

Healthy Relationship

by Pujya Swamiji

We're often told that religion is concerned with effecting a healthy relationship between the individual and the world, but very little is said of what a healthy relationship is all about. To try to solve a problem without enquiring into the problem is somewhat like taking a course of treatment without diagnosing the disease. What do we need to do in order to ensure that we have healthy relationships? Under what conditions is it available? Before probing these, it is important that one should free oneself from the influences of various theories on nature of relationships. Healthy relationship is one single condition: if there exists countless views on this, it only shows that all of them are incomplete and therefore, hollow. Hence let's free our mind for a moment from these influences so that we can discover what healthy relationship is.

To enquire negatively, there is unhealthy relationship only when there is resistance, tension, friction, on the part of the individual who comes in contact with the world outside. The relationship is surely unhealthy, if the individual brings in any form of resistance while meeting the world. So, a healthy relationship is when expressions of resistance, tension and friction are totally absent. It follows, therefore, that an enquiry into the cause of unhealthy relationship is paramount if we are to understand what a healthy relationship is.

We feel that any idea or view about healthy relationship is at once the cause for unhealthy relationship. If I say that 'through realisation of oneness alone, healthy relationships can be established between people,' this view separates me from the rest of the world and in that separation lies resistance, tension, friction. If my view is accepted by an individual, then my view becomes his view, and therefore, he also separates himself from the rest of humanity. Any ideal –

good, bad or indifferent – is bound to create the assertion of one's individuality and in that assertion lies resistance. In short, the very rise of the individual 'i', the separative ego, the exclusive 'aham', creates resistance, friction, tension. Without assertion, there is no individuality. And there is no individuality without resistance, friction, and tension.

Self assertion is one with the 'i' – without the one the other is not. This 'i', the individuality, is but my memories. It is memories – the retained impressions of various experiences gained in the past – that give me the sense that i am this: these memories, the i, are assertive in their nature, and, therefore, their presence creates resistance. In order to find release from memories, it is essential to understand their function.

Every challenge that I meet, physically, mentally or intellectually, is judged, weighed, evaluated, by me, my memories. This is favourable, this is not favourable: this is profitable, this is not profitable; this is good, this is not good – all these naming, branding, judging, are done by my memories, are they not? The memories of my past experiences give me the idea of good and bad. Therefore, so long as we interpret our experiences, the 'i', the memories, exist. If only we are able to face the world anew, afresh, moment to moment, without interpreting it, judging it, evaluating it, then surely we release ourselves from the octopus-like hold of memories.

To see a child as a child, not as a child of a particular community, country, or relative, is to face the fact as it is. To interpret the experience is to bring in my memories, the assertive 'i', together with its resistance, tension, friction and what not. *AIM for sewa*