

UNIT 3

HARMONY IN FAMILY & SOCIETY

Love - The Complete Value

Love is called the complete value since this is the feeling of relatedness to all human beings. It is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The word *love* can refer to a variety of different feelings, states, and attitudes, ranging from generic pleasure ("I loved that meal") to intense interpersonal attraction ("I love my wife"). "Love" can also refer specifically to the passionate desire and intimacy of romantic love, to the sexual love of Eros (cf. Greek words for love), to the emotional closeness of familial love, or to the platonic love that defines friendship, to the profound oneness or devotion of religious love. This diversity of uses and meanings, combined with the complexity of the feelings involved, makes love unusually difficult to consistently define, even compared to other emotional states.

This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings. The feeling of love leads to an undivided society, it starts from a family and slowly expands to the world family in the form of love.

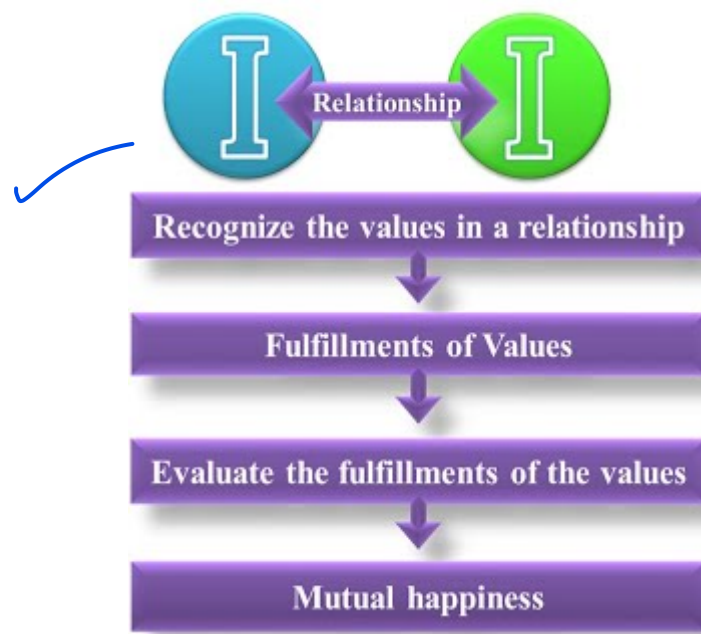
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Justice in Human Relationships

Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society. **There are four elements: Recognition of values, fulfilment, evaluation and mutual happiness ensured.** When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships. Justice starts from family and slowly expands to the

world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people.

If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. If we do not understand the values in relationships, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body (particular caste, or sex or race or tribe), on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to fragmented society while our natural acceptance is for an undivided society and universal human order. Having explored the harmony in the human beings, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings.



Respect (Sammana)

Respect means accepting individuality and doing right evaluation (to be evaluated as I am). Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of similarity or one of right evaluation, we have made it into something on the basis of which we differentiate i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special.

Respect in Human Relationships

Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see our self different from others. In other words, respect means right evaluation, to be evaluated as I am. If we respect a human being on the basis of 'I', following things are true for every human being:

1. I want happiness and prosperity. The other too wants to be continuously happy and prosperous!

2. To be happy, I need to understand and live in harmony at all four levels of my living. The other also needs to understand and live in harmony at all four levels of his/ her living!

3. The activities in me ('I') are continuous, we can check this for our desires, thoughts and expectations. It is the same for the other 'I' as well. The activities are continuous there as well, and the other too has continuous desires, thoughts and expectations!

When we see the above, what can we conclude? The other person also feels quite like me! There are so many similarities! Let us put down these similarities, in order:

1. We both want to have continuous happiness and prosperity. **Our basic aspiration is the same.**

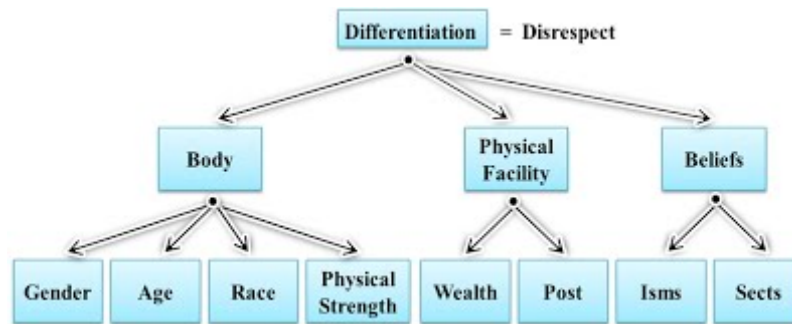
2. We both need to have the right understanding, which is to understand and live in harmony at all four levels of our living. **Our program of action is the same.**

3. The activities and powers of the self are continuous and the same in both of us - at the level of 'I'. **Our potential is the same.**

Based on these three evaluations we can conclude that, the other is similar to me. When we are able to see that the other is similar to me, we are able to recognize the feeling of respect in the relationship. If not, we either hold ourselves, more or less than the other and this only leads to differentiation.

Differentiation in Human Relationship

Today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of relationship, only one of differentiation.




On the basis of body

- **Sex/gender:** We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. And differentiate in giving respect on the basis of gender called male and females. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.
- **Race:** If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour – white, brown, black etc. or on the basis of whether the person is of Aryan race, Mongolian race etc. or on the basis of caste. Again here, we don't do the evaluation on the basis of 'I', but on the basis of the body.
- **Age:** We have notions such as 'one must respect elders'. There is no such notion as respect youngsters. Here, we see that we are again evaluating at the level of the body – age is related to the body, and not to 'I'.
- **Physical strength:** If someone is stronger, we again treat him/her differently. This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed.

On the basis of physical facilities

- **Wealth:** We differentiate people because some have wealth than others. What we term as a “rich person” gets idolized. We don’t even bother to find out whether such people are feeling prosperous, or if they just have wealth. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the body, and then on this basis, we are wrongly identifying our relationship.
- **Post:** We try to respect on the basis of a person’s position. The post is wrongly evaluated as the mark of a person’s excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are assumed to be important. In our education, we are trained directly or indirectly to earn posts for us to fetch respect.

On the basis of beliefs

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- **‘Isms’:** ‘Ism’ means any belief in terms of a ‘thought-system’ that we have, or that we have adopted. There are also many modern ‘isms’ such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on. The people that have adopted them or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen are at the level of desires, thoughts and expectations (selections) in ‘I’. There is no definiteness at this level, and hence, this becomes a cause for differentiation.
 - **Sects:** People of one sect only consider those with a similar belief system to be their ‘own’ and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

Discrimination leads to acrimony in relationships

Differentiation based on sex/gender: Issue of women’s rights, and women protesting and demanding for equality in education, in jobs, and in peoples’ representation. People are insecure and afraid of one another based on their gender.

Differentiation based on race: there are many movements and protect against racial discrimination and demands for equality, racial attacks, movements against caste discrimination has people living in fear of such racism, racist attacks, casteism and discrimination.

Differentiation based on age: Protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other, generation gap

Differentiation based on wealth: Class struggle and movements to do away with class-differentiation. Many people suffering from a lack of self-esteem and some even committing suicide,

Differentiation based on post: Protests against high handed government officials. At the level of the individual, leads to depression, etc.

Differentiation based on 'isms: Fights, turmoil, terrorism and war, people converting from one Ism to another in order to be able to get more respect.

Differentiation based on sects: Countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief. Demands for special provisions in jobs and in education.

Respect and differentiation.

Difference between respect and differentiation

Respect	Differentiation
1. Respect is right evaluation.	1. Differentiation is lack of understanding of respect.
2. Respect for others is generated by the right evaluation and understanding which leads to fulfilment in relationships. This further creates a sense of respect among people	2. This differentiation can take the form of: Gender bias, Generation gap, Caste struggle, Power play and domination, Communal violence, Clash of race, religion, class struggle etc. 3. This leads to the escalation in the problems of society which further lowers the respect shown to others in society.

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Trust - The Foundational Value in Relationship

Trust or vishwas is the foundational value in relationship. “To be assured that each human being inherently wants oneself and the other to be happy and prosperous” is known as trust. Mutual trust is a shared belief that we can depend on each other to achieve a common purpose. Trust is the expectation of people that they can rely on our word. It is built through integrity and consistency in relationships. There are two aspects in trust:

1. **Intention** (wanting to – our natural acceptance)

2. **Competence** (being able to do)

Both intention and competence are the aspects of trust. Intention is what one aspires for (our natural acceptance) and competence is the ability to fulfil the aspiration. In intention every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice. But what we are doing today is that when we are judging our self we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence.

We trust our own intention while we are not ready to trust the others intention. It is the same for other as well. We find that while we look at our intention, we are sure of it, we are not sure of the other's intention. We are actually seeing their competence, and making a conclusion on their intention. When we are judging our self we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence. Hence, **mistrust** is born and we deny the relationship. We seldom look at our competence and other's intention.

It is very important to differentiate between intention and competence. If we have trust on intention, we have a feeling of being related to the other and we start helping the other to improve his competence, if he does not have enough. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to help the other. Intentions are always correct; it is only the competence that is lacking, which can be improved by right understanding.

Family Is The Basic Unit Of Human Interaction.

The family is the basic unit of human interaction... it is the anchor that roots us... it gives us both roots to hold and wings to fly. It is not surprising that children who grow up in happy families are more successful and well-adjusted in life. Family relations can give us strength to face the world. How wonderful it feels to return to a happy home after a hard day at work? Our family can be our sounding board to bounce off creative ideas, our greatest supporter during adversity and the source of unconditional love. Now imagine a situation where there are very unpleasant relations at home...bitter fights, jealousies and the blame game being played out! A person would actually hate going home of such an oppressive atmosphere. Family feuds can cause depression, anxiety, sleeplessness, loss of appetite, sadness, confusion and rage. No one wants to live like that! Hence, it's essential to turn family feuds into family fun.

"Relationship - between one 'Jeevan' and the other 'Jeevan'." ('I' & 'I')

Once we have recognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to fulfilment of both sides in the relationship, i.e. it leads to mutual fulfilment. Evaluation is a natural process when we live in relationships and we constantly evaluating ours' and the other's feelings in the relationship. For example, trust is wanted in a relationship and if there is a mutual feeling of trust, then it leads to mutual fulfilment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing. It is not possible to create the relationships that are existent in a family. We are naturally born into this. In a similar way, the family has not invented the social dependencies in which it exists. The family exists naturally as a part of this social web of interdependency. So, we are embedded in relationships, they are there and all that we need to do is to recognize them and understand.

Feeling of love the basis of undivided society. (Akhand Samaja)

Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the

feeling of affection) and it slowly expands to the feeling of being related to all human beings. The feeling of love leads to an undivided society, it starts from a family and slowly expands to the world family in the form of love. The feeling of being related to every human being leads to our participation in an undivided society (Akhand Samaja). With the understanding of values in human relationships, we are able to recognize the connectedness with every individual correctly, and fulfil it. When we understand the value in relationship with other units in nature too, we are able to recognize our connectedness with them too, and fulfil it. This enables us to participate in the universal human order (**Sarvabhaum Vyavastha**).

Foundation Value in Human Relationship

There are certain basic and important values in maintaining relationship. These values, we all know, are the backbone of health and happy family relations. The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationship on long term basis. Values that are important in any relationship are:

1. **Trust:** **Trust or vishwas** is the foundational value in relationship. **“To be assured that each human being inherently wants oneself and the other to be happy and prosperous.”** If we have trust in the other, we are able to see the other as a relative and not as an adversary.
2. **Respect:** **Respect means individuality.** The sense of individuality is prime object. This is the first basic step towards respect (samman). Once we realized that we are individual then only we can see our self different from others. In other words, **respect means right evaluation, to be evaluated as I am.**
3. **Affection:** **Affection is the feeling of being related to the other.** Affection comes when I recognize that we both want to make each other happy and both of us are similar.
4. **Care:** **The feeling of care is the feeling to nurture and protect the body of our relative.** Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care.

5. **Guidance:** **The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance.** We understand the need of self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels.
6. **Reverence:** **The feeling of acceptance of excellence in the other is called reverence.** When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.
7. **Glory:** Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this. **Glory is the feeling for someone who has made efforts for excellence.**
8. **Gratitude:** **Gratitude is the feeling of acceptance for those who have made efforts for my excellence.** Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation.
9. **Love:** **Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend.** This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The above mentioned values are the core of all relations. One has to follow all to gain on the day to day problems. These values are intrinsic and available in every person. We need to find out in ourselves and implement. Without implementation, one cannot think of a strong family relation.

If You Trust Everybody, People Will Take Undue Advantage of You - Error in This Statement

The basic error is that if we trust everybody people will not take undue advantage of me. On the contrary, it gives us inner strength and we become far more effective in interacting with and “dealing with different people”. This is simply because, we already are sitting with the knowledge of what the person truly wants, truly intends, even though the person may not know this himself/herself! Hence, our ability to interact with people becomes far more effective and in the process, we don’t get hurt, we don’t get disturbed, we end up becoming an aid to the other. In other words, becoming aware, having the right understanding, living with the assurance in relationship does not mean becoming “stupid”! It only makes us, more competent. Further, what is being said here is that we have trust on the intention of everyone, but, when it comes to making a program with someone, I evaluate my competence, and I evaluate his competence and make the program accordingly. This makes me more effective.

3

Five dimensions of human endeavour in society conducive to ‘manaviya vyavastha’

Comprehensive human goals are right understanding, prosperity, fearlessness and co-existence. Programs needed to achieve the comprehensive human goals are:

1. **Education** – Right Living (Siksha – Sanskar)
2. **Health** – Self Regulation (Svasthya – Sanyam)
3. **Justice** – Preservation (Nyaya – Suraksha)
4. **Production** – Work (Utpadan – Kriya)
5. **Exchange** – Storage (Vinimaya – Kosh)

Education – Right Living: Education refers to understanding harmony at all four levels of living. While right living refers to commitment and preparedness to live in harmony at all four levels of living.

Health – Self Regulation: Sanyama refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body. When the body is fit to act according to the needs of the self (‘I’), and, there is harmony among the parts of the body, it is referred to as health or svasthya.

Justice – Preservation: Justice (nyaya) refers to harmony in the relationship between human beings, while preservation (suraksha) refers to harmony in the relationship between human being and the rest of nature.

Exchange – Storage: Exchange (vinimaya) refers to the exchange of physical facilities between the members of the society, while storage (kosha) refers to the storage of physical facilities that is left after fulfilling the needs of the family.

We can now see how these five dimensions of humanistic society are able to ensure the human goal:

Education – Right living leads to Right understanding

Having the process of education and right living leads to right understanding in the individual.

Health – Self-regulation leads to Prosperity

Having the program for health and sanyam leads to well-being of the body, and identification of need for physical facilities which along with production ensures feeling of prosperity in the family.

Justice – Preservation leads to Fearlessness and Co-existence (respectively)

Ensuring justice in relationship, or mutual fulfilment in relationship on the basis of values like Trust, Respect, etc. leads to fearlessness in society, while Suraksha of nature – via enrichment, protection and right utilization leads to co-existence in nature.

Production – Work leads to Prosperity and Co-existence

Production and work are for physical facilities, and this leads to a feeling of prosperity in the family. Production is done in harmony with nature, and hence, this also leads to co-existence with nature.

Exchange – Storage leads to Prosperity and Fearlessness

When we store and exchange for mutual fulfilment and not for exploitation, then it leads to fearlessness (trust) in society.

5

Abhaya means fearlessness; it is a permanent state where there is no question of ever experiencing any fear. A person with abhaya is continuously aware of his own reality; for him to become subject of fear would be impossible. We should not consider this quality of abhaya as just the absence of fear. The fearlessness in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required the family can be prosperous. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow. Thus, the state of absence of fear at society level will only be achieved when we have right understanding at individual level and prosperity at the level of family.

Comprehensive Human Goal

In order to facilitate the fulfilment of the basic aspirations of all human beings in the society, the following human goal needs to be understood in a comprehensive manner:



1. **Right understanding** is necessary for the human beings, for all human beings. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature.

2. **Prosperity** is needed in every family. Prosperity in the family means that the family is able to identify its needs and is able to produce/ achieve more than its requirements.

3. **Trust** in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.

4. **Co-existence in nature** means there is a relationship and complementarity among all the entities in nature including human beings.

This is the comprehensive human goal. With little exploration, we find that all four are required for human society. We are not satisfied with anything less than this. This is the basic minimum requirement to ensure sustainable happiness and prosperity. We can't cut down any of them. This is the minimum level that each one of us wants, and also the maximum we can think of. We can't think of anything more than this. This is the target for each one of us, the whole human race and the human tradition. The moment we leave anyone of them out, there will be loss of continuity, and the goal cannot be achieved.

Right understanding in the individuals is the basis for harmony in the family, which is the building block for harmony in the society.

1. The harmony in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society.
2. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required the family can be prosperous.
3. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.
4. When human beings with right understanding interact with nature, it will be in consonance with the coexistence and will be mutually enriching.

We may also understand it in the following sequence. 1. Right understanding 2. Prosperity 3. Fearlessness (trust) 4. Co-existence

Universal Human Order (Sarvabhauma Vyavastha)

The Universal Human Order (sarvabhauma vyavastha) is the state of realizing the freedom of individual in context of this universe. The respect towards mankind and nature is must to establish the universal order. Having understood the comprehensive human goal, we are able to be in harmony not only with human beings, but also with the rest of nature. We are able to see that we are related to every unit in the nature and ensure mutual fulfilment in that relationship.

Working on the five dimensions of human endeavour in the light of right understanding, we are able to work for an orderly living of the human society, whose foundational unit is the family and the final destination is the world family.

Universal Human Order (Sarvabhauma Vyavastha) - feeling of being related to every unit including human beings and other entities of nature.

Undivided society (Akhandam samaja) - feeling of being related to every human being. An undivided human centric society is one of the higher human goals. Akhandam samaj is the state of the society where all people of different religion and thought process live together and work towards betterment of the society.

Three activities can be performed to send the message of a holistic society:

- 1. Educating society through workshops, seminars and street plays:** this is about organizing workshops, seminars and street plays at various levels in society. The activity may be carried out by N.G.O.'s but must receive the support of government organizations. These activities can be categorized into three types which include –
Knowing the self,
Knowing the existence on basis of self,
Knowing the definite human conduct which is contribution of self in existence.
- 2. Value education in educational institutions:** value education should be introduced in current education system at all levels - primary school, secondary school, senior secondary school as well as college level.
- 3. Helping to apply values to the real world:** organizations - both government and non-government should open up counselling centres which can help their employees or general public to apply values to real life situations. It is about realizing the alternatives in life.

Various individuals are on the way of self exploration, finding their natural acceptance towards holistic approach of life and realizing it at all levels starting from self (with knowledge) to family (with meaningful relationships), then to society (education - health - production - business - services). The idea is not to live in isolation or individualism but with expansion of SELF to higher levels in the social system.

Enriching the Orders of Nature.

In nature, there are four different kinds of entities. One of entity includes materials, the other kind is plants, herbs, etc., the third kind has animals and birds and the fourth kind includes human beings. When we look at their interrelationship, we find that the materials, plants and animals are enriching for the others including human beings. There is cyclic and enriching process in nature, and based on this process production is naturally taking place in the nature. Humans only have to understand this feature of nature. The purpose of science and technology is to facilitate the cyclic processes in nature and make human beings more and more fulfilling to the other entities. But we will find that human beings are neither enriching (fulfilling) for humans nor for the other three kinds of entities. If only we understand the processes in nature, we can design our production systems through application of science and technology in such a way that this fulfilment is better ensured, rather than disturbing it.

QUESTIONS

1. The major crisis in today's society is that of Trust and Respect. Elucidate?
2. What is 'Justice' what are its four elements? Is it a continuous or a temporary need?
3. How is 'Trust' the foundation values of relationship?
4. What can be the basis of an undivided society- the 'World family'?
5. Explain the five dimensions of human Endeavour in society conducive to manaviya Vyavastha?
6. Indicate a few feasible steps to promote harmony in the society and co-existence with nature.
7. What is the Svabhava (Natural Characteristic) of animal order?
8. What is the meaning of Education and Sanskara? How does Sanskara follow education?

9. Write a note on “Recyclability and Self – regulation in nature.
10. Explain the term ‘Anu – Sangita’.
11. Define love. How can you say that love is the complete value?
12. How have we differentiated people on the basis of body and beliefs? Explain its consequences.
13. Explain the comprehensive human goal. How does fearlessness follow from right understanding and prosperity?
14. Explain how production activities can be enriching to all the orders of nature.

MCQ’S

1. Education and right living leads to (Right understanding) _____.
2. The process of education and right living leads to (Right understanding) _____ in the individual.
3. The program for health and sanyam leads to feeling of (Prosperity) _____ in family.
4. Ensuring justice in relationship, on the basis of values leads to (Fearlessness) _____ in society.
5. Suraksha of nature via enrichment protection and right utilization leads to (Co-existence) _____ in nature.
6. Production and work for physical facilities leads to (Prosperity) _____ in family and (co-existence) _____ with nature.
7. (Trust) _____ is the foundational value in relationship.
8. The foundational value in relationship is (Trust) _____.
9. The ability to fulfil the aspirations is called (Competence) _____.
10. To be assured of others at all the time is the feeling of (Trust) _____.
11. (Respect) _____ means (Right evaluation) _____.
12. Any belief in terms of ‘thought system’ that we have or that we have adopted is called (Ism’s) _____.
13. The feeling that other is related to me is called (Affection) _____.
14. The feeling to nurture and protect the body of our relative is called (Care) _____.
15. Ensuring right understanding and feelings in the other is called (Guidance) _____.
16. Acceptance of excellence in others is called (Reverence) _____.
17. (Glory) _____ is the feeling for someone who has made efforts for excellence.

18. (Gratitude) _____ is the feeling of acceptance for those who have made efforts for my excellence.
19. (Love) _____ is a complete value.
20. The feeling of relatedness to all human beings is called (Affection) _____.
21. Society is an extension of (Family) _____.
22. (Family) _____ is the basic unit of human interaction.
23. We are all similar at the level of our (Intension) _____ but differ in our (Competence) _____.
24. Employing the body physically for production and maintenance of physical facilities is called (Labour) _____.
25. There is justice in relationship when there is (Mutual fulfilment) _____.
26. The four gems of trust are (effective listening) _____, (empathy) _____, (justice) _____ and (honesty) _____.
27. The-astitva means (co-existence) _____.
28. Abhay means (fearlessness) _____.
- 29 (Competence) _____ is the ability to perform a specific task action or function successfully.
30. In healthy relationship, I learn to (respect) _____ and (trust) _____ important people in our life.
31. The commitment is the only aspect that actually strengthens the (relationship) _____.
32. (Education) _____ means the (vision) _____.
33. The problems in our relationship with various entities are due to our (assumptions) _____.
34. Comprehensive human goal is right understanding, prosperity, fearlessness and (co-existence) _____.