UNIVERSAL HUMAN VALUES – II · HS201

Module 3

Harmony in the Family and Society · Lectures 13–18 · 7 hours

Syllabus for this module. Understanding the family and society — family as the basic unit of human interaction and values in relationship; the basics for respect and today's crisis; affection, trust and love; guidance, reverence, glory, gratitude; society as a level of living; the comprehensive human goal and the five dimensions of human endeavour.

How these notes are arranged

These notes follow the Teachers' Manual lecture by lecture and cover every section of it. Each lecture begins on a fresh page and ends with a boxed summary of its key takeaways. Lists given in the manual are reproduced as tables so that they can be revised at a glance; arguments are kept in their original order, because the order is usually the thing being examined.

Lecture	Title	Sections covered
13	Harmony in the family — the basic unit	13.1 Family as basic unit · 13.2 Feeling of relationship · 13.3 Four aspects · 13.4 Justice · 13.5 Appraisal · 13.6 Way ahead
14	Trust — the foundational value	14.1 Feeling of trust · 14.2 Intention and competence
15	Respect — as the right evaluation	15.1 Feeling of respect · 15.2 Minimum content · 15.3 Differentiation · 15.4 Complete content
16	Other values in relationship	16.1 Seven feelings · 16.2 Within or from the other · 16.3 Physical facility · 16.4 Response and reaction · 16.5 My participation in family
17	Harmony in the society	17.1 Human goal · 17.2 Appraisal · 17.3 Way ahead · 17.4 Five dimensions · 17.5 Scope
18	Vision for the universal human order	18.1 Family order to world family · 18.2 Natural outcome · 18.3 My participation in society · 18.4 Professions
—	Revision	Summary map, definitions, confused pairs, question index, pointers

The argument of the module in six steps

Modules 1 and 2 worked at the level of the individual. Module 3 moves outward to the next two levels of living — the family and society — and asks the same question at each: what does harmony here consist of, and how is it ensured?

- **Lecture 13** identifies the family as the basic unit of human interaction, establishes the four aspects of relationship, and defines justice in terms of them.
- **Lecture 14** takes the first feeling, trust, and shows that it is trust in *intention* — and that nearly all relationship failure comes from judging intention by competence.
- **Lecture 15** takes the second feeling, respect, and shows that it is right evaluation, with a minimum content and a complete content, and that differentiation is its opposite.

- **Lecture 16** completes the nine feelings, distinguishes love from infatuation, and shows why right feeling must come from within and why conduct should be a response rather than a reaction.
- **Lecture 17** moves to society: the comprehensive human goal, the present state of obsession and fear, and the five dimensions of human order that serve the goal.
- **Lecture 18** extends the order from the family to the world family, and locates my own participation — and my profession — within it.

> **A note on the syllabus.** The syllabus for this module names ‘the basics for respect and today’s crisis’ as a single item. These notes treat it in two places, because the manual does: the crisis is diagnosed in section 13.5 and again in 17.2, while the basics of respect occupy the whole of Lecture 15. Quoting both when the question is asked shows the connection the syllabus is pointing at.

LECTURE 13

Harmony in the Family — the Basic Unit of Human Interaction

Sections 13.1 to 13.6 of the manual · Chapter 8, pages 139–150

13.1 Family as the Basic Unit of Human Interaction

Every human being is born in a family and is part of a family. The family is the **basic unit or building block of human organisation**. It provides a base for appreciating, accepting, understanding and practising to live in relationship and harmony — that is, in order.

This is not a sentiment about the family; it is a claim about where relationship can first be worked out. A society cannot be in order if its families are not, because the family is the smallest place in which the feelings can be recognised, ensured and expressed. Everything the module says about society is an extension of what it says here.

13.2 Feeling of Relationship as the Basis for Harmony in the Family

Harmony in the family has primarily to do with the **fulfilment of relationship** between one human being and another human being. And in order to fulfil relationship, it is necessary to **understand** relationship.

The order of these three words matters, and it is the diagnosis of the whole module: we fail to fulfil relationship because we have not understood it — not because we do not care.

13.3 Understanding Relationship

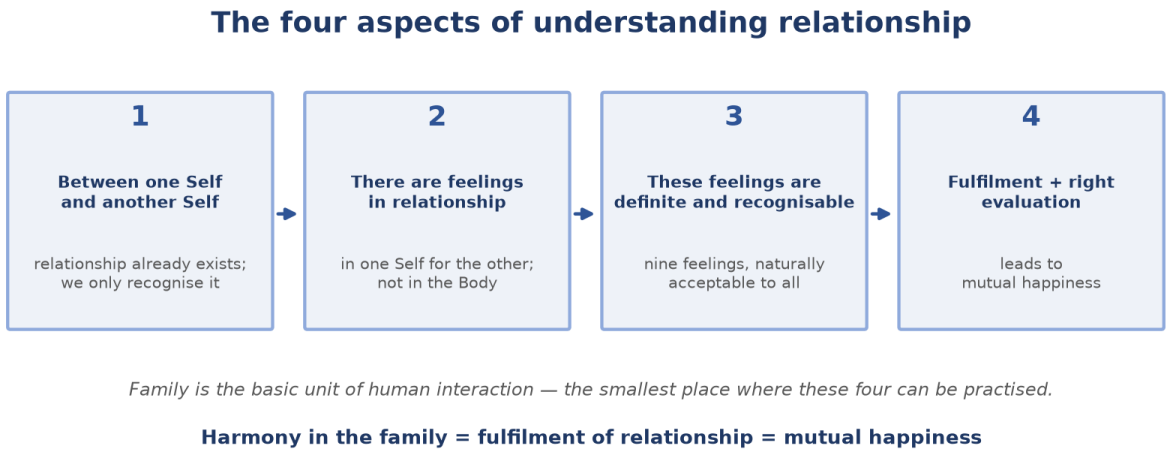


Figure 13.1 The four aspects of understanding relationship.

The manual explores four important aspects of relationship, and each of them removes one common misunderstanding.

1. Relationship is between one Self and another Self

Relationship is **already there**. We do not have to construct or create relationship; all we need to do is understand it and fulfil it. And relationship is between one Self and the other Self — it is the Self which recognises the relationship, and not the Body; it is the Self which relates to the other, and not the Body.

The practical consequence is large. If relationship were between bodies, it could be established by proximity, contract or ceremony, and it would end when those ended. Because it is between Selves, it exists whether or not we acknowledge it, and it can be fulfilled only by the Self — through feeling, not through arrangement.

2. There are feelings in relationship — in one Self for the other Self

The important issue in human relationship is that of the **feelings**. Feelings are in the Self, not in the Body. It is the Self which has the feelings and which recognises them. To understand relationship, one has to understand the Self and the naturally acceptable feelings in the Self.

This is where most effort goes wrong. We try to mend relationship by changing circumstances — a new house, a holiday, a gift — when what is missing is a feeling in one Self towards another.

3. These feelings can be recognised — they are definite

The feelings are definite, and there are nine of them. They are the feelings we can understand, ensure within ourselves, share with others, and thus ensure mutual fulfilment in relationship. They are the feelings naturally acceptable to us in relationship with another human being:

#	Feeling	Note
1	Trust	The foundation value
2	Respect	Right evaluation
3	Affection	Acceptance of the other as a relative
4	Care	Responsibility for the Body of my relative
5	Guidance	Responsibility for the Self of my relative
6	Reverence	Acceptance of excellence
7	Glory	Acceptance of those who made effort for excellence
8	Gratitude	Acceptance of those who made effort for my excellence
9	Love	The complete value

That the list is definite is what makes relationship a subject rather than a matter of taste. If the feelings were vague, no one could learn them; because they are definite, they can be identified in oneself, practised, and recognised in the other.

4. Fulfilment of feelings and their evaluation lead to mutual happiness

When we have these 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** — the happiness of oneself as well as the happiness of the other.

Note the two conditions. The feeling must be there in me first, and the other must be able to evaluate it rightly. Neither alone is sufficient — which is why goodwill without expression fails, and expression without goodwill is detected immediately.

The four aspects applied to one ordinary situation

A single incident shows how the four aspects work together. A son comes home late without informing anyone.

Aspect	What it rules out	What it suggests here
Between one Self and another	That the issue is bodily — his safety alone, or his obedience	The issue is what one Self understood and felt towards another
There are feelings	That the issue is the rule that was broken	What was hurt was the feeling of being considered — care and trust, not punctuality
The feelings are definite	That each person may define the feeling as he likes	Both can name it: trust and care are the feelings in question
Fulfilment + right evaluation	That one party must win	If both evaluate rightly, the outcome is mutual happiness — not a verdict

This is the practical use of the four aspects. They turn an argument about conduct into an enquiry about feeling, which is where the manual says the real issue lies.

13.4 Justice in Relationship

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

Element	What it involves
Recognition	Recognising the naturally acceptable feelings in relationship rightly
Fulfilment	(i) Ensuring the naturally acceptable feelings in oneself; (ii) living with responsibility with the other with these feelings, so that the other is comfortable and assured; (iii) making effort for mutual development — developing one's own competence and helping the other develop theirs
Evaluation	Verifying that I have 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
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 desirable in the family and beyond the family, all the way to the world family. And note what justice is *not*: it is not punishment, and it is not the settling of scores. It is the fulfilment of relationship, and the manual says plainly that developing this competence may take time.

13.5 Appraisal of the Current Status

The problem today is that we assume ourselves to be the Body, and we therefore assume relationship on the basis of the Body and not of feelings. We consequently fail to understand relationship, and therefore fail to fulfil it — despite all our good intentions.

The problems are due to the **absence of one or more of the right feelings in the Self**. And we try to make up this gap either by physical facility, or by demanding these feelings from others — rather than ensuring these feelings in ourselves and sharing them.

What is missing	What we do instead	Why it does not work
Trust in the other's intention	Demand reassurance, or withdraw	The doubt is in me; reassurance from outside cannot remove it for long

What is missing	What we do instead	Why it does not work
Respect	Give gifts, or seek status	A feeling cannot be purchased; the other feels evaluated for his possessions
Affection and care	Provide things and call it love	Care without affection is provision, and is felt as distance
Guidance	Correct and instruct	Guidance is responsibility for the Self of the other, not control of his behaviour

13.6 The Way Ahead

First, we need to rightly **recognise the relationship**, identify the naturally acceptable feelings in relationship, understand these feelings, and ensure that these feelings are there in us. This ensures happiness in us.

Secondly, we have to **share these feelings with the other**. Because this is naturally acceptable to the other as well, it will lead to happiness in the other also. Thus it leads to mutual happiness — and that is how fulfilment in relationship takes place.

Key takeaways — Lecture 13. Relationship already exists; we do not have to create it, only recognise and fulfil it. The family is the basic unit of human-human interaction, and the basic issue in the family is that of relationship. In relationship there are nine feelings which can be clearly understood and lived with. There is harmony in the family, and mutual happiness, when we understand these feelings and ensure them in our living.

LECTURE 14

Trust — the Foundational Value in Relationship

Sections 14.1 to 14.2 of the manual · Chapter 8, pages 151–163

14.1 Feeling of Trust

> **Definition. Trust is to be assured that the other intends to make me happy and prosperous.**

In order to understand trust, the manual asks us to examine eight statements — four about intention and four about competence — and to answer each one honestly.

#	About intention (natural acceptance)	Answer	#	About competence (ability)	Answer
1a	Do I want to make myself happy?	✓	1b	Am I able to make myself always happy?	?
2a	Do I want to make the other happy?	✓	2b	Am I able to make the other always happy?	?
3a	Does the other want to make himself happy?	✓	3b	Is the other able to make himself always happy?	?
4a	Does the other want to make me happy?	?	4b	Is the other able to make me always happy?	??

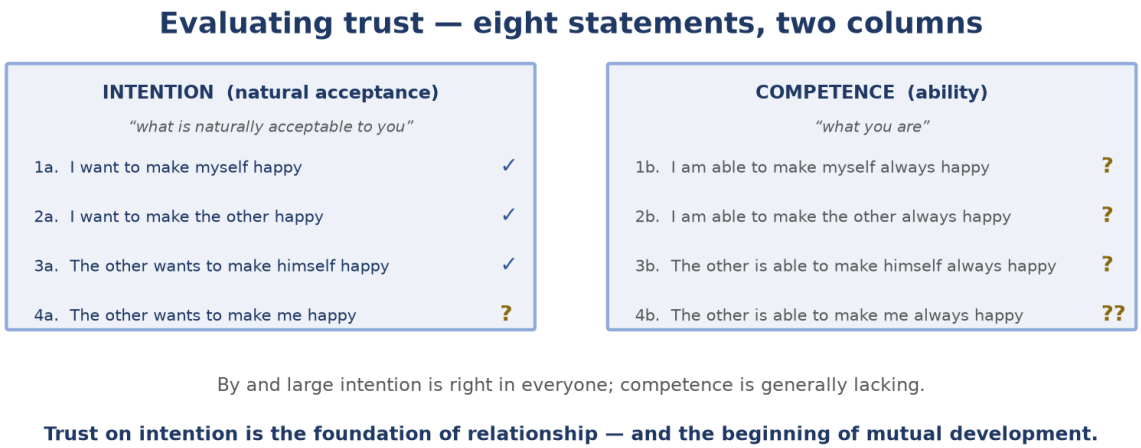


Figure 14.1 Evaluating trust between two individuals — intention and competence.

The pattern of the answers is the whole point. As far as **intention** is concerned, there is a tick in 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. There is a question mark in 4a. As far as **competence** is concerned there is a question mark from the beginning — on 1b, 2b and 3b — and on 4b there is a big question mark.

14.2 Distinguishing between Intention and Competence

Now analyse your own responses, and much becomes clear. While evaluating **yourself**, you evaluate on the basis of your intention — and you conclude that you are a good person because your intentions are

good. While evaluating **the other**, you evaluate on the basis of his competence — and you find that he is not able to make you happy all the time; many times he ends up making you unhappy. Therefore you conclude that the other *wants* to make you unhappy.

> **The common mistake.** On the basis of a lack of competence, we conclude about a lack of intention. When we doubt the other's intention, instead of accepting him as a relative we have a feeling of **opposition**. This is the common mistake we make in relationship today.

The manual then asks a question that settles the whole matter: if you have unconditional, continuous trust in the other's intention, and the other is lacking competence, what will you do?

Option	What it is	What it indicates
(a) Try to improve upon his competence	A response	Trust on intention
(b) Get irritated	A reaction	Doubt on intention
(c) Get angry	A reaction	Doubt on intention
(d) Have a feeling of opposition	A reaction	Doubt on intention

The answer is obviously (a). And with these indicators, the manual suggests a sobering exercise: find out how many people there are in your life on whom you have trust on intention that is unconditional and continuous.

The wrong assumptions that get reinforced

Generally we do not see intention and competence separately. Since competence is generally lacking, the feeling of unconditional acceptance is almost completely missing — and in its place there is a feeling of opposition. With that, we reinforce wrong assumptions such as:

- 'Strangers can't be trusted' — but the question mark is on competence, not on intention.
- 'Trust is developed over a long time' — what takes time is the assessment of competence.
- 'Never trust anyone' — which is the same error carried to its conclusion.

If we are able to see intention and competence distinctly, we will be able to place a tick mark in 4a. We will be assured of the intention of the other human being, and with that we will make a **programme of interaction** with right evaluation of our competence and theirs. This is why it is not 'blind' trust: the intention is trusted, the competence is assessed.

What changes when trust on intention is established

Situation	Without trust on intention	With trust on intention
The other forgets something important	'He does not care about me' — intention doubted	'His competence failed' — a practical matter, to be fixed
The other is late	Suspicion, score-keeping	An enquiry, and a programme that accounts for it
The other disagrees	Opposition; the disagreement becomes personal	A difference of understanding, to be examined
A mistake is repeated	The relationship is questioned	The competence is worked on — option (a) of section 14.2

Situation	Without trust on intention	With trust on intention
A new person is met	‘Strangers cannot be trusted’	Assurance of intention, with competence still to be assessed

The last row is worth noticing, because it dissolves one of the three wrong assumptions the manual lists. Trust in a stranger’s intention is not unsafe, provided the programme of interaction is built on a right assessment of competence. What is unsafe is the opposite error — trusting competence, or distrusting intention.

Key takeaways — Lecture 14. Trust is to be assured that the other has a natural acceptance — an intention — to make me happy and prosperous. Trust on intention is the foundation of relationship and the beginning of mutual development. The common mistake is to evaluate oneself on the basis of one’s intention and the other on the basis of his lack of competence, and so to doubt his intention.

LECTURE 15

Respect — as the Right Evaluation

Sections 15.1 to 15.4 of the manual · Chapter 8, pages 163–174

15.1 Feeling of Respect

> **Definition. Respect is right evaluation.** When we are rightly evaluated, we feel respected; when we are not rightly evaluated, we feel disrespected.

Disrespect can take place in three ways, and looking at our day-to-day behaviour we generally tend to do one of these three:

Form of disrespect	What it is	A familiar example
Over evaluation	Evaluating for more than what it is	Flattering a person, or expecting more of him than he has shown
Under evaluation	Evaluating for less than what it is	Dismissing someone because of his background or his age
Otherwise evaluation	Evaluating for other than what it is	Praising a person for his wealth when what is being judged is his understanding

If any of these three takes place, the other person feels uncomfortable and disrespected — and usually cannot say why, which is what makes it so damaging.

15.2 Minimum Content of Respect — the Other is Similar to Me

When we evaluate the human being on the basis of the **Self**, we are able to see three similarities.

	What is the same	Why
Purpose	Our purpose is the same	As I have a natural acceptance to live with continuous happiness and prosperity, so does the other. On the basis of our natural acceptance, we have the same purpose.
Programme	Our programme is the same	My programme for achieving continuous happiness and prosperity is to understand harmony and live in harmony at all levels of my being; it is the same with the other.
Potential	Our potential is the same	I am endowed with natural acceptance, and the activities of desire, thought and expectation are going on continuously in me; it is the same with the other.

Thus we can see that the other Self is **similar to me**. This is the minimum content of respect for a human being.

Respect in three everyday situations

The situation	The disrespectful move	The respectful move
A junior colleague makes a mistake in a meeting	Under evaluation — ‘he is not capable’, said in front of others	Right evaluation of competence, and responsibility for developing it

The situation	The disrespectful move	The respectful move
A relative has less money than you	Differentiation on the basis of physical facility — his opinion is weighed less	Evaluation on the basis of the Self; his purpose, programme and potential are the same
Someone holds a different political view	Differentiation on the basis of beliefs — preconditioning mistaken for understanding	Recognising that preconditioning and right understanding are two different things

Each row shows the same movement: away from what the person has, or what he has been taught, and towards what he is at the level of the Self.

15.3 Disrespect Arising out of Differentiation

In general, what we are doing in the name of respect today is **differentiating and discriminating**. There are three sets of differentiation, each resting on a false assumption.

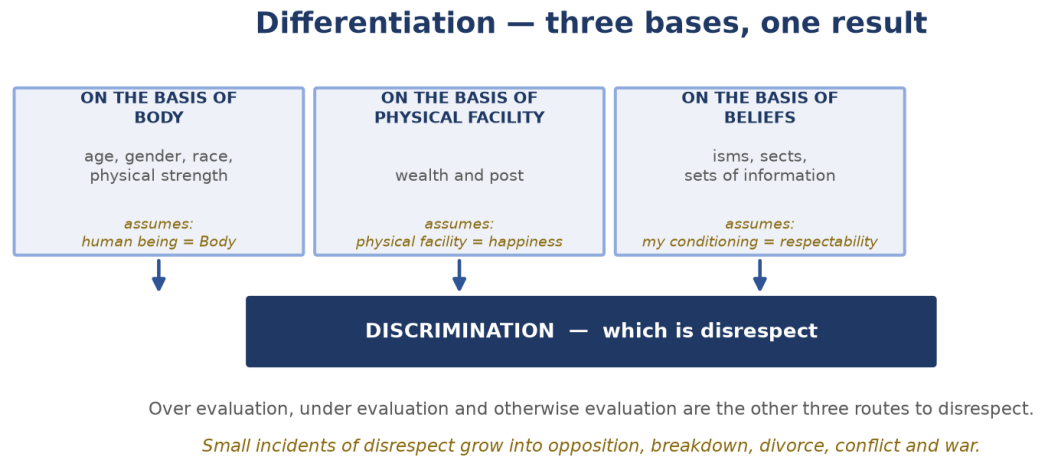


Figure 15.1 Differentiation on three bases, and its result.

Basis	What it covers	The misunderstanding behind it	The truth
Body	Age, gender, race, physical strength	Human being = Body	Human being = co-existence of the Self and the Body
Physical facility	Wealth and post	Physical facility = happiness	Happiness is to be in a state of harmony
Beliefs	Isms (socialism, capitalism and so on), sects, sets of information	If the preconditioning of the other matches mine, he is respectable; otherwise not	Preconditioning and right understanding are two different things

All this differentiation ultimately leads to **discrimination**, which is disrespect because it is not naturally acceptable. And the three bases are exhaustive: whatever we discriminate on, it will be the body, what the body has, or what the mind has been taught.

15.4 Complete Content of Respect — We are Complementary to Each Other

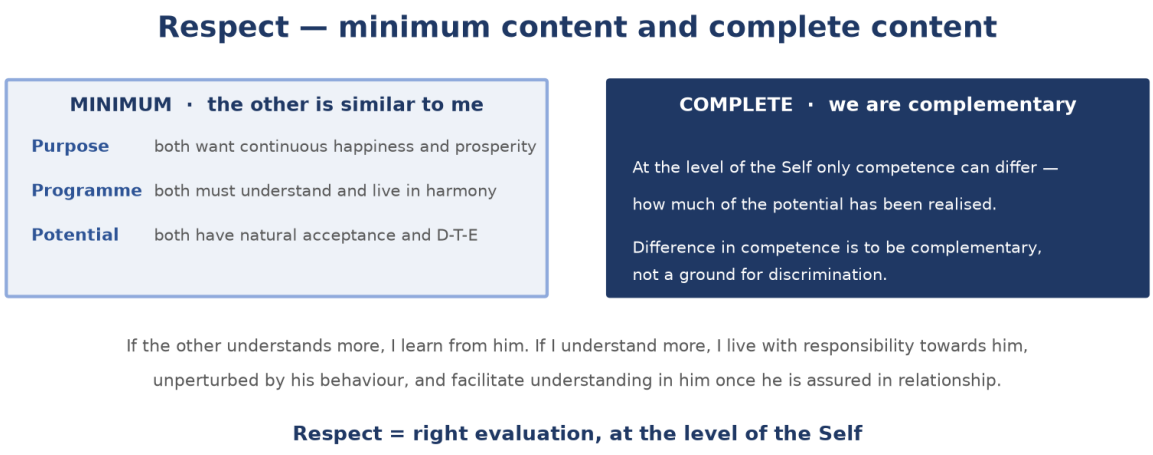


Figure 15.2 The minimum content and the complete content of respect.

At the level of the Self, only the **competence** could be different. Competence means how much of the potential of the Self has been realised. One Self may have realised more of its potential while another has realised less.

This difference in competence is to be **complementary** to each other — not a ground to discriminate and exploit each other. The manual defines complementarity precisely:

- If the other has more understanding and is more responsible than me, **I am committed to understand from the other**.
- If I have more understanding than the other, I am more responsible than the other. **I live with responsibility with the other, unconditionally, unperturbed by his behaviour**, and I am committed to facilitate understanding in him once he is assured in the relationship — and not before that.

The complete content of respect, in one sentence. The other is **similar to me** in terms of purpose, programme and potential, and we are **complementary** to each other in terms of competence.

So respect is right evaluation of intention and competence on the basis of the Self. And the manual closes with a warning that should be quoted: small incidents of disrespect can have long-lasting consequences — from not speaking to each other, to opposition, break in relationship, divorce, fights and even war.

Key takeaways — Lecture 15. Respect is right evaluation at the level of the Self. The complete content of respect is to see that the other is similar to me in terms of purpose, programme and potential, and that we are complementary to each other in terms of competence. Over evaluation, under evaluation, otherwise evaluation and discrimination are all disrespect.

LECTURE 16

Other Values in Human-to-Human Relationship

Sections 16.1 to 16.5 of the manual · Chapter 8, pages 174–193

16.1 Other Naturally Acceptable Feelings in Relationship

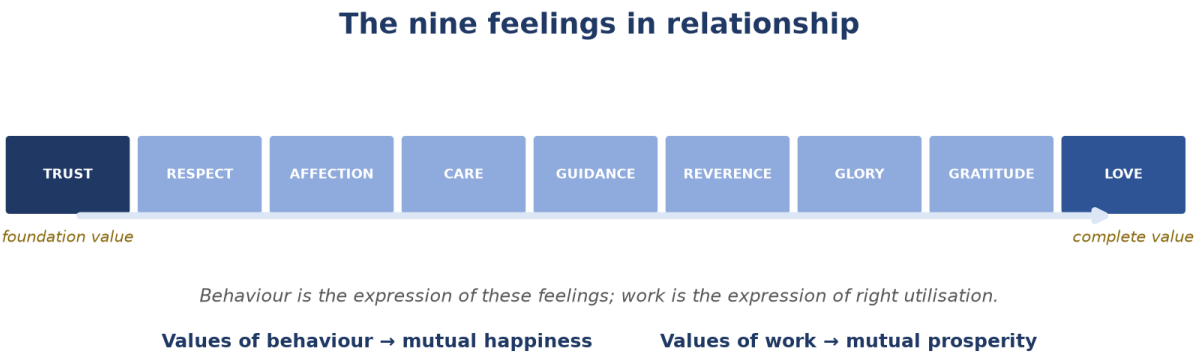


Figure 16.1 The nine feelings — trust at the base, love at the completion.

Beyond trust and respect there are seven further feelings, and each is defined with a precision that makes it easy to distinguish from its imitation.

Affection

Affection is the feeling of being related to the other — the feeling of acceptance for the other as one's relative. Lack of affection is seen in the form of opposition, jealousy and so on. The feelings of trust and respect are essential to have affection: when we have trust, we feel related to the other; otherwise we may feel opposed to him.

Care

Care is the feeling of responsibility and commitment for nurturing and protection of the Body of my relative. With the feeling of affection, one naturally takes responsibility for the development of the relative — both at the level of the Self and at the level of the Body. Being responsible to the Body of one's relative is care.

Guidance

Guidance is the feeling of responsibility and commitment for the development of the Self, by ensuring right understanding and right feeling in the Self of my relative. Being responsible to the Self of one's relative is guidance.

The manual then makes an observation worth quoting: generally our focus is mostly on care because we have come to assume that the human being is the Body. We are not even aware of the Self, and therefore not aware that the Self also has to be taken care of.

Reverence

Reverence is the feeling of acceptance for excellence. Excellence is to be in a state of continuous happiness with the completeness of understanding of harmony and living in harmony at all levels. Once we achieve excellence it continues; excellence is something definite, something absolute.

Worship, in this vocabulary, is **taking inspiration from the revered and making effort for excellence**. And there is a basic difference between working for excellence and competition: if you have achieved excellence you would naturally make effort to help others achieve it, whereas in competition we not only do not help but hinder the other from reaching our level.

Glory

Glory is the feeling of acceptance for those who have made effort for excellence. For all those people whom we call great, when we accept the effort they made for excellence — to whatever extent they were able to achieve it — we naturally have a feeling of glory for them.

Gratitude

Gratitude is the feeling of acceptance for those who have made the effort for my excellence. In our life there may be many people who have been of help to us in the process of understanding harmony and living in harmony. Gratitude is a significant feeling in the development of relationship.

Love

Love is the feeling of being related to everyone, to all. It starts from affection; if this feeling expands to many and ultimately to all, it is love. We begin with affection and complete it with love — which is why love is called the **complete value**. Love is expressed in the form of compassion, to whoever comes in contact.

	Love	Infatuation
Basis	The feeling of being related — not based on sensation	Based on sensation, where sensual pleasure becomes the major goal
Condition	Unconditional	Conditional — it lasts as long as the sensation, or the hope of it, lasts
Duration	Can continue	Very temporary; once the effect wears off, the long-term issues of feelings become prominent
Expression	Compassion, towards all	Possessiveness and demand

The nine feelings and what each is usually mistaken for

Feeling	Mistaken for	The difference
Trust	Blind faith, or a guarantee of good behaviour	Trust is in intention; competence is still assessed
Respect	Flattery, or fear	Respect is right evaluation; flattery is over evaluation, fear is differentiation
Affection	Attachment, or possessiveness	Affection is acceptance of the other as a relative, without ownership
Care	Providing things	Care is responsibility for the Body of the relative, which facility can support but not replace
Guidance	Instruction, or control	Guidance is responsibility for the other’s understanding, not his behaviour

Feeling	Mistaken for	The difference
Reverence	Blind worship of a person	Reverence is acceptance of excellence; worship is effort for excellence oneself
Glory	Hero worship of success	Glory accepts the *effort* for excellence, whatever the achievement
Gratitude	Obligation, or repayment	Gratitude is acceptance of those who made effort for my excellence
Love	Infatuation, or a bargain	Love is the feeling of being related to all, unconditional; infatuation is sensation-based

16.2 Right Feeling — Within Myself or from the Other?

With this background we can ask which can have continuity: right feeling in myself, or getting right feeling from the other? The answer is obvious — there can be continuity of right feeling only if it is **from within** and based on right understanding. But generally we do keep making effort to get right feeling from the other in continuity.

This single sentence explains a great deal of ordinary suffering. A feeling that depends on another's expression is not in my control, and therefore cannot be continuous — however much effort I spend extracting it.

16.3 Role of Physical Facility in Fulfilment of Relationship

Physical facility has a **limited** role to play in the fulfilment of feeling in human-human relationship. To fulfil the feeling of **care**, physical facility is certainly required. For feelings other than care, physical facility has only a **symbolic** role.

Feeling	Role of physical facility
Care	Genuinely required — the Body of the relative has to be nurtured and protected
Affection, guidance, gratitude, respect, trust	Symbolic only — a gift may express the feeling, but cannot substitute for it
Love	Symbolic — expressed as compassion, not as provision

16.4 Response and Reaction in Behaviour

An important implication of understanding relationship — particularly trust on intention — is clarity about the problems of living in **reaction**, and the possibility of living with **response**.

> **The distinction.** With **response**, your conduct is definite. With **reaction**, your conduct is indefinite.

The reason is the same one given in Lecture 14. A reaction is determined by what the other does; a response is determined by my own understanding. Since the other's behaviour varies, reaction varies with it; since my understanding does not, response does not.

16.5 My Participation (Value) in the Family

My participation, or value, vis-à-vis my family is to ensure harmony in the family, ensure mutual happiness and ensure justice in the family, by way of:

- **Ensuring right feelings in myself** — trust, respect, affection, care, guidance, reverence, glory, gratitude and love. This leads to my happiness.
- **Expressing and sharing these feelings with the other.** When the other is able to make the right evaluation of these feelings, it leads to his happiness — and thus to mutual happiness.
- Being **of help to the other in his self-evolution and self-development**.

And with this preparation in the family, I have the ability to participate meaningfully in the larger society — in the neighbourhood, in the community, and so on. The family is therefore not a private retreat from society; it is the training ground for it.

> **Key takeaways — Lecture 16.** The other feelings in relationship are affection, care, guidance, reverence, glory, gratitude and love. Love is the feeling of acceptance of all, and is the complete value. Justice is ensuring these feelings in oneself and expressing them to the other, leading to mutual happiness; it begins in the family and extends to the world family, leading to an undivided society.

LECTURE 17

Understanding Harmony in the Society

Sections 17.1 to 17.5 of the manual · Chapter 9 of the textbook

So far we have explored harmony in the human being and harmony in the family. In the sequence, the next level of living is society. The manual explores three aspects of society: the **goal** of a human being living in society, the **system** required to achieve that goal, and the **scope** of that system.

17.1 Understanding Human Goal



Figure 17.1 The comprehensive human goal — one element at each level of living.

Level	Goal	Content
In every individual	Happiness	Right understanding and right feeling
In every family	Prosperity	More than the required physical facility
In society	Fearlessness	Trust — an absence of fear
In nature / existence	Co-existence	Mutual fulfilment

Notice that each element is stated for a level and for *every* unit at that level — happiness in every individual, prosperity in every family. A goal that is achieved for some is not this goal.

17.2 Appraisal of the Current Status

Due to the prevailing false assumptions about happiness — such as ‘money is everything’ — happiness is sought through accumulation of physical facility by any means, and using it for getting sensations from the Body or feelings from others. The second goal, prosperity, is similarly seen as accumulating more and more.

With these as the driving assumptions in society, it has led to people living with **three kinds of obsessions**:

- Obsession for **consumption**;
- obsession for **profit**;
- obsession for **sensual pleasure**.

Similarly, instead of the third goal of fearlessness (trust), we have **domination, exploitation and fear** in society. And finally, instead of mutual fulfilment, we are mostly trying to exploit and be the master over nature.

The goal	What we actually have	The visible results
Happiness in every individual	Happiness sought by a few individuals, through accumulation by any means	Obsession for consumption, profit and sensual pleasure
Prosperity in every family	Accumulation in some families, deprivation in many	Inequality; the feeling of deprivation even amid plenty
Fearlessness in society	Domination, exploitation and fear	Terrorism and war
Co-existence in nature	Mastery and exploitation of nature	Resource depletion and pollution

17.3 The Way Ahead

There is a need for understanding the harmony in society and living accordingly. The correct sequence in which the four goals can be fulfilled is: **(1) right understanding and right feeling — happiness, (2) prosperity, (3) fearlessness, (4) co-existence**. Right understanding comes first, and the others follow from it.

The order is not a preference. Fearlessness cannot be manufactured in a society of individuals who do not trust one another; trust follows from right feeling, which follows from right understanding. Attempts that begin at the fourth element and work backwards — environmental regulation without a change in understanding, for instance — treat symptoms.

17.4 Dimensions (Systems) of Human Order

With this clarity we can discuss five interconnected, complementary dimensions of human order required for the fulfilment of the human goal.

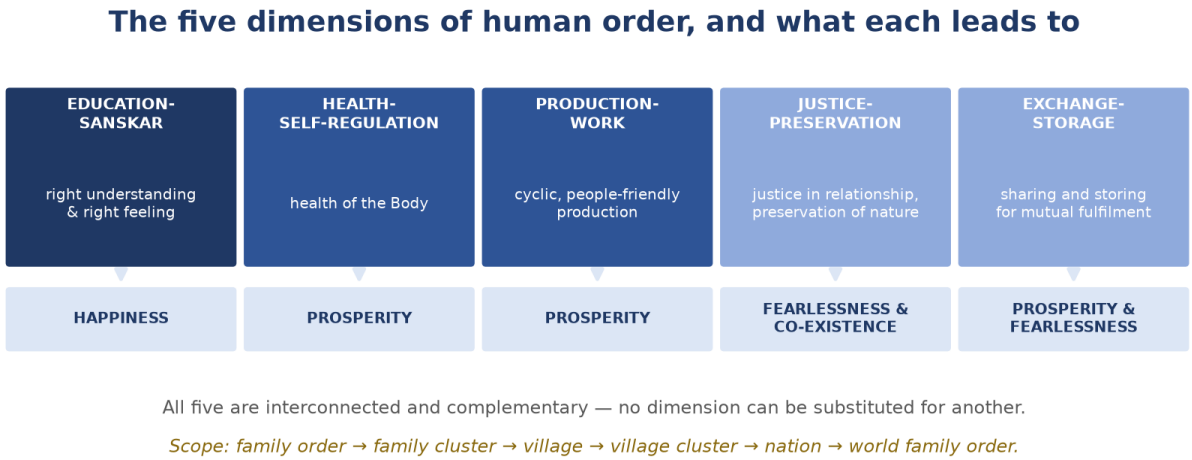


Figure 17.2 The five dimensions of human order, and the goal each one serves.

Though all are interconnected, we can see a primary link of the systems with the goals:

System	Leads to
Education-sanskar	Right understanding and right feeling — happiness
Health-self-regulation	Prosperity
Production-work	Prosperity
Justice-preservation	Fearlessness and co-existence, respectively
Exchange-storage	Prosperity and fearlessness

Education-sanskar

Education is to develop right understanding of the harmony at all levels of being — from the self to the entire existence (individual, family, society and nature/existence). **Sanskar** is to develop the basic acceptances of the harmony at various levels. Education provides the commitment, the preparation and the practice of living in harmony at all levels; preparation includes learning the skills and technology for living in harmony. Our living is an expression of our sanskar.

Health and self-regulation

Self-regulation is the feeling of responsibility towards the Body for nurturing, protection and right utilisation 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 that the different parts of the Body are in harmony.

Production-work

Work is the effort a human being does on the rest of nature, and **production** is the physical facility obtained from work. Two issues arise: *what* to produce and *how* to produce.

On what to produce, we have already settled it while exploring prosperity, health and self-regulation: we have to produce the physical facility required for nurturing, protection and right utilisation of the Body. On how to produce there are two criteria:

- The process needs to be **cyclic and mutually enriching** — it has to be **eco-friendly**.
- Justice needs to be ensured in relationship with human beings — it has to be **people-friendly**.

A production process is cyclic when the resources utilised in the process return to their original state in due course of their lifecycle. In the absence of being in tune with natural processes, what we see is resource depletion and pollution.

Symptom	Definition	Example
Resource depletion	Using a natural resource at a rate greater than the rate at which it is produced in nature	Using forest at a rate greater than it is produced leads to a shortage of forest
Pollution	Producing something which does not return to the cycle in nature, or producing it faster than it can return	Plastic does not degrade; it does not return to nature's cycle for many years

Justice-preservation

Justice is the recognition of human-human relationship, its fulfilment and evaluation, leading to mutual happiness. In human-human relationship the feeling is the core issue, so to ensure justice in society we need to develop the competence to understand and ensure justice in every individual. Where someone

cannot develop this competence and ends up doing injustice, two things are required:

- **(a) Stop him** from doing further injustice, and
- **(b) help him develop the competence** for ensuring justice.

In the present system we mostly restrict ourselves to (a) and do not do (b) — which is why punishment reduces the occurrence of a particular act without increasing justice in the person.

Preservation has to do with the relationship of the human being with the rest of nature. It is the recognition of that relationship, its fulfilment and evaluation, leading to mutual fulfilment. Precisely, preservation means **enrichment, protection and right utilisation** of the rest of nature. It ensures prosperity in the human being, and enrichment, protection and right utilisation of nature. Justice ensures fearlessness in society; preservation ensures mutual fulfilment with the rest of nature.

Exchange-storage

Exchange means sharing or exchanging physical facility with a view to mutual fulfilment, and not with the obsession for profit. Sharing is within the family, or to the extent one has been able to accept relationship; beyond that it is exchange. Through sharing and exchange each family can have all that it needs — there is mutual fulfilment.

Storage is preserving physical facility after the fulfilment of needs, so that it is available when required. This is done with a view to mutual fulfilment, and not with the obsession for accumulation or exploitation.

The five dimensions in the life of one family

The dimensions are easier to hold in mind when they are seen at work in a single household.

Dimension	What it looks like in a family	What goes wrong when it is missing
Education-sanskar	Children are helped to understand, not merely to score; the elders live what they teach	Information without conduct; the next generation repeats the same confusion
Health-self-regulation	Regular routine, right intake, physical work, timely care	Lifestyle disorders; health chased through medicine alone
Production-work	Members work and produce what the family needs, by a process that does not exhaust its surroundings	Consumption without production; depletion of local resources
Justice-preservation	Every member is rightly evaluated; the household does not waste or damage what it uses	Favouritism at home; waste and damage outside it
Exchange-storage	Sharing within the family; fair exchange outside; storing for need, not for hoarding	Hoarding and profiteering; distrust with neighbours

This is why the manual insists that order starts with the family order: all five dimensions can begin there, in a form small enough to be practised.

17.5 Scope

The scope of society is **from family order to world family order**. Every human being has a role in one or more of the social systems, starting from the family order, then the family cluster order, and so on to the nation family order and ultimately the world family order — leading to universal human order.

Key takeaways — Lecture 17. At the level of society the human goal is right understanding and right feeling (happiness) in every individual, prosperity in every family, fearlessness (trust) in society, and co-existence (mutual fulfilment) in nature/existence. This goal is fulfilled by human order — the systems for education-sanskar, health-self-regulation, production-work, justice-preservation and exchange-storage — which start with the family order and are interconnected right up to the world family order.

LECTURE 18

Vision for the Universal Human Order

Sections 18.1 to 18.4 of the manual · Chapter 9, pages 215–220 · my participation in society

18.1 Harmony from Family Order to World Family Order

A society is composed of families living together with a common goal. Order in society starts with the **family order**, because that is the smallest unit where all these dimensions can start taking shape and can be worked out. Its scope is from family order to world family order.

Family order refers to the system in a family of responsible people living together for the common human goal. In particular, the family makes effort for three things:

Effort	What it involves	What it leads to
Mutual development	Right understanding and right feeling — trust, respect and so on — in every family member, including the next generation	Mutual happiness
Production	Participation in the production of the required physical facility, in the form of labour	Prosperity
Contribution	Contributing to a human society by participating at the next higher-level order	A human society

The **family cluster order** is the next larger unit. It is the system that a group of families evolves in order to fulfil those goals of individual families which require the participation of more people than the family has. The scope is ensured through successively larger and larger complementary units:



Figure 18.1 Successively larger complementary units — from family order to world family order.

Family order → family cluster order → village order → village cluster order → … → nation order → world family order. Each step exists for a reason that can be stated: a family cannot alone run a school or maintain a river, and a village cannot alone guarantee justice across a region.

18.2 Natural Outcome of Right Understanding

If we look again at the basic human aspiration and its fulfilment, three outcomes follow naturally:

- **Happiness** is ensured by having right understanding and right feeling in the Self.
- **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.

- The **tradition of living with happiness and prosperity** starts from the family order, and ultimately its continuity can be ensured by the universal human order.

The third point is the one that connects this lecture to the previous one. A single generation can live well by effort; only an order can make that living continue into the next generation without being reinvented each time.

What the universal human order is not

Because the phrase sounds political, it is worth saying plainly what is being proposed and what is not.

It is not	It is
A single world government or a uniform culture	An order in which every unit — family, cluster, village, nation — participates in the common goal, keeping its own scope
A return to the past	The same five dimensions worked out with present knowledge and present resources
An ideal to be reached later	A way of living that starts in one family and extends as far as relationship is accepted
Something imposed on people	Something naturally acceptable, which is why it can only be understood, not enforced

18.3 My Participation (Value) in the Society

My participation vis-à-vis society is to develop the clarity of society — its goals, its programme and its scope — and with that clarity to play a part in the family order and then in the larger society.

In the family order

- Ensuring **happiness** in the family by helping develop right understanding and right feeling in the Self of every member, particularly the next generation;
- ensuring **health** in the family by way of a system of nurturing, protection and right utilisation of the Body for every member;
- ensuring **prosperity** in the family by helping the family recognise the need for physical facility, its production, its protection and its right utilisation;
- **facilitating** one or more members of the family to participate in the larger society, in one or more dimensions of human order.

In the larger society

My participation is to play a role in one or more dimensions of the human order — education-sanskar, health-self-regulation, production-work, justice-preservation and exchange-storage. In this way the society with happiness in every individual, prosperity in every family, fearlessness in society and co-existence in nature is realised. That is my participation vis-à-vis society.

18.4 Professions in a Human Society

Once we understand our participation in society, we will organise society so that it facilitates the fulfilment of the common goals for all human beings, with a feeling of acceptance for all — that is, the feeling of love. With that acceptance we will be able to work together in harmony for these human goals.

Definition. Profession is the participation of a human being in one or more of the dimensions of the societal systems.

We may choose our participation where we have developed competence and interest. With the feeling of purpose and relatedness, our professions will be interrelated, and in a manner that everyone is able to participate meaningfully — that is, for mutual fulfilment. It includes teachers, farmers, carpenters, doctors and so on.

Key takeaways — Lecture 18. The participation of every human being is required for the realisation of a universal human order. The participation of the individual starts in the family order; the family in turn participates in the family cluster order, and so on to the world family order. Profession is the form that this participation takes.

REVISION

Module 3 at a Glance

Consolidated summary, definitions, confused pairs and examination pointers

The whole module on one page

Lecture	The question it answers	The answer it gives
13	What is the basic unit, and what is relationship?	The family; relationship is between one Self and another, has definite feelings, and their fulfilment gives mutual happiness. Justice = recognition, fulfilment, evaluation.
14	Where does relationship begin?	With trust — assurance of the other's intention. Intention is generally right; competence is generally lacking, and confusing the two destroys relationship.
15	What does the other person deserve?	Right evaluation — respect. Similar in purpose, programme and potential; complementary in competence.
16	What are the remaining feelings?	Affection, care, guidance, reverence, glory, gratitude and love; love is the complete value. Right feeling must come from within, and it makes conduct a response rather than a reaction.
17	What is the goal at the level of society?	Happiness in every individual, prosperity in every family, fearlessness in society, co-existence in nature — served by five dimensions of human order.
18	How does it extend to the whole world?	From family order to world family order through complementary units; my participation in the family and in one or more dimensions, which is my profession.

Definitions to memorise

Term	Definition
Family	The basic unit of human interaction; a system of responsible people living together for the common human goal
Relationship	Between one Self and another Self; feelings in the Self, definite, nine in number
Trust	To be assured that the other intends to make me happy and prosperous — trust in intention
Intention	What is naturally acceptable to a person — what he wants
Competence	What a person is — his ability
Respect	Right evaluation; the other is similar in purpose, programme and potential, and complementary in competence
Affection	The feeling of being related to the other — acceptance of the other as one's relative
Care	Responsibility and commitment for nurturing and protecting the Body of my relative

Term	Definition
Guidance	Responsibility and commitment for the development of the Self of my relative
Reverence	Acceptance for excellence
Glory	Acceptance for those who have made effort for excellence
Gratitude	Acceptance for those who have made the effort for my excellence
Love	The feeling of being related to all — the complete value, expressed as compassion
Justice	Recognition, fulfilment and evaluation of human-human relationship, leading to mutual happiness
Mutual happiness	The happiness of oneself and of the other together
Comprehensive human goal	Happiness in every individual, prosperity in every family, fearlessness in society, co-existence in nature
Preservation	Recognition, fulfilment and evaluation of the human-nature relationship — enrichment, protection and right utilisation of nature
Exchange / storage	Sharing for mutual fulfilment rather than profit; keeping after needs are met, for need and not for accumulation
Profession	Participation of a human being in one or more dimensions of the societal systems

Pairs that are frequently confused

Pair	The distinction in one line
Intention / competence	What a person wants against what he is able to do — intention is generally right, competence is generally lacking.
Response / reaction	Response is definite and rests on trust in intention; reaction is indefinite and follows the other’s behaviour.
Respect / differentiation	Respect evaluates the Self rightly; differentiation evaluates the body, the possessions or the beliefs.
Care / guidance	Responsibility for the Body of the relative against responsibility for his Self.
Reverence / glory	Acceptance of excellence itself against acceptance of the effort made for excellence.
Glory / gratitude	Acceptance of those who made effort for excellence against those who made effort for *my* excellence.
Love / infatuation	The feeling of being related to all, unconditional, against a sensation-based attachment that is conditional and temporary.
Justice / preservation	The human-human relationship against the human-nature relationship; both are recognition, fulfilment and evaluation.
Sharing / exchange	Within the family, or to the extent relationship is accepted; beyond that it is exchange. Both for mutual fulfilment, not profit.

Questions this module usually attracts

Question	Where it is answered
Why is the family the basic unit of human interaction?	Lecture 13, section 13.1
Explain the four aspects of understanding relationship.	Lecture 13, section 13.3
Define justice and explain its elements.	Lecture 13, section 13.4
Explain trust and the distinction between intention and competence.	Lecture 14, sections 14.1–14.2
Explain respect: minimum content, differentiation, complete content.	Lecture 15, sections 15.2–15.4
Describe affection, care, guidance, reverence, glory, gratitude and love.	Lecture 16, section 16.1
Distinguish love from infatuation.	Lecture 16, section 16.1
Distinguish response from reaction in behaviour.	Lecture 16, section 16.4
Explain the comprehensive human goal and the five dimensions.	Lecture 17, sections 17.1 and 17.4
Appraise the current status of society.	Lecture 17, section 17.2
Explain justice-preservation and exchange-storage.	Lecture 17, section 17.4
Explain family order to world family order; my participation.	Lecture 18, sections 18.1 and 18.3
Explain professions in a human society.	Lecture 18, section 18.4

Examination pointers

- The nine feelings are asked in almost every paper. Learn them in order — trust as foundation, love as complete value — and be able to give one line for each.
- For any question on respect, write three things: right evaluation, the three wrong evaluations, and the three differentiations.
- Trust answers are strongest when you reproduce the eight statements in two columns and say which are ticked and which are questioned.
- For society questions, give the goal first and the five dimensions second — that is the structure of the manual, and markers look for it.
- Justice is three elements plus an outcome: recognition, fulfilment, evaluation, and mutual happiness. Do not write it as a single line.
- Use one family example and one workplace example wherever the question allows; the marking scheme rewards both levels.

A last check before the examination. Can you state, in one sentence each: why the family is the basic unit; the four aspects of relationship; what trust is and why intention and competence must be separated; what respect is at its minimum and at its complete content; what love is and how it differs from infatuation; the four elements of the comprehensive human goal; the five dimensions; and what profession is? If all eight come out cleanly, this module is covered.