

UNIT 3

Short answer questions (2 Marks)

Define the following terms

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” is known as trust.
2. **Respect:** 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.
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. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection.
4. **Care:** The feeling of care is the feeling to nurture and protect the body of our relative. Care is level of active concern, or lack of negligence, towards avoidance of possible dangers, mistakes, pitfalls, and risks, demanded of a party as a duty or legal obligation. We understand a human being as a coexistence of the self ('I') and the body, and the body is an instrument of 'I'. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relatives.
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. The other is also similar to me in the potential of desire, thoughts and expectation.

6. **Reverence:** The feeling of acceptance of excellence in the other is called reverence. We understand that we aspire for continuous happiness and to realize it, we have to understand harmony at all the levels of our living, and live accordingly. When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her. This feeling of accepting the excellence in the other is called reverence.
7. **Glory:** Glory is the feeling for someone who has made efforts for excellence. We find that there have been people in the history, or even around us, who are investing their time, energy and their belongings to achieve excellence (to understand and to live in harmony at all levels of living ensuring continuity of happiness), to make others excellent. This gives us a feeling of glory for them.
8. **Gratitude:** Gratitude is the feeling of acceptance for those who have made efforts for my excellence. Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation. Specifically, gratitude is experienced if people perceive the help they receive as (a) valuable to them, (b) costly to their benefactor, and (c) given by the benefactor with benevolent intentions.
9. **Love:** 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.
10. **Justice:** 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.
11. **Differentiation (Disrespect):** differentiation means accepting other on the basis of body features, physical facilities or belief and not on the basis of right evaluation.

12. **Intention:** Intention is what one aspires for (our natural acceptance). In intention every human being wants to do what is right.
13. **Competence:** Competence is the ability to fulfil the aspiration. The competence may be lacking which needs to be developed through proper understanding and practice.
14. **Fearlessness:** Mutual trust and complementariness. It means every member of society feels related to everyone else and therefore there is trust and fearlessness. 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.
15. **Co-existence:** Co-existence means to be related, to be in harmony. In other words, there is a relationship and complementarity among all the entities in nature including human being. When human beings with right understanding interact with nature, it will be in consonance with the coexistence and will be mutually enriching.
16. **Education – Right living:** The content of education (shiksha) is the understanding of harmony at all the four levels of our existence – from myself to the entire existence. Right living (samskar) refers to the ability to live in harmony at all the four levels of living. This dimension of society works to ensure ‘Right understanding’ and ‘Right Feeling’ or all-encompassing solution called *Samadhan* in every individual.
17. **Health – Self-regulation:** Sanyam (Self-regulation) 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 swasthya. Sanyam is basis of swasthya. This dimension of society works to ensure ‘Prosperity’.
18. **Justice – Preservation:** Nyaya (Justice) 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 the nature (enrichment, protection and right utilization of the nature). This dimension of society works to ensure ‘Fearlessness’ and ‘Coexistence’.
19. **Production – Work:** Work refers to the physical efforts made by human on the rest of the nature, while production refers to the output / physical produce that is obtained through these efforts. This dimension of society works to ensure ‘Prosperity’ and ‘Coexistence’.

20. Exchange – Storage: Exchange refers to the exchange of physical facilities between the members of the society, while storage refers to the storage of physical facilities that is left after fulfilling the needs of the family. It is important to note that exchange and storage is done for mutual fulfilment and not for madness of profit or exploitation or hoarding. This dimension of society works to ensure ‘Prosperity’ and ‘Fearlessness’.

Q 21. Define trust. Or How is ‘trust’ the foundation value of relationships?

What do you understand by ‘trust’? What is its importance in human relationship? (UPTU 2011–12)

ANS. 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. Having faith in others and believing them. Trust is the expectation of people that they can rely on our word. It is built through integrity and consistency in relationships. To keep the trust on our self and others, we have to pay attention on the intensions and to understand if we or the other person is not able to do benefit, it is because we are lacking competence. Trust is the result of right understanding of the intention of all the human beings around us. This trust helps to improve our competence in others and in ourselves.

Q 22. Define ‘affection’. Or How does affection lead to harmony in the family?

ANS. 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. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection. The feeling of affection comes only if trust and respect are already ensured. Without trust and respect, we feel the other is trying to make us unhappy, does not wish well for us and hence we can never feel affection for him/her. We always see the other as being in opposition.

Q 23. Difference between reaction and response

<u>Reaction</u>	<u>Response</u>
1. Doubt on intention.	1. We are able to see that relationship IS at the level of 'I'.
2. Irritation	2. We feel the relatedness with the other – at the level of 'I'
3. Getting angry	3. We don't doubt the intention of the other 'I'.
4. Fights.	4. We feel a sense of responsibility to improve our own competence and the other's competence
	5. We work for mutual fulfilment.

Q 24. Difference between respect and differentiation.

What is the difference between respect and disrespect? Which of the two is naturally acceptable to you? (UPTU 2009-10, 2011 – 12)

ANS. Difference between respect and differentiation

<u>Respect</u>	<u>Differentiation</u>
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: <ul style="list-style-type: none">• Gender bias• Generation gap• Caste struggle• Power play and domination• Communal violence• Clash of race, religion, etc.• class struggle,
	3. This leads to the escalation in the problems of society which further lowers the respect shown to others in society.

Long answer questions (5 or more marks)

Q 25. Define love. Or How can you say that love is the complete value?

ANS. 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.

Q 26. What is meaning of justice in human relationships? How does it follow from family to world family? (UPTU 2009 - 10)

What is 'justice'? What are its four elements? Is it a continuous or a temporary need?

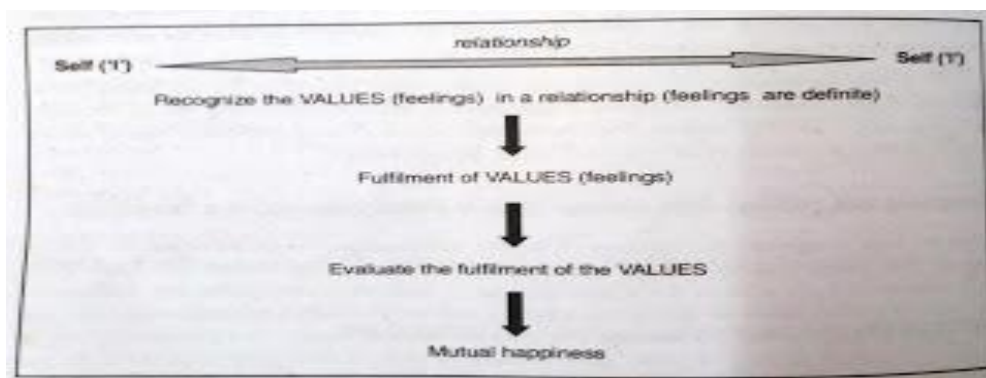
Explain justice with the help of the diagram.

What is justice? How does it lead to mutual happiness? (UPTU 2011 – 12)

ANS. 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.



Q 27. What do you mean by differentiation in relationship? What are the issues on which differentiation in relationship is prevalent in the society?

How do we differentiate in relationships on the basis of body, physical facilities, or beliefs? What problems do we face because of such differentiation?

What is respect? When do we feel we have been disrespected?

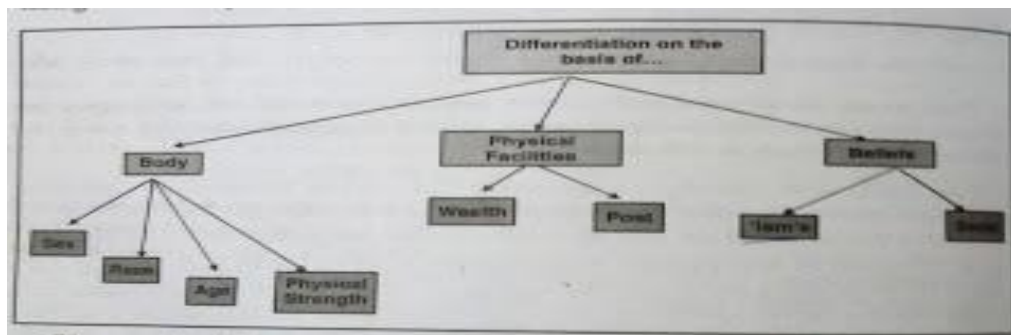
How have we differentiated people on the basis of body and beliefs?

What is the meaning of respect? How do we disrespect others due to lack of right understanding of this feeling? (UPTU 2010 – 11)

How do we come to differentiate between human beings on the basis of body? Explain. What are its consequences? (MTU 2011 – 12) [to answer this question you have to mention only the points of body and their outcomes mentioned in next question.]

ANS. 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.

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

- *‘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.

Q 28. ‘Discrimination leads to acrimony in relationships’. Explain. What problems are created when we discriminate? (UPTU 2010 – 11)

Explain the problems faced due to differentiation in relationship.

ANS. *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.

Q 29. What do you understand by trust? Differentiate between intention and competence with examples.

How do you differentiate between intention and competence, when you have to judge the other? Why is it important?

What is intension and competence? How do they affect human relationship?

How do you differentiate between intention and competence when you have to judge the other? Why is it important? (MTU 2010 – 11)

ANS. 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. 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.

Q 30. Enumerate some of the important values which lie at the base of good relationships. (UPTU 2010 – 11)

List down the values in human relationship.

What values are necessary in human relationship? Explain each briefly.

What are the different values necessary in human to human relationship? How do they lay the foundation for an undivided human race?

What are the foundational values of relationships? How can they be used to ensure strong and mutually relationships?

Name the values which are called as “foundation value” and “complete value”. Define both these values. (UPTU 2010 – 11)

List down the foundation value and the complete value in human relationship. Explain each with one example. (MTU 2011 – 12)

ANS. 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 (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.**

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.

Q 31. “When we are assured of the intention of the other and find that the competence is lacking, we become a help to the other. When we doubt the intention of the other, we get into opposition.” Explain.

In our behaviour, we generally observe our intention and others’ lack of competence. Does it lead to mutual happiness? What is the alternative? Explain with the help of an example. (UPTU 2010 – 11)

ANS. We trust our own intention while we are not ready to trust the other’s intention. It is the same for the others as well. They would also have the same answers as we, to the table above.

While the other trusts his/her own intentions, he/she does not trust mine. Hence, mistrust is born and we deny the relationship. 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 are sure in point 2 a) that we want to make the other happy, but in point 4 a) we are not sure that the other wants to make us happy. 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, we say "I wanted to do well, but I could not". But for the other, we say "He did not want to do well". "Wanting to", is the intention, "could not", is the lack of competence.

We can see that as we are not able to fulfil our intentions in terms of our competence at all times. It is the same for the other as well. We want to be related to the other, and we want the other to be related to us, irrespective of who this other is. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to become a help to the other. Intentions are always correct; it is only the competence that is lacking, which can be improved by right understanding.

Q 32. What is the basis of 'respect' for a human being? Do you see that the other human being is also similar to you? Explain.

ANS. 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

Ø 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.

Q 33. What is the role of value system in family harmony?

How can you maintain harmony in relationship?

ANS. 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.

There is a set of proposals about the families for us to verify:

1. Relationship IS and it exists between the self ('I') and the other self ('I')
2. The self ('I') has FEELINGS in a relationship. These feelings are between 'I' and 'I'.

3. These feelings in the self ('I') are DEFINITE. i.e. they can be identified with definiteness.
4. RECOGNIZING and FULFILLING these feelings leads to MUTUAL HAPPINESS in relationship.

Now, we will explore into each of the above in details.

1. Relationship IS and it exists between the self ('I') and the other self ('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.

2. The self ('I') has feelings in a relationship. These feelings are between 'I' and 'I': There are feelings in relations naturally. They do not have to be created, nor can we remove them. We may try to suppress them, or argue against them, or undermine them, but they are very much there. These feelings are fundamental to the relationship and can be recognized. Let's ask some questions:

Question : Who has these feelings? 'I' or body?

Answer : 'I'

Question : With whom does 'I' have these feelings? With the other 'I' or the other body?

Answer : With the other 'I'.

Here's another question:

Question : Who want trust in relationship? Our Self or body?

Answer : Self want trust.

Question : From whom we want this trust? The other 'I' or Body?

Answer : From the other 'I'.

This is something we can easily verify our self, that it is 'I' that wants trust. There is no part of the body that wants trust, no part of the body that wants respect. When we respect someone, we respect the person's 'I', and not their body organs. When we 'trust' someone, it is the person, and not the body. Trust is something to do with the person, the self ('I'). That is to say, the feelings in relationship are between 'I' and 'I'.

3. **These feelings in the self ('I') are definite. i.e. they can be identified with definiteness.:** With little exploration, we can see that feelings in relationships are actually definite, and not vague. These are the values characterizing relationships – e.g. Trust, Respect, Affection, etc. Living with these values, we are able to participate in the right way with other human beings.

4. **Recognizing and fulfilling these feelings leads to mutual happiness in relationship:** 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 are 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.

To summarize – relationships in a family or in a society are not created, they just are. We can understand these relationships and based upon this understanding, it will be natural to have right feelings (values) in these relationships. These feelings are definite and can be recognized with certainty. We have also seen that recognizing the relationship and having the feelings in relationship is an activity of the self ('I') and not the body. It becomes clear that relationship is between the self ('I') and other self ('I') and the feelings are also between 'I' and 'I'. Mutual fulfilment is the natural outcome of a relation correctly recognized and lived.

Q 34. Write the program to attain comprehensive human goal. Give examples also.

What are the five dimensions of human endeavour in society conducive to ‘manaviya vyavastha’?

What are the five dimensions of Human Endeavour? How are they helpful in achieving the comprehensive human goal?

What are the programs needed to achieve the comprehensive human goal? List and define each briefly. (MTU 2011 – 12)

How does the self-assume the responsibility towards the body? How does it help to ensure prosperity? (UPTU 2012 -13)

ANS. 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 (kosa) 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 wellbeing 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.*

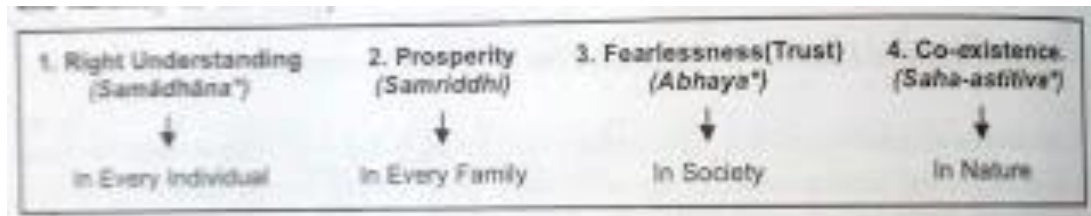
Exchange – Storage **leads to** **Prosperity and Fearlessness**

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

Q 35. Explain the comprehensive human goal. How does fearlessness follow from right understanding and prosperity? (UPTU 2009 - 10)

What do you mean by comprehensive human goal? Explain. How is it related to your goal in life? (MTU 2011 – 12)

ANS. 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:

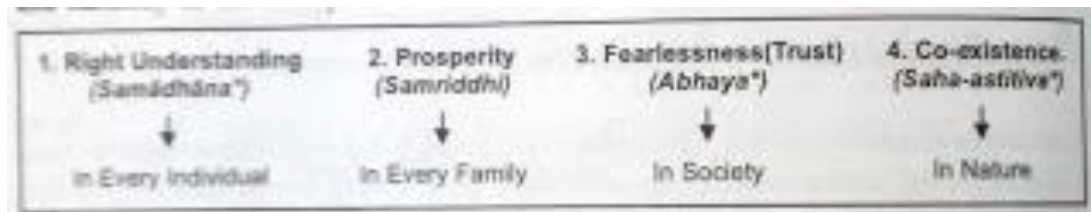


1. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature.
2. Prosperity in the family means that the family is able to identify its needs and is able to produce/ achieve more than 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.

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 to 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.

Q 36. Critically examine the state of society today in terms of fulfilment of comprehensive human goal.

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



Today the state of society in terms of this comprehensive human goal is:

Right understanding in individual: We are talking about information and skills, but we are ignoring the need of right understanding, we are ignoring the need to understand happiness correctly. We are ignoring the need to understand and be in relationship.

Prosperity in families: We are not able to see that the needs of physical facilities is limited and that, we can have more than what we need. We are only talking about how to generate wealth. We seem to have forgotten that the need to have wealth is connected with the need to keep the body healthy and use it for the right purpose and not for maximizing accumulation for the purpose of sensory enjoyment.

Fearlessness (trust) in society: In place of working for fearlessness, we are working for strategic power. In the name of defence, we are misusing the valuable resources of nature to make weapons and ammunitions. We are becoming increasingly more fearful of each other, so most of the countries in the world are busy preparing for war, in the hope that more and more competence for war will lead to peace.

Co-existence with nature: Instead of co-existing we are busy figuring out better ways to exploit nature. We have tended to assume that the goal of our technological development is to get victory over nature, to subjugate the entities in nature and to disrupt nature's cycle, in pursuance of our whims and fancies. We even have disregarded the truth that nature is our basic support systems and disturbing its balance will result in our own destruction.

Q 37. Describe the concept of an undivided society and the universal order and explain how both these can help to create a world family.

How can we move towards the universal human order?

ANS. The sarvabhaum vyavastha (Universal Human Order) 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 (Akhand samaja) – feeling of being related to every human being.

An undivided human centric society is one of the higher human goals. Akhand 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.

Q 38. Right understanding in the individuals is the basis for harmony in the family, which is the building block for harmony in the society. Give your comments.

ANS. 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 co-existence and will be mutually enriching.

We may also understand it in the following sequence.

1. Right understanding
2. Prosperity
3. Fearlessness (abhaya)
4. Co-existence

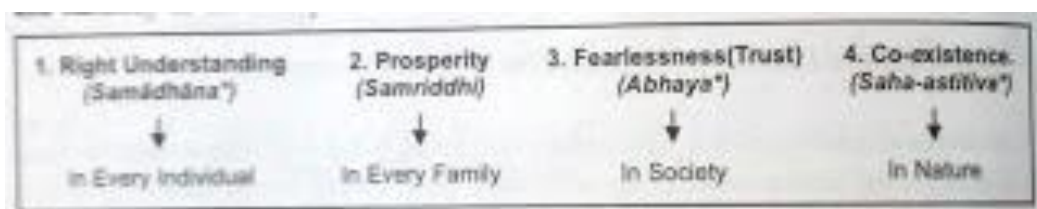
Q 39. Explain how production activities can be enriching to all the orders of nature. Give any two examples. (UPTU 2009 - 10)

ANS. 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 take in 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 brings 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.

Q 40. How can the comprehensive human goals of Right understanding, prosperity, fearlessness and existence create harmony in society?

What is the comprehensive human goal? Explain how this is conducive to sustainable happiness and prosperity for all.

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



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.

Q 41. How can I trust a stranger? Clarify.

ANS. If we are able to see the relationship with the person at the level of 'I', we will see that the other person also is like us. The other person has natural acceptance for the same things as we have. He/she too wants to make himself / herself happy and wants to make us happy at the level of his intention, just as we. But he/she is unaware of this fact, just as we have been. Hence, he/she may be interacting with us based on our competence. The way out is to relate to the other person, to be able to see that at the level of natural acceptance, we are the same. We can then interact with the person based on their competence, and also help them improve their competence.

Q 42. Feeling of love lay down the basis of undivided society. Explain.

ANS. 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).

Q 43. There is a common saying; if you trust everybody, people will take undue advantage of you. What is the basic error in this statement? Explain. (MTU 2011 – 12)

ANS. 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, I evaluate his competence and make the program accordingly. This makes me more effective.

Q 44. ‘The family is the basic unit of human interaction. Do you agree with the statement?’ Explain your answer using examples.

“Family is a natural laboratory to understand human relationships” – elaborate.

ANS. 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! Here are some simple rules for turning family feuds into family fun.

Q 45. “Relationship IS, and it exists between one ‘Jeevan’ and the other ‘Jeevan’.”

Examine this statement.

ANS. 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.

