

3. Harmony in the family (परिवार में व्यवस्था)

= Justice (from family to the world family)

= न्याय (परिवार से विश्व परिवार तक)

1. Relationship is – between I & I
संबंध है मैं का मैं से
2. There are feelings in relationship – of one I with the other
संबंध में भाव (अपेक्षा) है मैं का मैं से
3. These feelings can be recognized – they are definite
भाव (अपेक्षा) को पहचाना जा सकता है निश्चित हैं
4. Their fulfillment and evaluation leads to Mutual happiness
इनके निर्वाह, मूल्यांकन से उभय सुख है

Feelings (Emotions, Values) भाव (अपेक्षा, मूल्य)

- | | |
|--|--|
| 1. Trust (विश्वास)
→ <i>Foundational Value</i> (आधार मूल्य) | 6. Reverence (श्रद्धा) |
| 2. Respect (सम्मान) | 7. Glory (गौरव) |
| 3. Affection (स्नेह) | 8. Gratitude (कृतज्ञता) |
| 4. Care (ममता) | 9. Love (प्रेम)
→ <i>Complete Value</i> (पूर्ण मूल्य) |
| 5. Guidance (वात्सल्य) | |

All of it is already within you –Understanding only makes you aware and once you are aware of it, there is continuity of these feelings and you are able to fulfill them.

The family is a laboratory

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

Family (परिवार)- Relationship recognized, fulfilled & evaluated leading to mutual happiness.

→ Undivided Society (अखण्ड समाज)- (feeling of being related to every human being.)

→ Universal Human Order (सार्वभौम व्यवस्था)- (feeling of being related to every unit.)

Harmony in individual → family → society → entire existence
व्यक्ति (मानव) में व्यवस्था → परिवार → समाज → समग्र अस्तित्व में व्यवस्था

3.1 Trust (विश्वास) - *Foundational value of relationship* (संबंध का आधार मूल्य)

To be Assured that the other wants to make me happy & prosperous.

विश्वास – आश्वस्त होना – दूसरा मेरे सुख, समृद्धि के अर्थ में है, ऐसा स्पष्ट होना।

Verify on the basis of Your Natural Acceptance (जॉचें – अपनी सहज स्वीकृति के आधार पर)

1a. I want to make myself happy.

मैं स्वयं को सुखी करना चाहता हूँ।

2a. I want to make the other happy.

मैं दूसरे को सुखी करना चाहता हूँ।

3a. The other wants to make himself happy.

दूसरा स्वयं को सुखी करना चाहता है।

4a. The other wants to make me happy.

दूसरा मुझे सुखी करना चाहता है।

What is the answer?

Also verify these on the basis of Your Competence (यह भी जॉचें— अपनी योग्यता के आधार पर)

1b. I am able to make myself always happy.

मैं स्वयं को हमेशा सुखी कर पाता हूँ।

2b. I am able to make the other always happy.

मैं दूसरे को हमेशा सुखी कर पाता हूँ।

3b. The other is able to make himself always happy.

दूसरा स्वयं को हमेशा सुखी कर पाता है।

4b. The other is able to make me always happy.

दूसरा मुझे हमेशा सुखी कर पाता है।

What is the answer?

- The first four questions are related to our Natural Acceptance i.e. Intention (सहज स्वीकृति अर्थात् मूलभूत चाहना) and the next four to our Competence (योग्यता).

- It is Very Important to differentiate between these two-

Natural Acceptance (Intention)

सहज स्वीकृति (मूलभूत चाहना)



Competence

योग्यता (करना)

Note that the intention is always correct, only competence is lacking!

We generally evaluate ourselves on the basis of our intention and

others on the basis of their competence!

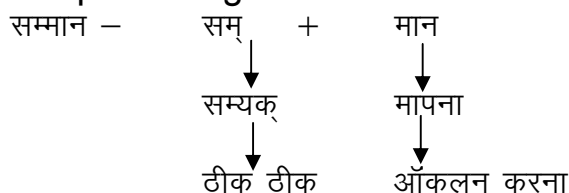
We seldom look at our competence and others' intention.

If we have trust on Intention, we have a feeling of being related to the other & we start helping the other to improve his competence, if he does not have.

If we donot have trust on Intention, we have a feeling of opposition with the other which ultimately leads to fighting, struggle and war.

3.2 Respect (सम्मान)

Respect – right evaluation.



Need of I: I should be evaluated as I am, I should evaluate others as they are.

If I donot do this, it is Disrespect.

Disrespect (अपमान):

Over evaluation(अधिमूल्यन) - To evaluate for more than what it is (अधिक आँकलन करना)

Under evaluation (अवमूल्यन)- To evaluate for less than what it is (कम आँकलन करना)

Otherwise evaluation (अमूल्यन)-To evaluate for other than what it is(अन्यथा आँकलन करना)

Whenever the evaluation is not right, it is disrespect for the other.

If we observe, we will find that in our day to day relationship, we tend to do one of these three leading to Disrespect.

A GRAVE MISTAKE IS TO EVALUATE HUMAN BEING AS THE BODY.

Evaluation on the basis of I (of a human being)

1. As I want to be continuously happy and prosperous, same with the other.

⇒ Our Natural Acceptance (सहज स्वीकृति) is the same.

2. As I am able to live happily by understanding & living in harmony at all the six levels, same with the other.

⇒ Our Programme (कार्यक्रम) is the same.

3. A I have continuous Activities & Powers of desire, thought, selection (इच्छा, विचार, आशा की अक्षय क्रिया, शक्ति), same with the other.

⇒ Our Potential (क्षमता) is the same.

The other is similar to me- this is the conclusion we reach on the basis of these 3.

This is the Minimum content of respect for a Human being.

The difference could only be at the level of

4. Understanding (समझ): *not information* (सूचना नहीं)

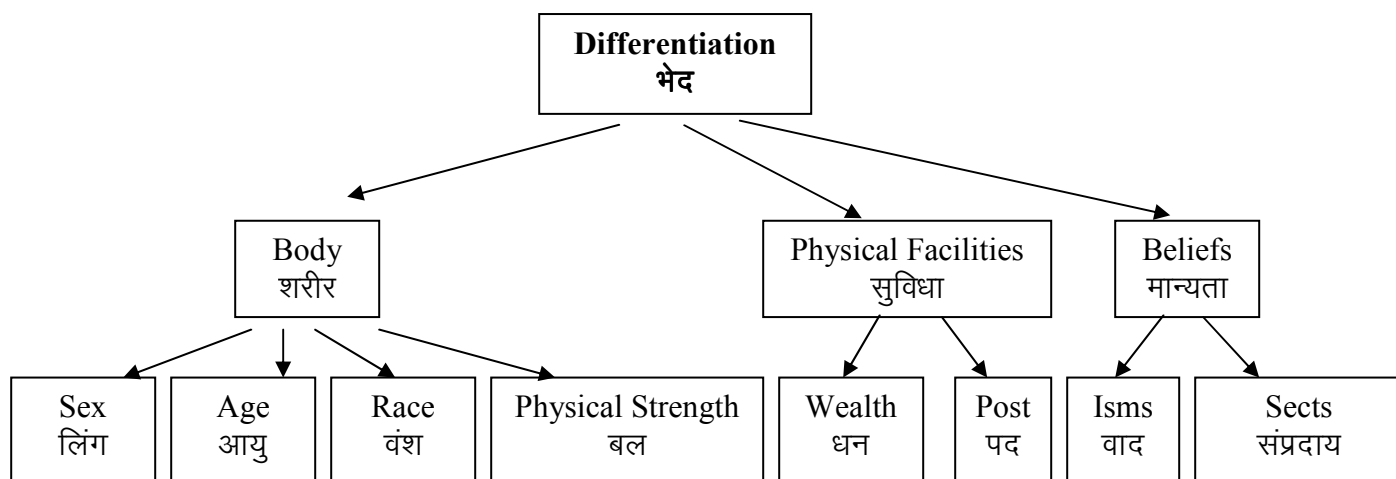
i. If the other has better understanding than me, I want to understand from other.

दूसरा ज्यादा समझदार है, मैं समझने के लिए तत्पर रहता हूँ।

ii.If the other has less understanding than me, I accept the responsibility to improve the understanding of the other.

दूसरा कम समझदार है, मैं समझदार बनाने की जिम्मेदारी स्वीकारता हूँ।

Generally, we are making **Differentiation** (भेद), in the name of respect; which certainly is not giving or working for respect.



- Differentiation based on one or all of these leads to feelings of disrespect, leading to resentments & protests.
- If we try to respect people on the basis of the above, we are actually disrespecting them.
- With every human being, especially for a child, be alert of every word, every gesture, you are using. Minutely observe what you have done or said to the other, does it ensure the respect and trust for him?
- One needs to be aware whether evaluation is on the basis of the body or 'I'.

Note that:

1. Everyone has good intentions, disregard of whether he has competence to fulfill it or not; and
2. Every 'I' is like me and human being needs to be evaluated on the basis of 'I'; therefore, every human being is like me.

If Trust and Respect are ensured, the rest seven expectations follow very easily.

3.3 . Affection (स्नेह)

The feeling of acceptance of the other as one's relative (feeling of being related to the other) —दूसरे को संबंधी के रूप में स्वीकारने का भाव।

Once we have the trust and respect, acceptance follows naturally. It starts with feeling of relationship with one, then slowly expands to many and finally to all.

3.4. Care (Me-ness) (ममता)

The feeling of responsibility of nurturing and protecting the body of the relative.

—संबंधी के शरीर के पोषण, संरक्षण की स्वीकृति का भाव।

3.5. Guidance (वात्सल्य)

The feeling of ensuring right understanding and feeling in the 'I' of the relative.

—संबंधी को समझदार व जिम्मेदार बनाने की स्वीकृति का भाव।

3.6. Reverance (श्रद्धा)

The feeling of acceptance for the Excellence.

—श्रेष्ठता की स्वीकृति का भाव।

Here, Excellence (श्रेष्ठता) essentially means – Understanding of the Harmony and living in that Harmony – at all 6 levels.

Working for Excellence and Competition is not similar. In Excellence, one helps to bring the other to his level; in Competition, he hinders the other from reaching to his level.

This Excellence is Absolute & Definite;

Competition is always relative, with no definite state, no point of completion.

Worship (पूजा)-

Effort made to achieve the excellence. श्रेष्ठता के लिए किया गया प्रयास।

3.7. Glory (गौरव)

The feeling for those who have made effort for Excellence.

जिन्होंने श्रेष्ठता के लिए किए प्रयास किया है, उनके प्रति भाव।

3.8. Gratitude (कृतज्ञता)

The feeling of acceptance for those who have made effort for My Excellence.

जिन्होंने मेरी श्रेष्ठता के लिए प्रयास किया उनके प्रति भाव।

3.9. Love (प्रेम)

The feeling of being related to all, to every unit in existence, the entire existence.

हर एक को संबंधी के रूप में स्वीकारने का भाव।

= पूर्णता में रति— पूर्णता में रत होना— हर एक के साथ संबंध में निहित रस (भावों) की अनुभूति करना।

It all starts with identifying that one is related to other human being (Affection - स्नेह) and it slowly expands to the feeling of being related to all human beings (Love - प्रेम) and then to all, each & every unit in nature (human being as well as other units).

एक → अनेक → हर एक को संबंधी के रूप में स्वीकारना

This leads to Undivided Society (अखण्ड समाज).- it starts from family and slowly expands to world family; without being obstructed at any intermediate level.

Every human being has natural acceptance for expanding up to world family through this feeling of love, but due to lack of understanding of relationship, he is not able to ensure a relationship of mutual fulfillment even with his family members.