UNIVERSAL HUMAN VALUES – II

HS201

Module 3

Harmony in the Family and Society

Questions with Answers

Lectures 13 to 18

Section A · 45 questions of 2 marks
Section B · 28 questions of 7 marks

Answers prepared from the Teachers' Manual (Lectures 13–18), the Module 3 notes, the Module 3 question sheet and the assignment.

How this paper is arranged

This paper covers the whole of Module 3. Each section carries the complete topic list of the module, so any one section can be used on its own as a revision set. Answers follow the terminology of the Teachers' Manual and the module notes, and are written to the length a 2, 5 or 7 mark question expects.

Section	Marks	Questions	Answer length	Topics in the section
A	2	45	40–50 words	Complete Module 3 topic list
B	7	28	200–250 words	Complete Module 3 topic list

The topics covered

Family as the basic unit of human interaction · understanding relationship and its four aspects · the nine feelings · trust, intention and competence · respect, its minimum and complete content · differentiation · affection, care, guidance, reverence, glory, gratitude and love · response versus reaction · justice and its four elements · the comprehensive human goal · the five dimensions of human order · undivided society and world family order · professions in a human society.

Section A · 2 Marks

Short answer — about 40 to 50 words each. 45 questions.

Q1. What is the fundamental unit of society?

Ans. The family. It is the smallest unit of human organisation in which relationship and harmony can first be understood and practised, and it forms the base for the family cluster, the village and ultimately the world family order.

Q2. Define family in the context of human values.

Ans. The family is a group of responsible people living together for the common human goal. It is the basic unit of human interaction, providing the base for appreciating, accepting, understanding and practising relationship and harmony.

Q3. Why is the family called the basic unit of human interaction?

Ans. Because every human being is born in a family and lives as part of one. It is where relationship is first recognised and fulfilled, and where the feelings in relationship are first learnt and practised. Larger orders are built on it.

Q4. Between whom does relationship exist?

Ans. Between one Self and another Self — not between bodies. It is the Self that recognises the relationship and relates to the other. The relationship is already there; we do not have to construct it, only understand and fulfil it.

Q5. What are the four important aspects of relationship?

Ans. Relationship is between one Self and another Self; there are feelings in relationship, held in the Self; these feelings are definite and can be recognised — nine of them; and the fulfilment of these feelings together with their right evaluation leads to mutual happiness.

Q6. Name the nine feelings in relationship.

Ans. Trust, respect, affection, care, guidance, reverence, glory, gratitude and love. Trust is the foundation value and love the complete value; the other seven lie between them and unfold in that order as relationship deepens.

Q7. Which feeling is the foundation value and which is the complete value in relationship?

Ans. Trust is the foundation value — the assurance that the other intends my happiness and prosperity. Love is the complete value — the feeling of being related to all. Relationship begins with trust and is completed in love.

Q8. What is meant by trust?

Ans. Trust is to be assured that the other intends to make me happy and prosperous. It is trust in the other's intention, not in their competence. It is the foundation of relationship and the beginning of mutual development.

Q9. What are the eight statements used to examine trust?

Ans. Four concern intention — do I want to make myself happy; do I want to make the other happy; does the other want to make himself happy; does the other want to make me happy. Four concern competence — am I able to make myself always happy; am I able to make the other always happy; is the other able to make himself always happy; is the other able to make me always happy. The first four relate to natural acceptance, the last four to ability.

Q10. What is meant by respect?

Ans. Respect is right evaluation. When we are rightly evaluated we feel respected; when we are not, we feel disrespected. Wrong evaluation takes three forms — over evaluation, under evaluation and otherwise evaluation.

Q11. In what three ways does disrespect take place?

Ans. Over evaluation — evaluating for more than what it is; under evaluation — evaluating for less than what it is; and otherwise evaluation — evaluating for other than what it is. If any of these three takes place, the other person feels uncomfortable and disrespected, and usually cannot say why, which is what makes it damaging.

Q12. How is respect different from fear?

Ans. Respect is right evaluation of the other Self, seeing that our purpose, programme and potential are the same. Fear arises when we relate on the basis of the body or of physical facility, treating the other as different and threatening. Where respect is, fear has no place.

Q13. What is the minimum content of respect?

Ans. To see that the other is similar to me. At the level of the Self our purpose is the same — both want continuous happiness and prosperity; our programme is the same — understanding and living in harmony; and our potential is the same — natural acceptance and the activities of desire, thought and expectation.

Q14. What is the complete content of respect?

Ans. The other is similar to me in purpose, programme and potential, and we are complementary to each other in competence. Difference in competence is to be complementary — learning from one who understands more, and taking responsibility for one who understands less — not a ground for discrimination.

Q15. What is meant by differentiation? How does it lead to disrespect?

Ans. Differentiation is evaluating the other on the basis of the body, of physical facility, or of beliefs, rather than on the basis of the Self. It produces over, under or otherwise evaluation, so the other is not rightly evaluated and feels disrespected; carried further it becomes discrimination.

Q16. Differentiate between intention and competence.

Ans. Intention is what is naturally acceptable to a person — what he wants, such as wanting to make the other happy. Competence is what he is — his ability to ensure it. By and large intention is right in everyone, while competence is generally lacking.

Q17. What is the feeling of affection?

Ans. Affection is the feeling of being related to the other — acceptance of the other as one's relative. Its absence shows as opposition, jealousy or indifference. Trust and respect are the base on which affection naturally arises.

Q18. Define care in relationship.

Ans. Care is the feeling of responsibility and commitment for nurturing and protecting the Body of my relative. It is responsibility at the level of the Body. Physical facility is genuinely required for care, which is why care is often mistaken for the whole of relationship.

Q19. What is the feeling of guidance?

Ans. Guidance is the feeling of responsibility and commitment for the development of the Self of my relative, by ensuring right understanding and right feeling in him. It is responsibility at the level of the Self, and it is generally neglected because we assume the human being to be only the Body.

Q20. What is meant by reverence?

Ans. Reverence is the feeling of acceptance for excellence. Excellence is to be in continuous happiness with completeness of understanding and living in harmony at all levels. Worship is taking inspiration from the revered and making effort for excellence oneself.

Q21. Define the feeling of glory.

Ans. Glory is the feeling of acceptance for those who have made effort for excellence, to whatever extent they have been able to achieve it. It is what we naturally feel for people we call great, on recognising the effort they have made.

Q22. Why is gratitude important in a family?

Ans. Gratitude is the feeling of acceptance for those who have made effort for my excellence. Many people — parents, teachers, relatives — have helped us understand and live in harmony. Recognising this keeps relationship warm and makes mutual development continue.

Q23. Explain love as the complete value in relationship.

Ans. Love is the feeling of being related to everyone, to all. It begins as affection for one and expands until it covers all. Since relationship starts in affection and is completed only when it extends to all, love is called the complete value; it expresses itself as compassion.

Q24. Distinguish between love and infatuation.

Ans. Love is the feeling of being related, and it is not based on sensation. Infatuation is based on sensation, where sensual pleasure becomes the major goal; it is conditional, lasting only as long as one gets the sensation or the hope of happiness through it. It is very temporary — once the effect wears off, the long-term issues of feelings become prominent.

Q25. Should right feeling be ensured within oneself or expected from the other?

Ans. It must be ensured within oneself. Continuity of right feeling is possible only when it arises from within, based on right understanding. Feelings demanded from the other are not sustainable, and the effort to extract them is the source of most conflict.

Q26. What is the role of physical facility in the fulfilment of relationship?

Ans. Physical facility has a limited role. For the feeling of care it is genuinely required, since the Body must be nurtured and protected. For the other feelings it has only a symbolic role — a gift may express affection, but it cannot substitute for it.

Q27. Differentiate between response and reaction in behaviour.

Ans. In response, conduct is definite and consistent, because it rests on trust in the other's intention. In reaction, conduct is indefinite, because it is determined by the other's behaviour. Understanding relationship, especially trust on intention, makes response possible.

Q28. Define justice in the context of relationship.

Ans. Justice is the recognition, fulfilment and evaluation of human-human relationship, leading to mutual happiness. It is desirable in the family and beyond it, all the way to the world family. Where relationship is rightly recognised, fulfilled and evaluated, justice is ensured.

Q29. What are the four elements of justice?

Ans. Recognition of relationship — rightly identifying the naturally acceptable feelings; fulfilment of relationship — ensuring those feelings in oneself, living with responsibility, and making effort for mutual development; evaluation of relationship — verifying that the feeling was right, expressed and received; and mutual happiness as the outcome.

Q30. What is meant by mutual happiness?

Ans. Mutual happiness is the happiness of oneself and of the other together. When right feelings are ensured in oneself and shared, and the other is able to evaluate them rightly, both feel happy. This is the natural outcome of fulfilled relationship.

Q31. What is the comprehensive human goal?

Ans. Right understanding and right feeling — happiness — in every individual; prosperity in every family; fearlessness, that is trust, in society; and co-existence, that is mutual fulfilment, in nature and existence. These four together make up the comprehensive human goal.

Q32. What is the correct sequence and priority of the four human goals?

Ans. Right understanding and right feeling — happiness — first; prosperity second; fearlessness, that is trust, third; and co-existence, that is mutual fulfilment, fourth. Right understanding comes first and the others follow from it: fearlessness cannot be manufactured in a society whose individuals do not trust one another.

Q33. Name the five dimensions of a human order.

Ans. Education-sanskar, health-self-regulation, production-work, justice-preservation, and exchange-storage. They are interconnected and complementary systems through which the comprehensive human goal is realised in a society.

Q34. What is meant by an undivided society?

Ans. A society in which no unit is cut off from another — where relationship is recognised and fulfilled from the family outward, without division on the basis of body, physical facility or beliefs, and where the scope extends from the family order to the world family order.

Q35. What is meant by the universal human order?

Ans. It is the order in which harmony is ensured from the family order right up to the world family order, so that every human being is related to every other and the comprehensive human goal is fulfilled everywhere. It is the natural outcome of right understanding.

Q36. What is meant by moving from family order to world family order?

Ans. It is the expansion of order through successively larger, complementary units: family order, family cluster order, village order, village cluster order, and so on to nation order and finally world family order. Each larger unit fulfils goals that a smaller unit cannot fulfil alone.

Q37. What is meant by fearlessness in society?

Ans. Fearlessness means trust prevailing in society, so that no one lives in fear of another. It is the societal expression of right feeling in relationship, and it replaces the domination, exploitation and insecurity that arise when relationship is not understood.

Q38. What are the three obsessions prevalent in society today?

Ans. Obsession for consumption, obsession for profit, and obsession for sensual pleasure. They arise from the prevailing false assumptions about happiness — such as ‘money is everything’ — under which happiness is sought through accumulation of physical facility by any means.

Q39. What is meant by co-existence in nature?

Ans. Co-existence means mutual fulfilment — the human order living in a mutually enriching relationship with the other three orders of nature, neither exploiting them nor being exploited by them. It is the goal at the level of nature and existence.

Q40. What is meant by 'my participation (value) in the family'?

Ans. It is to ensure harmony, mutual happiness and justice in my family — first by ensuring the right feelings in myself, which gives me happiness, and then by expressing them to the other, which gives mutual happiness, and by helping the other in their self-development.

Q41. What is meant by 'my participation (value) in society'?

Ans. It is to develop clarity about society, its goals, programme and scope, and to play a part — first in the family order, ensuring happiness, health and prosperity there, and then in one or more dimensions of the larger human order.

Q42. What is the role of education-sanskar as a dimension of human order?

Ans. Education develops right understanding of harmony at all levels, and sanskar develops the basic acceptances of that harmony. Together they provide the commitment, preparation and practice of living in harmony, and lead to right understanding and right feeling — happiness.

Q43. What is meant by justice-preservation as a dimension of society?

Ans. Justice is the recognition, fulfilment and evaluation of human-human relationship, leading to mutual happiness and fearlessness. Preservation is the same for the human relationship with the rest of nature — its enrichment, protection and right utilisation, leading to mutual fulfilment.

Q44. What is meant by exchange-storage?

Ans. Exchange is sharing physical facility with a view to mutual fulfilment rather than profit; within the family it is sharing, beyond it exchange. Storage is keeping physical facility after needs are met so that it is available when required, not for accumulation or exploitation.

Q45. Why are professions important in a human society?

Ans. Profession is a human being's participation in one or more dimensions of the societal systems. Through professions, everyone contributes to the comprehensive human goal according to their competence and interest, so that the participation of all is available for mutual fulfilment.

Section B · 7 Marks

Long answer — about 200 to 250 words each. 28 questions.

Q1. Explain the need and significance of trust in human relationships.

Ans. Trust is to be assured that the other intends to make me happy and prosperous. It is called the foundation value because nothing else in relationship can stand without it — respect, affection and love all presuppose that the other's intention is well disposed towards me. Trust is trust in intention, not in competence, and this distinction is the whole substance of the feeling. Intention is what a person wants, and by and large everyone wants happiness for himself and for others. Competence is what a person is able to do, and it is generally lacking. The common mistake is to judge ourselves by our intention and the other by his competence, concluding from his failure that he intends us harm. That conclusion converts acceptance into opposition. When we see the two separately, we can be assured of the other's intention and then make a programme of interaction that accounts for competence on both sides. If the other lacks competence, we help him improve it — a response, not a reaction. Trust so understood is not blind; it is the basis of mutual development.

Q2. Explain how trust is examined through the eight statements, and what the pattern of the answers shows.

Ans. The manual examines trust through eight statements, four about intention and four about competence. On the intention side there is a tick against 1a, 2a and 3a — I do want happiness for myself, I do want it for the other, and the other does want it for himself — and a question mark against 4a. On the competence side there is a question mark from the beginning, on 1b, 2b and 3b, and on 4b a big question mark. The pattern is the whole point: **intention is by and large right in everyone, competence is generally lacking**. The common mistake follows from this asymmetry — we evaluate ourselves by intention and the other by competence, and conclude from his failure that he intended us harm. When intention and competence are seen separately, the tick can be placed in 4a, and a programme of interaction can be made with a right evaluation of competence on both sides, which is why this is not blind trust.

Q3. Discuss the role of respect in maintaining harmony within the family.

Ans. Respect is right evaluation, and in the family it is the feeling that holds everything else in place. When members evaluate one another rightly, each feels accepted for what he is; when evaluation is wrong — over, under or otherwise — the person feels disrespected and withdraws. The minimum content of respect is to see that the other is similar to me: our purpose is the same, since both want continuous happiness and prosperity; our programme is the same, since both must understand and live in harmony; and our potential is the same, since both are endowed with natural acceptance. The complete content adds that we are complementary in competence, so that difference in ability becomes a basis for learning and responsibility rather than for comparison. What usually passes for respect in families is differentiation — by age, gender, earning or beliefs — and differentiation always ends in discrimination. Because small incidents of disrespect grow into opposition, silence, estrangement and conflict, respect is not a courtesy but the working condition of harmony in the family.

Q4. Differentiate between intention and competence with suitable examples from family life.

Ans. Intention is what is naturally acceptable to a person — what he wants. Competence is what he is able to do — his ability. Intention is by and large right in everyone; competence is generally lacking. Take a father who wants his daughter to do well. His intention is clear, but if he cannot explain a concept well or loses patience, his competence fails, and the daughter may conclude that he does not care. Or take a mother who intends to keep the house peaceful but speaks sharply when tired; the family reads the sharpness as ill will. The same happens in reverse: a son who intends to help but forgets a task is judged as irresponsible rather than as unskilled. The mistake is to infer intention from competence. When intention and competence are seen separately, the response changes — instead of opposing the person, we help him build the competence he lacks. That is trust on intention expressed as a response, and it keeps relationship intact while ability improves.

Q5. Describe the feelings of care and guidance in relationship.

Ans. Care and guidance are the two feelings of responsibility towards a relative, one at the level of the Body and one at the level of the Self. Care is the feeling of responsibility and commitment for nurturing and protecting the Body of my relative — ensuring food, health, safety and comfort. Guidance is the feeling of responsibility and commitment for the development of the Self of my relative, by ensuring right understanding and right feeling in him. Both arise naturally from affection: once the other is accepted as a relative, responsibility for his development follows. In practice, care is abundantly given and guidance is largely missing, because we assume the human being to be only the Body and are unaware of the Self. A family may feed, clothe and educate a child meticulously and never once address what he understands about happiness, relationship or his own aspirations. Care without guidance produces a comfortable body and an unguided Self. Guidance without care is empty advice. Relationship is fulfilled only when both are present, in that order of readiness.

Q6. Explain the meaning of justice in relationship and its four elements.

Ans. Justice is the recognition, fulfilment and evaluation of human-human relationship, leading to mutual happiness. Its four elements follow from this definition. Recognition means rightly identifying the naturally acceptable feelings in relationship — trust, respect, affection, care, guidance, reverence, glory, gratitude and love. Fulfilment means ensuring those feelings in oneself, living with responsibility with the other so that he feels comfortable and assured, and making effort for mutual development, that is, developing one's own competence and helping the other develop his. Evaluation means verifying that I actually hold the right feeling, that I am able to express it properly, that it has reached the other, and that the other is able to identify it as the right feeling. The fourth element is the outcome — mutual happiness. When recognition, fulfilment and evaluation are right from my side, I feel happy; when the other evaluates my expression rightly, he feels happy too. Justice is thus not punishment but the fulfilment of relationship, and it is desirable in the family and all the way to the world family.

Q7. What is the role of gratitude and affection in strengthening family bonds?

Ans. Affection is the feeling of being related to the other — accepting the other as one's relative. It is the first expansion of relationship beyond trust and respect, and everything else grows from it: care, guidance, reverence, glory and finally love. Without affection, the same household becomes a set of individuals in opposition, and jealousy and indifference take the place of warmth. Gratitude is the feeling of acceptance for those who have made effort for my excellence — parents, teachers, elders and even friends who helped me understand and live better. It is significant because it keeps the account of relationship alive: we recognise what has been given to us rather than counting only what we are owed. In a family, affection makes responsibility natural, and gratitude keeps that responsibility from turning into resentment when it goes unacknowledged. Together they convert a group of related people into a unit that actually lives in relationship, and they make it possible for the next generation to receive both care and guidance.

Q8. Discuss the importance of harmony in society and how it can be achieved.

Ans. Harmony in society matters because the individual and the family cannot remain in order if the society around them is not. Society is where fearlessness, justice and mutual prosperity are either ensured or lost, and it is the level at which the comprehensive human goal is worked out. It is achieved not by control but by understanding, and the means are the five dimensions of human order. Education-sanskar develops right understanding and right feeling in every individual, which is the root. Health-self-regulation ensures that bodies are nurtured, protected and rightly used. Production-work ensures that the required physical facility is produced by a process that is cyclic and mutually enriching, so that nature is not depleted and people are not exploited. Justice-preservation ensures right evaluation in human-human relationship and mutual fulfilment with nature. Exchange-storage ensures that what is produced is shared and stored for mutual fulfilment rather than for profit and accumulation. Where these five work together, fearlessness and trust prevail. The appraisal today shows the opposite — obsession for consumption, profit and sensation — and the way ahead is to restore right understanding at the base.

Q9. Explain the concept of universal human order with examples.

Ans. Universal human order is the order in which harmony is ensured from the family outward to the whole of humanity, so that every human being lives in relationship with every other and the comprehensive human goal is fulfilled everywhere. It is not a political arrangement but an extension of the order that already exists in a well-functioning family. Its structure runs through successively larger, complementary units: family order, family cluster order, village order, village cluster order, and so on to nation order and finally the world family order. Each unit exists because some goals cannot be fulfilled by a smaller one — a family cannot alone run a school or a hospital, and a village cannot alone maintain a river. Examples make this concrete. A family ensures happiness, health and prosperity for its members and participates in the next order. A cluster of families runs a school and a primary health centre. A village manages its water and commons. At each level the same feelings and the same goal operate, only the scope widens. When this continuity is established without a break, the result is universal human order.

Q10. How can reverence and glory help in achieving a balanced social structure?

Ans. Reverence is the feeling of acceptance for excellence, and glory is the feeling of acceptance for those who have made effort for excellence. Both are feelings towards those who are ahead of us in understanding, and both shape how a society treats achievement. Where they are present, excellence is recognised and becomes a source of inspiration rather than of envy. The young have someone to look up to, and those who have understood more are accepted as guides rather than resented as superiors. This produces a natural hierarchy of understanding instead of a hierarchy of power or wealth. It also changes the behaviour of those who excel: excellence, once achieved, naturally makes effort to help others achieve it, whereas competition hinders others from reaching one's own level. A society organised around reverence and glory therefore tends to spread competence rather than concentrate it. Where these feelings are absent, achievement is either worshipped blindly or pulled down, and the society oscillates between domination and resentment — which is exactly the imbalance we see today.

Q11. Illustrate with examples how harmony in the family contributes to harmony in society.

Ans. The family is the basic unit of human interaction, and the feelings learnt there are the ones carried into society. A child who is trusted and rightly evaluated at home learns to trust and evaluate others rightly; one who is differentiated by gender or marks learns to differentiate. Take a family in which trust on intention is practised: when a member fails at something, the others separate his intention from his competence and help him improve. The same person, as a colleague or a citizen, does not assume malice when a colleague errs, and helps instead of complaining — which is precisely what justice-preservation requires at the societal level. Similarly, a family that practises care and guidance produces members who can both nurture and guide, and such people staff the education and health dimensions of society well. A family that shares and stores for need rather than for accumulation produces citizens who exchange fairly. In this way the five dimensions of human order begin as habits formed in the family, and society is only the family order written large.

Q12. Explain the nine feelings in relationship and their role in mutual happiness.

Ans. Relationship contains nine naturally acceptable feelings. Trust is the assurance that the other intends my happiness and prosperity, and it is the foundation. Respect is right evaluation, seeing that the other is similar to me in purpose, programme and potential. Affection is accepting the other as my relative. Care is responsibility for nurturing and protecting his Body. Guidance is responsibility for the development of his Self. Reverence is acceptance of excellence. Glory is acceptance of those who have made effort for excellence. Gratitude is acceptance of those who have made effort for my excellence. Love is the feeling of being related to all, and it is the complete value. Their role is to produce mutual happiness. When these feelings are ensured in oneself, one is happy; when they are expressed and the other evaluates them rightly, the other is happy too. Because the feelings are definite and recognisable, they can be learnt and practised, unlike vague goodwill. The order also matters: trust and respect make affection possible, affection makes care and guidance natural, and the whole sequence culminates in love.

Q13. Explain the minimum content and the complete content of respect.

Ans. Respect is right evaluation. Its minimum content is to see that the other is similar to me. Evaluating on the basis of the Self rather than the body, we find three similarities. Our purpose is the same: both of us naturally want continuous happiness and prosperity. Our programme is the same: both must understand harmony and live in harmony at all levels. Our potential is the same: both are endowed with natural acceptance and with the activities of desire, thought and expectation. This minimum content is enough to end the ordinary forms of disrespect, because it establishes that the other is not a different kind of being. The complete content adds complementarity. At the level of the Self, only competence can differ — that is, how much of the potential has actually been realised. This difference is to be complementary, not a ground for discrimination. If the other understands more, I am committed to learn from him; if I understand more, I live with responsibility towards him, unperturbed by his behaviour, and facilitate understanding in him once he is assured in the relationship.

Q14. Explain differentiation and its consequences in relationship.

Ans. Differentiation is evaluating a person on the basis of something other than the Self — his body, his possessions, or his beliefs. Three sets are common. Differentiation by body covers age, gender, race and physical strength, and rests on the assumption that the human being is only the Body. Differentiation by physical facility covers wealth and post, and rests on the assumption that physical facility is happiness. Differentiation by beliefs covers isms, sects and sets of information, and rests on the assumption that a person whose conditioning matches mine is respectable. All three are false at the root, and all three produce the same result: the other is not rightly evaluated. He is over-evaluated, under-evaluated or otherwise evaluated, and therefore feels disrespected. Differentiation carried into action becomes discrimination — unequal treatment on grounds that have nothing to do with the Self. The consequences are not small. What begins as a slight becomes distance, then opposition, then a break in relationship, then conflict — in families as divorce, in societies as caste and gender injustice, and between nations as war.

Q15. Explain response and reaction in behaviour with examples.

Ans. The difference between response and reaction lies in whether one's conduct is definite or indefinite. In response, conduct is definite: it is determined by one's own understanding of relationship and by trust in the other's intention, so it stays the same whatever the other does. In reaction, conduct is indefinite: it is determined by the other's behaviour, so it changes as the other changes. Trust on intention is what makes response possible. If I am assured that the other means well, then his failure of competence does not shake me, and I can act on my own understanding. Examples make it clear. A colleague submits a report late. In reaction, I conclude he is careless and either complain or retaliate, and my behaviour thereafter depends on his. In response, I accept that his intention was to deliver, see that his competence or workload failed, and help him meet the deadline next time. Similarly, a child's tantrum can be met with a matching tantrum, or with a steady response that addresses the feeling behind it.

Q16. Explain the comprehensive human goal and the five dimensions of human order.

Ans. The comprehensive human goal has four elements, one for each level of living: right understanding and right feeling, that is happiness, in every individual; prosperity in every family; fearlessness, that is trust, in society; and co-existence, that is mutual fulfilment, in nature and existence. The order matters — right understanding comes first, and the rest follow from it. The goal is realised through five interconnected dimensions. Education-sanskar develops right understanding and the acceptances that go with it, leading to happiness. Health-self-regulation develops the feeling of responsibility towards the Body, leading to health and, with production, to prosperity. Production-work is the effort on the rest of nature and the physical facility obtained from it, and it must be cyclic and mutually enriching as well as just towards people. Justice-preservation ensures right evaluation in human-human relationship and mutual fulfilment with nature, giving fearlessness and co-existence. Exchange-storage ensures that physical facility is shared and kept for need rather than for profit. Together these five systems carry a society towards the goal.

Q17. Explain the role of education-sanskar and health-self-regulation in a harmonious society.

Ans. Education-sanskar and health-self-regulation are the first two dimensions of human order, and they work on the individual, on whom everything else depends. Education is the development of right understanding of harmony at all levels of being — individual, family, society and nature. Sanskar is the development of the basic acceptances of that harmony, and it is what a person actually lives by. Education supplies the commitment, the preparation and the practice of living in harmony; our living is the expression of our sanskar. This dimension leads directly to right understanding and right feeling, that is, to happiness. Health-self-regulation is the feeling of responsibility in the Self for nurturing, protecting and rightly utilising the Body. Its outcome is a Body that acts according to the instructions of the Self and whose parts are in harmony. This dimension, together with production-work, leads to prosperity. Where both dimensions are strong, individuals are clear-headed and healthy, and the remaining three dimensions — production, justice and exchange — find competent and willing participants.

Q18. Explain production-work, exchange-storage and justice-preservation as dimensions of human order.

Ans. These three dimensions concern the physical facility a society produces and how it is distributed and protected. Production-work: work is the effort a human being does on the rest of nature, and production is the physical facility obtained from it. Two questions arise — what to produce, which is the physical facility needed for nurturing, protection and right utilisation of the Body, and how to produce, which must be cyclic and mutually enriching, that is eco-friendly, and just towards human beings, that is people-friendly. Using a resource faster than nature produces it causes depletion; producing what does not return to nature's cycle causes pollution. Exchange-storage: exchange is sharing physical facility with a view to mutual fulfilment rather than profit, and storage is keeping it after needs are met so that it is available when required — not for accumulation. Justice-preservation: justice is the recognition, fulfilment and evaluation of human-human relationship leading to mutual happiness, and preservation is the same for the human relationship with nature, through enrichment, protection and right utilisation. Together they give prosperity, fearlessness and co-existence.

Q19. Explain the journey from family order to world family order.

Ans. Order in society begins in the family and expands outward through successively larger complementary units. The family order is a system of responsible people living together for the common human goal. It makes effort in three directions: mutual development of right understanding and right feeling in every member, including the next generation, which gives mutual happiness; participation in the production of the required physical facility through labour, which gives prosperity; and contribution to a human society by participating in the next higher order. The family cluster order is the next unit — a system that a group of families evolves to fulfil goals that need more people than a family has. The scope then extends through village order, village cluster order, and so on to nation order and finally world family order. At every step the same feelings and the same goal operate; only the scope widens and the systems become more elaborate. When this expansion is complete and unbroken, the result is the universal human order — a society in which no one is outside relationship.

Q20. Explain 'my participation (value) in the family and in society'.

Ans. My participation in the family is to ensure harmony, mutual happiness and justice there. It has two parts: first, ensuring the right feelings in myself — trust, respect, affection, care, guidance, reverence, glory, gratitude and love — which gives me happiness; second, expressing those feelings to the other, which, when the other evaluates them rightly, gives mutual happiness. Beyond this, my participation includes being of help to the other in his self-evolution and self-development. My participation in society begins with clarity about society — its goal, its programme and its scope — and then takes the form of action. In the family order, I contribute to happiness, health and prosperity, and I facilitate members to participate in the larger society. In the larger society, I take up a role in one or more of the five dimensions — education-sanskar, health-self-regulation, production-work, justice-preservation or exchange-storage — according to my competence and interest. This role is my profession, and through it my participation becomes part of the universal human order.

Q21. Appraise the current status of the family and society, and suggest the way ahead.

Ans. The present status shows good intentions and poor results. We assume ourselves to be the Body, and we therefore assume relationship on the basis of the Body rather than of feelings. Having failed to understand relationship, we fail to fulfil it despite our intentions, and we try to fill the gap either with physical facility or by demanding feelings from others. In society the same error produces false assumptions such as 'money is everything'. Happiness is sought through accumulation by any means, prosperity is identified with having more, and three obsessions follow — for consumption, for profit and for sensual pleasure. Instead of fearlessness we have domination, exploitation and fear; instead of mutual fulfilment we try to master nature, with resource depletion, pollution, terrorism and war as the results. The way ahead is to rightly recognise relationship, identify the naturally acceptable feelings, ensure them in ourselves and share them. At the societal level this means restoring right understanding at the base and rebuilding the five dimensions around the comprehensive human goal, beginning with education-sanskar.

Q22. Explain the way ahead for ensuring harmony in the family.

Ans. The way ahead has two steps, and their order matters. First we need to **rightly recognise the relationship**, identify the naturally acceptable feelings in relationship, understand them, and ensure that these feelings are there in us. This ensures happiness in us — and note that it is entirely within our own control, since it asks nothing of the other person. Secondly we have to **share these feelings with the other**. Because this is naturally acceptable to the other as well, it leads to happiness in the other also; and thus it leads to mutual happiness. That is how fulfilment in relationship takes place. The order is essential: sharing before ensuring turns into demand, and demand is what produces the opposition that the appraisal described.

Q23. Explain the role of physical facility in the fulfilment of relationship.

Ans. Physical facility has a real but limited role in relationship. For the feeling of care it is genuinely required, because care means responsibility for nurturing and protecting the Body of my relative, and the Body needs food, clothing, shelter and health. For every other feeling, physical facility has only a symbolic role. A gift may express affection, gratitude or glory, but it is the expression that fulfils the feeling, not the object; the same gift given without the feeling fulfils nothing. This distinction explains a great deal of family difficulty. Because we assume the human being to be only the Body, we try to meet every relational gap with physical facility — a costly present instead of an apology, money instead of time, comfort instead of guidance. The other, needing a feeling, receives an object, and feels more lonely rather than less. Physical facility rightly used supports relationship; used as a substitute, it displaces the very thing it was meant to serve.

Q24. Explain love as the complete value in relationship.

Ans. Love is the feeling of being related to everyone, to all. It begins as affection — the acceptance of one person as one's relative — and is completed when that acceptance extends to all without exception. This is why love is called the complete value: it is the final expansion of the sequence that starts with trust. Because it is a feeling of relatedness and not of sensation, love is unconditional and continuous, and it expresses itself naturally as compassion towards whoever comes in contact. It is important to distinguish love from infatuation. Infatuation is based on sensation, where sensual pleasure becomes the major goal; it lasts only as long as the sensation or the hope of it lasts, and once the effect wears off, the unresolved questions of feeling become prominent. Love, resting on right understanding, does not depend on the other's behaviour and so does not fluctuate with it. In practice, love grows by the same method as the other feelings — ensuring it in oneself first, and then expressing it, so that relationship is fulfilled rather than demanded.

Q25. Explain how right understanding leads to fearlessness and co-existence in society.

Ans. Fearlessness and co-existence are the societal and natural expressions of right understanding, not separate achievements. Right understanding begins with seeing the human being as the co-existence of Self and Body, and relationship as being between one Self and another. From that follows trust on intention: since intention is by and large right in everyone and only competence is lacking, the other need not be feared. From trust follows respect, since the other's purpose, programme and potential are the same as mine. Where trust and respect prevail, domination and exploitation lose their basis, and fearlessness appears in society — which is precisely the third element of the comprehensive human goal. The same understanding, extended outward, changes the human relationship with nature. Once the four orders are seen as mutually fulfilling and the human order as dependent on the other three, nature is no longer an object to be mastered but a larger order to participate in. That is co-existence. Thus a single clarity — about the Self, relationship and existence — matures into fearlessness in society and mutual fulfilment in nature.

Q26. Explain the role of professions in a human society.

Ans. A profession is the participation of a human being in one or more of the dimensions of the societal systems. It is not merely a means of earning; it is the form through which a person contributes to the comprehensive human goal. We choose our participation where we have developed competence and interest, so that teachers, farmers, carpenters, doctors, engineers and administrators each take up a part of the work that a society needs done. Because the dimensions are interconnected, the professions that serve them are interrelated too: the teacher's work supports the health worker's, the farmer's produce supports both, and the administrator's order supports all. When profession is understood this way, with a feeling of purpose and relatedness, work becomes mutually fulfilling rather than merely instrumental. When it is understood only as employment, the same work becomes a site of competition and exploitation. The participation of every human being is required for the realisation of a universal human order, and profession is the form that participation takes.

Q27. Explain the scope of harmony from the individual to the whole of existence.

Ans. Harmony has to be understood and ensured at four levels, and each level has its own content. At the level of the individual, it means harmony in the Self — imagination in line with natural acceptance — and harmony of the Self with the Body through self-regulation. At the level of the family, it means understanding relationship and fulfilling the nine feelings, beginning with trust and respect, so that there is mutual happiness and justice. At the level of society, it means working towards the comprehensive human goal through the five dimensions of human order, so that prosperity, fearlessness and justice prevail. At the level of nature and existence, it means recognising the four orders and living in mutual fulfilment with them. The four levels are nested: the individual lives within the family, the family within society, and society within nature. This is why harmony at a lower level supports the higher and disharmony at any level disturbs the rest. It is also why the scope of justice is said to extend from the family all the way to the world family.

Q28. Explain the natural outcome of right understanding at the level of society.

Ans. The manual gives three outcomes, and each corresponds to one of the goals. First, **happiness** is ensured by having right understanding and right feeling in the Self. Second, **prosperity** is the feeling of the availability of more than the required physical facility; to ensure it, right understanding is required at the base, along with physical facility — without the right assessment of need, no quantity produces the feeling. Third, the **tradition of living with happiness and prosperity** starts from the family order, and its continuity can ultimately be ensured only by the universal human order. The third point is what connects the family to society: a single generation can live well by effort, but only an order can carry that living into the next generation without its being reinvented each time.

End of Module 3 — 73 questions answered. The companion papers cover the remaining modules in the same format.