to be drawn is a very simple one: for a human being, physical facility is necessary — but relationship is also necessary. And by seeing this, we can understand the difference between animals and human beings.

	Physical facility	Result
For animals	Necessary **and** adequate	The animal is fulfilled by it
For human beings	Necessary, **but not adequate**	Physical facility alone will not fulfil a human being

When a human being has a lack of physical facility, he becomes uncomfortable and unhappy. Once he gets the physical facility, he forgets about it and starts thinking about many other things. That is the signature of a need that is necessary but not sufficient.

An exercise to do in your own family

Take a sheet of paper and list the five disagreements that have occurred in your home in the last month. Against each, write what it was actually about: a shortage of money or things, or a feeling that was not being recognised. In most households the second column fills up faster than the first. Then estimate honestly how much of your own time and effort in that month went to earning or acquiring, and how much to understanding and mending the relationship.

Nothing in this exercise requires a theory. It is the same exploration the manual asks for, and it usually settles the question of priority more effectively than any argument.

The second exploration: do we actually want relationship?

While we do have a natural acceptance to live in relationship, are we actually able to ensure living in relationship? Have we understood this, or merely assumed it? To explore further, find out which of these three is true for you:

- You want to live in relationship (harmony) with others; or
- you want to live in opposition with others; or
- you believe living has to be necessarily in opposition with others — ‘struggle for survival’, ‘survival of the fittest’ — and you feel happy living this way.

A little introspection will show that out of these three, what is **naturally acceptable is the first one**. You certainly do not want to live in opposition with others. But you may be **conditioned** to think in the manner of the third option — and if we adopt the third option, it has significant negative implications in our life, in the family and in society. We can see this all around today.

What is actually happening in relationship today

In relationship, what is generally happening today is something like this: every time there is a fight we want to resolve it; we start the next day with the thought that we do not want to fight today — but a fight takes place again, sometimes by the end of the same day. Does this happen with you, with your brother, sister, father, mother, spouse, children, friends, co-workers? Getting irritated, being angry, not speaking for days, dragging each other to court, divorces — these are indicators of the situation in relationship.

For ensuring fulfilment in relationship, it is necessary to have **right understanding about relationship**. Goodwill alone is not enough; the repeated fight despite repeated resolve is the proof.

Indicators of a relationship in trouble

The manual lists them almost in passing, but they are worth collecting in one place, because they are the evidence a student can actually produce in an examination.

Mild	Moderate	Severe
Irritation; sharp replies; a remark that lands badly	Anger; silence for days; keeping score; avoiding the person	Opposition; dragging each other to court; divorce; in society, lasting conflict

The sequence matters. Almost every severe breakdown began as a mild incident in which the other felt wrongly evaluated. This is why the manual treats ‘small incidents of disrespect’ as a serious matter rather than a matter of manners.

Why the third option is self-fulfilling

The third option — that living must necessarily be in opposition, ‘survival of the fittest’ — is not merely false; it is self-confirming. A person who assumes that others are against him behaves defensively, others respond defensively, and the assumption appears to be proved. The same loop runs in the opposite direction once trust on intention is established: a person who assumes goodwill where competence is merely lacking behaves helpfully, and the other, no longer needing to defend himself, becomes easier to live with. Neither loop is an accident of temperament; each is the working out of an assumption.

The third conclusion: three requirements, in order

From the preceding discussion it may be concluded that for the fulfilment of a human being, three things are necessary: **physical facility, relationship and right understanding**. These are three distinct realities, all three are required, and one cannot be substituted for another.

If we investigate into the priority among these, we can see that **right understanding is the first priority**, fulfilment in relationship with human beings is the second, and ensuring physical facility with the rest of nature is the third.

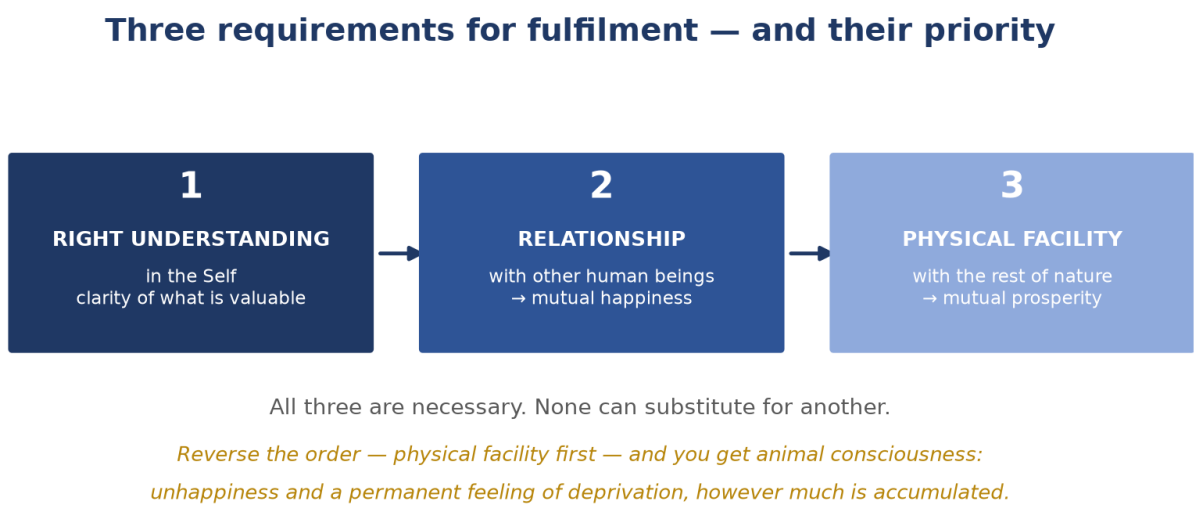


Figure 3.1 Three requirements for fulfilment, in their correct priority.

Key takeaways — Lecture 3. The basic aspiration of a human being is continuity of happiness and prosperity. To fulfil it, three things are required in order of priority — right understanding, relationship and physical facility — and one cannot be substituted for another.

LECTURE 4

Right Understanding, Relationship and Physical Facility

Sections 4.1 to 4.3 of the manual · Chapter 3 of the textbook · development of human consciousness

4.1 Right Understanding, Relationship and Physical Facility

A human being wants to live with continuous happiness and prosperity, and this is possible by ensuring right understanding, fulfilment in relationship and physical facility in the correct priority. This is living with **human consciousness**.

What happens when the order is wrong

On the other hand, if one is living for physical facility alone, and not ensuring right understanding and right feeling in relationship, he feels unhappy and makes others unhappy too. This is one outcome.

The other outcome is that, if right understanding is missing, one is not able to identify the need for physical facility. And if we are not able to identify our need for physical facility, then regardless of how much we accumulate, we never feel that we have enough. We keep wanting more. This feeling of not having enough is the **feeling of deprivation**. As a result, one is deprived, and is exploiting and depriving others.

While physical facility alone may suffice for animals, it is not adequate for a human being to be fulfilled. Under this condition, one is living with **animal consciousness**.

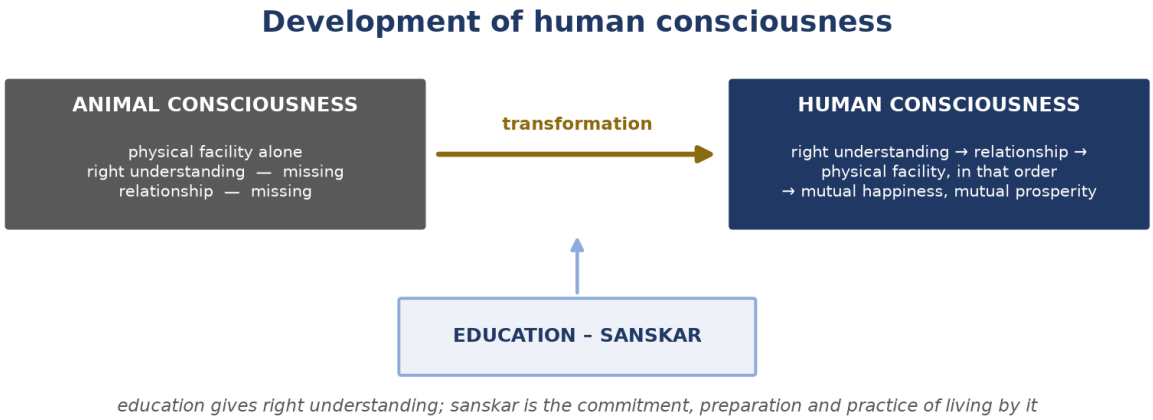


Figure 4.1 Transformation from animal consciousness to human consciousness, enabled by education-sanskar.

Three states, and where we actually stand

There are generally two kinds of people today: those lacking physical facility, unhappy and deprived; and those having physical facility, and yet unhappy and deprived. Try to find out where you are. Whereas what we really want to be is in a third state: having physical facility, happy and prosperous.



Figure 4.2 Three states of a human being — and what is called development today.

It is easy to see that we naturally want to be in state 3, of having more than the required physical facility, happy and prosperous. However, today we seem to be at 1 or 2, and our effort is generally for 2. You can see that what is called development today largely takes us from 1 to 2 — and stops there.

The outcome when the order is right

If we are able to ensure all three — right understanding, relationship and physical facility — in that order of priority, two outcomes follow:

- Through **right feeling in relationship**, based on right understanding, we ensure **mutual happiness** — happiness for ourselves as well as happiness for others.
- With **right understanding**, we identify the need for physical facility, and learn to produce using a mutually enriching production process. Once we are able to ensure the availability of more than the required physical facility, we have the **feeling of prosperity**.

What each missing element produces

If this is missing…	…this is what follows
Right understanding	The need for physical facility cannot be assessed, so no quantity is ever enough; the feeling of deprivation persists; the person exploits others and nature.
Fulfilment in relationship	Unhappiness in the family despite adequate facility; irritation, silence, opposition, and repeated resolve followed by repeated conflict.
Physical facility	Discomfort and unhappiness of a different kind — the Body is not nurtured, and attention is dragged back to survival.

Read the three rows together and the priority becomes obvious. A shortage of physical facility makes itself felt immediately, which is why it receives almost all our effort; a shortage of right understanding makes itself felt only indirectly, as a life that never feels sufficient. The first is loud and the second is quiet, and we respond to what is loud.

4.2 Development of Human Consciousness

We can clearly envisage **holistic development as the transformation of consciousness** — to human consciousness. Of course, this will necessitate working on all three: right understanding, fulfilment in relationship, and physical facility — and in that order of priority.

	Animal consciousness	Human consciousness
Starting point	Physical facility first	Right understanding first
Right understanding	Missing	Present — clarity about what is valuable
Relationship	Missing; others are a means	Fulfilled through right feeling
Physical facility	Pursued without limit	Assessed rightly and produced cyclically
Outcome	Unhappiness, and a permanent feeling of deprivation	Mutual happiness and mutual prosperity

4.3 Role of Education-Sanskar

The role of education is essentially to facilitate holistic development — that is, both the individual transformation to human consciousness and the societal transformation to a humane society. For this, education-sanskar has to ensure three things:

- **Right understanding** in every child;
- the **capacity to live in relationship** with other human beings;
- the **capacity to identify the need** for physical facility, and the skills and practice for sustainable production of more than what is required, leading to the feeling of prosperity.

> **Two definitions to keep apart.** **Education** is developing the right understanding — a holistic perspective. **Sanskar** is the commitment, preparation and practice of living with right understanding; the preparation includes learning appropriate skills and technology.

The distinction matters because education can be delivered by an institution, while sanskar is formed by the person through what he accepts and actually lives by. A system that delivers only the first produces informed people whose conduct has not changed — which is precisely the skill-biased outcome described in Lecture 1.

	Education	Sanskar
What it develops	Right understanding — a holistic perspective	The acceptances by which one actually lives
Who provides it	Teachers and institutions, in the main	Formed by the person, through what he accepts and does
Includes	Clarity about harmony at all levels	Commitment, preparation (skills, technology) and practice
If it is missing	Skills without direction — the skill-biased system	Information without conduct — knowing the right thing and not living it

What these three requirements mean in practice

Requirement	What it asks of the system	What it produces
Right understanding in every child	Not information about values, but clarity about harmony at all levels — taught through exploration rather than instruction	A person who knows what is worth doing

Requirement	What it asks of the system	What it produces
The capacity to live in relationship	Understanding relationship, the nine feelings, intention and competence; practice in the family	Mutual happiness; a family and a workplace that hold together
The capacity to identify need and produce sustainably	Skills, technology and practice for producing more than the required quantity, by a mutually enriching process	The feeling of prosperity without depletion of nature

Read together, the three requirements are simply the three priorities of Lecture 3, assigned to education. The system is not asked to add a subject; it is asked to keep the order right.

Key takeaways — Lecture 4. Human consciousness is living with continuous happiness and prosperity by ensuring right understanding, fulfilment in relationship and physical facility in the correct priority. Holistic development is the transformation from animal consciousness to human consciousness, and education-sanskar has the most significant role to play in this transformation.

LECTURE 5

Happiness and Prosperity — the Current Scenario

Sections 5.1 to 5.2 of the manual · Chapter 4 of the textbook · prevailing notions examined

5.1 Prevailing Notions of Happiness

Continuity of happiness is generally sought from two sources: the consumption of physical facility and the enjoyment of favourable sensation, and the receipt of favourable feelings from other people. Both need to be examined closely, because both are mistaken for happiness.

Continuity from physical facility and sensation

The mechanism is simple. A physical thing comes in contact with the Body, produces a sensation, and the sensation is tasted by the Self. If the taste is favourable we feel happy; if unfavourable, unhappy. You can observe this for any sensation — sound, touch, sight, taste or smell.

We get what appears to be happiness when we eat our favourite sweet: the sweet contacts the tongue, we taste it, and if the sensation is favourable we feel happy. But can this ensure happiness in continuity? No — the happiness is momentary and very short-lived, and it passes through four stages.

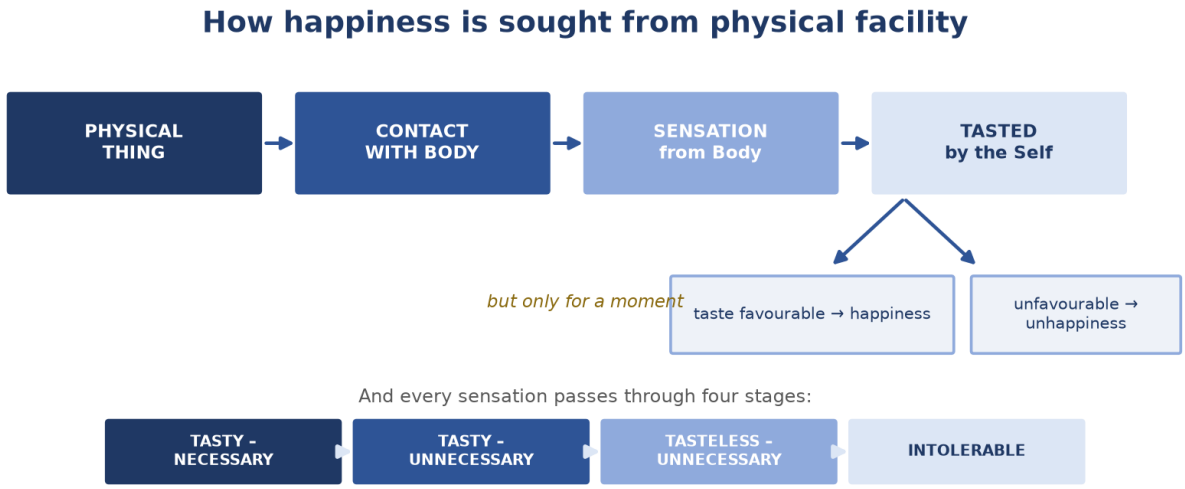


Figure 5.1 The chain from physical facility to sensation — and the four stages of every sensation.

Firstly the physical facility is **tasty and necessary**; then it becomes **unnecessary while it retains the taste**; with further consumption it **loses the taste too**, and finally becomes **intolerable**. This applies to any physical facility, for any sensation obtained from it.

Two consequences follow. First, since continuity cannot come from one sensation, the person keeps changing from one sensation to another and another — in vain. Second, even the little temporary happiness obtained is **dependent on something outside**: there is no guarantee that the sweet will be available whenever we want to derive happiness from its taste.

The same four stages, in everyday examples

Physical facility	Tasty – necessary	Tasty – unnecessary	Tasteless – unnecessary	Intolerable
A favourite sweet	The first one, when hungry	A second helping	The fifth	Any more

Physical facility	Tasty – necessary	Tasty – unnecessary	Tasteless – unnecessary	Intolerable
A new phone	The first week	The second month	The second year	Waiting for the next launch
A song you love	First few listens	A dozen listens	After a month on repeat	You skip it
Praise from a friend	The first compliment	Compliments on demand	Compliments that feel routine	Compliments that feel false

The table is worth keeping in mind, because the pattern is identical in every row. What differs is only how long each stage lasts. No object and no sensation can remain in the first column, which is why continuity of happiness cannot be built on any of them.

Continuity from favourable feelings received from others

The second prevailing notion is that we can be happy by getting favourable feelings from others. We tend to feel happy when others pay attention to us, praise us, respect us, care for us, or express any favourable feeling towards us. Here another human being expresses a feeling, and the feeling is received and evaluated by the Self: if it is favourable we feel happy, if unfavourable, unhappy.

But this too is not continuous. When someone expresses a right feeling such as respect, it is naturally acceptable to us and we like to receive it — but we are **dependent on the other** to get the feeling again. And if the other expresses something not naturally acceptable, such as disrespect, we feel unhappy. The source of our happiness is, once again, outside our own control.

Is happiness the same as excitement?

The question is whether the feeling we get in either case is happiness or something else. What we get from a favourable sensation, and what we get from a favourable feeling received from another, are both a sort of momentary happiness. This is what is called **excitement**.

	Excitement	Happiness
What it is	A momentary high from a favourable sensation, or from favourable feelings received from others	A harmonious state within
Duration	Short-lived, not sustainable	Can be continuous and sustainable
Dependence	Depends on the object or on the other person	Does not depend on external conditions
Test	Passes when the sensation passes, or when the other stops expressing the feeling	Remains as long as harmony remains

There is a genuine confusion between excitement and happiness, and the whole of Lecture 6 exists to remove it.

Other prevailing notions about happiness

There are many other assumptions, questions and confusions about happiness. Each is worth examining against the definition of happiness as a state of harmony.

The notion	What is worth seeing in it
“I will be bored of happiness if I am always happy.”	Boredom arises from a lack of sensation, which is exactly what excitement needs and harmony does not.
“Happiness and unhappiness are two sides of the same coin”, or “the two banks of a river”.	This is true of excitement, which necessarily alternates. Harmony does not require its opposite to be recognised.
“Don’t bother me with vague things like happiness; I have more important things to deal with.”	Every one of those important things is being pursued for the sake of happiness; the question is only whether the route chosen reaches it.
“If we become happy, progress will stop.”	What stops is pursuit of sensation. Understanding-based effort, which is what real progress is, does not depend on dissatisfaction.
“I need to be unhappy to recognise that I am happy.”	We recognise harmony by referring to natural acceptance, not by contrast with suffering.
“We think of others only when we are unhappy, so it is useful to be unhappy.”	A feeling of prosperity naturally makes one think of nurturing others; deprivation makes one exploit.
“Yes, I want happiness, but my desiring does not guarantee it.”	Desiring is not the programme. The programme is right understanding, relationship and physical facility.
“My happiness depends on others; what can I do about it?”	It appears to depend on others only when it is sought from their feelings. Sought from within, it does not.
“We do not want happiness for ourselves, we want to make others happy, even if we stay unhappy.”	One who is unhappy within cannot consistently make others happy; mutual happiness requires both.
“Happiness is a small thing; we have higher aspirations — contentment, peace, bliss.”	These are states of harmony of greater depth; they are not alternatives to happiness but its further reaches.

Why these notions persist

If the two notions are so clearly inadequate, why do they survive? Partly because they are confirmed often enough to seem true: a sensation really does produce a moment of happiness, and praise really does feel good. The failure is not in the first experience but in the second — the moment does not continue, and we read that as a personal failure rather than as a property of the source.

Partly, too, because the notions are useful to an economy organised around consumption. A person who has assessed his requirement and feels prosperous is a poor customer. The whole apparatus of advertising is addressed to the feeling of deprivation, which is why it works best on those who already have enough.

And partly because the alternative is never presented. Most people have never been asked whether they want continuous happiness, nor shown that it is a different thing from excitement. The question itself is the beginning of the answer, which is why Lecture 6 follows Lecture 5 rather than replacing it.

5.2 Prevailing Notions of Prosperity

By and large, there is confusion between **accumulation of physical facility** and the **feeling of prosperity**. It is generally assumed that the richer you are, the more prosperous you are — that the more you have accumulated, the more prosperous you are.

With this assumption we pursue prosperity with an obsession for profit, for accumulation, and the major focus in society today is on accumulating physical facility — in particular, on accumulating money. Today most of the wealth in the world is owned by a very tiny percentage of people, and many such people are seen exploiting others, and exploiting the Earth, in an effort to accumulate even more.

Without clarity about how much is required, the effort is for an **unlimited quantity** of physical facility, and by almost any means. First the efforts may be by legal means, and then they slip to even illegal means. This is all because the quantity required is undefined — and there is a feeling of deprivation.

> **The two confusions of this lecture, in one line each. Happiness is equated with excitement** — sensation from physical facility, or favourable feelings from others — all of which are momentary. **Prosperity is equated with accumulation** — which it is not, because accumulation without a right assessment of need never produces the feeling of having enough.

LECTURE 6

Method to Fulfil the Basic Human Aspirations

Sections 6.1 to 6.3 of the manual · Chapter 4 of the textbook · happiness, prosperity and the programme

6.1 Exploring the Meaning of Happiness

The proposal for happiness is stated in two steps, and it is worth reading slowly:

- "The state or situation in which I live, if there is harmony or synergy in it, it is naturally acceptable to me to be in that state or situation."
- "To be in a state or situation which is naturally acceptable is happiness."

> **The identity. To be in a state of harmony is happiness** — that is, **Happiness = Harmony**.

Some exploration will show that when we are in a state of harmony within, we feel happy because that state is naturally acceptable to us. When we are in a situation with the outside world in which there is harmony, we feel happy because the feeling of being in that situation is naturally acceptable to us. This state or situation of being in line with natural acceptance is happiness.

Similarly for the negative case:

- "The state or situation in which I live, if there is disharmony or contradiction in it, it is not naturally acceptable to me to be in that state or situation."
- "To be forced to be in a state or situation which is not naturally acceptable is unhappiness."

> **The second identity. To be forced to be in a state of disharmony or contradiction is unhappiness** — that is, **Unhappiness = Disharmony**.

The word "forced" carries the whole difference. We all pass through moments of disharmony; they become unhappiness when we cannot get out of them. This also explains why the definition is a test: a state that we would not choose if we could see clearly is, by that very fact, not naturally acceptable.

6.2 Programme for Continuity of Happiness

The expanse of our living is at four levels: as an individual human being; as a member of a family; as a member of society; and as a unit in nature and existence. We are living with all this expanse of our being at these four levels — of course, we may or may not be aware of it.

Therefore the programme for ensuring the continuity of happiness is, **at all levels of being, to understand the harmony and to live in harmony**:

Level	What harmony means there
1. Individual human being	Harmony within — imagination in line with natural acceptance; and harmony of the Self with the Body
2. Family	Fulfilment of relationship through the naturally acceptable feelings
3. Society	The comprehensive human goal, worked towards through the five dimensions of human order
4. Nature / existence	Mutual fulfilment with the other orders; co-existence

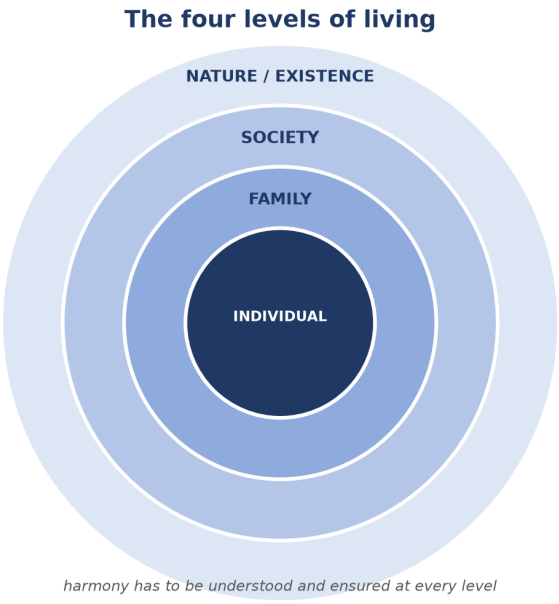


Figure 6.1 The four levels of living at which harmony has to be ensured.

The programme is not a set of techniques but a single instruction applied at four places: understand the harmony, and live in harmony. Since the four levels are nested — the individual within the family, the family within society, society within nature — harmony at one level supports the others, and disharmony at any level disturbs the rest.

The four levels, taken one at a time

As an individual human being. Harmony here means two things: harmony within the Self, that is, imagination in line with natural acceptance; and harmony of the Self with the Body, that is, the feeling of self-regulation by which the Body is nurtured, protected and rightly used. Without this level nothing above it can be stable, because the same person carries his inner contradiction into every relationship he enters.

As a member of a family. Harmony here means fulfilment of relationship through the naturally acceptable feelings — trust, respect, affection, care, guidance, reverence, glory, gratitude and love. It is the level at which most unhappiness is actually experienced, and therefore the level at which the programme yields the quickest visible result.

As a member of society. Harmony here means working towards the comprehensive human goal — right understanding and right feeling in every individual, prosperity in every family, fearlessness in society, and co-existence in nature — through the five dimensions of human order. It is the level at which individual effort has to become a system.

As a unit in nature and existence. Harmony here means mutual fulfilment with the other three orders, and finally co-existence — recognising that one is a unit submerged in space, related to every other unit. This is the level that Module 4 develops in detail.

6.3 Exploring the Meaning of Prosperity

> **Definition. Prosperity is the feeling of having more than the required physical facility.**

There are two basic requirements, and both are necessary:

- **Right assessment of the need** for physical facility, along with its required quantity.
- **Ensuring the availability or production** of more than the required physical facility.

We can have a feeling of prosperity only if we are able to do the right assessment of our physical needs. That right assessment, along with the required quantity, comes through **right understanding**. Without it, the feeling of prosperity cannot be assured, regardless of the availability or accumulation of physical facility that we may have been able to do.

But just assessing the need is not enough. We need to ensure the availability or production of more than the required quantity, which requires skills, technology and production. With both — right assessment and availability — we have more than the required physical facility. Over and above that, it is a matter of **feeling** that we have more than enough.

The consequence is stated plainly in the manual: when you have a feeling of prosperity, you will naturally think of **nurturing and enriching others**. On the other hand, if we feel deprived, we think of **exploiting and depriving others**. Prosperity and deprivation are therefore not private states; they determine how we treat the world.

> **Assessing your own requirement.** List what you actually need for nurturing, protecting and rightly utilising your Body over a year — food, clothing, shelter, health, transport, tools for your work. Add what is required for your participation in the larger order. Compare that figure with what you have been treating as your target. The gap between the two is not a gap in income; it is a gap in assessment, and it is where the feeling of deprivation lives.

6.4 Solving Problems in the Light of the Resolution

The syllabus names this explicitly: the solution of problems *in the light of the resolution*. The resolution is not only a statement of how to live; it is a diagnostic instrument, and it works because it has exactly four components — right understanding, relationship, physical facility, and participation in the larger order.

Faced with any problem, the question to ask is simply: **which of the four has been neglected?**

The problem	What it usually reveals	What the resolution suggests
Repeated quarrels at home	Relationship neglected — feelings not recognised, intention judged by competence	Ensure the feelings in oneself first, then express them; separate intention from competence
Stress and a sense of never having enough	Right understanding neglected — need never assessed	Assess the requirement for nurturing, protecting and rightly using the Body; prosperity is a feeling, not a quantity
Corruption in an institution	Right understanding neglected; incentives built on accumulation	Restore clarity about the comprehensive human goal; ethical competence, not more rules
Pollution, water scarcity, deforestation	Participation in the larger order neglected	Produce cyclically and mutually enriching; treat the other orders as a larger order, not a resource
A capable person who is restless	Relationship and right understanding both neglected, while facility is abundant	The second state of Lecture 4 — the remedy is not more facility but the two missing elements

The instrument is useful precisely because it is not a slogan. It does not tell us that everything is someone’s fault, nor that everything will be fine; it tells us where to look. And because the four components are held together, it prevents the common mistake of solving one problem by creating another — buying peace at home with things, or buying prosperity by exhausting the soil.

REVISION

Module 1 at a Glance

Consolidated summary, definitions, and examination pointers

The whole module on one page

Lecture	The question it answers	The answer it gives
1	What is value education, and why do we need it?	Education has a value domain (what to do) and a skill domain (how to do); the present system is skill-biased; VE supplies the missing clarity. Its content must be universal, rational, natural and verifiable, all encompassing, and leading to harmony.
2	How are values to be learnt?	By self-exploration — a dialogue between 'what I am' and 'what is naturally acceptable to me'; verification on natural acceptance, then experiential validation.
3	What do we actually want, and what does it need?	Continuous happiness and prosperity; which needs right understanding, relationship and physical facility, in that priority.
4	What is the difference between the two ways of living?	Human consciousness keeps the order right and yields mutual happiness and mutual prosperity; animal consciousness reverses it and yields unhappiness and deprivation. Education-sanskar enables the transformation.
5	What does society believe instead?	That happiness is excitement from sensation or from others' feelings, and that prosperity is accumulation. Both are examined and found inadequate.
6	What is the right understanding of these two?	Happiness = harmony; unhappiness = disharmony. Prosperity = the feeling of having more than the required physical facility, resting on right assessment and adequate production.

Definitions to memorise

Term	Definition
Value of an entity	Its participation in the larger order of which it is a part
Value education	The domain that enables us to understand aspiration — 'what to do'
Skill development	The domain that enables us to learn the skills to actualise aspiration — 'how to do'
Self-exploration	Seeing reality on one's own right, by one's own investigation, observation and analysis
Natural acceptance	What we naturally and unconditionally accept as right — innate, uncorrupted, definite
Experiential validation	Living according to a proposal and verifying mutual happiness in behaviour and mutual prosperity in work
Basic human aspiration	Continuous happiness and prosperity
Happiness	To be in a state of harmony — a state naturally acceptable to us

Term	Definition
Unhappiness	To be forced to be in a state of disharmony or contradiction
Prosperity	The feeling of having more than the required physical facility
Excitement	A momentary high from a favourable sensation or from favourable feelings received from others
Animal consciousness	Living for physical facility alone, without right understanding and right feeling
Human consciousness	Living with right understanding, relationship and physical facility in the correct priority
Holistic development	The transformation of consciousness — from animal consciousness to human consciousness
Education	Developing right understanding — a holistic perspective
Sanskar	The commitment, preparation and practice of living with right understanding

Pairs that are frequently confused

Pair	The distinction in one line
Happiness / excitement	Happiness is a state of harmony that can continue; excitement is a momentary high from a sensation or from others' feelings, and cannot continue.
Prosperity / accumulation	Prosperity is the feeling of having more than the required facility, and rests on a right assessment of need; accumulation is quantity without assessment.
Acceptance / natural acceptance	Acceptance is what we have absorbed from family and society; natural acceptance is innate, uncorrupted and definite.
Education / sanskar	Education develops right understanding; sanskar is the commitment, preparation and practice of living by it.
Need of the Self / need of the Body	The Self needs happiness — continuous and qualitative; the Body needs physical facility — temporary and quantitative.
Necessary / adequate	Physical facility is necessary and adequate for an animal; necessary but not adequate for a human being.
Value / price	Value is participation in the larger order; price is what something fetches in exchange. They are unrelated.
Right understanding / right feeling	Right understanding is clarity in the Self; right feeling is its expression towards other human beings.

Examination pointers

- For any "differentiate" question, use a table: **need, fulfilment, activity, response, domain**. It fits nearly every comparison in this paper.
- The chain **right understanding** → **relationship** → **physical facility** is the most reused answer in the module. Learn it with one example each, and learn what goes wrong when it is reversed.

- Whenever a question mentions “excitement”, “accumulation” or “stress”, the deprivation loop is the expected explanation.
- A 7-mark answer usually needs four things in this order: definition, reason, example, and the consequence of getting it wrong. Answers that stop after the definition lose most of the marks.
- The three marks of right understanding — **assuring, satisfying, universal** (in time, place and individual) — are frequently asked as a 2-mark question and should be reproduced exactly.
- Quote the manual’s own phrases where you can: ‘physical facility is necessary but not adequate’, ‘happiness is to be in a state of harmony’, ‘the feeling of having more than the required physical facility’.

Questions this module usually attracts

Question	Where it is answered
Define value. How can the value of a thing be determined?	Lecture 1, section 1.3
Explain the need for value education and the two domains of education.	Lecture 1, section 1.1
Describe the guidelines that the content of value education must satisfy.	Lecture 1, section 1.2
Explain self-exploration, the dialogue within, and the two-step process.	Lecture 2, sections 2.1–2.4
Distinguish acceptance from natural acceptance; state its characteristics.	Lecture 2, section 2.5
Explain the basic human aspiration and the three requirements in priority.	Lecture 3, sections 3.1–3.2
Why is physical facility necessary but not adequate for a human being?	Lecture 3, section 3.2
Distinguish animal consciousness from human consciousness.	Lecture 4, section 4.1
Explain the role of education-sanskar in holistic development.	Lecture 4, section 4.3
Critically examine the prevailing notions of happiness and prosperity.	Lecture 5, sections 5.1–5.2
Is excitement the same as happiness? Explain with examples.	Lecture 5, section 5.1
Define happiness and prosperity; give the programme for continuity.	Lecture 6, sections 6.1–6.3

A last check before the examination. Can you state, in one sentence each: what value education is for; what self-exploration is; what the basic aspiration is; what the three requirements are and in what order; what animal and human consciousness are; why excitement is not happiness; and what prosperity actually is? If all eight come out cleanly, this module is covered.