

Ajay Kumar Garg Engineering College, Ghaziabad

VALUE EDUCATION CELL

Notes of IIIrd Unit



Universal Human Values and Professional Ethics (UHVPE)

KVE- 301/401

CHAPTER EIGHT

Harmony in the Family – Understanding Values in Human Relationships

Family is the basic unit of human interaction

The family is a natural laboratory and learning ground

1. To understand the harmony in relationship with human beings &
 2. To practice it in terms of its fulfillment, evaluation & ensuring mutual happiness before we extend this to every unit in Society and then to Nature.
- We naturally live in a family. In the family, we have relationships where we interact with other human beings.
 - A child starts interacting with mother, father and other members in the family, and starts understanding relationships. Family is the foundation of society, and provides the basis for the continuity of human tradition on earth.
 - Human being gets the opportunity to interact, understand, fulfill, share and work in mutual relationships living in a family.

Harmony in the family

1. Relationship is – between ‘I’ & ‘I’
2. There are feelings in relationship – of one ‘I’ with the other
3. These feelings can be recognized – they are definite
4. Their fulfillment and evaluation leads to Mutual Happiness

Relationship IS, and it Exists between Self (“I”) & Self (“I”)

Have you created the relationships in your family, or were you born into them? It is not possible to create the relationships that are existent in a family. We are naturally born into this. In a similar way, the family has not invented the social dependencies in which it exists. The 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” & “I”

We saw that we inherently are in relationship with each other. Little exploration will reveal 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. As we discussed earlier, the human being is coexistence of the Self (‘I’) and the Body. From our previous discussion, we can make out that it is the Self (‘I’) that understands and has feelings. The Body is incapable of understanding as well as having feelings. It is the Self (‘I’) that recognizes the relationship. Thus

a relationship exists between the Self ('I') and the other Self ('I'). The relation to the Body is through the Self ('I'). For example, a mother feels related to the child she has given birth to. The body of the child has its source in the body of the mother. But neither mother's body nor the child's has feelings. It is the Self of the mother and the child who feel connected.

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 can we remove them. In the examples we took earlier, we can see that in each case, feelings are involved. We may try to suppress them, or argue against them, or undermine them, but they are very much there. These feelings are fundamental to the relationship and can be recognized. Now let's ask some questions-

Question : Who has these feelings? 'I' or Body?

Answer : 'I'.

Question : With whom does 'I' have these feelings? With the other 'I' or the other Body?

Answer : With the other 'I'.

Here's another question: Who wants trust in relationship? You or the Body?

The answer is, I want trust.

Again, from whom do you want this trust? The other 'I' or Body?

Answer is, from the other I.

This is something you can easily verify yourself, that it is 'I' that wants trust. There is no part of the body that wants trust, no part of the body that wants respect. When you respect someone, you respect the person, 'I', and not their body organs! When you 'trust' someone, it is the person, and not the body. Trust is something to do with the person, the Self ('I'). That 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

We have already seen that relationship is naturally there between humans, that this relationship is between 'I' and 'I' and that there are feelings in the relationship. The feelings in relationship are to be identified with clarity. There are nine feelings in relationship. **These are the feelings which we can understand which we can ensure within ourselves which we can share with others and thus ensure mutual fulfilment in relationship. These are the feelings (values) in relationship – nine feelings, which are naturally acceptable to us in the relationship with the other human being-**

1. Trust (foundation value)
2. Respect
3. Affection
4. Care
5. Guidance
6. Reverence
7. Glory
8. Gratitude
9. Love (complete value)

Let us investigate if these feelings are naturally acceptable to us or not. For example, we can ask ourselves what is naturally acceptable to us:

- Feeling of trust or mistrust
- Feeling of respect or disrespect
- Feeling of affection or jealousy
- Feeling of care or exploitation

- Feeling of guidance or misguidance
- Feeling of reverence or irreverence
- Feeling of glory or inglorious feelings
- Feeling of gratitude or ingratitude
- Feeling of love or hatred

It will be quite obvious which feelings are naturally acceptable to us. Then we can explore if these feelings are naturally acceptable just to us or they are naturally acceptable to others, and ultimately, to everyone.

Recognizing and Fulfilling these Feelings Leads to Mutual Happiness in a Relationship

Once we have recognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to the fulfilment of both sides in the relationship, i.e. it leads to mutual fulfilment. Evaluation is a natural process when we live in relationships and we are constantly evaluating ours' and the other's feelings in the relationship. For example, trust is wanted in a relationship and if there is a mutual feeling of trust, then it leads to mutual fulfilment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing.

Trust- To be assured that the other human being wants to make me happy & prosperous. This is to be explored within oneself if the other wants to make me happy or unhappy. The assurance that the other wants to make me happy is trust.

Exploration about Trust

To be assured that the other wants to make me happy & prosperous is Trust (*Vishwas*). Verify the following:

- 1a. I want to make myself happy.
- 2a. I want to make the other happy.
- 3a. The other wants to make himself/ herself happy.
- 4a. The other wants to make me happy.

What is the answer? Also verify the following:

- 1b. I am able to make myself always happy.
- 2b. I am able to make the other always happy.
- 3b. The other is able to make himself always happy.
- 4b. The other is able to make me always happy.

The first four questions are related to our Natural Acceptance i.e. Intention and the next four to our Competence.

*It is very Important to differentiate between these two **Intention** (Natural Acceptance) & **Competence**.*

To be assured that the intention of the other is always correct is Trust.

We generally evaluate ourselves on the basis of our intention and others on the basis of their competence!

- *We seldom look at our competence and others' intention.*

- *If we have trust on Intention, we have a feeling of being related to the other & we start helping the other to improve his competence, if he does not have.*
- *If we do not have trust on Intention, we have a feeling of opposition with the other which ultimately leads to fighting, struggle and war.*

Of course, there may be many questions and doubts; because this is in sharp contrast to what is prevailing in the society today. Generally, we don't make a distinction between intention and competence, so we are not paying attention to the intention (natural acceptance) at all. As a result, the word trust gets used only to indicate the level of competence (or lack of competence). With such an assumption about trust, the feeling of acceptance is almost completely missing; rather there is a feeling of opposition. With that, we reinforce assumptions like:

Strangers can't be trusted – Every human being, including strangers, have the same natural acceptance. However, the competence may or may not be present. For a stranger, we may need time to evaluate their competence (but not to know their natural acceptance). When we are able to understand our own natural acceptance, you can conclude about the natural acceptance of the other. We want to be happy and make the other happy, but we may have lack of competence. The other also has the same natural acceptance and (s)he also may be lacking in competence, just like me.

For instance:

- Our natural acceptance (intention) is to be happy and make others happy, but we may have a desire for taking revenge!
- We keep getting hurt by the behaviour of others and we keep hurting others with our behaviour. We don't have a natural acceptance for it, but it is a part of our desire!

Competence includes all the desires, thoughts and expectations (from all three sources). The intention (natural acceptance), on the other hand, is always same – to be happy and make the other happy.

Conclusion- If I can evaluate myself on the basis of my natural acceptance (intention) and I can evaluate the other on the basis of his natural acceptance (intention), **I will have trust on the intention of every human being. Because deep down everyone wants to be happy and make others happy.** Trust on intention is founded on the understanding of human being and the natural acceptance of the human being; it would be definite, unconditional and continuous for every human being.

Trust is developed over a long time – true for competence, but is it true for trust on natural acceptance (intention)?

Never trust anyone blindly – we need to have trust on intention (natural acceptance), and evaluate their competence before making a programme with them.

For ex- When we say-

The last 5 times I lent her money, she returned it on time... so I can trust her

or

He said he will reach at 11, but look it is after 12 now... he always comes late... so how can I trust him to be on time?

In both the cases, we are not looking at the natural acceptance (intention). We are only seeing the competence.

Respect (Samman): Respect = right evaluation. Disrespect (Apmān)

Over Evaluation (adhi-mūlyana) – To evaluate more than what it is. e.g if you are wrongly flattered you feel uncomfortable.

Under Evaluation (ava-mūlyana) – To evaluate less than what it is. e.g if you are condemned, you feel uncomfortable.

Otherwise Evaluation (a-mūlyana) – 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!’ 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 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.

Minimum Content of Respect – The Other is Similar to Me

Human being is co-existence of Self and Body, we can think in terms of evaluating the human being on the basis of Self, and ensuring the right evaluation. If we go about doing this, let’s see these three things –

1. **Our purpose is the same** – I have a natural acceptance to live with continuous happiness and prosperity. That is my purpose. The other also has a natural acceptance to live with continuous happiness and prosperity. That is the purpose of the other. So, on the basis of our natural acceptance, we have the same purpose.
2. **Our program is same** – My program to achieve continuous happiness and prosperity is to understand the harmony and live in harmony at all levels of my being (from human being to the entire existence). The program for achieving his purpose, the program of the other is also to understand harmony and live in harmony at all levels of being. In that sense, our program to fulfil our purpose is also same.
3. **Our potential is same** – I am endowed with natural acceptance and the activities of desire, thought and expectation are going on continuously in me. This is my basic potential (to understand, think and do). The other is also endowed with natural acceptance; and the activities of desire, thought and expectation are going on continuously in the other. So, our potential is also same.

When we are able to see the human being is the co-existence of Self and Body, we can see that **the other (Self) is similar to me** because our purpose is same, programme is same and potential is same. This is the minimum content of respect for a human being. Based on these three evaluations we can conclude that the other is similar to me when we are able to see that the other is similar to me, we are able to recognize the feeling of respect in the relationship. If not, we either hold ourselves, more or less than the other and this only leads to differentiation.

As long as I don’t have my own right evaluation (based on right understanding of human being), I can’t do right evaluation of the other. Over and above that, **this over-evaluation tends to ego, and under-evaluation or otherwise evaluation to depression;** whether I am the one doing my own over/under/otherwise evaluation or someone else is doing it. **When I am in ego, my behaviour with the other is likely to be reactive and not mutually fulfilling.** Similarly, when I am in depression, I am unhappy and tend to make others also unhappy.

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

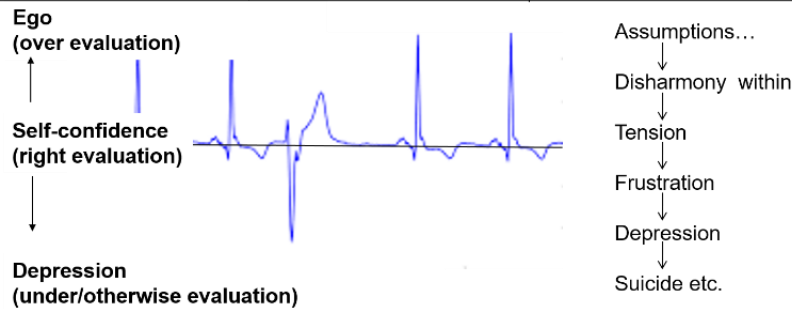
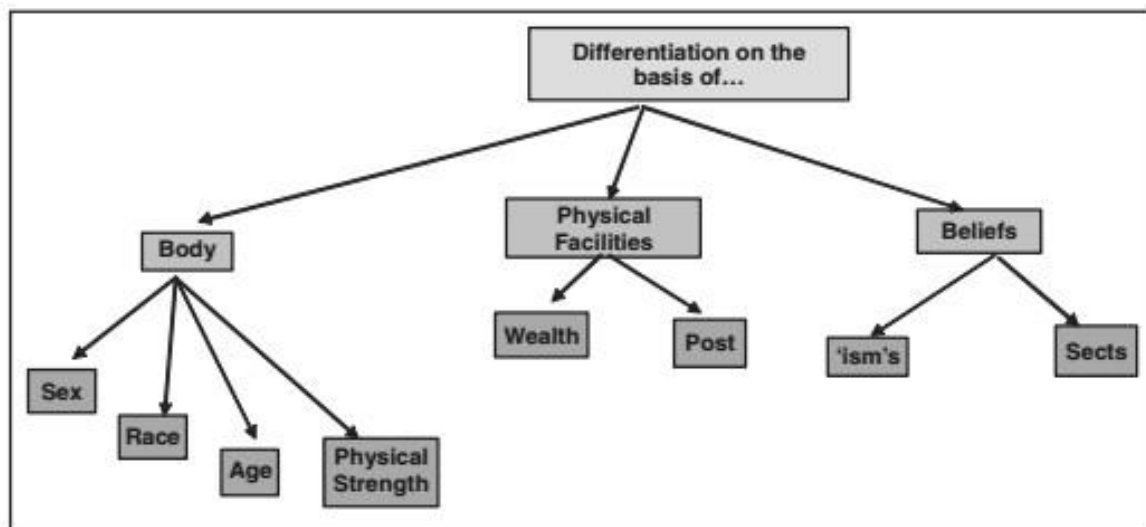


Fig. 8-4. Self-confidence, Ego and Depression

Assumed basis of Respect today.

Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of *similarity or one of right evaluation*, we have made it into something on the basis of which we *differentiate* i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position.

Thus, all of us are running around seeking respect from one another by trying to become something special! Let's explore this a bit more. So, today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of *relationship*, only one of *differentiation*.



These are the different ways we differentiate between people today! Let us look at them one by one:

On the basis of Body

Sex/Gender: We have such notions as, respect males more than females, or even the other way round in some societies! We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round!

Race: If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour – white, brown, black, etc. or on the basis of whether the person is of Mongolian race, Aryan race, Dravidian race, etc., or on the basis of caste, taking some caste to be high, the other to be low. Again here, we don't do the evaluation on the basis of 'I', but on the basis of Body-the colour of the skin or the race or caste of the body, i.e. by the features, long noses, short noses, height, etc!

Age: We have notions such as 'one must respect elders'. What about youngsters? Should we insult them? Should we not respect them as well? Here, we see that we are again evaluating at the level of the body – age is related to the body, and not to 'I'.

Physical strength: If someone is stronger, we again treat him/her differently! This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed. But this is quite prevalent: there are so many programmes, awards and titles in the world based on physical strength! This has nothing to do with how the person is at the level of 'I'.

On the basis of Physical Facilities

Wealth: We differentiate people because some have more wealth than others. What we term as a "rich person" gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth? Are they happy, or just have wealth? – this is evaluation on the basis of physical facilities. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the Body, and then on this basis, we are wrongly identifying our relationship.

Post: This is a very common phenomenon. We try to respect on the basis of a person's position. Is this post directly related to the right understanding and feelings in the Self?-we seldom verify. The post is wrongly evaluated as the mark of a person's excellence and differentiation sets in. 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! In our education, we are trained directly or indirectly to earn posts for us to fetch respect. In due course of time, we tend to believe that respect can be availed only if we reach a certain post. Thus, the respect that could be naturally available to us becomes a rare commodity.

On the basis of Beliefs

'Isms': what does this mean? 'Ism' means 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. The people following these sets of beliefs are called capitalists, socialists, communists, and so on! We only have to look into this today, and we shall find countless such belief systems...and the people that have adopted them, or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen, are at the level of desires, thoughts and expectations (selections) in 'I' (activities 3, 4, 5). As we have already seen, there is no definiteness at this level, and hence, this becomes a cause for differentiation.

Sects: If you sit down to list out the number of sects, you may take a very long time. And this is quite prevalent all over the world today. 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 to be their

'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

COMPLETE CONTENT of RESPECT- The complete content of respect is

- **The other is similar to me in terms of purpose, programme and potential and**
- **We are complementary to each other in terms of competence**

If the other has more understanding, is more responsible than me

– I am committed to understand from the other

If I have more understanding, I am more responsible than the other

1. I live with responsibility with the other, unconditionally, unperturbed by the behaviour of the other
2. I am committed to facilitate understanding in the other (once the other is assured in relationship, and not before that)

e.g. a person with greater physical strength can do the heavy work

e.g. a person at a higher post can take responsibility for harmony of the larger order, for the development of more people...

Difference between Attention and Respect

There is a whole lot of surplus activities that people are engaged in today, for the sake of respect. It can be actually funny if you start observing: people are climbing up mountains for the sake of fame, eating hot chillies and worms to be on TV, putting on all kinds of clothes, shaving their heads, letting their hair grow long, letting their finger nails grow long, earning a lot of money (even trying to become the richest person on the earth), working very hard to be on the magazine cover, this list is simply endless! If one understood the simple fact that what you can get from all this is only 'attention' and that you cannot ensure the feeling of being in relationship, the feeling of right evaluation and respect in the other (ask yourself-when you wear an exclusive dress, does it create a feeling of respect in the other or a feeling of jealousy?), then all these people will feel very much at ease! Just think about it: all the while, people are uncomfortable inside, since they are struggling for the sake of respect. **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. The fact that you are human is enough for me to respect you.**

Affection- 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.

Competition

There is a lot of talk of competition today. You will find that 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.**

We want excellence, not competition. We have tended to assume that by competing, our abilities grow. The fact is that we humans can grow only in relationships. Pursuing Excellence, makes this possible. As we have seen in the previous sections, the family is the starting point where we understand our relationships and recognize our feelings in these relationships. This slowly expands to include the entire world family and we are able to see each and everyone as our relative. This feeling of being related to everyone is called Love, which we will discuss later. **Affection or sneha is the recognition of the feeling that the other is related to me. It comes naturally once trust and respect are recognized in relationship.** The basic crisis today is that of Trust and Respect. Once we have these, affection naturally follows and when we have a feeling of affection then responsibility and

commitment comes naturally. This starts reflecting in terms of the feeling of care and guidance. They are the natural outcomes of the feeling of affection. It can be seen in terms of

1. The feeling of responsibility towards the Body of my relative, and
2. The feeling of responsibility towards the Self of my relative.

Care-

The feeling of Care 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.

Guidance-

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

Based upon this, I am able to recognize this feeling of ensuring Right Understanding and feelings in my relative. This is called Guidance.

In families, we do try to guide the children to the best of our ability. We can observe how parents' guide the child to walk, to speak, to take care of the Body, to do household chores, etc. Similarly, as the child grows, the domain of guidance also widens. Sending the child for education, providing advices for betterment of the life, counselling for a successful life, etc. can be seen in most homes.

Parents and other family members pass on what they know or assume to the children. If they have the understanding of harmony, and they are living in harmony, they are able to provide guidance to the children in the true sense. Through it, the children also understand harmony and live in harmony.

On the other hand, if the parents themselves are not very clear about harmony, about the co-existence of Self and Body, about right understanding and right feeling, about difference between physical facility and happiness, etc. Then in place of providing guidance, the parents' preconditioning gets passed on to the children. Through that, the children may develop a mix of right and wrong pre-conditionings.

“Guidance is the need of every human being, not just the children in the family.”

Reverence-

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

If someone has achieved this state of excellence, we naturally have an acceptance for such a person. This feeling of acceptance for excellence is called reverence.

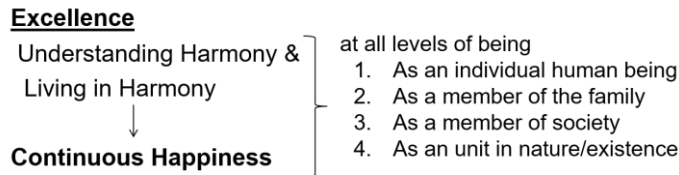


Fig. 8-10. Excellence

We all aspire for continuous happiness. In that sense, we all aspire for excellence. Since the revered person has achieved excellence, we would naturally like to take inspiration from such a person and make effort to become like her/him. We are not talking about imitating someone's appearance, mannerisms, achievements and such. We are pointing to their realization of harmony within and harmony with the world outside. **Our effort for excellence is called worship.** We keep using this word quite often, but the sense of worship is essentially to make effort for excellence.

We can also try to see the basic difference between excellence and competition. If you have achieved excellence, what would you like to do for the other? To differentiate and dominate over them or to make effort to help them to come to your level?

Effort for Excellence	Effort for Competition
The other is like me	Not other – only me
We are complementary	I am different/more than the other
Feelings are based on right understanding (definite, unchanging)	Feelings are based on preconditioning (indefinite, keeps changing)
Feeling of relationship – unconditional	Feeling of opposition – relationship is conditional
Nurtures others	May nurture or exploit others
Helps the other to come to his level	Stops the other to come to his level - effort to accentuate the difference, to dominate, manipulate, exploit
Absolute (definite completion point)	Relative (no definite completion point)

Glory-

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 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.

Gratitude

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. We see a common complaint today that people are not having gratitude. It is incorrect to say this. Since we are not able to give them something permanent, something lasting to the other, the feeling of gratitude for our help does not continue. When we have the right understanding ourselves and are able to enable others also to have it, then this gratitude is natural, it just comes by itself, since we have helped the person make a qualitative improvement in themselves, which is lasting. Whenever you see any help extended to you for your excellence, gratitude is a natural outcome.

Reverence	– For those who have achieved excellence
Glory	– For those who have made effort for excellence
Gratitude	– For those who have made effort for <u>my</u> excellence

Love- The feeling of being related to all is love.

This feeling or value is also called the complete value, 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 being.

The feeling of Love is expressed in the form of kindness, beneficence and compassion.

- Kindness is to provide a resource that the other needs but for which he does not have the competence – the other could be in need of some physical facility or fulfilment in relationship or right understanding.
- Beneficence is to provide something that the other requires, but has not felt the need for it. For example, he may require right understanding, but may not have felt the need for it. With the base of the feeling of love and out of the feeling of beneficence, one may help him to develop right understanding.
- Compassion means that one is willing to extend help to the other unconditionally, whether the other has felt the need or not, has the resources or not – without any conditions put on her/him. One is willing to help the other and do whatever is required in order to fulfil the relationship in an unconditional manner. That is the meaning of compassion.

The feeling is for all, and it is expressed to those who come in contact. The feeling of Love is the foundation of an Undivided Society.

Distinguishing Between Love and Infatuation

When we are talking about the feeling of love, of course this is not something which is based on sensation. If you're talking about some feeling on the basis of sensation, this is the case of infatuation. In this case, the sensual pleasure that is valuable for you; it is the central issue for you. Infatuation is conditional – it may last only as long as you are able to get the sensation. Infatuation is very temporary; it does not last for long. And once the effect wears off, then the long-term issues of feelings become prominent.

Right Feeling – within Myself or from the Other?

With this background, we can ask ourselves what can have continuity:

- Right feeling in myself or
- Getting right feeling from the other

Of course, when we ask like this, the answer is quite obvious that there can be continuity of right feeling if it is from within. Only then it is a part and parcel of me. If we are expecting right feeling from the other, we may get

it sometime and not get it at other times. There is no definiteness in the feeling from others. Also, the feeling from the other is a source of temporary excitement – it can never ensure harmony within us.

That is what we have been alluding to from the beginning. The need of the Self is continuous happiness. This is the complete feeling we are all aspiring for. We had given a name to the complete feeling – the feeling of love. All the other feelings we have discussed in this chapter are different levels of reaching to this complete feeling within.

Also, we have been pointing out that the base for right feeling is right understanding. Feeling based on right understanding can have continuity. Feeling based on experience of events are actually only temporary emotions. The foundation feeling of trust is based on understanding that every Self is endowed with a natural acceptance for relationship, i.e. every Self wants every other Self to be happy. The emotion based on the competence of the other to make you happy will keep fluctuating, because the competence of the other is not always upto your expectation. You can see this very clearly even now for yourself – you want to make yourself happy all the time, but due to lack of your own competence, you are unable to do so in all cases.

Is it clear that there can be continuity of right feeling in you, only on the basis of right understanding within you?

Role of Physical Facility in Fulfilment of Relationship

You can now see that physical facility has a limited role to play in the fulfilment of the feeling in human-human relationship. To fulfil the feeling of care, physical facility is certainly required. It is required in a limited quantity for nurturing the Body, protection and right utilisation of the Body – your body or the Body of your family members.

Other than the feeling of care, physical facility only has a symbolic role. For example, you may offer a chocolate to someone to express the feeling of affection for him. The chocolate is not affection – it is a symbol of your feeling of affection for the other. Like that you can check the role of physical facility in the fulfilment of every other feeling.

Response and Reaction in Behaviour

An important implication of understanding relationship, particularly trust on intention, is the clarity about living in reaction and the possibility of living with response. To understand response, a contrast between reaction and response is shown in the table below.

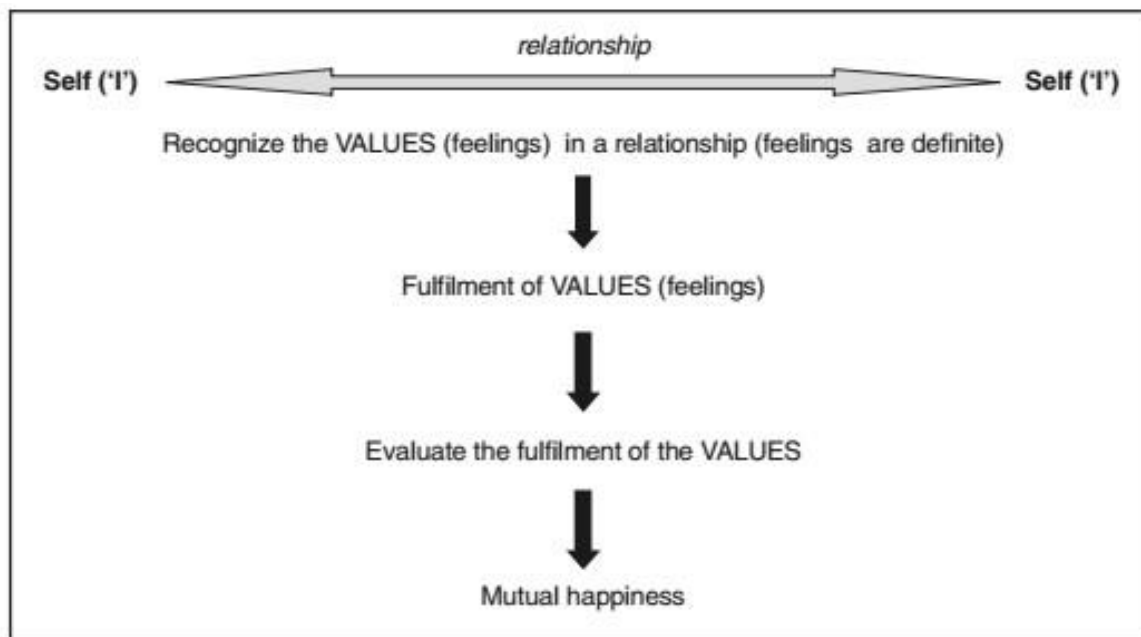
Reaction	Response
You decide how to behave based on the behaviour of the other	You decide how to behave on your own right
It depends on whether you like or dislike the (taste of the) behaviour of the other <ul style="list-style-type: none"> - If the other behaves properly, you also behave properly - If the other misbehaves, you also may misbehave 	It is based on right understanding and right feeling in yourself which are definite. Your behaviour is always for mutual happiness
Your behaviour is decided by other ("remote control" is with others) You are enslaved	You decide your own behaviour You are self-organised
<ul style="list-style-type: none"> - You have doubt on the intention of the other - You get excited or hurt by their behaviour 	<ul style="list-style-type: none"> - You are clear about the intention of the other - You are neither hurt nor excited by the behaviour of the other (their behaviour is an input to rightly evaluate their competence)

- You don't consider mutual happiness and mutual development as a part of your responsibility in the relationship	- You take responsibility for mutual happiness and mutual development
Your conduct is indefinite	Your conduct is definite

Understanding Justice

In the light of the discussion above, we can understand 'justice'. Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness. 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.

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



To expand it a bit:

- Recognition of relationship means unconditionally accepting the relationship. Accepting the other with their full possibility (potential) and with their current level of competence.
- Fulfilment of relationship means
 - Ensuring the naturally acceptable feeling in oneself and sharing it with the other.
 - Living with responsibility with the other unconditionally. This makes the other comfortable and assured.
 - Making effort for mutual development, i.e. development of one's own competence and being of help to the other in developing their competence.
- Evaluation means verifying that the right feeling has reached to the other and that the other is able to make out that it is the right feeling.

My Participation (Value) in My Family- (To Make Effort for Harmony in the Family)

The important issue in the family is that of the feelings. These feelings are in one Self for the other Self.

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

- Ensuring the right feelings (trust, respect, affection, care, guidance, reverence, glory, gratitude and love) in myself – this leads to my happiness.
- Expressing (sharing) these feelings with the other – when the other is able to make the right evaluation of these feelings, it leads to hi(s)her happiness, thus leading to mutual happiness. My participation is to be of help to the other in their self-evolution, self-development.

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. When I am able to recognise and accept relationship in its fulness, I find that all human beings are part of the family. This feeling of acceptance is called love; and it is expressed in the form of compassion. This is my participation (value) vis-à-vis my family.

Harmony from Family to World Family: Undivided Society

Justice (recognition of feelings in relationship, its fulfilment, evaluation leading to mutual happiness) starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people. All of us are children at some point of time and grow into adults. If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. In the family, we learn to recognize relationship, the definite feelings or the values and learn how to fulfil them. The evaluation that takes place mutually in close relationships leading to mutual happiness instills a confidence in us that we can live the right way with human beings. This confidence unless ensured, we remain shaky in relationships. If we do not understand the values in relationship, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body. We may treat somebody lowly as he/she belongs to a particular caste or sex or race or tribe, not understanding that these are the differentiations based on the body and are a grave mistake in the recognition of relationships. Similarly, we may differentiate on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to a fragmented society while our natural acceptance is for an undivided society and universal human order. Undivided Society)-feeling of being related to every human being. Having explored the harmony in the human being, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/ existence. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings. And certainly, this is what we want basically. The feeling of being related to every human being leads to our participation in an undivided society. With the understanding of values in human relationships, we are able to recognize the connectedness with every individual correctly, and fulfil it. When we understand the values in relationship with other units in nature too, we are able to recognize our connectedness with them too, and fulfil it. This enables to participate in the universal human order.

Practice-

1. Make a list of people you are closely related to or friends with (in your family, extended family, community, village, town, city, etc.). What is the relationship name that you call them by (like mother, father, brother, sister, in-laws, co-brother, uncle, teacher, etc). Also find out the feelings expected in that relationship (like

you may expect your father to have the feeling of trust and guidance). What are your feelings for them? Now find out if these feelings are being fulfilled. Find out what effort you need to make to develop yourself.

2.

Relationship (Name of person)	Feelings I expect from them	Feelings I have for them
E.g. Ma (Usha Devi)	Trust, affection, care, reverence, etc.	Trust, respect, gratitude, glory, etc.

3. In your life, there must be people who have helped you in your effort for excellence (harmony). For each such person, write down what they have done for you.

Person	Contribution – What they did for you	Primarily this contribution is related to Right Understanding or Feeling or Physical Facility?

Find out:

- What are the feelings you have for such people? How do you express these feelings to them?
- Categorize the contributions as being primarily related to right understanding, feeling in relationship or physical facility. Which category of contributions do you value most?

Now add to the list, what you expected from them, but they could not do it for you. This is a rough list of what you value.

What they did for you + what you expected, but they could not do for you	Do you have the competence to do this for others in the family?	Primarily this contribution is related to Right Understanding or Feeling or Physical Facility?

Find out if you have the competence to do this for others in the family.

- Who are your role models? What qualities do you like about them? What feelings do you have towards them? Do you want to be like them in all aspects (how they are as an individual, as a member of the family, as a member of society and as a part of nature)? What effort are you making or do you need to make to be like them?
- What could you understand about the meaning of excellence? Contrast excellence with competition. What is the effort that you are comfortable with making – effort for competition or making effort for excellence?
- What could you understand about the meaning of justice? Find out the state of justice in your family. Are any steps required to ensure justice in the family? How would you extend that feeling with your neighbors, in the community?
- In the daily family routine, what activities are there or that need to be added, to promote harmony in the family? In these collective activities, what are the topics that are being discussed or need to be discussed for harmony in the family? Revise your daily routine, if you feel it is useful for harmony in your family.
[e.g. taking food together, sharing common facilities, helping each other in household chores, sharing how the day went, sharing feelings and ideas, jointly planning the next day, etc.]

REVIEW QUESTIONS

1. "Family is a natural laboratory to understand human relationships" – elaborate.
2. "Relationship IS, and it exists between one '*jeevan*' & the other '*jeevan*.'" Examine this statement.
3. What is 'justice'? What are its four elements? Is it a continuous or a temporary need?
4. What is the outcome when we try to identify relationships based on the exchange of physical facilities?
5. List down the values in human relationship.
6. Define trust. Illustrate the feeling of trust with one example.
7. Differentiate between intention and competence. How do we come to confuse between the two?
8. "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." Explain.
9. "If I trust everyone, people would take undue advantage of me." Do you agree? Explain.
10. How is 'trust' the foundation value of relationships?
11. What is the basis of 'respect' for a human being? Do you see that the other human being is also similar to you? Explain.
12. How do we differentiate in relationships on the basis of body, physical facilities or beliefs? What problems do we face because of such differentiation?
13. Define 'affection'. How does affection lead to harmony in the family? What is the role of physical facilities in the fulfilment of this feeling?
14. Differentiate between competition and acquiring excellence with the help of one example.
15. Explain the feelings of 'care' and 'guidance', 'glory', 'reverence' and 'gratitude'.
16. Define 'love'. How can you say that the love is the complete value?
17. What can be the basis of an undivided society - the 'world family'?

CHAPTER NINE

Harmony in the Society - From Family Order to World Family Order

Harmony in the family is the building block for harmony in Society. Harmony in society leads to an undivided society when we feel related with each and every human being. Today our feelings for our society have become very limited and each one of us lives in a very small web of relationships. Even these simple relationships in a family may appear burdensome to a lot of us, not to talk of the world family! Our natural acceptance, however, is for relatedness with all and we can very naturally expand into the world family. **This is the basis of an undivided society, a feeling of relatedness with all.** As we begin to understand and become aware of the harmony at this level in our living, we begin to see our responsibility and participation in it.

Identification of the Comprehensive Human Goal

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

Human Goal and Systems for its Fulfilment – Human Order

We have already seen that all these four goals are important and that we cannot do away with any one of them. We have to realize all four of them. Now, if we have to realize all four, where do we start? What is the sequence in which these four goals can be fulfilled?

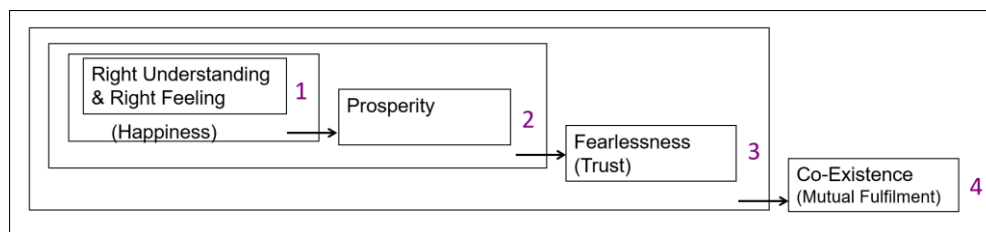


Fig. 9-3. Sequence and Priority Order of Human Goals

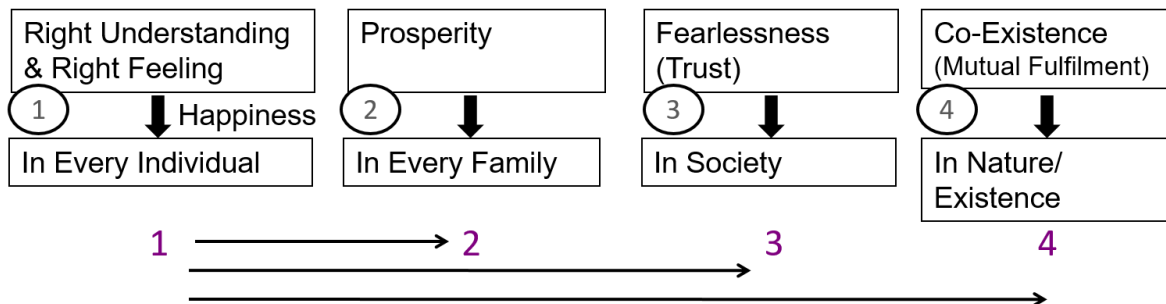
The first and foremost is right understanding and right feeling, because it ensures happiness in the individual and also prepares the base for other three. Without right understanding and right feeling, it is not possible to identify the need for physical facility, therefore, right understanding and right feeling has to come before prosperity. Similarly, fearlessness can take place only with the acceptance of relationship, with right feeling in relationship and prosperity in every family. The fourth goal is a natural outcome of the first three. Only with right understanding can mutual fulfilment be realized.

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)
2. Health – Self-regulation (Svāsthya-Sanyama)
3. Justice – Preservation (Nyāya-Surakshā)
4. Production – Work (Utpādana-Kārya)
5. Exchange – Storage (Vinimaya – Kosa)

Human Goal



Human Order

Dimensions (Systems)

1. Education – Sanskar (1)
2. Health – Self-regulation (2)
3. Production – Work (3)
4. Justice (3) – Preservation (4)
5. Exchange – Storage (2) (3)

Fig. 9-4. Dimensions (Systems) of Human Order

Now we will go in detail of each of the dimensions or systems; we will unfold them one by one in greater detail.

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. The role of education and sanskar is to facilitate the development of the competence to live with definite human conduct by ensuring all three:

1. **Right understanding**, i.e. understanding the harmony in the human being, in the family, society, nature/existence, thus understanding what to do as a human being at all these levels
2. **Right feeling** – the capacity to live in relationship with the other human beings – in family and in the society
3. **Right skills for prosperity**, i.e.
 - The capacity to identify the need for physical facility
 - The skills and practice for sustainable production of more than what is required (by way of labour using cyclic, mutually enriching process)
 - The feeling of prosperity

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.

Health-Self-regulation (Svāsthya-Sanyama)

We have already discussed about sanyama and health in chapter 7. We will just recall a few points. 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 the Body, it is referred to as health or Svāsthya.

Sanyama (or self-regulation) is the basis of Svāsthya.

At the level of society, we can look at the societal systems required to support, protect and enrich family and social efforts. Some of these are outlined below.

1. **Education system** – It is necessary to prepare the child in all dimensions of health, so that (s)he develops the feeling of self-regulation and has appropriate practice to keep the Body healthy.
2. **Family system** – It plays an important role. Harmony in the family provides a conducive environment. A system of appropriate intake, routine and labour / exercise, etc. is a natural part of the family system. It will also have the skills and means to deal with minor ailments with home remedies. It would participate meaningfully in these areas in the neighbourhood, in the family cluster and beyond.

3. **Health system at the societal level** – A core part of the societal system is mainstream education. This has been highlighted in point 1. Further, the health system would be focused on ensuring health and on prevention of disease, rather than on treatment of disease alone. It would promote labour, exercise and various means to keep the Body and breathing in balance. It would help to proliferate at all levels the good lifestyle practices, particularly of intake, routine and labour, as well as home remedies for minor ailments.
4. **Medicine and treatment system at the societal level** – An evolved holistic system of medicine and treatment which is based on the essence of different systems prevailing today. It would be run as a service with a feeling of mutual fulfilment, rather than merely as a for-profit business.

With this, if we look at the current health system, there could be a significant reduction in the burden on it. About 80% of illnesses which are related to lifestyle, could be prevented at the level of individuals, families, family clusters, schools and colleges. Approximately 10% of the remaining could be handled by home remedies leaving a very small percentage of communicable illnesses, accidents and genetic disorders that would require medicine and treatment. With this basic understanding, there can be a major shift in paradigm.

One essential outcome of all this exploration on health and self-regulation is that we are able to identify the definite need of physical facility. We are able to find out what is required and how much is required for nurturing and protection and right utilization of the Body. We have briefly explored this in the discussions about prosperity in chapters four and seven. For designing the production system, it is essential to identify and aggregate the need for physical facility in the family, village, nation and so on all the way to the world.

Justice-Preservation (Nyāya-Surakshā)

We had discussed about justice in the previous chapter. 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.

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

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 The decision of what to produce depends on the right identification of needs. For this, we have to identify the physical needs of the body, i.e. what is needed for nourishment, protection and right utilization of the body. When we look into this, we can see that there is a 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.

How to produce When we come to the question of how to produce, we are referring to the technology or systems we use for production. On understanding of the harmony at all the levels of our living, it becomes evident that there is an inherent balance, a harmony in nature. So, it is only natural that any production system we design or implement is within the framework that is present in nature, i.e. it does not violate the framework/harmony in nature. 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 systems in nature are mutually fulfilling or mutually enriching.

Thus the way to produce is: Through Cyclical (Āvartansīla) Process, in harmony with nature.

1. It has to be Cyclic

2. It has to ensure that every unit is enriched

Example of cyclic and enriching process in nature: When a seed is planted in soil and water is added, it grows to be a tree and in turn, bears leaves, flowers and fruits. The fruits ripen, leaves mature and fall to the ground and enrich the soil forming manure by decaying. Seeds are scattered from the fruit into the soil and once again these seeds form a plant and bear fruit. This way the soil gets enriched, seeds are multiplied and tree grows. Everything is regenerated. This is nature's way of enriching the soil. We can see mutual enrichment in nature in this way. This process is also cyclic. It is not that the seed grows once, and then the whole process is over. This process continues. We can thus see that the processes in nature are both cyclic and enriching. Numerous such examples can be taken, between plants and soil, within plants, between plants and birds, and animals etc. There is an inherent balance, in the species, in the entire cycle.

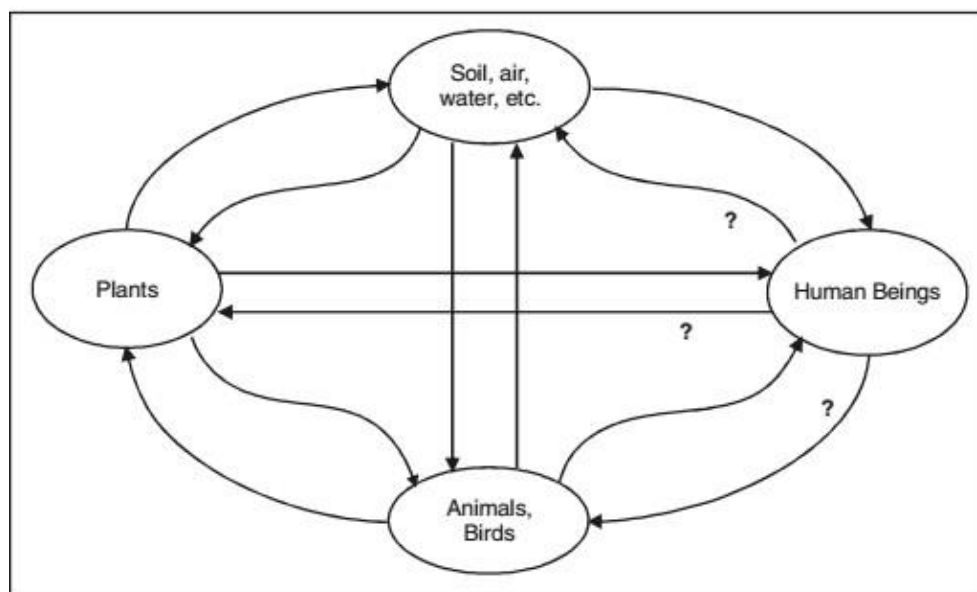
We don't notice this enough today and appreciate it. When we do start noticing, we will be highly delighted. We are so lost in our imagination, in our own make-believe worlds of aims and misconstrued notions of existence, that we don't pay attention to the very system that supports all of us. You only need to start paying attention to this yourself, and you can see the incredibly different ways in which nature is organized. We can start noticing this ourselves, paying attention to this, when we either walk on the road, or in the park.

You will find that even as you begin to see this balance in nature, as you see and understand its processes, you will feel more comfortable and more assured.

Examples of enrichment in nature: There is another interesting fact that comes up when we start paying attention to nature. Production is already taking place in it! Once a plant starts to grow in nature, it manages its own fertilizer, its own water. We don't have to "manage" anything for it, it is not that we 'grow' trees today.

Trees and plants grow of their own accord. We can only facilitate that process, by first understanding it, and then learning the skills. The basic requirements for human and animal survival are already occurring in nature. So, when we talk of production [with respect to human beings], it is not that we are going to produce something in nature for the first time! In a sense, we are only extending the process. Rice and wheat anyway grow in nature, we only work out how we can have more of it, or only certain varieties in a given land mass— we call this agriculture. Even today, most of the work in basic production is being done by nature: for ex, in agriculture, most of our effort is in sowing, collecting and storing the food. Rest of the work is being done by nature.

Hence, when we are talking of production, it is desirable to extend this production system that is already inherently present in nature, which is cyclic and mutually enriching. For example, guavas are grown in nature, we eat them and finally, it goes back to the soil through human excreta. We can extend this process by making jam or jelly out of guava and eat the jam or jelly. This making of jam or jelly is production, which is essentially an extension of the cyclic production process already taking place in nature. If we start paying attention, it is very much possible for human beings to ensure a production process which is cyclic and enriching for nature. Let's take an example. The trees and plants are anyway growing in nature. The amount of wood one person would require in his lifetime can be obtained from four full-grown trees. How many trees can a person plant in his lifetime? Certainly, more than four, it can even be ten, twenty or hundred. So, if aware, a human being can be enriching for nature in a much more effective manner than an animal can do.



In nature, there are four different kinds of entities. One kind of entity includes materials such as air, water, soil, metals and non-metals etc. The other kind has plants, herbs etc. The third kind has animals and 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. We saw some examples above about the interwoven cycles and enrichment in nature. Based on these cycles and mutual enrichment only, production is naturally taking place in nature. Humans only have to understand this feature of nature. The purpose of science and technology is to facilitate the cyclic processes in nature and make human beings more and more fulfilling to other entities. But you will find that human beings are neither enriching (fulfilling) for humans nor for the other three kinds of entities. If only we understand the processes in nature, we can design our production systems through the application of science and technology in such a way that this mutual fulfilment is better ensured, rather than disturbing it.

Exchange-Storage

Exchange (*vinimaya*) refers to the exchange of physical facilities between the members of the society, while storage (*kosha*) 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

Professions in a Human Society

Once we understand that we have a common human goal, a common purpose, we will organize the society so that it will facilitate the fulfilment of these common goals for all human beings. Also, once we are able to see that we are related to each other, there will be a feeling of acceptance for all, i.e. the feeling of love. With that acceptance, we will be able to work together in harmony for these human goals.

Profession is the participation of a human being in one or more of the dimensions of the society. 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, i.e. for mutual fulfilment. It includes teachers, doctors, farmers and so on.

Harmony from Family Order to World Family Order – Universal Human Order

A society is composed of families living together with a common goal. At each level, the harmony contributes to the harmony at the next higher level. **Human beings individually in harmony contribute to a family order that is in harmony. And families in harmony contribute to a harmonious societal order;** and all the way to a world family order which is what universal human order is.

If you try to look at the details, it starts with the family order because that is the smallest unit where all these dimensions can start taking shape, can be worked about. You must be taking some responsibility at home, like sharing views on various topics, production of food grain, shopping for food, cooking food, washing clothes and so on. Like that in a family, there is some effort for the development of a perspective about life (education). There

is also some effort for development of life related skills – how to interact with other people, how to take care of others, how to live with the neighbours and so on. This is all to do with sanskar. There is some schedule for waking up, cleaning, labour, exercise, meals and so on. These are some of the components of the health system in the family. Like that, there is some effort in the family for each of the dimensions. That is what we are referring to as family order. Family has to do with relationship and feeling in relationship. Family order has to do with the systems, with the base of relationship.

Actualising all dimensions will lead to the fulfilment of human goals in the society. With this background now, we can talk about the scope of the human society or the scope of the human system.

The scope is from family order to world family order. We have seen that the scope of relationship is from family to world family. Now we can see that the scope of harmony in society, order in society is starting from family order and going right up to the world family order.

If you try to look at the details, it starts with the family because that is the smallest unit where all dimensions can start taking shape. Then you have family clusters, the village, village clusters... the nation and ultimately the world family. You move from family order to world family order whereby you ensure all dimensions of human order and fulfil all the human goals starting from family order to world family order.

The family order is the smallest unit of a society. Family order refers to the system in a family of responsible people living together for the common human goal. In particular, the family is making effort for

- Mutual development of right understanding and right feeling (trust, respect and so on) in every family member, including the next generation, leading to mutual happiness.
- Participation in production of required physical facility in the form of labour, leading to prosperity.
- Contributing to a human society by way of participating at the next higher-level order.

The family cluster order is the next larger unit. It is the system that a group of families evolve in order to fulfil those goals of individual families which require the participation of more people than the family has. Take a typical example of repair of the roof of a house in a rural area. The house owner just has to inform the village elders that the repair has to take place and a day is chosen. People from the village assemble at the appointed time sparing themselves from their own work and accomplish the repair work. The house holder contributes with a celebration meal for all. This is something that had been happening traditionally in the India. Similarly, even today we can see that if there is a marriage in a family, the group of associated families join in to make arrangements, take care of the guests and ensure that the function is organized smoothly. We can see that there is synergy in the goals of these families – all are making effort for the common human goal. At the base is the feeling of relationship. There is complementarity at the level of skills and a natural division of responsibility in each of the dimensions. A system for dialogue amongst the families, through a selected family representative from every family, would ensure proper planning for the common works. All this put together is being referred to as the family cluster order.

The family order and the family cluster order are mutually fulfilling. The scope of systems at successively larger and larger complementary units from the family order to the world family order are indicated below.

Scope – From Family Order to World Family Order (Universal Human Order)

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

In this way, every human being has a voice and a role in one or more of the social systems, all contributing meaningfully to the family order, the family order to the family cluster order and so on to the nation family order and ultimately, the world family order. That is the scope of the systems in a human society.

Practice-

1. What are your personal goals or values that you would like to make effort for? Discuss with your family and find out the goals of other members. Is there a common family goal? What are the goals being pursued by your workplace or educational institution? How much of these three sets of goals are aligned to each other? What is your role in the fulfilment of these three sets of goals?
2. Assuming that you would like to see your hostel or workplace or educational institution as a model of human society, write down:
 - a. Its goal(s) – relate it to the four human goals and elaborate on what each goal means. Also develop some key indicators or measures which will show that the goals are realized
 - b. The system to achieve these goals – Make a comprehensive plan for the fulfilment of each goal. Relate it to the dimensions of human order.
 - c. How much of this system can be realized with you and your friends working on it in the next 2-4 years? If you select goals that are meaningful for many people, they will, sooner or later, join in. So, factor that into your plan. Just as an example, you may like to watch <https://www.youtube.com/watch?v=GPeZ6viNgY>. It is a short 2½ minute video about a small boy who moved a fallen tree out of the way – of course many people joined in, eventually.

If you want to think more widely, you can consider your mohalla/colony/village/district/state/country/world. Of course, please consider all goals and all dimensions of a humane society for your exercise. Your vision and plan should be holistic, even if you can start just in the smallest of ways. The overall vision and plan give a definite direction.

REVIEW QUESTIONS

1. 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.
2. What is the comprehensive human goal? Explain how this is conducive to sustainable happiness and prosperity for all.
3. Critically examine the state of the society today in context with the fulfilment of comprehensive human goal.
4. What are the five dimensions of human endeavour in society conducive to 'mānaviya vyavasthā'? Explain.
5. What is the meaning of education and *sanskāra*? How does *sanskāra* follow education?
6. Write a short note on the concept of 'surakshā'.
7. What is *ĀvartanSīla* process of production? Explain with two examples.
8. Explain, giving examples, how pollution and resource depletion are both the direct outcomes of ignoring *ĀvartanSīlatā*?
9. How can exchange of physical goods be mutually fulfilling? Evaluate the motivation of exchange in today's scenario.
10. Why is storage required in a society? Suggest any two ways in which you can store the produce for right utilization in the future.
11. What in your opinion, is an effecting way of ensuring prosperity in the family? What programs can you undertake in this respect?
12. Indicate a few feasible steps to promote harmony in the society and co-existence with nature.
13. What do you mean by 'universal human order'? What could be your role in moving towards it?