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UNIT-3

SYLLABUS

HARMONY IN THE FAMILY

- The Basic unit of human interaction
- Understanding values in human-human relationship, meaning of Nyaya and program for its fulfillment to ensure Ubhat-tripti.
- Trust (Vishwas) and Respect (Sammah)
- Difference between intention and competence.
- Understanding the meaning of Samman, difference between respect and differentiation, the other salient values in relationship.

FAMILY AS THE BASIC UNIT OF HUMAN INTERACTION

Relationships are quality of our life for each one of us. We are born in these relationships.

Starting from our family and including our teachers, friends and all the different social relationships. This is an indivisible part of our living.

Some set of proposals for verification are:-

- 1] Relationship IS and it exists between the Self ('I') and the other Self ('I').
- 2] The Self ('I') has feelings in a relationship. These feelings are between 'I' and 'I'.
- 3] These feelings in the Self ('I') are definite. i.e they can be identified with definiteness.
- 4] Recognizing and fulfilling these feelings leads to mutual happiness in relationship.

Relationship IS, and it Exists between Self ('I') and Self ('I'):-

Question arises:-

Have we created the relationships in our family, or were we born into them?

Answer is :-

We are naturally born into this it is not possible to create the relationships that are existent in a family.

Similarly family exists naturally as a part of this social web of interdependency. So, we are embedded in relationships, they are there and all that we need to do is to recognize them and understand them.

Relationship is between 'I' and 'I'

With little exploration we will realize that it is the person's self which is primarily related to the other person's self. The Body is only a means to express or receive our relationship. It is the Self ('I') that recognizes the relationship.

The Self ('I') has feelings in a relationship.

These feelings are between 'I' and 'I'.

There are feelings in relations naturally. They do not have to be created, nor we can remove them. We may try to suppress them, or argue against them but they are very much there.

These feelings are fundamental to the relationship and can be recognized by the self.

This is to say, the feelings in relationship are between 'I' and 'I'.

These feelings in the self ('I') are definite. They can be identified with definiteness.

Relationship is between 'I' and 'I' and that there are feelings in the relationship. These feelings in relationship are to be identified with clarity.

→ feelings in relationship are to be identified actually definite and not vague. These are the values characterizing relationships - e.g - Trust, Respect, Affection etc.

Recognizing and fulfilling these feelings leads to Mutual happiness in a Relationship.

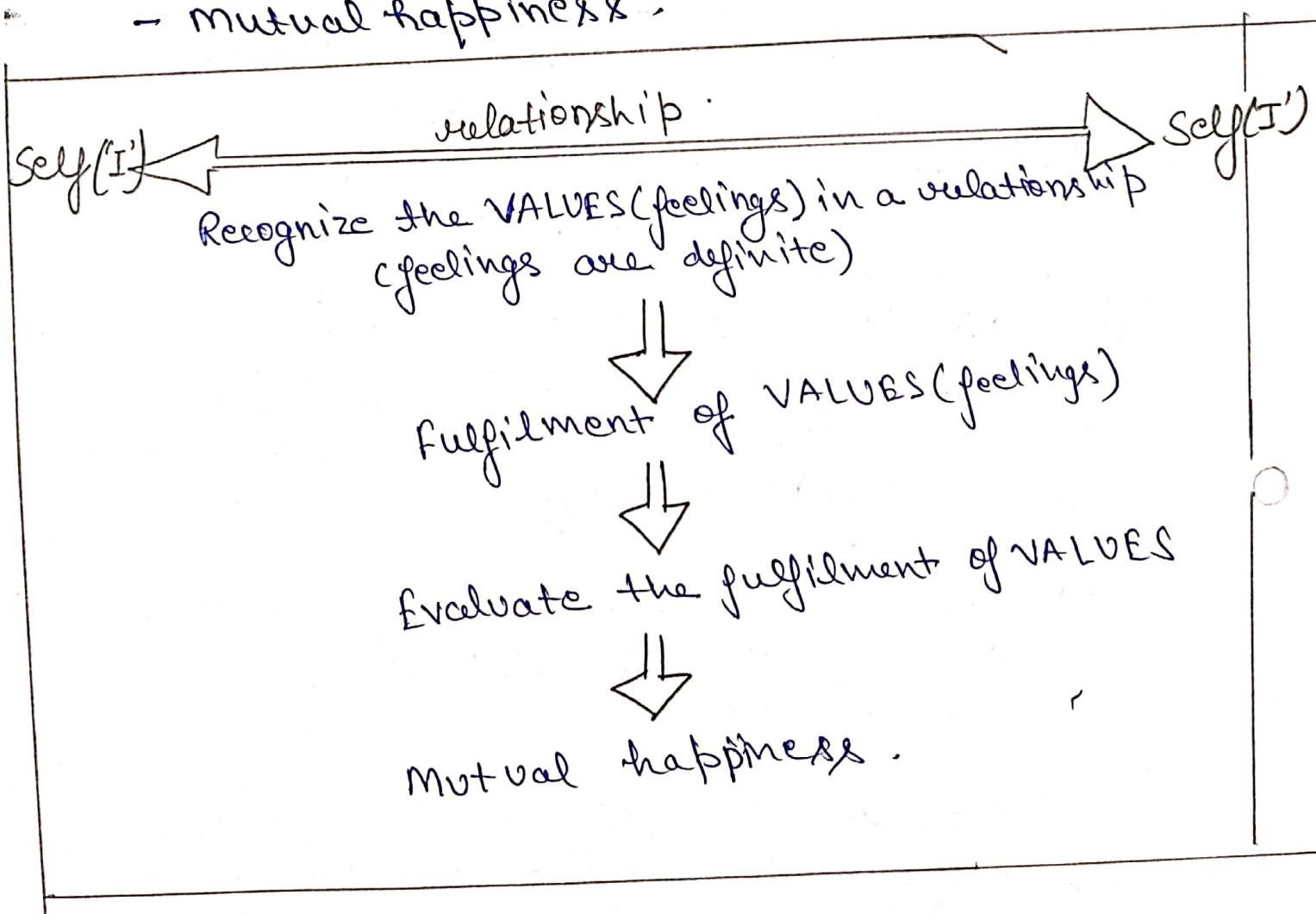
Once, we have recognized the existence of human relationships, we are able to identify the feelings. When we work and behave according to these feelings, it leads to fulfilment of both sides in the relationship i.e it leads to mutual fulfilment.

JUSTICE (NYAYA)

Definition:- 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).

Four elements of justice are:-

- recognition of values.
- fulfilment
- Evaluation and
- mutual happiness.



→ Justice is essential in all relationships, be it with the small kid in your house, your old grandpa, the maid in the house, your friend

or your distant relations.

What is the State today?

→ Recognizing the 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 other as a body and we subsequently reduce our relationships and the feelings in the relationship to the level of our body.

→ 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 in fact, every human being.

→ 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. We all think that accumulating physical facilities and providing the same to the other, the relationship is fulfilled.

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.

VALUES IN HUMAN RELATIONSHIPS

Feelings (values) in Relationships:

- (1) Trust (Vishvas)
- (2) Respect (Saman)
- (3) Affection (Sneha)
- (4) Care (Mamata)
- (5) Guidance (Vatsalya)
- (6) Reverence (Shraddha)
- (7) Glory (Guarava)
- (8) Gratitude (Kritagyata)
- (9) Love (Prem)

TRUST (VISHVAS)

The feeling of Trust in relationship is defined as:-

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

a Some proposals are as follows:-

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

(Q) When do you feel afraid of somebody and when do you feel assured?

Ans → • 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 or prosperity, I am afraid of the person.

When we explore all the 4 quest proposals stated earlier we ~~ext~~ find that.

We may give an easy 'Yes' to the first question. In the third question we may give small though and say 'Yes' again.

→ In the second question we may hesitate to answer first, but then you say that there are a few whom I want to make happy.

→ In question 4, A big problem is posed to you and you feel like saying 'Not for some' you have a doubt, and for few selected ones you say 'Yes'.

When we examine, we find that there are two faults 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 fulfill the aspiration.

→ When we judge ourselves we judge on the basis of our intention, whereas when we judge others we judge on the basis of competence.

→ We find that when we look at our intention, we are sure of it, we are not sure of the other's intention. We see actually

seeing their competence, and making a conclusion on their intention.

We say "I wanted to do well, but I could not".

But for the other we say "He did not want to do well".

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'Wanting to' is the intention "could not" is the lack of competence.

Intention (Natural Acceptance)	Competence (Ability to fulfill)
1 a) I want to be happy.	1 b) I am always happy
2 a) I want to make the other happy	2 b) I make the other always happy
3 a) the other wants to be happy.	3 b) The other makes me always happy.
4 a) The other wants to make me happy.	4 b) the other makes me always happy.

→ We trust our own intention while we are not ready to trust the other's intention. It is same for the other's as well.

→ 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 others as well.

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.

(Q) 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 proposals above, then we can say that 3 & 4 are just reflection of 1 and 2. (Other person is just a reflection of me).

→ The mistake take 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.

→ We can see that our competence and the other's competence is usually lacking and it is because of this that sometimes we fail to make the other happy and sometimes the other fails to make us happy.

→ If we start making assumptions and doubting the other's intentions, the relationship crumbles at that point.

for eg:- 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 barely notices you, and keeps walking with his head down. You feel angry and disappointed that he did not acknowledge your presence. You tend to assume that he wants to ignore you. Later on, you find out that he was disturbed since he had lost his wallet. You immediately feel alright and you are not angry anymore.

What happened here?

You doubted your friend's intention. It is not that he intended to or wanted to ignore you, only that he was preoccupied with something else. However, you doubted his intention, and from that instant, you felt a sense of opposition for him.

So, we need to work towards developing our competence.

DO WE HAVE TRUST TODAY?

This is the most serious matter in all our interpersonal relationships - between husband and wife, father and son, between friends - this basic lack of trust, at the level of intention, is the basic issue.

What do we mean by trust today?

1. How can I trust a stranger?

If you^{we} are able to see the relationship with the person at the level of 'I' we will see that the other person also is like us. The other person has natural acceptance for the same things as you/we have. But he/she is unaware of this fact as we are and thus we are interacting with each other on the basis of competence.

2. How can I trust someone who had bad intentions?

When we normally use the word 'intention' today, we are only considering the 'competence'. For example! - Someone may be plotting to rob a house. Actually, the person has assumed that robbing your house will make him fulfil his physical needs and be prosperous, at the level of his desires, thoughts and expectations. But he ends up doing something else because:-

- (a) He has not paid attention to his own natural acceptance.
- (b) Due to unfavourable circumstances.

→ If we are able to see this distinction clearly, not only would we be at ease, and be assured, we would also be assured, we would also be able to deal with someone who robs in a more effective way! Secondly, in this way, we are not throwing our house open to be robbed, rather working in the direction of ensuring that there is nobody around us who even thinks to rob.

3. 'I know someone's character is not good. How can I trust someone like that?'

We look at someone's behaviour, what one thinks, what one does and end up concluding on the other's character. Whereas this is actually at the level of lack of competence. Anything that is solely on the basis of this derive, thought and selections in 'I' keeps changing. Hence people are unpredictable and we end up doubting their character.

Character at the level of one's competence, is different from intention.

4] 'If I trust everyone, wouldn't people take undue advantage of me?'

No one can take undue advantage of you if you have the right understanding. People can take advantage of you only if you do not have the right understanding, which is the state you are in today.

5] 'This person can never be trusted. Be careful of that person'.

This only means that the person we are talking about is someone that is under wrong assumptions, all the time. It means their competence is really lacking. These types of people need a lot of help.

6] Never trust anyone blindly:

Well, to be blind means not to have the right understanding. Not to be blind, means to be aware, to know the truth, to have the right understanding.

RESPECT (Sammana)

Definition → Respect means "Right Evaluation", to be evaluated as I am.

Mistakes done by us while doing evaluation:-

→ Over Evaluation → To evaluate more than

what it is.

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

→ Under Evaluation:

To evaluate less than what it is

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

→ Otherwise Evaluation:-

To evaluate otherwise than what it is.

e.g. → If you are evaluated as something else, you feel uncomfortable.

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'.

→ You feel uncomfortable as you know the reality.

→ Example of under evaluation

You are still at home, but this time your father says 'my son is good for nothing. He is the laziest person in India.'

→ This time also, you are feeling uncomfortable.

→ 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'.

→ This time also you are feeling comfortable, as you are human being and not something else.

THE BASIS OF RESPECT :-

Other person also feels quite like me! There are so many similarities! Let us put down these similarities :-

1] We both want to have continuous happiness and prosperity.

→ Our basic aspiration is same.

2] We both need to have right understanding, which is to understand and live in harmony at all four levels of living.

→ Our program of action is same.

3) The Activities and Powers of the Self are continuous and same.

→ Our potential is same.

We can conclude that:

The other is similar to me.

ASSUMED BASIS OF RESPECT TODAY

Differentiation on the basis of - - - - -

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Body

Physical facilities

Beliefs

Age

Physical strength

Wealth

Port.

Gender

Race

Ism's

Sects

On the Basis of Body:-

- Sex/Gender :- We have notions as, respect male more than females or even the other way round in societies. We ignore the fact that being male or female is an attribute of body.
- Race :- If the person is of the same race, then also we make differentiation on the basis of skin colour - white, brown etc or on the basis of caste, taking some cast to be high, the other to be low.
- Age :- We have notions such as one must respect elders'. What about youngsters? Should we insult them!. Again we are evaluating on the basis of body.
- Physical strength :- If someone is stronger, we again treat him differently. This is again at the level of body.

On the Basis of Physical facilities:-

- Wealth :- We differentiate people because some have more wealth than others. We don't even bother to find out whether such people are feeling prosperous or not.
- Post :- This is a very common phenomenon. We try to respect on the basis of a person's position. The post is wrongly evaluated as the mark of a person's excellence.

The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are assumed to be important.

On the basis of Beliefs

- **Ism:** - 'Ism' mean any belief in terms of a 'thought-system' that we have, or that we have adopted.

There are also many modern 'isms' such as capitalism, socialism, communism etc. There is no definiteness at these levels of beliefs and hence this becomes a cause for differentiation.

- **Sects:** - Sects are identified as having a set of beliefs which reflects itself largely in terms of certain traditions and practices. People of one sect only consider those with a similar belief system. And thus religion becomes the basis of respect and disrespect in relationship.

The Problems Due to Differentiation

① Differentiation based on Sex/Gender:-

for eg:-

We take the issue of women's rights, and women protesting and demanding for equality in education, in jobs and in people's representation. Growing feminine movement is an example of this.

And on the other side we can see that people not wanting a girl child and preferring male children instead.

② Differentiation based on Race:-

The movement against cast discrimination has been growing in India for over decades. Such discrimination leads to people living in fear of such racism, racist attacks, casticism and discrimination.

③ Differentiation based on Age:-

The problem of generation gap is talked about quite often. One generation talks about being ignored by the other generation, and this has become the source of tension in many families.

(4) Differentiation based on Wealth:-

We find a large problem at the level of individuals, with many people suffering from a lack of self-esteem and some even committing suicide, when they feel they cannot accumulate enough wealth so as to get the respect that is due to them.

a

(5) Differentiation based on Post:-

We see protests against high handed government officials, because people feel they are being taken advantage of. At the level of individual, it also leads to depression etc.

a (6) Differentiation based on isms:-

We are all quite aware of this differentiation on the basis of different thought-systems. Communism for example always seems to be at war with capitalism and feudalism.

(7) Differentiation based on sects:-

We have ended up making countless religions and sects and each sect has its own movement to

ensure that there is no discrimination against people of their belief.

Difference between 'Attention' and 'Respect'

Some activities in which people are engaged, for the sake of respect are! - climbing up mountains for the sake of fame, eating hot chillies to be on TV, putting on all kind of clothe, shaving their heads etc. If one understood the simple fact that what we can get from all this is only "attention", and the feeling of being in relationships, the feeling of slight evaluation and respect in the other, then all of us will feel very much at ease. If I see my relationship with you - I shall anyway respect you.

→ I accept you for what you are, a human being like me. You don't have to do something special to earn this respect from me.

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 related to other - this feeling is called affection.

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

Competition and Excellence:-

- Competition results when there is lack of affection. When there is affection, I help the other grow. When I miss this feeling, I try to beat the other, act as an opponent.
- When I study myself and am able to see myself as co-existence of 'I' and 'Body' then I find that at the level of 'I' you and me are the same.
- Today we are told 100 times, "if you have to survive in this world, you must compete. Hence we are competing. The fact is that what is naturally acceptable to me is excellence. Competition is not acceptable to me naturally.
- for achieving excellence, I need to be ready to understand from the other if the other has better understanding to me.

We want excellence, not competition.

CARE (MAMATA)

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

GUIDANCE (VATSALYA)

The feeling of ensuring right understanding and feelings in the other is called Guidance.

→ Right Understanding and feeling 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. This is called Guidance.

REVERENCE (Shraddha)

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

→ When we see that the other has achieved 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.

Glory (Gaurava)

- Glory is the feeling for someone who has made efforts for Excellence.

Gratitude (Kritagya)

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

Gratitude coming out of someone doing something for my right understanding is permanent since the happiness we get from the right understanding is permanent.

Love (Prema)

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

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

feeling of love leads to Undivided Society it starts from a family and slowly expands to the world family.

HARMONY FROM FAMILY TO WORLD FAMILY - UNDIVIDED SOCIETY

- Justice starts from family and slowly expands to the world family.
- Child gets understanding of justice in the family. With this understanding he goes out in the society and interacts with people.

Undivided Society (Akhand Samaj) - feeling of being related to every human being.

The feeling of being related to every human being leads to our participation in an undivided society (Akhand Samaj).

With the understanding of values in human relationships, we are able to recognize the connectedness with every individual correctly and fulfil it.

UNIT - 3

SYLLABUS

HARMONY IN THE SOCIETY

- Understanding the harmony in the society:

Samadhan

Samvidhi, Abhay,

Sah - astitva

- Visualizing a universal harmonious order in society -

Undivided Society (Akhand Samaj)

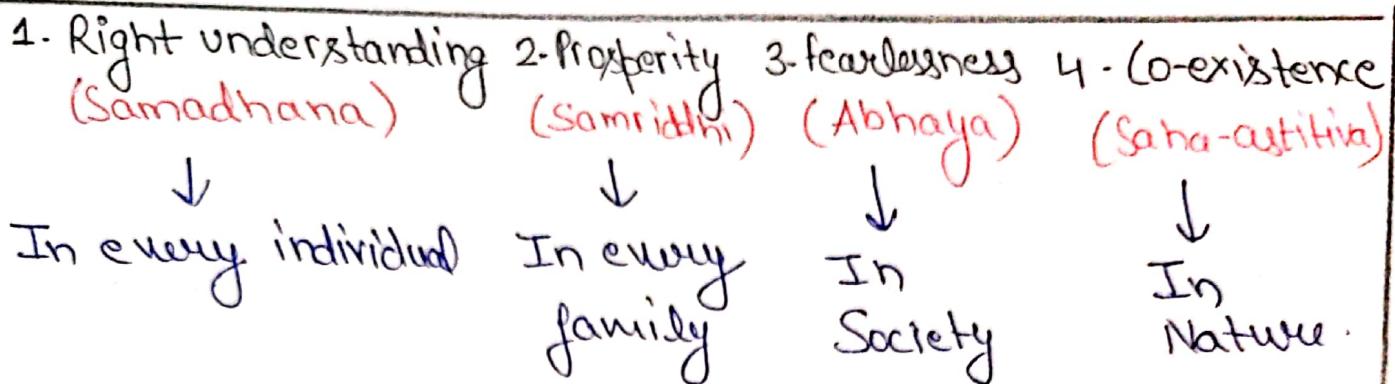
- Universal order (Sarvabhaum Vyavastha)

EXTENDING RELATIONSHIP FROM FAMILY TO SOCIETY

- Our natural acceptance is to feel related to everyone.
- Family is the first place to understand our relationships, recognize the feelings in these relationships.
- Harmony in the family is the building block for harmony in the society. Harmony in society leads to an undivided society when we feel related with each and every human being.
- Our natural acceptance, however is for relatedness with all and we can very naturally expand into the world family. This is the basis of undivided society (Akhand Samaja).
↓

A feeling of relatedness with all.

IDENTIFICATION OF THE COMPREHENSIVE HUMAN GOAL



- 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 others as well.
- 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 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.

All four are required for human society. We are not satisfied with anything less than this. This is the basic minimum requirement to ensure sustainable happiness and prosperity.

- This is the minimum level that each one of us wants, and also the maximum we can think of.

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

Right Understanding → Prosperity ↴

fearlessness
↓
co-existence .

Where are we Today?

- Right understanding in individuals →

We talk much about information and skills, but we are ignoring the need for right understanding, we are ignoring the need to understand and be in relationship.

Prosperity in families:-

We are not able to see the need for physical facilities is limited and that we can have more than what we need.

We seem to have forgotten that the need to have wealth is connected with the need to keep the body healthy and use it for the right purpose and not for maximizing accumulation for the purpose of sensory enjoyment.

Fearlessness (trust) in society:-

In place of working for fearlessness, we are working for strategic powers. In the name of defence, we are misusing the valuable resources of nature to make weapons and ammunitions.

Co-existence with nature

Instead of co-existing, we are busy figuring out better ways to exploit nature.

Thus, we have missed out on the core things, and there is need for us to re-align our focus towards the right understanding and relationship.

PROGRAMS NEEDED TO ACHIEVE THE COMPREHENSIVE HUMAN GOAL

The five dimensions of human endeavour are:-

- 1] Education - Right Living (Siksha - Sanskar)
- 2] Health - Self-regulation (Svasthya - Sanyam)
- 3] Justice - Preservation (Nyaya - Swaksha)
- 4] Production - Work (Utpadan - Karya)
- 5] Exchange - Storage (Vini'maya - kosh)

Education - Right Living (Siksha - Sanskar)

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

→ Right living or Sanskara refers to the ability to live in harmony at all the four levels of living.

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.

Health - Self - regulation (Svasthya - Sanyama)

→ Sanyama refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body.

When the body is fit to act according to the needs of the self ('I'), and there is harmony among the parts of body, it is referred to as health or Svasthya.

Sanyam is the basis of Svasthya.

Justice - Preservation (Nyaya - Swaksha)

Justice (Nyaya) refers to harmony in the relationship between human beings.

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

When there is justice in a relationship there is mutual fulfilment i.e both individuals are satisfied.

Preservation →

Preservation refers to harmony in the relationship between human being and the rest of nature.

Preservation = 'Human-best of nature'
relation - its recognition, fulfilment
evaluation - leading to mutual prosperity.

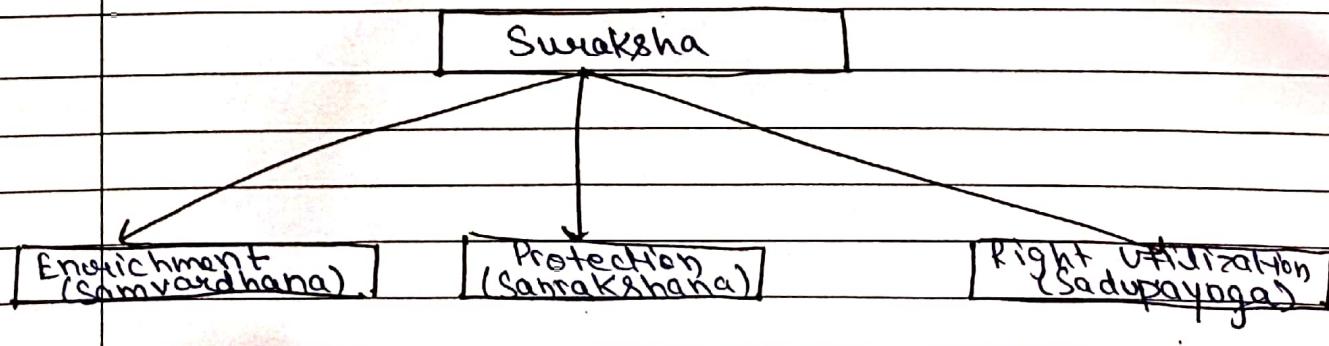
Q1 = Enrichment, Protection, Right utilization of nature.

Three aspects involved in preservation are:-

1] Enrichment (I cultivate wheat; this enriches wheat as the quantity grows)

2] Protection (I protect it so that it is fit to eat)

3] Right utilization (I use it for nurturing of the body and do not let it get wasted).



PRODUCTION - WORK (Utpadana-Karya)

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.

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

What to produce

The decision of what to produce depends on the right identification of needs.

When we identify correct needs of the body, we see that there is a need for: food, clothing, shelter and various kinds of instruments.

How to produce

When we talk about how to produce, we are referring to the technology or systems we use for production. When we look at the way in which nature is organized, the following becomes apparent:

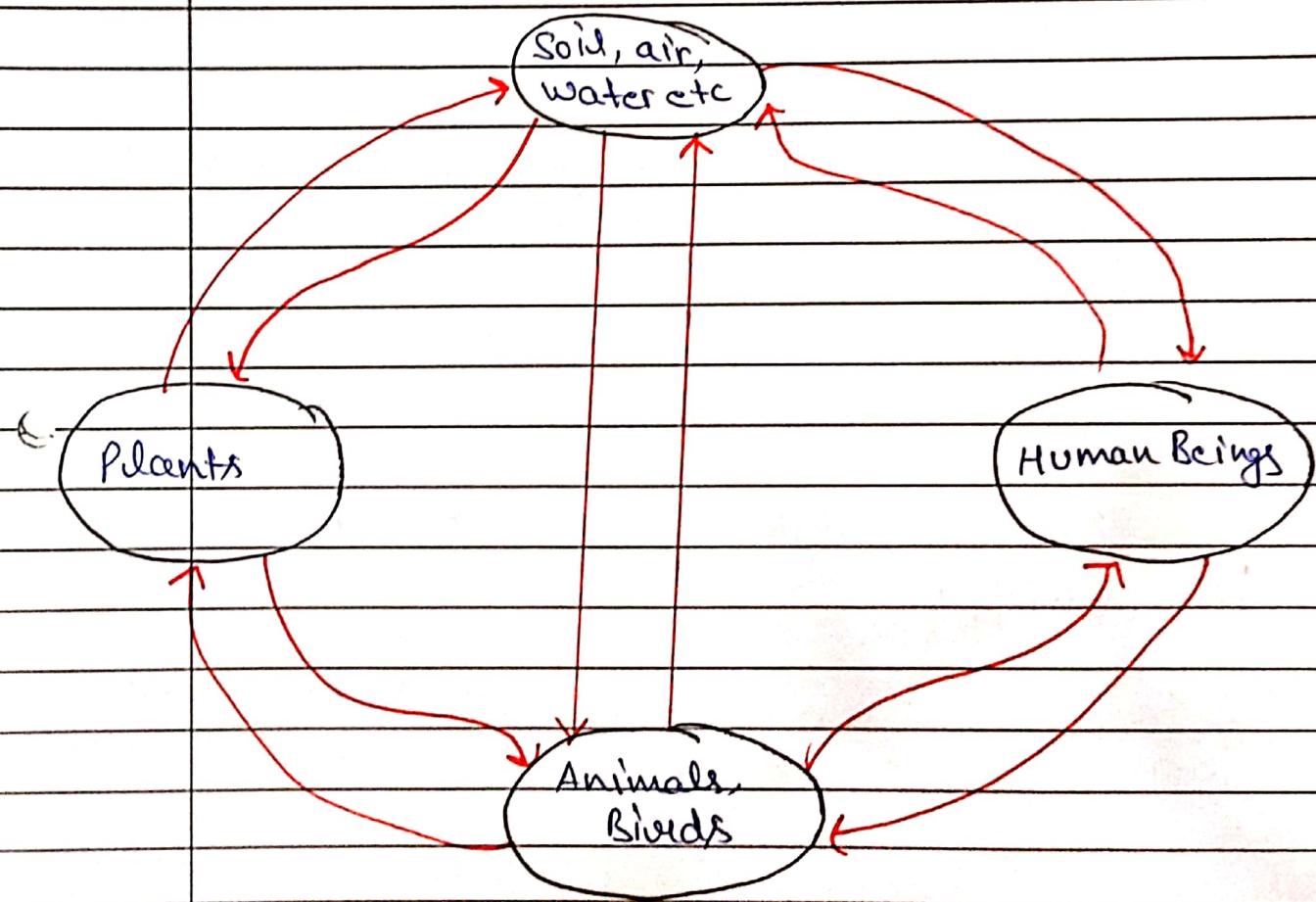
- 1] The systems in nature are cyclic i.e they are not open ended.

2] The system in nature are mutually fulfilling or mutually enriching.

Thus, the way to produce is:

Through Cyclical Process, in harmony with nature!

1. It has to be cyclic.
- ④ 2. It has to ensure that every unit is enriched.



In nature, there are four different kinds of entities.

→ 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 and birds and the fourth kind includes human beings.

Exchange-Storage (Vinimaya-Kosa)

Exchange 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.

Exchange - Exchanging of product for mutual fulfilment

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

Storage - Storing of produce after fulfillment of needs.

(With a view of right utilization in nature, 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 relationships, or mutual fulfillment in relationship on the basis of values like Trust, Respect, etc. leads to fearlessness in society, while Swarashtra 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 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 trust in society.

What is our State Today?

Education - Right Living

We have progressed in terms of taking literacy to all corners of the society.

Girls and Boys, both are able to attain education. But, we need to overlook at the content of education and the effect of this content on the living of human beings. The programs of education have become mere programs of literacy, training and information transfer.

The real mark of an educated human being, is that she is able to lead a happy and prosperous life in oneself, and be mutually fulfilling all around.

Human education ensures understanding and living in harmony at all levels of human existence, from self to entire existence. We are missing in the very first level.

Health - Self-regulation

Sanyam is basic to Svasthya. Lack of understanding of the Body as an instrument of the Self ('I') coupled with the technological

progress has led us to go for newer sources of sensual pleasures, irresponsible practices in living. We are developing micro and nano-technologies to cure smallest parts of the body, but we are producing new diseases day by day through irresponsible living.

⇒ Justice-Preservation

(i)

→ The fulfilment of relationship at the level of individual and family is deteriorating.

(ii)

At the level of nations, we face rising fear of destructive war with growing innovations in science and technology. The feeling of mistrust and fear in villages and cities is slowly growing.

Regarding Swaksha we can see the following terms.

Enrichment → We have largely disturbed nature via chemicals.

Poisoning → The natural resources have been depleted to a large extent, birds and animals are getting extinct.

Right utilization:- We have fared very poorly.
Today is an era of wastage.

Mentioned above are certain things that need attention in our living too.

PRODUCTION-WORK

We know that nature is cyclic and enriching. We have done very well in making our production systems efficient and automated but all of us also know how we have multiplied the environmental problems in the process and how we have increased consumerism today. We have disturbed the ecological balance and our production activities have upset the cycles in the nature.

Exchange-Storage

In terms of exchange and storage, we have developed efficient ways of selling and buying, sending or receiving money and investing them to multiply faster. But with these rising modes of exchange and storage, the exploitation of mankind and nature has shot up. The disparities in wealth have increased, and the madness for profit has become the general motivation.

HARMONY from family ORDER To WORLD family ORDER: UNIVERSAL HUMAN ORDER

Undivided Society:- (AKhanda Samaja) feeling of being related to every human being.

Universal Human Order:- feeling of being related to every unit including human beings and other entities of nature.