

## Values in relationship

Understanding is how we evaluate values while beliefs are assumed values. Relationship is between self (I) and the other self (I). There are nine feelings (values) or expectation of feelings (value). They are definite and can be recognized, their fulfillment and evaluation lead to mutual happiness- trust: the foundational value in relationship.

**Trust-** 'To be assured that each human being inherently wants oneself and the other to be happy and prosperous, is called Trust. Having faith in others and believing them. Trust is the belief and confidence in the integrity, reliability and fairness of a person or organization; an essential human value that quantifies and defines our inter-dependence in relationships with others. Trust is a choice we make toward someone when we are inspired that they have either earned our confidence or are by some other means worthy of it. It is difficult to acquire, and when fractured even harder to redeem, so perhaps the lessons of trust are nohow to earn it, but what it takes to keep it. And perhaps the greatest value of trust is not the accomplishments we make with it, but rather what trust accomplishes in us on our quest to become people who are worthy of receiving it.

**Respect-** Personal space, individuality for others. In an article by Harvard Business Review, Rogers warns that lack of respect or an imbalance in the way employees are treated can create dysfunction in the job site. However, when employees report feeling respected, they tend to be more loyal to their companies and grateful for their jobs.

**Affection-** Connection, being related to each other. Affection is usually identified with emotion, but actually these are very different phenomena although closely related. Whereas the emotion is an internal individual response which informs of the survival probabilities that every concrete situation off, affection is a process of social interaction between two or more organisms. Social species need, at least in some periods of their lives, the collaboration of other members of the same species to survive. A social individual cannot obtain by itself all the resources that it needs to survive. Sociability is, then, the result of needing the others to survive. We define social interaction as any kind of interaction which shows a certain degree of help or cooperation. Help and cooperation is a requirement in all social species. Without help, without cooperation of the others, an individual of a social species cannot survive.

**Care- Nurture;** The ethics of care mainly analysis three aspects:1-The role that emotions play in life, and how they affect our perception and projection of reality,2-The sensitive (being empathic) approach to the specific context or situation we are experiencing, and 3- The world of relationships with oneself, others and the environment. The ethics of care improves our humanity. It is a positive message, a message of Peace, Love, Understanding, Joy, Protection, and Kindness.

**Guidance-** Right understanding and feelings; 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-** Acceptance of excellence; 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.

**Gratitude-** Helping others and feeling of being helpful; Value of Thankfulness  
Gratitude is the feeling of acceptance for those who have made efforts for my excellence. 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.

**Glory-** Inspired by the past. 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.

OR

### **Nine values:**

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: 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." If we have trust in the other, we are able to see the other as a relative and not as an adversary.
2. Respect: 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 our self different from others. In other words, respect means right evaluation, to be evaluated as I am.
3. 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.



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4. Care: 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.
5. Guidance: 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.
6. Reverence: The feeling of acceptance of excellence in the other is called reverence. 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.
7. Glory: Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this. Glory is the feeling for someone who has made efforts for excellence.
8. Gratitude: Gratitude is the feeling of acceptance for those who have made efforts for my excellence. Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation.
9. Love: 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. 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 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 cannot think of a strong family relation.

#### **The characteristics of values are:**

- ❖ These are extremely practical, and valuation requires not just techniques but also an understanding of the strategic context.
- ❖ These can provide standards of competence and morality.
- ❖ These can go beyond specific situations or persons.
- ❖ Personal values can be influenced by culture, tradition, and a combination of internal and external factors.



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- ❖ These are relatively permanent.
- ❖ These are more central to the core of a person.
- ❖ Most of our core values are learned early in life from family, friends, neighbourhood school, the mass print, visual media and other sources within the society.
- ❖ Values are loaded with effective thoughts about ideas, objects, behaviour, etc.
- ❖ They contain a judgmental element in that they carry an individual's ideas as to what is right, good, or desirable.
- ❖ Values can differ from culture to culture and even person to person.
- ❖ Values play a significant role in the integration and fulfilment of man's basic impulses and desire stably and consistently appropriate for his living.
- ❖ They are generic experiences in social action made up of both individual and social responses and attitudes.
- ❖ They build up societies, integrate social relations.
- ❖ They mould the ideal dimensions of personality and depth of culture.
- ❖ They influence people's behaviour and serve as criteria for evaluating the actions of others.
- ❖ They have a great role to play in the conduct of social life. They help in creating norms to guide day-to-day behaviour.

## The Five Dimensions of Human Endeavour

The five dimensions of human endeavour are:

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

### 1. 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 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'.

### 2. Health – Self Regulation (Swasthya – Sanyam)

Sanyam 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 Swasthya. Sanyam (or self-regulation) is the basis of Swasthya.

### 3. Justice – Preservation (Nyay – Suraksha)

Justice (Nyay) refers to harmony in the relationship between human beings, while



preservation (Suraksha) refers to harmony in the relationship between human beings 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.

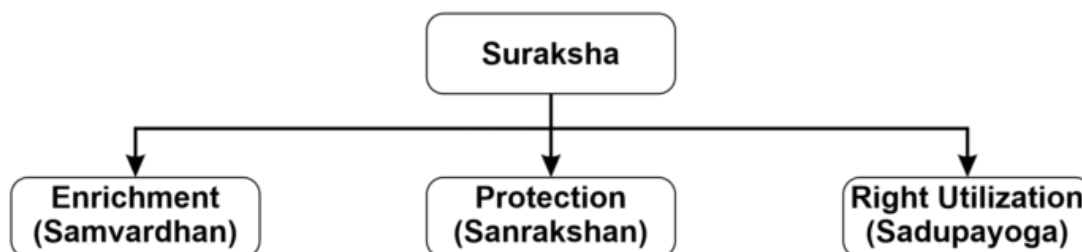
**Justice:**

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 the body and do not let it get wasted).



#### 4. 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 product 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 the understanding of harmony at



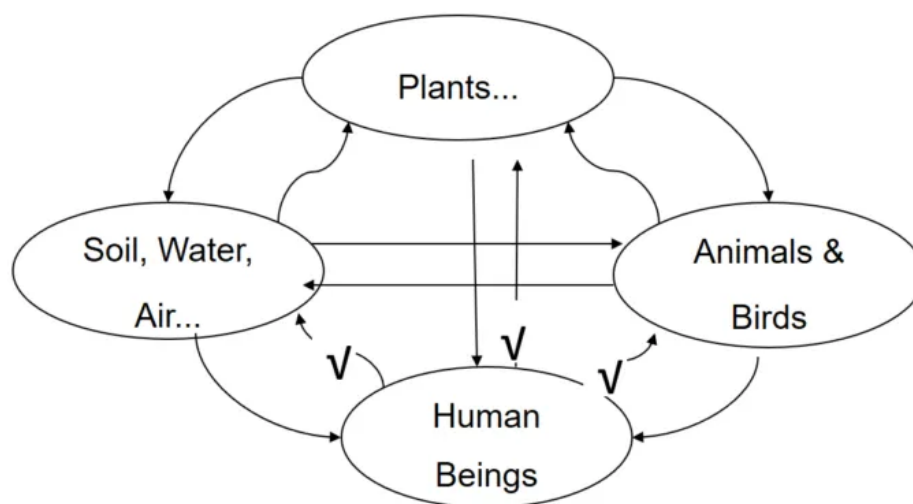
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all the levels of our living, it becomes evident that there is an inherent balance, a harmony in nature. So, it is only natural that any production system we design or implement is within the framework that is present in nature, i.e. it does not violate 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 the cyclical (Avartansheel) 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 other kind of 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 the application of science and technology in such a way that this mutual fulfillment is better ensured, rather than disturbing it.

### 5. Exchange – Storage (Vinimaya – Kosh)

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

#### Exchange:

Exchanging of produce for mutual fulfillment. (With a view of mutual fulfillment, not MADNESS of profit)



### **Storage:**

Storing of produce after fulfillment 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 wellbeing 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

Ensuring justice in relationship, or mutual fulfillment 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.

### **The Holistic Perception of Harmony In Existence**

The existence is units in space. Space is the empty area all around. The units are of two types: material (insentient) and conscious (the sentient 'I'). The **material units are transformable, and their composition keeps on changing**, hence these are **gathansheel**. The other category of units, **the sentient 'I', does not transform and are complete in composition**, hence **gathanpurna**. The material units are changeful (with activities of recognizing and fulfilment only) while the other kinds of units are continuous (with activities of knowing, assuming, recognizing and fulfilment). The material units are available in two orders – material order and pranic order. In the material order, an atom combines with another atom to form a molecule; a molecule similarly forms a molecular structure. Molecular structures are found in two forms: lumps and fluids. Fluids give nutrition to pranic order. In pranic order, the smallest units are plant cells which combine with other cells to form plants, animal bodies and human bodies. The co-existence of 'I' with the animal body becomes the animal order, and the co-existence of 'I' with the human body becomes the human order. Completion of right understanding in human being is called **kriyapurnata** and ability to live with complete understanding is called **acharanpurnata**.

If we look at the left side of the chart, the transformation keeps taking place and the transformation is cyclic in nature. But on the right hand side, the transitions are acyclic. This implies that what we have understood continues to stay with us. We will never miss it. This is a transition in one direction. This is actually called development



(vikas).

So, Existence is in the form of co-existence. It is in Harmony. We don't have to *create* this harmony, it already exists. We only have to *understand* it to be in it. This means that having the knowledge of self ('I') gives me the knowledge of humane conduct (how to live in existence, with the four orders). With this knowledge, I can live with humane conduct. This is the pending task we have to complete.



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