

### Unit 3

1) **The major crisis in today's society is that of Trust and Respect. Elucidate.**

Ans Feelings (Values) in Relationships :

- (1) **Trust (Visvāsa ) (can be spelt as 'Vishvas' too)**
- (2) **Respect (Sammāna) (can be spelt as 'Samman' too)**
- (3) **Affection (Sneha)**
- (4) **Care (Mamatā) (can be spelt as 'Mamata' too)**
- (5) **Guidance (Vātsalya) (can be spelt as 'Vatsalya' too)**
- (6) **Reverence (Shraddhā) (can be spelt as 'Shraddha' too)**
- (7) **Glory (Guarava)**
- (8) **Gratitude ( Kritagyatā ) (can be spelt as 'Kritagyata' too)**
- (9) **Love (Prema) (can be spelt as 'Prem' too)**

1) **Trust (Visvāsa)**

Trust or vishwās is the foundational value in relationship.

The feeling of Trust (Visvāsa ) in relationship is defined as:

“To be assured that each human being inherently wants oneself and the other to be happy and prosperous.

To understand this, let us examine the following proposals:

1. I want to make myself happy
2. I want to make the other happy
3. The other wants to be happy
4. The other wants to make me happy

Is this true for you?

Ask yourself this question: “When do you feel afraid of somebody, and when do you feel assured?

The Answer is:

- We feel assured of the other person when we are sure that the other wants to work for my happiness and prosperity.
- Whenever I feel the other will deny my happiness and/or prosperity, I am afraid of the person.

When we are assured that the other is for my happiness and prosperity, I have trust in the other.

When this is doubted, I lack the trust and it becomes the source of fear.

Let us explore further the following:

1. Do I want to make myself happy?
2. Do I want to make the other happy?
3. Does the other want to make himself happy?
4. Does the other want to make me happy?

When you examine, you find that there are two parts in this exploration:

1. Intention (wanting to-our natural acceptance) &
2. Competence (being able to do)

Intention is what one aspires for (our natural acceptance), competence is the ability to fulfil the aspiration.

What we mean by trust today?/How do we use this term 'trust' today?Now, you may say,

1. 'How can I trust a stranger?' Or,
2. 'How can I trust someone who has bad intentions?' Or,

3. 'I know someone's character is not good. How can I trust someone like that?' Or,
4. 'If I trust everyone, wouldn't people take undue advantage of me?' Or
5. 'This person can never be trusted. Be careful of that person' Or,
6. 'Never trust anyone blindly'

## 2) **Respect (Sammāna)**

Verify the following on the basis of your natural acceptance:

1. What is naturally acceptable to you-feeling of respect or disrespect for yourself?
2. What is naturally acceptable to you-feeling of respect or disrespect for the other?

You will find that each one of us has an acceptance for feeling of respect. Just as we desire this, the other also expects the same. Every human being wants to respect and be respected.

Respect means "Right Evaluation"

Respect means "Right Evaluation", to be evaluated as I am. Usually however, we make mistakes in our evaluation in the following three ways.

- **Over Evaluation** (adhi-mūlyana) – To evaluate more than what it is.

v e.g if you are wrongly flattered you feel uncomfortable.

- **Under Evaluation** (ava-mūlyana) – To evaluate less than what it is.

v e.g if you are condemned, you feel uncomfortable.

- **Otherwise Evaluation** (a-mūlyana) – To evaluate otherwise than what it is.

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**Example of over evaluation:** You are sitting at home and there are guests around. Your father says 'my son is the greatest scholar in India!' Check for yourself: do you feel comfortable, or do you feel uncomfortable?

**Example of under evaluation:** You are still at home, but this time your father says 'My son is a good for nothing. He must be the laziest person in all of India!' You obviously feel uncomfortable, you don't find this acceptable.

**Example of 'otherwise' evaluation:** You are at home, and there are guests around, and your father says, 'You donkey! Can't you even understand this much?' You feel offended by this. This is evaluating you otherwise, as you are a human being and not something else.

## 3) **Affection (Sneha)**

Affection is the feeling of being related to the other.

Affection comes when I recognize that we both want to make each other happy and both of us are similar. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection.

Question: Do you want to be related to the other or be against the other? What is your natural acceptance?

When I have affection, it means I have come to realize that I am related to you and you are related to me.

"This feeling of acceptance of the other, as one's relative is the feeling of affection or sneha in relationship"

## 4) **Care (Mamatā)**

The feeling of Care (mamatā) is the feeling to nurture and protect the body of our relative.

We understand a human being as a co-existence of the Self ('I') and the Body, and the Body is an instrument of 'I'. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relative.

## 5) **Guidance (Vātsalya)**

The feeling of ensuring right understanding and feelings in the other (my relative) is called

Guidance or vātsalya.

We understand the need of our Self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels.

The other is also similar to me in the potential of Desire, Thought and Expectation. Right Understanding and feelings is also a need of the other and the other is related to me. As a result I have the responsibility to help the other. Based upon this, I am able to recognize this feeling of ensuring Right Understanding and feelings in my relative. This is called Guidance.

**6) Reverence (Shraddhā)**

The feeling of acceptance of excellence in the other is called reverence (shraddhā)

We understand that we aspire for continuous happiness and to realize it, we have to understand harmony at all the levels of our living, and live accordingly. When we see that the other has achieved this Excellence-which means to understand and to live in harmony at all levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

This feeling of accepting the excellence in the other is called reverence or shraddhā

**7) Glory (Gaurava)**

Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this. Glory (gaurav) is the feeling for someone who has made efforts for Excellence. We find that there have been people in the history, or even around us, who are investing their time, energy and their belongings to achieve excellence (to understand and to live in harmony at all levels of living ensuring continuity of happiness), to make others excellent.

This gives us a feeling of glory for them.

**8) Gratitude (Kritagvatā)**

We understand that each one of us has the same goal of continuous happiness and prosperity. Each one of us has to work towards increasing our competence to realize our intention and in this process, we are helped and guided by others that have the right understanding. When we understand this and begin to recognize the feeling in ourselves, we feel gratitude in our relationship.

Gratitude is the feeling of acceptance for those who have made effort for my excellence.

Today, we find that generally what we call as 'gratitude' is a feeling coming out of assistance at the level of physical facilities. This feeling is short lived since the physical facility and the sensation we get from it, is also short lived. But gratitude coming out of someone doing something for my right understanding is permanent since the happiness we get from the right understanding is permanent.

**9) Love (Prema)**

The feeling of being related to all is love (or prema).

This feeling or value is also called the complete value (Pūrṇa mūlyā), since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings. The feeling of love leads to an Undivided Society, it starts from a family and slowly expands to the world family. Every human being has natural acceptance for relatedness up to the world family in the form of love. We start with trust, which becomes foundation for being related to one (Affection), and we reach the state of being related to everyone – Love. It is this feeling of Love, which lays down the basis of an Undivided Society.

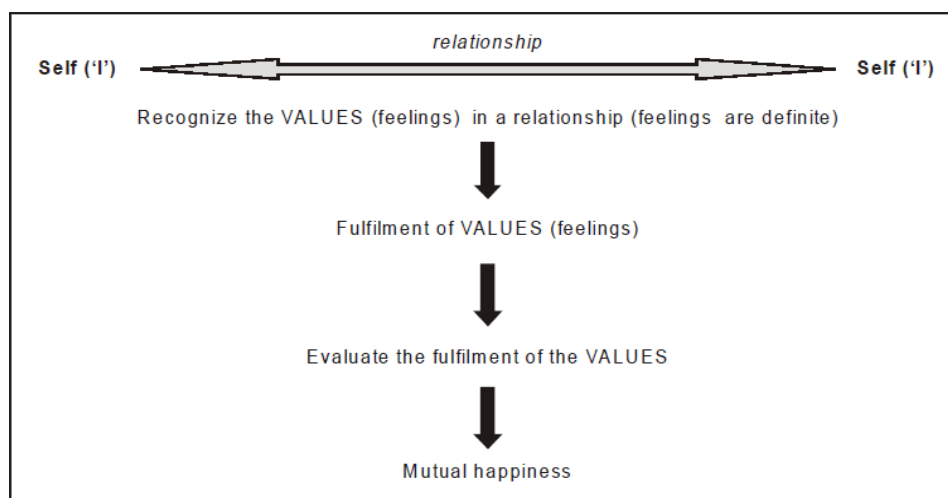
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2) **What is “justice” What are its four elements? Is it a continuous or a temporary need?**

Ans: Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness (Ubhay-tripti).

Thus there are four elements of justice: recognition of values, fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships, be it with the small kid in your house, your old grandpa, the maid in the house, your fast friends or your distant relations. We need to grow up in relationships to ensure continuity of justice in all our relationships.

The process of ensuring justice has been outlined in the diagram below:



A few questions listed below:

- Do we want justice only on few occasions or every moment?
- Will the justice get ensured in the family or in courts of law?
- In how many relationships and on how many occasions, are we presently able to ensure justice?

We seldom evaluate how just we are in our interactions. We see partition of houses, family feuds, enmity in relations so often... All these are the outcome of the injustice that starts in the relations at some point of time.

**Recognizing Relationships with others based only on the Body:**

We are unable to see ourselves as co-existence of the Self ('I') and the Body. As a result, we see ourselves as a body and we also see the other as a body and we *subsequently reduce our relationships*

*and the feelings in the relationship to the level of our body.*

We tend to assume that we have relationship with our blood-related family members only. However, this does not mean that the relationship with others is no more there.

Consequently, when we face a stranger, it makes us uncomfortable. However, if we are able to see the relationship, then it puts us at ease.

***Struggling against relationships only increases the problem for us, it increases the contradiction in us. We are at ease only when we are in accordance with our natural acceptance, which is to recognize and fulfil our relationship with one, many and with every human being.***

When we see the relationship, we accept it. When we are not able to see it, we have a sense of opposition or lack of belongingness. We can see evidence of this today in our families and neighbourhoods.

**Eg: See the relationship when a fresh student enters your institute, or a newly-wed bride enters the in-laws' house.**

Our ability to see relationships with other human beings depends on whether we are able to see the relationship at the level of 'I'.

At this level, we find that nobody is a stranger. The feelings in relationship are the same with every human being, only that we are not aware of them.

### **Relationships largely based on the Exchange of Physical Goods**

As a result of mistaken assumption of us being only the body and the relationship with others being only at the level of body, we have reduced our expectations in relationships to the mere fulfilment of physical facilities. We evaluate all our relationships in terms of material things like money, property etc. In short, the purpose of relationship has been reduced to physical and material needs and its exchange. Hence, we feel that working for physical facilities alone is enough or, we assume that as long as we are accumulating physical facilities and providing the same to the other, the relationship is automatically fulfilled. Let's take an example of this: suppose your father earns enough money and ensures that your physical needs are being taken care of, but does not spend time with you, does not care for you, or instead, behaves badly with you, would you feel satisfied? The answer is NO. This is something we can easily verify in our daily lives. Nowadays, we also get to hear of youngsters earning a lot of money. Instead of taking care of their parents, and fulfilling their needs of

feelings at the level of 'I' (such as, trust, respect, affection, etc), they just put their parents in some old age home. The parents have plenty to eat, good clothes, a big TV, a servants, etc. Do you think this is fulfilling for the parents? The answer is 'NO', since the needs of the 'I', the feelings in 'I' have been totally ignored, and we are working only at the level of the body, or at the level of physical facilities.

*The fact is, what we need first is the right understanding and this right understanding is not ensured by having money. Secondly, we need the feelings in relationships to be fulfilled , which is also not ensured by having money!*

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### 3) **Explain the dimensions of human Endeavour in society conducive to manaviva Vyavastha?**

**Ans: Programs Needed to Achieve the Comprehensive Human Goal: The**

**Five Dimensions of Human Endeavour**In the light of the comprehensive human goal, let us visualize how the following five salient dimensions of human endeavour are to be shaped and implemented in society. It will be necessary to develop appropriate systems and programs to cater to the above goal in order to ensure human welfare.

The five dimensions of human endeavour are:

1. **Education – Right Living ( Sikshā - Sanskāra ) (or 'Shiksha-Sanskar' for simplicity)**
2. **Health – Self-regulation (Svāsthya-Sanyama) (or 'Svasthya-Sanyam' for simplicity)**
3. **Justice – Preservation (Nyāya-Surakshā) (or 'Nyaya-Suraksha' for simplicity)**
4. **Production – Work (Utpādana-Kārya) (or 'Utpadan-Karya' for simplicity)**
5. **Exchange – Storage (Vinimaya – Kos.a) (or 'Vinimaya-Kosh' for simplicity)**

These five dimensions broadly cover all the activities that are necessary and fundamental to the harmonious existence of human society. Let us look at each of these in the light of comprehensive human goal:

#### 1) **Education-Right Living ( Sikshā-Sanskāra )**

'Education – Right Living' is made up of two words – Education & Right Living.

Right Living or *Sanskāra* refers to the ability to live in harmony at all the four levels of living.

Thus,

**Education = To understand harmony at all four levels of living.**

**Right Living = Commitment and preparedness to live in harmony at all four levels of living.**

This dimension of society works to ensure 'Right Understanding' and 'Right Feelings' or 'All-encompassing Solution' called *samādhāna*

2) **Health-Self-regulation (Svāsthya-Sanyama):** *Sanyama* refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body. When the body is fit and fulfils the needs of the Self ('I'), it is harmony among the parts of the Body, it is referred to as health or *Svāsthya*. *Sanyama* (or self-regulation) is the basis of *Svāsthya*.

3) **Justice-Preservation (Nyāya-Surakshā)**

Justice (*Nyāya*) refers to harmony in the relationship between human beings, while Preservation (*Surakshā*) refers to harmony in the relationship between human being and the rest of nature.

**Justice = 'Human-Human relation' – its recognition, fulfilment, evaluation – leading to mutual Happiness.**

**Preservation = 'Human – Rest of nature' relation - its recognition, fulfilment, evaluation - leading to mutual Prosperity.**

**= Enrichment, Protection, Right Utilization of nature.**

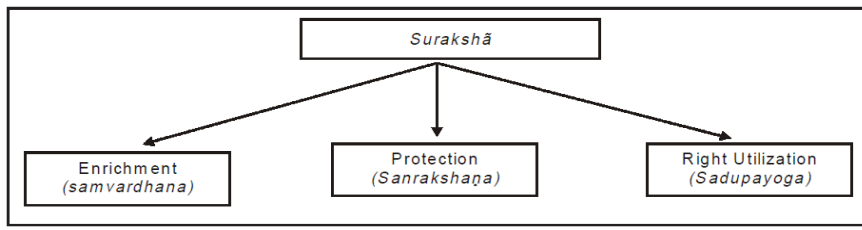
**Justice:** Mutual happiness is the goal in relationship and each one of us has a responsibility in ensuring a continuity of justice or *Nyāya* in our society.

**Preservation:** ensure that our relationship with the rest of nature is mutually enriching for humanity as well as for nature. This dimension of our society works to ensure '*Surakshā*'. This involves ensuring the following three aspects –

a. **Enrichment ( I cultivate wheat; this enriches wheat as the quantity grows)**

b. **Protection (I protect it so that it is fit to eat)**

c. **Right Utilization (I use it for nurturing of the body and do not let it get wasted).**



4) **Production-Work (Utpādana-Kārya):** Work refers to the physical efforts made by humans on the rest of nature, while production refers to the output/physical produce that is obtained through these efforts.

**Work – Labour that human does on the rest of nature.**

**Production - Things obtained out of work.**

There are two important questions that come to mind when we talk of production work:

1. **What to produce?**

2. **How to produce?**

**What to produce:** What is needed for the nourishment, protection and right utilization of the body. We need for: food, clothing, shelter, and various kinds of instruments (ex: means of transport, communication, remote viewing of images, etc.) for the right utilization of the body.

1. The systems in nature are cyclic i.e. they are not open ended.

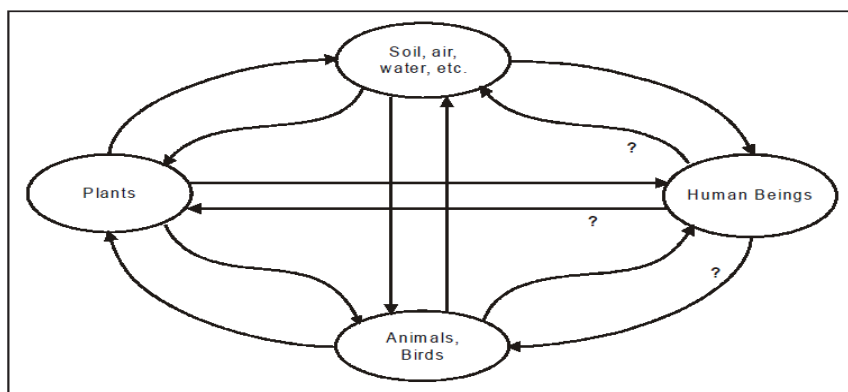
2. The systems in nature are mutually fulfilling or mutually enriching.

Thus the way to produce is:

Through Cyclical ( *Āvartans īla* ) Process, in harmony with nature.

1. It has to be Cyclic

2. It has to ensure that every unit is enriched.



One kind of entity includes materials such as air, water, soil, metals & non-metals, etc. The other kind has plants, herbs, etc. The third kind has animals & birds, and the fourth kind includes human beings. When you look at their interrelationship, you find that the materials, plants and animals are enriching for the other entities including human beings. Humans only have to understand this feature of nature. But you will find that human beings are neither enriching (fulfilling) for humans nor for the other -three kinds of entities.

### 5) Exchange-Storage (Vinimaya-Kosa):

Exchange (vinimaya) refers to the exchange of physical facilities between the members of the society, while storage (kosa) refers to the storage of physical facilities that is left after fulfilling the needs of the family. It is important to note that exchange and storage is done for mutual fulfilment and not for madness of profit or exploitation or hoarding.

Exchange- Exchanging of produce for mutual fulfilment.

**(With a view of mutual fulfilment, not MADNESS of profit)**

Storage – Storing of produce after fulfilment of needs.

**(With a view of right utilization in future, not HOARDING)**

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

**Education – Right living** ————— leads to ————— **> Right understanding**

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

**Health – Self-regulation** ————— leads to ————— **> Prosperity**

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

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

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

**Production – Work** ————— leads to ————— **> Prosperity and Co-existence**

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

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

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

We can summarize it as follows:

<i>Śikshā - Sanskāra</i>	----->	<i>samadhāna</i>
<i>Svāsthya-sanyama</i>	----->	<i>samriddhi</i>
<i>Nyāya-Surakshā</i>	----->	<i>abhaya &amp; saha-astitva</i>
<i>Utpādana-Kārya</i>	----->	<i>samriddhi &amp; saha-astitva</i>
<i>Vinimaya-koṣa</i>	----->	<i>samriddhi &amp; abhaya</i>

#### 4) What is the meaning of Education and Sanskara? How does sanskara follow education?

Ans: The five dimensions of human endeavour are:

1. Education – Right Living ( *Sikshā - Sanskāra* ) (or ‘*Shiksha-Sanskar*’ for simplicity)
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Education-Right Living ( *Sikshā-Sanskāra* )

‘Education – Right Living’ is made up of two words – Education & Right Living.

The content of education is the understanding of harmony at all the four levels of our existence – from myself to the entire existence.

Right Living or *Sanskāra* refers to the ability to live in harmony at all the four levels of living.

Thus,

**Education = To understand harmony at all four levels of living.**

**Right Living = Commitment and preparedness to live in harmony at all four levels of living.**

It is important to realize that understanding of harmony is accompanied by learning to live in harmony at all the levels and doing things that ensure harmony at all the levels. The competence gained from understanding enables us to live in harmony.

We have to ensure the availability and continuity of Education-Right Living in our society. This dimension of society works to ensure ‘Right Understanding’ and ‘Right Feelings’ or ‘All-encompassing Solution’ called *samādhāna*’ in every individual and ensures that our succeeding generations have both the content and the environment available to work towards achieving their goal of continuous happiness and prosperity. This is the goal and objective of education.



**5) List down the values in human relationship.**

Ans: Let us list the salient values in relationships and try to verify the acceptance for them within us.

Feelings (Values) in Relationships :

- (1) Trust (Visvāsa ) (can be spelt as ‘Vishvas’ too)
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When you examine, you find that there are two parts in this exploration:

1. Intention (wanting to-our natural acceptance) &
2. Competence (being able to do)

Intention is what one aspires for (our natural acceptance), competence is the ability to fulfil the aspiration.

We have populated the questions with answers below with tentative answers.

Intention (Natural acceptance)	Competence (Ability to fulfill)
<input checked="" type="checkbox"/> 1a) I want to be happy	<input type="checkbox"/> 1b) I am always happy
<input checked="" type="checkbox"/> 2a) I want to make the other happy	<input type="checkbox"/> 2b) I always make the other happy
<input checked="" type="checkbox"/> 3a) The other wants to be happy	<input type="checkbox"/> 3b) The other is always happy
<input type="checkbox"/> 4a) The other wants to make me happy	<input type="checkbox"/> 4b) The other always makes me happy
<b>What we really want to be</b>	<b>What we are</b>

What we mean by trust today?/How do we use this term 'trust' today?

Now, you may say,

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Glory (gaurav) is the feeling for someone who has made efforts for Excellence. We find that there have been people in the history, or even around us, who are investing their time, energy and their belongings to achieve excellence (to understand and to live in harmony at all levels of living ensuring continuity of happiness), to make others excellent. This gives us a feeling of glory for them.

### 8) **Gratitude (Kritagvatā)**

We understand that each one of us has the same goal of continuous happiness and prosperity. Each one of us has to work towards increasing our competence to realize our intention and in this process, we are helped and guided by others that have the right understanding. When we understand this and begin to recognize the feeling in ourselves, we feel gratitude in our relationship.

Gratitude is the feeling of acceptance for those who have made effort for my excellence. Today, we find that generally what we call as ‘gratitude’ is a feeling coming out of assistance at the level of physical facilities. This feeling is short lived since the physical facility and the sensation we get from it, is also short lived. But gratitude coming out of someone doing something for my right understanding is permanent since the happiness we get from the right understanding is permanent.

### 9) **Love (Prema)**

The feeling of being related to all is love (or prema).

This feeling or value is also called the complete value (Pūrṇa mūlyā), since this is the feeling of relatedness to all human beings.

It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The feeling of love leads to an Undivided Society, it starts from a family and slowly expands to the world family. Every human being has natural acceptance for relatedness up to the world family in the form of love.

We start with trust, which becomes foundation for being related to one (Affection), and we reach the state of being related to everyone – Love.

It is this feeling of Love, which lays down the basis of an Undivided Society.

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### 6) **Define trust. Illustrate the feeling of trust with one example.**

#### **Ans: Trust (Visvāsa)**

Trust or *vishwās* is the foundational value in relationship.

**The feeling of Trust (Visvāsa) in relationship is defined as:**

**“To be assured that each human being inherently wants oneself and the other to be happy and prosperous.**

To understand this, let us examine the following proposals:

1. I want to make myself happy
2. I want to make the other happy
3. The other wants to be happy
4. The other wants to make me happy

Is this true for you?

Ask yourself this question: “*When do you feel afraid of somebody, and when do you feel assured?*” The Answer is: We feel assured of the other person when we are sure that the other wants to work for my happiness and prosperity.

- Whenever I feel the other will deny my happiness and/or prosperity, I am afraid of the person. When we are assured that the other is for my happiness and prosperity, I have trust in the other. When this is doubted, I lack the trust and it becomes the source of fear.

Let us explore further the following:

1. Do I want to make myself happy?
2. Do I want to make the other happy?
3. Does the other want to make himself happy?
4. Does the other want to make me happy?

1) You may give an easy ‘Yes’ to the **first** question.

2) In the **third** question, you give a small thought and say ‘Yes’ again.

3) In the **second** question, you hesitate to answer first, but you are not able to give an easy ‘Yes’ in the beginning. Now re-explore question 2. You will feel like saying ‘Yes’ for all. This may take some time for you to explore, but certainly since you do not want to make anybody unhappy, you are able to answer this question in the affirmative.

What about question 4? A big problem posed to you all of a sudden. Is it that the other wants to make you unhappy? Or it is only that he/she is not able to make you happy every time (as you also do) though he/she intends to make you happy.

Answering question 4 with deep exploration is the basis of gaining trust in the other.

To answer this question in the affirmative, you have trust to other, otherwise doubt continues. Nevertheless, it is not being said that you have to say ‘Yes’ to this question.

When you examine, you find that there are two parts in this exploration:

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

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

Intention is what one aspires for (*our natural acceptance*),

Competence is the ability to fulfil the aspiration.

Under ‘Intention’, and if your answer is ‘Yes’, put a tick mark next to it.

Under ‘Competence’. Wherever your answer is no, or you have a doubt and are not sure of your answer, put a question mark.

Intention (Natural acceptance)	Competence (Ability to fulfill)
<input checked="" type="checkbox"/> 1a) I want to be happy	<input type="checkbox"/> 1b) I am always happy
<input checked="" type="checkbox"/> 2a) I want to make the other happy	<input type="checkbox"/> 2b) I always make the other happy
<input checked="" type="checkbox"/> 3a) The other wants to be happy	<input type="checkbox"/> 3b) The other is always happy
<input type="checkbox"/> 4a) The other wants to make me happy	<input type="checkbox"/> 4b) The other always makes me happy
<b>What we really want to be</b>	<b>What we are</b>

If you see this carefully you will realize that when you are judging *yourself* you are judging on the basis of your *intention*, whereas, when you are judging *the other* you are judging him on the basis of his *competence*.

You are sure in point 2 a) that you want to make the other happy, but in point 4 a) you are not sure that the other wants to make you happy.

- We *trust our own intention* while we are *not ready to trust the other’s intention*. It is the same for the other as well! They would also have the same answers as you to the table above! While the other trusts his/her own intentions, he/she does not trust mine.

Hence, mistrust is born and we deny the relationship.

- We also see that we are not able to fulfill our intentions in terms of our competence at all times. It is the same for the other as well.

- We *want* to be related to the other, and we want the other to be related to us, irrespective of who this other is. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to become a help to the other. Intention is always correct; it is only the competence that is lacking, which can be improved by right understanding.

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

**You may ask, “how do we know what the other person’s intentions are?”**

**Ans:** I can judge myself properly, and find out about myself. If I am sure of the answers to 1 and 2 above, then 3 & 4 are just a reflection of 1 & 2. (Other person is a reflection of me)

- The mistake takes place because when I am looking at myself, I see my intention but, when I am looking at the other, I see his competence. As a result I conclude about the intention of the other person based on his competence.

- Intention wise, all of us want to make ourselves happy and the other person happy.

Whereas competence-wise, we all are unable to do this.

This feeling that the other is not for my happiness and prosperity is a blow to the feeling of relationship. As a result, it is very important that we understand the point about intention and competence and be aware of it all the time, which is possible by self-exploration only.

You can verify this yourself: you cannot have a problem in relationship, unless you have ended up doubting the intention of the other person, no matter how close you are to them.

For example, assume you are walking in your college campus and your close friend walks by from the other direction. You look at him and smile, but he didn’t notice you, walked with his head down.

You tend to assume that he wants to ignore you.

Later on, you find out that he had lost his wallet.

However, you *doubted his intention*, and for that instant, you felt a sense of *opposition* for him, not a feeling of *relationship*. When you found out later on that he had lost his wallet, you immediately realized that it was *not his intention to ignore you*, only *his competence was lacking at that moment*.

We can see that just as our competence is lacking and we fail to always make the other happy, the other’s competence is also lacking, which is why they fail to always make us happy in relationship. But when the other fails, we very quickly doubt their ‘intention’, which is what causes the problems in relationship.

Thus the above questionnaire can be answered in the following way:

Intention (Natura acceptance)	Competence (Ability to fulfill)
<input checked="" type="checkbox"/> 1a) I want to be happy	<input type="checkbox"/> 1b) I am always happy
<input checked="" type="checkbox"/> 2a) I want to make the other happy	<input type="checkbox"/> 2b) I always make the other happy
<input checked="" type="checkbox"/> 3a) The other wants to be happy	<input type="checkbox"/> 3b) The other is always happy
<input checked="" type="checkbox"/> 4a) The other wants to make me happy	<input type="checkbox"/> 4b) The other always makes me happy
<input type="text" value="What we really want to be"/>	<input type="text" value="What we are"/>

***What we mean by trust today?/How do we use this term ‘trust’ today?***

Now, you may say,

1. ‘How can I trust a stranger?’ Or,
2. ‘How can I trust someone who has bad intentions?’ Or,
3. ‘I know someone’s character is not good. How can I trust someone like that?’ Or,
4. ‘If I trust everyone, wouldn’t people take undue advantage of me?’ Or
5. ‘This person can never be trusted. Be careful of that person’ Or,
6. ‘Never trust anyone blindly’

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7) How is trust. the foundation value of relationships?

Ans: **Write Answer of Question 6**

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8) Differentiate between intention and competence. How do we come to confuse between the two?

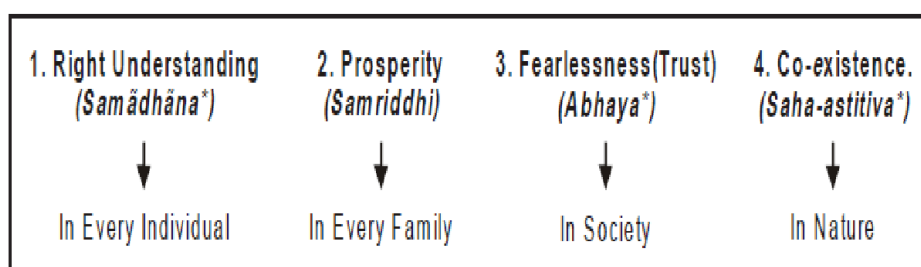
Ans: **Write Answer of Question 6**

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9) **Right understanding in the individuals is the basis for harmony in the family, which is the building block for harmony in the society. Give your comments.**

Ans: **Identification of the Comprehensive Human Goal**

To facilitate the fulfilment of the basic aspirations of all human beings in the society, the following comprehensive human goal needs to be understood. This is what will be conducive to the fulfilment at the individual level as well as sustainable prosperity, peace and harmony in the society:



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

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

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

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

This is the Comprehensive Human Goal. Now ask yourself the following questions:

Are all the four constituents required, or can we do away with any one of them?

If the above is ensured, what else would we need in the society? What else do you desire living in a society?

This is the *minimum* level that each one of us wants, and also the *maximum* we can think of. We can't think of anything more than this.

Let us revisit the above to verify them. Ask yourself these questions and you will be able to explore each of the above goals in detail:

1. Do I want right understanding for every human being or do I want that some should have this right understanding and others may follow them?

2. Do I want every family to be prosperous or do I want only some families, or only my family to

be prosperous and the rest to live in a state of deprivation?

3. Do I want to work for a society in which I can be assured, in which there is trust or fearlessness or am I okay with a society in which we have mistrust, suspicion and fear all around? Am I comfortable living with a sense of fear?

4. Do I want to live in co-existence with all of nature or do I want to be in opposition with nature? Do I want to exploit nature or do I want to enrich it? Do I want prosperity for both myself and nature?

These are quite relevant questions pertaining to our well-being. We need to explore and answer these to ourselves, before we go to make any program for the society.

**Thus, this becomes the goal of human society, or the basic need of human civilization.**

Now, how are these related?

You will find the following when you look for the relation in the above:

1. The harmony in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society.

2. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required, the family can be prosperous.

3. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.

4. When human beings with right understanding interact with nature, it will be in consonance with the co-existence and will be mutually enriching.

We may also understand it in the following sequence.

**1. Right Understanding → 2. Prosperity → 3. Fearlessness (trust) → 4. Co-existence**

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