

Observations - in -progress from 12 years of observing collectives/sansthas.

Shriram narasimhan/ student / 01 april 2021

	Learnings for our sansthas.
1.	Residents need be given space to voice their expectations and suggestions for sanstha
2.	Drishti sampan person/ anointed leader explains vision & implementation and takes questions to everyone's fulfilment. Residents thus buy in to the vision.
3.	Above requires that everyone accept this person/ shreshtata samman.
4.	Avoid idealistic assessment of others / since usually we are only seeing part of the picture – assume every resident is making sincere efforts.
5.	Account for different strengths, insecurities, expectations, etc and have in place behavioural mechanisms to address the same. This means every individual is at a unique point in jagriti kram and that's where they'll start from. this needs to be considered. i.e. There shall always be some gaps – in samajh, intellect, vyavhar, shram, & 'samajikta – catering to the influx of people' –mechanisms to be in place to enable a person to learn and grow in the areas they lack in, rather than feel victimised or lost out.
6.	Mutual commitment to common goal and interpersonal friendship-respect should take primacy over transactional/lokvayapikaran goals. This is the bedrock on which things will proceed.
7.	Sanstha life is exacting in 5 areas. 1. Student life – study and learning. 2. Family life – responsibilities and chores 3. Occupational life – a learning curve for most educated folks ('shram') 4. Public/Social life – public life in the premises. 'bhaagidaari' 5. Interest Area – Research, translation, publicity, etc to do with darshan. 6. Monetary – assumed from prior savings/ sponsorship. –but pressure arises when one tries to match this point #6 with #3 above. Each individual has at a unique stage, strength & combination of the above. Each family has a unique set of the above, with some families having members interested only in one to two areas, and some in more/ all. Every family has a different support system and requirement. Each family is thus able to spare different amounts of time of its members in the social-public sphere 'the sanstha'. The goals, daily schedule & assessment needs to cater to the above reality, failing which any extraneous plan shall seem an imposition or an ideal to be lived up to which ends up taking its toll on the individual/ family after some time/years.
8.	Strong internal communication and ensuring a rightful place for every person is very important so everyone feels they are a stakeholder and feel involved. Esp, highly visible areas such as utpadan, shivir, and education, etc, tend to get highlighted, with the background, equally important areas being ignored. esp. 'work' within family/home and daily run of the mill activities.
9.	leader – drishti sampann person to spend time with all residents/stakeholders to ensure communication channels stay open. this will ensure the shy ones, or the problematic ones (see #11 below) are absorbed.
10.	vyavस्था-vigyan needs to be identified and practiced, which shall also have to include the manovagyanic elements in the next point. Esp. Clear roles and

	responsibilities, and ensuring there is collaboration without interference and confusion, or attempts to unknowingly pervade others work-areas, i.e. 'stepping on others toes'. advanced practice of asakti rahit ichha leads to vagueness and irregular seeming regulation. but allows space and respect for others work spaces.
11	Various elements of jeev chetna persist well into shastradhyayan, manan and beyond, into earlier stages of sakshatkar. Chief amongst them - आलस्य (lack of shram due to lack of childhood habit) - यश -Tendency to seek importance – where one/a few get highlighted or try to gain importance via various means, including subtle स्पर्धा - Inability to take directions from others. – मद - getting stuck with ways of working – हठ /वृत्ति क्षुब्धता - personality clashes – अभिमान - Sphere of influence - पद due to wealth given/ position, etc. - inability to exercise nyaya and dharma drishti, these being colored by priya, or even labh. - Assuming word & tarka are knowledge, leading to अभिमान, false prestige - Different cultural and work backgrounds effect differing views/methods of working together which can seem frustrating – and needs to be included in vyavastha vigyan learnings within jagriti kram – which itself is many decades long, if not an entire lifetime. These are served in the background of common acceptance for - shubh-chahat-manav lakshya - mutual sahyogita-sahbhagita-sahkarita - and some maitri –sneh ; - within the broad objectives of lok-vyapikaran & swawalamban of the sanstha. these hence need to be made part of vyavharabhyas discussions (without getting into the particulars) for paraspar dhyankarshan, also so we may be more generous in each others evaluation. Par gun-ganana abhyas needs to take primacy over the common sanstha goals as the basis /benchmark for assessment. sanstha progress is to please others. If the residents progress, the sanstha progreses. Not the other way round.