

Harmony in the Family

- The family is the basic unit or building block of human organisation
 - The major issue in the family is relationship... fulfilment in relationship
 - To live in relationship, for fulfilment in relationship, it is essential to understand relationship
 - Without understanding relationship, it isn't possible to fulfil relationship... e.g. Not speaking to each other... for days... opposition, divorce...
- **These are the four aspects to understand about relationship**
1. **Relationship is - between one self (I_1) and another self (I_2):** 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 is to recognize them and understand them.
 2. **There are feelings in relationship - in one self (I_1) for the other self (I_2):** In any relationship, it is the person's Self (I_1) that is related to the other person's Self (I_2). The body is only a means to express our relationship. For example, in a mother and a child, it is the Self of the mother and the Self of the child who feel connected. Their bodies are incapable of understanding or having feelings.
 3. **These feelings can be recognized:** The feelings in a relationship between "I" and "I" such as Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude & Love etc., can be identified with clarity and so they are definite. These feelings are the values which characterize any relationship
 4. **Their fulfilment, evaluation leads to mutual happiness:** 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.

➤ **Feelings(Values) in relationship:**

1. **Trust (Visvasa):** The feeling of Trust in relationship is defined as: “To be assured that each human being inherently wants oneself and the other to be happy and prosperous. It is considered as the **foundational value** in Relationship.

There are two aspects in trust:

- I. Intention (wanting to – which is our natural acceptance)
- II. 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 fulfil 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. With trust on intention, I feel related to the other, and with that at the base, I make a programme based on our current mutual competence. I make effort to assure the other. Trust is the starting point of relationship, of mutual development. 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.

□ Intention vs Competence:

Anger arises, when we are not able to differentiate between the intention and competence of the other. Based on lack of competence of the other, we doubt over their intention. Once, we have a doubt on the intention of the other, then instead of relating to the other, we feel in opposition to the other. Thus, any small unfavorable incidence may lead to irritation or even anger, particularly when our desire does not get fulfilled and we perceive that it is due to the other.

If I understand the human being correctly, then I am able to see that the other is a human being like me (self and body). The other self has the intention, i.e. natural acceptance (to be happy and make other happy) just like me. The other may be lacking in competence to fulfil their intention, just like I am lacking in competence. If I can see that the other has the same intention as me, but lacks competence, then instead of getting angry, I re-examine my desire/expectation and action:

- Is my expectation right or not?
- Is the program to fulfill the desire is correct or not?
- Have I developed the necessary competence myself?
- What effort have I made to help the other in improving their competence?

In this way, we can reinforce the need for understanding

- It results into our own fulfilment (happiness) first and then the fulfilment of the other
- It also results into the resolution of our concerns

2. Respect (Sammāna): Respect means “Right Evaluation”, to be evaluated as I am. The sense of individuality is prime object towards respect. Once we realized that we are as an individual then only we can see our self different from others.

When we evaluate the human being on the basis of Self, we are able to see that:

- i. **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.
- ii. **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.
- iii. **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.

Usually however, we make mistakes in our evaluation in the following three ways.

Over Evaluation (adhi-mūlyana) - To evaluate more than what it is.

Under Evaluation (ava-mūlyana) - To evaluate less than what it is.

Otherwise Evaluation (a-mūlyana) - To evaluate otherwise than what it is.

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.

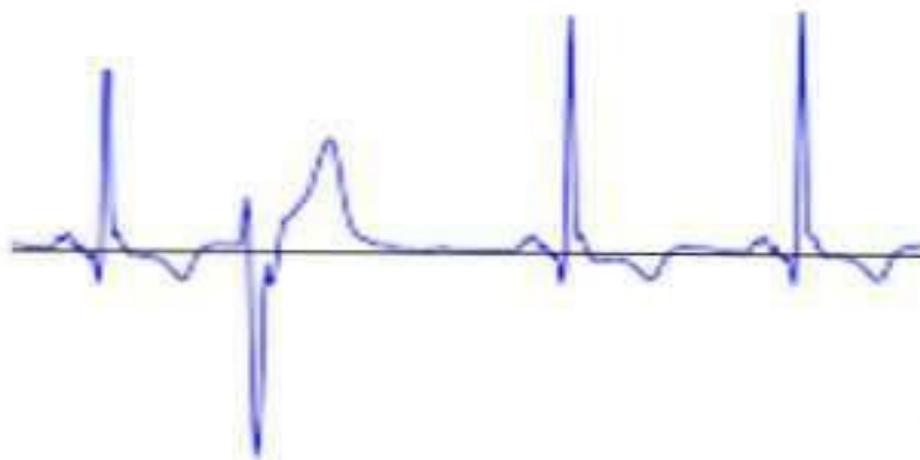
Example of ‘otherwise’ evaluation: You are at home, and there are guests around, and your father says, ‘You donkey! Can’t you even understand this much?’ You feel offended by this. This is evaluating you otherwise, as you are a human being and not something else.

Right Evaluation	Over Evaluation	Under / Otherwise Evaluation
Self-confidence I am self referential (self organized) Definite Conduct	Ego The other is my reference (enslaved) Indefinite Conduct	Depression The other is my reference (enslaved) Indefinite Conduct

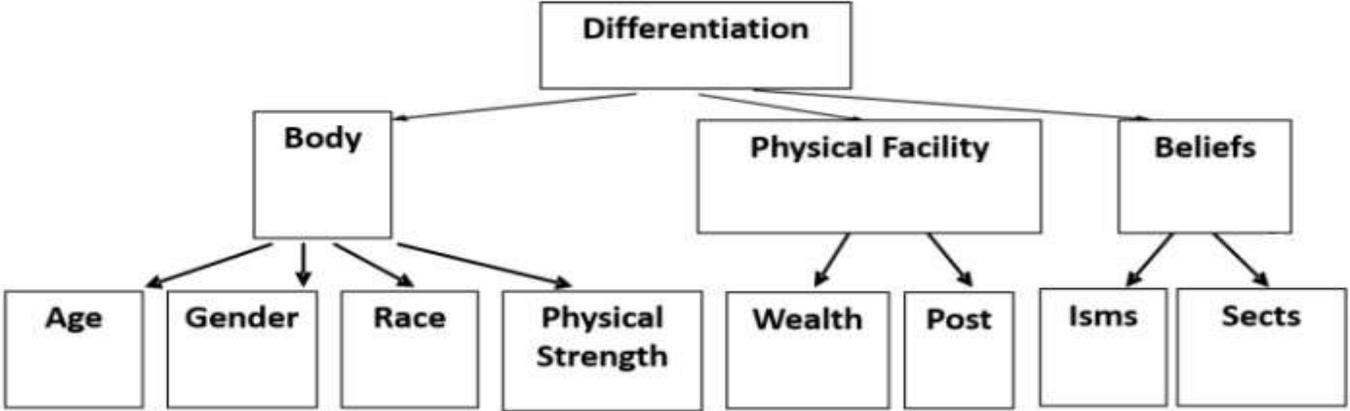
Ego
(over evaluation)

Self-confidence
(right evaluation)

Depression
(under/otherwise evaluation)



Present scenario: Today, we are differentiating in the name of respect in the aspects of



i. Body:

- I. 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.
- II. 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
- III. 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'.
- IV. 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.

ii. On the basis of physical facilities

- I. **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. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the body, and then on this basis, we are wrongly identifying our relationship.
- II. **Post:** We try to respect on the basis of a person’s position. 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

iii. On the basis of beliefs

- I. ***‘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.
- II. ***Sects:*** 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 (Disrespect) 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
- **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.

	Respect	Differentiation (Disrespect)
1	Respect means Right Evaluation	Disrespect means Wrong Evaluation
2	During respect evaluation follows only Right Evaluation	During Disrespect evaluation follows- Over or Under or Otherwise evaluation
3	If we are Respected, we feel comfortable	If we are disrespected, we feel uncomfortable
4	Feeling of Respect is Naturally acceptable to us	Feeling of Disrespect is unacceptable to us
5	Respect act as a bridge in relationships	Disrespect causes problems in relationships

1. 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.

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. 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.

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

2. Care (Mamatā): The feeling of Care 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.

3. Guidance (Vātsalya): The feeling of ensuring right understanding and feelings in the other (my relative) is called Guidance. We understand the need of our 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, Thought and Expectation. Right Understanding and feelings is also a need of the other and the other is related to me. As a result, I have the responsibility to help the other. Based upon this, I am able to recognize this feeling of ensuring Right Understanding and feelings in my relative. This is called Guidance.

4. Reverence (Shraddhā): 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 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.

5. Glory (Gaurava): Glory is the feeling for someone who has made efforts for Excellence. 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. 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.

6. Gratitude (Kritagyatā): Gratitude is the feeling of acceptance for those who have made effort for my excellence. We understand that each one of us has the same goal of continuous happiness and prosperity. Each one of us has to work towards increasing our competence to realize our intention and in this process, we are helped and guided by others that have the right understanding. When we understand this and begin to recognize the feeling in ourselves, we feel gratitude in our relationship.

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.

7. Love (Prema): The feeling of being related to all is love. This feeling or value is also called the **complete value (Pūrna mūlya)**, 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 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.

With Preconditioning:

- “I am special, unique, different from the other”
- Leads to differentiation

Without Preconditioning:

1. Purpose

- I want to live with continuous happiness & prosperity
- The other also wants to live with continuous happiness & prosperity

Our purpose is same (based on Natural Acceptance)

2. Program

- My program is to understand and to live in harmony at all levels of being
- The program of the other is also to understand and to live in harmony at all levels of being (Individual, family, society and nature/existence)

Our program is same

3. Potential

- Desire, Thought & Expectation is continuous in me.
- I am endowed with Natural Acceptance
- Desire, Thought & Expectation is continuous in the other.
- The other is also endowed with Natural Acceptance

Our potential is same

Harmony in the Family

Right Understanding



Right Feeling



Fulfilment in Relationship – Mutual Happiness



Harmony in the Family

Understanding Relationship



Acceptance of Relationship



Feeling of Relationship

Happiness in Me



Sharing the Feeling with Other



Recognition/Evaluation of Feeling

Happiness in Other



Mutual Happiness



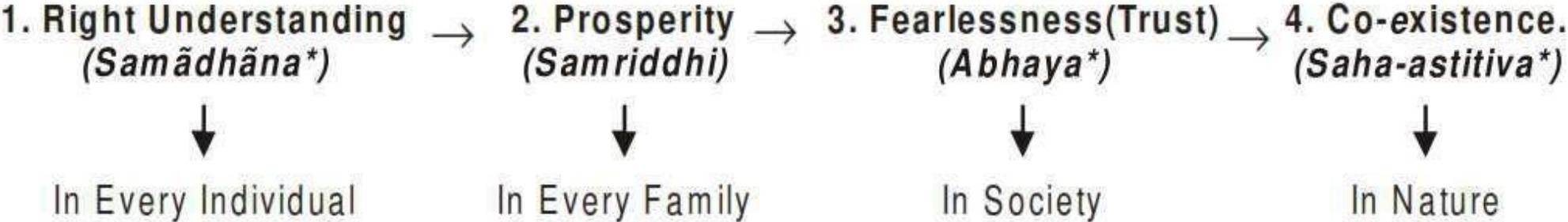
Harmony in the Family

In me –
unconditional,
continuous

Role of
Education

→ Expression of feeling
(through Body, as and when
required)

Comprehensive human Goal:



- 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.

All the above four are the basic requirements to ensure happiness and prosperity at all levels and achieving all those should be the comprehensive human goal.

Programs Needed to Achieve the Comprehensive Human Goal (The Five Dimensions of Human Endeavour or Five Dimensions of Universal Human Order):In the light of the comprehensive human goal, let us visualize how the following five salient dimensions of human endeavour are to be shaped and implemented in society. It will be necessary to develop appropriate systems and programs to cater to the above goal in order to ensure human welfare.

1. Education - Right Living (Siksha - Sanskar)

- 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
- leads to Right Understanding, Right Feelings and an all-encompassing solution called **Samadhana.**

It is important to realize that understanding of harmony is accompanied by learning to live in harmony at all the levels and doing things that ensure harmony at all the levels. The competence gained from understanding enables us to live in harmony. 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' or 'All encompassing' Solution called 'samādhāna' in every individual and ensures that our succeeding generations have both the content and the environment available to work towards achieving their goal of continuous happiness and prosperity. This is the goal and objective of education

2. Health - Self regulation (Svāsthya - Sanyama):

- Health = Harmony among the parts of the body and having a fit body which acts according to the needs of the Self “I”
- Self-Regulation = A feeling of responsibility for nurturing, protecting and rightly utilizing the body.
- Self-regulation is the basis of Health.
- leads to Prosperity

3. Justice-Preservation (Nyāya-Surakshā):

- Justice = ‘Human-Human relation’ – its recognition, fulfilment, right evaluation
= mutual Happiness
- Preservation = ‘Human – Rest of nature’ relation - its recognition, fulfilment, right evaluation
= Enrichment, Protection, Right Utilization of nature.
= mutual Prosperity
- leads to Fearlessness and Co-existence

□ Preservation 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 the nurturing of the body and do not let it get wasted)

4. Production-Work (Utpādana-Kārya):

- Work – Labour that human does on the rest of nature.
- Production - Things obtained out of work
- leads to Prosperity and Co-existence

□ There are two important questions that come to mind when we talk of production-work:

- i. **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.
- ii. **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 understanding of the harmony at 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
 - a. The systems are cyclic and not open ended.
 - b. The systems are mutually fulfilling and mutually enriching.

For example, When a seed is planted in soil and water is added, it grows to be a tree and in turn, bears leaves, flowers and fruits. The fruits ripen, leaves mature and fall to the ground and enrich the soil forming manure by decaying. Seeds are scattered from the fruit into the soil and once again these fruits form a plant and bear fruit. This way the soil gets enriched, seeds are multiplied and tree grows. Everything is regenerated. This is nature's way of enriching the soil. We can see mutual enrichment in nature in this way. This process is also cyclic. It is not that the seed grows once, and then the whole process is over. This process continues. We can thus see that the processes in nature are both cyclic and enriching. Numerous such examples can be taken, between plants and soil, within plants, between plants and birds, and animals, etc. There is an inherent balance, in the species, in the entire cycle

5. Exchange-Storage (Vinimaya-Kosa)

- Exchange = Exchanging of produce for mutual fulfilment and not for madness of profit
- Storage = Storing of produce after the fulfillment of needs with a view of right utilization in future and not for hoarding.
- leads to Prosperity and Fearlessness

Each family has the capacity to produce more than what it needs for itself. Say, if a family produces wheat, it can produce for ten families together. The other family can similarly produce cotton for all its neighborhood. Summing up all the needs in the society, the families are capable to produce more than the need. And then we can exchange things. This exchange can take place in the form of commodities themselves, or through currency, wherever required.

When we produce more than required, we exchange for our current needs and store for future needs. This storage is to be used when the production is not taking place, or some relative of ours needs it and not hoarding.

- **Undivided Society (Akhandā Samāja)** - It is the 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. We are able to see that we are related to every unit in nature and ensure mutual fulfilment in that relationship. On the bases of understanding of harmony, we get the notion of an undivided society and universal human order. The universal human order will comprise of the five dimensions of human endeavor towards a fragmented society. The steps of organization from family to world family, each anchored in right understanding will be integrated in the following way:
 - Family => family cluster => village / community => village cluster => => => world family



Svatva: Swatva means innateness of self – the natural acceptance of harmony. The word "innate" is defined as originating in or derived from the mind . It is present in an individual by birth. When we identify our innateness, we realize the difference between what we are, and we really want to be.

Swatantrata: Swatantrata means being self- organized – being in harmony with oneself. When we identify our innateness, we establish a dialogue with our conscience, and it enables us to become self organized, i.e. we attain harmony in ourself. This is called swatantrata.

Swarajya: Swarajya means self-expression, self- extension – living in harmony with others. When we identify our innateness, what we really want to be and establish a dialogue within, it enables us to become self organized, i.e. we attain harmony in ourself. When we start living with this harmony, it starts expressing itself through our harmonious behaviour towards others and towards our work, and it naturally leads to a healthy participation with the surroundings. This is called swarajya.

Thus, when we start exploring our svatva, in the process of self-verification and living accordingly, we are attaining swatantrata and svarajya. Exploring our svatva at different levels of our living helps us in getting rid of our preconceived notions, our dilemmas, contradictions and compulsions, either external or internal. The more, we attain swatantrata or the self- organized state, the more we can live in harmony with others, and we can also help others attain this state. This leads to our participation in swarajya.

The effort towards ensuring orderliness in the society is possible and is sustained by ensuring orderliness in ourselves. Every mechanism to bring order in the society needs to be based on this. This is an important implication of right understanding when we go to make policies for nations and the world.

□ **The Basis of Undivided Society:** The feelings(9 Values) of being related to every human being leads to our participation in an undivided society. By living in relationship in the family, we get the occasion to gain the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we live our understanding and relationship. With the understanding of values in human relationship, we are able to recognize the connectedness with every individual correctly and fulfil it. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being- thus laying the foundation for an undivided society- from family to world family.

□ **Visualizing a universal harmonious order in society:**

Visualizing a universal harmonious order in society involves imagining a world where people of all backgrounds and beliefs coexist in peace and prosperity, without discrimination or conflict. This harmonious order can be achieved through several means, including:

- **Mutual respect:** Respect for others, regardless of their background or beliefs, is crucial in creating a harmonious society. This can involve valuing each person's unique perspective and treating them with dignity and kindness.
- **Open-mindedness:** Open-mindedness is essential in creating a harmonious society, as it allows people to see beyond their own biases and perspectives and understand the views of others.
- **Empathy:** Empathy is the ability to understand and share the feelings of others. By practicing empathy, individuals can develop a deeper understanding of the experiences and perspectives of others, and work towards resolving conflicts in a peaceful and respectful manner.
- **Inclusiveness:** Inclusiveness involves creating a society where everyone is valued and included, regardless of their race, religion, ethnicity, or other differences. This can involve promoting policies and programs that support diversity and eliminate discrimination.

- **Cooperation:** Cooperation is essential in creating a harmonious society, as it allows people to work together towards a common goal. This can involve promoting teamwork and collaboration, and encouraging people to put aside their individual interests for the greater good.
 - **Communication:** Effective communication is crucial in creating a harmonious society. This can involve promoting open and honest dialogue, and encouraging people to listen actively to each other and understand their perspectives.
- **There are several theories that attempt to explain how a universal harmonious order in society can be visualized and achieved. Some of these include:**
- **Social Contract Theory:** This theory posits that individuals enter into an implicit agreement with each other to give up some individual freedom in exchange for the protection and benefits provided by the state. This agreement creates a harmonious order where everyone has a shared understanding of their rights and responsibilities.
 - **Utilitarianism:** This theory states that actions and policies should be evaluated based on their ability to produce the greatest good for the greatest number of people. By focusing on the well-being of society as a whole, utilitarianism seeks to promote a harmonious order.
 - **Libertarianism:** This theory emphasizes the importance of individual liberty and limited government intervention in promoting a harmonious order. By respecting the freedoms and rights of individuals, society can function effectively and efficiently.
 - **Communitarianism:** This theory emphasizes the importance of community and the common good in promoting a harmonious order. It holds that individuals have obligations to each other and to their communities, and that a focus on the common good is necessary for a healthy and prosperous society.

Universal Human Order- Harmony from Family Order to World Family Order: It is achieved through Justice. Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society. There are four elements: 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. Justice 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.

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. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings.

Resolution is the mix-up of Right Feeling and Right thought, or say the clarity of Right Understanding, Wisdom, Science, Behavior, Work, Participation in a large order, Undivided Human Society, Universal Human Order and Human Tradition in which Human goal is fulfilled.

- In this phenomenon, The Right Understanding, Wisdom (Identification of Human Goal) and Science (How to fulfil Human Goal) is in the Self (I).
- Behavior, Work, and participation in larger order work as a Human Being which is Self (I) and Body.
- Undivided Human Society, Universal Human Order, and Human tradition work as Outsider.
- Right understanding is essentially seeing the essence of the reality as it is, i.e., seeing the part that is definite, universal and continuous.