



A T M E
College of Engineering



Module-3

Harmony in the Family and Society

Basic Human Aspiration

Continuous Happiness and Prosperity

Happiness is to be in Harmony

Program for Fulfilment of Human Aspiration

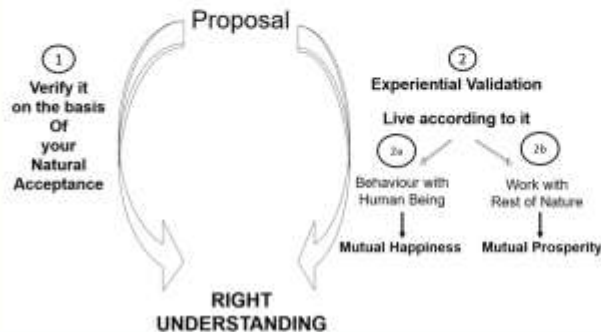
Understanding Harmony and Living in Harmony at all Levels

Harmony in the Human Being ✓
👉 **Harmony in the Family**
Harmony in the Society
Harmony in Nature/Existence

Process of Understanding

Self Exploration

Whatever is stated is a **Proposal** (Do not assume it to be true/ false)
Verify it on your own right



What is my
role (value) in
the family?





Harmony in the Family

- Every human being is born in a family and is part of a family
- The family is the basic unit or building block of human organisation
- It provides a base for appreciating, accepting, understanding and practicing to live in relationship and harmony (order)

Feeling of Relationship as the Basis for Harmony in the Family

- The harmony in the family has primarily to do with the fulfilment of relationship between one human being and the other human being
- In order to fulfil relationship, it is necessary to understand relationship

Understanding Relationship

- The four important aspects of relationship:
 1. Relationship is – between one Self (I1) and another Self (I2)
 2. There are feelings in relationship – in one Self (I1) for the other Self (I2)
 3. These feelings can be recognised – they are definite
 4. The fulfilment of these feelings and their right evaluation lead to mutual happiness

1. Relationship is – between one Self (I1) and another Self (I2)

- Relationship is already there
- We do not have to construct or create relationship
- All we need to do is to understand relationship and fulfil it
- It is the Self which is recognizing the relationship, and not the Body
- It is the Self which relates to the other, and not the Body

2. There are feelings in relationship – in one Self (I1) for the other Self (I2)

- The important issue in human relationship is that of the feelings
- We can see that feelings are in the Self, not in the Body
- It is the Self which has the feelings and which recognises the feelings
- To understand relationship, one has to understand the Self and the naturally acceptable feelings in the Self

3. These feelings can be recognised – they are definite

- There are nine feelings in relationship
- These are the feelings which we can understand, which we can ensure within ourselves, which we can share with others and thus ensure mutual fulfilment in relationship
- These are the feelings which are naturally acceptable to us in the relationship with the other human being

Nine feelings (Values)in relationship

1. Trust (foundation value) - *Vishvasa*
2. Respect - *Samman*
3. Affection - *Sneha*
4. Care - *Mamata*
5. Guidance - *Vatsalya*
6. Reverence - *shraddha*
7. Glory - *Guarava*
8. Gratitude - *Kritagyata*
9. Love (complete value) - *Prema*

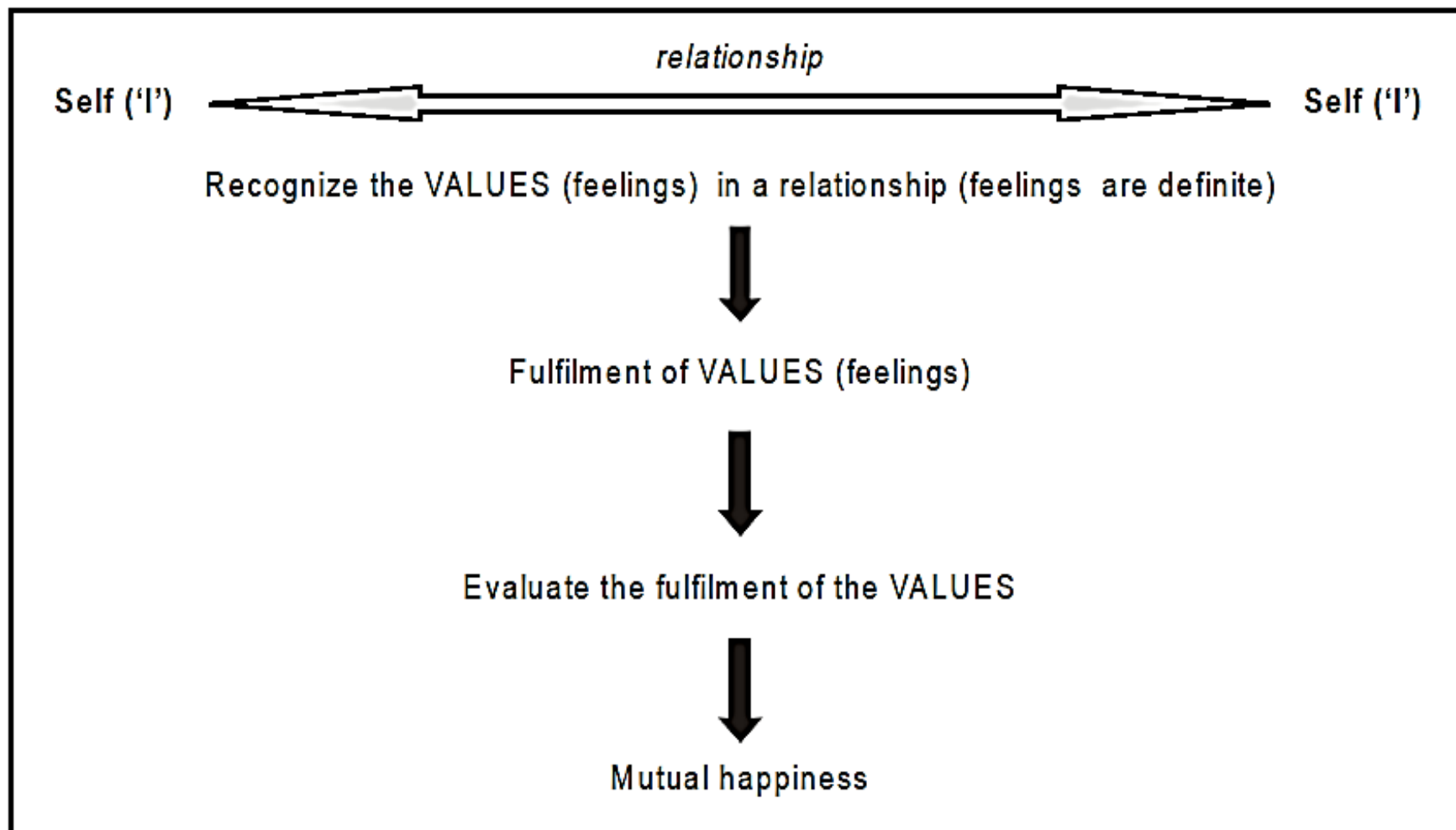
4. The fulfilment of these feelings and their right evaluation lead to mutual happiness

- Fulfilment of feelings in relationship and their evaluation leads to mutual happiness
- When we have these naturally acceptable feelings in the Self, we share them with the other and when we are both able to evaluate the feelings rightly, it leads to mutual happiness
- i.e. the happiness of oneself as well as the happiness of the other

Meaning of Justice

- **Justice** is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness
- Thus there are four elements of justice:
 - **Recognition of values,**
 - **Fulfilment,**
 - **Evaluation and**
 - **Mutual happiness ensured**
- When all the four are ensured, justice is ensured.
- Mutual fulfilment is the hallmark of justice

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



Trust – the Foundational Value in Relationship

- Trust is to be assured that the other intends to make me happy and prosperous
- In order to understand trust, examine these eight statements

Evaluating Trust – Between 2 Individuals	
About your Natural Acceptance	About your Ability
1a. I want to make myself happy ✓	1b. I am able to make myself always happy ?
2a. I want to make the other happy ✓	2b. I am able to make the other always happy ?
3a. The other wants to make herself/himself happy ✓	3b. The other is able to make herself/himself always happy ?
4a. The other wants to make me happy ?	4b. The other is able to make me always happy ??
 Intention – Natural Acceptance	 Competence

Distinguishing between Intention and Competence

- Now if you try to analyse your own responses, many things will get clarified
- You'll find that while evaluating yourself, you evaluate on the basis of your intention (natural acceptance)
- You think that you are a good person as your intentions are good
- On the other hand, when you evaluate the other, you evaluate him on the basis of his/her competence

- You find that s(he) is not able to make you happy all the time, Many times, or most of the time he ends up making you unhappy
- Therefore, you think that the other wants to make you unhappy
- You have a doubt on other's intention
- On the basis of lack of competence, we conclude about the lack of intention of the other
- When we doubt their intention, instead of accepting the other as a relative, we have a feeling of opposition
- This is the common mistake that we make in relationship today

- Now that we have clarity about intention and competence, explore this question:
- If you have unconditional, continuous trust on intention, on the natural acceptance of the other and if the other is lacking competence, what will you do?
 - a) Try to improve upon his competence
 - b) Get irritated
 - c) Get angry
 - d) Have a feeling of opposition

The answer is obviously (a).

- It is a response which indicates trust on intention.
- All other answers are reactions based on doubt on intention

- Trust is to be assured that the other has a natural acceptance (intention) to make me happy and prosperous
- Trust on intention is the foundation of relationship
- It is the beginning of mutual development
- A common mistake is to evaluate oneself on the basis of one's intention (and conclude that I am good) and the other on the basis of their lack of competence (thus doubt their intention and conclude that the other is bad)

2. Respect– As the Right Evaluation

- Feeling of Respect
- Respect is right evaluation.
- When we are rightly evaluated, we feel respected.
- When we are not rightly evaluated, we feel disrespected.
- Disrespect can take place in three ways:

Over evaluation – evaluating for more than what it is

Under evaluation – evaluating for less than what it is

Otherwise evaluation – evaluating for other than what it is

Minimum Content of Respect

- The Other is Similar to Me When we evaluate the human being on the basis of Self, we are able to see that:
 1. **Our purpose is the same** – As I have a natural acceptance to live with continuous happiness and prosperity, it is same with the other. So, on the basis of our natural acceptance, we have the same purpose.
 2. **Our programme is same** – As my programme to achieve continuous happiness and prosperity is to understand the harmony and live in harmony at all levels of my being (from human being to the entire existence), it is same with the other. In that sense, our programme to fulfil our purpose is also same.

3. Our potential is same – As I am endowed with natural acceptance and the activities of desire, thought and expectation are going on continuously in me, it is the same with the other. So, our potential is also same. Thus, we can see that the other (Self) is similar to me. This is the minimum content of respect for a human being.

Disrespect Arising out of Differentiation leading to Discrimination

- In general, what we are doing in the name of respect today is differentiating and discriminating.
- The **First** set of differentiation is on the basis of body– on the basis of age, gender, race and physical strength.
- This is based on the gross misunderstanding that human being = Body.
- The truth is that human being = co-existence of the Self and the Body.
- The **second** set of differentiation is made on the basis of physical facility – on the basis of wealth and post.
- The gross misunderstanding here is that physical facility = happiness.
- The truth is that happiness is to be in a state of harmony.
- The **third** basis of differentiation is on the basis of beliefs – on the basis of different isms (thought systems like socialism, capitalism, etc.), different sects, and different sets of information prevalent in the society.

Differentiation भेद



Differentiation = Disrespect

Not Naturally Acceptable... Opposition, Movements...

भेद = अपमान

सहज स्वीकार्य नहीं होता_ विरोध_ आन्दोलन_



Complete Content of Respect

- The complete content of respect is to be able to see that 'the other is similar to me and we are complementary'.
- If the other has more understanding, is more responsible than me, I'm committed to understand from the other
- If I have more understanding than the other, I'm more responsible than the other. I live with responsibility with the other, unconditionally, unperturbed by the behaviour of the other. I am committed to facilitate the understanding in the other, once the other is assured in relationship and not before that



- Disrespect arises out of over-evaluation, under-evaluation or otherwise-evaluation; and also, out of differentiation leading to discrimination on the basis of body, physical facility or beliefs.
- Small incidents of disrespect can have long-lasting consequences – from not speaking to each other, to opposition, break in relationship, divorce, fights and even war.
- Respect is right evaluation at the level of the Self
- The complete content of respect is to see that the other is similar to me in terms of purpose, programme and potential; and we are complementary to each other in terms of competence
- Over evaluation, under/otherwise evaluation and discrimination are disrespect

3. Affection

- Affection is the feeling of being related to the other.
- Affection is the feeling of acceptance for the other as one's relative.
Lack of affection is seen in the form of opposition, jealousy, etc.
- The feelings of trust and respect are essential to have the feeling of affection.
- When we have the feelings of trust, we feel related to the other; otherwise we may feel opposed to the other.

4. Care

- Care is the feeling of responsibility and commitment for nurturing and protection of the Body of my relative.
- With the feeling of affection, one naturally takes the responsibility for development of the relative – both at the level of Self as well as at the level of Body.
- Being responsible to the Body of one's relative is Care.

5. Guidance

- Guidance is the feeling of responsibility and commitment for development of Self by ensuring the right understanding and right feeling in the Self of my relative.
- Being responsible to the Self of my relative is Guidance.
- Generally, our focus is mostly on care because we have come to assume that human being is Body.
- We are not even aware of the Self.
- Therefore, we are not aware that we have to take care of the Self as well.



6. Reverence

- Reverence is the feeling of acceptance for excellence.
- Excellence is to be in a state of continuous happiness with the completeness of understanding of harmony and living in harmony at all levels.
- Once we achieve excellence, it continues. Excellence is something definite, something absolute.

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

- There is a basic difference between working for excellence and competition.
- If you have achieved excellence, you would naturally make effort for helping others to achieve excellence.
- On the other hand, in competition, we not only do not help rather we hinder the other to reach to our level.

7. Glory

- Glory is the feeling of acceptance for those who have made effort for excellence.
- For all those people whom we call great people, when we accept the effort made for excellence by them, to whatever extent they are able to achieve it, we naturally have a feeling of glory for them.

8. Gratitude

- Gratitude is the feeling of acceptance for those who have made the effort for my excellence.
- In our life, there may be so many people who have been of help to us in the process of understanding harmony and living in harmony. So, we have this feeling of gratitude for them. Gratitude is a significant feeling in the development of relationship.

9. Love

- Love is the feeling of being related to everyone, to all. It starts from affection, which we have already explored.
- If this feeling expands to many and ultimately to all, it is the feeling of love.
- So, we begin with the feeling of affection, and complete it with the feeling of love.
- That is why, Love is called complete value.



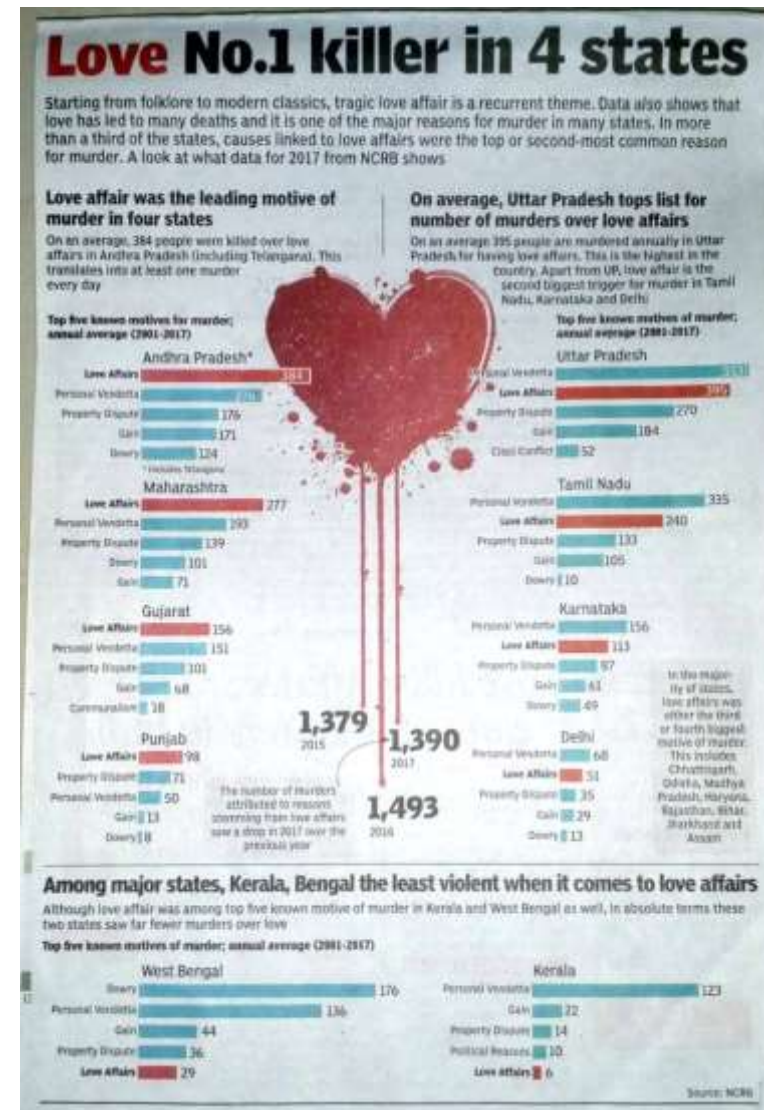
- **Love is the feeling of being related to all.**
- Love is expressed in the form of compassion.
- The feeling of love is for all and it is expressed to whosoever comes in contact.

Distinguishing Between Love and Infatuation

- The feeling of love is not something which is based on sensation.
- If there is a feeling on the basis of sensation, this is the case of infatuation where the sensual pleasure becomes the major goal.
- Infatuation is conditional – it may last only as long as you are able to get the sensation or you have hope of getting happiness through sensation.
- It is very temporary; it does not last for long.
- Once the effect wears off, then the long-term issues of feelings become prominent.

This is certainly not Love!

The feeling of love needs to be understood rightly by all,
particularly by youth



Understanding the harmony in the society (society being an extension of family)

- We saw that the family is the basic unit or building block of human organisation
- The society is the next larger order
- Society is composed of many families living together making collective effort for a common goal



What is Desirable and Where are we today?

Families living together, in a relationship of mutual fulfilment (common goal)

Society

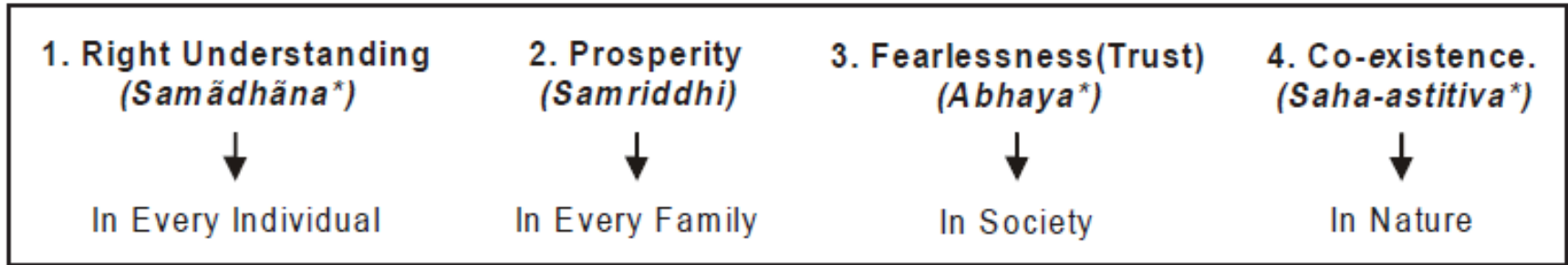
People living together, but not in relationship of mutual fulfillment (differing goals)

Crowd

People living separately, in opposition / struggle (conflicting goals)

Battlefield

Resolution, Prosperity, fearlessness (trust) and co-existence as comprehensive Human Goals



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.

The Five Dimensions of Human Endeavour

- The five dimensions of human endeavour are
 1. Education – Right Living
 2. Health – Self-regulation
 3. Justice – Preservation
 4. Production – Work
 5. Exchange – Storage

1 → 2 → 3 → 4

Human Order (मानवीय व्यवस्था)

Five Dimensions (पाँच आयाम)

1. Education – Sanskar **1**
2. Health – Sanyam
3. Production – Work
4. Justice – Preservation
5. Exchange – Storage

1a. Education – To develop the right understanding of the harmony at all levels of our being – from self to the entire existence (individual, family, society, nature/existence)

1b. Sanskar – The commitment, preparation and practice of living in harmony. Preparation includes learning the skills and technology for living in harmony at all levels – from self to the entire existence (individual, family, society, nature/existence)

1 → 2 → 3 → 4

Human Order (मानवीय व्यवस्था)

Five Dimensions (पाँच आयाम)

1. Education – Sanskar
2. Health – Sanyam **2**
3. Production – Work **4**
4. Justice – Preservation
5. Exchange – Storage

2b. Sanyam – Feeling of responsibility for Nurturing, Protection and Right Utilization of the Body

2a. Health (Swasthya) –
Body acts according to Self (I)
Parts of the body are in harmony (in order)

→ Recognising What is Needed as Physical Facility

Human Order (मानवीय व्यवस्था)

Five Dimensions (पाँच आयाम)

1. Education – Sanskar
2. Health – Sanyam
3. Production – Work
4. Justice – Preservation
5. Exchange – Storage

2 4

3b. Work: The labour a human being does on the rest of nature

3a. Production: The physical facility obtained out of work

4a. Justice – Recognition of Human-Human Relationship, its Fulfillment & Evaluation leading to Mutual Happiness

1 → 2

4b. Preservation – Recognition of Human-Rest of Nature Relationship, its Fulfillment & Evaluation leading to Mutual Prosperity or Mutual Enrichment

1. Prosperity of Human Being
2. Enrichment, Protection & Right Utilisation of rest of Nature

Human Order (मानवीय व्यवस्था)

Five Dimensions (पाँच आयाम)

1. Education – Sanskar
2. Health – Sanyam
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4. Justice – Preservation
5. Exchange – Storage

4



Human Order (मानवीय व्यवस्था)

Five Dimensions (पंच आयाम)

1. Education – Sanskar
2. Health – Sanyam
3. Production – Work
4. Justice – Preservation
5. Exchange – Storage

2

3

5a. Exchange – of physical facility with a view of mutual fulfillment (not with obsession for profit / of exploitation)

5b. Storage – of physical facility with a view of mutual fulfillment (not with obsession for profit / of accumulation)

- We can see how 5 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*

- Ensuring justice in relationship, or mutual fulfilment in relationship on the basis of values like Trust, Respect, etc leads to fearlessness in society, while Surakshã 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

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 (*Akhand^a 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.