

Understanding Harmony in the Family and Society- Harmony in Human-Human Relationship

By
SUKANTI PAL

Understanding values in human-human relationship; meaning of Justice (nine universal values in relationships) and program for its fulfillment to ensure mutual happiness; Trust and Respect as the foundational values of relationship.

Harmony in the Family .

Understanding Values in Human Relationships

<https://www.slideshare.net/nithyanithi26/unit-3-harmony-in-the-family-and-society-250614396>

<https://hvpenotes.blogspot.com/2017/01/chapter-viii-harmony-in-family.html>

FAMILY ?

- ▣ “A family is a social group characterized by common residence, economics, co-operation and reproduction” □□- Mar dock□
- ▣ “A family is a set of people living together attached each other with blood relations. This is heterogynous in nature and start with marriage followed by reproduction of generation, supported by economic and social bonds.”

Family is the Basic Unit of all Interaction:

- Each of us is born into a family which includes a number of relationships.
- These relationships are the reality of our life.
- We recognize and identify these individuals.
- We share our feelings, tastes, interests and understanding with these people and have an affinity for them.
- Beginning with our family as the basic unit of interaction, we extend our interactions to the immediate neighborhood such as the shopkeepers, servants, classmates, teachers, colleagues etc.
- Thus we extend our interactions from beginning from our family to a bigger social order and then move further to a still bigger web of interdependency.

Set of proposals to verify Harmony in the Family:

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 detail.

Set of proposals to verify Harmony in the Family:

Relationship IS and it exists between the Self ('I') and the other Self ('I'):

In a family, we do not create relationships. Instead we are embedded into relationships that are already there and all that we need to do

The Self ('I') has feelings in a relationship. These feelings are between ('I') and ('I'):

In any relationship, it is the person's Self (I) that is related to the other person's Self (I). The body is only a means to express our relationship.

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 body has feelings. It is the Self of the mother and the child who feel connected.

Set of proposals to verify Harmony in the Family:

These feelings in the ('I') are definite. i.e. they can be identified with definiteness:

The feelings in a relationship between "I" and "I" such as **Trust, Respect, Affection** etc., can be identified with clarity. These feelings are the values which characterize any relationship.

- **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'.
- **Who wants trust in relationship? You or the Body?**
- The answer is, I want trust.
- **Whom do you want this trust? The other 'I' or Body?**
- Answer is, from the other I.

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

Set of proposals to verify Harmony in the Family:

Recognizing and Fulfilling these feelings lead to Mutual Happiness in a relationship:

Once we recognize the values essential for any relationship, we start working and behaving according to these feelings. We begin evaluating ours' and others' feelings in the relationship. Thus living with these values leads to mutual fulfillment and happiness in all our relationships.

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.**

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

- **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 of the Body.**
- **It becomes clear that relationship is between the Self ('I') and the other Self ('I') and the feelings are also between 'I' and 'I'. Mutual fulfilment is the natural outcome of a relation correctly recognized and lived.**

Justice (Nyāya)

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:

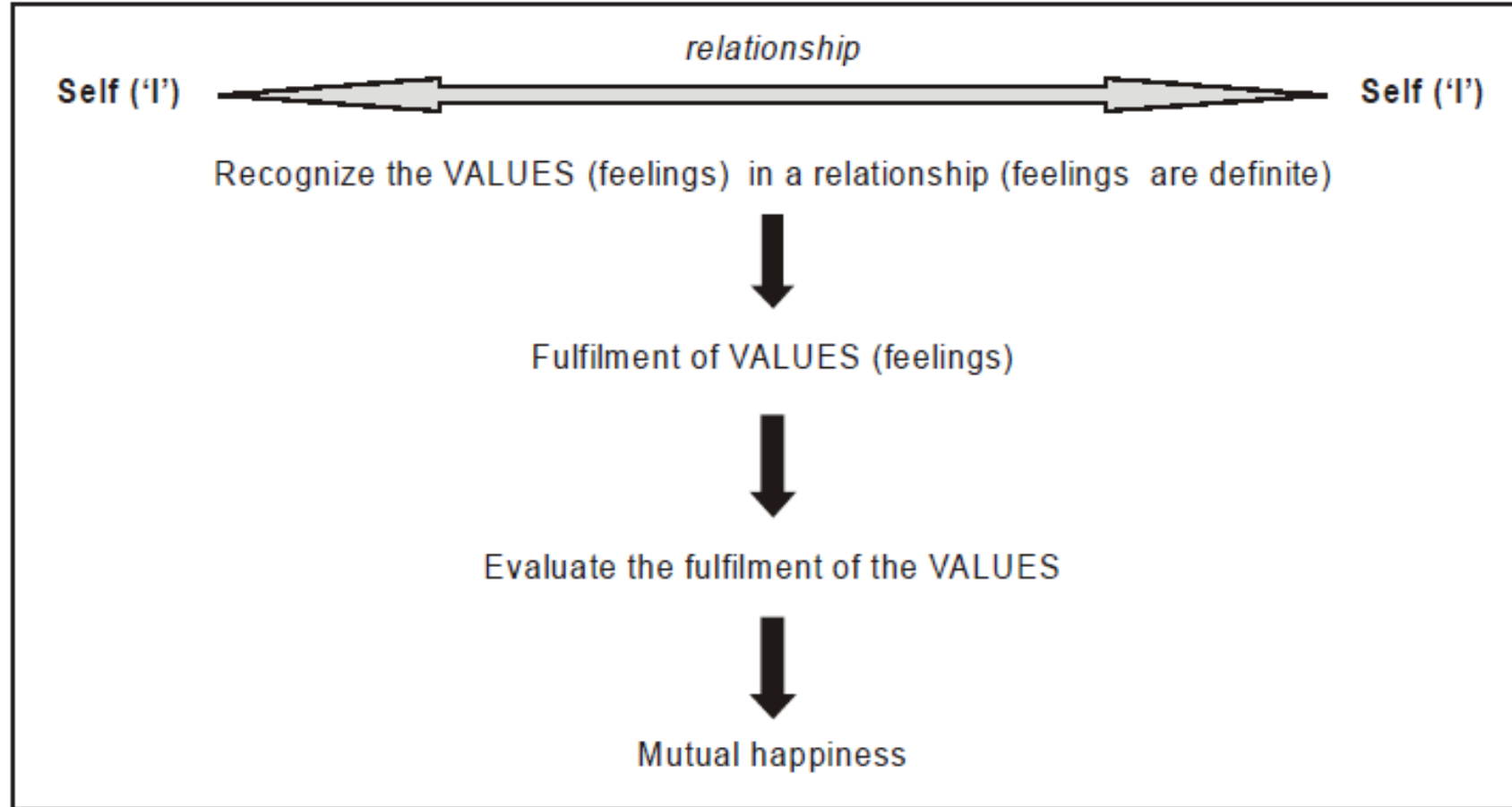
Recognition of values, fulfilment, evaluation and mutual happiness ensured.

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.

Justice (Nyāya)

The process of ensuring justice has been outlined in the diagram below:



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.

WAY OUT:

- **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.**
- **If we do not understand the values in relationships, we are governed by our petty prejudices and conditionings.**
- **We may treat people as high or low based on their body (particular caste, or sex or race or tribe), on the basis of wealth one possesses or the belief systems that one follows.**
- **All this is source of injustice and leads to fragmented society while our natural acceptance is for an undivided society and universal human order.**
- **Having explored the harmony in the human beings, 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.**

Recognizing Relationships with others based only on the Body

- We are unable to see ourselves as co-existence of the Self ('I') and the Body. As a result, we see ourselves as a body and we also see 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.
- Consequently, when we are faced with stranger, it makes us uncomfortable.
- However, if we are able to see the relationship, then it puts us at ease.
- Struggling against relationships only increases the problem for us, it increases the contradiction in us.
- We are at ease only when we are in accordance with our natural acceptance, which is to recognize and fulfil our relationship with one, many and in fact, every human being.
- **When we see the relationship, we accept it.**

Recognizing Relationships with others based only on the Body

- When we are not able to see it, we have a sense of opposition or lack of belongingness.
- We can see evidence of this today in our families and neighbourhoods.
- Try to observe how you see the relationship when a fresh student enters your institute, or a newly-wed bride enters the in-laws' house.

Our ability to see relationships with other human beings depends on whether we are able to see the relationship at the level of 'I'.

- At this level, slowly you will find that nobody is a stranger. 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.

Relationships largely based on the Exchange of Physical Goods:

- 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.
- Hence, we feel that working for physical facilities alone is enough or, we assume that as long as we are accumulating physical facilities and providing the same to the other, the relationship is automatically fulfilled.
- Let's take an example of this: suppose your father earns enough money and ensures that your physical needs are being taken care of, but does not spend time with you, does not care for you, or instead, behaves badly with you, would you feel satisfied? The answer is NO.
- **This is something we can easily verify in our daily lives.**
- Nowadays, we also get to hear of youngsters earning a lot of money. Instead of taking care of their parents, and fulfilling their needs of feelings at the level of 'I' (such as, trust, respect, affection, etc), they just put their parents in some old age home.

Relationships largely based on the Exchange of Physical Goods:

- The parents have plenty to eat, good clothes, a big TV, a servants, etc. Do you think this is fulfilling for the parents?
- The answer is 'NO', since the needs of the 'I', the feelings in 'I' have been totally ignored, and we are working only at the level of the body, or at the level of physical facilities.
- **The fact is, what we need first is the right understanding and this right understanding is not ensured by having money.**
- **Secondly, we need the feelings in relationships to be fulfilled, which is also not ensured by having money!**

Values/ Feelings in Human Relationships

- **There are certain basic and important values in maintaining relationship.**
- **These values, we all know, are the backbone of healthy 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/ Feelings in Human Relationships

(Values) in Relationships :

- (1) Trust (Visvāsa) (can be spelt as 'Vishvas' too)
- (2) Respect (Sammāna) (can be spelt as 'Samman' too)
- (3) Affection (Sneha)
- (4) Care (Mamatā) (can be spelt as 'Mamata' too)
- (5) Guidance (Vātsalya) (can be spelt as 'Vatsalya' too)
- (6) Reverence (Shraddhā) (can be spelt as 'Shraddha' too)
- (7) Glory (Guarava)
- (8) Gratitude (Kritagyatā) (can be spelt as 'Kritagyata' too)
- (9) Love (Prema) (can be spelt as 'Prem' too)

TRUST:

- Trust or vishwās is the foundational value in relationship.
- The feeling of Trust (Visvāsa) in relationship is defined as:
- “To be assured that each human being inherently wants oneself and the other to be happy and prosperous”.
- To understand this, let us examine the following proposals:
 - 1. I want to make myself happy
 - 2. I want to make the other happy
 - 3. The other wants to be happy
 - 4. The other wants to make me happy

Is this true for you?

Ask yourself this question: “When do you feel afraid of somebody, and when do you feel assured?”

TRUST

- **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 lack 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?**

TRUST

- You may give an easy 'Yes' to the first question.
- In the third question, you give a small thought and say 'Yes' again.
- In the second question, you hesitate to answer first, then you 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, you may also say that I want to make some people unhappy, or, you may say that I want to make only those happy from whom I derive happiness, and other such things. But you are not able to give an easy 'Yes' in the beginning.
- Now re-explore question 2. You will feel like saying 'Yes' for all. This may take some time for you to explore, but certainly since you do not want to make anybody unhappy, you are able to answer this question in the affirmative.

TRUST



- What about question 4?
- A big problem posed to you all of a sudden! For some people in your relations, you feel like saying 'no', for some you have a doubt, and for a selected few, you tend to say 'Yes'.
- But explore into it further. Is it that the other wants to make you unhappy? Or it is only that he/she is not able to make you happy every time (as you also do) though he/she intends to make you happy.
- **Answering question 4 with deep exploration is the basis of gaining trust in the other.**
- When you are able to answer this question in the affirmative, you have trust in the other, otherwise doubt continues. Nevertheless, it is not being said that you have to say 'Yes' to this question. The elaboration given here is only meant to help you out, to let you have a dialogue with your natural acceptance a little more. What is being said here is only a proposal for you to verify, and not assume it to be true.

TRUST



There are two aspects in trust:

1. **Intention (wanting to – our natural acceptance)**
 2. **Competence (being able to do)**
- Both intention and competence are the aspects of trust.
 - **Intention is what one aspires for (our natural acceptance) and competence is the ability to fulfill the aspiration.**
 - In intention every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice.
 - But what we are doing today is that when we are judging ourself 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 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!

TRUST



Intention (Natural acceptance)

1a) I want to be happy

2a) I want to make the other happy

3a) The other wants to be happy

4a) The other wants to make me happy

What we really want to be

Competence (Ability to fulfill)

1b) I am always happy

2b) I make the other always happy

3b) The other is always happy

4b) The other makes me always happy

What we are

TRUST

We have populated the questions with answers below with tentative answers.

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

You may not be able to answer in the affirmative to any question under the column of Competence. Under the column of Intention, you are able to answer the first three questions in the affirmative, but you have doubt in the fourth question.

TRUST

- **We trust our own intention while we are not ready to trust the other's intention. It is the same for the other as well! They would also have the same answers as you 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.**
- **Intention is always correct; it is only the competence that is lacking, which can be improved by right understanding.**

TRUST



What we mean by trust today?/How do we use this term 'trust' today?

- **Now, you may say,**
 1. **'How can I trust a stranger?' Or,**
 2. **'How can I trust someone who has bad intentions?' Or,**
 3. **'I know someone's character is not good. How can I trust someone like that?' Or,**
 4. **'If I trust everyone, wouldn't people take undue advantage of me?' Or**
 5. **'This person can never be trusted. Be careful of that person' Or,**
 6. **'Never trust anyone blindly'.**

TRUST



How can I trust a stranger?

- If you are able to see the relationship with the person at the level of 'I', you will see that the other person also is like you.
- The other person has natural acceptance for the same things as you.
- He/she too wants to make himself/ herself happy, and wants to make you happy at the level of his intention, just as you.
- But he/she is unaware of this fact, just as you are or have been. Hence, he/she may be interacting with you based on your competence.
- If we interact with or evaluate the other person at the level of competence only, then there cannot be continuity of trust.

TRUST



1. How can I trust a stranger?

- In this case, we end up doubting the other person, and this causes a sense of opposition in us.
- Since opposition is not naturally acceptable to us, it creates a contradiction in us.
- Hence, 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.

TRUST

2. 'How can I trust someone who has bad intentions?'

- We are using the word 'intentions' in a different sense here. When we normally use the word 'intention' today, we are only considering the 'competence' (or 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 your house will make him fulfill his physical needs and be prosperous, at the level of his desires, thoughts and expectations (selections).
- If the robber checks his own natural acceptance, if he sees what it is he truly wants – it is to make himself happy and prosperous.

TRUST



2. 'How can I trust someone who has bad intentions?'

- But he ends up doing something else because:
- (a) He has not paid attention to his own natural acceptance at all (no one, even in education, pointed this out to him)
- (b) Due to the unfavorable 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.
- If the robber looks deep within himself, he will find that he actually wants to make himself and yourself happy, but is instead, doing something else.

TRUST



2. 'How can I trust someone who has bad intentions?'

- When we say that the robber 'wants' to rob your house, he is actually "desiring, thinking and selecting this in absence of realization and understanding".
- His intention is intact, the same as his natural acceptance.
- His competence is not according to his intention.
- If we are able to see this distinction clearly, not only would we be at ease, and be assured, we would also be able to deal with someone who robs in a more effective way!
- Secondly, in this way, we are not throwing our house open to be robbed, rather working in the direction of ensuring that there is nobody around us who even thinks to rob.

TRUST

- 4. “If you trust everybody, people will take undue advantage of you”. What is the basic error in this statement?**
- 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.
 - No one can take undue advantage of you if you have the right understanding.

TRUST



- **People can take advantage of you only if you do not have the right understanding, which is the state you are in today!**
- **In other words, becoming aware, having the right understanding, living with trust, living with the assurance in relationship does not mean becoming “stupid”!**
- **It only makes you, 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 than if I do it otherwise i.e. by doubting his intention.**

TRUST



6.Never trust anyone blindly': Well, to be blind, means not to have the right

- understanding. It means we are not aware of our own natural acceptance. It means, we are living solely on the basis of our imagination, or our desires, thoughts and selections.
- 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.
- When you do this, you find that the fact about the intention holds good for everybody.
- 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)!
- The competence is to be evaluated before you make a program with the other.

TRUST



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

This only means that the

- **Person we are talking about is someone that is under wrong assumptions, all the time!**
- **It means their competence is really lacking.**
- **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 make everyone else around unhappy as well!**
- **Such people need a lot of help, to be able to see the truth, to be able to access their own natural acceptance and it thus becomes our responsibility to help them, for which, we need to have the right understanding ourselves!**

TRUST



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

- if we can understand what we mean when we say 'character', when we evaluate someone today.
- 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 selections in 'I'.
- Anything that is solely on the basis of this desire, thought 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.

TRUST

- 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.

Understanding Harmony in the Family and Society- Harmony in Human-Human Relationship

By
SUKANTI PAL

Understanding values in human-human relationship; meaning of Justice (nine universal values in relationships) and program for its fulfillment to ensure mutual happiness; Trust and Respect as the foundational values of relationship.

Harmony in the Family .

Understanding Values in Human Relationships

<https://www.slideshare.net/nithyanithi26/unit-3-harmony-in-the-family-and-society-250614396>

<https://hvpenotes.blogspot.com/2017/01/chapter-viii-harmony-in-family.html>

Respect (Sammāna)

- Verify the following on the basis of your natural acceptance:
 - 1. What is naturally acceptable to you-feeling of respect or disrespect for yourself?
 - 2. What is naturally acceptable to you-feeling of respect or disrespect for the other?
- You will find that each one of us has an acceptance for feeling of respect.
- Just as we desire this, the other also expects the same.
- Every human being wants to respect and be respected.

- Respect means .Right Evaluation.
- 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 (adhi-mülyana)** – To evaluate more than what it is.
- e.g if you are wrongly flattered you feel uncomfortable.
- **Under Evaluation (ava-mülyana)** – To evaluate less than what it is.
- 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 a 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.

- **What is happening in the above examples?**
- We can see that any kind of over, under or other-wise 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.

The Basis for 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
- 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 this co-existence.
- I want continuous happiness and prosperity.
- To be happy, I need to understand and live in harmony at all four levels of my living.
- The activities in me ('I') are continuous, we can check this for our desire, thought and expectation.

The Basis for Respect

- 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.
- Our basic aspiration is the same.
- Our program of action is the same.
- 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/disrespect.

The Basis for Respect

- Thus, respect is possible when, at the level of 'I', we can see that the other is similar to me. We both want to be happy, our program of action is the same, and our potential at the level of 'I' is the same.

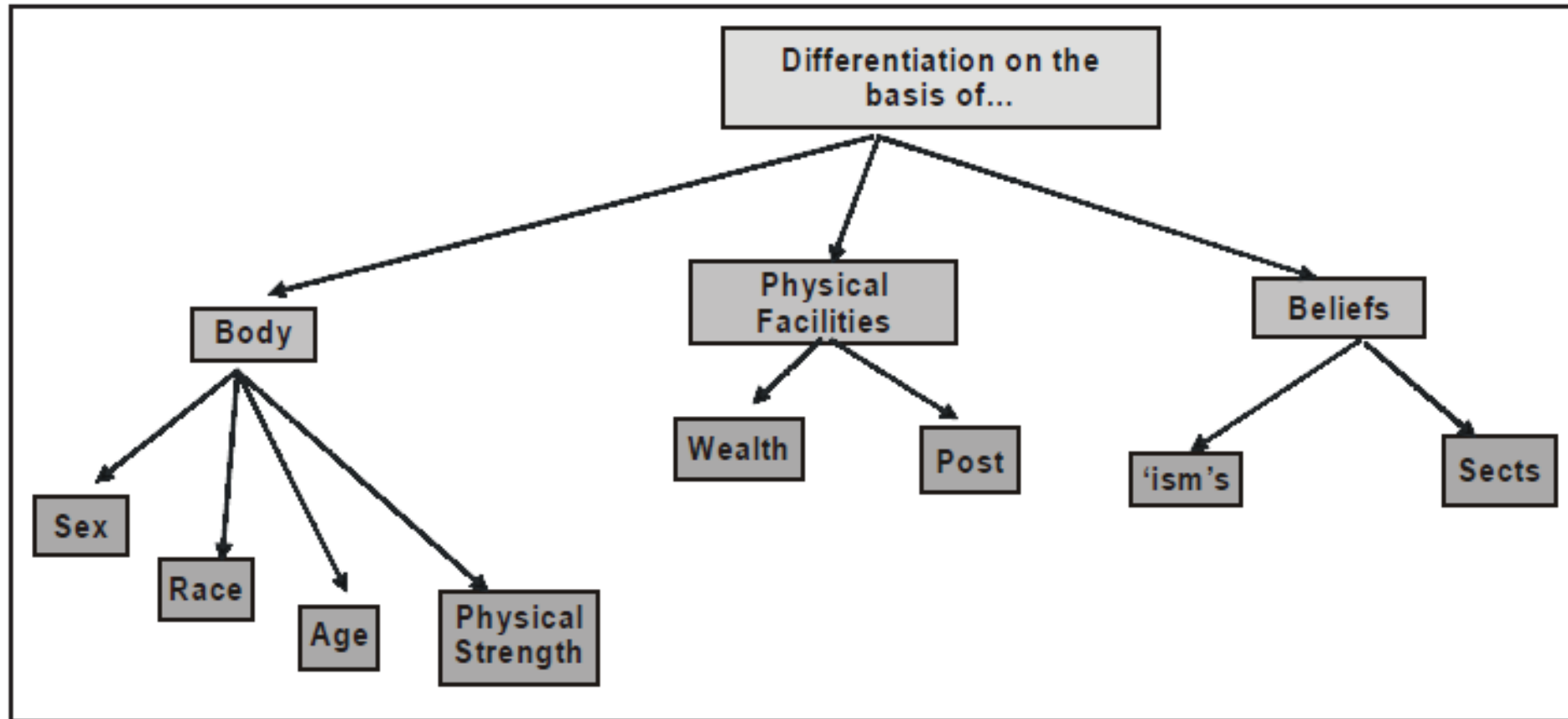
Assumed Bases for Respect Today:

- **Respect means accepting individuality and doing right evaluation (to be evaluated as I am).**
- **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.**

Assumed Bases for Respect Today:

- 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.

Assumed Bases for Respect Today:



On the basis of Body

Sex/gender:

We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. And differentiate in giving respect on the basis of gender called male and females. 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. Again here, we don't do the evaluation on the basis of 'I', but on the basis of the body.

On the basis of Body

Age:

- We have notions such as ‘one must respect elders’. There is no such notion as respect youngsters. 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.

On the basis of physical facilities

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':

- '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.
- 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'.
- There is no definiteness at this level, and hence, this becomes a cause for differentiation.

On the basis of beliefs

- **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.

The Problems Faced Due To Differentiation In Relationships:

- **Differentiation based on sex/gender:** Issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. People are insecure and afraid of one another based on their gender.
- **Differentiation based on race:** There are many movements and protect against racial discrimination and demands for equality, racial attacks, movements against cast discrimination has people living in fear of such racism, racist attacks, casticism and discrimination.
- **Differentiation based on age:** Protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other, generation gap.

The Problems Faced Due To Differentiation In Relationships:

- **Differentiation based on wealth:** Class struggle and movements to do away with class-differentiation. Many people suffering from a lack of self-esteem and some even committing suicide,
- **Differentiation based on post:** Protests against high handed government officials. At the level of the individual, leads to depression, etc.
- **Differentiation based on 'isms:** Fights, turmoil, terrorism and war, people converting from one Ism to another in order to be able to get more respect.
- **Differentiation based on sects:** Countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief and demands for special provisions in jobs and in education.

Difference between Respect and Differentiation / Disrespect:

Respect

1. Respect is right evaluation.
2. Respect for others is generated by the right evaluation and understanding which leads to fulfilment 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 .Attention. and .Respect.

- There is a whole lot of surplus activity 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!

Difference between .Attention. and .Respect.

- **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. This makes me happy and makes you happy. It makes both of us comfortable; it puts both of us at ease.**

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.

What is the Way Out?

- 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. When we are able to see that we are a co-existence of 'I' and Body, we can clearly see that the basis of 'respect' is similarity at the level of Self ('I') whereas what we are doing today in the name of respect, is actually differentiation.

What is the Way Out?

- For example, you go to a party, and someone says, “what a nice shirt, you are looking nice!” You immediately may get pleased. Then, after sometime, he/she may say “actually, I have been lying since morning”, and we immediately get deflated! i.e. our sense of self, has become dependent on recognition of our presence by the other.

We fail to see that the person is praising our shirt and our body and not praising us, not evaluating at the level of ‘I’, but at the level of body and physical facilities.

Similarly, assume you are driving by in a car and the person manning the colony gate salutes you. It immediately pleases you. Now consider this for a moment.

What is the Way Out?

- Do you think he really had a feeling of relationship, a feeling of respect for you? Or was he just performing a mechanical action? On close examination, you will realize that it was just a mechanical action. Hence, we need to start looking at whether respect as a feeling in relationship really exists in us and others or not.
- 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 remains there all the time, continuously. It is the way we participate with other humans. It is the state of harmony between one human and the other.

In what way then can the person be different than me?

- We have seen so far that while we may be different at the level of:
- **The Body**
(different height, gender, race, age, size, colour, and vary in degrees of physical strength)
- **Physical facilities**
(varying amounts of wealth, in different posts or positions)
- **Beliefs**
(different thought-systems, religions and sects)
- **At the level of 'I', we are all similar, in terms of**
- Our basic purpose (need and natural acceptance for happiness)
- Our program of action – which is to understand and live in harmony at all four levels of our being
- Our capability/potential in terms of the activities in 'I'.

In what way then can the person be different than me?

- **We are all similar at the level of ‘I’. ‘In what way can we be different than the other at the level of ‘I’?’**
- **– you may ask.**
- **Seen in this way, 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:**

Understanding Harmony in the Family and Society- Harmony in Human-Human Relationship

By
SUKANTI PAL

Understanding values in human-human relationship; meaning of Justice (nine universal values in relationships) and program for its fulfillment to ensure mutual happiness; Trust and Respect as the foundational values of relationship.

Harmony in the Family .

Understanding Values in Human Relationships

<https://www.slideshare.net/nithyanithi26/unit-3-harmony-in-the-family-and-society-250614396>

<https://hvpenotes.blogspot.com/2017/01/chapter-viii-harmony-in-family.html>

Affection (Sneha)

- Affection is the feeling of being related to the other.
- Affection comes when I recognize that we both want to make each other happy and both of us are similar. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection.
- **Question: Do you want to be related to the other or be against the other? What is your natural acceptance?**
- When I have affection, it means I have come to realize that I am related to you and you are related to me.
- “This feeling of acceptance of the other, as one’s relative is the feeling of affection or **sneha** in relationship”

Affection (Sneha)

- This 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.
- Today, there is a crisis in the state of our relationships. We are unable to accept the other as our relative, even members of our family.
- When we examine this deeply, we find that we have started to doubt their intentions.

Affection (Sneha)

- We wrongly feel that they are not for my happiness and prosperity.
- As a result of this lack of trust on intention, we are unable to rightly evaluate ours' and the other's competence and are hence not able to work towards improving competence in ourselves and in our family.
- Instead we bring an attitude of blame and try and rest the responsibility on the other.
- When our relationships suffer, we suffer and the other suffers. No one feels happy when he/she has to struggle, to fight or live with a feeling of opposition. You can verify this for yourself.

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.
- Today, we are told a 100 times, “if you have to survive in this world, you must compete”.
- Hence, we start competing. And we are also told that, to grow, competition is a must. And it gets ingrained in us. What is the fact?
- The fact is that what is naturally acceptable to me is Excellence-which means to understand and to live in harmony at all levels of my being ensuring continuity of happiness. Competition is not acceptable to me naturally.

Competition

- For achieving Excellence, I need to be ready to understand from the other if the other has better understanding than me. The other also has similar acceptance
- When we compete, we miss the vital fact that our basic aspiration is to be happy continuously.
- And it is for this feeling that we are working. How can a feeling of opposition give me happiness?
- **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 (Mamatā)

- 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 (Vātsalya)

- 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.

Reverence (Shraddhā)

- 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 (Gaurava)

- **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 (Kritagyatā)

- **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.**

Gratitude (Kritagyatā)

- 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 (Prema)

- **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 (Pürn. amülya), 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.**

Love (Prema)

- The feeling of love leads to an Undivided Society, it starts from a family and slowly expands to the world family. Every human being has natural acceptance for relatedness up to the world family in the form of love.
- We start with trust, which becomes foundation for being related to one (Affection), and we reach the state of being related to everyone – Love.
- It is this feeling of Love, which lays down the basis of an Undivided Society.
- Let us explore into some details of this.

Harmony from Family to World Family:

Undivided Society

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.

Undivided Society

- **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

- **Undivided Society (Akhand^a Samāja)-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^a Samāja).**
- **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 us to participate in the universal human order (Sarvabhaum Vyawasthā).**

Response and Reaction

- If we look at our living today, it is largely in what we can call as **‘reaction’ mode, and not in ‘response’ mode.**
- For want of proper understanding of relationships we keep ‘reacting’ to the behaviour of the other person, we are at the mercy of the situation.
- Only when we recognize the relationships in terms of appropriate values, we will be ‘responding’ to every situation and to every person in the right way.

Response and Reaction

	Reaction	Response
	<ul style="list-style-type: none">- Doubt on intention- Irritation- Getting Angry- Fights	<ul style="list-style-type: none">- We are able to see that relationship IS at the level of 'I'- We feel the relatedness with the other – at the level of 'I'- We don't doubt the intention of the other 'I'- We feel a sense of responsibility to improve our own competence and the other's competence- We work for mutual fulfilment

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?

REVIEW QUESTIONS

- 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?

REVIEW QUESTIONS

- 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.?