

Universal Human Values Sessional – 2 Questions

Unit – 3 Part I:

1. What are the four important aspects of relationship? Explain.

Four aspects of relationship:

1. Relationship is – between one Self (I1) and another Self (I2): The relationship between human beings is already there. We all are related to each other – whether we recognize it or not. We need not construct or create any relationship. All we need to do is to understand relationship. When we understand relationship, it is naturally acceptable to accept it and live in it. Then, we work to fulfil the relationship. Even if we don't understand the relationship, it is still there. But we cannot fulfil it as we have not understood it.

Understanding relationship → Accepting relationship → Fulfilling relationship → Mutual happiness

We know the relationship is between one human being and another human being. Upon having the right understanding that human being is co-existence of self and body, we can easily see that the relationship is between one self and another self. It is the self which recognizes the feelings in relationship, but not the body. It is the self that understands, accepts and fulfils relationship. The body may be used as an instrument in the process of fulfilling relationship as and when required.

2. There are feelings in relationship – in one Self (I1) for the other Self (I2): The important issue in relationship is that of feelings. We can see that there are feelings in the Self, and Self can recognize the feelings. In order to understand relationship, it is necessary to understand the Self and the feelings in the Self.

The major crisis we are facing today in relationship is because of failure to understand the Self. We are trying to assume relationship on the basis of body, trying to fulfil relationship on the basis of body, and it does not work. When we don't understand the Self, it is not possible to ensure fulfilment of feelings in relationships. We cannot ensure feelings through physical facility. Feelings are central to human relationship.

3. Feelings can be recognized – they are definite: There are nine right feelings in human-human relationship. We can understand them, ensure them within ourselves, share them with others and thus ensure mutual fulfilment in relationship. They are the feelings naturally acceptable to us, and also to others. To have these feelings in me makes me comfortable, harmonious and happy. Similarly, to have these feeling in others makes them comfortable, harmonious and happy. For example, the feeling of respect in me is naturally acceptable to me and makes me comfortable. Similarly, the feeling of respect in me towards others makes them comfortable. But, when I have disrespect for other, it is not naturally acceptable to me. It causes contradiction within me; it leads to unhappiness within me. This is true even if I do not express or share that disrespect to the other.

The nine right feelings are: 1. Trust (foundation value), 2. Respect, 3. Affection, 4. Care, 5. Guidance, 6. Reverence, 7. Glory, 8. Gratitude, 9. Love (complete value)

4. Fulfilment and evaluation of feelings leads to mutual happiness: When we have naturally acceptable feelings in the Self, we share them with the other, and when we are both able to evaluate the feelings rightly, it leads to mutual happiness. Evaluation is required to verify whether we have these feelings or not, whether we have expressed these feelings to the other or not, whether the same feeling has reached to the other or not and ultimately evaluation is required to see if the result is mutual happiness or not.

The problems in relationship today are due to lack of understanding of one or more of the right feelings in us. Consequently, we try to make up this gap by physical facility or by trying to demand these feelings from others, rather than ensuring these feelings in ourselves and sharing them with others. The larger issues of domination, exploitation, adultery, divorce, breakdown of the family system, etc. can also be seen as symptoms of lack of understanding of relationship and of lack of feelings in relationship.

2. What is Justice? Explain its elements?

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

i) Recognition:

- Accepting the relationship unconditionally.
- Accepting the other with their full possibility (potential) and with their current level of competence.

ii) Fulfilment:

- Ensuring the naturally acceptable feeling in oneself and sharing it with the other.
- Living with responsibility with the other unconditionally, due to which the other is comfortable and assured.
- Making effort for mutual development, i.e., developing one's own competence and helping the other in developing their competence.

iii) Evaluation:

- Verifying that the right feeling has reached to the other and the other is able to see that it is the right feeling.

One has to gain competence to live with justice in the relationships in continuity. Developing competence sometimes may be instantaneous and sometimes it takes time. If neither of the two is competent, justice will not take place. If one is preconditioned or is trying to draw happiness through sensation, neither will be able to ensure happiness for himself in continuity nor will the other.

Many times, justice is not possible due to our wrong recognition of feelings. For example, if we assume “there is struggle for survival”, we start with a feeling of opposition (jealousy). With this wrong feeling, howsoever hard we try for fulfilment in relationship, it will lead to competition, opposition, fights and war. There could be many such wrong assumptions leading to wrong feelings in us that retard the possibility of justice.

Deep within, our natural acceptance is for justice from family to world family – justice in the family as well as justice with every human being. We have a natural acceptance for an undivided human family, i.e., an undivided society.

3. Explain the nine values in human-human relationship and how their fulfillment in relationship ensures mutual happiness.

The nine right feelings are: 1. Trust (foundation value), 2. Respect, 3. Affection, 4. Care, 5. Guidance, 6. Reverence, 7. Glory, 8. Gratitude, 9. Love (complete value)

1. Trust (foundation value):

This is the fundamental and foundation feeling in any human-human relationship. Trust is to have the clarity that the other wants to make me happy and prosperous. If we are clear that the other person wants to make us happy and prosperous, we feel assured of him. On the other hand, if we have even a small doubt that the other person wants to make us unhappy or deprived, we will have the feeling of mistrust for him. Consider the following statements in order to evaluate trust between two individuals.

About your Natural Acceptance		About your Ability	
1a	I want to make myself happy ✓	1b.	I am able to make myself always happy ?
2a	I want to make the other happy ✓	2b.	I am able to make the other always happy ?
3a	The other wants to make himself/ herself happy ✓	3b.	The other is able to make himself/ herself always happy ?
4a	The other wants to make me happy ?	4b.	The other is able to make me always happy ??
Intention – Natural Acceptance What is Naturally Acceptable to You		Competence What You Are (Σ D, T, E)	

Upon self exploration based on our natural acceptance, we can see that our answers for the statements 1a, 2a and 3a are Yes. However, in case of the statement 4a, we are not sure. When we explore the statements 1b to 4b, which are related to the ability (competence) to be happy / to make others happy, we come to know that it is not happening always – sometimes it is happening and sometimes it is not. We are not sure about their continuity.

2. Respect:

This is the second most fundamental feeling in a human-human relationship. Respect can be defined as Right Evaluation. When we are rightly evaluated, we feel respected. When we are not rightly evaluated, we feel disrespected. In present days, we are mostly disrespecting in the name of respect. It is mostly:

- Over evaluation – evaluating for more than what it is.
- Under evaluation – evaluating for less than what it is.
- Otherwise evaluation – evaluating for other than what it is.

Child	Studying	Introduced as	Type of evaluation
Elder daughter	B.Sc. final year	Parents did not wish to introduce her as she was studying a normal degree course	Under evaluation
Younger daughter	B.Pharm. first year	She is pride, the shining star of our family	Over evaluation
Youngest son	7 th class	He is a donkey, very poor in school studies	Otherwise evaluation

The minimum content of respect is: The other is similar to me. The right evaluation is possible only when we have the clarity of human being to be co-existence of Self and Body, and evaluation should be on the basis of Self and not the Body. Based on the Self, we have three things:

a) Our purpose is the same: On the basis of natural acceptance, we have the same purpose of living with continuous happiness and prosperity.

b) Our program is same: The purpose can be achieved when we understand the harmony and live in harmony at all the levels. This is true in case of me and also others.

c) Our potential is same: I am endowed with natural acceptance and the activities of desire, thought and expectation are going on continuously in me. This is my basic potential. The other is also endowed with the same. So, our potential is also same.

3. Affection:

It is the feeling of being related to the other. When there are the feelings of trust on intention and right evaluation of competence in a relationship, I am able to define my complementarity with the other. In this way, I am able to accept the other as my relative.

- Affection is the feeling of acceptance for the other as one's relative. For example, parents generally have a feeling of affection for their children. Similarly, children also feel related to their parents.
- It is a naturally acceptable feeling and it is desirable in every relationship.
- This feeling can be in continuity only when the relation already has the feelings of trust and respect.
- The feeling of affection naturally bring responsibility and commitment for mutual fulfilment – at the level of both Self and Body.
- Lack of affection can be seen in the form of opposition or jealousy.

4. Care:

The feeling of affection naturally brings the responsibility and commitment for mutual fulfilment. It starts reflecting in terms of the feeling of care and guidance. They are natural outcomes of the feeling of affection. Care can be defined as the feeling of responsibility and commitment towards (nurturing and protecting) the Body of my relative.

If I have this feeling of responsibility, I would think in terms of nurturing the Body and protecting the Body. For example, parents having the feeling of affection towards their child, naturally take care of the child's Body. Parents do not worry about their inconveniences while taking care of the child's Body. They nurture the child regardless of whether the child is able to reciprocate or not, in terms of feeling and fulfilment. It is unconditional. Care is equally important for elderly and sick family members who need assistance to take care of their bodies.

Care is the feeling of the Self, associated with the Body and physical facility. In order to nurture and protect the Body, we require physical facility, like food, water, shelter, etc. The actions out of care are done with responsibility and happiness. For example, mother cooks food with a feeling of care for her family members. The work is joyous. However, when a hotel employee is cooking the food, perhaps with a focus on his salary, the work may not be joyous.

5. Guidance:

Guidance is one of the natural outcomes of the feeling of affection. Guidance can be defined as the feeling of responsibility and commitment for ensuring the right understanding and right feeling in the Self of my relative.

In families, we do try to guide the children to the best of our ability. Parents and other family members pass on what they know or assume to the children. If parents have understanding of harmony, and they are living in harmony, they are able to provide guidance to the children in the true sense. Through it, the children also understand harmony and live in harmony. On the other hand, if the parents themselves are not very clear about harmony, about the co-existence of Self and Body, about right understanding and right feeling, etc., then in place of providing guidance, the parents' preconditioning gets passed on to the children. Guidance is the need of every human being, not just the children in the family.

6. Reverence:

Reverence is the feeling of acceptance for excellence. Here excellence is to be in a state of continuous happiness. This calls for understanding harmony and living in harmony at all the four levels. Once we achieve excellence, it continues. Excellence is definite and absolute. We all aspire for continuous happiness. In that sense, we all aspire for excellence. The revered person has realized harmony within and also outside world. Hence, we would naturally accept him/her and take inspiration from the person.

When we put effort for excellence, it is called worship. A person who has achieved excellence has nothing to do further for himself. Such a person naturally likes to help others to achieve excellence. This process is a joyous effort for the revered person.

<p>Understanding Harmony & Living in Harmony ↓ Continuous Happiness</p>	<p>at all levels of being</p> <ol style="list-style-type: none"> 1. As an individual human being 2. As a member of the family 3. As a member of society 4. As a unit in nature/existence
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7. Glory:

Glory is the feeling of acceptance for those who have made effort for excellence. We have a feeling of glory for people who have made effort or making effort for excellence. We call all those people great because they invested themselves to achieve excellence. When we can accept the effort made by them, to whatever extent they are able to achieve it, we naturally have a feeling of glory for them. We want to have this feeling for our family elders and teachers too. We have a natural expectation that they would make sincere efforts for right understanding and right feeling.

8. Gratitude:

Gratitude is the feeling of acceptance for those who have made the effort for my excellence. It is the feeling for those who have helped me, in any way, in my own effort to achieve excellence. It is a significant feeling in development of relationship. We can see such people particularly in family. Parents and others have affectionately brought us up, provided us with necessary physical facility to nurture and protect our body. Some of them might have helped or are helping in the process of my understanding harmony and living in harmony. There will be so many people outside the family too who have been helping us for our development. We have a feeling of gratitude for them too.

In terms of continuity of the feeling of gratitude, it is naturally possible in case of help received for improving my understanding and feelings, that is at the level of Self. On the other hand, if the help is received in the form of physical facility for nurturing and protecting our body, the feeling of gratitude is not generally continuous. But it is possible to make it continuous only when we develop right understanding. We generally have this feeling for those who helped us for our excellence, however, there will be people who could not do anything for us in spite of having the intention to help us. We should not have remorse for what they could not do.

9. Love (complete value):

Love is the feeling of being related to all. Verifying on the basis of natural acceptance, we come to conclude that we want to be related to one or many, but ultimately to all. The feeling of being related to one or many is called affection, and the full possibility of feeling of being related to everyone is called Love. It is not confined only to human beings, but extends to all other units of Nature. We start with the feeling of Affection and we complete it with the feeling of Love. Hence, it is called complete value. If there is feeling of love in a relationship, it implies that all other eight feelings are already there in that relationship. Love is born out of understanding (and not based on sensation) that I am related to each and every human being and every unit of Nature. The feeling of love is expressed in the form of – kindness, beneficence and compassion. Although the feeling of love is for all but it is expressed for those who come in contact. The basic difference between love and infatuation is that love is born out of understanding and infatuation is born out of sensation. Love is continuous and unconditional, while infatuation is temporary and conditional. Sooner or later, when the effect of infatuation wears off, the long-term issues of feelings become prominent. But, when you have the feeling of love on the basis of understanding, you are rising in love, you are no longer falling in love.

4. What do you mean by Trust? Explain with an example. Also, differentiate between intention and competence.

Trust is the fundamental and foundation feeling in any human-human relationship. Trust is to have the clarity that the other wants to make me happy and prosperous. If we are clear that the other person wants to make us happy and prosperous, we feel assured of him. On the other hand, if we have even a small doubt that the other person wants to make us unhappy or deprived, we will have the feeling of mistrust for him. Consider the following statements in order to evaluate trust between two individuals.

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Distinguishing between intention and competence:

The common mistake in relationship is due to confusion between intention and competence. It can be clarified based on a simple example of breaking a glass. If I break the glass, even for many times, I never doubt my intention (natural acceptance). I say that the glass was broken accidentally. I think that I am a good person as my intentions are good. But, when the other person breaks the glass, I start doubting his competence. This doubt does not remain limited to the competence, rather I start concluding about his intention, and I conclude that the other person is bad. This doubt on intention of the other has been a major source of problem in relationships. It leads to feeling of opposition, irritation or anger. We might have lost so many friends and relatives based on the confusion between lack of competence and doubt on intention.

Unconditional, continuous trust on intention based on natural acceptance	Try to improve his/her competence	Response
Doubt on intention	Get irritated, Get angry, or Have a feeling of opposition	Reaction

Another common mistake that we keep making today is to have feelings and relationships based on incidents. It does not work because these incidents depend on my competence and the competence of the other, and these competences with change with time. Hence, it may lead to lack of continuity in the fulfilment in relationship. On the other hand, if we are able to understand the feelings and relationships based on natural acceptances, there can be continuity in the fulfilment of the relationships.

5. Define respect. Distinguish between over evaluation, under evaluation and otherwise evaluation with an example each. What problems do we face because of these wrong evaluations?

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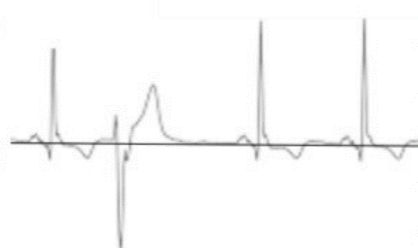
The problems:

Right Evaluation	Over Evaluation	Under / Otherwise Evaluation
Self-confidence I am self referential (self organized) Definite Conduct	Ego The other is my reference (enslaved) Indefinite Conduct	Depression The other is my reference (enslaved) Indefinite Conduct

Ego
(over evaluation)

Self-confidence
(right evaluation)

Depression
(under/otherwise evaluation)



Assumptions...

Disharmony within

Tension

Frustration

Depression

Suicide etc.

6. Differentiate between respect and differentiation. How do we differentiate in relationships on the basis of body, physical facility and beliefs, and the problems we face because of such differentiation?

Differentiation	Respect on the basis of Self
I evaluate on the basis of body, physical facility or belief (preconditioning).	I evaluate based on my natural acceptance.
I compare, compete and differentiate.	Our purpose, program and potential are same.
I am different or superior to the other.	The other is similar to me.
We are in competition.	We are complementary to each other.
I make effort to accentuate the difference, to manipulate and exploit the other.	If the other has more understanding, I learn from him, or if I have more understanding, I facilitate understanding in other.

Disrespect arising out of Differentiation:

1. Based on Body: It is because of gross misunderstanding that human being is only Body whereas human being is co-existence of Self and Body.

- a) **Age:** We keep saying, “respect elders”. What about younger people? What about children? They also need respect.
- b) **Gender:** Many societies give higher priority to the male as compared to female or vice-versa.
- c) **Race:** Giving priority to white as compared to brown or black.
- d) **Physical strength:** Giving respect to the people who are physically strong.

2. Based on Physical Facility: It is because of gross misunderstanding that physical facility is happiness, whereas happiness is to be in a state of harmony, relationship and co-existence. b) **Post:** One with higher post is given respect over the one who does not have higher post. Again, this leads to discrimination which is disrespect. So, there is always a fight between rich and poor.

- a) **Wealth:** One who has more wealth is given respect over the one who is not wealthy.
- b) **Post:** One with higher post is given respect over the one who does not have higher post. Again, this leads to discrimination which is disrespect. So, there is always a fight between rich and poor.

3. Based on Beliefs: It is because of gross misunderstanding that if the preconditioning of the other matches with mine then the other is like me, otherwise he is not like me, while the reality is every human being is like me.

- a) **Isms:** There are different isms (thought systems like socialism, capitalism, etc.). For example, if I belong to communism, then I will respect people who belong to communism and not respect people who belong to capitalism, and so on.
- b) **Sect:** If I belong to one sect, I respect people who belong to the same sect and not respect the people who do not belong to the same sect.
- c) **Information:** If I have one set of information, say as an engineer, I will be respecting engineers and not, for example, doctors and vice-versa.

7. Distinguish the following pairs of values in relationship. a) Glory and Gratitude, b) Care and Guidance.

a) Glory and Gratitude:

Glory is the feeling of acceptance for those who have made effort for excellence. We have a feeling of glory for people who have made effort or making effort for excellence. We call all those people great because they invested themselves to achieve excellence. When we can accept the effort made by them, to whatever extent they are able to achieve it, we naturally have a feeling of glory for them. We want to have this feeling for our family elders and teachers too. We have a natural expectation that they would make sincere efforts for right understanding and right feeling.

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Guidance is one of the natural outcomes of the feeling of affection. Guidance can be defined as the feeling of responsibility and commitment for ensuring the right understanding and right feeling in the Self of my relative. In families, we do try to guide the children to the best of our ability. Parents and other family members pass on what they know or assume to the children. If parents have understanding of harmony, and they are living in harmony, they are able to provide guidance to the children in the true sense. Through it, the children also understand harmony and live in harmony. On the other hand, if the parents themselves are not very clear about harmony, about the co-existence of Self and Body, about right understanding and right feeling, etc., then in place of providing guidance, the parents' preconditioning gets passed on to the children. Guidance is the need of every human being, not just the children in the family.

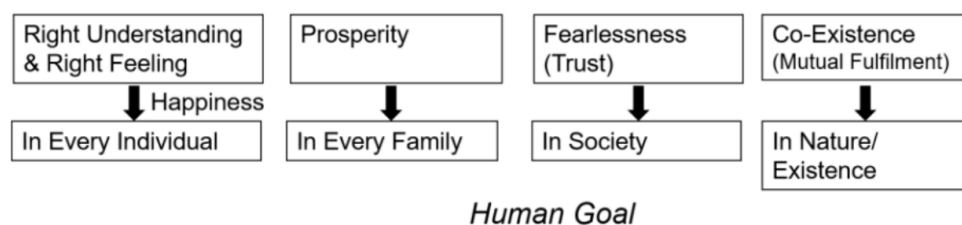
Unit – 3 Part II:

8. What is the building block for harmony in the society? Explain.

The third level of living is Society, after the two levels - Self and Family. It is known that human families do not exist in isolation but are always in mutual co-existence with other families in a family cluster. The family relations naturally get extended far and wide. Also, we usually need to frequently interact with human beings and this forms our immediate society. The base of harmony in Society is the harmony in the Family for which the base is harmony in the Self. Only people who have harmony within will be able to ensure a harmonious family. Families which have harmony within can give rise to a harmonious society. Thus, the building block for harmony in society is the harmony in Family. There are three aspects to be focused on for understanding harmony in society.

1. The goal of human being living in society (Human goal)
2. The system required to achieve human goal
3. Scope of this system

9. Describe the human goal. Explain how this is conducive to sustainable happiness and prosperity for all. What is the priority order of the human goals in which they can be fulfilled?



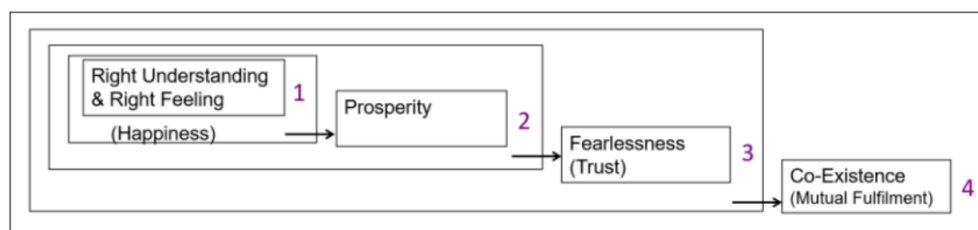
We can understand the human goals by exploring the following questions.

- Right understanding in every human being or only a few and others to follow them?
- Prosperity in every family to have accumulation, and others to be deprived and dependent?
- Fearlessness in the society or a state of fear, based on mistrust and jealousy in the society?
- Co-existence (mutual fulfillment) in nature or exploitation and domination of nature?

A little exploration will show that all four goals are desirable and required.

- Since individual human being is a basic building block for the family which is the building block of society, ensuring right understanding and right feeling in every individual is the first and foremost thing to do. It is the base for the other three.
- Families of such individuals (with right understanding and right feeling) only can identify their need for physical facility, produce more than that and ensure prosperity in the family
- Prosperous families living together in a relationship of mutual fulfillment can ensure fearlessness based on trust amongst themselves.
- Such a society can ensure mutual enrichment with the rest of the nature and it can lead to co-existence in nature. This fourth goal is the natural outcome of the first three.

Priority Order:



10. Critically examine the goals of the present-day society with respect to human goals. What is the outcome?

a) The first goal is to ensure right understanding and right feeling (leading to happiness) in every human being. But the prevailing notion is that accumulation of physical facility (money) by any means, and getting feeling from others, leads to happiness. These false assumptions are being propagated knowingly or unknowingly through parents, teachers, friends and even through education.

b) The second goal of prosperity is similarly replaced by accumulating more and more, without having the clarity of how much is really needed. It is because, we are not able to identify our need for physical facility due to lack of right understanding. It is assumed that one who has more money is prosperous. Due to these assumptions, people are living with three kinds of obsessions:

- i) Obsession for consumption: To consume more and more food, clothes, house, gadgets, etc. for happiness.
- ii) Obsession for profit: To take as much as possible from others and give as less as possible to others, with an assumption that more profit means more happiness and prosperity.
- iii) Obsession for sensual pleasure: Trying to get happiness from sensation through the body. For example, obesity is largely due to an obsession for taste. Most of the crimes in society (corruption, rapes, murders, etc.) today are due to these obsessions. We are trying to deal them with at the level of society, while their roots are in the family and individual assumptions.

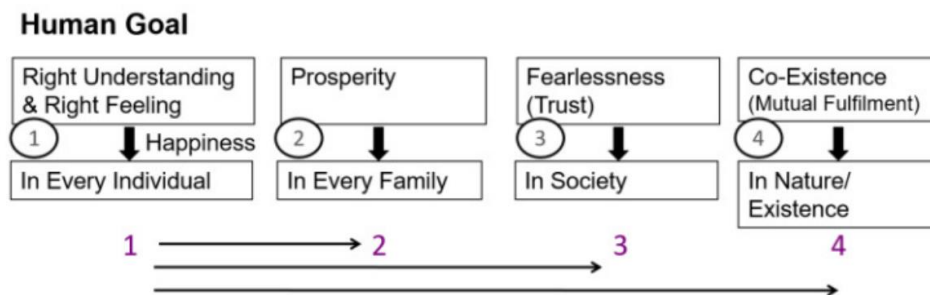
c) The third goal of fearlessness (trust) is replaced by domination, exploitation and fear in society. This is due to lack of understanding that the other is like me with same purpose. In the name of business and economy (profit and growth), we are trying to dominate, which is not naturally acceptable. Expansion and growth can be possible in two ways – either domination and exploitation or with right feeling in relationship. If domination is involved, the other person resists and it ultimately results in opposition and mutual unhappiness. It is the reason for today's problems like struggle, terrorism and war. If right feeling is involved, the other persons accept you and trust you. It becomes mutually fulfilling existence.

d) The fourth goal is co-existence in nature and existence. But what we are mostly trying to do today is mastery over nature and its exploitation. It results into resource depletion and environmental pollution. We are using the resources at a much faster rate than what nature can produce. We are generating so much of waste and pollution that it is beyond nature's capacity to absorb it. As a consequence, there is a crisis of global warming and climate change.

Some of the challenges we are facing today at different levels are 1) use of lot of resources in healthcare for combating obesity, frustration, depression, lifestyle disorders, suicides, 2) lot of resources spent for defense, law enforcement and legal system to deal with problems in relationships, 3) global warming and climate changes, 4) divorce and isolation. Even with all the power and money, happiness seems to be elusive.

We are trying to address these challenges in bits and pieces. These efforts results into more controls, more surveillance, more rules and regulations, more courts, police, defence and jails, etc. We need to identify that these challenges are coming from individuals without right understanding, people with wrong assumptions and living on the basis of gross misunderstanding. The proposal is that only a holistic solution that takes care of all aspects and for all people as well as rest of nature will work - Human Order.

11. List the dimensions (systems) that comprise a human order. Explain how each dimension contributes to the fulfillment of the human goal.



1. Education-Sanskar (leads to Right understanding and right feeling)
2. Health-Self regulation (leads to health of the Body)
3. Production-Work (leads to Prosperity)
4. Justice-Preservation (leads to Fearlessness and Co-existence)
5. Exchange-Storage (leads to Prosperity and Fearlessness)

1. Education-Sanskar (leads to Right understanding and right feeling):

Education is to develop the right understanding of the harmony at all levels of being from self to the entire existence (individual, family, society, and nature/existence). Sanskar is to develop the basic acceptance of the harmony at various levels.

These acceptances give rise to commitment to live with them. Our living is an expression of our sanskar. Our world-view, attitude, tendency, etc. are all part of the expressions of our sanskar. The role of education and sanskar is to facilitate the development of the competence to live with definite human conduct by ensuring all three:

a) Right understanding: understanding harmony at all the four levels, and thus understanding what to do as a human being at all the four levels.

b) Right feeling: the capacity to live in relationship with the other human beings in family and society.

c) Right skills for prosperity: capacity to identify the need for physical facility, skills and practice for sustainable production of more than what is required, and the feeling of prosperity.

2. Health-Self regulation (leads to health of the Body):

Self-regulation is the feeling of responsibility towards the Body for nurturing, protection and right utilization of the Body. Health of the Body is indicated by the fact that it is able to act according to the instruction of the Self and the different parts of the Body are in harmony. At the level of society, the societal systems required to support, protect and enrich this dimension are:

a) Education system: It is necessary to prepare the child in all dimensions of health, so that he/she develops the feeling of self-regulation and has appropriate practice to keep the Body healthy.

b) Family system: A system of appropriate intake, routine and labour/exercise, etc. is a natural part of the family system. It will also have the skills and means to deal with minor ailments with home remedies.

c) Health system at the societal level: This societal system will focus on ensuring health and on prevention of diseases, rather than on treatment of disease alone.

d) Medicine and treatment system at the societal level: An evolved holistic system of medicine and treatment which is based on the essence of different systems prevailing today. It would be run as a service with a feeling of mutual fulfillment, rather than as a for-profit business.

3. Production-Work (leads to Prosperity):

Work is the effort a human being does on the rest of the nature and Production is the physical facility derived from work. For example, in the production of wheat, a field with fertile soil, water, air and wheat seeds are required. All these are the units in the rest of the Nature. In addition to these, human effort is required to till the soil, to sow the seeds, to water the field, to remove the weeds, to harvest the wheat, and so on. All this is the work required. Thus, for any production to take place, two things are required – Rest of the Nature (Natural Resources) and Human Effort. There are two important issues related production-work: 1. What to produce? 2. How to produce?

Answering to the first one, we have to produce physical facility required to nurturing, protection and right utilization of the Body. There are two criteria to know how to produce:

- 1) The process must be cyclic and mutually enriching – it must be eco-friendly;
- 2) Justice must be ensured in relationship with human being – it must be people-friendly.

A process is cyclic when it is in accordance with the cycle in nature. In such a process, the resources utilized can return to their original state in due course of their lifecycle. In such a process, there is no waste – everything produced is either in the form of finished product, a byproduct or co-product which is used in some or other process.

4. Justice-Preservation (leads to Fearlessness and Co-existence):

Justice is recognition of human-human relationship, its fulfillment and evaluation leading to mutual happiness. Expressing right feeling to the other human being leads to happiness in the other. This achievement of mutual happiness is called justice. For instance, if we are serving young children, the sick/disabled or old people, with a feeling of care, both are happy. It serves the people in need; at the same time gives satisfaction to those involved in the serving processes. If there is justice in the society, it will lead to fearlessness (trust). In order to ensure justice in society, we need to:

- a) Stop the offender from doing further injustice as well as
- b) Help him/her to develop the competence for ensuring justice.

In the present days, we mostly focus and restrict to the first one, and do not do the second one. Hence, the vicious cycle of injustice continues in society, despite various laws, rules, regulations, etc. With right understanding, we can see that all human beings are one family making effort for a common human goal. Justice ensures fearlessness (trust) in society. Preservation is the recognition of relationship of human being with the rest of nature, its fulfillment and evaluation leading to mutual fulfillment. The feeling of having or producing more than required physical facility is called prosperity. This physical facility is produced by human effort on rest of nature. If it is produced in a manner in which the rest of nature is also enriched, the preservation part is also ensured.

5. Exchange-Storage (leads to Prosperity and Fearlessness):

Exchange means sharing or exchanging of physical facility with a view of mutual fulfillment. It is sharing within the family, or to the extent one has been able to accept relationship. Beyond that, it is exchange. Through sharing and exchange of physical facility, each family can have all that it needs. When we are exchanging physical facility with a family or a community, the important aspect is the feeling or view with which the exchange is done.

Storage is keeping physical facility with a view of mutual fulfillment and not with the obsession for profit or for accumulation or exploitation. It is for protecting physical facility, so that it is available, when required, for the purpose of mutual fulfillment.

Suppose there are two persons and they have two pieces of bread, which is not sufficient for both of them. There are three possibilities:

- 1) Both try to take both the pieces of bread. They struggle and fight. Eventually, they decide to take one each. Each decides separately that henceforth, they will make more effort to grab more of the available food. This is the economics of “take-take”. Both are trying to maximize their returns. Both are unhappy.
- 2) They logically work out that they can get only one piece each, so they divide it equally, but neither is fully satisfied. This is the economics of “give-take”.
- 3) Both have a feeling of relationship, like a mother and child. They know that two pieces of bread are not sufficient even for one person. Each offer both pieces to the other. They discuss and eventually decide to take one piece of bread each. They also decide to work together to make more pieces of bread in future, so that they can both fulfil their needs. This is the economics of “give-give”.

12. What are the two important issues to be addressed in the dimension of production? Explain with examples.

There are two important issues related production-work:

1. What to produce?
2. How to produce?

Answering to the first one, we have to produce physical facility required to nurturing, protection and right utilization of the Body. There are two criteria to know how to produce:

- 1) The process must be cyclic and mutually enriching – it must be eco-friendly;
- 2) Justice must be ensured in relationship with human being – it must be people-friendly.

A process is cyclic when it is in accordance with the cycle in nature. In such a process, the resources utilized can return to their original state in due course of their lifecycle. In such a process, there is no waste – everything produced is either in the form of finished product, a byproduct or co-product which is used in some or other process.

For example, when you sow wheat, it germinates, grows into a plant, produces multiple grains of wheat and goes back to the soil. Such cyclic processes are already taking place in nature. We need to understand the existing cycles in nature and utilize them to fulfill our needs. When it comes to production, we can add some activity in between to fulfill our needs without disturbing the overall cycle. For example, the production of jaggery is a cyclic process. Sugarcane is pressed to extract the juice. The leftover husk is dried and used as fuel to heat the sugarcane juice. The juice reduces to thick sweet syrup and then dries to form jaggery. The emitted carbon dioxide is absorbed by the leaves of the trees around. The released water vapor mixes with air. The ash from the fired husk fertilizes the soil of the surrounding fields. A process is mutually enriching when every unit that is participating in the process is being enriched.

Natural processes already have the two characteristics – cyclic and mutually enriching. For example, cyclic and mutually enriching processes among (Plants), (Soil, water, air, etc.) and (animals, birds). All these units of nature are enriching for a human being. But we have to explore if human being is enriching all these units.

13. Explain, giving examples, how pollution and resource depletion are both the direct outcomes of not understanding nature the way it is.

Resource depletion is the symptom of using a natural resource at a faster rate than the rate at which it is produced in nature. For example, if we use petroleum at a rate greater than the rate at which it is produced in nature, there will be a shortage of petroleum. Similarly, pollution indicates that we are producing something which does not return to the cycle in nature or it is produced at a faster rate than the rate at which it can return to the cycle in nature. Thus, these issues of nature are the outcomes of not understanding the nature as it is. For example, plastic does not degrade, it does not return to the cycle of nature for many years. Carbon dioxide today is produced at a rate much higher than the rate at which nature can absorb, and therefore, there is rise in the percentage of carbon dioxide, resulting into global warming.

14. Write a short note on the three aspects of preservation. Why is storage required in a society? Suggest any two ways in which you can store the produce for right utilization in the future.

Preservation is the recognition of relationship of human being with the rest of nature, its fulfillment and evaluation leading to mutual fulfillment. The feeling of having or producing more than required physical facility is called prosperity. This physical facility is produced by human effort on rest of nature. If it is produced in a manner in which the rest of nature is also enriched, the preservation part is also ensured. Precisely, preservation would mean enrichment, protection and right utilization of entire nature.

i) Enrichment: It means increasing quantity and quality of physical facility. For example, one grain of rice gives rise to many grains of rice. Hence, cultivating rice and consuming rice as food – ensures prosperity in human being along with enrichment of rest of nature.

ii) Protection: It means ensuring the value of a physical facility for an extended period of time. In the simplest way, protection is varnishing a wooden chair to keep it in usable state for a longer time. Similarly, maintenance of physical order, mineral availability, consistency of the seasons, weather, air quality, rainfall, and groundwater reserves, etc. come under protection of nature.

iii) Right utilization: It is the use of physical facility for the purpose of the larger order. For example, the right utilization of food grain is its use for nurturing the Body, not letting it spoil. Of these three, the first priority is right utilization. Preservation ensures the co-existence in nature.

Storage:

Storage is keeping physical facility with a view of mutual fulfillment and not with the obsession for profit or for accumulation or exploitation. It is for protecting physical facility, so that it is available, when required, for the purpose of mutual fulfillment. Suppose there are two persons and they have two pieces of bread, which is not sufficient for both of them. There are three possibilities:

1) Both try to take both the pieces of bread. They struggle and fight. Eventually, they decide to take one each. Each decides separately that henceforth, they will make more effort to grab more of the available food. This is the economics of “take-take”. Both are trying to maximize their returns. Both are unhappy.

2) They logically work out that they can get only one piece each, so they divide it equally, but neither is fully satisfied. This is the economics of “give-take”.

3) Both have a feeling of relationship, like a mother and child. They know that two pieces of bread are not sufficient even for one person. Each offer both pieces to the other. They discuss and eventually decide to take one piece of bread each. They also decide to work together to make more pieces of bread in future, so that they can both fulfil their needs. This is the economics of “give-give”.

When there is acceptance of the other, it is always the give-give mode. We can see that this mode is naturally acceptable. Only in such a case, mutual fulfillment is possible, and there will be fearlessness in the society. But, when there is lack of acceptance of the other, or opposition with the other, we think about the take-more-give-less (or give-nothing) mode. Here the view is profit or obsession of profit or exploitation. It will cause deprivation and it is also a cause of fear in the society.

15. What is the meaning of ‘universal human order’? What is its scope? How is the family order related to universal human order?

A society is composed of families living together with a common goal. At each level, the harmony contributes to harmony at the next higher level. Human beings individually in harmony contribute to a family order that is in harmony. Families in harmony contribute to a harmonious societal order; and all the way to a world family order. This is called Universal Human Order.

Upon exploration, we can see that it starts with the family order as it is the smallest unit where all the dimensions of human goal start taking shape. We all have certain responsibilities at home, for example, sharing views on various topics, production of food grains, shopping for food, cooking food, etc. There is also some effort for development of life related skills – how to interact with others, how to take care of others, how to live with the neighbors and so on. This is all to do with sanskar. Health related aspects are also learnt while living in a family. Thus, there is some effort in the family for each of the dimensions. This is called family order. The scope is from this family order to world family order. After the family, we have family clusters, the village, village clusters... the nation and ultimately the world family. We move from family to the world family in ensuring all dimensions of human order and fulfill all the human goals. Family order refers to the system in a family of responsible people living together for the common human goal. In particular, family is making effort for:

- Mutual development of right understanding and right feelings in every family member, including next generation, leading to mutual happiness.
- Participation in production of required physical facility in the form of labor, leading to prosperity.
- Contributing to a human society by way of participating at the next higher-level order.

The next level is family cluster order. Consider a simplest example of a marriage in a home. The associated families join in to make arrangements, take care of the guests and ensure that the function is organized smoothly. We can see that there is synergy in the goals of these families – all are making effort for the common human goal. At the base there is the feeling of relationship.

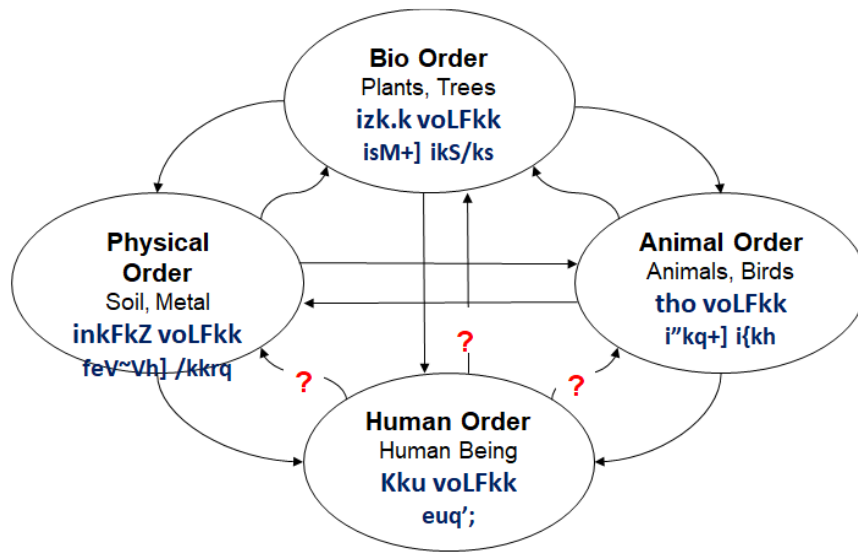
There is complementarity at the level of skills and a natural division of responsibility in each of the dimensions. It leads to fulfillment of human goal at the family cluster order. Such qualities are operated in case of larger orders for achieving the human goal.

Family Order ⇒ Family Cluster Order ⇒ Village Order ⇒ Village Cluster Order ⇒ City Order ... ⇒ Nation Order ... ⇒ World Family Order.

Thus, every human being has a voice and a role in one or more of the social systems, all contributing meaningfully to the family order to world family order through the other orders stated above. This is the scope of the systems in a human society.

Unit – 4 Part I:

1. List the four orders in Nature with examples of units in each order.



- Physical order – soil, metals etc.
- Bio order – trees, plants etc.
- Animal order – animals, birds etc.
- Human order – human beings

There is a relationship of mutual fulfilment (harmony) amongst these 4 orders. The first 3 orders are mutually fulfilling for each other. They are fulfilling for human being also. It is naturally acceptable to human beings to be fulfilling for all the orders

The role of human being is to realize this mutual fulfilment – For this, all human beings need to do is:

- To understand that mutual fulfilment (harmony) is inherent in nature – we do not have to create it
- To live accordingly – then the mutual fulfilment amongst the 4 orders will be realized and there is provision in nature for living with mutual fulfilment (harmony)

2. Write a short note on the recyclability and self-regulation in Nature.

There are several cyclical processes that we can see in nature. For example, the cycle of water, evaporating, condensing and precipitating back to water giving the weather phenomena. The cycles keep these materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment.

In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved. It never happens that the number of trees shoots up and there is a lack of soil for the trees. The appropriateness of the conditions for growth of both plants and animals are self-regulated in nature keeping the population proportions naturally maintained. This phenomenon is termed as self-regulation.

In a single breed of animals, the number of males and females generated through procreation is such that the continuity of species is ensured by itself. This happens with humans too, but inhuman practices have led to disproportionate numbers of men and women. These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature.

Unit – 4 Part II:

3. What do you understand by definitiveness of ethical human conduct? Why is this definitiveness desirable?

The right understanding gained through self-exploration also enables us to identify the definitiveness of human conduct which may also be called the ethical human conduct. It is the same for all human beings. So, we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. Each one of us wants to have a definite conduct but presently we may not be able to ensure that. This is because we are presently living on the basis of our pre-conditionings or assumptions which are not in consonance with the truth or the right understanding. But this situation neither gives satisfaction to us not to others. We do see the human beings struggling to find out what the right conduct is and, in the process, exhibiting a wide variety of attributes. We also see people debating endlessly about what they consider to be ethical. But unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct. It can be understood in terms of the following:

- i) **Values (Mulya):** Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava is known as values. Values are a part of our ethical conduct.
- ii) **Policy (Niti):** Policy is the decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resources (self, body and wealth — mana, tana and dhana).
- iii) **Character (Charitra):** The definiteness of my desire, thought and selection gives definiteness to my living. Definitiveness of character is the outcome of the definiteness of my behavior and work.

4. What is the basis for humanistic education, humanistic constitution and the universal human order?

Humanistic education: Inculcation of the right understanding at all four levels (from self to entire existence) and development of the competence to live in accordance with it forms the core of humanistic education. One should be able to evaluate all the endeavors in the light of the right understanding. Humanistic education will incorporate appropriate integration of values and skills so that human beings are able to understand their physical needs correctly and adopt suitable techniques and production systems to cater to these needs in an eco-friendly and people-friendly manner.

Humanistic constitution: In addition, the right understanding also provides us the basis for a humanistic constitution which is essential to provide clear guidelines and policy framework conducive to the development of an un-fragmented human society and a universal human order. Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among the salient directive principles of a humanistic constitution. It will safeguard the social justice in true sense. Presently, human society is divided into various castes, creeds, religions, and nationalities whose objectives and interests are proving contrary to those of others. Accordingly, a major part of human endeavor is used in handling these conflicts and contradictions. Paradoxically, human beings are spending a substantial part of their energies and resources in preparing themselves for war, only to ensure peace.

Universal human order: It is a feeling of being related to every unit including human beings and other entities of nature. Having understood the comprehensive human goal, we are able to be in harmony not only with human beings, but also with the rest of the nature. We are able to see that we are related to every unit in nature and ensure mutual fulfilment in that relationship.

