

**Ajay Kumar Garg Engineering College, Ghaziabad**

**VALUE EDUCATION CELL**

## **Notes of IIIrd Unit**



**Universal Human Values and Professional Ethics (UHVPE)**

**(RVE- 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 the Society and then to Nature.
- We naturally live in a family. In 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 relationship.
  - Family is the foundation of society, and provides the basis of continuity of human tradition on the 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 recognise 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.

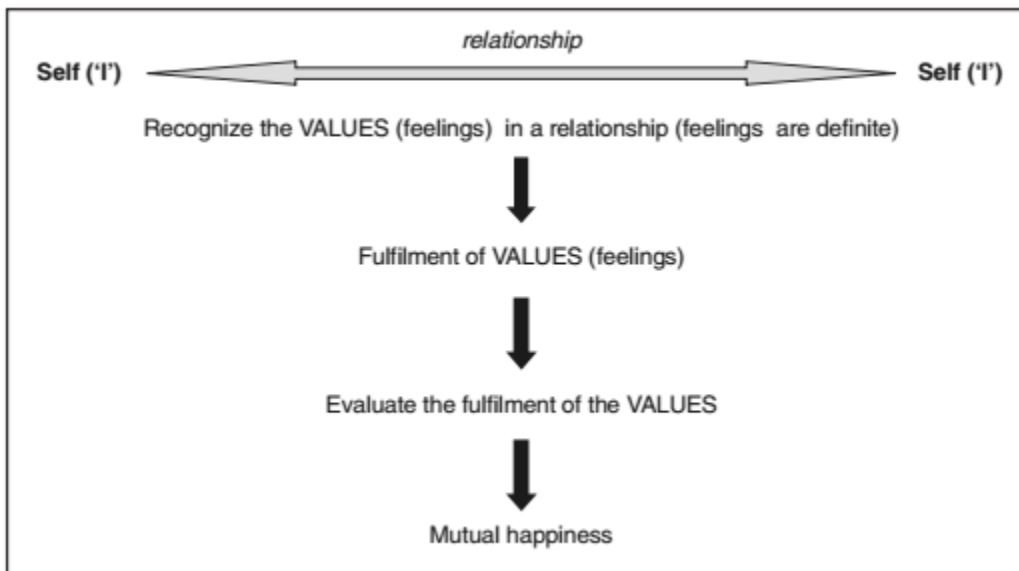
With little exploration, we can see that feelings in relationships are actually definite, and not vague. These are the values characterizing relationships – e.g. Trust, Respect, Affection, etc. – We shall explore them in the next section. Living with these values, we are able to participate in the right way with other human beings.

## **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 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.

## **Justice(Nyaya)**

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



### Values in Relationships

These are the following:

1. Trust (*Vishwas*) → Foundational Value
2. Respect (*Samman*)
3. Affection (*Sneha*)
4. Care (*Mamata*)
5. Guidance (*Vatsalya*)
6. Reverence (*Shraddha*)
7. Glory (*Gaurava*)
8. Gratitude (*Kritagyata*)
9. Love (*Prem*) → Complete Value

### 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 (*Vishwas*)**

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.*

## **Respect (*Samman*):**

Respect = right evaluation.

## **Disrespect (*Apman*):**

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

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

**Otherwise Evaluation (a-mülyana)** – 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

### **The Basis of Respect**

We have seen that human being is a co-existence of Self (‘I’) and Body. “Right evaluation” of a human being is on the basis of acceptance of this co-existence, and can be understood as follows:

When it comes to respect a human being, will you respect a human being on the basis of ‘I’ or Body? What is your natural acceptance? If you respect a human being on the basis of ‘I’, following things are true for every human being-

1. I want continuous 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 desire, thought and expectation.
  - 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:

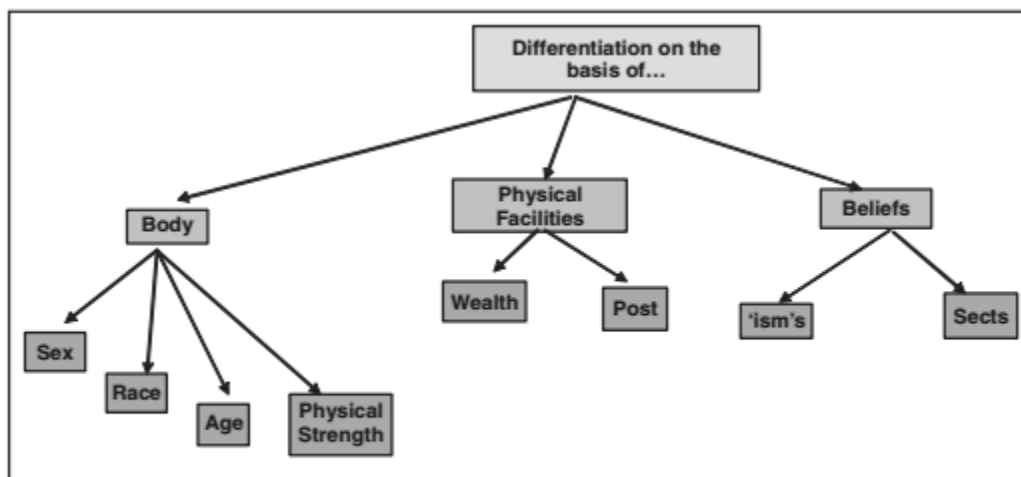
1. We both want to have continuous happiness and prosperity
  - Our basic aspiration is the same.
2. We both need to have the right understanding: which is to understand and live in harmony at all four levels of our living.
  - Our program of action is the same.
3. The Activities and Powers of the self 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 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.

## **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.

## **Care**

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

## **Guidance**

The feeling of ensuring right understanding and feelings in the other (my relative) is called Guidance or vātsalya. We understand the need of our Self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels. The other is also similar to me in the potential of Desire, Thought and Expectation. Right Understanding and feelings is also a need of the other and the other is related to me. As a result I have the responsibility to help the other.

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

## **Reverence**

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

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

## **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.

## **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.

## **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.

## 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'?

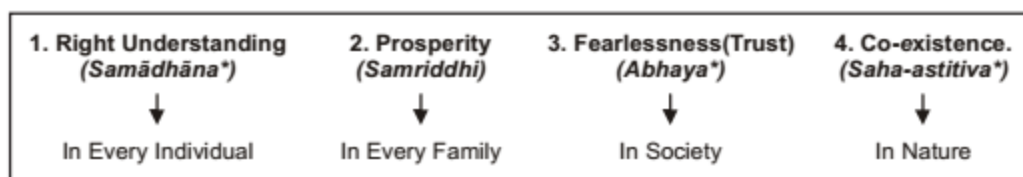
## CHAPTER NINE

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

Harmony in the family is the building block for harmony in the 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 the society, the following comprehensive human goal needs to be understood. This is what will be conducive to the fulfilment at the individual level as well as sustainable prosperity, peace and harmony in the society:



1. Right understanding is necessary for the human being, for all human beings. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature.
2. Prosperity is needed in every family. Prosperity in the family means that the family is able to identify its needs and is able to produce/achieve more than its requirements.
3. Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.
4. Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings. This is the Comprehensive Human Goal. Now ask yourself the following questions: Are all the four constituents required, or can we do away with any one of them? If the above is ensured, what else would we need in the society? What else do you desire living in a society?

# 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)

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

## Education-Right Living (Sikshā-Sanskāra )

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

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

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

Thus,

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

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

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

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



# 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.

# 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.**

Justice

We say there is justice in a relationship when there is mutual fulfilment 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 *Nyāya* 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 '*Surakshā*'. 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

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 productionwork:

**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 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 (Āvartansīla) Process, in harmony with nature.

1. It has to be Cyclic
2. It has to ensure that every unit is enriched

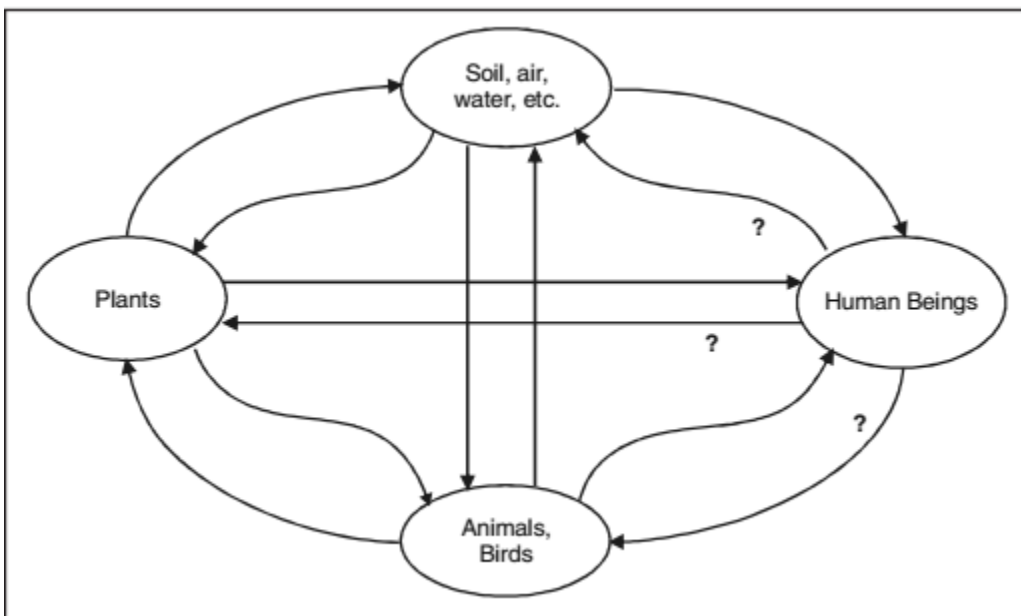
Example of cyclic and enriching process in nature: When a seed is planted in soil and water is added, it grows to be a tree and in turn, bears leaves, flowers and fruits. The fruits ripen, leaves mature and fall to the ground and enrich the soil forming manure by decaying. Seeds are scattered from the fruit into the soil and once again these fruits 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 example, 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 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 being to ensure 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 life time can be obtained from four full grown trees. How many trees can a person plant in his life time? 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 & non-metals, etc. The other kind has plants, herbs, etc. The third kind has animals & birds, and the fourth kind includes human beings. When you look at their interrelationship, you find that the materials, plants and animals are enriching for the other entities including human beings. We saw some examples above about the interwoven cycles and enrichment in nature. Based on these cycles and mutual enrichment only, the production is naturally taking place in the 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 the 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 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 (*kos.a*) 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**

# Harmony from Family Order to World Family Order: Universal Human 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 fulfilment 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. Thus, a number of family units in the form of a village and a number of villages integrate to larger clusters of human society – expanding in this sequence finally to a universal human order on this planet. Living in this order, we are able to plan for the need of physical facilities, the availability of natural resources and the role of human beings in ensuring the need at the level of planet. We are able to work for inculcation of universally acceptable human values through education, plan systems to ensure justice for all human beings, make policies for the well-being of all.

**Undivided Society ( Akhanda ^ Samāja)- feeling of being related to every human being.**

**Universal Human Order (Sārvabhauma Vyavasthā) - feeling of being related to every unit including human beings and other entities of nature.**

## 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 *Āvartanā* process of production? Explain with two examples.
8. Explain, giving examples, how pollution and resource depletion are both the direct outcomes of ignoring *Āvartanā*?
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?