

## UNIT III - HARMONY IN FAMILY AND SOCIETY

### Topic - Harmony in Family

Family, as defined by a 1970s Long Island, New York Housing Code (upheld by the U.S. Supreme Court in 1974): "One or more persons related by blood, adoption or marriage, living and cooking together as a single housekeeping unit, exclusive of household servants."

Oxford English dictionary defines family as "a group of persons consisting of the parents and their children, whether actually living together or not." Family is a group of people or animals (many species form the equivalent of a human family wherein the adults care for the young) affiliated by consanguinity (Relationship by blood or by a common ancestor), affinity or co-residence. Although the concept of consanguinity originally referred to relations by "blood" anthropologists have argued that one must understand the idea of "blood" metaphorically and that many societies understand family through other concepts rather than through genetic distance.

#### Family as a basic unit of interaction

The family is a natural laboratory and learning ground

1. To understand the harmony in relationship with human beings and
2. To practice it in terms of its fulfillment, evaluation and ensuring mutual happiness before we extend this to every unit in the society and then to nature.

#### Harmony in the family

The family is the basic unit of human interaction... it is the anchor that roots us... it gives us both roots to hold and wings to fly. It is not surprising that children who grow up in happy families are more successful and well-adjusted in life.

Family relations can give us strength to face the world. How wonderful it feels to return to a happy home after a hard day at work? Our family can be our sounding board to bounce off creative ideas, our greatest supporters during adversity and the source of unconditional love. Now imagine a situation where there are very unpleasant relations at home... bitter fights, jealousies and the blame game being played out! A person would actually hate going home of such an oppressive atmosphere.

Family feuds can cause depression, anxiety, sleeplessness, loss of appetite, sadness, confusion and rage. No one wants to live like that! Here are some simple rules for turning family feuds into family fun.

1. Parents are very important element of family. The prime responsibility to run smooth family relation lies on the shoulder of parents so they need to extra cautious. Parents are the real role models for the kids. They look at them with great hope. Their well being depends largely on parents conduct.
2. Children need strong emotional support along with adequate monetary support. The wording like – "don't worry my son, work hard we are with you" can bring wonderful results. Healthy family environment is essential requirement for a well knit family.
3. Old generation like grand father and mother are the real assets to the family. Complete respect can be translated to very good guidance for every member of the family. Remember they carry a very rich experience with them that one can only get after spending so much time in life.
4. The problem with relations is that even if we do not like we have to live with them. The best way is to avoid any kind of disconnect and establish dialogue.
5. Family harmony is the basic foundation on which the entire edifice of social harmony is built.

There is a set of proposals about the families for us to verify:

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.

Now, we will explore into each of the above in details.

1. Relationship IS and it exists between the self ('I') and the other self ('I'): 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 fulfillment of both sides in the relationship, i.e. it leads to mutual fulfillment. Evaluation is a natural process when we live in relationships and we 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 fulfillment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing.
2. 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. 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. 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 order 'I' or the other body?  
 Answer : With the other 'I'.  
 Here's another question:  
 Question : Who want trust in relationship? Our Self or body?  
 Answer : Self want trust.  
 Question : From whom we want this trust? The other 'I' or Body?  
 Answer : From the other 'I'.  
 This is something we can easily verify ourselves, 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 we respect someone, we respect the person's 'I', and not their body organs. When we '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'.
3. These feelings in the self ('I') are definite. i.e. they can be identified with definiteness.: With little exploration, we can see that feelings in relationships are actually definite, and not vague. These are the values characterizing relationships - e.g. Trust, Respect, Affection, etc. Living with these values, we are able to participate in the right way with other human beings.
4. Recognizing and fulfilling these feelings leads to mutual happiness in 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 fulfillment of both sides in the relationship, i.e. it leads to mutual fulfillment. 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 fulfillment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing.

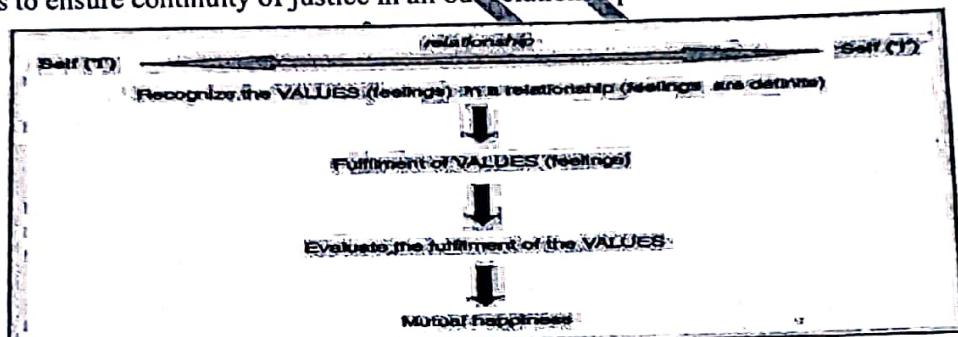
To summarize – relationships in a family or in a society are not created, they just are. We can understand these relationships and based upon this understanding, it will be natural to have right feelings (values) in these relationships. These feelings are definite and can be recognized with certainty. We have also seen that recognizing the relationship and having the feelings in relationship is an activity of the self ('I') and not the body. It becomes clear that relationship is between the self ('I') and other self ('I') and the feelings are also between 'I' and 'I'. Mutual fulfillment is the natural outcome of a relation correctly recognized and lived.

### Justice (Nyaya)

~~APG~~  
Justice is the recognition of values (the definite feelings) in relationship, their fulfillment, the right evaluation of the fulfillment resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society.

#### Elements of justice

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



#### What is the state today?

We need to evaluate for ourselves whether we are able to ensure justice in relationships. Let us answer a few questions listed below:

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

These are quite relevant questions in our daily life. We tend to feel that we are being subjected to injustice. But, we seldom evaluate how just we are in our interactions. We see partition of houses, family feuds, enmity in relations so often.... All these are the outcome of the injustice that starts in the relations at some point of time.

#### Recognizing relationships with others based only on the body

We are able to see ourselves as co-existence of the self ('I') and the body. As a result, we see ourselves as a body and we also see the other as a body and we subsequently reduce our relationships and the feelings in the relationship to the level of our body. We tend to assume that we have

relationship with our blood-related family members only. However, this wrong evaluation does not mean that the relationship with others is no more there. When we see the relationship, we accept it. When we are not able to see it, we have a sense of opposition or lack of belongingness. The feelings in relationship are the same with every human being, only that we are not aware of them. This is something we are going to explore in detail as we proceed further.

### **Relationships**

**As a result of mistaken assumption of us being only the body and the relations with others being**

**only at the level of body, we have reduced our expectations in relationships to the mere fulfillment of physical facilities. We evaluate all our relationships in terms of material things like money, property etc. In short, the purpose of relationship has been reduced to physical and material needs and its exchange.**

### **Bringing up children in a harmonious family**

The most important function of a family can be said to be: 'To develop into emotionally stable individuals, children need unconditional love, opportunities to develop self-confidence and appropriate guidance and discipline.' Unlike basic physical needs of food, sleep and shelter, a child's mental and emotional needs may not be obvious. This makes it all the more essential for parents to acknowledge that a child's mental health is as important as his physical health.

### **Values leading to harmony**

- The values leading to harmony can be understood at four levels:
1. Individual values of maturity, kindness, integrity etc.
  2. Values that help build relationships like cooperation, selfishness, devotion, loyalty etc.
  3. Values that help build a better society like concern for the environmental, concern for social issues like dowry, female foeticide.
  4. Values of universal brotherhood and peace that help build a better world.

The presence of these values collectively leads to a harmonious world. This is depicted in the figure given in fig.

### **Values in human relationships:**

No individual or nation can live by holding itself apart from the community of others, and whenever such an attempt has been made under false ideas of greatness, policy or holiness - the result has always been disastrous to the secluding one.

There are certain basic and important values in maintaining relationship. These values, we all know, are the backbone of health and happy family relations. The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationship on long term basis. Values that are important in any relationship are

- |              |              |
|--------------|--------------|
| 1. Trust     | 6. Reverence |
| 2. Respect   | 7. Glory     |
| 3. Affection | 8. Gratitude |
| 4. Care      | 9. Love      |
| 5. Guidance  |              |

The above mentioned values are the core of all relations. One has to follow all to gain on the day to day problems. These values are intrinsic and available in every person. We need to find out in ourselves and implement. Without implementation, one can not think of a strong family relation.

## Trust (Visvasa)

Trust or vishwas is the foundational value in relationship. "To be assured that each human being inherently wants oneself and the other to be happy and prosperous."

Having faith in others and believing them. Mutual trust is a shared belief that we can depend on each other to achieve a common purpose. Trust is the expectation of people that they can rely on our word. It is built through integrity and consistency in relationships.

Trust building is not the one day work. This process of trust building remain continue 24 hours and 365 days. One has to be honest in his approach otherwise trust will vanish. False commitment, false talks and anything based on lie will erode the trust.

### Elements of trust

The four elements of trust are:

1. **Effective listening:** the bottom line of trust: If we listen well, people will trust us. "We cannot establish trust if we cannot listen. A conversation is a relationship. Both speaker and listener play a part, each influencing the other."
2. **Empathy:** It may be described as 'your pain in my heart'. It allows us to create bonds of trust, it gives us insight into what others may be feeling or thinking; it helps us understand how or why others are reacting to situation, it sharpens our "people acumen" and informs our decisions.
3. **Justice:** If we know that a person believes in justice we trust him to make the right judgment.
4. **Honesty:** We always trust people whose integrity cannot be doubted.

### How to be trustworthy

- ✓ **Be predictable:** When one begins to think, 'Why is he doing that? He's never done that before. His behaviour becomes unpredictable. Any movement away from predictable behaviour can become suspect and trust can deteriorate. Be consistent in what we do.
- ✓ **Make sure our words match the message:** When our family and friends hear one thing in our words but our tone of voice, body language and facial expressions are really saying something else, we open the relationship to distrust. People learn not to trust part of what we are saying.
- ✓ **Believe the other person is competent:** We must believe and know in our heart that the other person, somewhere and somehow, beneath the games, has the internal strength and capacity to handle anything. Such trust builds trust in the other person and begins to pervade the relationship.
- ✓ **Be extremely careful of keeping secrets:**
- ✓ **Let our needs be known – loudly:** Be a lot self centered (be self centered, but not selfish). Start with your eyes focused on YOU. What do you need? Explore your personal need system. Such interaction helps move towards a trusting relationship?
- ✓ **Be fearless when faced with turmoil. Keep the faith!:** Relationship of emotional investment, by their nature, bring trials, tribulations (distress; suffering), fear, chaos, turmoil, change, stretching and growth. They become the gist from which our life is shaped and formed. Be fearless when faced with turmoil, upset, crisis, questions, and fears. The purpose of a relationship is not to make us happy. Happiness may be an outcome, but difficulties are given to us to move us to where we really want to be. Obstacles, trials and moments of pain are given as lessons on which we intentionally write the script of our life individually and with others.

### Proposal about trust

To understand trust, let us examine the following proposals:

- I want to make myself happy
- I want to make the other happy
- The other wants to be happy

The other wants to make me happy  
Ask yourself this question: "When do I feel afraid of somebody, and when do I feel assured?"

The answer is:

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

Let us explore further the following:

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

We may give an easy 'Yes' to the first question. In the third question, we give a small thought and say 'Yes' again. In the second question, we hesitate to answer first, then we become choosy and tend to say that there are a few whom I want to make happy and I am not concerned about the rest. Or, we may also say that I want to make some people unhappy or, we may say that I want to make only those happy from whom I derive happiness and other such things. But we are not able to give an easy 'Yes' in the beginning.

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

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

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

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

We have populated the questions and their answers below with tentative responses

<u>Intention (Natural acceptance)</u>	<u>Competence (Ability to fulfill)</u>
1 a) I want to be happy ✓ 2 a) I want to make the other happy ✓ 3 a) The other want to be happy ✓ 4 a) The other want to make me happy  <u>What we really want to be</u>	? 1 b) I am always happy ? 2 b) I make the other always happy ? 3 b) The other is always happy ? 4 b) The other makes me always happy  <u>What we are</u>

If we see this carefully we will realize that when we are judging ourselves we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence. We are sure in point 2 a) that we want to make the other happy, but in point 4 a) we are not sure that the other wants to make us happy. We find that while we look at our intention, we are sure of it, we are not sure of the other's intention. We are 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". "Wanting to", is the intention, "could not", is the lack of competence.
- We trust our own intention while we are not ready to trust the other's intention. It is the same for the others as well. They would also have the same answers as we, to the table above. While the other trusts his/her own intentions, he/she does not trust mine. Hence, mistrust is born and we deny the relationship.
  - We also see that we are not able to fulfill our intentions in terms of our competence at all times. It is the same for the other as well.
  - We want to be related to the other, and we want the other to be related to us irrespective of who this other is. If we have trust in the other, we are able to see the other as a relative and not as an adversary. We then become ready to become a help to the other. Intentions are always correct; it is only the competence that is lacking, which can be improved by right understanding.

We may ask, "How do we know what the other person's intentions are?"  
~~Ans: I can judge myself properly, and find out about myself. If I am sure of the answers to 1 and 2 above, then 3 and 4 are just a reflection of 1 and 2. (Other person is a reflection of me)~~

- The mistake takes place because when I am looking at myself, I see my intention but, when I am looking at the other, I see his competence. As a result I conclude about the intention of the other person based on his competence.
- Intention wise, all of us want to make ourselves happy and the other person happy. Whereas competence-wise, we all are unable to do this.

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

#### Questions in mind

- How can I trust a stranger? : If 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 we have. He/she too wants to make himself/herself happy and wants to make us happy at the level of his intention, just as we. But he/she is unaware of this fact, just as we have been. Hence, he/she may be interacting with us based on our competence. The way out is to relate to the other person, to be able to see that at the level of natural acceptance, we are the same. We can then interact with the person based on their competence, and also help them improve their competence.
- How can I trust someone who has bad intentions? : In this statement the word 'intentions' is used in a different sense. When we normally use the word 'intention' today, we are only considering the 'competence' (rather lack of it), and not the real intention. For example: someone may be plotting to rob a house. We may say 'he wants to rob my house'. Actually, the person has assumed that robbing our house will make him fulfill his physical needs and be prosperous, at the level of his desires, thoughts and expectations (selections). Because:
  - He has not paid attention to his own natural acceptance at all (no one, even in education, pointed this out to him)
  - Due to the unfavourable circumstances that he has grown up in, or lives in, he has assumed that robbing is right or the only way. So he goes ahead and does it.

But this is still at the level of his desires, thoughts and selection and hence his competence (or lack of it), and not his intention or at the level of his natural acceptance. When we say that the robber 'wants' to rob our house, he is actually "desiring, thinking and selecting this in absence of realization and understanding".

*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 the lack of competence, it is at the level of desires, thoughts and selection in 'I' keeps changing. Hence, people are unpredictable and we end up doubting their character. However, if we start looking at the level of the person's natural acceptance, we find that we are all the same. So, when a person behaves badly, it is not that he/she truly wants to have a bad character; rather, he/she is just operating at the level of assumptions and beliefs – which is the competence or rather, lack of it. Character at the level of one's competence, is different from intention/natural acceptance. The former is unstable, and unpredictable, the latter is definite. We have to start seeing the latter, since the former is not acceptable to us, and only leads to problems.

*If I trust everyone, wouldn't people take undue advantage of me? :* On the contrary, it gives us inner strength and we become far more effective in interacting with and "dealing with different people". This is simply because, we already are sitting with the knowledge of what the person truly wants, truly intends, even though the person may not know this himself/herself! Hence, our ability to interact with people becomes far more effective and in the process, we don't get hurt, we don't get disturbed, we end up becoming an aid to the other. In other words, becoming aware, having the right understanding, living with the assurance in relationship does not mean becoming "stupid"! It only makes us, more competent. Further, what is being said here is that we have trust on the intention of everyone, but, when it comes to making a program with someone, I evaluate my competence, I evaluate his competence and make the program accordingly. This makes me more effective.

*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. The other is not aware of one's own natural acceptance at all, and hence has assumed things that only make one unhappy, but also to see the truth, to be able to access their own natural acceptance.

*Never trust anyone blindly. :* To be blind, means not to have the right understanding. It means we are unaware of our own natural acceptance. It means we are living solely on the basis of our imagination, or our emotions. Not to be blind means to be aware, to know the truth, to have the right understanding. For this, we have to start this dialogue within ourselves, between what we are, and what we really want to be.

**So, you can trust anyone (for the intention part)! But don't assume that his/her desires, thoughts and expectations are going to be right (he/she may lack competence)!**

It is important to be able to differentiate between the intention (wanting to) and the competence (the ability to do so). The intention of the other is always to make us happy, just like we always have the intention of wanting the happiness of the other. But ours', as well as the other's competence is lacking, for which we have to accept responsibility to improve and work towards having the right understanding for this improvement.

In all our relationships, trust is the foundation. A relationship without trust result in opposition, the relationship itself gets shaken up. Lack of trust is what ultimately leads to extreme situation like war.

Trust is thus called the foundation value.

### Respect (Sammana)

Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see ourselves different from others. In other words, respect means right evaluation, to be evaluated as I am. Usually however, we make mistakes in our evaluation in the following three ways:

✓ Over evaluation – to evaluate more than what it is.

- If you are wrongly flattered you feel uncomfortable. Eg. You are sitting at home and there are guests around. Your father says 'My son/daughter is the greatest scholar in India'. Check for yourself; do you feel comfortable, or do you feel uncomfortable?

✓ Under evaluation – to evaluate less than what it is.

- If you are condemned, you feel uncomfortable. Eg. You are still at home, but this time your father says 'My son/daughter is good for nothing. He must be the laziest person in all of India!' You obviously feel uncomfortable, you don't find this acceptable.

✓ Otherwise evaluation – to evaluate otherwise than what it is.

- If you are evaluated as something else, you feel uncomfortable. Eg. 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.

We can see that any kind of over, under or otherwise evaluation makes us uncomfortable, we find it unacceptable. We feel 'disrespected'. We say we have been disrespected, when we are wrongly evaluated.

Thus, respect means to rightly evaluate. Can you think of the number of instances when you feel you have wrongly evaluated, and the number of times you may have done the same to others? You would be surprised to find, this happens very often, and we are insensitive about this aspect in relationship. Even though it is the cause of many problems for us in relationship, we ignore the point about respect. We also have many different notions about respect that we currently hold as individuals and as a society. For example, saluting someone is called respecting someone today, even fire guns in the air after people are dead, as a mark of 'respect', we put red bulbs on our cars for respect, we build big houses in the thirst for respect, we take care of our clothing, we dress up, we have different hair cuts, we buy fancy cell phones, we boast about the bike we have, a whole lot of things are going on in the world in search for respect.

Respect denotes both a positive feeling of esteem for a person or other entity (such as a nation or a religion), and also specific actions and conduct representative of that esteem. Respect can be a specific feeling of regard for the actual qualities of the one respected (e.g., "I have great respect for her judgment"). It can also be conduct in accord with a specific ethic of respect. Rude conduct is usually considered to indicate a lack of respect, *disrespect*, whereas actions that honor somebody or something indicate respect. *Respect* should not be confused with tolerance, since tolerance doesn't necessarily imply any positive feeling, and is incompatible with contempt, which is the opposite of *respect*.

On a practical level it seems to include taking someone's feelings, needs, thoughts, ideas, wishes and preferences into consideration. We might also say it means taking all of these seriously and giving them worth and value. In fact, giving someone respect seems similar to valuing them and their thoughts, feelings, etc. It also seems to include acknowledging them, listening to them, being truthful with them, and accepting their individuality and idiosyncrasies.

Respect can be shown through behavior and it can also be felt. We can act in ways which are considered respectful, yet we can also feel respect for someone and feel respected by someone. Because it is possible to act in ways that do not reflect how we really feel, the feeling of respect is more important than the behavior without the feeling. When the feeling is there, the behavior will naturally follow.

### Showing and Earning Respect

Respecting someone means respecting their feelings and their survival needs. Here are ways to show respect for someone's feelings:

1. asking them how they feel
2. validating their feelings
3. empathizing with them
4. seeking understanding of their feelings
5. taking their feelings into consideration

For this process to work efficiently several things are required. For example:

1. Each person must be aware of their own feelings; i.e. know how they feel.
2. They must be able to express their feelings.
3. They must know how to listen non-judgmentally & non-defensively.
4. They must know how to validate feelings.
5. They must believe that feelings have value.

If respecting someone means respecting their feelings and their survival needs, then if a person does not respect your feelings, they don't respect you. If those in positions of power and authority do not respect your needs and feelings, they will not earn your respect.

Remember that the most effective way of finding out how well your efforts are working is to simply ask, "On a scale of 0-10, how much do you feel respected by me?" If you have created a safe environment, you are likely to get an honest answer. Then if it is lower than 10, you can ask, "What would help you feel more respected?" Then you have the specific information you need to improve your 'rating.' I have found that most people are more than willing to express themselves when asked such a question. And the answers are typically articulate, and often surprising.

### Basis for respect - Proposals

When it comes to respect a human being, will you respect a human being on the basis of 'I' or body? If you respect a human being on the basis of 'I', following things are true for every human being:

1. I want happiness and prosperity.  
\* The other too wants to be continuously happy and prosperous!
2. To be happy, I need to understand and live in harmony at all four levels of my living.  
\* The other also needs to understand and live in harmony at all four levels of his/her living!
3. The activities in me ('I') are continuous, we can check this for our desires, thoughts and expectations.  
\* It is the same for the other 'I' as well. The activities are continuous there as well, and the other too has continuous desires, thoughts and expectations!

When we see the above, what can we conclude? The other person also feels quite like me! There are so many similarities! Let us put down these similarities, in order:

1. We both want to have continuous happiness and prosperity.  
\* Our basic aspiration is the same.

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

\* Our program of action is the same.

3. The activities and powers of the self are continuous and the same in both of us – at the level of 'I'.

\* Our potential is the same.

Based on these three evaluations we can conclude that

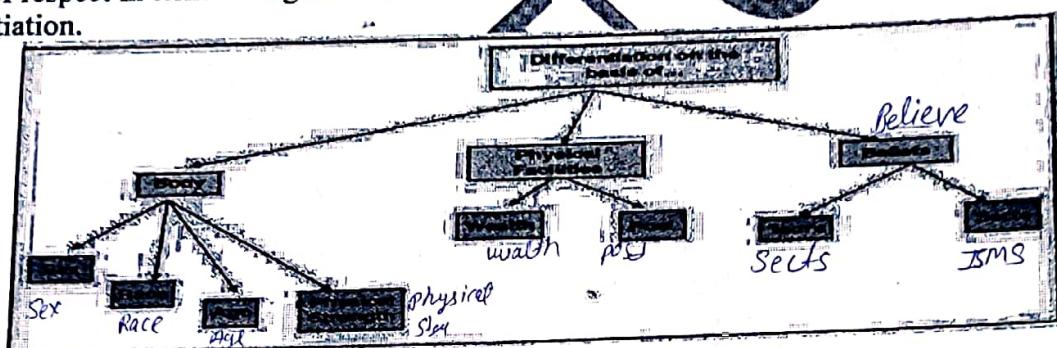
> The other is similar to me

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.

### Assumed bases for 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.

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.



There are different ways we differentiate between people today! Let us look them in detail one by one:

#### On the basis of body

- ☛ Sex/gender: We have such notion 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 Aryan race, Mongolian 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 the body- the colour of the skin or the race or the 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.

#### On the basis of physical facilities

**Wealth:** We differentiate people because some have 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 fulfill 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.

#### On the basis of beliefs

**'isms':** '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 beliefs 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:** 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.

### The problems due to differentiation

**Differentiation based on sex/gender:** There are many movements in the world around this. For example, we have the issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. Growing feminine movement is an example of this. As discussed earlier, this problem is acute in some areas, with people not wanting a girl child and preferring male children instead, while in some other societies, it could be the other way round. At the level of the individual, people are insecure and afraid of one another based on their gender.

**Differentiation based on race:** There are many movements and protest against racial discrimination, and demands for equality. We hear of racial attacks, which are basically to do with this issue of respect. The movements 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.

**Differentiation based on age:** We hear of protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other. 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.

**Differentiation based on wealth:** This is an area that is increasingly becoming a very big area of differentiation and is leading to all kinds of large scale problems. We are all aware of the whole debate around rich countries and poor countries. Not understanding the need for physical facilities, and working for wealth to fetch respect has led to class struggle and movements to do away with class-differentiation. If the need for physical facilities is understood properly, we do not identify it with happiness. Otherwise 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.

**Differentiation based on post:** We see protests against high handed government officials, because people feel they are being taken advantage of. This is due to the tremendous differentiation we make on the basis of position. At the level of the individual, it also leads to depression, etc. since if someone does not get or qualify for a post, they end up feeling that they will not get the respect in the society.

**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. We hear of fights, turmoil, terrorism and war, most of them to do with these Isms. We even hear of people converting from one Ism to another in order to be able to get more respect.

**Differentiation based on sects:** We are all well aware of this. 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. There are demands for special provisions in jobs and in education based on religions and sects. Some of these protests and clashes between people of different beliefs even turn violent.

#### **Difference between Attention and Respect**

There is lot of surplus activities that people are engaged in today, for the sake of respect. People are climbing up mountains for the sake of fame, eating hot chillies and worms to be on TV, putting on all kind of clothes, letting their hair grow long or shaving their head, earning lot of money, this list is simply endless. The simple fact is what we can get from this is only 'attention' and that we cannot ensure the feelings of being in relationship, the feeling of right evaluation and accepting us for what we are.

*Respect - last longer than attention*

#### **What is the Way Out**

To move beyond differentiation, we have to begin to understand the human being as the co-existence of self ('I') and the body and then base our evaluation on the basis of the self ('I'), where we will find that we are similar to the other (in terms of our natural acceptance program of action and potential). This becomes the basis of the feeling of respect in our relationships with other human beings. We differ from the other only in terms of competence, and there we either learn from the other or take responsibility of helping the other improve their competency. So, we need to start this process of self-exploration and begin to see that human being is actually co-existence of self ('I') and body, and the two have different needs.

It is important to remember that respect (or right evaluation) is a value (feeling) in a relationship. Once, we have this feeling of respect out of understanding of relationship, it is the state of harmony between one human and the other.

The difference between me and the other can only be at the level of understanding (not information). It is important to differentiate between 'understanding' and 'information'. This difference manifests as a meaningful responsibility and is not a criterion to hold superiority or inferiority.

- ◊ If the other has better understanding than me
  - I want to understand from the other. This is my responsibility.
- ◊ If the other has less understanding than me
  - I live with a sense of responsibility with the other, ensuring mutual fulfillment and I accept the responsibility to improve the understanding of the other. This again is my responsibility since I am related to the other. (Would I not work on developing the understanding of my relative?)

### Self respect

Self respect means proper respect for oneself and one's worth as a person. Respect for one's self or for one's own character; a proper regard for and care of one's own person and character, the feeling that only very good actions are worthy of the standard which one has generally maintained, and up to which one has acted is known as self respect.

### Difference between self respect and abhiman

#### Self respect

1. Self respect is the virtue of oneness.
2. The thought process in self respect is related to the duty towards himself without selfishness.
3. To undermine the self respect of others is a sin. It is the highest form of self respect to admit our errors and mistakes and make amends for them.

#### Abhiman

1. Abhiman is the result of gaining supremacy in an area with ego.
2. To make a mistake is only an error in judgment but to adhere to it when it is discovered shows infirmity of character.

### Difference between respect and differentiation

#### Respect

1. Respect is right evaluation.
2. Respect for others is generated by the right evaluation and understanding which leads to fulfillment in relationships. This further creates a sense of respect among people.

#### Differentiation

1. Differentiation is lack of understanding of respect.
2. This differentiation can take the form of:
  - ◊ Gender bias
  - ◊ Generation gap
  - ◊ Caste struggle
  - ◊ Power play and domination
  - ◊ Communal violence
  - ◊ Clash of race, religion, etc.
  - ◊ class struggle,
3. This leads to the escalation in the problems of society which further lowers the respect shown to others in society.

## Difference between ego and respect

### Respect

1. Respect is a positive feeling.
2. It is progressive. It allows individual to see beyond self towards the betterment of entire society.
3. Respect doesn't mean bringing down the higher, but by raising the lower up to the level of the higher.

### Ego

1. Ego is negative feeling.
2. It stops the progress because it narrows your vision and natural acceptance.
3. In ego every person tries to bring down the higher by any means. This nature starts the process of self destruction. One cannot learn new things, but keep on thinking the evil methods to bring down the progressive person.

## Difference between Attention and Respect

Attention is earned by accumulating only physical objects or doing lot of surplus activities like climbing mountains for the sake of fame, putting all kinds of clothes, letting their hair or nails grow long, earning a lot of money working very hard to be on the magazine cover, the 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 right evaluation and respect in the other (ask yourself - when you wear an exclusive dress, does it create a feeling of respect in others or a feeling of jealousy?)

If we see our relationship with others, we shall anyway respect others. Other one don't have to do something special to earn respect from us. The fact that we are human is enough for us to respect others. This makes us and others happy. It makes both of us comfortable; it puts both of us at ease.

## Affection (sneha)

Affection is the feeling of being related to the other.

Affection comes when we 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.

The feeling of affection comes only if trust and respect are already ensured. Without trust and respect, you feel the other is trying to make you unhappy, does not wish well for you and hence you can never feel affection for him/her. You always see the other as being in opposition. And that is why today in the family you find that people have been living together for years and years and still don't feel related to each other, because that basic trust and respect are missing.

Affection is a process of social interaction between two or more organisms. Affection is a "disposition or rare state of mind or body" that is often associated with a feeling or type of love. Based on this definition we can clarify affection as:

- Affection is something that flows among people, something that one gives and one receives.
- To provide affection is something that requires effort.
- Affection is something essential for human species, especially in the childhood and in the illness.

## Difference between Competition and Affection

Competition means the act of competing, rivalry for supremacy, a prize, etc. It is a rivalry between two or more persons or groups for an object desired in common, usually resulting in a victor and a loser. Affection means a feeling of togetherness. It is opposite to competition.

Feelings of competition and affection cannot go together. Competition results when there is lack of affection. When there is affection, I help the other to 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.

### Care (Mamata)

The feeling of care is the feeling to nurture and protect the body of our relative. Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care. Care is level of active concern, or lack of negligence, towards avoidance of possible dangers, mistakes, pitfalls, and risks, demanded of a party as a duty or legal obligation.

We understand a human being as a coexistence 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 relatives.

### Guidance (vatsalya)

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

We understand the need of 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, thoughts and expectation.

### Reverence (shraddha)

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 the 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.

### Glory (gaurava)

Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this.

Glory 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 (kritagyata)

We understand that each one of us have 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 efforts 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 happiness we get from the right understanding is permanent.

Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation. Specifically, gratitude is experienced if people perceive the help they receive as (a) valuable to them, (b) costly to their benefactor, and (c) given by the benefactor with benevolent intentions (rather than ulterior motives)

### Love (prema)

Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend.

In philosophical context, love is a virtue representing all of human kindness, compassion, and affection. In religious context, love is not just a virtue, but the basis for all being ("God is love"), and the foundation for all divine law (Golden Rule).

The word *love* can refer to a variety of different feelings, states, and attitudes, ranging from generic pleasure ("I loved that meal") to intense interpersonal attraction ("I love my wife"). "Love" can also refer specifically to the passionate desire and intimacy of romantic love, to the sexual love of eros (cf. Greek words for love), to the emotional closeness of familial love, or to the platonic love that defines friendship, to the profound oneness or devotion of religious love. This diversity of uses and meanings, combined with the complexity of the feelings involved, makes love unusually difficult to consistently define, even compared to other emotional states.

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 beings. The feeling of love leads to an undivided society, it starts from a family and slowly expands to the world family in the form of love.

### Harmony from Family to World Family? Undivided Society

Justice (recognition of feelings in relationship, its fulfillment, evaluation leading to mutual happiness) starts from family and slowly expands to the world family. In family, we learn to recognize relationship, the definite feelings or the values and learn how to fulfill them. If we do not understand the values in relationship, we are governed by our petty prejudices and conditionings. This leads to a fragmented society while our natural acceptance is for an undivided society and universal human order. Undivided society (Akhand Samaja) – 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 Samaja). With the understanding of values in human relationships, we are able to recognize the connectedness with every individual correctly, and fulfill it. When we understand the value in relationship with other units in nature too, we are able to recognize our connectedness with them to, and fulfill it. This enables us to participate in the universal human order (sarvabhaum vyavastha).

## Topic - Harmony in Society – From Family Order to World Family Order

### Society

Society or human society is the set of relations among people, including their social status and roles. By extension, society denotes the people of a region or country, sometimes even the world, taken as a whole. Used in the sense of an association, a society is a body of individuals outlined by the bounds of functional interdependence, possibly comprising characteristics such as national or cultural identity, social solidarity, language or hierarchical organization. Human societies are characterized by patterns of relationships between individuals sharing a distinctive culture and institutions. Like other communities or groups, a society allows its members to achieve needs or wishes they could not fulfill alone.

The world society may also refer to an organized voluntary association of people for religious, benevolent, cultural, scientific, political, patriotic, or other purpose. Today the term society is currently used to cover both a number of political and scientific connotations as well as a variety of associations.

### Extended relationship from family to society

As we begin to understand our relationship in the family and live harmoniously in these relationships, we become aware of our relatedness to all human beings. Family is the first place to understand our relationships, recognizing the feelings in these relationships live according to these feelings and attain mutual happiness. Our natural acceptance is to feel related to everyone. We can easily explore this within ourselves. We find that in reality we do not only want ourselves to be happy but also want to make others happy.

Our competence might be limited at the moment and we might feel we are unable to do so but we spontaneously accept that we wish for their happiness as well, along with ours; this is our intention. We expect the same from the other. We feel relaxed when we are with people who feel related to us and we enjoy a feeling of assurance and trust when we live in this social web.

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 an undivided society (akhanad samaja), 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 fulfillment of the basic aspirations of all human beings in the society, the following comprehensive human goal needs to be understood.

1. Right Understanding (Samadhan)	2. Prosperity (Samriddhi)	3. Fearlessness (trust) (Abhaya)	4. Co-existence (Sahasthitiyata)
In Every Individual	In Every Family	In Society	In Nature

- Right understanding is necessary for the human beings, 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 beings as well as with rest of nature.
- 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.
- 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.

With little exploration, we find that 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. We can't cut down any of them. This is the *minimum* level that each one of us wants, and also the *maximum* we can think of. We can't think of anything more than this. This is the target for each one of us, the whole human race and the human tradition. The moment we leave anyone of them out, there will be loss of continuity, and the goal cannot be achieved.

### Samadhan

We can solve society's problems when we see beyond the contradictions of life. When we live in a higher consciousness, we obtain the higher knowledge that sees the higher harmonies which enable the resolution of every problem.

### Samridhi (Prosperity)

Prosperity is the state of flourishing, thriving, success, or good fortune. Prosperity often encompasses wealth but also includes other factors which are independent of wealth to varying degrees, such as happiness and health.

### Abhay

Man is eager to live and afraid to die. Most problems owe themselves to this fact. The fear of death might be reckoned as a prime fear but the most primeval and basic fear is that of expectation being defeated, or more specifically, that of losing what one delusively thinks one owns (the delusion "this is mine"). Fear of losing what one is attached to (the family, for example) gives birth to the fear of death and therefore the former is the most basic fear because one is attached to the body and is afraid to lose it. Fear resides within and not outside us. External fear is mere fiction. If we succeed in cultivating fearlessness no incident, no external circumstances can strike fear in us.

Abhay is not associated with bhaya and nirbhaya, at all. Abhaya means fearlessness; it is a permanent state where there is no question of ever experiencing any fear. A person with abhaya is continuously aware of his own reality; for him to become subject to fear would be impossible. We should not consider this quality of abhaya as just the absence of fear.

Fear is only a delusion created by the mind; lack of fear is also a delusion created by the mind. Mistaking one thing for another leads to fear; recognizing the mistake and rectifying it, leads to the removal of fear. These two, Bhaya and Nirbhaya, are associated with fear and the freedom from fear.

### Factors for fear

There are many factors which can make a person develop fear.

1. Ignorance and distorted perception of the world.
2. Fear of the unknown is the most common factor.
3. Fear of the past is due to guilty feelings attached to our past actions.
4. Fear of the future is insecurity.
5. Death is another major cause of fear for many people.

### Steps to attain abhaya

1. Fear can be overcome when we enquire into the nature of its cause objectively and the causative factors are resolved.

2. Fear of the past can be overcome if we take responsibility for our actions and stop doing things
3. which will add to our guilt later.
- a. Insecurity can be overcome if we accept our limitations and perceive the wonderful cosmic order as a humble spectator.

### Sahastitva (co-existence)

The world is full of Diversity – there are different nations, cultures, religions, communities, languages, and beliefs. The beauty of existence can only be maximized if everything in this world is in harmony. Peaceful, symbiotic co-existence is the key to harmony in the world. For peaceful co-existence to occur in a diverse society the following must happen:

1. People must recognize that traditional interpretations of peaceful co-existence are outdated,
2. Governments and individuals must recognize that society needn't be homogeneous or institutionalized to serve an important purpose for people,
3. Members of varying cultures, countries and faiths must learn to respect the traditions, beliefs and boundaries of one another,
4. Religion and politics must be separate and
5. People must agree to disagree regarding certain moral values and beliefs and come to recognize that others can be different from them and yet be equally capable in their own unique manner.

The above mentioned goal is not only comprehensive but also universal i.e. equally applicable to all human beings and for all times. It includes all our aspirations and this is the goal for each one of us. Thus it becomes the goal of human society or the basic need of human civilization.

Now how are the four related? We will find the following when we look for the relation in the above:

1. The harmony in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society.
2. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required the family can be prosperous.
3. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.
4. When human beings with right understanding interact with nature, it will be in consonance with the co-existence and will be mutually enriching.

We may also understand it in the following sequence.

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

### Programs needed to achieve the comprehensive human goal: the five dimensions of human endeavour

The five dimensions of human endeavour are:

1. Education – Right Living (Siksha – Sanskar)
2. Health – Self Regulation (Svasthya – Sanyam)
3. Justice – Preservation (Nyaya – Suraksha)
4. Production – Work (Utpadan – Kriya)
5. Exchange – Storage (Vinimaya – Kosh)

### Education - Right Living (Siksha - sanskar)

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 sanskar 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.

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'.

### Health - Self Regulation (svasthya - sanyam)

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 svasthya.

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

### Justice - Preservation (nyaya - suraksha)

Justice (nyaya) refers to harmony in the relationship between human beings, while preservation (suraksha) refers to harmony in the relationship between human being and the rest of nature.

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

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

= Enrichment, Protection, Right Utilization of nature.

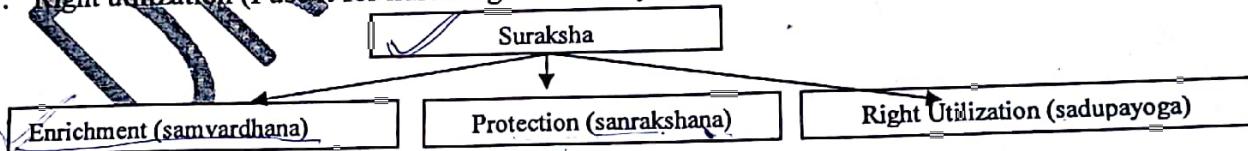
#### Justice

We say there is justice in a relationship when there is mutual fulfillment i.e. both individuals are satisfied: which means the values are rightly recognized, fulfilled, rightly evaluated and mutual happiness is ensured. Mutual happiness is the goal in relationship and each one of us has a responsibility in ensuring a continuity of justice or nyaya in our society.

#### Preservation

Besides human-human relationships, we also have to work to ensure that our relationship with the rest of nature is mutually enriching for humanity as well as for nature. This dimension of our society works to ensure 'suraksha'. This involves ensuring the following three aspects -

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 (Utpadan - 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.

#### 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 the nourishment, protection and right

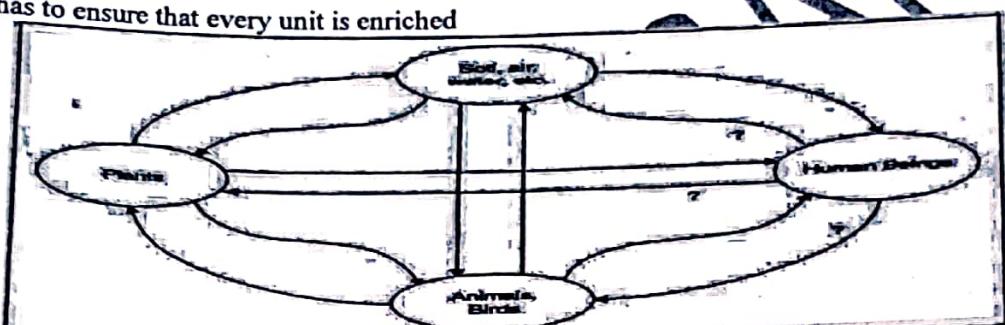
utilization of the body. When we look into this, we can see that there is a need for: food, clothing, shelter and various kinds of instruments (ex: means of transport, communication, remote viewing of images, etc.) for the right utilization of the body.

#### 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 (avartansil) process, in harmony with nature.  
1. It has to be cyclic  
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 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.

If only we understand the process in nature, we can design our production systems through application of science and technology in such a way that this mutual fulfillment is better ensured, rather than disturbing it.

#### ~~Exchange - Storage (vinimaya - kosa)~~

Exchange (vinimaya) refers to the exchange of physical facilities between the members of the society, while storage (kosa) refers to the storage of physical facilities that is left after fulfilling the needs of the family. It is important to note that exchange and storage is done for mutual fulfillment 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, nad 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 Suraksha of nature – via enrichment, protection and right utilization leads to co-existence in nature.  
Production – Work leads to Prosperity and Co-existence
  - \* Production and work are for physical facilities, and this leads to a feeling of prosperity in the family. Production is done in harmony with nature, and hence, this also leads to co-existence with nature.  
Exchange – Storage leads to Prosperity and Fearlessness
  - \* When we store and exchange for mutual fulfilment and not for exploitation, then it leads to fearlessness (trust) in society.

## **What Is Our State Today**

**What Is Our State Today**  
Let us observe our programs today in these five dimensions and evaluate whether they are leading to the fulfillment of human goal.

#### **Education – Right living**

**Education – Right living**  
On this account, we have progressed in terms of taking literacy to all corners of the society. Information which was limited to a selected few has got spread to the masses. We have developed means of communication to reach out to every human being. Girls and boys, both are able to attain education. But, we need to relook at the content of education and the effect of this content on the living of human beings.

Certainly, we have progressed in terms of making education within reach to all, but the programs of education have become mere programs of literacy, training and information transfer. The real mark of an education human being as we saw above, is that he/she is able to lead a happy and prosperous life in oneself, and be mutually fulfilling all around. But do we see this today? We find that the education programs of today are making the individuals feel more dissatisfied and deprived. In the whole process we just learn how to multiply physical facilities, without ever trying to make out how much is needed. Training and information transfer programs, including literacy programs are of course required. But they are a small part of the whole education process; they are not the complete education. This needs to be understood by all of us.

As mentioned above, 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. Do we study about our own self in twenty years of our education and training?

## **Health – self-regulation**

**Health – self-regulation**  
In this dimension, we have made progress in terms of reducing infant death, increasing the life expectancy through medication, removal of epidemics, implanting artificial parts in the body to support the functioning of the body and so on.

These facilities are of course an asset. But as we learnt, sanyama 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, etc. In place of being responsible to the body, we are relying more on medication. 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 – Prevention**

In terms of justice, we have progressed on account of bringing every act of crime to the court of law. Every issue related to relationship can now be debated in the court of law. But is the court of law the place to get justice? If we look at the situation today, we find that we have thousands of courts and lawyers and they are all trying to settle injustice in relations. Judgments are passed and punishments are given. This does not ensure justice. In justice, there is mutual fulfillment for both parties.

The fulfillment of relationship at the level of individual and family is deteriorating. TV serials depict in great detail the bad state of our affairs and are creating large viewership for such things. At the level of nations, we have rising fears of destructive wars with growing innovations in science and technology. The competition and enmity between nations or communities is on the hike. The feeling of mistrust and fear in villages and cities is slowly growing. The number of legal suits is increasing exponentially, families are breaking for trivial gains, communal violence and conflicts between factions of society are multiplying.

Regarding *Suraksha*, we can see from history how humans have fared well in developing new technologies which have high degree of utilization for the mankind. We have explored new dimensions of science to get information about every corner of nature. But due to lack of understanding, we have misused them more than rightly using. We can see that in terms of:

1. Enrichment: we have largely disturbed nature via chemicals and depletion of resources rather than enrich it. Urgent steps are needed to rectify this trend.
2. Protection: the natural resources have been depleted to a large extent, birds and animals are fast getting extinct, the forested areas are on the wane, pollution is on the rise, be it air pollution, water pollution, soil pollution, plastic pollution, and so on. We have produced bombs to destroy the earth multiple times, while destroying even once is not desirable.
3. Right utilization: again, we have fared very poorly. Today is an era of consumerism and wastage. We produce many times more clothes, electronics, cars, watches, cell phones, etc. than we need. Managing all this production has become a major problem for us today. All we are interested in is having more and more of it (accumulation). Hence, instead of right utilization, we have ended up exploiting and disposing off vast amounts of natural resources.

#### **Production – work**

We have seen that nature is cyclic and enriching. How do we, as human beings, fare when it comes to interacting with nature? On this account, we have done very well in terms of making our production systems efficient and automated, reducing the time, material and energy requirement in production, ability to produce variety of complicated parts and mechanisms, reducing the dependence on natural processes, and so on.

But all of us know how we have multiplied the environment 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. Let us take into account some more facts here:

⇒ **Cyclic – Acyclic:** While nature's processes are all cyclic (close ended) our processes are acyclic (open ended). If nature functions in such a way that all resources are continuously renewed and replenished (like water, manure in the soil, etc), man's process deplete them.

For example, when we burn coal, it is a non-renewable resource. We can never again produce the coal we are burning today. This is what we mean when we say 'open ended'. This is true for all fossil fuels: petrol, diesel, coal. All these are being pulled out from the bottom of the earth and being consumed by us. There are two problems with doing this:

- The utility of all these fossil fuels at the bottom of the earth is to keep the temperature on the earth's surface in a steady state – from the heat in its own core, and the heat from the sun. By depleting fossil fuels, we are tampering with the ability of the earth to maintain its temperature. This is an irreparable damage we are doing.
- When we burn the fossil fuels in enormous quantities, it pollutes the atmosphere, and poisons the air we breathe. And our basic need, to keep the body healthy, is affected.

We can take many such examples (plastic, foams, etc), where the production systems designed by man, violate the cyclic principle inherent in nature thus causing an imbalance in nature. This in turn effectively causes trouble for man himself.

⇒ **Enriching-not enriching:** Are we enriching nature, or are we not? Largely the answer is NO. Take the example of pesticides and fertilizers. It is common knowledge today that the land that has seen heavy use of chemical fertilizers becomes unsuitable for agriculture. And the pesticides are poisoning our own bodies and the animals and birds as well. In the process of moving towards a global economy, we have increased our technological capabilities and increased the production capacities of our industries and factories. In this process, we have managed to make extinct thousands of plant, animal and insect species. The statistics on this is quite terrifying. We seem to be hurtling towards problems of great magnitude as we continue down the path of environmental destruction.

### **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 than nature could ever do. Sitting with the laptop, we can purchase commodities across the world and invest our capital in distant markets. Profits can multiply overnight, and we can enter the list of trillionaires without any physical work. We can also store hoards of currency within a digital map.

But with these rising modes of exchange and storage, the exploitation of mankind and nature has shot up. The disparities in which have increased, and the madness for profit has become the general motivation.

Liquidity of money has of course helped us by providing a smooth mode of exchange. But it has created more problems than solutions. These problems are the outcome of our mis-perception in visualizing money which is a national entity to be the same as physical facilities which are tangible and are our real needs. It needs to be remembered that money is not a need in itself but only a mechanism to facilitate exchange of physical facilities.

### **Harmony from Family to World Family Order: Universal Human Order**

The sarvabhaum vyavastha is the state of realizing the freedom of individual in context of this universe. The respect towards mankind and nature is must to establish the universal order. Having understood the comprehensive human goal, we are able to be in harmony not only with human beings, but also with the rest of nature. We are able to see that we are related to every unit in the nature and ensure mutual fulfillment in that relationship. Working on the five dimensions of human endeavour in the light of right understanding, we are able to work for an orderly living of the human society, whose foundational unit is the family and the final destination is the world family.

**Undivided society (Akhanda samaja) – feeling of being related to every human being.**

**Universal Human Order (Sarvabhauma Vyavastha) – feeling of being related to every unit including human beings and other entities of nature.**

### Undivided society (akhand samaj)

An undivided human centric society is one of the higher human goals. Akhand samaj is the state of the society where all people of different religion and thought process live together and work towards betterment of the society.

1. Three activities can be performed to send the message of a holistic society:  
**Educating society through workshops, seminars and street plays:** this is about organizing workshops, seminars and street plays at various levels in society. The activity may be carried out by N.G.O.'s but must receive the support of government organizations. These activities can be categorized into three types which include
  - Knowing the self,
  - Knowing the existence on basis of self,
  - Knowing the definite human conduct which is contribution of self in existence.
2. **Value education in educational institutions:** value education should be introduced in current education system at all levels – primary school, secondary school, senior secondary school as well as college level.
3. **Helping to apply values to the real world:** organizations both government and non-government should open up counseling centers which can help their employees or general public to apply values to real life situations. It is about realizing the alternatives in life. Various individuals are on the way of self-exploration, finding their natural acceptance towards holistic approach of life and realizing it at all levels starting from self (with knowledge) to family (with meaningful relationships), then to society (education – health – production – business – services). The idea is not to live in isolation or individualism but with expansion of SELF to higher levels in the social system.

DR. N.Y.A