

# Understanding Human Being, Nature and Existence Comprehensively



Presenting a universal approach to value education  
- through self-exploration

What is  
my role in  
this existence?



**UHV TEAM**



# **Understanding Human Being, Nature and Existence Comprehensively**

UHV TEAM

## **Understanding Human Being, Nature and Existence Comprehensively**

UHV Team

**First edition:** New Delhi, 2023

**ISBN:** 978-81-952861-6-4 (Printed Copy)

**ISBN:** 978-81-952861-1-9 (e-bookCopy)

A UHV Publication

by UHV Foundation, Delhi

Printed by PHI, 27 Pace City 1, Sector 37, Gurgaon (Harayana) 122001

In the spirit of universalisation of knowledge for the well-being of all, we are making effort for the availability of this book to all unconditionally. To keep the price of the book as low as possible and enable widespread usage, the authors are not taking any royalty whatsoever on this book.

The contents of this publication may be used for non-commercial formal and informal educational purposes (mainstream as well as alternative). We request those using these contents for developing/refining their own content on the basis of these contents to maintain the same spirit. Hence, this work is licensed under CC0 1.0

To view a copy of the license, please visit <https://creativecommons.org/publicdomain/zero/1>

**Website:** [uhv.org.in](http://uhv.org.in)

# CONTENTS

<i>Preface</i> .....	ix
<i>Acknowledgements</i> .....	xiii
<i>About the Authors</i> .....	xv
<i>Note to the Reader</i> .....	xvii

## Module 1

<b>LECTURE 1: COURSE OVERVIEW</b> .....	<b>3</b>
1.1. Course Objectives .....	4
1.2 Course Methodology .....	6
1.3 Course Syllabus .....	10
<b>LECTURE 2: WHERE WE ARE AND WHAT WE AIM AT.....</b>	<b>17</b>
2.1 Background .....	17
2.2 Our Purpose and Program Depends on Assumption/Understanding ...	19
2.3 Shift in Our Assumptions/Understanding so far .....	21
2.4 Your Qualification for the Course .....	26
2.5 Understanding through this Course .....	31
2.6 Another Shift .....	33
<b>LECTURE 3: RECAPITULATION – BASIC HUMAN ASPIRATION AND ITS FULFILMENT</b> .....	<b>35</b>
3.1 Our Exploration and Understanding from the Previous Course .....	35
3.2 Role of Education-Sanskar .....	37
3.3. Expected Transformations .....	40
3.4 Self-exploration as the Methodology .....	47
<b>LECTURE 4: RECAPITULATION – UNDERSTANDING ABOUT HUMAN BEING AND EXISTENCE</b> .....	<b>51</b>
4.1 Introduction .....	51
4.2 Human Being as Co-existence of Self and Body.....	52
4.3 Knowing and Assuming in the Self .....	54

4.4 Animal Consciousness and Human Consciousness .....	58
4.5 Existence as Co-existence .....	61
4.6 Conclusion .....	67

**LECTURE 5: SELF BEING CENTRAL TO HUMAN EXISTENCE AND BODY AS AN INSTRUMENT OF THE SELF ..... 69**

5.1 Transaction between Self and Body .....	69
5.2 Co-existence of Self and Body .....	70
5.3 Self as the Seer, Doer and Enjoyer (Experiencer) .....	72
5.4 Sum up .....	77

**LECTURE 6: BASIC HUMAN ASPIRATION – CONTINUOUS HAPPINESS AND ITS FULFILMENT ..... 79**

6.1 Continuous Happiness as the Basic Human Aspiration .....	79
6.2 Human Target .....	80
6.3 Resolution .....	81
6.4 Realization of Co-existence and it’s expression- Universal Human Order .....	84

**Module 2**

**LECTURE 7: RIGHT UNDERSTANDING ..... 89**

7.1 Resolution .....	89
7.2 Right Understanding .....	90
7.3 Self as the Seer.....	94
7.4 Innateness, Natural Characteristic and Inheritance of the Human Order .....	95
7.5 Participation of Human Being in the Entire Nature .....	97

**LECTURE 8: KNOWER, KNOWN AND THE PROCESS OF KNOWING ..... 101**

8.1 The Knower .....	101
8.2 Content of Knowing .....	104
8.3 Process of Knowing .....	104
8.4 State of the Self with and without Knowing .....	108

<b>LECTURE 9: RIGHT UNDERSTANDING AND ITS IMPACT ON HUMAN EXISTENCE .....</b>	<b>111</b>
9.1 Impact of Right Understanding on the Self .....	112
9.2 Impact of Right Understanding on the Conduct of the Human Being ..	114
9.3 Details of Continuity of Happiness in the Self with Right Understanding .....	115

### Module 3

<b>LECTURE 10: HUMAN BEING .....</b>	<b>121</b>
10.1 Human Being as Co-existence of Self and Body .....	121
10.2 Understanding the Human Being by Direct Observation .....	123
<b>LECTURE 11: INTERACTION BETWEEN THE SELF AND THE BODY .....</b>	<b>131</b>
11.1 Interaction between the Self and the Body .....	131
11.2 Feeling of Self-regulation and its Natural Outcome .....	133
<b>LECTURE 12: HIGHER ACTIVITIES OF THE SELF .....</b>	<b>137</b>
12.1 Higher Activities of the Self .....	137
12.2 Right Understanding – Awakening to Higher Activities of Self .....	139
12.3 Innateness and Natural Characteristics of Four Orders in Nature .....	139
12.4 Recap of Step 5, 6 and 7 of Exercise 1 .....	140
12.5 Realization of Co-existence and it’s Expression – Universal Human Order .....	142
<b>LECTURE 13: BASIS FOR ANALYSING-COMPARING .....</b>	<b>143</b>
13.1 Higher Activities Guiding Lower Activities .....	143
13.2 Impact of Higher Activities on Analyzing and Comparing .....	144
<b>LECTURE 14: BASIS FOR SELECTING-TASTING .....</b>	<b>151</b>
14.1 Impact of Higher Activities on Desire .....	151
14.2 Basis for Selecting and Tasting .....	152
14.3 Three kinds of Tasting .....	154
14.4 Need for Awakening of Higher-Level Activities .....	156

<b>LECTURE 15: POSSIBLE SOURCES OF HAPPINESS .....</b>	<b>159</b>
15.1 Possible Sources of Happiness .....	159
15.2 Sources of Temporary Happiness .....	161
15.3 Purpose of Right Understanding, Right Feeling, Sensation, Physical Facility .....	162
15.4 Outcome of the Prevailing Notions of Happiness .....	163
15.5 Some Prevailing Means of Escape .....	164
15.6 A Way Out .....	165

#### Module 4

<b>LECTURE 16: EXISTENCE AS CO-EXISTENCE .....</b>	<b>169</b>
16.1 Knowledge of Existence .....	169
16.2 Submergence of Nature in Space .....	171
16.3 Units in Space .....	172
16.4 Existence as Co-existence .....	175
<b>LECTURE 17: EXPRESSION OF CO-EXISTENCE AS NATURE – THE FOUR ORDERS .....</b>	<b>177</b>
17.1 Co-existence being ever-present, ever-effective and ever-expressing	177
17.2 Co-existence expressing itself into Four Orders of Nature .....	179
<b>LECTURE 18: EXPRESSION OF CO-EXISTENCE AS INNATENESS, NATURAL CHARACTERISTICS IN FOUR ORDERS .....</b>	<b>185</b>
18.1 Co-existence Expressing itself in the form of Nature .....	185
18.2 Expression of Co-existence as Innateness, Natural Characteristics in Four Orders .....	189
<b>LECTURE 19: CO-EXISTENCE AND ITS EXPRESSION SEEN BY THE SELF .....</b>	<b>197</b>
19.1 Self as the Seer of Co-existence and its Expression .....	197
19.2 Seeing by the Self .....	199
19.3 Expression of Co-existence Seen by the Self .....	207



19.4 Co-existence (and Space) Seen Differently by Various Activities of Self .....	210
<b>LECTURE 20: ROLE OF HUMAN BEING IN THIS EVER-EXPRESSIVE CO-EXISTENCE .....</b>	<b>215</b>
20.1 Human Being in Co-existence .....	215
20.2 Role of Human Being in this Ever-expressing Co-existence .....	216

## Module 5

<b>LECTURE 21: HUMAN CONDUCT: MODEL 1 .....</b>	<b>223</b>
21.1 Knowledge of Human Conduct .....	223
21.2 Model 1 of Human Conduct .....	224
21.3 Expression of Human Conduct as per Model 1 .....	232
<b>LECTURE 22: HUMAN CONDUCT: MODEL 2 .....</b>	<b>235</b>
22.1 Model 2 of Human Conduct .....	235
22.2 Values .....	239
22.3 Policy .....	247
22.4 Character .....	249
<b>LECTURE 23: WISDOM .....</b>	<b>253</b>
23.1 Resolution .....	253
23.2 Wisdom .....	255
<b>LECTURE 24: SCIENCE, SCIENCE OF BEHAVIOUR .....</b>	<b>275</b>
24.1 Science .....	275
24.2 Science of Behavior .....	278
24.3 Science of Work .....	279
24.4 Detailing of Science of Behaviour, Work and Participation in the Larger Order .....	280
24.5 Love as the Foundation of Undivided Society .....	281
<b>LECTURE 25: SCIENCE OF WORK AND PARTICIPATION .....</b>	<b>285</b>
25.1 Science of Work .....	285
25.2 Science of Participation .....	297

<b>LECTURE 26: BEHAVIOR, WORK AND PARTICIPATION IN LARGER ORDER LEADING TO UNDIVIDED SOCIETY, UNIVERSAL HUMAN ORDER AND HUMAN TRADITION .....</b>	<b>307</b>
26.1 Behaviour, Work and Participation .....	308
26.2 Behaviour .....	311
26.3 Work .....	313
26.4 Participation in the Larger Order .....	314
26.5 Undivided Society and Universal Human Order .....	314
26.6 Human Tradition .....	315
<b>LECTURE 27: SUM UP PART-I .....</b>	<b>319</b>
<b>LECTURE 28: SUM UP PART-II .....</b>	<b>331</b>
<b>PRACTICE SESSIONS .....</b>	<b>339</b>
Practice Session 1: Introduction to Exercises 1 and 2 .....	341
Practice Session 2: Exercise 1 Step 1 .....	349
Practice Session 3: Exercise 1 Steps 2 and 3 .....	357
Practice Session 4: Exercise 1 Step 4 .....	361
Practice Session 5: Exercise 1 Step 5 .....	365
Practice Session 6: Exercise 1 Step 6 .....	369
Practice Session 7: Exercise 1 Step 7 and Exercise 1 Conclusion .....	373
Practice Session 8: Exercise 2 Introduction and Step 1 .....	377
Practice Session 9: Exercise 2 Steps 2 and 3 .....	379
Practice Session 10: Exercise 2 Step 4 .....	383
Practice Session 11: Exercise 2 Step 5 .....	385
Practice Session 12: Exercise 2 Step 5 (continued) and Step 6 .....	389
Practice Session 13: Exercise 2 Step 6 (continued) .....	391
Practice Session 14: Exercise 2 Step 7, Sum Up and Self-Evaluation .....	395
Sum Up of Exercise 2 and Overall Sum Up .....	397
Self-Evaluation .....	401
Books and References .....	403

# Preface

This is the second in a series of books on Universal Human Values. They are intended as text books for various courses on Universal Human Values in mainstream education at different levels – from school to higher education.

The first book is meant for the foundation course on universal human values and ethics to be offered in higher education. It gives an introductory input into the basic human aspiration and the holistic program to fulfill it. Going through the book, one is able to see that every human being basically, aspires to be happy and prosperous, and that too in continuity. This is fulfilled by right understanding of harmony at various levels of living: human being, family, society and nature/existence, and living accordingly. It also, touches upon ethical human conduct as the base for professional ethics.

In this book, we go into the details of the human being, nature and existence comprehensively. It begins by detailing on the basic realities connected to human existence, then goes on to understand the four orders of nature, human being as an integral part of it, and ultimately, trying to understand the existence as co-existence of nature (units) in space. Based on the understanding of human being and existence, the human conduct is explored. The self-exploration of the proposals about these basic realities presented in this book is intended to facilitate the development of a holistic and humane world-vision, leading to harmony. Accordingly, this book is written in a way that it initiates a process of dialogue within the reader. The whole discussion is intended to facilitate self-exploration in the reader around the central theme: Self is central to human existence; co-existence is central to existence and the need of the self of continuous happiness is fulfilled by the realisation of co-existence and the feeling and thought of co-existence in the self.

One significant aspect about the content in this book is that it is universal, rational, verifiable and leading to harmony. The whole content is presented in the form of proposals. It opens a dialogue with the reader where the

reader is expected to take the proposal and verify it within oneself as well as validate it in one's living. The more one goes through this process, the inputs become a part of one's understanding and basis for one's living. We are presenting these proposals as a facilitator, a co-explorer in the process, working for mutual development of both the readers/students and ourselves.

In the academic domain, the curricular inputs on UHV (Universal Human Values) have been successfully experimented for several years in terms of a regular one-semester classroom interaction course for the past twenty years. This input has been mainly with students. However, the other mode has been in the form of an eight-day full-time residential workshop, which has been experimented mainly with the teachers in the institutional framework through Teacher Orientation Programs or Faculty Development Programs. By 2017, it had been tried out in forty universities in ten states of the Nation. Since 2018, these inputs have also been included as an essential (mandatory) element for the undergraduates of technical education across the country by AICTE – one, in the student induction program (UHV-I) and two, as a 3-credit full-semester course (UHV-II). This book provides the inputs for UHV-III.

This book is developed from transcripts of workshops conducted for faculty and students (also, attended by policy makers, management, administration and staff) in face-to-face as well as online mode. Therefore, the language and presentation may be similar to that of a workshop. We intend to update these in subsequent editions, and your suggestions in this regard are also welcome.

The authors do not draw any royalty from this publication. In the spirit of universalisation of knowledge for the wellbeing of all, we are making effort for its availability unconditionally to all. An e-Copy of this book is being made available at no cost.

It is our earnest hope that the learning material presented in this book will enable the introduction of this important course in professional institutions, degree colleges and universities. It is also expected to provide

a comprehensive orientational material and food for thought to the general reader.

We encourage you to read, explore the proposals and experiment with them in your life. We trust that this will help you in development of your full human potential, for living a fulfilling life and to contribute meaningfully to your family, society, nation and humanity at large.

We wish you a happy exploration!



# Acknowledgements

We have a deep sense of gratitude for the existential harmony, of which we human beings, and all that we see in nature, are expressions. We have a feeling of reverence and gratitude for the tradition of all great people who worked for understanding this existential reality, to live up to it and to make it available to people in general. Therefore, the credit for all that we are presenting here, goes to this vast and long tradition of knowledge.

On our part, we are making effort to understand, practice and share what we consider to be useful for all of us. Our major focus is on bringing this knowledge into the mainstream education.

We wish to express our indebtedness to Revered A. Nagaraj, propounder of Madhyasth Darshan, Sah-astitvavād (Existence based Human Centric Contemplation) which provides an in-depth understanding of the existential reality, which in turn gives clarity about the human conduct, human education, human constitution and human order, in a form suitable to present time and conditions and which has been of immense importance in the formulation of core content of this book.

We are very grateful to all the colleagues with whom we collaborated in experimenting with various iterations of this learning material, in the form of workshops and courses, with a wide spectrum of people, both within the institutional framework as well as outside it, in the society. Prof. Prem Vrat and the succeeding Vice-chancellors of Dr APJ Abdul Kalam Technical University (AKTU) have been instrumental in enabling these experiments at the university level. Prof. Anil D. Sahasrabudhe, the Chairman of AICTE, has been the driving force for incorporating Universal Human Values in the model curriculum for technical education across India; extension of these offerings to school education, institutions of higher learning as well as informal adult education; and now development and experiments with a Minor Degree in UHV for students of professional colleges under AICTE.

In the process of development of this first edition of the book, Dr. Gopal

Babu, Dr. Kumar Sambhav and Dr. Abha Mishra were of immense help. We wholeheartedly appreciate their help and are grateful to them. We would also like to place our appreciation for all those who have been directly or indirectly of help in the process of development of this book.

Finally, we would like to thank Sh. Sandeep Murada and his team at PHI (Pvt.) Ltd., New Delhi for their meticulous effort to bring out a quality publication.

UHV Team (authors)



# About The Authors

UHV Team is a group of individuals who are committed to the development and practice of Universal Human Values in themselves, in others and in the society at large, particularly through main stream education. They are working for their development by ensuring right understanding, right feeling and thought in themselves and for the development of a humane society, a society in which each and every human being is able to live with continuous happiness and prosperity.

This is being done through the process of self-development, team-development and societal-development.

This team presently has participation from different parts of the country and the world, particularly from the field of academics.

For the purpose of formal procedures, UHV Team is defined as a sub-committee of Sarva Shubha Nyas,Bithoor.



# Note To The Reader

This book is an outcome of the long-drawn search, consultation and experimentation with a view to evolve an effective and universally acceptable methodology and content for integrating value education in the curricula of mainstream education. The first crucial step in this direction is to incorporate Universal Human Values by means of prevailing methods, like courses, projects and research for widespread initiation. This book is aimed as a textbook for courses that further detail the underlying realities outlined in the Foundation Course in Human Values and Professional Ethics. The basic points covered in the first book included human being as co-existence of self and body, the four orders of nature and all-pervading space.

The focus of this book is on further understanding that self is central to human existence, being the knower, doer and experiencer and co-existence is central to existence. In this book, the reader gets an in-depth understanding of the human being, the existence and the role of human being in the existence ensuring an all-encompassing resolution and holistic way of living.

In this manner the reader can sequentially develop a holistic and humane world vision based on understanding the existential reality (truth), the feeling of love, compassion, ethical thought leading to a humane culture and eventually a human civilisation and human tradition. This progress may be measured through well-defined common graduate attributes<sup>1</sup> and measures of a humane society<sup>2</sup>.

It may be emphasized that a unique approach of exploring the human reality vis-à-vis the rest of existence through a systematic process of self-exploration is proposed which naturally leads to the understanding of universal human values and ethical human conduct. Self-exploration on one hand enables the individual to gain right understanding in one's own right, and on the other hand, helps in self-evolution and life-long learning. It may be viewed as an effective process of value education.

Accordingly, the book is written in a way that it initiates a dialogue within the reader by systematically presenting proposals for exploration and facilitating the reader in the process of self-exploration.

This book has been divided into following five Modules:

**Module 1: Introduction-Basic Human Aspiration, its fulfilment through All-encompassing Resolution**

The basic human aspirations and their fulfilment through Right understanding and Resolution, Right understanding and Resolution are the activities of the Self, Self is central to Human Existence; All-encompassing Resolution for a Human Being, its details and solution of problems in the light of Resolution

**Module 2: Right Understanding (Knowing)- Knower, Known and the Process**

The domain of right understanding starts from understanding the human being (the knower, the experiencer and the doer); and extends up to understanding nature/existence – its interconnectedness and co-existence; and finally understanding the role of human being in existence (human conduct).

**Module 3: Understanding Human Being**

Understanding the human being comprehensively is the first step and the core theme of this course; human being as co-existence of the self and the body; the activities and potentialities of the self; Reasons for harmony/contradiction in the self

**Module 4: Understanding Nature and Existence**

A comprehensive understanding (knowledge) about the existence, which certainly includes the Nature. The need and the process of inner evolution (through self-exploration, self-awareness and self-evaluation)- particularly awakening to activities of the Self: Realization, Understanding and Contemplation in the Self (Realization of Co-Existence, Understanding of Harmony in Nature and Contemplation of

Participation of Human in this harmony/ order leading to comprehensive knowledge about the existence).

### **Module 5: Understanding Human Conduct, All-encompassing Resolution and Holistic Way of Living**

Understanding different aspects of All-encompassing Resolution (understanding, wisdom, science etc.), Holistic way of living for Human Being with All-encompassing Resolution covering all four dimensions of human endeavour viz., realization, thought, behavior and work (participation in the larger order) leading to harmony at all levels from Self to Nature and entire Existence, ultimately, leading to a Humane Society and Human Tradition.

The content of the book is a set of proposals which are neither meant to be memorised and reproduced, nor outrightly accepted or rejected, but rather gradually explored based on your natural acceptance. This will develop a dialogue within you – a dialogue between ‘what you are’ and ‘what is naturally acceptable to you’. As you read the book, you may try to explore in this manner. As you proceed to explore, there may be a number of questions, most of which will gradually get resolved from within you in the course of self-exploration. It is important to realize that one feels assured only when the answer comes from within rather than being imposed from outside.

Our role is to draw your attention towards the proposals and help in initiating this process of self-exploration, self-verification in you. This process of self-exploration will lead to discovery of the values that are potentially there in you, i.e., it will lead to your self-evolution. With that, fulfilment of your basic aspirations is a natural outcome. This calls for sincere and focused effort on your part. For this, the following suggestions may be kept in mind as you go through the book.

#### **Read with Awareness**

Read with awareness, with a view to understand. Merely memorising something is not understanding. We have seen some reality; we have associated some meaning to it and we have represented that meaning with

some words. These words are presented in the book as proposals. When you read a word, you associate some meaning to it. Is it the same meaning as intended by us? Further, you try to find the associated reality for yourself. If you are able to find the same reality as intended, the communication is successful.

### **Avoid Jumps to Ready-made Solutions**

We sometimes tend to derive readymade solutions in different situations, trying to fit in some formula that will lead to a solution. What is being presented in the book is the basic understanding which underlies the solution in any situation. If the individual is able to get the understanding, one can design a life devoid of problems. As the problems vary from time to time, place to place, individual to individual; it is the responsibility of the person to work out one's own solutions. Understanding of values will help us in developing solutions which are mutually fulfilling in continuity. To facilitate this, a few examples have been given at appropriate places to enable you to relate the proposals to your life.

### **Avoid Comparing with Existing Beliefs/Notions**

As such, all of us have long-held notions and beliefs of our own. They may be right or wrong, but we do believe them. If we are not cautiously aware, then we just tend to compare what is presented with our existing notions or beliefs. You may have one notion, but there may be something else intended here. Then how do you decide which one is true? Will you insist that only your present belief is right? Or, will you try to grasp what is being proposed here and explore it? And at the same time, will you also, explore your present belief?

What we are suggesting is to explore the proposals as well as to explore your own beliefs/notions. This will help you to check the validity of your own beliefs and assumptions as well.

### **Verify the Proposals (rather than agreeing or disagreeing)**

On the basis of the comparison with our present beliefs/assumptions, we may agree or disagree with the proposal, but we will not be able to see the

reality in this process. Hence, it has to be avoided.

Rather than agreeing or disagreeing, we are asking you to verify it.

You may notice that some statements, concepts and diagrams have been repeated in the book – this is to call attention to them time and again. They are meant to help you recap what has been already said and, in some cases, help you evaluate your beliefs which may be very sticky and obstructing you to see things as they really are!

To draw your attention to some points, we have mentioned certain problems such as the problem of domination in the family and society. These are not meant to be disruptive or to bring about in you a frustrating criticism of yourself or of others around, but rather, to draw your attention toward the root causes, i.e., living without awareness of some part of the reality.

To exemplify the proposals, we have used some examples and stories. These are meant to help you connect the proposals to your living. They are not meant to be some ready-made solutions or dos and don'ts. Be aware not to get attached to the examples and miss the point!

In the book, the proposals are presented in a sequence. It will be desirable to go through them in the same sequence, simply because one set of proposals leads to the next. In a way, the whole book is a 'sentence' from the first page to the last page. Needless to say, reading the whole sentence in continuity will help in getting the meaning correctly.

### **Experientially Validate the Proposals**

This self-exploration is an ongoing process. In the workshops, we usually say that “the workshop starts, but never ends”, because once you start exploring on your own right, it continues. It continues to be a tool for self-evolution. These proposals are not restricted to the book or the classroom! That is to say, the process of analysing, self-verification and mulling over the proposals can take place in our daily life. The good thing about value education is that you do not need a special lab for it – our whole life is the laboratory!

This exploration is for understanding which is for living with fulfilment. It must be clear that our ultimate aim is only this – living a life of mutual fulfilment – my fulfilment, the fulfilment of the other, and ultimately, the fulfilment of all. Living is the ultimate test of how much we have understood! Now, we are ready to start exploring.

---

#### 1. Common Graduate Attributes

1. Holistic vision of life
2. Socially responsible behaviour
3. Environmentally responsible work
4. Ethical human conduct
5. Having Competence and Capabilities for Maintaining Health and Hygiene
6. Appreciation and aspiration for excellence (merit) and gratitude for all

#### 2. Indicators of an Equitable and Just Society

1. Index of Happiness: % of happy people  
e.g., wise, responsible adults who work for well-being of all  
(people ask for their advice, less incidents of anger...)
2. Index of Health: % of healthy population  
e.g., BMI in check, living with joy, absence of depression, sickness...
3. Index of Prosperity: % of prosperous households  
e.g., families that have recognised their need for physical facility and produce/have more than their need
4. Index of Justice: % of people living with justice in all relations
5. Index of Sustainability (Co-existence): Enrichment, protection and right utilisation of nature  
e.g., Air Quality, Water Table, Water Quality, Average Annual Improvement of Soil Quality, Definiteness in Seasons, Weather



# **Module 1**

## **Introduction, Basic Human Aspiration and Its fulfilment through All-encompassing Resolution**

In this module, we will have a look at the background of the course and the course overview. We will discuss the basic human aspirations, and their fulfilment through Right understanding and Resolution, which are the activities of the Self, Self being central to the Human Existence. Then we will elaborate on the details of the All-encompassing Resolution for a Human Being and solution of problems in the light of Resolution



As the title of the course suggests, the aim of this course is to understand the human being, nature and existence in a comprehensive manner. When you go to understand the entire existence in a comprehensive manner, you have to start from human being, the one who is going to understand. To understand the human being, one of the core things is to identify the human aspiration and how it can be fulfilled. So, the major focus in the first part of this course will be to study the human being, and in that the focus will be on trying to understand the human aspiration and how this aspiration can be fulfilled. We initiated this process in the foundation course on Universal Human Values. But that was the first introduction and we briefly brought in all the aspects relating to human existence including the human aspiration and program for its fulfilment. Since it was the first introduction, we discussed it in brief. What we intend to do in this course is to have this understanding in depth.

Having explored about the human being, we will explore into the entire existence of which human being is a part. As we discussed in the foundation course, existence is nature submerged in space [A Nagaraj, 2003]. Nature has four orders: physical order, bio-order, animal order and human order [A Nagaraj, 1998]. The first three orders are already fulfilling for themselves as well as for the human order. The human order due to lack of right understanding is neither fulfilling for itself nor for the other three orders. But with right understanding, it can be fulfilling. We also, discussed about space which is ever-present, all-pervading, and all the four orders are submerged in it. In the last module of the foundation course, we talked about ethical human conduct briefly. In this course, we will talk about knowledge of existence and human conduct in much more detail.

With this clarity, we can now look into the first module which is the introduction of the course. Here we will have an overview of course, so that

we have an overall idea about this course: what is the basic purpose, the basic aim, the basic objective of the course and how it will be met out, what will be the process of conducting the course and also, the detailed content of it. So, we are calling it course overview. Let's look at that.

## 1.1. Course Objectives

Depending upon the purpose we have our objectives defined. As We said, the purpose of the course is to understand the human being comprehensively and in particular understand the human aspiration and its fulfilment. In order to ensure this, these are the three objectives which have been fixed under this course and are displayed here:

**Course Objectives**

UNDERSTANDING HUMAN BEING, NATURE AND EXISTENCE  
COMPREHENSIVELY

1. To help the students have the clarity about human aspirations, goal, activities and purpose of life.
2. To facilitate the competence to understand the harmony in nature/existence and participation of human being in the nature/existence.
3. To help the students to develop the understanding of human tradition and its various components.

You can see that if you have to understand the human being, the human existence and in particular the human goal [A Nagaraj, 2001] and its fulfilment, these three things have to be done. These three things are the part of that final goal of understanding the human being, human existence and the human aspiration and its fulfilment.

Objective 1 is to help the students have the clarity about human aspirations, about the goals, about the activities and the purpose of life. Basically, we as human beings have some idea about our goal, we have some desires and we have some program for the fulfilment of those desires. And then whatever we do at the level of self or at the level of body is to ensure the fulfilment of desires through the program that we have assumed or understood. This is what we have at the background. As We said that my goals could be

based on my understanding or in case of lack of understanding, it can be based on some assumptions. Now what we want to do here is to understand this human goal, this human purpose, the human aspirations. Once we understand this, then we would like to understand the program for ensuring the fulfilment of human goal and within that program, the activities which are to be performed by us as human being both at the level of self and the body. Of course, our major focus will be on understanding the activities of the self, because we are now clear that what matters more is the activity which is going on in the self. The body is used as an instrument. The body does whatever the self-instructs the body to do. So, the major issue there will be trying to understand the activities of the self which will ensure the program to fulfil our human goal. But of course, we will talk about both: the activity of the self and the activity of the body which has to be done under this program to ensure the fulfilment of the human goal.

Hence, the first objective is to help the students have the clarity about the human aspirations, how this can be fulfilled through the program and the activities to be done under the program at the level of self and the body. With this, we need some further things to be done and that is now objective 2: to facilitate the competence and to understand the harmony in nature/existence and participation of human being in the nature, in the existence. This is important both for understanding the purpose, the goal and the aspiration. It is important to understand the human being, to understand myself and the nature and finally, the existence because we are all embedded in this nature, in this existence. We need to understand this and we have to develop the process, the competence in every student so, that s(he) can ultimately, have this clarity about oneself, about the nature/existence. Of course, if I have this clarity about myself, about the nature and the existence, and if I can see the harmony at each of these levels, then I can decide what is going to be my participation as a human being in this nature, in this existence. This is the second objective.

In order to identify the human goal, the human aspiration and the program for its fulfilment, I need to understand the harmony in nature, in existence and participation of the human being in the nature, in the existence. Thus, objective 1 is mainly focused on understanding the human being and the

human existence. Objective 2 is focused on understanding the harmony in nature, in existence and this is put together in understanding the participation of human being in this nature, in this existence. And objective 3 is basically, to help the students to develop the understanding of human tradition and its various components. That is to say that if I understand my participation in the nature, in the existence then what is going to be my conduct, my performance in the nature, in the existence and what will be its impact, its effect on nature, on existence? If it is clarified further, we can see that when I am living with human conduct then how will it show up in family, society, in my system and ultimately, how it will give rise to human tradition? On one hand I need to have the clarity of my participation in this nature, in this existence on the basis of understanding of myself as human being and the existence. And on the other hand, I need to fulfil my participation in the nature, in the existence. This is what we are calling as human conduct, human character. In the process, I also, have to study about the details of how this family is going to work. How the society is going to work? How the system is going to work? What are the different components of it? With human conduct, with the human character, how do we perform in family, in society, in system at different levels starting from our family to the level of state, country and finally at the level of the whole world?

These are the three objectives we want to take up in this course. These three objectives have to be kept in mind when we are trying to work out the details of the course content. This is part 1, the course objectives.

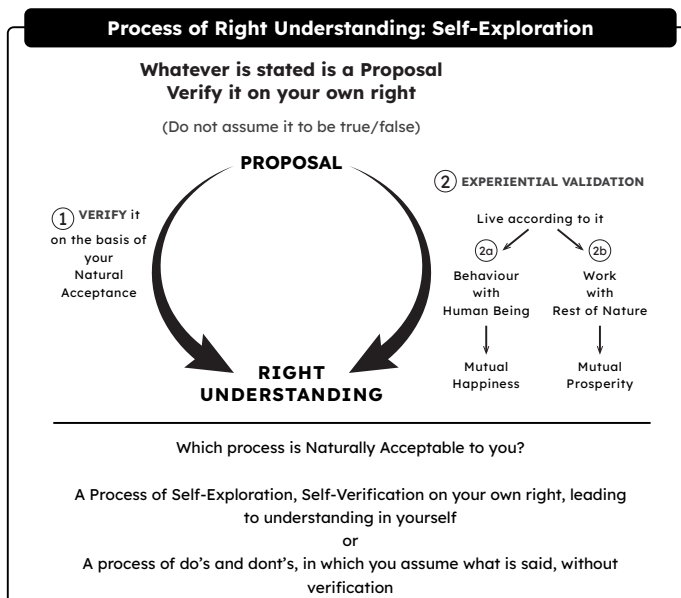
## **1.2 Course Methodology**

Second part is the course methodology. If you look at what we have done in UHV II is a foundation course in human values. Our method was explorative: that is for self-exploration, self-investigation and we continue to follow the same method. Certain detail about the methodology of self-exploration is stated here (see the diagram below) to draw your attention for what it is and what it is not. If you have gone through the prerequisite of foundation course in human values, then you are acquainted with all this.

### Course Methodology

- The methodology of this course is explorational and thus universally adaptable. It involves a systematic and rational study of the human being vis- à-vis the rest of existence.
- It is free from any dogma or set of do's and don's related to values.
- It is a process of self-investigation and self-exploration, and not of giving sermons. Whatever is found as truth or reality is stated as a proposal and the students are facilitated and encouraged to verify it in their own right, based on their Natural Acceptance and subsequent Experiential Validation.
- This process of self-exploration takes the form of a dialogue between the teacher and the students to begin with, and then to continue within the student leading to continuous self-evolution.
- This self-exploration also enables them to critically evaluate their pre-conditionings and present beliefs.

The methodology of this course is explorative and thus universally adaptable. It involves a systematic and rational study of the human being vis-à-vis the rest of existence. We are not saying that you assume anything given as right. We are saying that take it as a proposal and verify yourself, explore into it, investigate into it and find out the reality for yourself. Only when you are able to see the reality, then it is true for you. And we are saying that each one of us has the capacity to explore and we can explore. We have done a lot of work in the foundation course in this direction, and most of us by now are clear and confident about it.



The diagram above shows the process of self-exploration discussed in the previous course. We will continue with this process. It involves a systematic and rational study of the human being vis-a-vis the rest of existence. To further clarify, we would like to mention that

1. It is free from any dogma or set of dos and don'ts related to values. This is quite clear that we are not asking you to believe anything or take anything as given or asking you to do or not to do something. It is not based on any dogma or based on any instruction about dos and don'ts. So, this is what about it is not.
2. It is a process of self-investigation and self-exploration, and not of giving sermons. Whatever is found as truth or reality is stated as a proposal and the students are facilitated and encouraged to verify it in their own right, based on their natural acceptance and subsequent experiential validation.

We are not giving sermons here. For us it may be reality. It may be verified by ourselves and we might be living up to it. But for others it is a proposal. Whatever is found as truth or reality is stated as a proposal and the students are facilitated and encouraged to verify it on their own right. This is important that each one of us can verify on our own right taking whatever is given as a proposal. This self-verification can be done on the basis of your natural acceptance and on the basis of your experiential validation. Both these criteria are there. Hence the first thing is that if the proposal is naturally acceptable to you, it is true for you. If it is not naturally acceptable to you, it is not true for you.

Second thing is that if it is naturally acceptable to you and it is true for you under this criterion, then you would like to pass it to a different test, that is experiential validation where you are trying to see that if you live in accordance with this proposal and if you behave on the basis of this with a human being, does it lead to mutual happiness? If it does, then it is the right proposal otherwise it is not a right proposal. Similarly, if you are working with the rest of nature on the basis of this proposal and it leads to mutual prosperity, then it is the right proposal otherwise it is not the right proposal.



These are the two parts of self-verification and if a proposal passes through both these tests, then I will take it as a given truth, as a reality and that is my right understanding. This right understanding is born out of verifying the proposal on the basis of natural acceptance and through experiential validation. We discussed this any way in the foundation course. This is the exact detail about what we have to do as a course methodology.

1. The process of self-exploration takes the form of a dialogue between the teacher and the students to begin with, and then to continue within the student leading to continuous self-evaluation.

This is important, that the process is of dialogue and not a monologue. The teacher is not giving this sermon or any preaching. Rather it is the process of dialogue between the teacher and students to begin with and once the student starts asking the questions to himself/herself about one's natural acceptance, about the experiential validation, then this process will continue within the student. This is very interesting that the process has to be initiated by the teacher through a process of dialogue and once this dialogue starts working then this inner dialogue in every student will start taking place and that is the main purpose. If this dialogue starts and continues within, we can evaluate ourselves, we can improve ourselves. This continuous improvement in the self is what we are calling as self-evolution. This process of self-exploration, self-investigation will help us understand the reality. That will lead to a continuous self-improvement. That is what we are calling self-evolution. This process of self-exploration takes the form of a dialogue between the student and the teacher to begin with and continues within the student leading to continuous self-evolution in the student.

2. This self-exploration also, enables them to critically evaluate their preconditioning and present beliefs.

Once this process starts and continues, then not only will the student verify the proposals which are given by the teacher, but will also, start evaluating one's own preconditionings, own assumptions, own beliefs. That is very important. Self-exploration also, enables them to critically evaluate their preconditionings and present views. We have

accumulated a lot of beliefs, lot of preconditionings in the past without being aware, without verifying. Now when we start verifying this process of self-exploration by being aware and by evaluating them through our natural acceptance and experiential validation, we are also, able to see the beliefs, the preconditionings that we have accumulated as they keep surfacing out. We can evaluate them as well. Every student and teacher can start evaluating one's own preconditionings, one's own beliefs which have become the basis of our conduct, our behaviour. This is the methodology of this course -The process of self-exploration.

Through this methodology we will go through the whole course.

### **1.3 Course Syllabus**

There are 5 modules in this course:

**Module 1:** Introduction-Basic Human Aspiration, its fulfilment through All-encompassing Resolution

**Module 2:** Right Understanding (Knowing)- Knower, Known and the Process

**Module 3:** Understanding Human Being

**Module 4:** Understanding Nature and Existence

**Module 5:** Understanding Human Conduct, All-encompassing Resolution and Holistic Way of Living

You can see those three objectives of the course and to meet those three objectives, we have these five modules. Understanding the human being and its expansion basically, takes care of the first objective. Understanding the activities of the self in detail is having the deeper understanding about the human existence, particularly about the self.

Then objective 2 is fulfilled through module 4: understanding the nature and existence. And objective 3 is fulfilled through module 5, where we are talking about how this understanding of harmony in this human being and its conduct on the basis of understanding of this harmony leads to expansion of harmony from self to entire existence, how it leads to human society and human tradition.

Some details about these modules are given below.

## **Module 1: Introduction-Basic Human Aspiration, its fulfilment through All-encompassing Resolution**

The basic human aspirations and their fulfilment through Right understanding and Resolution; All-encompassing Resolution for a Human Being, its details and solution of problems in the light of Resolution

In module 1, we will discuss the basic human aspirations and their fulfilment through right understanding and resolution. We are trying to understand the basic human aspirations and how they can be fulfilled through right understanding and through resolution in the self. Then we are trying to understand what this all-encompassing resolution for a human being is, its details and the solution of problems in the light of resolution.

Thus, there are three important things:

1. Trying to understand human aspiration and how it can be fulfilled through right understanding and resolution in the self
2. Trying to understand in detail what resolution is, and
3. Thirdly, how this resolution can be used to resolve the problems that we see today

In Module 1, we will look into understanding the basic human aspirations and their fulfilment through Right understanding and Resolution, and how this resolution can be helpful in solving the problems today. Of course, we will talk about the background, the introduction, the course overview as the part of Introduction Module. Once the broad details are available, then we can go into further details in other modules.

## **Module 2: Right Understanding (Knowing)- Knower, Known and the Process**

The domain of right understanding starts from understanding the human being (the knower, the experiencer and the doer); and extends up to understanding nature/existence – its interconnectedness and co-existence;

and finally understanding the role of human being in existence (human conduct).

When it comes to understanding, it starts with the understanding of human being but it does not stop there. It goes right up to the understanding of the whole existence/nature. When we are looking at the nature, the existence, we can see the interconnectedness, the interdependence, the co-existence and with this understanding of human being and the co-existence, we can understand the human participation in this existence, in this nature.

This is what we are calling as its expansion.

### **Module 3: Understanding Human Being**

Understanding the human being comprehensively is the first step and the core theme of this course; human being as co-existence of the self and the body; the activities and potential of the self; Reasons for harmony/contradiction in the self.

In module 3, we are trying to look into the activities of the self in a much finer manner, in a much deeper manner. So, we are aware of certain activities of the self through the foundation course but there are higher activities of the self which we will discuss here in detail. That is what we intend to do in module 3. So, understanding the human being comprehensively is the first step.

And the core theme about the human being is the co-existence of self and the body, the activities and the potential of the self and the reason for harmony and contradiction in the self. So, when we focus on the self these are three things.

This is what we will study in module 3 which is the extension of the module 2 where we started the understanding of human being as co-existence of self and body and we looked into some of the activities of the self. Now we are going to the detailed activities of the self, potentialities of the self and how it leads to state of harmony or contradiction in the self and therefore, the state of happiness and unhappiness in the self. With this background we are now expanding the understanding the co-existence in detail in the module 4.

---

## **Module 4: Understanding Nature and Existence**

The need and the process of inner evolution (through self-exploration, self-awareness and self-evaluation), particularly awakening to activities of the Self: Realization, Understanding and Contemplation in the Self (Realization of Co-Existence, Understanding of Harmony in Nature and Contemplation of Participation of Human in this harmony/order leading to comprehensive knowledge about the existence).

These are the three higher activities of the self that we will talk about, i.e., realization, understanding and contemplation. We will discuss about the realisation of co-existence, understanding of harmony in nature and contemplation of participation of human being in the harmony/order. When we develop these activities in the self, we have the capacity to see the existence as a whole to have a comprehensive knowledge about existence. Presently when we see the human being or the nature, we see only some aspects of nature and human being, because our activities of the self are not developed. We are working on lower activities alone. Once we develop our higher activities, we can see the existence in its completeness. And when we see the existence in its completeness then the higher activities of the self will be able to guide the lower activities of the self. That in turn leads to a state of harmony within the self in continuity. Basically, we have to develop the higher activities of the self. Either I can start with developing the higher activities of the self or I can start with the understanding the harmony in existence/nature in detail. Both of them are helpful to each other.

## **Module 5: Understanding Human Conduct, All-encompassing Resolution and Holistic Way of Living**

Module 5 is about how this understanding of my participation in this nature/existence, therefore, understanding of my human conduct reflects in terms of my behaviour with human being, work with the rest of nature and participation in the larger order.

Understanding different aspects of All-encompassing Resolution (understanding, wisdom, science etc.), Holistic way of living for Human Being with All-encompassing Resolution covering all four dimensions of human

endeavour viz., realization, thought, behaviour and work (participation in the larger order) leading to harmony at all levels from Self to Nature and entire Existence

All-encompassing resolution in all dimensions of human endeavour ensures holistic way of living which is expressed in terms of behaviour, work and participation in the larger order. This reflects as human Conduct.

## Suggested Course Session Plan

This course is organised into 42 sessions consisting of 28 lectures and 14 practical practice sessions.

Session	Content
<b>Module 1</b>	
1	Lecture 1: Course Overview
2	Lecture 2: Where We Are and What We Aim At
3	Lecture 3: Recapitulation - Basic Human Aspiration and its Fulfilment
4	Lecture 4: Recapitulation - Understanding About Human Being and Existence
5	Practice Session-1: Introduction to Practice Sessions – Exercises 1 and 2
6	Practice Session-2: Exercise 1 Step 1
7	Lecture 5: Self Being Central to Human Existence and Body as an Instrument of the Self
8	Lecture 6: Basic Human Aspiration – Continuous Happiness and its Fulfilment
9	Practice Session-3: Exercise 1 Steps 2 and 3
<b>Module 2</b>	
10	Lecture 7: Right Understanding
11	Lecture 8: Knower, Known and the Process of Knowing
12	Practice Session-4: Exercise 1 Step 4
13	Practice Session-5: Exercise 1 Step 5
14	Lecture 9: Right Understanding and its Impact on Human Existence
15	Practice Session-6: Exercise 1 Step 6
16	Practice Session-7: Exercise 1 Step 7 and Exercise 1 Conclusion

17	Practice Session-8: Exercise 2 Introduction and Step 1
18	Practice Session-9: Exercise 2 Steps 2 and 3
<b>Module 3</b>	
19	Lecture 10: Human Being
20	Lecture 11: Interaction Between the Self and the Body
21	Practice Session-10: Exercise 2 Step 4
22	Practice Session-11: Exercise 2 Step 5
23	Practice Session-12: Exercise 2 Step 5 (continued) and Step 6
24	Practice Session-13: Exercise 2 Step 6 (continued)
25	Lecture 12: Higher Activities of the Self
26	Lecture 13: Basis for Analysing-Comparing
27	Lecture 14: Basis for Selecting-Tasting
28	Lecture 15: Possible Sources of Happiness
<b>Module 4</b>	
29	Lecture 16: Existence as Co-existence
30	Practice Session-14: Exercise 2 Step 7, Sum Up and Self-evaluation
31	Lecture 17: Expression of Co-existence as Nature – The Four Orders
32	Lecture 18: Expression of Co-existence as Innateness, Natural Characteristics in Four Orders
33	Lecture 19: Co-Existence and its Expression Seen by the self
34	Lecture 20: Role of Human Being in this Ever-Expressive Co-existence
<b>Module 5</b>	
35	Lecture 21: Human Conduct: Model 1
36	Lecture 22: Human Conduct: Model 2
37	Lecture 23: Wisdom
38	Lecture 24: Science, Science of Behaviour
39	Lecture 25: Science of Work and Participation
40	Lecture 26: Behavior, Work and Participation in Larger Order Leading to Undivided Society, Universal Human Order and Human Tradition
41	Lecture 27: Sum Up Part-I
42	Lecture 28: Sum Up Part-II

## Key Takeaways

With this, we have discussed about the course overview

1. Course objective
2. Course methodology
3. Course syllabus
4. Session plan

and we have tried to understand what it is and how they are interrelated.

The objective of the course is to understand the human being, the existence and participation of the human being in the existence comprehensively. The course methodology is that of self-exploration. And the syllabus is as follows:

**Module 1:** Introduction-Basic Human Aspiration, its fulfilment through All-encompassing Resolution

**Module 2:** Right Understanding (Knowing)- Knower, Known and the Process

**Module 3:** Understanding Human Being

**Module 4:** Understanding Nature and Existence

**Module 5:** Understanding Human Conduct, All-encompassing Resolution and Holistic Way of Living



# Lecture 2

# Where We Are and What We Aim At

---

## Recap

In lecture 1, we took an overview of the course, and discussed the course objectives, course methodology and the course syllabus. In lecture 2, what we intend to do is to find out as to “where we are as a human being” and that would mean doing our own self-evaluation. We will also discuss where we intend to go through this course. So, let’s look at that.

## 2.1 Background

### Background

1. We exist as human being. We want to live a fulfilling life. We have some desires and we have some programs for their fulfillment.
2. It is important for us to understand our basic aspiration and program for its fulfillment correctly and comprehensively. Only then, we can ensure the fulfillment.
3. This is what we have been trying to do in UHVII. We want to study it in further depth in this course (UHVIII)

We all are human beings and do want to live a fulfilling life. But living a fulfilling life is possible only when we are able to understand our basic aspiration, and the program for the fulfilment of the basic aspiration in a comprehensive manner. This is what we have been trying to explore in the foundation course. We want to study this in further depth in this course. In fact, you would have felt by now that anything we are doing whether in the foundation course (UHV II) or any other course, is aimed at the fulfilment of our basic aspiration. With this we can see that the goal of this course can be viewed as follows:

If you look at the foundation course, the major focus was on the human being. We studied that human being is the co-existence of Self and Body [A

Nagaraj, 2003], and the major issue is the Self. Therefore, we now want to focus our attention on the Self and we want to study Self in more depth. This is what we want to do in this course. And one of the important conclusions we will be able to draw through this course is that Self is central to human existence. This is one of the master statements that we are going to work on throughout the course and keep on unfolding it in more details.

The second thing we will do is to explore deeper into the nature and existence. We studied about it in the foundation course but it was more like an introduction so that you can start working on it, start reflecting on it, exploring it. Having done the foundation course, you must be ready with a deeper perception of these things, a deeper understanding of it. Now we can talk about the nature, about the existence as co-existence in more depth. We can explore deeper and the outcome of this would be that we will be able to see Co-existence is Central to Existence. When we look at the existence, the basic issue is to realize the co-existence. We can also, see that everything that we see in nature and existence is the natural expression and unfolding of this co-existence. This co-existence is the essence, is the base and whatever we see in the nature and existence is the natural expression and unfolding of this co-existence. So, this is another important point that we will keep coming back throughout this course. And if we work on these two; third point is the natural outcome of that: to understand the role of human being in further detail.

If one can understand the human reality, in particular the Self in more depth and look deeper into the nature and existence, then he/she will be able to understand the participation of human being and the role of human being in this nature and existence in more depth. If you do that, the outcome of it will be the understanding of co-existence. This is the participation of human being: to understand the co-existence and to have the feeling and thought of co-existence, and ultimately, to live in co-existence in mutual relationship with human being and rest of nature. If we understand the existence as co-existence and if we understand the human being as coexistence of self and body, then we see that to ensure continuity of happiness in the self, I need to understand this co-existence, to have the feeling and thought of co-existence. If I have this in the self, then my natural expression will be living

in co-existence in mutual relationship with human being and with the rest of nature which I express through my body.

### Goal of this Course (UHV III)

1. To explore the human reality (its being, basic aspiration, its fulfilment), particularly the 3Self, in more depth
  - Self is central to human existence
2. To explore deeper into the nature and existence as co-existence
  - co-existence is central to existence
  - Everything that we see in nature and existence is the natural expression and unfolding of this co-existence
3. To understand the role of human being in further detail, in the light of the above
  - To understand the co-existence
  - To have the feeling and the thought of co-existence
  - To live in co-existence in mutual relation with human being and the rest of nature

Thus, these are the three key points on which we are going to work all through the course. If you keep this in mind and put it at the background of all our discussion, it will be of great help because this is being unfolded in many ways from different directions. The goal is to understand this:

1. Self is central to human existence
2. Co-existence is central to existence
3. Human being has to understand the co-existence, to have the feeling and thought of co-existence at the level of self, and to live in co-existence at the level of self and body with other human beings and rest of nature

This would be the running thread all through this course.

With this background, now we proceed to discuss the specific details.

## 2.2 Our Purpose and Program Depends on Assumption/ Understanding

What we are going to discuss in next two lectures are related to this basic thing. The statement is that our purpose and program depends on assumptions, on understanding that we have. When it comes to human

being, the identification of the purpose and the program for the fulfilment of the purpose depends upon the understanding/assumptions about the reality. In the previous course, we have seen that knowingly or unknowingly we have assumed some purpose in life and we have some program for the fulfilment of the set purpose. This setting up of the purpose and program depends upon our assumptions about these two things:

1. Human Being
2. Existence

### **Our Purpose & Program depends on Assumption/ Understanding**

In UHV II, we have seen that knowingly or unknowingly, we have assumed some purpose in life and we have some program for the fulfillment of the set purpose.

This setting up of the purpose and program depends upon our assumptions about:

- 1. Human Being**
- 2. Existence**

We had some assumptions about these two before UHVII

And now these assumptions have been modified through the process of self-exploration that we went through in the UHV II course.

Let us look at some details of this shift in our assumptions/ understanding.

We have some purpose and some programs that we are going with but in the background of that, we have some basic assumptions (or understanding) about these two basic realities. We have assumed something about human being and the existence, and with those assumptions we have concluded something about the purpose and program of human being in this nature and existence. You have seen this in the previous course but we would certainly like to recall it so, that you can take this as a base to start working on it further.

We had some assumptions about these two before UHV II and now these assumptions have been modified through the process of self-exploration that we went through. In the previous course, we had done lot of exploration about human being, nature and existence. And with that exploration, our purpose and program must have been modified. So, first look at what has

been the change in our assumptions or understanding about these two basic realities, i.e., human being and existence. If we understand this, then we can also make out the expected shift or modification that will take place in our assumption or understanding about human being as well as existence when we go through this course. Let us look at some details of this shift in our assumptions and in our understanding through UHV II.

### 2.3 Shift in Our Assumptions/Understanding so far

Shift in Our Assumptions/Understanding through UHV II		
Assumptions	Before UHV II	After UHV II
<b>Human Being =</b>	Body?	
<b>Existence =</b>	Material?	
<b>Purpose =</b>	Happiness (Throguh Sensation, Feeling from Other)?	Continuous Happinns and Prosperity (Happiness is to be in a State of harmony)
<b>Program =</b>	Accumulation of Physical Facility ( Unlimited)?	To understand and to live in harmony ( at all levels of being - human being, family, society, nature/existence

Refer to the content above. Before UHV II we presumed that human being is same as the body (if not everyone but most of us). You can verify for yourself. Through UHV II, now we are able to see, understand or at least assume that human being is not just the body but it is co-existence of self and body. Body is there, self is there, the co-existence of the two is there and human being is co-existence of self and body. This is one major shift in our assumption or understanding through UHV II. Now, when you look at existence, we thought that existence is just the material, all that exists is material in nature. In fact, what we study in the name of science and technology has a simple assumption that all the reality is material in nature and therefore, that is the scope of our investigation. For example, when we

are investigating human being, we are basically, investigating the human body. When are we talking about health of human being in medical science, all our concerns are related to investigating into the body, understanding the body and its interaction with the material world outside, and we are trying to work out the techniques so, that the body remains in good health? After UHV II, now we realize, or assume at least that the existence is not just material. Existence can be seen as the units submerged in space. Hence, space is also an important reality. Units are also, of course, an important reality and the units are in space; they are submerged in space and therefore when we look at the existence, we have to look at it as units submerged in space. We also saw that units are broadly of two types: one is the material unit and the other is the unit of consciousness.

Thus, the existence is material units and the consciousness units submerged in space. When it comes to the human being; the body is there (of course, which is a material reality) but self is also there which is reality of consciousness, unit of consciousness and therefore, both of them are important. Material units are important and consciousness units are also important. And they all are there in space; all the material and consciousness units are there in space. They are related to each other through the space. Thus, the core thing is that there are three basic realities in existence, the material units, the consciousness units and space. Therefore, we need to understand the complete reality.

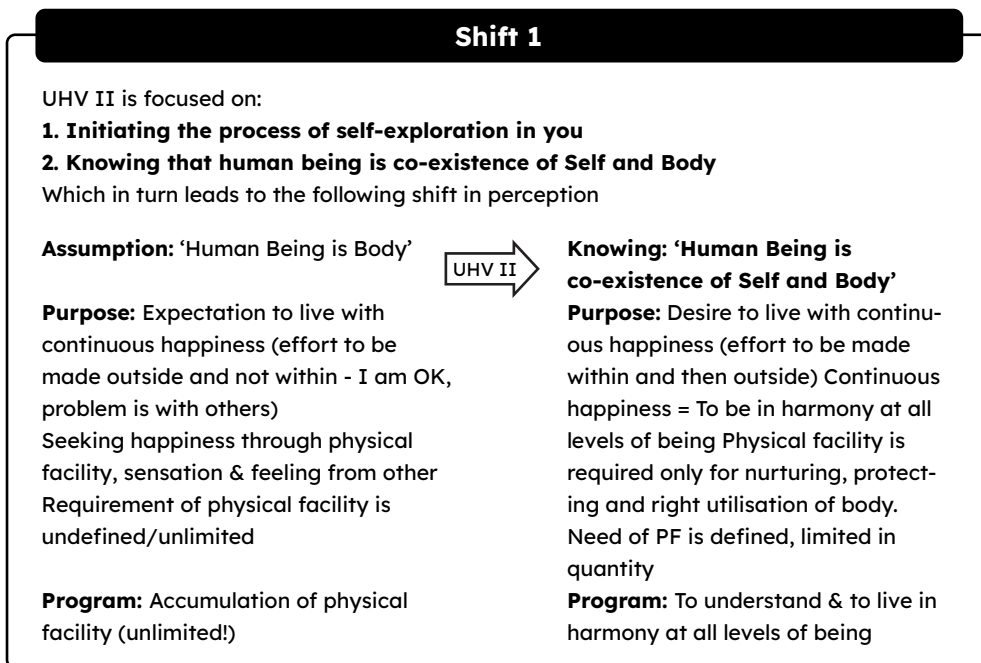
We also saw that when it comes to the human being, it is this unit of consciousness, the self, which is of higher importance than the body. We are going to investigate this fact in a much deeper sense in this course. In fact, we will investigate and see that it is the self which is playing the central role, the body is used as an instrument. It is not only that the self is there but it is the central thing in human existence. Body is secondary/ subsidiary unit which is utilized by the self as an instrument as and when considered important. This is the second shift in the assumption/understanding about the existence. If these two shifts take place, that is my assumption about human being and existence takes a shift to what we have mentioned here in the right column after UHV II, then it has an implication in formulating our purpose and program. On the basis of these two, we deduce or conclude

about the human purpose and the human program. If you look at the status before UHV II, the assumption is that human being is the body and existence is material reality. We have identified the purpose of human being as happiness but we always thought this happiness will come through sensation, or through getting favorable feelings from others. And both of these will come through physical facility. Therefore, the program of human being appeared to be accumulation of physical facility and that too in an unlimited amount.

This is where we are. Today if you look at the whole world as a civilization, this is what we are busy with. There may be few individuals or communities who may think otherwise, but if you look at the modern civilization, this is the implicit assumption we have about the purpose and the program. We think that we can be happy through favourable sensation and favourable feelings from others, and this can be obtained through physical facility. Therefore, we are all busy in accumulating more and more physical facility and we do not know how much physical facility is required. Somewhere we have assumed that the requirement of physical facility is unlimited in amount and therefore, we go on accumulating. And any amount of accumulation does not lead to a feeling of satisfaction, feeling of achievement. Millions and trillions of assets do not seem to be enough and we go on accumulating. You can evaluate this today.

Now after UHV II, when we did exploration about the human being, we found that human being is not just the body but the co-existence of self and body. When we investigated into the existence, we found that existence is not just a material, there is space and there are material units as well as consciousness units. And all the units are submerged in space. When we are able to see this, our conclusion about the purpose and program will be very different and that is what it has done. Now if we look at the purpose of human being, we can see that continuous happiness and prosperity is what we desire as a human being. This is our aspiration and our purpose as a human being. This has been time and again brought to your attention. And we have also defined that happiness is not some sensual pleasure, rather happiness is to be in a state of harmony. Happiness has to do with my being in a state of harmony. Whenever I am in a state of harmony within, I am

in a state of happiness within. Whenever I am in a state of disharmony or contradiction within, I am in a state of unhappiness. We have investigated this quite in detail in the foundation course. With understanding of human being as co-existence of self and body, and understanding about the existence as co-existence of material and consciousness units in space, we can see that we as human beings have the purpose of living with continuous happiness and prosperity. Happiness means to be in a harmony, and not to be in contradiction, in disharmony. Similarly, now we can see that the program of action for human being is to understand and to live in harmony at all levels of being - starting from human being, to family, to society, to nature and existence. This is something which we have been working all through.



Refer to the figure showing shift 1. You can see that UHV II is focused on

1. Initiating the process of self-exploration in you.
2. The realization that human being is co-existence of self and body.

Before UHV II, with the expectation to live with continuous happiness as the purpose, the effort is made outside and not within. Earlier we have been thinking that I am OK, the problem lies with others. This is just stated for



you to recall what has been our status before, and now what the status is. Secondly, the effort is in terms of seeking happiness through physical facility, sensation and feeling from others. Requirement of physical facility is assumed to be unlimited/undefined. Through UHV II, we come to know that the focus has to be within and not outside. Continuous happiness is to be in harmony at all levels of being. Physical facility is required only for nurturing, protecting and right utilisation of body. The need for physical facility is defined, and limited in quantity. Starting with the assumption for accumulation of physical facility in unlimited amount, now we have the program to understand and to live in harmony at all levels. You can now observe it with this transformation and see that this shift has taken place in you or not. This is what we are calling as Shift 1.

<b>Shift 1</b>		
	<b>Before UHV II</b>	<b>After UHV II</b>
<b>Assumption</b>	Human Being is a physical entity, the Body	Human Being is the co-existence of Self and Body
<b>Goal</b>	Happiness through physical facility/ sensation (transitory)	Happiness and Prosperity (continuous)
<b>Program</b>	Getting favourable sensation, accumulation of physical facility	Right understanding, relationship and physical facility

Further, you can see that before UHV II, there is an assumption that human being is just the Body, a physical entity and happiness is to be ensured through physical facility or sensation. Thus, the program was to get favourable sensation through accumulation of physical facility. After UHV II, we are able to get the clarity that human being is the co-existence of a conscious entity, Self and a material entity, the Body. We are also, able to see that the goal is continuity of happiness and prosperity and that it can be achieved by ensuring right understanding, relationship and physical facility with the correct priority.

## 2.4 Your Qualification for the Course

### **With UHV II following must have happened - Your Qualification for UHV III**

1. You have concluded that this content about the existential reality is relevant for you. It is your own need to understand it in depth
2. On the basis of the effort you have put in to understand this content and to live accordingly, you have concluded that
  - You have to work on your Self first
  - You are responsible for your happiness and unhappiness; The other or the situations are only a triggering point
3. You are able to see that you are the co-existence of Self and Body. While most of the effort you may have been making are for fulfilling the needs of the Body; you expect/desire to further understand the co-existence of the Self with the Body and live accordingly
4. You are able to see that the whole existence is not just material; there is space and submerged in space are material as well as consciousness units

Refer to the content shown above. With UHV II, certain development must have taken place at your end and this is your qualification for UHV III. So, when you are going through UHV III, this is the qualification that is required from you for UHV III to work further in depth on what we have been discussing in UHV II. Kindly try to examine yourself on the basis of the above four points:

1. Have you been able to conclude that this content is relevant to you and it has now become a need of your own to understand it in depth?
2. Are you able to see that you have to work on yourself first, and you are responsible for your happiness or unhappiness, anything else can only be a triggering point?
3. Do you feel that now you have the clarity that human being is not just the body, rather co-existence of self and body, and now you need to understand the co-existence of self and body in depth?
4. Are you able to see that the whole existence is not just material; there is space and the nature, the collection of consciousness and material units, is there in space?

These are various issues which you need to clarify within yourself to qualify for this course.

### **Your Qualification for UHV III - Rephrased for Self-evaluation**

1. Your attention is beginning to be drawn toward your Self
  - Shift from thoughts like “I am special; I have to dominate over others”
  - You have started thinking about “what is my real goal, as a human being”
  - You have started becoming aware of your desires, thoughts & expectations
  - There is less contradiction within.
2. You are realising that the goal is more than ‘accumulation of physical facility’
  - You are thinking about prosperity (versus accumulation of physical facility)
  - You are able to see that everyone can be prosperous
3. You are realising the significance of relationship
  - You can see that feeling is central in relationship
  - You are realising that having the feelings in yourself and expressing these feelings to the other is the source of your happiness
  - Expecting the feelings from the other is enslavement and can not be a source of continuous happiness. visible improvement in reaction, irritation, anger
4. You can see that you have to first develop your own competence
  - Effort to first correct the other or the situation outside has reduced/stopped
5. You have decided to understand things in depth yourself
  - You have questions for which you are committed to find answers

The same thing can be now put in other words for you to look within yourself. Few points have been given in the slide above. Go through the points and try to make out for yourself if you qualify on the given points. It is expected that you are able to pay attention to yourself better now, and you are now better aware of the imagination within you. You are also, able to value relationship in your life, and able to come out of the thought of accumulation of physical facility without ever being clear of its need in limited quantity. You are able to distinguish between intention and competence, and trying to develop your competence first in every relationship. To sum it all, you are now decided that you have to rightly understand everything yourself with commitment.

Now with this background (refer to the content above), we can look into what is the expected shift through UHV III. If we have understood, we have

undergone the Shift 1 through UHV II mentioned in the last lecture, we are ready to work for further shift (Shift 2) through the process of self-exploration in UHV III. It has become our need to understand the existential reality in depth and to live accordingly. If that has not happened then we have to work for ensuring the shift 1 and simultaneously work for ensuring the shift 2. It is needless to say that the task now is going to be far more difficult and challenging. If we are not through with the shift 1, then working on both the shift 1 and shift 2 is going to be very challenging and very difficult. However, if we have realized the acute need for it, we will be able to do it.

### **Expected Shift through UHV III**

1. If we have undergone the shift 1 through UHV II, mentioned in the last lecture, we are ready to work for further shift (shift 2) through the process of self-exploration in UHV III. It has become our need to understand the existential reality in depth and to live accordingly.
2. Otherwise, we need to keep working hard for ensuring shift 1 along with working for shift 2. It is needless to say that the task now is going to be far more difficult and challenging. However, if we have realised the acute need for it, we will be able to do it.
3. We will now try to get an idea about the shift that is expected to take place, if we go through the process of self exploration in this course.

If we feel the need, we have to work on our self first, then we have to understand the co-existence, the existence in its completeness. You can see that it is necessary for your happiness, your continuous happiness, then this difficult and challenging task can be accomplished by us by working for shift 1 as well as working for shift 2. We will now try to get an idea about the shift that is expected to take place if we go through the process of self-exploration in this course.

The focus of UHV III is to help the second shift to take place, i.e., to see that

- The self is central to human existence, and
- Body is used as an instrument

### UHV III is designed for the further shift

The focus of UHV III is to help for the second shift to take place, i.e. to see that:

**'The Self (I) is central to human existence**

**Body is used as an Instrument'**

Need of Human being is continuous happiness

**[Need of the Self(I)]**



Which is fulfilled by

1. Understanding co-existence
2. Feeling & thought of co-existence

**[Activity of Self(I)]**



This is expressed naturally in the form of

1. Mutually fulfilling behavior with human being
2. Mutually enriching work with rest of nature
3. Participation in larger order

leading to undivided society and universal human order

This is the major shift which has to take place. In UHV II, the shift that took place was to see that human being is co-existence of self and body, and not just the body. Now through UHV III, we will be able to see that self is not there just as a part of human being, but it is the self which is central to human existence. The body is just used as an instrument by the self as and when considered important. If we look at the need of the human being, it is continuous happiness, which is basically, the need of the self. This need of the human being of continuous happiness is fulfilled by understanding the co-existence, and feeling and thought of coexistence, which are the activities of the self. It is worth noting that the need of the human being is basically, the need of the self, and this need of the self is fulfilled by the activities of the self. So, the core issue is having understanding of co-existence, feeling and thought of co-existence, that is to say having the right understanding, right feeling and right thought which are all going to take place in the self. That is what we are going to focus on all through the course. Once we have this right understanding and right feeling, and we are in the state of continuous happiness, this is expressed naturally in the form of mutually fulfilling behaviour with human being, mutually enriching work with rest of nature and participation in the larger order leading to undivided society and universal human order. These are the natural outcomes of myself being in a state of harmony within.

**Total Shift through UHV II and UHV III**

**Realising: 'The Self (I) is central to human existence  
Body is used as an Instrument'**

- I desire for continuous happiness (to be in harmony)      - **Need of Self(I)**
- Which is fulfilled by      - **Activity of Self(I)**

U  
H  
V  
III

1. Understanding of co-existence  
 2. Feeling & thought of co-existence

Understanding: 'Human Being is coexistence of Self (I) & Body'

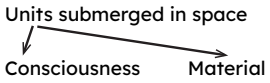
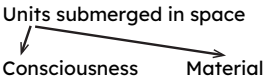
- I think/desire for continuity of happiness & prosperity. Physical facility is required for nurturing, protecting and right utilisation of body
- My program is to understand & to live in harmony at all levels of being

U  
H  
V  
II

Assuming: 'Human Being is Body'

- I expect continuous happiness & prosperity from physical facility, sensation & feeling from other. Requirement of physical facility is undefined/unlimited
- Accumulation of physical facility is my program

Before UHV II, one may have this assumption that human being is a body. But through UHV II we are able to see that human being is a co-existence of self and body and now through UHV III we are able to see that self is central to human existence and body is used as an instrument. Desire for continuous happiness is to be in harmony, which is the need of the self and this need is fulfilled by understanding of co-existence, feeling and thought of co-existence which are the activities of the self. So, the shift has to take place through UHV III. And this is being rephrased here.

<b>Total Shift through UHV II and UHV III</b>		
<b>Assumptions</b>	<b>After UHV II</b>	<b>Expected UHV II</b>
<b>Human Being =</b>	Co-existence Self $\longleftrightarrow$ Body	Self is central. Body is used as an instrument
<b>Existence =</b>	Units submerged in space 	Units submerged in space 
<b>Purpose =</b>	Continuous Happiness and Prosperity (Happiness is to be in a State of harmony)	Continuous Happiness (Happiness is to be in a state of co-existence) - Prosperity is a part of it
<b>Program =</b>	To understand and to live in harmony ( at all levels of being - human being, family, society, nature/existence	To understand co-existence To have the feeling and thought of co-existence To live in co-existence

We have already seen the shift taking place after UHV II and now the expected shift after UHV III is also mentioned. Through UHV III, we will be able to see that self is central to human existence and the body is used just as an instrument. It is the major shift. Before UHV II you are focusing on body; through UHV II you started focusing on self and body, and through UHV III you will be able to focus on the self. The major issue is with self and the major work has to be done at the level of self. If you work at the level of self and set it right, then the body is very easy to handle both in terms of needs, their fulfilment and its right utilisation. It is very simple.

As far as understanding about existence is concerned, it will remain the same but our depth will increase. We will be able to understand the consciousness unit and space much better through UHV III. You will be clearer about the fact that we as human being want continuous happiness and continuous happiness is to be in harmony, to be in a state of co-existence. Through UHV III we will be able to see that when we say harmony, we are talking about the co-existence. It is the co-existence which is expressing itself in different forms, at different levels and that is the harmony at different levels. We will be able to see this as we go on. The program after UHV II is to live in harmony at all levels; starting from human being to family, to society, to nature and existence. Now understanding the human being and understanding the existence in a much deeper way, we can see that this purpose, this program can be rephrased to say that the program of human being is to understand the coexistence, to have the feeling and thought of co-existence and to live in co-existence, because the existence is co-existence. Everything that we see in existence, in nature is an expression of this co-existence. All the harmony that we are talking about is the expression of this co-existence in existence. Therefore, the ultimate program for human being to ensure continuity of happiness is to understand the co-existence, have the feeling and thought of co-existence and to live in co-existence.

## **2.5 Understanding through this Course**

In essence, we are saying that the understanding that we have to achieve through UHV III is to realize that the self is central to human existence and the body is used as an instrument. The desire of human being is for

continuity of happiness and this is fulfilled by understanding, feeling and thought of co-existence. There are two important points to be noted which you can refer to the content shown above. One, feeling of prosperity is a part of state of continuity of happiness, and secondly, expression in terms of behaviour and work is a natural outcome of this understanding, feeling and thought of co-existence.

### Understanding through UHV III

Realising:

**'The Self (I) is central to human existence**

**Body is used as an Instrument'**

- Desire of Human being is for continuous happiness (to be in harmony)
  - Which is fulfilled by
    1. Understanding of co-existence
    2. Feeling and thought of co-existence
- Need of Self(I)
  - Activity of Self(I)

**Two important points to be noted are:**

1. The need for the feeling of prosperity is a part of being in a state of continuous happiness (to be in harmony at all levels)
2. Expression in mutual relation with human being and rest of nature, in terms of behaviour and work, is a natural outcome of understanding of co-existence and feeling & thought of co-existence

Remember we said earlier that human aspiration is of continuous happiness and prosperity. Now we are saying that it is continuous happiness. We are saying that feeling of prosperity is a part of ensuring continuous happiness. When we are trying to ensure continuity of happiness, we are trying to understand the harmony and live in harmony at all levels. One of these is ensuring harmony at the level of human being which includes the harmony of self with the body. When we try to ensure harmony with the body, we can see that feeling of prosperity is a part of that ensuring harmony with the body. Hence prosperity is basically, part of ensuring harmony in human being which is part of ensuring continuous happiness in the human being.

Expression in mutual relationship with human being and rest of nature in terms of behaviour and work is a natural outcome of understanding of co-existence and feeling and thought of co-existence. We will not focus our attention on the expression part, but we will focus our attention on



understanding part. Of course, once we have this, we have to work on our behaviour, work and our participation in the larger order. But that detailing we will do in the next course.

## 2.6 Another Shift

There is yet another shift which we can call as shift 3. It is already included in the detailing done earlier, but it is important to mention it because yet there is another shift required. You can refer to the content above. Shift 3 is to see that:

**Yet another shift- Shift 3**

There is yet another shift- call it shift 3. this is-

Co-existence is central to existence

➡ Understanding of co-existence, harmony, relationship  
Feeling, thought of „ „ „ in the self  
is central for continuous happiness in the self

➡ Living in „ „ „ as human being  
is central for human conduct in the human being

### Co-existence is central to existence

Therefore, understanding, feeling and thought of co-existence, harmony, relationship in the self is central for continuous happiness in the self. When it comes to human being, self is central to human existence and when it comes to existence, co-existence is central to existence. The co-existence expresses itself in terms of harmony and relationship; therefore, understanding of co-existence, harmony and relationship is important, the feeling and thought of co-existence, harmony and relationship in the self is important and this is central for ensuring continuous happiness in the self.

Next, living in co-existence, harmony, relationship as human being is central for human conduct. This is yet another shift that has to take place. This leads to human society and human tradition. This is what we are going to discuss in detail in the next course, not here.

## **Key Takeaways**

The purpose of this course is to explore into the human reality, nature and existence in more depth and to understand the role of human being in further details. There are some shifts which must have taken place through the foundation course, and some more shifts are expected through this course in the process of ensuring right understanding.

**Recap**

In the previous two lectures, we have tried to look into the kind of transformation we have to undergo as a human being to ensure fulfilment of our basic aspiration - continuous happiness and prosperity. We were trying to understand the basic program for ensuring the continuity of happiness and prosperity in the first course of UHV II, and this is what we will continue to work on in this course UHV III. Of course, the depth will be more because we now have the basic understanding of the human existence, the existence as a whole, and our role in this existence. With the basic understanding, we can go deeper, and try exploring into the deeper aspects of existential reality, and that is what we intend to do in UHV III.

**3.1 Our Exploration and Understanding from the Previous Course**

In this lecture, we are essentially, trying to recapitulate the basic understanding about human existence. We will look into the basic human aspiration and how its fulfilment can be ensured. So, let us look at this step by step.

As you are aware, the foundation course in Universal Human Values is a prerequisite for this course. Therefore, before we proceed, let us recall some of the basic concepts relating to certain basic realities that we have explored in this course and which are going to be used, and further developed in this course on UHV III. Whatever we have understood about the basic concepts, about the basic realities in UHVII, we will try to recall them, particularly those which we are going to investigate further in depth. If you look at this, the important conclusions that we could draw out of our investigation, our exploration are the following:

### Basic Human Aspiration and its Fulfillment

1. The **basic human aspiration** is **continuity of happiness** and prosperity
2. This is fulfilled by **living in human consciousness**, by **ensuring right understanding, right feeling and physical facility**
3. **Transformation** from animal consciousness to human consciousness is ensured through **human education-sanskar**
4. Living with human consciousness provides the base for **ensuring justice and order** leading to undivided society and universal human order.

The basic human aspiration is for continuity of happiness and prosperity which is fulfilled by living with human consciousness which in essence calls for having three things

- (a) Right understanding in the self,
- (b) Right feeling in the relationship with human being, and
- (c) The required physical facility ensuring mutual fulfilment with the rest of nature

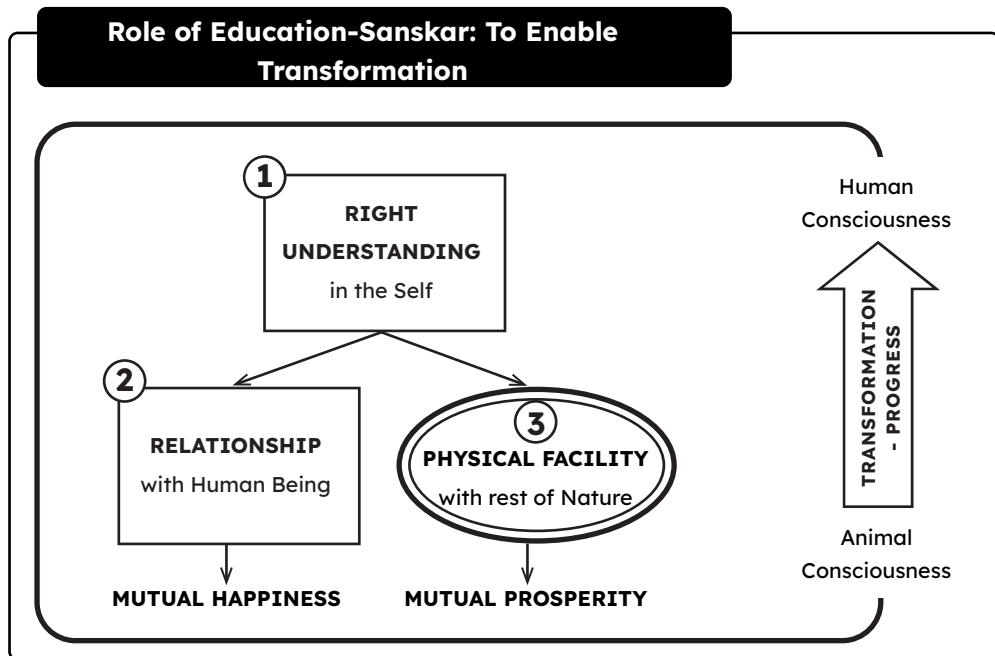
If we ensure all three, we will be able to ensure continuity of happiness and prosperity for each one of us and work for continuity of happiness and prosperity for others.

The next conclusion that we could draw is that transformation from animal consciousness to human consciousness is ensured through human education-sanskar. We will see the details of it and some other details so that you are able to see the essence of this concept. We also concluded that living with human consciousness provides the basis for ensuring justice and order leading to undivided society and universal human order.

These are the basic four concepts that we have been able to explore, investigate and conclude in UHV II. And these are the realities which we are going to investigate in further depth in this course. So let us look at some details about this essential concept that we have mentioned here and see whether it is already there in us as our understanding or not. We will take them up one by one.

### 3.2 Role of Education-Sanskar

The basic human aspiration is for continuity of happiness and prosperity and this is fulfilled by living with human consciousness, by ensuring right understanding, right feeling and physical facility. For a human being, physical facility is of course, required but physical facility alone does not suffice for ensuring continuity of happiness and prosperity.



This is mentioned by smaller circle in the diagram above. The smaller circle says that if we are only working for physical facility which we obtain from the rest of nature, then this will not suffice for ensuring continuity of happiness and prosperity. The physical facility alone may suffice for animals because it appears that their major concern is to ensure the survival of the body which can be ensured through physical facility with rest of nature. Physical facility alone may suffice for animals but they do not suffice for human being. Therefore, if we are trying to satisfy ourselves with physical facility alone, then we are bound to fail. If we are busy trying this and working only for physical facility then we are living with animal consciousness. This is one important observation that we made till now. Check for yourself whether it is clear to you or not. Then, We said that if we really want to

ensure continuity of happiness and prosperity, then over and above physical facility we need fulfilment in the relationship with the other human beings. And in order to ensure fulfilment in relationship with human being, we need right understanding in the self.

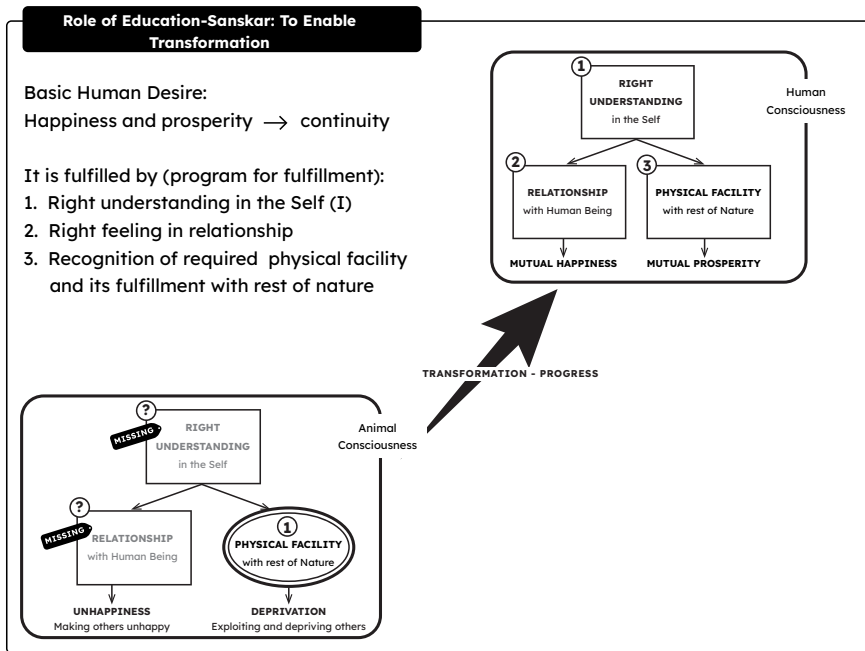
If you look at the priority of these three things, we could see that right understanding in the self is the first priority. With right understanding in the self, I can understand relationship, identify the values in the relationship, have those values ensured in myself and fulfil those values leading to fulfilment in relationship. With right understanding in the self and fulfilment in relationship, we can identify our need for physical facility correctly, produce more than what is required ensuring prosperity of ourselves and also, work for prosperity for others.

If we have all these three things, that is, right understanding in the self, fulfilment in relationship with human being and physical facility with the rest of nature, we can be in the state of happiness and prosperity in continuity and also work for happiness and prosperity of others. This is living with human consciousness. If you want to fulfil and be satisfied as a human being then you have to ensure all these three things. This is the state where we have to reach - living with human consciousness.

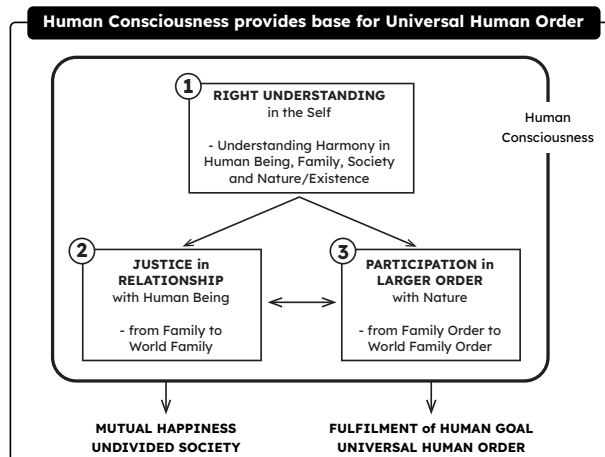
When we evaluate our present state, we find that for majority of the time we are in the state of animal consciousness, in that smaller circle. We need to transform ourselves from animal consciousness to human consciousness if we want to be fulfilled as a human being. This is an important conclusion about human being, about the human aspiration, about its fulfilment through human consciousness. And if someone is trying to fulfil it only through physical facility then the other is bound to fail and likely to create many problems in the process.

The transformation from animal consciousness to human consciousness is necessary. And then we said that to undergo this transformation in every human being, the most effective means is the human education and sanskar. Through it, we can ensure this transformation which essentially means that we can ensure the fulfilment of human aspiration for each and every human being going through this process of education.

You have to check for yourself, whether you have been able to understand this basic thing or not. If not, then you may have to look at what you have done in the previous course. If we are clear about this, we can move further.



The diagram above is trying to show that at the level of self, this transformation has to take place through human education and sanskar. This is just trying to recall that the basic goal of education and sanskar is to ensure this transformation from animal consciousness to human consciousness. This human consciousness provides the base for undivided human society and for universal human order.



If you look at this diagram above, it is an extension of what we have just seen in terms of ensuring human consciousness which says:

Right understanding in the self is the first priority and this right understanding in the self essentially means understanding the harmony at the level of individual, family, society, nature and ultimately the existence. With this understanding, one is able to ensure justice in relationship with human being which starts from the family and gradually expands right up to the world family. With these two, now one is able to ensure participation in the larger order with nature as a whole which includes human being as well rest of nature, and this participation has to start from family order and go right up to the world family order.

### **3.3. Expected Transformations**

Living with human consciousness would mean all these three things:

1. Right understanding in the self,
2. Justice in relationship with human being, and
3. Participation in the larger order with nature as a whole from family order to world family order.

And if we do that, the outcome of this is as follows:

- At the individual level - mutual happiness and mutual prosperity, and
- At the societal level - an undivided human society and universal human order.

This is yet another important concept that we understood through our exploration in UHV II. This transformation to human consciousness is going to work not only at individual level, but at the level of family and ultimately, at the level of world family. But it has to start with the personal transformation, i.e., transformation in the consciousness of each one of us.

Basically, there are two transformations expected:

1. Personal transformation – transformation in the consciousness of every human being
2. Societal transformation – transformation in the society



### **Expected Transformations**

Following transformations have to take place-

1. **Personal Transformation**  
(Transformation in Consciousness)
2. **Societal Transformation**  
(Transformation in the Society)

These are the two transformations which are desirable. Out of these two: the basic transformation is the personal transformation in the consciousness of the self of human being. This essentially, means development of human consciousness. This is the starting point and once we have this human consciousness in us, we can share it through our behaviour and work, ultimately, it will be leading to undivided human society and universal human order. These two transformations are required and now we can recollect what these two transformations look like.

If you look at the personal transformation, that is transformation at the level of consciousness, then we can see that this transformation has to take place at the level of self and this transformation basically, calls for right understanding, right feeling and right thought in the self. With the kind of education that we provide, with the kind of social environment that we provide; each one of us is living at the level of imagination in the self, i.e., at the level of desire, thought and expectation. If we start paying attention to our self, we can see the imagination going on in our self and this is what we are doing in exercise 1 (See Practice Sessions). If I look into the self, the simplest way is to start looking at the imagination that is going on every moment in the self, i.e., the desire, thought and expectation. Next, we can try to find out the source of this imagination that is motivating this imagination. Then we find that there are three possibilities which we have discussed in quite detail in UHV II. They are

1. The preconditioning that the self has picked up from the society, from education, from friends, from the environment.. This is one possibility which motivates our desire, motivates our feelings.

2. The second source could be the sensation, i.e., the information the self gets from the body. We have gone in quite detail in the previous course on this, and hence we will not be going into the details.

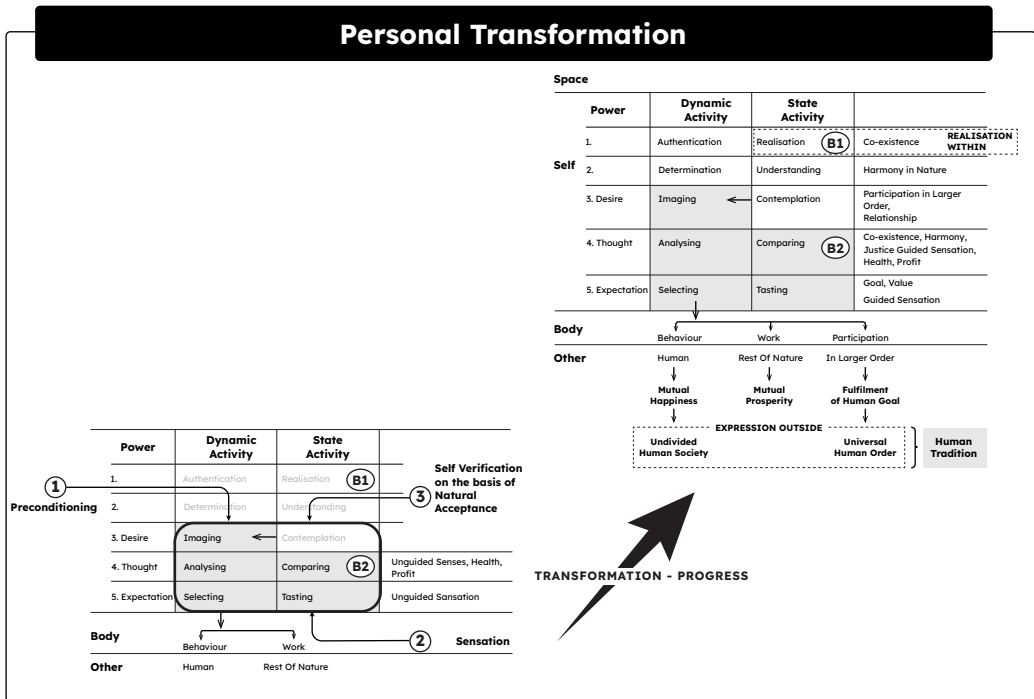
And the third possibility is

3. The natural acceptance which is innate to the self.

This is the state of living of most of us. If we are only living with this imagination without being aware of possible higher activities of the self, then we are living with animal consciousness. This is where most of us are in the present state, and this is where our modern civilization is. If we transform to human consciousness, then what we see, what we understand, is something definite, something assuring, something universal and therefore, this understanding can become the guide for my imagination, my feeling, my thought. So, if the higher activities of the self guide our imagination, then we are in the state of harmony within, state of happiness within.

When we are saying higher activities of the self, what does it mean? It means now I am aware of the activity of the contemplation, which means I am able to see the participation, i.e., relationship of every unit with other units in the nature, in the existence. And of course, I am able to see my own participation. The contemplation has to do with developing the clarity about my role, about the role of every unit in nature, in existence. Next higher activity is understanding which means understanding the harmony in nature, harmony in each unit, in each order and ultimately, the whole nature. And the third higher activity is the realisation which essentially, means realisation of co-existence. It means that I am able to see the space, the submergence of units in space, and how different units are related to each other in space. We will study in detail the activities of the Self, which is also called as Jeevan [A Nagaraj 2003].

So, basically, moving into human consciousness would mean becoming aware of these activities of contemplation, understanding and realisation which in essence would mean having clarity of relationship, harmony and co-existence. We will be discussing this in detail in this course, and we will keep referring to it time and again. You can refer to the diagram below, and we will keep referring to this diagram throughout the course.



We can ask this question to ourselves: what is naturally acceptable to us, feeling of relationship or feeling of opposition, feeling of harmony or feeling of disharmony/contradiction, feeling of co-existence or feeling of struggle? If we ask this question to ourselves, we get the ready answer. This is coming from block B1. This is the block of higher activities of the self. The answer is not coming from B2, the block of imagination, the block of thought. Basically, when we are asking what is naturally acceptable to us, we are

addressing this question to block B1, to higher possibility in the self. And when we are addressing this question to the higher activities of the self, we get the answer that it is the feeling of relationship which is naturally acceptable and not of opposition, it is the feeling of harmony which is naturally acceptable not of contradiction, and it is the feeling of co-existence which is naturally acceptable and not the feeling of struggle. We have to be aware of the higher activities of the self and gradually we have to look into those higher activities and ultimately, have the clarity about the relationship, harmony and co-existence at each of these levels.

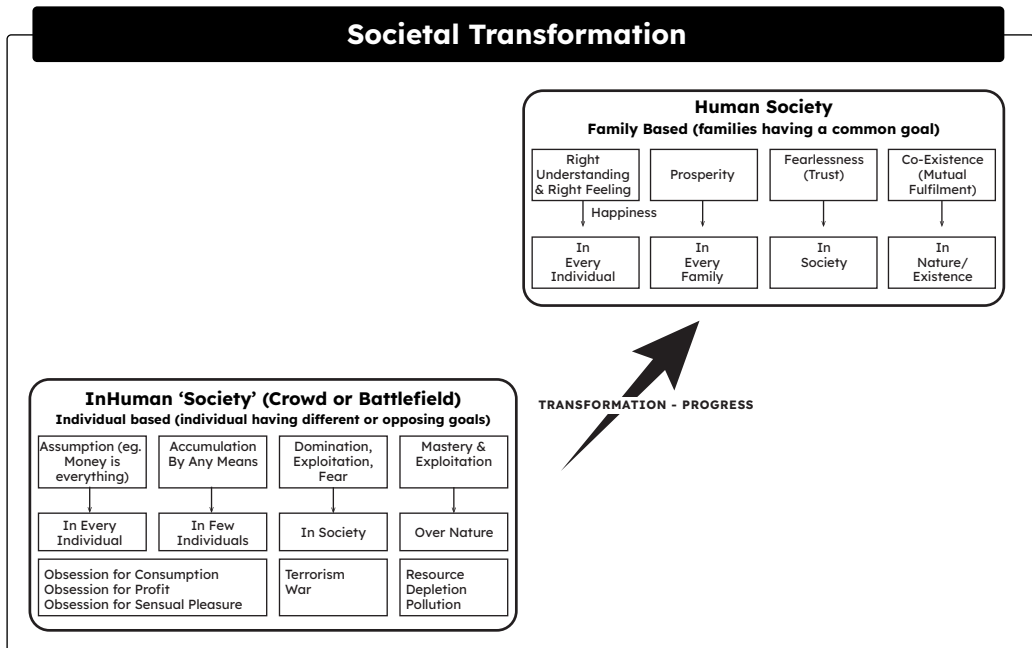
This is something I have to do, I have to work on myself, work on the imagination of the self, on the higher activities of the self and then I have

to be aware of the higher activities. Once I have the clarity about the relationship, harmony and co-existence and its natural acceptance, then from there the Block B2 is guided (see figure above), the block of imagination, and then I am in the state of harmony within. This is what we have to work for, and if we achieve this state, it is called living with human consciousness. And if we are working with the imagination part alone, and these higher activities are not active to guide imagination, the imagination is guided by preconditioning and sensation. That is the case of living with animal consciousness. So, this personal transformation from animal consciousness to human consciousness has to take place at the level of self.

In fact, if you can see up to this point you will be able to articulate very clearly the work that we are going to do in UHV III. You can see that the major part of the work we have to do in this course is to start making ourselves aware of the higher activities of the self. And with that understanding, I naturally reformulate my feelings, my thoughts, my imagination. This is the major area in UHV III. And this is where we are going to work on:

- work on contemplation, understanding and realisation
- work on having the clarity about the relationship, harmony and co-existence.
- work to ensure the feeling of relationship, harmony and co-existence.

We will work on the higher activities of the self in more detail, and in the light of this awakening, we can look back at how our imagination, feeling, thought gets organised. How can I be in the position to respond in every situation in place of being reactive? This is what we are going to work on, investigate in-depth. And in fact, when we are investigating into relationship, harmony and co-existence, we will feel the need of getting deeper into interrelationship and interconnectedness with nature, getting deeper into understanding the harmony in nature and ultimately, getting deeper into the issue of realisation of co-existence in existence. Our focus on trying to understand relationship, harmony and co-existence in existence is part of our awakening to the higher activities of the self and this is what we are going to work largely upon. With this we can also look into the societal transformation.



Societal transformation is moving from inhuman society to human society. As a human being living in society, these are the four human goals that we have identified:

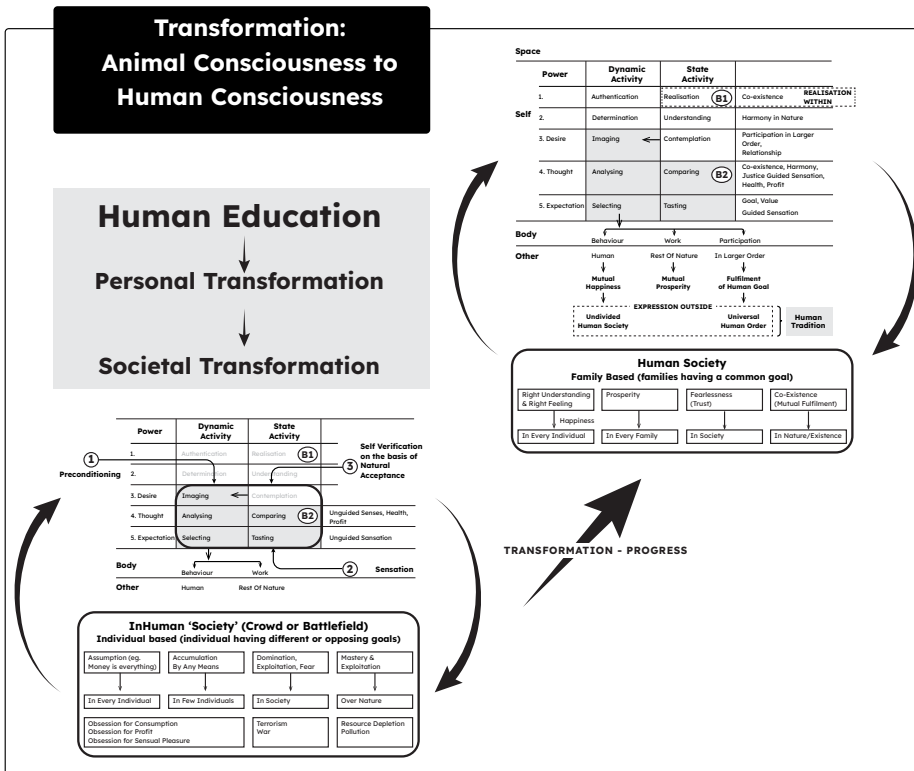
1. Right understanding and right feeling leading to the happiness in every individual.
2. Prosperity in every family.
3. Fearlessness and trust in the society and the
4. Co-existence and mutual fulfilment in nature and in existence.

This is what we aspire for as a human being. This is what human society will be, fulfilling the human goals. Of course, it will be starting from family and going to world family which are having common goals. But if you look at our situation today, in place of human society we seem to have inhuman society. It's more like a crowd or battle field rather than as society. This is because of all the things which are mentioned in the dark block in the diagram above. In place of right understanding and right feeling, every individual has an assumption that money is everything. Then we have this notion of accumulation of physical facility by any means in place of prosperity while this can be possible only in few individuals. Then in place

of fearlessness and trust in society, we have domination, exploitation, fear in society. And in place of ensuring co-existence in nature, we are trying to do mastery over the nature, exploit the nature. And all this ultimately leads to obsession for consumption, profit and sensual pleasure which is creating all kinds of problems in the society. This domination, exploitation and fear in the society ultimately leads to problems like terrorism and war while the exploitation of nature leads to resource depletion and pollution.

Most of the problems that we see in the society are related to outcome of our wrong assumptions, lack of understanding which is showing up in different forms and this is what we are calling as inhuman society. We can check whether today we are living as an inhuman society or humane society, and where do we really want to be. If you want to be there as a humane society, then this transformation has to be ensured. Hence, two transformations are required:

1. Personal transformation
2. Societal transformation

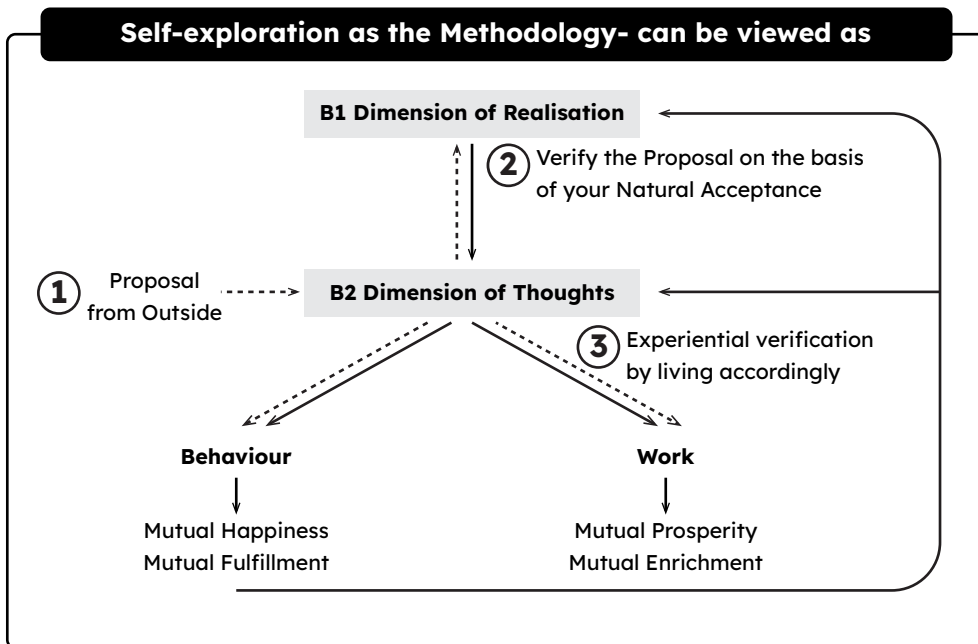


When we put these two together, then at the level of individual, this is the transformation from animal consciousness to human consciousness. At the level of society, it is the transformation from inhuman society to humane society. We can also see that the animal consciousness or inhuman consciousness gives rise to inhuman society and human consciousness gives rise to human society. But one can also note that inhuman society gives rise to inhuman consciousness, i.e., individuals with animal consciousness. The education and social environment that we have today is that of inhuman society. Therefore, it is creating individuals which are inhuman in nature, living with animal consciousness. Interaction is there both the ways. The human being leads to the society and the society leads to human being. Human consciousness will give rise to human society and human society will prepare the individuals with human consciousness. Ultimately, we have to transform both, the individual and the society. Both the transformations have to take place. When we try to see which comes first, you can see that first we have to transform the consciousness of the individual through education and sanskar, and such individuals with human consciousness will behave and work and participate in a manner which can continue to societal transformation towards human society. So, we can conclude by saying that: Human education leads to personal transformation and which further leads to societal transformation. And this is what we are working for.

If you look at the effort starting from UHV II and now going to UHV III, it is essentially, trying to work for human education and sanskar. Then as teachers and students, we can go through this process of transformation from animal consciousness to human consciousness. With our behaviour, work and participation, we can become a source for societal transformation for a human society. This is the essence of what we have been able to get through this UHV II and these are the concepts which we will try to investigate further in depth in UHV III.

### **3.4 Self-exploration as the Methodology**

Now, before we conclude, we can just recall certain aspects about the methodology, i.e., self-exploration as this will play a very fundamental role throughout the process.



If we look at the process of self-exploration, it starts with placing a proposal from outside to the self. And it starts working at the level of our imagination, at the level of our thought, at the level of B2. We listen to the proposal, analyse it and reflect upon it at the level of thought and feeling in block B2, i.e., the dimension of thought. With this, two things are happening (refer to the diagram above):

One, I am responding in terms of my behaviour with human being and work with rest of nature. I can verify that when I am behaving with human being, does it lead to mutual happiness or not? Similarly, when I am working with the rest of nature, does it lead to mutual prosperity or not?

Two, I am verifying as to whether it is naturally acceptable to me or not.

So, two-way verification is taking place: when I have the right proposal in my thoughts, in my imagination, I start working on it and ask if it is naturally acceptable to me or not. When I am asking this question, I am addressing this question to the higher activities of the self, higher possibilities of the self, i.e., the inner part of the self. So, I am basically trying to work at the dimension of realisation, at the level of B1. Once I find that it is naturally acceptable to me, then I start working at the level of behaviour/work which is experiential verification by living accordingly. And when I do this and find



that it does lead to mutual happiness and mutual prosperity in my behaviour and work respectively, then I come to see that this is the right proposal. Or at least at the level of thought, I can agree that it is a right proposal. So, this is the process of self-exploration that we are going through.

Given the proposal, we are verifying it on the basis of our natural acceptance. This is the verification at the level of B1, the higher activities of the self. If it is naturally acceptable, then we are trying to verify it in terms of our behaviour and work leading to mutual happiness and mutual prosperity. If that is the case then I have the acceptance for this proposal, as the right proposal either at the level of realisation or at the level of dimension of thought. If it is just at the level of thought then we have to continue working on it. If it is at the level of realisation, I can see that this is right for me. Then it becomes the basic force for guiding my imagination, for guiding my thought. This is what essentially, we are doing in the process of self-exploration through the methodology of self-exploration. This is the essence of what we have been discussing in the first course which is of importance for this course as these are the concepts on which we are going to work in more depth. There are certain other concepts which we will take up in the next lecture.

## **Key Takeaways**

The basic human aspiration is for continuity of happiness and prosperity which is fulfilled by living with human consciousness, by ensuring right understanding, right feeling and required physical facility fulfilling the nature. Transformation from animal consciousness to human consciousness is ensured through human education-sanskar. Living with human consciousness provides the base for ensuring justice and order leading to undivided society and universal human order.



## Recap

We studied extensively in UHV II the harmony at the level of individual, family, society and nature/ existence. We had seen that happiness is to be in harmony, and continuity of happiness is ensured if one is able to understand and live in harmony at all the levels of living. Now we will recall the points of importance for this course.

In this lecture, we will try to recapitulate our understanding about

1. Human being and
2. Existence

## 4.1 Introduction

### Introduction

In this session, we will try to recapitulate our understanding about

1. Human Being &
2. Existence

particularly, of those aspects which are of immediate concern in this course, i.e. aspects which we are going to investigate in further depth.

The Concluding Observation of this session is:

The most important part in ensuring harmony in human being and human conduct is Ensuring Right understanding & Right feeling in the self i.e.

**Self is Central to Human Existence**

Which we are going to discuss in the next lecture

To begin with, we will recall particularly those aspects which are of immediate concern in this course, i.e., aspects which we are going to investigate in further depth. The basic conclusion that we want to draw out of this lecture is that it is the self which is important. And it is ensuring harmony in the

self which is important. And it also ensures harmony in human being and human conduct. To ensure harmony in the self, it is required to ensure right understanding, right feeling and right thought in the self. Thus, you will be able to see that:

**Self is Central to human existence**

The priority of right understanding in the self must have been clear to you from the very first module of UHV II when we discussed about holistic development and the role of education. There we identified that the basic aspiration of human being is the continuity of happiness and prosperity. To ensure it, we do need the physical facility, but over and above the physical facility, we need right understanding in the self and fulfilment in the relationship as a human being. So, we essentially, call it together as right understanding, right feeling and right thought in the self. We will be able to conclude out of this lecture that the most important thing is the right understanding, right feeling and right thought in the self to ensure harmony in human being, when it comes to ensuring human conduct. And in essence what it means is that self is central to human existence.

**4.2 Human Being as Co-existence of Self and Body**

<b>Human Being as Co-existence of Self and Body</b>		
<b>Human Being</b>	<b>Self</b> ← Co-existence → <b>Body</b>	
<b>NEED</b>	Happiness (e.g. Respect)	Physical Facility (e.g. Food)
<b>In Time</b>	Continuous	Temporary
<b>In Quantity</b>	Qualitative (is Feeling)	Quantitative (Required in Limited Quantity)
<b>Fulfilled By</b>	Right Understanding & Right Feeling	Physio-chemical Things
<b>ACTIVITY</b>	Desire, Thought, Expectation...	Eating, Walking...
<b>In Time</b>	Continuous	Temporary
<b>RESPONSE</b>	Knowing, Assuming, Recognising, Fulfilling	Recognising, Fulfilling
	↓ <b>Consciousness</b>	↓ <b>Material</b>

When we investigated into human being, we found that human being is not just the body; it is the coexistence of self and body. This is investigated by way of looking into the need, activity and response of the self and the body. We will not go into too much detail because this is just trying to recall what you have already gone through in UHV II. We investigated into the need of the self and the way this needs to be fulfilled. We did a similar thing for the body. When we do that, we find that these two needs are of different types. The need of the self is continuous in time, it is qualitative in nature (in terms of feeling) and it is fulfilled by right understanding and right feeling. On the other hand, the need of the body is temporary in time, it is quantitative in nature and fulfilled by physio-chemical things. So, basically, the needs of the self and the needs of the body are of two different types, they are fulfilled differently, one cannot be fulfilled by the other. Therefore, as a human being, we need to take care of both. If we can see this, our present belief that having enough physical facility will ensure fulfilment of all the needs of human being gets corrected. This is because we do have to take care of the body by the way of physical facility but to take care of the need of the self, we need to have right understanding, right feeling in the self.

Similarly, there is difference between the two in terms of activity. The activities of the self are in terms of desire, thought and expectation whereas the activities of the body are in terms of walking, eating and so on. And we can see that the activities of the self are continuous in time, they are going on, it is difficult to stop them but the activity of the body cannot be made continuous. Whatever work I am taking from the body, the body is getting tired after some time and I have to give rest to the body. In that sense it is temporary in time.

Thus, in terms of activity also, they are different.

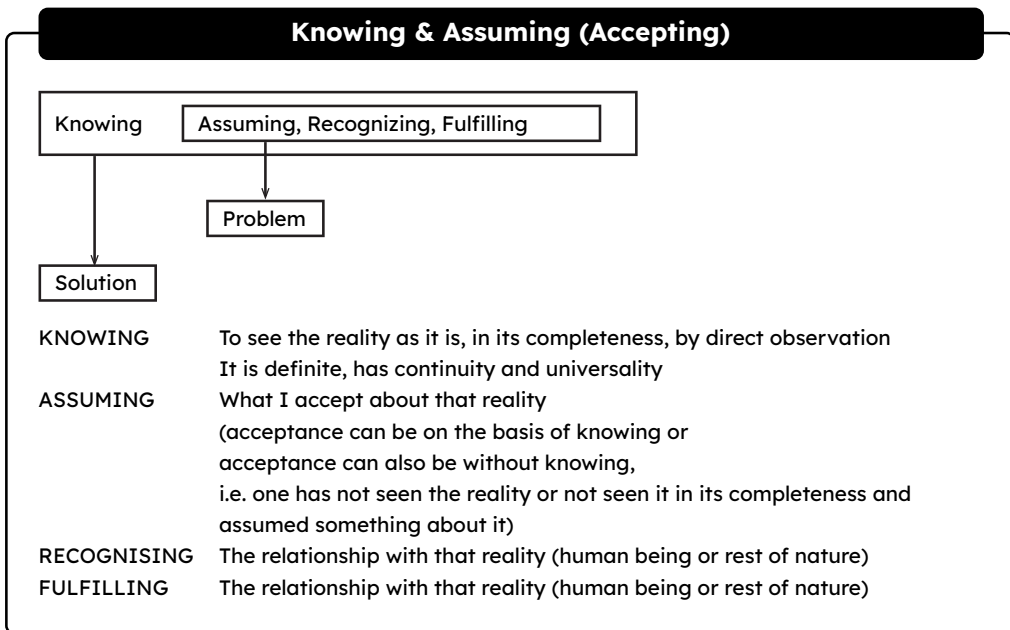
And the third thing which is utmost important for us is the response. We said the response of the body is in terms of recognising and fulfilling, but when it comes to the response of the self, it is in terms of assuming, recognising and fulfilling or knowing, assuming, recognising and fulfilling. The knowing and assuming makes a lot of difference in our response. In

fact, the variation that we see in human conduct, in human behaviour is mainly because of this assuming or because of this knowing and assuming. This is very important thing. We will discuss this now in little more detail. But the conclusion of all this study of self and body in terms of their need, activity and response is that these two are of different types, self is of one type, body is of another type and if you want to give some name then you can say self is a consciousness unit whereas body is a material unit. The need of the consciousness unit is fulfilled by the consciousness activity whereas the need of the material unit is fulfilled by the material things. So, these are of two different types; the consciousness and the material. Self belongs to the category of consciousness and body belongs to the category of material. Therefore, we have to understand them differently and we have to identify their needs and fulfil their needs differently. This one is another important conclusion that we draw about human being.

### **4.3 Knowing and Assuming in the Self**

As the response of the self and the body is something which is very important. Now let us discuss that in a little more detail and this is of our concern for this course. If you look at the response of the body, this response of the body is definite. For example: if somebody is piercing a needle in the body then this will have a definite effect, so, this recognition and fulfilment of the body with the needle is going to be definite. If the needle is harder than the skin of the body then it will go inside the skin of the body, and if it is softer then it will not go inside the skin of the body. It is simple straight forward definite recognition and fulfilment of the body. But when it comes to the self, it is not definite. For example, if somebody is piercing a needle in your body, then will you try to cooperate with him or oppose him? And the answer is that it depends. If he is a doctor then you will cooperate with him because there is some problem in the body and it has to be treated, and for that it might need to be given an injection to the body. You will cooperate with the doctor; you will even pay the doctor for it but on the other hand if somebody is piercing the needle in your body who you consider as your enemy then you will certainly oppose him. So, your cooperation or opposition with this person with the same activity can be different depending upon what you assume. Assuming means what you think about a human being, about the

rest of nature. Assuming is playing a significant role in recognising your relationship and fulfilling that relationship with other human beings or with any other unit. The assuming decides your recognising and fulfilling. Now we are saying that we don't stop at assuming. We also want to know. And when we know, our assumptions get modified according to our knowing. Thus, the self has the activities of knowing, assuming, recognising and fulfilling. Whether the knowing has been ensured or not, this possibility is always there. This is where all the certainty or uncertainty in conduct of human beings is going to be traced.



Now, let us define knowing, assuming, recognising and fulfilling.

**KNOWING** – To see the reality as it is, in its completeness by direct observation.

This seeing the reality in its completeness takes place through direct observation by the self. So, when I am looking at some reality and I am able to see the reality in its completeness, then it is called as knowing. And we will see as we go on that every reality is being reflected into me, the self and different activities of the self have the capacity to see the different aspects of this reality.

For example: realisation can see the co-existence of that reality, the submergence of units in space. Through different activities of the self, we can directly observe the reality and when we observe that in its completeness it is called knowing.

ASSUMING – What I accept about that reality.

It may be with knowing or without knowing, i.e., one has not seen the reality (or not seen it in its completeness) and assumed something about it.

RECOGNISING – Relating with that reality, i.e., human being or the rest of nature.

When I am looking at that reality, and assuming something about it, then on that basis, I recognise my relationship with that reality and try to fulfil that.

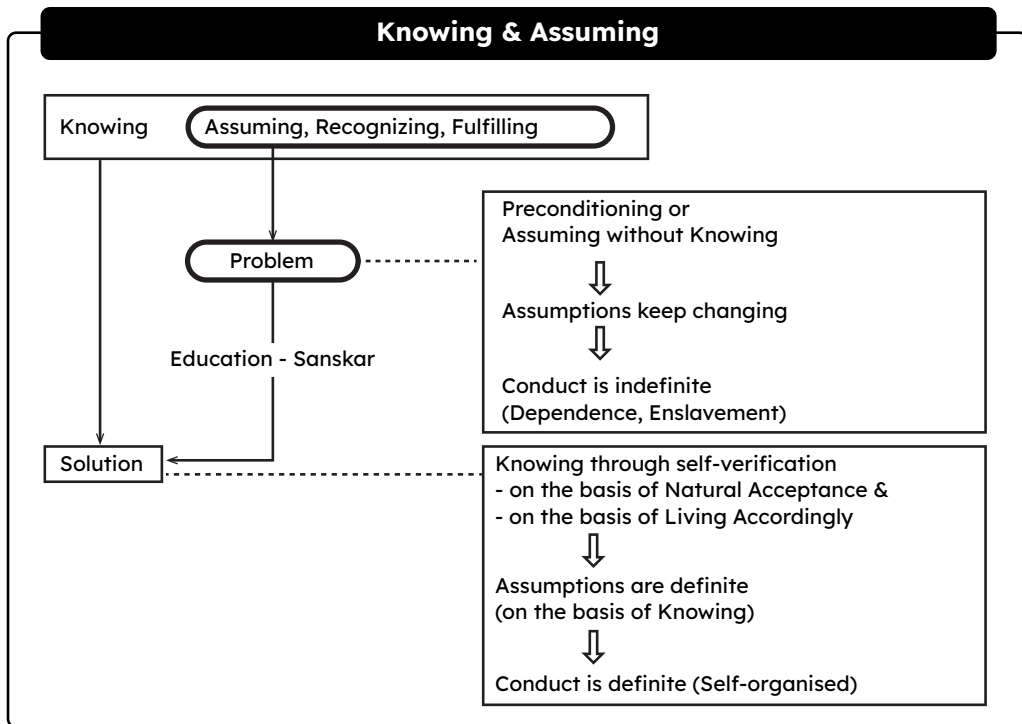
FULFILLING – Participating with that reality, i.e., human being on rest of nature

These are the four things which are taking place in the self. We are mostly operating with the assuming, recognising and fulfilling but we can certainly operate at the level of knowing with assuming, recognising and fulfilling.

The two important things we said are:

As long as we are going by assuming, recognising and fulfilling, there is likelihood to have problem and this is because this assuming may or may not be based on knowing. When it is not based on knowing, I am likely to have a wrong assumption as well as that assumption may keep changing with time and therefore, my recognition and fulfilment will also, keep changing. Therefore, I am likely to go wrong, my conduct remains indefinite. This is the problem with assuming. If assumptions keep varying, my recognition and fulfilment keeps varying and therefore, my conduct keeps varying and that is the state of the problem. On the other hand, if I have the knowing of the reality, then this knowing is definite. Then my assuming is based on this knowing and it is definite. Thus, my recognition and fulfilment will also, be definite and so, my conduct.

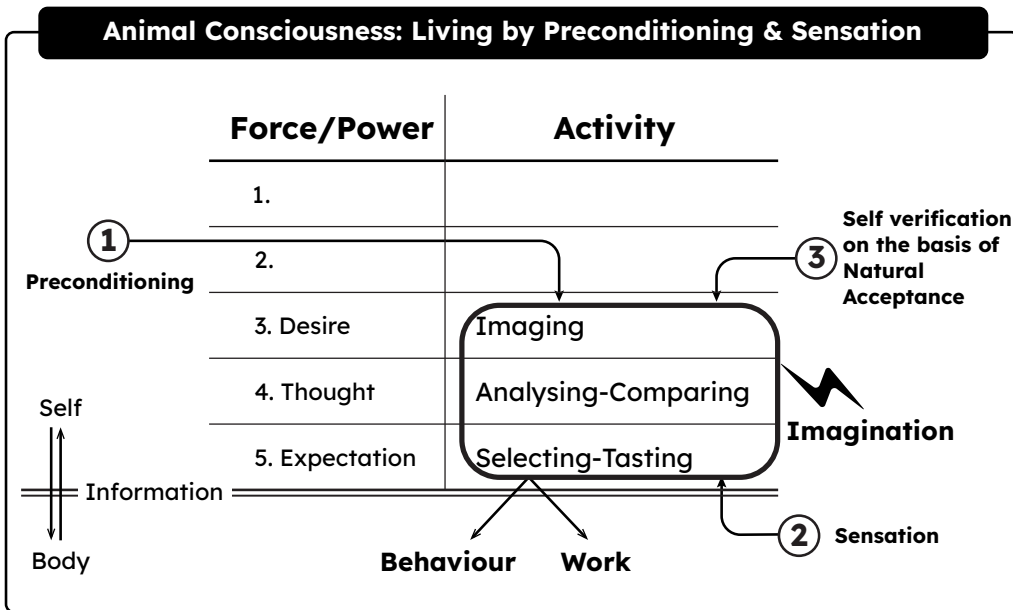




It is important to understand that my conduct being definite or indefinite depends upon my knowing and assuming. And knowing and assuming is at the level of self. In this sense, right understanding is very important. When I have the knowing, and assuming based on the knowing, then I am able to rightly recognise my relationship and fulfil that relationship. Recognising the relationship has to do with my feeling. I have to ensure right understanding, right feeling and right thought in the self. The issue of conduct of human beings is mainly dependent on the self, and it is at the level of self that we have to work and set things right. Once it is set right at the level of self, it will naturally start reflecting at the level of the body with that definiteness. This is an important point that we have to keep in mind and we are going to investigate deep into the concept of knowing, assuming, recognising and fulfilling at the level of self. With this, we can see that the major role of education and sanskar is to take us from the state of problem to the state of solution, i.e., is to take us from assuming without knowing to assuming with knowing which would mean to take us from indefinite conduct to definite conduct. With this now we can look at the self in a more detail.

## 4.4 Animal Consciousness and Human Consciousness

Let us just recall a few things which we had just introduced in the foundation course and as we go further, we will explore into the deeper aspects of the self. If you look at the self, you can see the imagination which is going on in the self every moment. The imagination can be seen in terms of desire, thought and expectation that is going on in you every moment. We do have the imagination, and we do have this desire, thought and expectation in the self. Then we said that this desire, thought and expectation can be understood in terms of activity of imaging, activity of analysing-comparing and activity of selecting-tasting.



These activities are taking place in the self and we termed them as desire, thought and expectation. This was one thing we saw. The other thing we saw was that the imagination is going on in the self all the time. What is the source of this imagination? How is this decided? What is the motivation? When we looked into that, we found that there are three possibilities:

1. One is that this imagination, particularly the desire is decided by my preconditioning, something that the self keeps accumulating from outside considering it right without verification and that becomes the guide for the imagination, for the desire.

2. On the other hand this might be influenced by sensation. If you have some sensation in the body and you happen to like this sensation, then you want to have that sensation again and again that has become your desire now.

These are the two major possibilities.

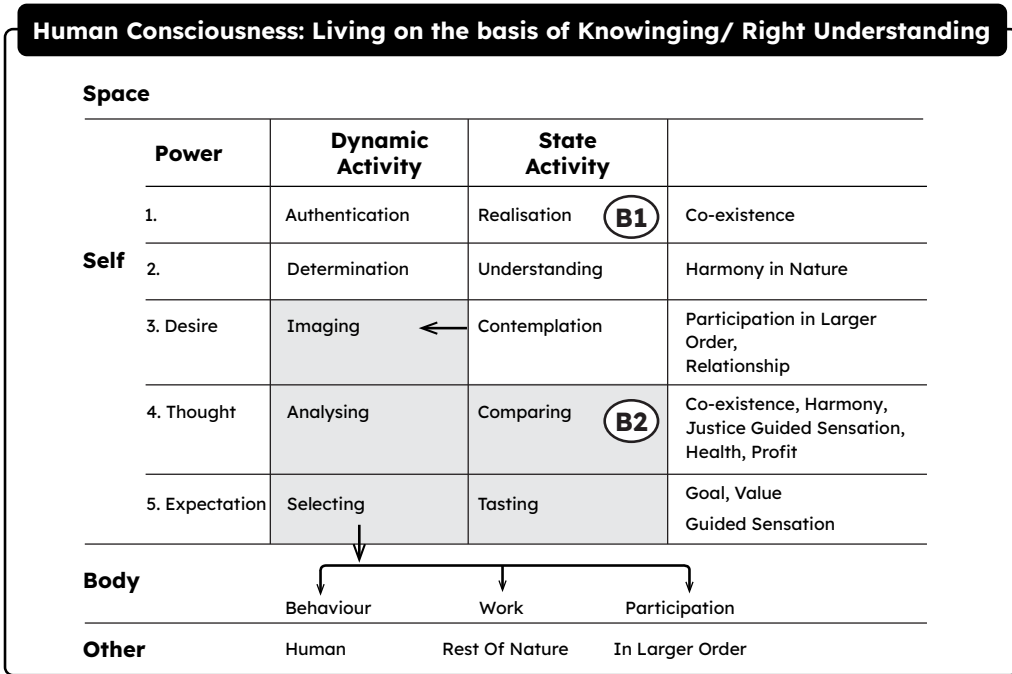
3. There is a third possibility that whenever there is a situation and I have some feeling in me, some imagination in me, I can ask myself whether this feeling is naturally acceptable to me? So, I can pass the feeling which I have at this moment through this process of self-exploration, self-verification. When I ask this question: is this feeling naturally acceptable to me? Is it in accordance with my natural acceptance? This is the third possibility: my natural acceptance.

These are the three possibilities that we saw. Then the first two possibilities of preconditioning and sensation are likely to create a state of uncertainty, state of indefiniteness, and therefore, can be a source of either happiness or unhappiness. On the other hand, if my imagination is guided by what I have been able to see through my self-verification, there is a guarantee that I will be in the state of happiness within, I will be in the state of harmony within because my feeling is in line with natural acceptance. Therefore, there is harmony within and there is happiness within. This was one important aspect we dealt with.

Now if we look deeper into this imagination, it can be re-organised in this manner:

We have the activities of the self as the imaging, the analysing – comparing, the selecting and tasting, and all these activities put together are called as block of imagination B2. And if we are working in this block only and this higher block B1 is not active, or in some sense dormant, then we find that this block B2, the block of imagination, is deciding the things on the basis of unguided senses, health (consumption) and profit. All my thought, my analysing – comparing is based on or founded on my sensation, health (consumption) and profit, which are unguided, which have no limit, being directionless. Similarly, our expectation, our selecting and tasting also, remains based on sensation which is unguided. So, this is where we are. If

you look at most of the situations that we are in today, that is where we find ourselves.



But then we found that there is another possibility in us, and that is at the level of B1, the block of realisation, block of right understanding that we can activate. We discussed about this block B2, the activities of the self in the block B2 and the consequences in quite detail. But this block B1 is just introduced and we left it for you to work on it. This block B1 is what we are going to discuss in quite detail in this course.

Let us briefly mention what we have said about the block B1 so that it is there at the background and with that background you can start working for a deeper understanding of it.

We said at the level of B1, the block of right understanding, there are three things:

1. The activity of contemplation
2. The activity of understanding and
3. The activity of realisation

The activity of contemplation essentially, ensures the clarity about the participation in the larger order, about my responsibility in the relationship.

The activity of understanding basically, ensures the clarity about harmony in nature, and

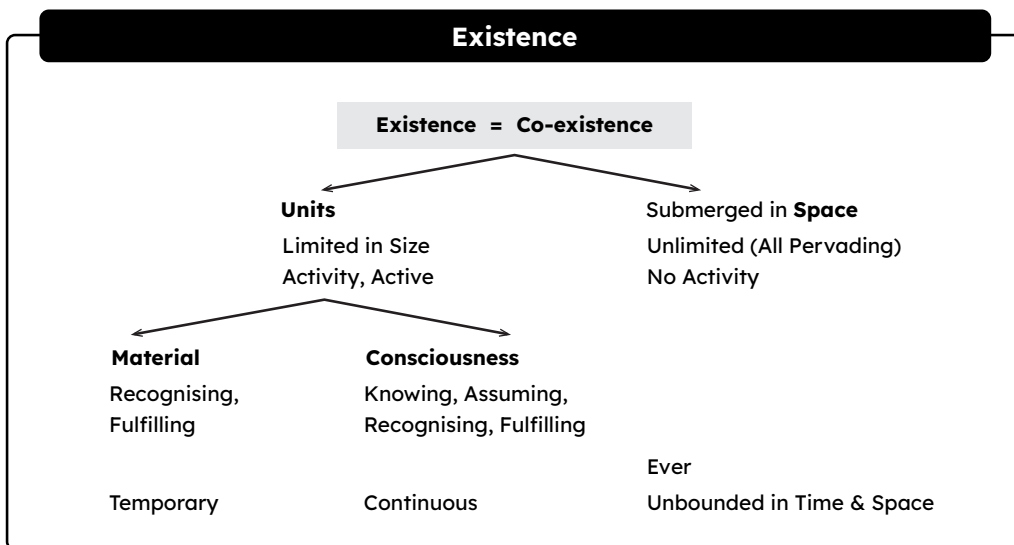
The activity of realisation indicates the clarity about the co-existence in existence.

These are the 3 activities of the self, the higher activities of the self which indicate certain aspects of our overall understanding. These three put together is what we are calling as the block of right understanding or the block B1. We will investigate this quite in depth in this course. In fact, one full module is devoted to this. Of course, we saw that only with right understanding, I can ensure the right feeling in me. I can guide my imagination in a proper manner. We will do that in this course. One important observation here is that if you look at these two blocks B1 and B2, there is a connecting arrow there and this arrow is an indication that now my right understanding is guiding my imagination, i.e., block B1 is guiding block B2. So, my right understanding of reality- understanding of relationship, harmony and co-existence is guiding my imagination, is guiding my desire, thought and expectation. This is very important. This becoming the guide for my desire, my feelings, my thoughts is the source of ensuring harmony in the self, ensuring happiness in the self. Then we are in a state of human consciousness. This is what we have very briefly introduced in UHV II, but now we will look into it in much detail in this course. So, this was about human being that we have discussed in UHV II.

## **4.5 Existence as Co-existence**

About the existence, we said certain things in UHV II. We had placed some of the important observations and proposals for your investigation, for self-exploration. We will recall them also. If we look at the existence, we can see that this existence is in the form of co-existence which is in the form of units submerged in space. We saw that this co-existence is ever-present for all time, all places. Then we looked into the details of unit and space and saw that they are of two different types. Units are limited in size whereas

space is unlimited, it is all-pervading. The units are activity, they are active whereas space has no activity. This is one observation in UHV II. And then these units, which are limited in size and which are ‘activity’, can be further divided into two categories: the material units and the consciousness units. We have studied about the material unit and consciousness unit. When we studied about the human being, we saw that human being is the co-existence of self and body, the body being the material unit and the self being the consciousness unit. We also saw that the activities of the body, the needs of the body are related to material things which are temporary in time whereas the needs of the consciousness, the activities of the consciousness, they all are continuous in nature, continuous in time. So, we are saying that material is temporary in time and the consciousness is continuous in time. Similarly, the material has recognising and fulfilling, whereas the consciousness has knowing, assuming, recognising and fulfilling which we have just discussed.



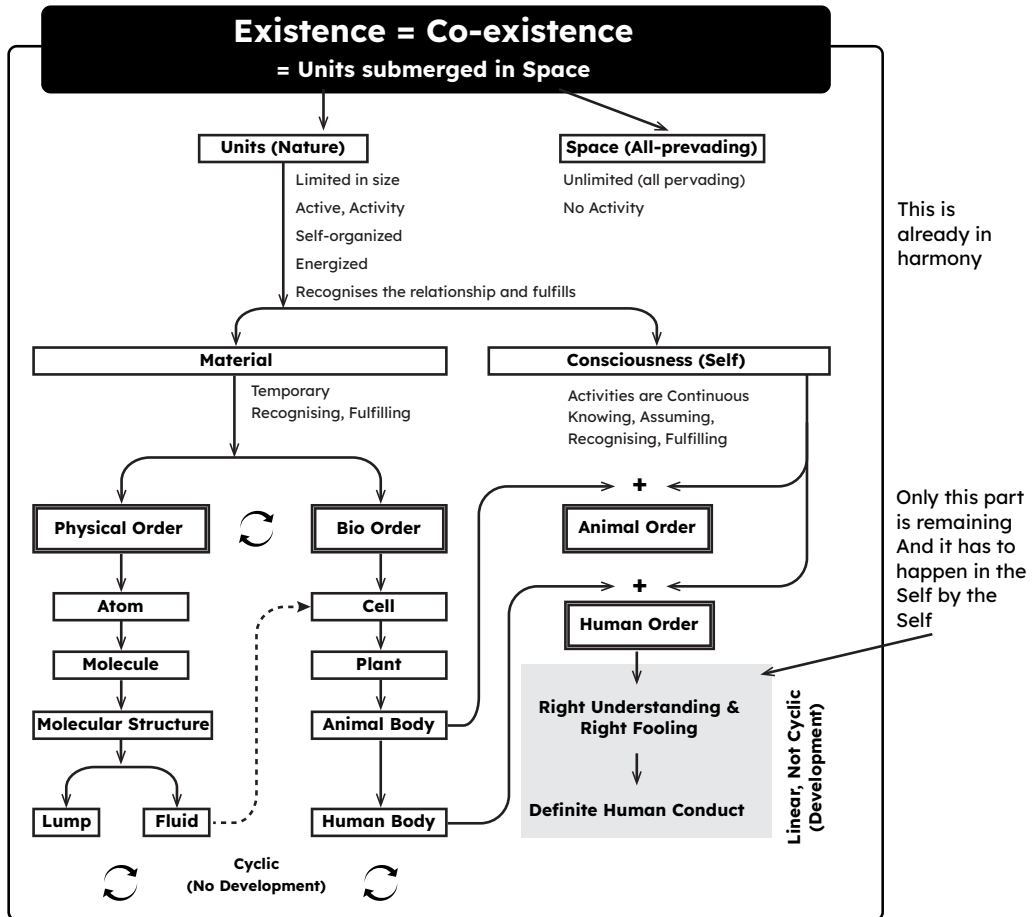
So, basically, now we can see that there are three types of basic reality:

1. Space – which is all-pervading
2. Units in space

The units we can see are of two types:

- (a) The material unit and
- (b) The consciousness unit

These are the three basic realities which are there in the existence which relate to human existence and we need to understand all three of them. This was the brief discussion of the existence as co-existence made in the UHV II course.



We have discussed about the existence as co-existence as units submerged in space and the units being the material units and the consciousness units. It has been reorganized.

When you look at the material units, they can be divided in terms of:

1. Physical order
2. Bio-order

When you look at the physical order it can be further described in terms of atoms, molecules, molecular structure, in terms of lump and fluid. On the

other hand, the bio-order can be seen in different forms, in the form of cell, the plants, the animal body and the human body. A whole lot of range is there when it comes to the material world. The first two are physical order and bio-order, and there is a lot of description available about them. We have just put them here for your ready reference. Then we said that if you look at the units of bio-order, they include the animal body and the human body. The co-existence of self and the body defines certain other orders. If the self is associated with the animal body then it is called animal order. And if the self associates with the human body, it is called human order, the human being. Now you can see this in the complete view of existence. We have the consciousness unit and the material unit, and one of the material units is the human body. Now you can see that all up to this being of human order is already there, the co-existence is there, nature is there, the material units are there, the consciousness units are there, the animal order is there, the human order is there, the physical order and the bio-order are there. All this happens in nature, in existence, by the way of unfolding of co-existence, unfolding of harmony, unfolding of relationship. Out of that expression of co-existence, we see all this nature around us, the whole thing around us up to the human order. But when there is lack of right understanding in the human order, then we have this problem of indefinite human conduct. In the existence, every unit has a definite conduct up to the animal order. When it comes to the human order, then we see a lot of uncertainty in the conduct. When we try to understand, investigate into this, we find that it is the self which is responsible and therefore, something has to be done at the level of self first. Once there is harmony at the level of self, it will reflect outside in terms of expression at different levels.

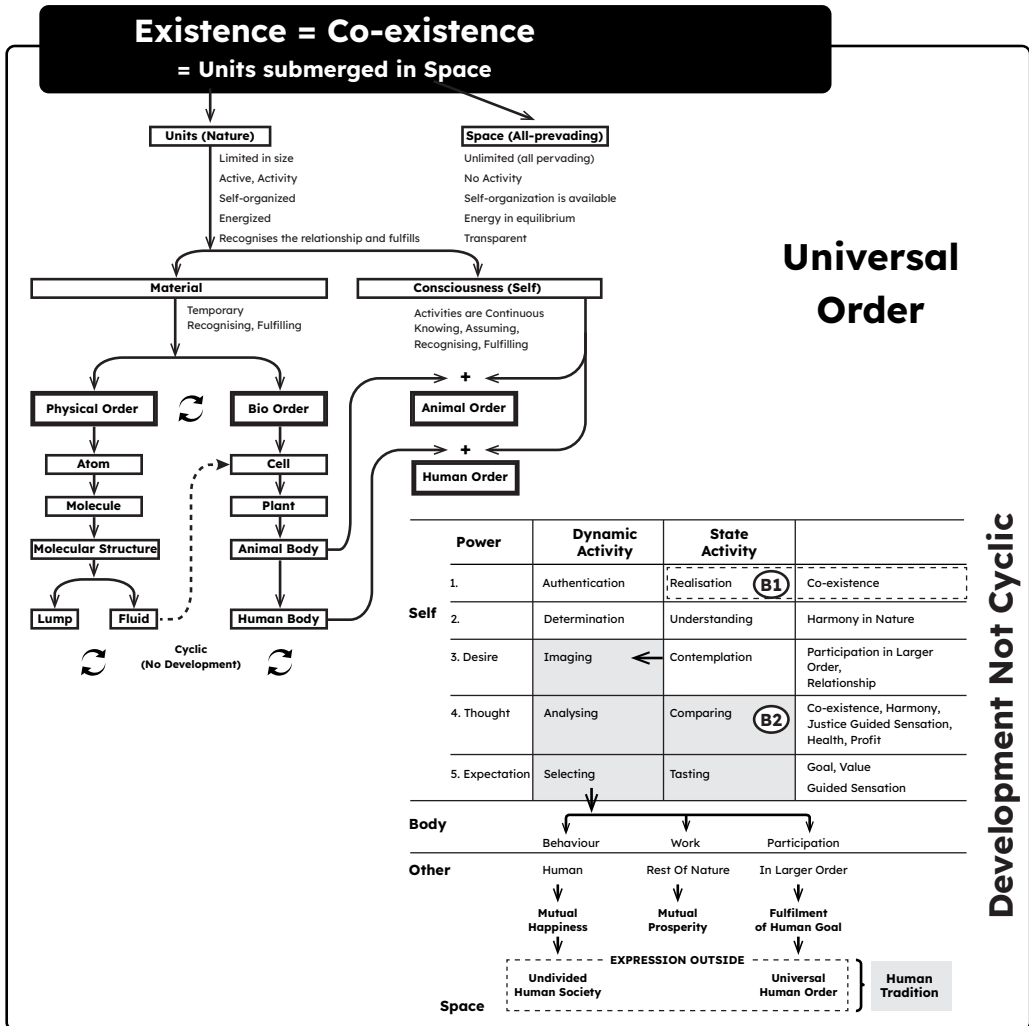
Studying the whole thing, we find that two things have to be ensured:

1. Right understanding in the self.
2. Right feeling and right thought in the self.

Thus, for human order the first and the foremost thing is to develop the right understanding in oneself in terms of understanding the relationship, harmony and co-existence. And then the second part is having the feeling and thought of co-existence, harmony and relationship. So, if the self has

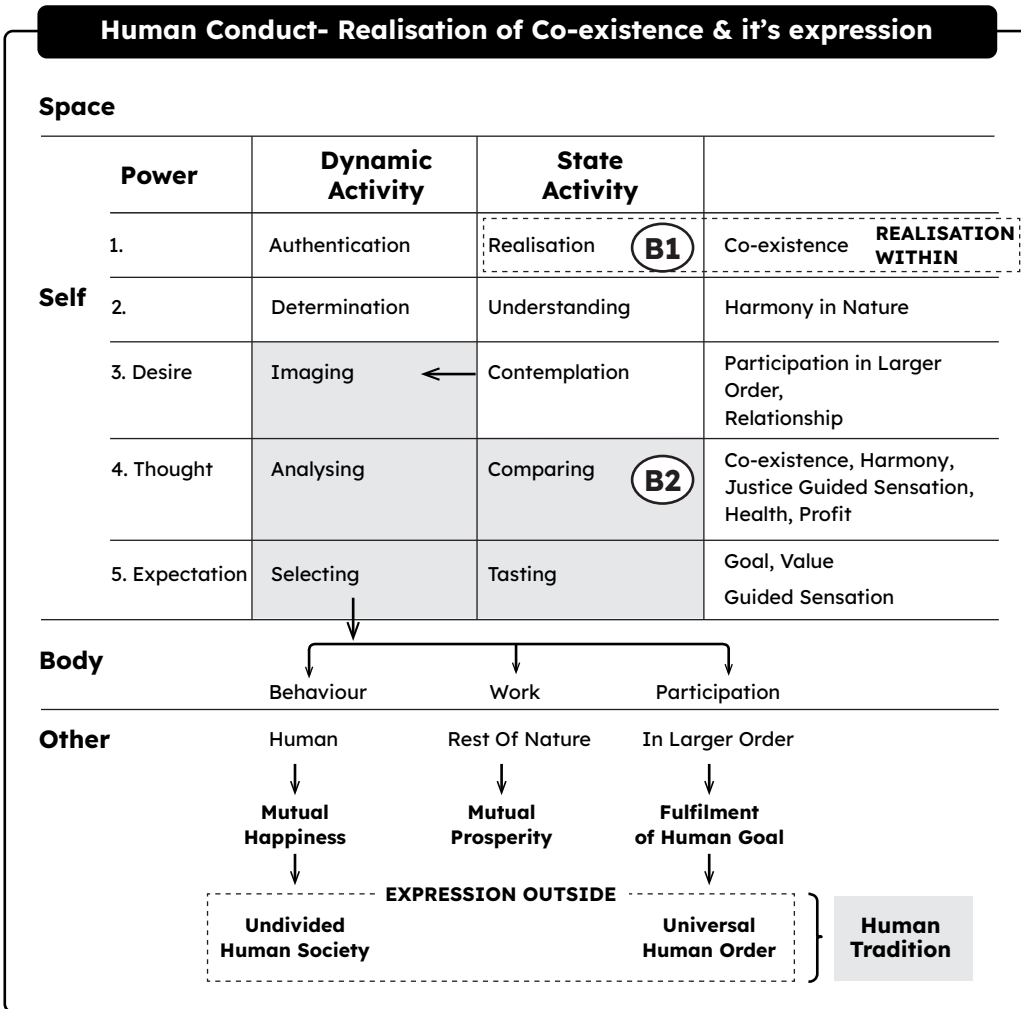


the right feeling and right thought along with the right understanding, then it is in a state of harmony and happiness within. With that harmony and happiness within, now we can live with the world outside in a mutually fulfilling manner, in terms of mutually fulfilling behaviour and mutually enriching work. We will look into further details of this in this course. And if we put all this together with what we have studied about the existence, the human being and the human conduct, it will look like this.



Up to the existence of human order, things are there in the existence in a very systematic and natural manner. When it comes to human being this is what human being has to do. It has to come at the level of B1 to ensure

contemplation, understanding and realization of relationship, harmony and co-existence respectively, and then line up the imagination at the level of B2 and living with this world outside in terms of relationship, harmony and co-existence. So, this is the overall picture of existence out of which we can see what has been achieved or what we can achieve through the human being.



Thus, we can see that it all starts with the realisation of co-existence and we can conclude in terms of expression at the level of universal human order. This is the range of human conduct starting from realisation of co-existence to ensuring this universal human order at the global level. But we can see that the basis of this conduct is ultimately, what is going on in the self at the level of B1 and B2. This is the essence of what we have discussed about

the self, the human being, the existence and the human conduct which is of importance for us for this course. You can look into it and reflect.

## 4.6 Conclusion

As we have seen that it all starts with the realisation within, realisation at the level of self of co-existence and it completes with the expression outside at the level of society, at the level of whole nature in terms of universal human order.

### Concluding Observation

Having recalled the basic understanding about

1. Human Being &
2. Existence

The Concluding Observation of this session is:

The most important part in ensuring harmony in human being and human conduct is

Ensuring **Right understanding & Right feeling, thought in the self** i.e.  
**Self is Central to Human Existence**

This is what we are going to elaborate in the next lecture &  
**This will be the running theme & thread of the whole course**

So, the concluding observation out of the discussion so far can be placed now. Having recalled the basic understanding about Human Being and Existence, the concluding observation of this chapter is:

The most important part in ensuring harmony in human being and human conduct is

Ensuring Right understanding, Right feeling and Right thought in the self, i.e.,

## Self is Central to Human Existence

This is the main conclusion that we wanted to draw from the discussion we did in this lecture. This is what we are going to elaborate in the next lecture and we will try to understand and look into the details. And this is also going to be the running theme and thread of the whole course. The whole course is centred around this.

## **Key Takeaways**

Self is Central to Human Existence. Ensuring right understanding, right feeling and right thought in the self is the core program for human being. This ensures harmony in the complete expanse of human living.

# Lecture 5

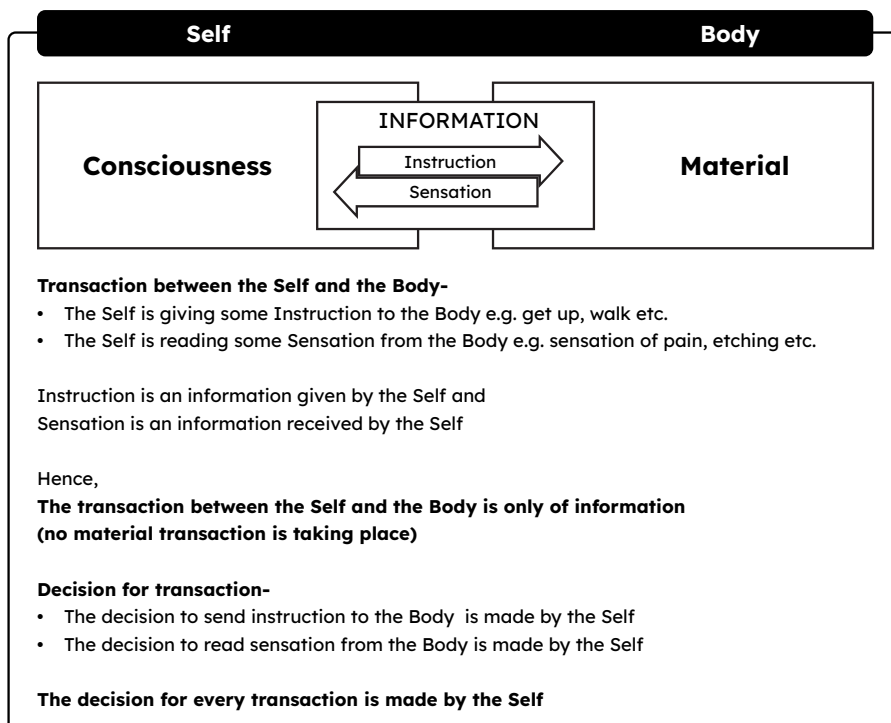
## Self being Central to Human Existence and Body as an Instrument of the Self

### Recap

In the previous lecture, we tried to recapitulate what we had studied in the foundation course. We saw that human being is co-existence of self and body and self is central to human existence.

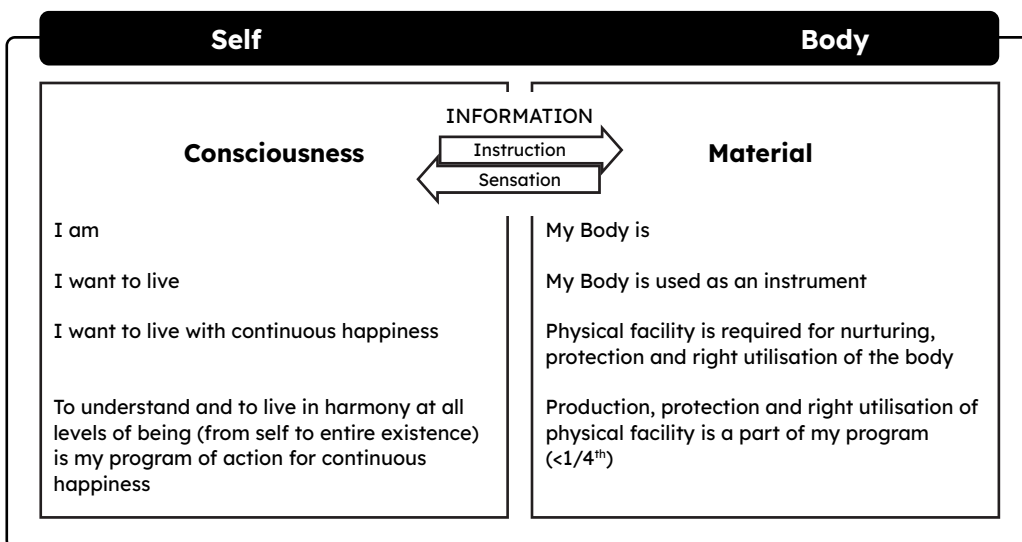
Now, we will try to see how the self is central to human existence, and the body is used just as an instrument. In light of the previous lectures, we can now prepare the ground for the basic shift, the basic transition that has to take place through this course.

### 5.1 Transaction between Self and Body



Having the clarity that human being is co-existence of self and body, now let us look at the transaction between the two. The transaction is taking place between the two in the form of information. If we look at the transaction from the self to the body, we can see that the self keeps giving instructions to the body. If I ask the body to get up, the body gets up, if I ask the body to walk, the body walks. Similarly, if I ask the body to sit down, it sits. Basically, the self is giving instructions to the body, and the body acts accordingly. This is one way of transaction from self to the body. The other way of a transaction is from the body to the self in the form of sensation. There is a lot of information going from the body to the self. A lot of things are happening at the level of the body. The self decides to read the information/sensation from the body selectively. The self (i.e., I) is reading some sensation from the body and giving some instruction to the body. In both cases, the self is taking decisions. One important point to be noted here is that there is no physical transaction taking place between the self and the body. Briefly, the decision to read sensation from the body is taken by the self and, the decision to give instruction to the body is taken by the self. The body is only complying with the decision taken by the self. You can see that self is central to this transaction between the self and the body.

## 5.2 Co-existence of Self and Body



Now let us note some other important points:

- I am' and 'My body is'
- I want to live and my body is used as an instrument.

I am there, my body is there, these are two realities. I want to live, and in the process of living, I am using the body as an instrument. We can look into these two sets of statements ourselves and verify.

The third thing we can see is that

- I want to live with continuous happiness. Physical facility is required for nurturing, protection and right utilisation of the body.

It is the self that wants to live with continuous happiness. The need of the body is the physical facility, and it is required for three purposes: nurturing, protecting and rightly utilizing the body. And because I am using the body as an instrument, it is a part of my responsibility to keep the body healthy. Therefore, it is a part of my responsibility to nurture, protect and rightly utilize the body.

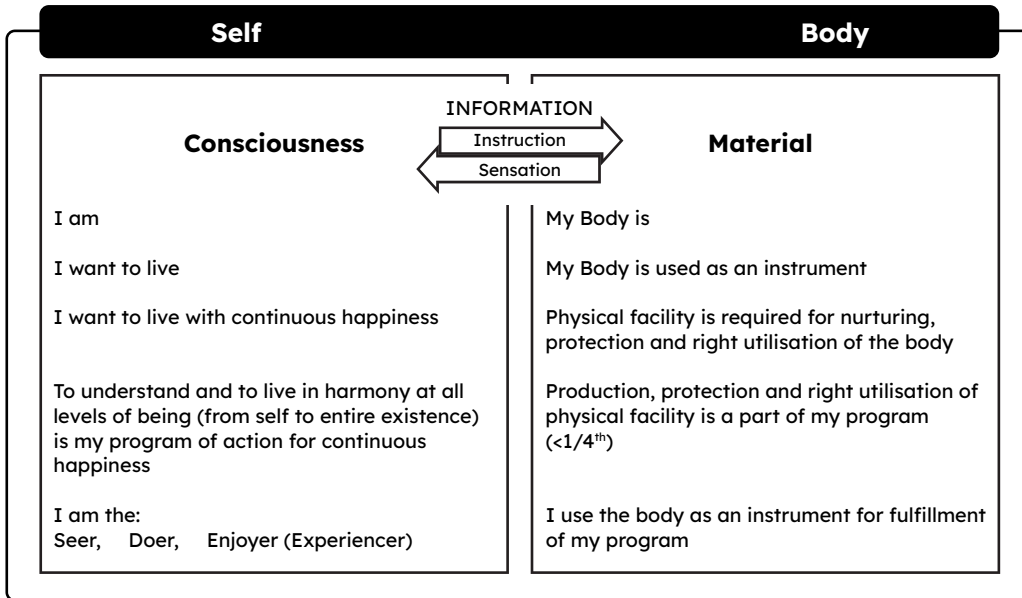
The fourth thing that we can see is that

- To understand and to live in harmony at all levels of being (from self to entire existence) is my program of action for continuous happiness. Production, protection and right utilization of physical facility is a part of my program (<1/4th)

To understand and to live in harmony at all four levels starting from self to entire existence is my program of action for continuity of happiness. This is something we have seen quite in detail in the foundation course. A part of this program is production, protection and right utilisation of the physical facility, which is less than one fourth. This one fourth comes from the fact that our complete program is to live in harmony at all the four levels of living, i.e., at the level of human being, family, society and Nature/Existence. And for continuity of happiness, I need to ensure harmony at the four levels. Out of those four levels, one fourth is ensuring harmony at the level of a human being. Out of this one fourth, there are two parts: (i) harmony at the level of the self (ii) harmony at the level of the body. So, we are saying that production, protection and right utilisation of the body is a part of

the program of the self to ensure continuity of happiness. All engagements related to body or physical facility make only less than one-fourth of my program, ensuring continuity of happiness.

### 5.3 Self as the Seer, Doer and Enjoyer (Experiencer)



The fifth very important point is that

– I am the Seer, Doer, Enjoyer (Experiencer). I use the body as an instrument for fulfilment of my program

If we look at the self and the body, we can see that I am the seer, doer and enjoyer and I use the body as an instrument as and when found important. It is not always that we are using the body. The self may do many of these activities of seer, doer and enjoyer without taking any help of the body. We will look at it in some more detail.

#### I am the Seer

Seer means the one who sees, one who understands. Let us find out who is understanding, who is seeing, the self or the body? For example, you are given something in your hand and you conclude that this is a pen. Who is concluding that this is a pen, not a stick, the self or the body? The self is



concluding. The self sees via the eyes. The eyes do not see themselves. This is very important that when we are seeing, the self sees via the eyes.

### I am the Seer

“Seer” means the one that sees / understands

e.g. If you are given something in your hand and you conclude that it is a pen, it is not your eyes that concluded this. It is you that concluded this.

The Self sees via the eyes – the eyes don't see themselves

Like that **all the 5 senses are just the instruments that enable the Self to see something outside**

Just like you see outside, you can also see ‘within’, without using the sensation in the body as a means to see

e.g. You can ‘see’ that you are feeling happy, getting angry...

Thus, it is **the Self who ‘sees’ or understands**, sometimes with the help of the body, sometimes without the help of body

In the process of seeing, **the Body is used as an instrument**

There are many things we see through the eyes or understand through the eyes, but there are many things that we do not see with eyes though we understand. For example, I hold a pen and conclude that this is a pen, and I can also, conclude that it is used for writing. I am not seeing this with the eyes that this pen is for writing. But I can understand that this is a pen and it can be used for writing on the paper or on the board. So, basically, it is the self that is seeing, and it is using the eyes to see some aspects of the reality that it is trying to see, trying to understand. For example, the self is one who is using eyes as and when necessary. Like that all the sense organs are just the instruments that enable the self to see something outside. We can see this through some more examples that the self is using the senses to see the reality. For example, you see something written on the board. If it is written in the language that the self does not know, it can see it as some mark on the board, some shape on the board but it cannot read it as some words. The self can read as words only if the self is acquainted of that language. As far as the eyes are concerned, it will see the same thing whether the self has the knowledge of the word or not. But if the self has knowledge of

that language, it can understand. Similarly, when you are listening to some music, you can make out a song if you are already acquainted with the language. Similarly, with other senses like the smell of rose, you conclude that this is a smell of a rose flower.

So, this is one important thing that it is the self who is basically seeing and understanding as and when required using one or more of the five senses. Just as you can see the world outside, you can also, see within yourself without using the body too. This is another interesting thing. You see through sensation only for some time, and many times, in fact, most of the time you see without using sensation from the body. For example, you can see that you are feeling happy or getting angry. All these things you see without using the senses. So, it is not necessary that you see through sense organs only. Thus, the self sometimes sees with the help of the body and sometimes without the help of the body. You can keep looking at this process of seeing reality, understanding reality.

## **I am the Doer**

### **I am the Doer**

“Doer” means the one that does, who takes decision to do

Self is the one who decides. Self decides what to do, what not to do...

the body is used to express the decision of the self, If required  
e.g. Self instructs the body to walk and body walks

However,

Self may or may not use the body to execute its decision

e.g. what I think is my decision. I do that thinking within myself (there is no role of the body in this)

**The Body is used as an instrument, as and when required**

Now look at the reality that I am the doer. Doer means the one who does and there again it has to do with one who makes a decision. The one who is making the decision is qualified as the doer. In fact, any action performed by human being involves decision, and there is thought involved in that work. The one who is investing the thoughts, the one who is making a decision

is qualified as a doer. If you look at yourself and try to find out that if something is being done by you, who is taking a decision, the self or the body? Some part of it is implemented at the level of the body, and some part of it is implemented at the level of the self. It is the self who is making a decision, who is deciding what to do what not to do. And once decided, it gives instruction to the body, but whether you involve the body or not, the decision is always taken by you, the self. I may or may not use the body. Using body is my decision; there is no role of the body in this. For example, I think, and this is also, an act, a doing. But when I am thinking, imaging, I do not involve the body. But, when I am eating food, I make a decision to eat. I decide how much to eat, what to eat, how many times I chew something which is in my mouth. I am taking the help of the body to chew, putting into my mouth. But every time, the decision is taken by me. Every time, I am making a decision about what to eat, what not to eat, how much to eat. In that sense, I am the doer and using the body as an instrument. This is the second important observation. The self is the doer and the self is the seer. In both cases, the body is used as an instrument.

## **I am the Enjoyer (Experiencer)**

### **I am the Enjoyer (Experiencer)**

“Enjoyer” means the one that experiences happiness / unhappiness

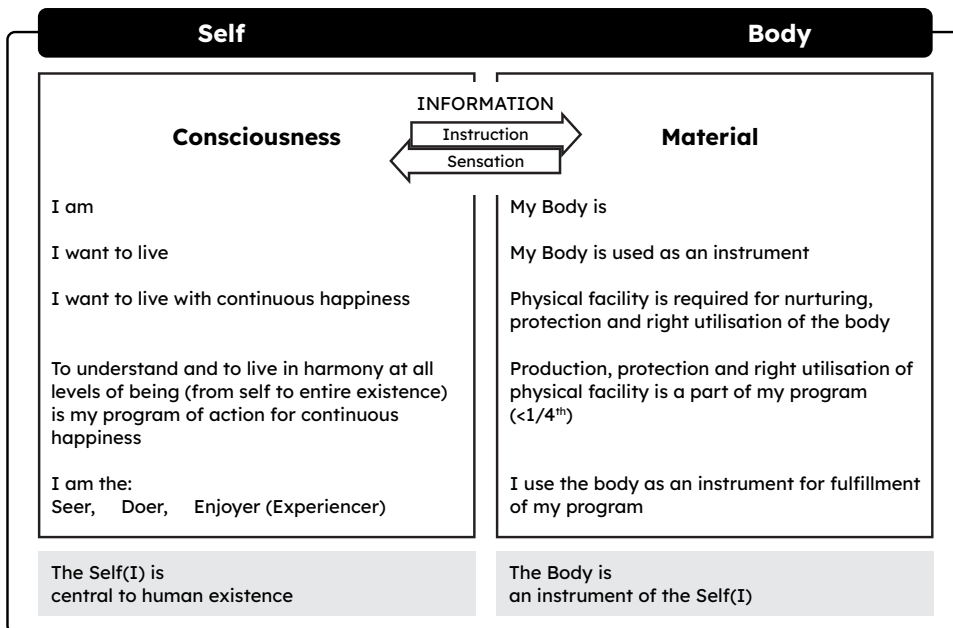
I am the one that feels enthused or depressed.

I am the one that feels angry or delighted...

I am the enjoyer, the experiencer

The third point is that I am the enjoyer. Enjoyer means the one who is the experiencer. I am experiencing happiness or unhappiness. Now you can ask yourself who is feeling happy or unhappy- the self or the body? I am the one who is feeling happy or unhappy. I am the one who feels hungry or satisfied. I am the enjoyer; I am the experiencer, I use the body as and when I find it required. Let us take an example. You were passing by a street and you observed a sweet shop. You decided to eat some sweet, purchased it and put the sweet in your mouth. Now, the mouth passes on the sensation to

you, and you felt that the sweet is very tasty. So, you saw the sweet as a seer, took the decision to put the sweet in your mouth as a doer and enjoyed the taste of the sweet as enjoyer. Let us take another example. Say you feel angry with someone. The self takes a decision to shout. You ask the body to shout, and the body shouts on the other person. The other person also gets angry and hits you. Your body is hit, and your body is hurt. Now if the body is hurt, who is going to suffer- the body or the self? You took the decision to shout, the body has just executed your decision by pronouncing those words. When the body is hurt, the body has no problem. The body passes this information to you and now you feel happy or unhappy about it. So, you are the experiencer. You are going to suffer the unhappiness out of the body getting hurt. It is the self who is the seer. It is the self who is the doer. It is the self who is the enjoyer. Now we can see that I am the seer, doer and enjoyer. I use the body for the fulfilment of the program as seer, doer and enjoyer.



If you look at three basic points that we have looked into right now, we can conclude that it is the self which is central to human existence, and the body is used as an instrument of the self. So, that is what we wanted to look into and investigate for ourselves. We will continue to look at it further.

## 5.4 Sum up

### Sum Up

Human Being is co-existence of Self and Body

**Self is the seer, doer and enjoyer-  
it is central to human existence**

The need of the Self is continuous happiness

For this, the program of the Self is:

To understand harmony &  
To live in harmony

} at all levels of being

1. As an individual, human being
2. As a member of the family
3. As a member of society
4. As a unit in nature/existence

Understanding of harmony, feeling of harmony is at the level of Self

**The Body is used as an instrument of the Self**

The **transaction between Self and Body is only in the form of information**, and is decided by the self

To sum up, we can see that human being is co-existence of self and body, self being the conscious entity and body being the material entity. Self is central to human existence as it is the seer, doer and enjoyer (experiencer) and the body is just used as an instrument in the process. The need of the self is continuous happiness which is ensured by understanding and living in harmony at all the four levels: as an individual, as a member of family, as a member of society and as a unit in nature/existence. The understanding and feeling of harmony is to be ensured in the self and not the body. The body acts only as an instrument to understand and live in harmony. The transaction between self and body takes place only in the form of information, the decision being made every time by the self.

### Key Takeaways

Self is central to human existence, being the seer, doer and enjoyer (experiencer) and the body is an instrument of the self.



**Recap**

In the previous lectures, we studied that human being is co-existence of self and body where the self is central to human existence, and body is used as an instrument. We also discussed the basic human aspiration of the self as continuous happiness, prosperity being a part of it. In this lecture, we will see how the basic human aspiration of happiness is ensured at the level of self. The investigation we made till now in the last five lectures shows that prosperity is related to physical facility in terms of nurturing, protection and right utilisation of the body, which is basically, a part of the program of ensuring continuity of happiness. Therefore, now instead of saying that basic human aspiration is continuity of happiness and prosperity, we can say that basic human aspiration is continuity of happiness. The continuity of feeling of prosperity is only a part of continuity of happiness which calls for ensuring living at all four levels at the level of human being, family and society, nature/existence.

**6.1 Continuous Happiness as the Basic Human Aspiration****Continuos Happiness as the Basic Human Aspiration**

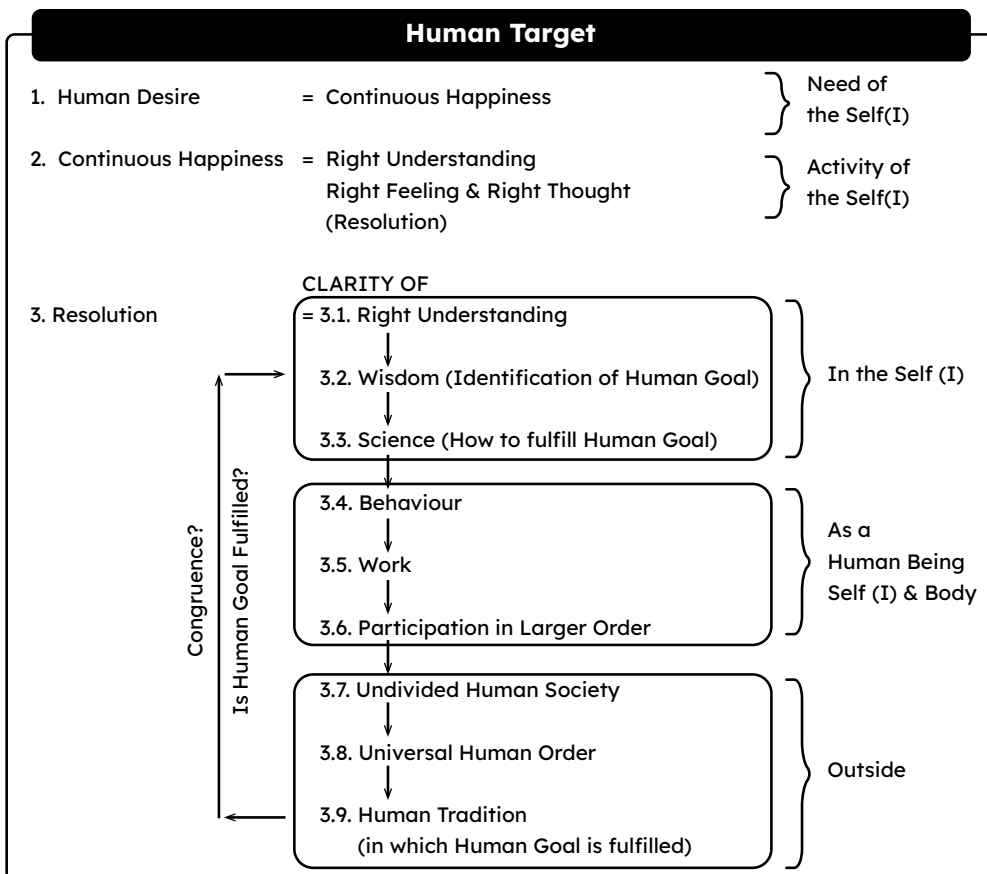
In the light of investigation made so far, we can now see that:

1. Basic human aspiration is for continuity of happiness.  
The aspiration for the feeling of prosperity is in fact part of this continuity of happiness
2. This is fulfilled by ensuring right understanding, right feeling and right thought in the Self
3. This right feeling and right thought is called Resolution (समाधान)
4. Resolution in all aspects of our living calls for clarity about these different aspects of our living- living in the self, with the body, in relation with human being and nature/ existence

With this background, we can now deduce the following conclusion:

The continuity of happiness can be ensured at the level of self by way of having the right understanding which leads to right feeling and right thought in the self that we call as resolution. Therefore, when we have the right understanding, we have the right feeling and right thought, and then we are resolved within. We have definite answers about our relationship with the world outside and the way of its fulfilment. Thus, recognition with a human being, the rest of nature and a way to ensure fulfilment of this relationship is the clarity of what we called as resolution. Having right feeling and right thought is resolution. We can see that resolution in all aspects of our living calls for clarity about living at the level of self, living with body, living in relationship with human being and the rest of nature. We will explore how we can ensure mutual fulfilment with a human being and the rest of nature in the light of the resolution at all levels of living.

## 6.2 Human Target





Let us explore the human target. As discussed above, the continuity of happiness can be ensured by the right feeling, right thoughts which are the activities of the self termed as resolution. The resolution essentially, means that we have the clarity of all aspects of our living which starts with clarity of right understanding, wisdom and science (which has to take place in the self). Then, we have to have clarity about what is there at the level of self and body. My behaviour, work and participation in the larger order are expressed through the body by the self. Therefore, we have to have the clarity of all that is happening in the self, its effect in our living related to the self and body, and how this behaviour and work affects the world outside. It appears in the form of undivided society, universal human order and human tradition. If I have this clarity, I am in a state of resolution. Otherwise, I am in a state of a problem.

## 6.3 Resolution

### Resolution

3. Resolution =
- 3.1. Right Understanding= understanding of existential reality in its completeness, and as it is
  - 3.2. Wisdom- Identification of Human Goal
  - 3.3. Science- How to fulfill Human Goal
  - 3.4. Behaviour- with Human Being leading to mutual happiness
  - 3.5. Work- with Rest of Nature leading to mutual prosperity
  - 3.6. Participation in Larger Order (Family order to World Family order)  
- leading to fulfillment of human goal
  - 3.7. Undivided Human Society- ensuring Human-Human relationship from Family to World Family
  - 3.8. Universal Human Order- ensuring order (system) for fulfillment of human goal from Family order to World Family order
  - 3.9. Human Tradition- ensuring human order in which Human Goal is fulfilled, from generation to generation

Resolution means right feeling and right thought which is based on clarity of right understanding, wisdom, science, behaviour, work, participation in the

larger order, undivided human society, universal human order and human tradition. Right understanding implies understanding of human being, co-existence and the role of human being in the existence (human conduct), which we have been talking about in detail in the foundation course. Thus, right understanding also means understanding of harmony at all levels of our being from self to entire existence.

Wisdom is to do with the identification of the human goal, what we as human beings have to do and what we don't have to do. This clarity is necessary to discriminate between what is valuable for us and what is not valuable for us. With the clarity of wisdom, I should be able to identify the human goal clearly. If we have rightly identified the goal, we have to work at the level of thought to find the way to fulfil it. That is what science is. Wisdom is to identify the human goal and science is to find out the way to fulfil the human goal. The detailing of how to ensure the fulfilment of human goal has to do with the thought part. In brief, wisdom, the identification of human goal is related to desire, and science is related with thought. All this is taking place at the level of self, i.e., the right understanding, wisdom and science. What is there in the self, you express it through your body in the form of behaviour, work and participation in a larger order. Let's look into them briefly.

Behaviour has to do with a human being. Any interaction, in a mutually fulfilling manner, with a human being, is called behaviour. Similarly, if I am interacting with the rest of nature in a mutually enriching manner, it is called work. The participation in the larger order is to ensure the fulfilment of human goal from family order to world family order.

The human goal can be ensured through (i) Right Understanding and Right Feeling in every human being (ii) Prosperity in every family, (iii) Fearlessness, trust in society and (iv) Co-existence, mutual fulfilment in nature and existence. Therefore, to meet the goal, we have to participate in various dimensions like participate in education - sanskar, participation in health, justice and so on. Expansion of mutually fulfilling behaviour from family to world family leads to undivided human society. Similarly, my work with the rest of nature, my participation in a larger order, in the whole of nature results into universal human order. The continuity of undivided human society

generation after generation leads to human tradition, and we can see that this human tradition will ensure the fulfilment of human goal generation after generation. What we had at the level of self, we express it at the level of the body resulting into undivided society and universal human order leading to human tradition at the level of the world outside. If we are rightly living our life as a human being, it has the right understanding, wisdom and science at the level of self. Then, we will have right kind of behaviour, work and participation in the larger order that will result into undivided society, universal human order and human tradition in the world outside.

You can look and verify whether all these nine aspects are important for you to live as a human being or not. If you do these investigations, you will find that all these are important even though you are not aware of many of these aspects. If I can fulfil all these aspects, I can say that I am in a state of resolution within my thoughts. Resolution means clarity of all this, and you can see that human tradition is a natural outcome of humans beings living as human beings. We have to make sure that this human tradition is ensuring the fulfilment of human goal which we have decided at the level of wisdom. Hence it must match with the human goal. If we have clarity of all as discussed, we are resolved. We are in the state of harmony within by having a resolution in all aspects of our living. There is harmony within. There is a state of continuous happiness within. Now you can see that human desire is continuous happiness that can be ensured through right understanding and resolution within the self. This is how a human desire can be fulfilled. This is all we are trying to discuss in this course i.e. clarity about right understanding, wisdom and science. With all this, we get clarity about undivided society, universal human order and the human tradition.

### **Placement of these Different Aspects of Our Living**

**Recall** from UHV II: The total expression of human being living with realisation of co-existence (i.e. human conduct)

These different aspects of our living

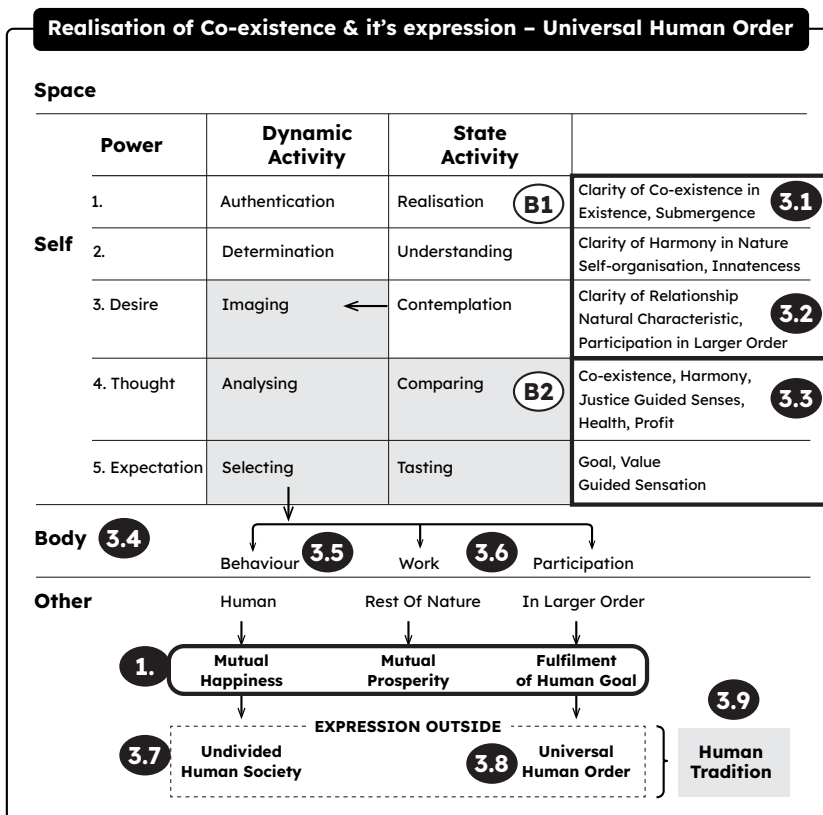
– living in the self, with the body, in relation with human being and nature / existence can be placed as shown in the slides to follow.

We can also relate as to what Resolution has to do with clarity of all these aspects

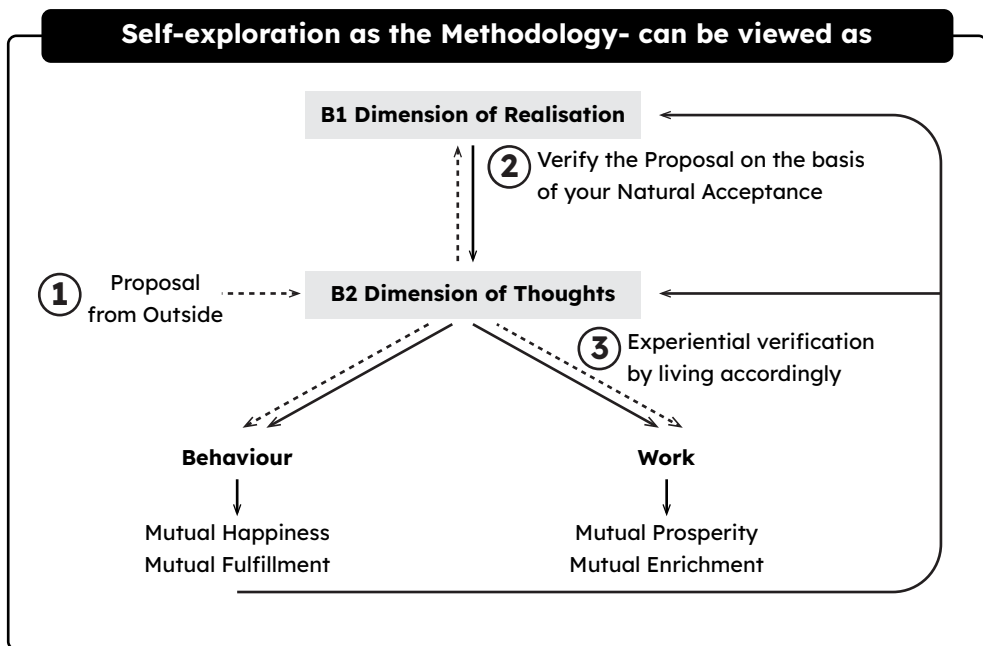
You can recall from UHV II the placement of these different aspects of our living. There are three aspects of our living- living in self, with the body and in interaction with human being and nature/existence. The three will be discussed separately in the course. The human conduct results out of human being living with realization of coexistence. We will discuss the right understanding in Module-2. In Module 3, we will discuss the understanding of human being in detail. Module 4 talks about the understanding of co-existence, and understanding of human being in the light of it. Module 5 shares the understanding of other things like wisdom, science, behaviour, work and participation in larger order and so on. Finally, what this all-encompassing resolution is, and how it would result in the continuity of happiness is the way this course is organised starting from 3.1 to 3.9.

## 6.4 Realization of Co-existence and it's expression- Universal Human Order

Refer to the diagram below.



As shown in the figure, 3.1 indicates right understanding which has to do with the clarity of three things (i) co-existence in existence (ii) harmony in nature and (iii) participation of units in a larger order. All this put together, we are calling it as right understanding. 3.2 is wisdom, that is my clarity of relationship and my participation in a larger order. My participation, my desire, becomes my goal as a human being. Those goals have been identified as right understanding and right feeling at the level of self, prosperity at the level of a family, trust at the level of society and co-existence at the level of nature. We had discussed about this while detailing about the harmony at the level of society. These are my participation at different levels. And once we have decided how to fulfil a human goal, it is called as science which is shown as 3.3 at the level of thought. It expresses itself in the form of behaviour (3.4), in the form of work with rest of nature (3.5), in the form of participation in larger order (3.6) and if we do that it ultimately, results into undivided society (3.7), universal human order (3.8) and human tradition (3.9).



We can see that all these 9 points, 3.1 to 3.9, can be placed in the scheme of realisation of co-existence and its expression as human tradition. If I understand this human conduct in its completeness, I can co-relate all

these 9 points into the complete picture. Then, I am resolved within myself which leads to harmony and happiness within. We have to explore all these 9 points for resolution placed in the overall scheme of human conduct. With this, we are having an overall view of what we are going to do in this course through the different modules, and all the modules relate with these 9 points. Keeping this in mind, we will go to different modules.

The process of self-exploration will remain the same as in the foundation course. We get proposal from outside; we have to verify this proposal based on our natural acceptance then do experiential validation in behaviour and work. In terms of behaviour, if it is a right proposal it leads to mutual happiness and in terms of work, if it is a right proposal it leads to mutual prosperity.

## **Key Takeaways**

The continuity of happiness, which is the basic human aspiration, can be ensured by right understanding and resolution. Resolution is the right feeling and right thought in the self which is based on clarity of right understanding, wisdom, science, behaviour, work, participation in the larger order, undivided human society, universal human order and human tradition.

## **Module 2**

### **Right Understanding (Knowing) – Knower, Known and the Process**

In the previous module, we recapitulated the content that we had discussed in the foundation course. Further we discussed the basic aspiration of a human being as continuity of happiness and said that the feeling of prosperity is included in it. We also, explored how self is central to human existence, body being just an instrument of the self.

In this module, we will explore the domain of right understanding starting from understanding the human being (the seer (knower), the doer and the experiencer) and extending up to understanding nature/existence – its interconnectedness and co-existence; and finally understanding the role of human being in existence (human conduct).





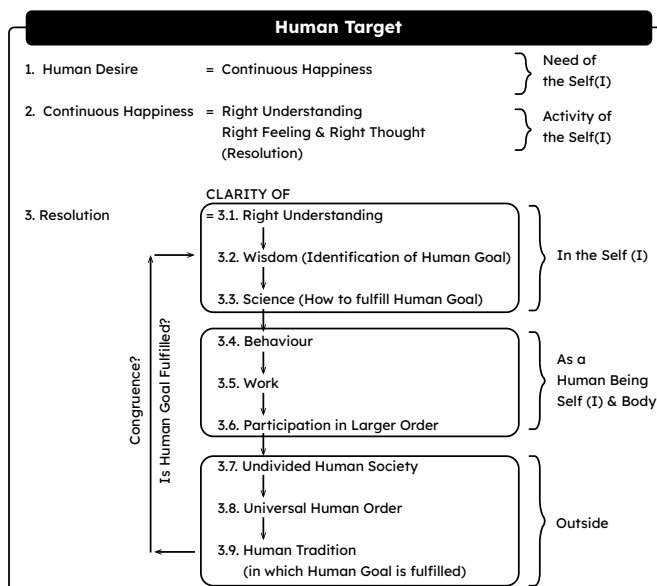
## Recap

In the previous lecture, we had made this observation that human desire is basically, for continuous happiness which is the need of self. And, this need for continuous happiness is fulfilled by right understanding, right feeling and right thought, which are the activities of the self. We are calling the right feeling and right thought as resolution. This resolution is required for ensuring the continuity of happiness which is certainly based on right understanding. If we are resolved within, we are in the state of resolution, harmony within. Otherwise, we are in the state of confusion, a problem or contradiction within.

In this lecture, we will discuss the meaning of right understanding in detail.

## 7.1 Resolution

The resolution essentially means the clarity of the following nine aspects related to our existence as a human being:

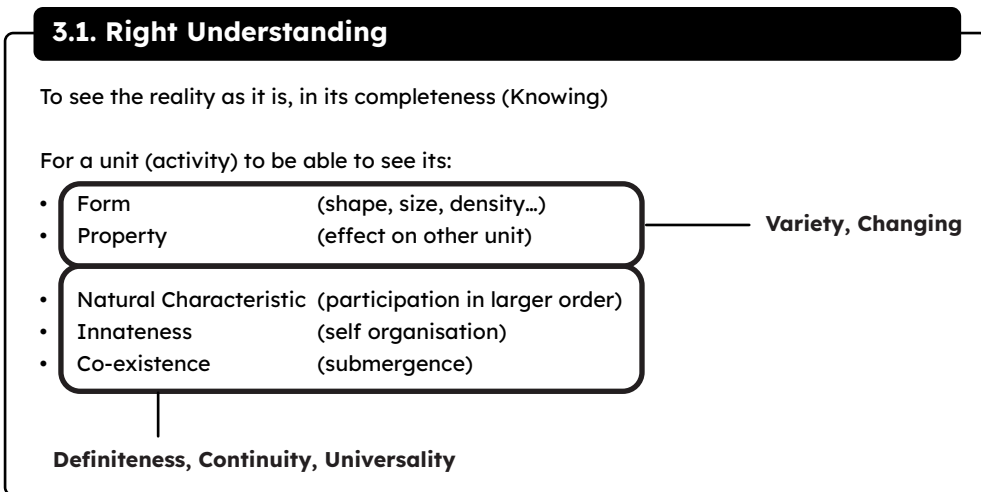


1. Right understanding 2. Wisdom 3. Science 4. Behaviour 5. Work 6. Participation in larger order 7. Undivided human society 8. Universal Human Order 9. Human tradition (in which human goal is fulfilled).

The first three (1-3) are essentially, happening at the level of self. These are expressed through the body as behaviour, work and participation in the larger order with the world outside. When I am interacting with the world outside in this way, what is happening at the level of the world outside is undivided human society, the universal human order and human tradition.

## 7.2 Right Understanding

The first thing is to have clarity about the right understanding that provides the foundation of all other activities of a human being. Even in the foundation course, we talked about ensuring continuity of happiness through right understanding, relationship with human being and physical facility with the rest of the nature. There, we saw that the first priority is the right understanding. Only then we can fulfill a relationship, identify the need for the physical facility and put in what is required for the prosperity. Therefore, we intend to go a little deeper into the right understanding.



Right understanding means to see the reality as it is in its completeness that is what we are calling as 'knowing'. When we look at reality, we can see different aspects of a unit [A Nagaraj, 2003]. If I can see all the following aspects of a unit, my seeing of reality is complete:

- |                           |                                 |                |
|---------------------------|---------------------------------|----------------|
| 1. Form                   | [Shape, size density]           |                |
| 2. Property               | [Effect on another unit]        |                |
| 3. Natural characteristic | [Participation in larger order] | - Relationship |
| 4. Innateness             | [Self-organization]             | - Harmony      |
| 5. Co-existence           | [Submergence]                   | - Co-existence |

We talked about natural characteristics, innateness, and co-existence in the foundation course in a very brief manner. But now there is a need to investigate it further in much more depth. If you look at the way we are working today, we primarily focus on the form and property of a unit. Contemporary science, for example, is largely focusing on the form and property with the assumption that the world is just material. If we just focus on the form and property, we cannot sufficiently understand the reality of a unit. It may work for a material unit. It may work in the case of animals and birds to some extent, but when it comes to understanding of human beings, it does not suffice. Therefore, we need to investigate and understand the higher aspects, i.e., the natural characteristic, innateness, co-existence of the human being.

In fact, the major focus of our discussion in the foundation course and now in this course is on trying to understand these higher aspects of human beings. For example, we may observe a person misbehaving with some set of people and behaving well with some other set of people. Just looking at the form and property, no meaningful conclusion can be drawn out of this observation. You can only make the observation and communicate with others. But, when it comes to understanding, the question is what we should do if somebody is misbehaving?

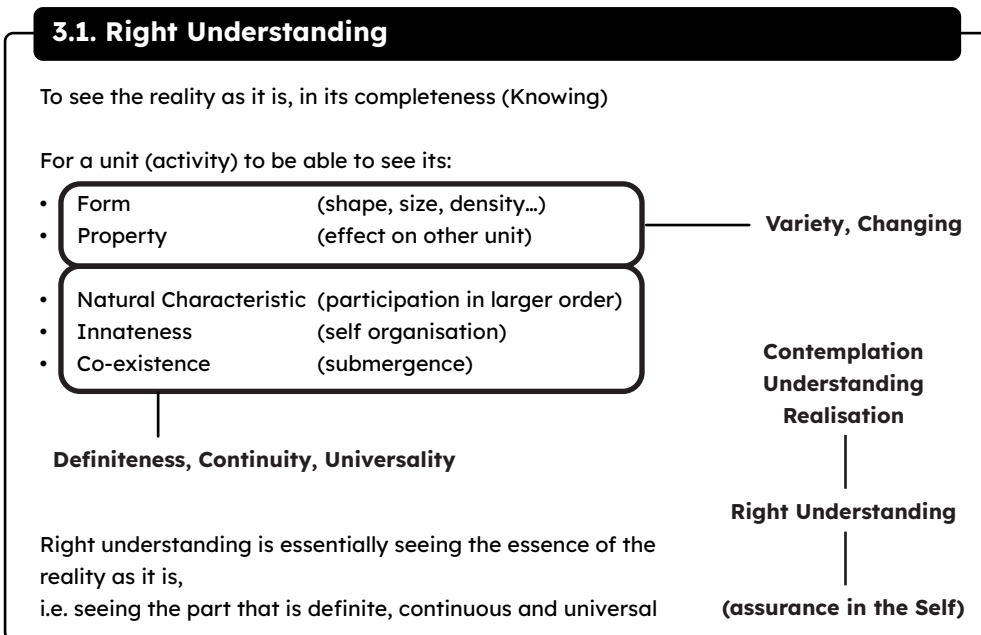
The conduct of the animal is decided by its breed, which is definite. When it comes to human beings, my conduct is decided by my understanding of my self, my understanding of other human beings, my understanding of the society, the rest of the nature and the understanding of the whole existence. When we lack the understanding, my behavior is governed by the assumptions about myself, the existence, and the rest of the nature.

So, now the study of form and property of human beings is not going to

suffice for us. When we study the higher aspects of a human being, we can see the following:

- i. Natural characteristic, essentially, means my participation in the larger order or responsibility in a relationship, feeling in a relationship.
- ii. Innateness, essentially, means my self-organisation, something which is there in me whether I am able to see/express it or not.
- iii. Co-existence means my submergence in space.

When I understand the above things, I start shifting towards feelings based on harmony and co-existence. And, with that when I behave, my behaviour will be the human behaviour that will be the right property of a human being. So, understanding only the form and the property in case of a human being is not enough.



Let's understand in more detail. The form and property of a unit are variable and change with time leading to large varieties of units, but when you look at the natural characteristic, innateness and co-existence, it is definite, continuous and universal. The last three aspects, i.e., the natural characteristic, innateness, and coexistence, are the same for any given order. We found in the foundation course that nature can be divided into four orders – physical order, bio-order, animal order and human order.

These four orders have definite natural characteristic, innateness, and co-existence. All the units in the four orders are submerged in space which is common to all of them. The activity to see the natural characteristics of a unit is called contemplation. The activity to see the innateness of a unit is called understanding. And, the activity to see the co-existence is called realisation. So, basically, we have to work within ourselves to become aware of the activities of the contemplation, understanding and the realisation. These three things, viz contemplation, understanding, and realisation of natural characteristic, self-organisation and co-existence are the essence of the right understanding. It also, helps us to understand the participation of a unit in a larger order, its self-organisation and submergence. One of the outcomes of this right understanding is a feeling of assurance in the self (myself) that I have understood this, the part that is definite, continuous and universal.

### 3.1. Right Understanding

Right understanding is essentially seeing the essence of the reality as it is, i.e. seeing the part that is definite, universal and continuous:

- Natural Characteristic (participation in larger order)
- Innateness (self organisation)
- Co-existence (submergence)

i.e.

- Natural Characteristic (relationship)
- Innateness (harmony)
- Co-existence (co-existence)

through

- Contemplation
- Understanding
- Realisation

Ultimately, there are only few (9) things to understand:

- Innateness of the four orders (4)
- Natural characteristics of the four orders (4)
- Co-existence (1)

Therefore, the essential aspect is to understand the natural characteristic, the innateness and co-existence in four orders. Therefore, we will study nine things as follows:

- a. The natural characteristics of the four orders- 4
- b. The innateness of four orders- 4
- c. The co-existence of the nature in space- 1

### 7.3 Self as the Seer

The seeing of the reality depends upon the state of development of the self. Let us look at that. While looking at a unit, one may be just seeing the form, i.e., the shape, size, density, etc of a unit ignorant of other aspects of the unit. For example, when it comes to observe yourself, you may get focused on how your body looks. And then you get busy improving your looks. Our look means how our face looks, how our rest of the body looks, how our clothes look etc. Here our focus is on the shape, size, or the colour, etc.

To See	
Form ( $u^1$ )	= shape, size, density of unit <sup>1</sup>
Property ( $u^1, u^2$ )	= effect of unit <sup>1</sup> on unit <sup>2</sup> = recognition-fulfillment by unit <sup>1</sup> with unit <sup>2</sup>
Seeing through sensation	Body + Self (I)
<ul style="list-style-type: none"> <li>• Form (shape, size, density...)</li> <li>• Some part of property (effect on other unit)</li> </ul>	Eyes, ears... then tasting...
Seeing what is rational	Self (I)
<ul style="list-style-type: none"> <li>• Some part of property (effect on other unit)</li> </ul>	Tasting, Analyzing
Seeing what is existential (essence)	Self (I)
<ul style="list-style-type: none"> <li>• Natural Characteristic (participation in larger order)</li> <li>• Innateness (self-organization)</li> <li>• Co-existence (submergence)</li> </ul>	Contemplation Understanding Realization

The second possibility is that we focus on the property. When we look at the property, we have to look at two units, unit-1 and unit-2. We look at the effect of unit 1 on unit 2 and vice-versa. The property has to do with the effect of unit 1 on unit 2. For example, when I eat food, I study the effect of my food on my body. Here, the food is unit 1, and the body is unit 2. You can notice that when you eat food, most of the time, you do not focus on its property, i.e., you do not bother whether it nurtures or harms the body. Rather, you focus on its taste, look etc. If it tastes good, you may

eat irrespective of the fact whether it harms or nurture the body. You can see this property through sensations. You can also, see that when you see through sensation, you involve the body. So, when the self is operating at the level of selecting and tasting, it largely focuses on the form: shape, size, density etc. and some part of the property.

The second part is seeing through what is rational, through my thoughts, my imagination. Here, I can see some part of the property, i.e., the effect of one unit on the other unit. For example, when I am studying the behaviour of human being looking at some gesture, I can conclude whether he is expressing a feeling of respect or disrespect. This is seeing through the thought, through the imagination. Some part of the property can be seen on the basis of thought which involves the self only. Self is tasting the sensation coming from outside. It is analyzing, comparing at the level of self. So, seeing through sensation is through the body and thinking is at the level of self.

The self may also, see at the third level of seeing (seeing what is existential, what is essential) but now through the higher activities of the self which we are generally not aware of. Presently, our training is limited around tasting, comparing and analyzing, which is a part of imagination. That area of the imagination of the self is most active. But if we become aware of the higher activities, we can understand relationship, harmony and co-existence. This is what we focus on when it comes to the right understanding.

## **7.4 Innateness, Natural Characteristic and Inheritance of the Human Order**

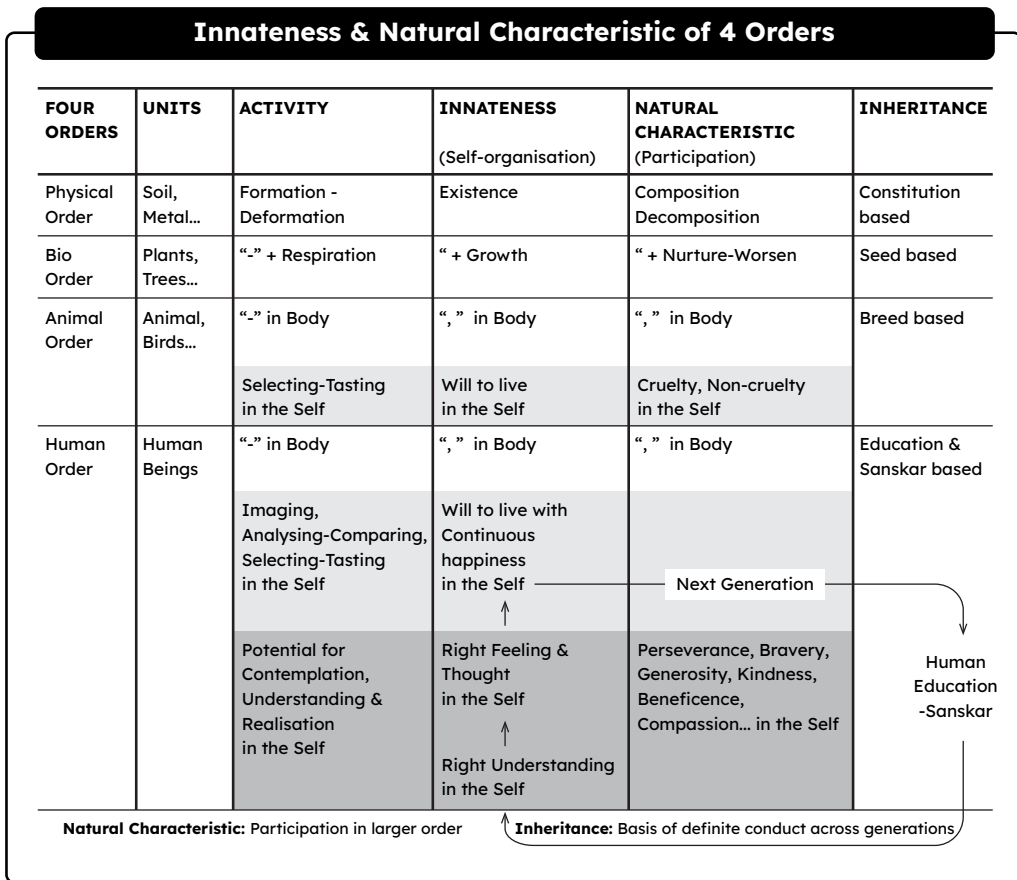
We studied in the foundation course that physical order has innateness of existence. The bio-order has innateness of existence and growth. And, ultimately, the human order has innateness of existence and growth at the level of the body and innateness of will to live with continuous happiness in the self. We cannot find a human being who does not have a will to live with continuous happiness. This is innate in each one of us as a human being, as a self whether we are aware of it or not. Similarly, you can see innateness in other units. For example, the innateness of a plant is 'growth'. You cannot find a plant that does not grow. If it is a plant, it grows. However, we will

focus on the innateness, natural characteristics and co-existence of human being here since in this course, we are focusing on human being and human existence. Other orders are there, and the unit is already interacting on the basis of innateness and natural characteristic which are definite. There is no variation possible.

In the case of human being, there is variation possible. You may or may not understand your natural characteristic, innateness. A human can understand innateness, natural characteristics, participation in a larger order with right understanding and can act accordingly. Without understanding, he behaves with another person with uncertainty. This uncertainty is called a problem in human conduct, in human behaviour. Similarly, one can also see the natural characteristics of a human being. As a human being, we have to understand our participation. As a human being, perseverance is one natural characteristic. Similarly, bravery, generosity, kindness, beneficence and compassion are my participation in a larger order. When I am participating in the larger order, say the family order, I have to have this participation. This is naturally acceptable to me. Similarly, when I am looking at the human-human relationship, the feeling of trust, respect, care etc. is my natural participation in my relationship as a human being. So, it is important to understand the natural characteristics, i.e., participation in a larger order and innateness, i.e., my will to live with continuous happiness. Only when we understand these two things along with the co-existence, i.e., our being in space, our behaviour, feeling and thought become definite.

The inheritance of a human being is maintained through education and sanskar. Whatever education and sanskar is given to the next generation becomes the basis of conduct of the next generation. It may include right understanding and right feeling or something otherwise. The education and sanskar decides the state of happiness or unhappiness of the self. There is a dynamic relationship between my state of understanding and feeling, and its impact on the next generation through the process of education-sanskar. If everything is in order, we will be able to ensure human education and sanskar for the next generation. This will ensure the right understanding, right feeling and the right thought in the next generation and lead to a state of continuous happiness in the self of the next generation.





In the above diagram, you can see that right understanding with right education sanskar leads to right feeling and thought (Resolution) which leads to the state of continuous happiness. This goes to the next generation in the form of human tradition and that is how the cycle is completed and sustained as tradition, generation after generation. So, this is about the study of the natural characteristics and the innateness of all the four orders, and human being in particular. The majority of our focus in this lecture is to try to understand the natural characteristics and the innateness of human being.

### 7.5 Participation of Human Being in the Entire Nature

So with this, some indications are made about the participation. The participation is now to understand the inherent harmony in nature and to live accordingly, i.e.,

1. To facilitate a conducive environment for the activity (or at least not violate it) of all orders.
2. To facilitate the innateness (or at least not violate it ) of all orders
3. To ensure the inheritance (or at least not violate it) of all orders.

### Participation of Human Being in Entire Nature

To understand the inherent harmony in nature and to live accordingly, i.e.

- To facilitate a conducive environment for the activity (at least not violate it) of all orders
- To facilitate the innateness (or at least not violate it) of all orders
- To ensure the inheritance (or at least not violate it) of all orders

#### Order

#### Human Participation for Mutual Fulfillment

**Physical**  
Order

Facilitate its **existence** by ensuring conducive environment and maintaining / ensuring its **constitution** (eg. constitution of earth)

**Bio**  
Order

Facilitate its **growth** by ensuring conducive environment and maintaining / ensuring its **seed** (e.g. seed of rice)

**Animal**  
Order

Facilitate care of the body by ensuring physical facility, environment for existence & growth of body. To ensure its **will to live**  
Maintaining / ensuring its **breed** (eg. breed of cow)

**Human**  
Order

Facilitate care of the body by ensuring physical facility, environment for existence & growth of body  
Facilitate its **will to live with continuous happiness** by ensuring **human education-sanskar**, participating in developing / maintaining undivided society & universal human order

It is further extended in the above diagram that when I am interacting with physical order, I facilitate its existence, i.e., innateness, by ensuring a conducive environment and maintaining/ensuring its constitution (e.g., constitution of the earth). So, when I am working with the earth, I will certainly make sure that we are not disturbing the constitution of the earth, rather I am facilitating it. When I am interacting with the bio-order, I facilitate its growth by ensuring the conducive environment and maintaining/ensuring its seeds (e.g., seed of rice). For example: water, manure, soil etc. I would try to ensure the growth of the plant by providing the conducive environment to ensure that the seeds of the plant are maintained. When I interact with the animal, my participation is to facilitate the care of the body by providing the environment for existence and growth of the body to ensure its will to

live. Caring of the body is enough for an animal, but not for the human being. For a human being, you have to take care of self and facilitate its will to live with continuous happiness by ensuring human education and sanskar, participating in the development of undivided human society and universal human order. So, this is my participation as a human being with all four orders.

The same thing is expanded here in the two diagrams below. Participating with the other three orders, we go for preservation of the units in these orders, which means to ensure enrichment, protection and right utilization of the units. When we do this, we are able to ensure fulfilment of our physical needs, helping us to ensure feeling of prosperity within.

### Participation of Human Being with Rest of Nature (other 3 orders)

Preservation (enrichment, protection and right utilization) of rest of nature  
Prosperity, fulfilment of human needs (in a manner that preserves nature)

i.e. by:

- Protecting its **innateness**
- Protecting and enriching its **inheritance**
- Making right utilization of nature, in line with its **activity**

(or at least not violating their innateness, inheritance or activity)

Further elaboration is given in the diagram below explaining how we can participate with all the four orders.

### Participation of Human Being in Entire Nature

**Physical order:** Soil, water, air...  
Protect its **innateness** (existence)  
(eg. Protect **constitution** of Earth)

**Bio order:** Plants, trees...  
Protect and nurture its **innateness**  
(existence and growth)  
(eg. Putting manure for facilitating the growth of plants)

Ensure its **inheritance** (seed)  
(eg. Maintain seed of rice)

**Animal order:** Animals and birds  
Protect its **innateness** (will to live)  
(eg. Adequate forest, food, shelter)  
Ensure its **inheritance** (breed)  
(eg. Maintain breed of cow)

**Human order:** Human being  
Protect its **innateness** (will to live with continuous happiness)  
(eg. Provide societal systems for facilitating and living with right understanding)  
Ensure its **inheritance**  
(education-sanskar)  
(eg. Ensure human education-sanskar)

Summing up the above, we have to ensure the understanding of all the five aspects of human reality. The five aspects of a unit are form, property, natural characteristics, innateness and co-existence. Presently we are focusing on form and property only, but we need to focus on natural characteristic, innateness and the co-existence as well which are the essence of any unit. Therefore, we must understand it in depth. The deep understanding can be done through awakening our self to higher activities of contemplation, understanding and realisation. So, we have to work for this. If you work for this, what you will have as an outcome is the right understanding.

## **Key Takeaways**

Continuous happiness is ensured by resolution based on right understanding. Right understanding is to see the reality as it is in its completeness. Every unit has five aspects: form, property, natural characteristic, innateness and co-existence. Right understanding is to know the natural characteristic, innateness and co-existence of the entire nature which gets accomplished by the awakening of higher activities of the self: contemplation, understanding and realization. With this awakening, the participation of human being in the entire nature becomes definite.

# Lecture 8

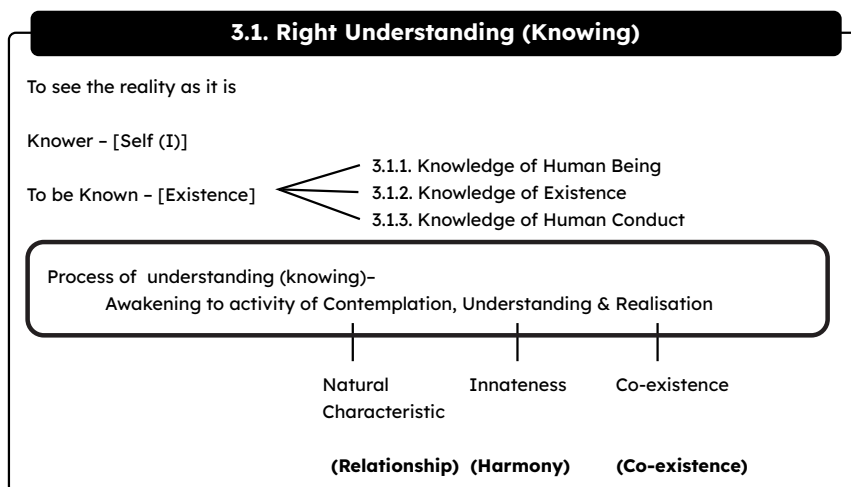
# Knower, Known and the Process of Knowing

## Recap

In the previous lecture, we discussed the complete meaning of right understanding and said that right understanding is to know the natural characteristic, innateness and co-existence of the entire nature. For this the self has to awaken to activities of contemplation, understanding and realization.

In this lecture, we will explore the following things in the process of ensuring right understanding:

- (a) Who is the knower?
- (b) What is to be known?
- (c) What is the process of knowing?



## 8.1 The Knower

We have already seen that the self is seer, doer and enjoyer (or experiencer). The self (I) is the one whounderstands, who wants to know, and it uses the body as an instrument. I have to pay attention to see the things.



When we say 'to see the reality', I can see the same reality from different levels as shown in the diagram above, as per my competence:

1. I am looking at the level of tasting/selecting, e.g., seeing the shape of the reality of a unit, it may be more than that
2. I can also see the same reality at the level of comparing/analysing. At this level, I am able to see something more, e.g., I see the effect of this reality on some other reality. This effect is not seen at the level of tasting/selecting. At the level of tasting/selecting, I can sense some activity going on in the unit at the level of tasting, I can sense the sensation coming from that unit, and on the basis of that I can see certain things e.g., shape, but when it comes to comparing/analysing, I can also, see the effect of the property of that unit and some other aspects.
3. I can also see it at the level of contemplating/imaging. When I am looking at that level, I am able to see the participation of this reality in a relationship. For example, a human being has a feeling of trust, respect, affection, care and love for other units (human being). That is my natural participation in relationships. This, I can only see at the level of contemplating, at the level of imaging which I cannot see at the lower level.
4. I can also see the same reality at the level of understanding/determination. At that level, we can see the innateness, the harmony of that reality. For example, when we go deeper and look at a human being, we can see that we all have the desire to live with continuous happiness and that desire can be fulfilled through right understanding and right feeling in the self which cannot be seen at the lower level.
5. If we go even higher at the level of realisation/authentication, we can see the co-existence, the coexistence of that reality in the space, submergence of that reality in the space. So, when I look into the self, I will be able to see the self in space. It co-exists in space. It is submerged in space.

Therefore, to see the reality in completeness, we have to be active at the level of all these ten activities that we talked about, i.e., (i) selecting and

tasting (ii) comparing and analysing (iii) contemplating and imaging (iv) understanding and determination and (v) realisation and authentication. (We have already talked about the activities of selecting, tasting, comparing, analysing and imaging in the foundation course on UHV, the remaining will be talked about in the following lectures).

With all this put together, we are able to see our reality in its completeness. Of course, the major part is seen through contemplation, understanding and realisation where we can see the relationship, harmony and co-existence which are definite and universal. Now, let us come back to the original question – who is the knower? What is to be known? What do I need to know?

## **8.2 Content of Knowing**

We have already looked into the fact that ultimately, we have to know the entire existence. So, it is knowledge of the entire existence, having the right understanding of the entire existence. In the foundation course, to know about existence, we took the formulation that we have to understand four levels of human existence, i.e., to understand the harmony in self, family, society, nature and existence. It was this sequence we had taken. And within that, we discussed harmony in human being, i.e., harmony in self and harmony of self with the body. The other possible sequence that we have taken in this course keeping human existence and human living at the focus is:

1. Understanding of human being
2. Understanding of the existence
3. Understanding of human conduct.

First, we have to know the self, the knower. Only when we know the knower, and we are sure that knower has developed the competence to know the entire existence, then we can be sure of its knowledge of existence.

## **8.3 Process of Knowing**

The process of knowing is the awakening to the activities of contemplation, understanding and realisation. If we are awakened to the higher activities



of the self, the self will develop the competence to see the participation, innateness and co-existence of that unit. In other words, now the self has the ability to see the unit in completeness.

**Process of Knowing-Awakening to Activity of Contemplation...**

**Process of Knowing- Awakening to Activity of Contemplation, Understanding & Realisation**

where by we can have the clarity (understanding) of relationship, harmony and co-existence of one unit & ultimately of every unit, the entire nature

**Realisation: of Co-existence**

'Seeing' the Existence is Co-existence, which is in the form of units submerged in space

**Understanding: of Harmony (Self-organisation) in Nature**

'Seeing' the Innateness, Self-organisation or Harmony of one unit & ultimately of every unit, the entire nature

**Contemplation: of My Participation in Larger Order, in Relationship**

'Seeing' the participation in relationship, in larger order of one unit & ultimately of every unit, the entire nature

Let us look at some details of what is the meaning of contemplation, understanding and realisation. This realisation of co-existence means to be able to see existence in the form of co-existence which is in the form of units submerged in space. The understanding means an understanding of harmony – the harmony of every unit and ultimately, of the entire nature and understanding the self-organisation in nature which means innateness. This is the awakening of the activity of understanding. Awakening to the activity of contemplation means contemplation of my participation in the larger order, in a relationship. With this activity, I am able to see my role, my participation in a relationship. In other words, I am able to see my participation with other units and ultimately, with entire nature.

Let us understand the above activities, one by one with examples.

The realisation of co-existence means the activity to see the existence as co-existence which is in the form of units submerged in space. It means that every unit in nature is:

1. Energised in space
2. Self-organised in space, exist in a definite order
3. Recognises its relationship with every other unit and fulfills the relationship in space.

### **Process of Knowing-Awakening to Activity of Realisation...**

#### **Realisation: of Co-existence**

Existence is Co-existence, which is in the form of units submerged in space

Every unit in Nature is:

1. Energised in space
2. Self-organised in space, exists in a definite order
3. Recognises its relationship with every other unit and fulfills the relationship in space

This when seen in the case of **the self as an unit-**

I am a unit of consciousness in space

I am energised in space. Activities of desire, thought, expectation... are continuous in me

I am self-organised in space; I exist in a definite order

I can recognise my relationship with other units and fulfill it. When I do, I feel happy, when I do not, I feel unhappy...

With this realisation, I live with authenticity, in continuity

In the case of the self, I am able to see that I am a unit of consciousness in space. I am also able to see the co-existence of the self and the body as a human being. I can also see that there is a definite transaction taking place between the self and the body in terms of information. At one point, I can see that I am reality, the body is also a reality, and there is a transaction going on between the self and the body. In every transaction, ultimately, the decision to transfer that information is made by the self. With more exploration, we can also, see that there is a distance between the self and the body. And then we begin to see that the self is in space, the body is in space and there is a transaction between the two through space. Keeping the self in focus, we can see that I am a unit of consciousness, energised in space. The activities of desire, thought and expectation are continuous in me. These activities of desire, thought and expectation are in the self, irrespective of the state of body whether the body is healthy or sick. Your imagination continues to go on. Similarly, I can see that I am self-organised

in space. I exist in a definite order as self in space. I can recognise my relationship with other units, i.e., with the body and fulfil the relationship. Of course, when I recognise this feeling, I feel happy otherwise I feel unhappy.

**Process of Knowing-Awakening to Activity of Understanding.. ...**

**Understanding: of Harmony (Self-organisation) in Nature**

All units in Nature can be classified into 4 orders.

These units and the four orders have definite Innateness or Self-organisation which can be understood

This definiteness (borne out of understanding) leads to a feeling of bliss

When I understand this, I am determined to live with my self- organisation, my innateness, my harmony

And I facilitate the self-organisation of other units

Understanding means the understanding of harmony (self-organisation) in nature, and there you can see that all units in nature can be classified into four orders. These units and the four orders have definite innateness or self-organisation or harmony which can be understood. This definiteness (borne out of understanding) of selforganisation, innateness, and harmony leads to a feeling of bliss. So, now there is no doubt, there is no fear, there is no uncertainty, and that state of definiteness is a state of bliss. So, when I understand, I am determined to live in my self-organisation, my innateness, my harmony and I facilitate self-organisation of other units as well. Therefore, when I see that I have definite innateness, self-organisation, I will try to live with that self-organisation, innateness and harmony in the self. And, I will certainly facilitate this innateness, harmony of the other units.

We can see for ourselves as an example that self (I) has that innateness of will to live with continuous happiness and, this will to live with continuous happiness can be fulfilled by way of having the right understanding, right feeling and right thought. When we start working at the level of higher activities, then this 'will to live' with continuous happiness gradually becomes a desire to live with continuous happiness which ultimately, results into the realisation of co-existence in existence. That is where we want to reach.

**Process of Knowing-Awakening to Activity of contemplation...Realisation**

**Contemplation: of My Participation in Larger Order**

Every unit has a definite participation in existence, a definite role to play in this existence, To be able to see this role, this participation in relationship with other units, is called contemplation

In case of human being, it means trying to see

What is my role in this existence.

What is my participation in larger order... self, family, society, nature/existence

What is my value in existence (Human Value) e.g. in

Relationship of Mutual Fulfillment with Human B      Mutual Happiness →

Undivided Society- trust, respect, affection... love

With this, I can see that I have a definite role to play as a human being.

Then my desire is to fulfill that definite role - my desires become definite

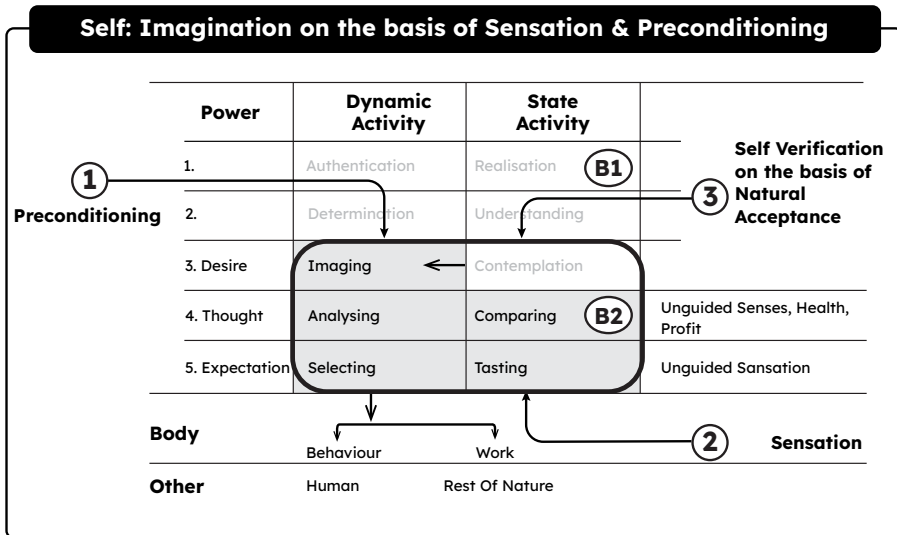
I can see that there is provision for fulfillment of these definite desires in nature.

This leads to a feeling of satisfaction/contentment.

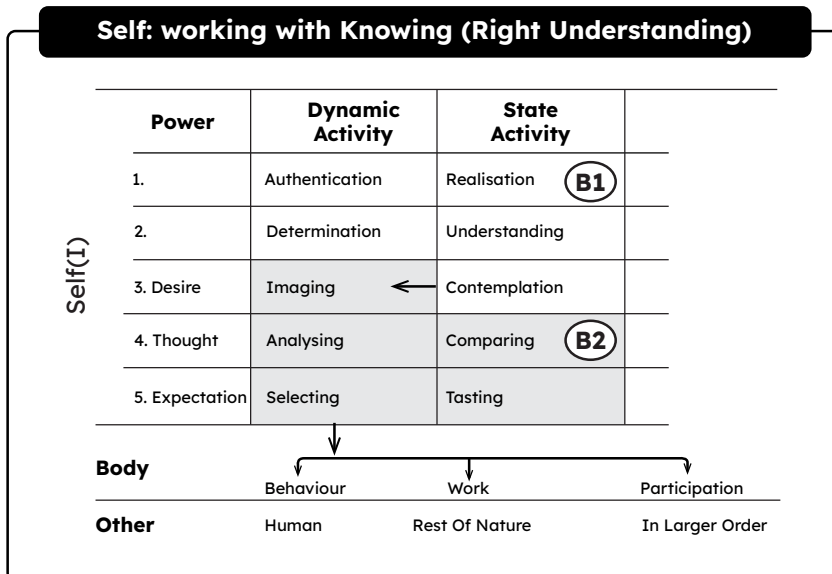
Lastly, awakening to the activity of contemplation means seeing my participation in a larger order, my relationship with every unit with definite participation in existence, a definite role to play in existence. Seeing this participation in relationship with other units is called contemplation. With contemplation, we are able to see clearly the feelings of trust, respect, affection, and ultimately, love, and then we participate in humanhuman relationship ensuring mutual happiness and participation in undivided human society. We are also, able to see our participation with other units of the nature and then we participate in 'human-rest of nature' relationship ensuring mutual prosperity and participation in universal human order. With this, I can see that I have a definite role to play as a human being. Then, my desire is to fulfil that definite role - my desires become definite. I can see that there is provision for the fulfilment of these definite desires and that leads to a feeling of satisfaction/contentment.

## **8.4 State of the Self with and without Knowing**

With this background, now we can see the activities of the self in the diagram below:



Now, we can see that the self is working presently with the imagination having three sources: natural acceptance, preconditioning and sensation, without being awakened to the higher activities of the self. Here, the desire, the thought and the expectation is unguided. We will discuss this in detail in the following lectures.



Now we can realise that it is not sufficient to see the reality, to understand reality. There is a need to make an effort to awaken ourselves to the higher activities of the self. If I am awakened to the activity of contemplation, it means I have clarity of relationship, of natural characteristic, of my

participation in a larger order. Similarly, if I have the clarity of harmony, self-organisation, and innateness, I will say that I am awakened to the activity of understanding. If I have the clarity of co-existence in space, it means I am awakened to the activity of realisation.

All three put together, we can say that realisation means the realisation of co-existence, understanding means an understanding of harmony in nature and contemplation means understanding the ability to see the participation in a larger order, participation in a relationship. As we awaken our self for higher activities, it is possible for us to see the reality in its completeness, that is to see all the five aspects- form, property, natural characteristic, innateness and co-existence of a unit. Now my imagination that is indicated by block B2 is guided by the higher activities, i.e., contemplation, understanding and realisation which are indicated in block B1.

There are two more words written in the block B1: authentication and determination. Authentication is the dynamic activity for the state activity of realization. Determination is the dynamic activity of the state activity of understanding. When I realize the whole existence as co-existence, it self-organizes my lower activities, and this is authentication of realization in the self. Thus, the understanding and contemplation become complete with the realization of submergence. Similarly, as I get the understanding of harmony, I get naturally determined to live accordingly in a holistic way, with complete clarity. This is determination in the self. One important thing to note here is that this determination is not imposed by our thoughts, rather it naturally gets activated in the self with understanding of harmony. We will keep discussing about the activities of self in more detail in the following lectures.

## **Key Takeaways**

Self, i.e., I is the knower. The content of knowing is the understanding of the human being, the existence and the human conduct. The process of knowing is awakening to the activities of realization, understanding and contemplation. With knowing, the higher-level activities get activated and the lower-level activities get self-organized.

## Recap

In the previous lecture, we discussed the knower as the self, the known as the whole existence that includes human being, the existence and the role of a human being in the entire existence (or the human conduct), and the process of knowing as the awakening to the activity of contemplation, understanding and realization.

In this lecture, we will continue the discussion on the right understanding. We will look into some more details regarding the things to be known, i.e., the human being, the existence and the human conduct. Only when we know about a human being and particularly about the self, we will be able to know about the existence in completeness and then about human conduct. So, we will explore into them one by one:

1. Knowledge of Human Being: We will investigate this in detail in module-3. The whole module-3 is basically, devoted to the understanding of the human being, the knowledge of human being.
2. Knowledge of Existence: We will discuss and investigate into this in detail in module 4. So, module 4 is focused on trying to understand the existence, trying to know the existence.
3. Knowledge of Human conduct: We will investigate into this in detail in module 3 and also, in module-5.

In this lecture, we will look into the impact of the right understanding/ knowing on

- human being, particularly the self
- conduct of the human being

So, we will see in brief, how right understanding reflects in the overall activities of the self and state of the self and how right understanding reflects in the human conduct. A detailed discussion of human conduct will be done after investigating into a human being, particularly the self, later. So, let's look at the impact/effect of right understanding/knowing on the self.

## **9.1 Impact of Right Understanding on the Self**

We have discussed earlier about the activities of selecting-tasting, analysing-comparing and imaging. As we become more aware, and explore within, the higher potential of the Self unfolds in the form of awakening to the higher activities of the Self.

The activity of contemplation begins to awaken when we are able to see the relationship with or participation in the larger order with definiteness. e.g., when we are able to see our relationship with another human being; and we are able to see that the natural acceptance of the other is also, same as our natural acceptance; we develop the feeling of trust on natural acceptance of every human being – unconditional and continuous; and like that on the entire expanse of relationships.

The awakening of the activity of understanding takes place as we are able to directly observe the harmony in, or the self-organisation of units in nature, e.g., the self-organisation of the human Body, and slowly, the self-organisation of other units in various orders in nature is also, visible to us.

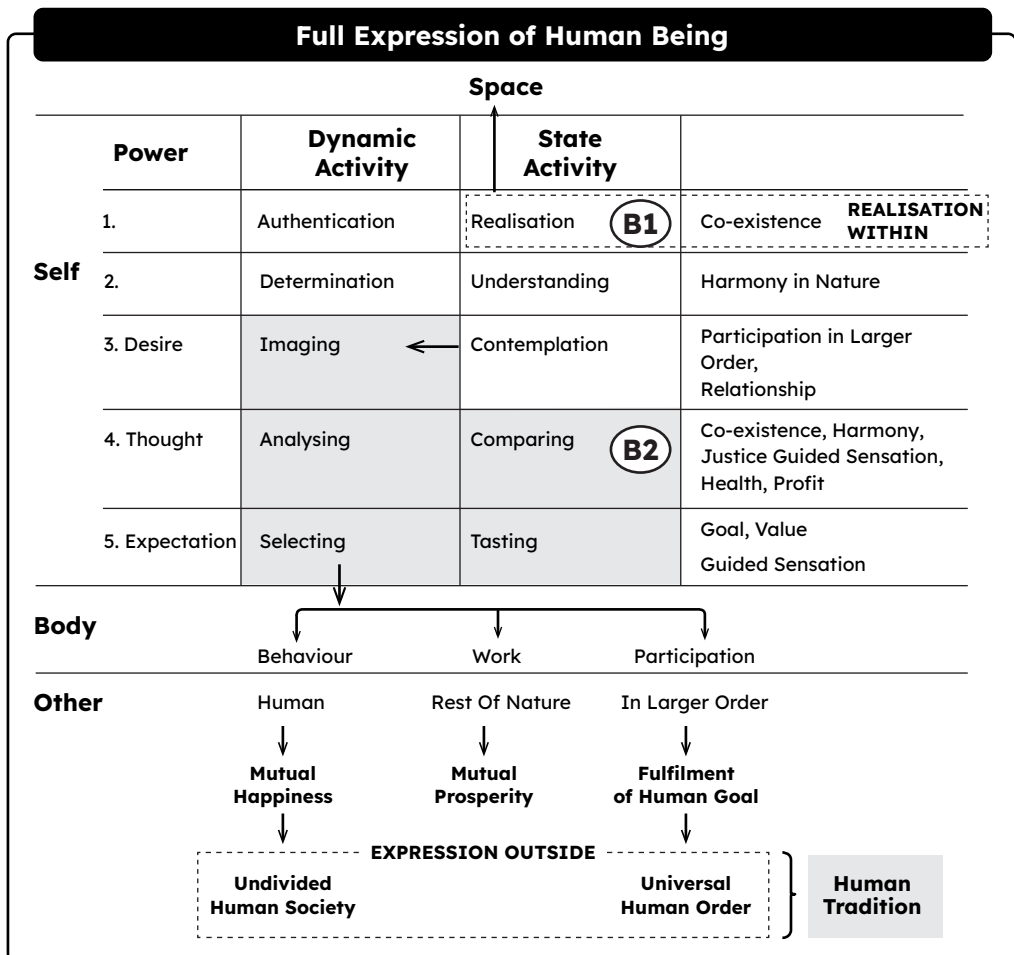
The activity of realisation is fully awakened when we are able to observe the co-existence. We should be able to see that every unit is submerged in space, it is self-energised, self-organised, recognises its relationship with other units and fulfils that relationship quite naturally in a mutually fulfilling manner.

We have previously used the term “right understanding” for these three activities put together. Now we can articulate “right understanding” precisely. The more awakened these activities are, the more “right understanding” will there be till finally these three activities are fully awakened. Then we have completeness of “right understanding”. There is a definite completion point for this awakening or development of the Self.



The right understanding, to whatever extent it has been actualised, intrinsically guides our imagination. In Fig. 9-1 below, this is indicated by the small red arrow from contemplation to imaging. If we have been able to see the co-existence of one human being and another, we have the feeling of trust – unconditional and continuous. It is expressed, very naturally, in our imagination, behaviour, work and participation in the larger order. With the contemplation of relationship, our desire is for fulfilling that relationship; thought is for how to fulfil that relationship.

When these three activities are fully awakened, we have completeness of right understanding, i.e., the realisation of co-existence, understanding of harmony and contemplation of relationship. This complete right understanding guides our every imagination.



Previously, we had also, used the term “natural acceptance”. Now we can see that we have natural acceptance for relationship, harmony and co-existence. So, when these three activities are fully awakened, we can see that the lower activities in the Self are fully guided by our natural acceptance.

There is just one more thing to be completed – the purification of all accumulated imagination.

In this state, the Self is always in harmony within; it is in a state of continuous happiness.

This is the impact or the effect of the right understanding at the level of Self.

## **9.2 Impact of Right Understanding on the Conduct of the Human Being**

With this state of imagination when I express myself outside in terms of my behaviour, work and participation in the larger order, these are also going to be definite and guided by co-existence, harmony and relationship.

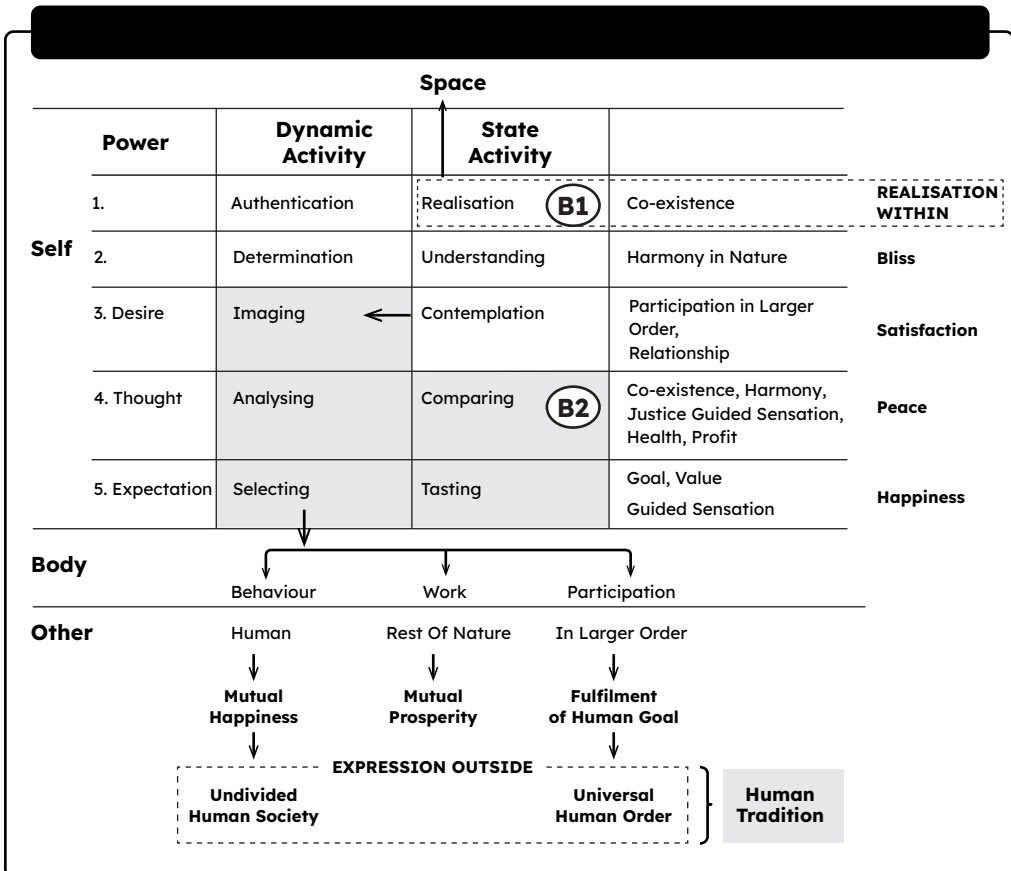
Now, I will behave with a human being in a manner that leads to mutual happiness, and I will be doing it with my understanding of relationship, harmony and co-existence. This is the natural expression of the understanding of my relationship with a human being. Similarly, when I work with the rest of the nature, I can see my relationship with the rest of the nature as well. Then, I will work with the rest of the nature in a manner which leads to mutual prosperity, i.e., my prosperity as a human being and prosperity of the rest of nature. Similarly, when I work and participate in the larger order, starting from family order and so on, we can see that we will be able to ensure the fulfilment of a human goal.

So, this behaviour, work and participation in larger order are the natural expression of my feeling of relationship, harmony and co-existence. When I expand my behaviour in this way with other human beings, it gives rise to an undivided human society where I can see my relationship with everyone. Now, I am willing to fulfil my relationship with those who are in the immediate vicinity. However, I have the feeling of love (being related to all) every moment for everyone, which becomes the basis of undivided human society in me. I am able to relate to all human beings in an undivided

manner. And of course, gradually, it can also, include the other units of the nature too.

Similarly, with participation in the larger order based on the right understanding, starting from the family order, gradually it will expand it to the whole world family order. With that, we will be able to materialise the Universal Human Order. At least, I can see the process and possibility in myself and I can work for it as a natural expression of my state of the self. So, this is another impact, implication of right understanding on human conduct.

### 9.3 Details of Continuity of Happiness in the Self with Right Understanding



When I have the realisation of co-existence, I am able to see the existence as co-existence, in the form of units submerged in the space. I can also

see the way a unit is able to recognise its relationship with other units in space. I can see that each of the unit is in harmony in itself and every unit is related to every other unit in space. This harmony is the self-organisation of the unit and the relationship exists with every other unit. This can be seen in the light of the realisation of co-existence, and then lower activities also, start getting aligned according to the realisation of co-existence. I can see that every unit in existence is in harmony, is self-organised, by virtue of co-existence. When I see that every unit has definite self-organisation and conduct, this definiteness gives me the feeling of fulfilment, which we are calling as BLISS. So, when I can see that every unit has definite conduct, definite harmony and self-organisation, I am free from any doubts and uncertainty.

Similarly, when we come down and look at the contemplation, I am able to see the relationship. I can see the feeling in relationship which is natural in every human-human relationship. Now I can see that trust, affection, care etc. are the feelings in human-human relationship which are definite and can be recognised. When I am able to see this, I can guide my desire accordingly. I can also, see that there is already provision for the fulfilment of my desire in this existence which is in line with my natural participation or natural characteristic or relationship, and it leads me to the feeling of satisfaction/contentment. My thoughts in line with co-existence, harmony and relationship lead me to a peaceful state. And ultimately, I am able to see my selection and tasting being guided by the co-existence, harmony and relationship. As these things are universal, when I express it outside, the other is also, willing to accept it, and therefore, there is a harmony with the world outside of my living. Now, my expectations are fulfilled that leads the self to a state, at the level of selecting and tasting, which we are calling as happiness. So, when we have the right understanding in the self, we will have a feeling of bliss at the level of understanding, satisfaction at the level of desire, peace at the level of thought and happiness at the level of expectation. Thus, this is an achievement of the self on the basis of right understanding, on the basis of knowing that ensures continuity of happiness and reflects at the level of self, at the level of human conduct then ultimately, it will show up in all my interactions with the world outside.

## **Key Takeaways**

As the activities of the self namely realization, understanding and contemplation are awakened, there is right understanding in completeness. This reflects as bliss, satisfaction, peace and happiness in the self in continuity. This naturally expresses in human conduct as behaviour leading to mutual happiness, work leading to mutual prosperity and participation in the larger order leading to universal human order.



# Module 3

## Understanding Human Being

In the previous module, we tried to understand the human being (the knower, the experiencer and the doer) and then went on to understand the interconnectedness and co-existence in the existence. With this we tried to look at the role of human being in existence (human conduct).

In this module, we are going to investigate about the human being in further depth. In the lecture 10 and 11, we will try to understand the human being as co-existence of the self and the body and do in-depth investigation into needs, activities and responses of both the self and the body. We had talked about it in the foundation course too.

We will reinforce that by direct observation (through practice sessions - exercises 1 and 2). In the lectures 12-14, we will look into the activities and potentialities of the self in further depth and investigate the basis for harmony or reasons for contradiction in the self. With the above steps, we will get the clarity of our sources of happiness in lecture 15



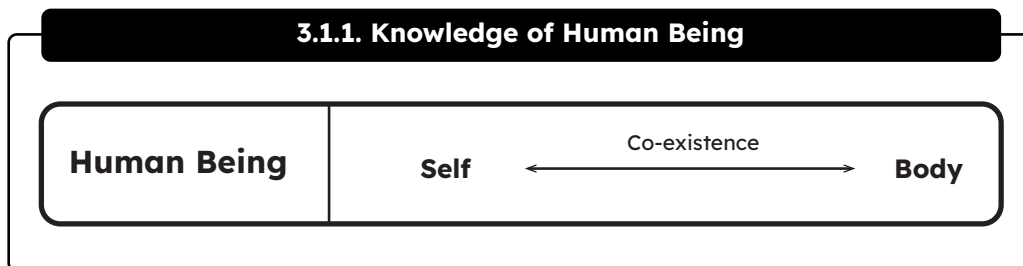


## Recap

So, far, we saw how self is central to human being, what the basic aspiration of a human being is and discussed the meaning of right understanding and resolution. With this, we also, discussed about the knower, the known and the process of knowing.

In this lecture, we will discuss about human being which is co-existence of the self and the body.

### 10.1 Human Being as Co-existence of Self and Body



We already discussed in the foundation course that human being is co-existence of self and body. Self is a conscious unit while body is a material unit and the two co-exist to make a human being. We tried to understand the two realities by looking at their needs, activities and responses distinctly a summary of which is given in the diagram below:

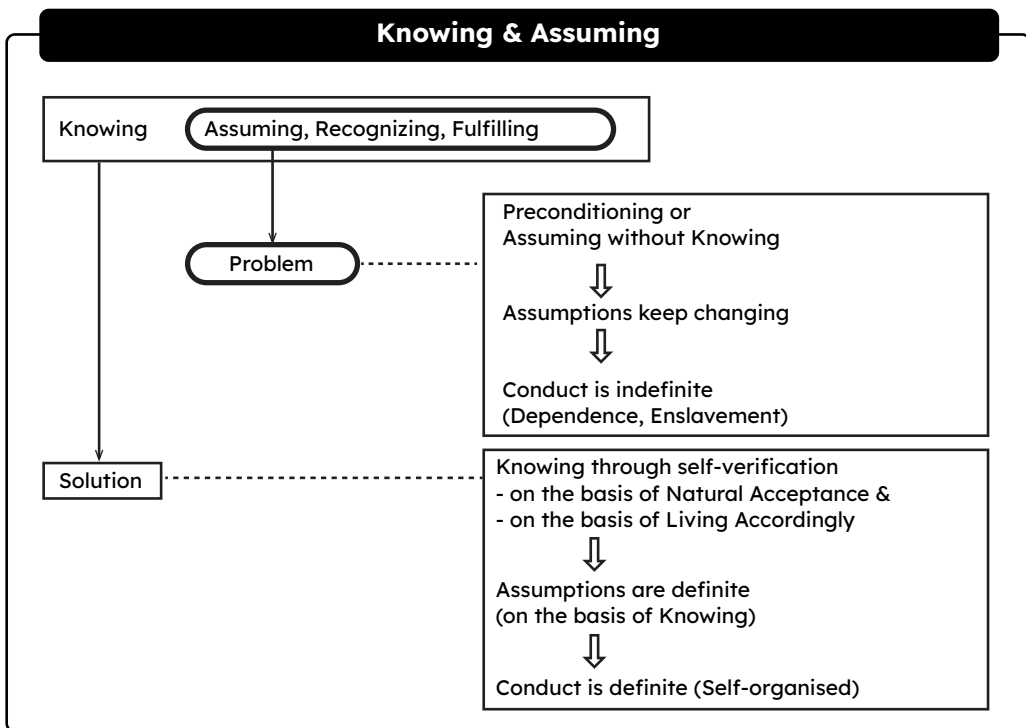
The need of the self is happiness and its need is continuous while the need of the body is physical facility and it is needed temporarily. The need of the self is qualitative while all the needs of the body are quantitative. The needs of the self are fulfilled by right understanding and right feeling while needs of the body are fulfilled by physio-chemical things.

<b>Human Being</b>	Co-existence	
	Self	Body
<b>NEED</b>	Happiness (e.g. Respect)	Physical Facility (e.g. Food)
<b>In Time</b>	Continuous	Temporary
<b>In Quantity</b>	Qualitative (is Feeling)	Quantitative (Required in Limited Quantity)
<b>Fulfilled By</b>	Right Understanding & Right Feeling	Physio-chemical Things
<b>ACTIVITY</b>	Desire, Thought, Expectation...	Eating, Walking...
<b>In Time</b>	Continuous	Temporary
<b>RESPONSE</b>	Knowing, Assuming, Recognising, Fulfilling	Recognising, Fulfilling
	↓ <b>Consciousness</b>	↓ <b>Material</b>

Further we explored the activities of the self and the body. We found that in the self there are activities like desire, thought, expectation which are continuous while the body has activities like eating, walking, sleeping etc which are temporary in nature. When we look at the responses, we see that the body has the response only in terms of recognizing and fulfilling, but the self has response in terms of knowing, assuming, recognizing and fulfilling. In every response of the self, assuming is involved and this assuming is not to be seen in the body. When the self has only assuming, recognizing and fulfilling, the conduct of the self is not definite as assumptions keep on changing. But when the knowing is ensured, then assuming is guided by knowing and then the conduct is definite.

If we study the activity of knowing and assuming further, we can see that operating in the domain of assuming, recognizing and fulfilling only is the domain of problem as we are preconditioned in multiple ways and the

preconditioning may vary from time to time. Thus, the conduct remains indefinite. But through education-sanskar, the knowing can be ensured and we can get resolution.



With these inputs, we could distinguish between the self and the body in our imagination and make our program accordingly.

Now, in this lecture, we will try to understand the two realities by direct observation.

## 10.2 Understanding the Human Being by Direct Observation

Let us start with exercises 1 and 2 which are given in Practice Sessions. A brief discussion on the basic content and process of the exercise will give us an idea about the possible outcome of it, on the basis of which we can conclude many things in studying human being. These exercises will help us to develop (a) right understanding and (b) purification of accumulated feelings and thoughts. In the process, we will find that we have accumulated a lot of feelings and thoughts which are otherwise, so, we must evaluate

them. Hence, first observe your thoughts, evaluate them and then purify them. This is the help you get through the practice sessions 1 and 2. The target of these exercises 1 and 2 as a whole is - living with fulfilment, living with continuous fulfilment that is the target of every human activity.

In the foundation course, we investigated into the basic human aspiration as continuity of happiness. We had also, concluded that in order to ensure continuous happiness, we need to develop three things which were discussed in the very first lecture of this course:

1. Right understanding – in the self
2. Right feeling and right thought – in the self
3. Competence for right living with the world outside.

When we say competence, the major part of it is at the level of self only. So, we are doing these exercises to develop these three things:

1. Right understanding in the self - which essentially, means right understanding of the existential reality which includes self, body, family, society, nature and the entire existence which we were exploring in the foundation course.
2. Right feeling and right thought in the self- i.e. the feeling of relationship, harmony and co-existence in the self and the thought based on this feeling.
3. Competence for right living with the world outside- i.e. living with feeling of relationship, harmony and co-existence with the world outside which expresses in terms of behaviour, work and participation in the larger order.

So, this is basically, the target, to have the focus on the right understanding, right feeling and right thought in the self and developing the necessary competence in the self.

## **The Major focus of these exercises**

The major focus of these exercises is working on the self, instead of working on the self and the body together. Once we are able to see the self, we will

be better able to live in harmony within and also, ready to live in harmony with the world outside.

Our major focus, therefore, will be on ensuring:

1. Right understanding – of the existential reality in the self, and
2. Right feeling and right thought – of relationship, harmony and co-existence in the self.

To live in a fulfilling manner, we need to understand the existential reality in the self. To understand the reality, we need to observe that. In order to observe, we need to pay attention, we have to be mindful, we have to be aware of that reality. And through this process, when we are able to understand the reality, we are able to live with that reality in a meaningful manner and ensure fulfilment for ourselves and others forever.

If we are not able to understand it, we have some assumption about it which may be right or wrong, and therefore, we are likely to make mistakes while interacting with the reality. We tend to make mistakes living in the relationship if we do not understand the relationship. So, if you observe in your day-to-day life, even though you want to live with a feeling of relationship, you tend to get angry on small issues and this anger is not naturally acceptable. Therefore, with that anger, you are uncomfortable within, and you are making others uncomfortable too. You are feeling unhappy within and making others unhappy. Just find out if this is happening.

So, we need to pay attention, to observe, to understand and to live with fulfilment with any reality. Paying attention is the beginning point. There are two important aspects while paying attention

- a. One is to fix what the object of attention is
- b. Second is to see what the process of paying attention is. How do I pay attention?

Coming to the first point, when we look at the object of attention, we can see that our concern is living with fulfilment. Therefore, our object of attention is whatever is to be lived with, whatever we are living with. This is the whole range of object of attention. The process of paying attention is very simple.

If I want to pay attention to something, I just have to be aware of it, I have to make a decision that I have to be aware of this particular reality which I want to understand. So, if I make this decision, I can pay attention when I desire to pay attention. I can see that reality, and when I see that reality, I can understand this reality.

So, the process of paying attention is very simple: just making the decision of being aware of that particular reality. This is one important thing. The other important thing is that when I look at that reality, I should evaluate that reality without any reaction. And this is very important, because the moment you are in reaction, you are not able to see the reality as it is. You see the reality with your reaction, with your disturbed state of the self and therefore, your observation of the reality itself is coloured by that reaction.

When we look at the things to be understood, i.e., the objects of attention, we can see that we have to understand all that we live with - the self, the body, the family, the society, the nature and ultimately, the entire existence. These are the areas where we live. These are the levels of my, i.e., human existence. So, ultimately, we have to understand the entire existence. This is another important observation.

In the foundation course we have seen that this existence is in the form of co-existence which is in the form of units submerged in space. These are the two types of units: material units and consciousness units.

Basically, the whole existence is in the form of co-existence which is in the form of material and consciousness units submerged in space. So, we will try to understand these three things:

1. Self - the consciousness unit
2. The material unit (e.g., body) and
3. The co-existence, Space

For understanding these three things, we have three exercises, which we will try to work out.

In Exercise 1, we are trying to understand the consciousness, i.e., self in detail.

In Exercise 2, we are trying to understand the material, i.e., the body in detail. When we try to understand the material unit, we can begin with trying to understand the body, which is the material unit and with which I have a very live interaction so, it is easier for me to look into this body and my interaction with the body. We do that in Exercise 2.

We will briefly touch upon Exercise 3, which is for understanding the co-existence and understanding the space. We have not provided it in the Practice Sessions as it will require some further development of competence to accomplish, but we will briefly discuss it here.

This whole existence consists of material and conscious units submerged in space. So, we have a body as a material unit, we have self the consciousness unit, and of course, we have the co-existence of both. Because the self is the one who is understanding, who is going to pay attention, so, unless we understand the self first and feel satisfied, it will be very difficult to see the other things with clarity. Therefore, we will start with the self - the consciousness unit, and then we will work with the body and then ultimately, we have to work with the co-existence - the space.

One important point is when we are seeing, observing or paying attention - who is this seer? Who is the observer? Is it the self? Is it the body? It should be very clear by now that it is the self which sees or observes. We have been discussing it time and again but you can directly see for yourself. Or you can find out whether the self is the seer, the observer or the body is the seer, the observer. By direct observation, by directly looking at oneself, the self and the body, you can see that it is the self who is the seer, the observer. The body is used as an instrument as and when required. Eye or any such organ of the body is used as an instrument by the self as and when required.

So, if you look at this 'to see', 'to observe' it has to be done at the three levels.

1. Seeing the self by the self

The consciousness observing the consciousness. The self is the seer, and the self is the object of attention.

2. Seeing the body by the self

The consciousness observing the material. Self is the seer, and the body is the object of attention.

3. Seeing the co-existence by the self.

The consciousness observing the co-existence which includes

- Observing the distance between the self and the body,
- Observing the relationship between the self and the body

These three exercises are to be done by the self.

We are living within and the world outside. What we find is that our attention is outward most of the time. We are engaged with the world outside; we are engaged with the relationship and we have some assumptions about this relationship, about this outside world, and we are recognizing and fulfilling our relationship on the basis of this assumption. This is happening. When it is going on well, it is fine. But when there is a problem in this mutual expression in the relationship, in the world outside, then we are in trouble, we are confused. So, what to do? What we are saying is that as far as a human being is concerned, there are two possibilities:

(i) One is to just keep focussing outside.

(ii) The other is that we focus inside also.

We don't need to be looking outside all the time. Whenever necessary you can look at the world outside. This is an important observation. But it will be better if you first work inside within the self and ensure this Knowing and Assuming. And with this Knowing and Assuming, you participate outside. So, the order of our engagement is first within, inside, and then in the relationship outside. With this knowing and assuming that we have ensured in the self by working inside, we can recognise the relationship rightly and fulfill the relationship meaningfully in a mutually fulfilling manner. So, instead of just focusing attention outside, now we can start focusing attention inside to get the understanding, the knowing of the reality with which you are interacting.

The recognising and fulfilling which is based on knowing and assuming, which is taking place when I am working inside, becomes the basis of my definite conduct. This is important. This is what we need to do. So, in place of just working outside, engaging ourselves outside, it is more important



to engage ourselves inside. And then with the understanding, the clarity that we have obtained, we can interact with the world outside in a more meaningful manner.

Now, the question arises while I am observing the self, do I need the help of the eyes? e.g., one of the simplest ways of seeing myself is to see the imagination that is going on in me, the self. So, when I am observing my imagination which is going on in me, I am observing my desire, thought and expectation going on in me. Here, do I need to take help of my eyes, the physical eyes to see my imagination? Or I can see that imagination directly by paying attention to it? This is an important investigation and when we do this investigation which we need to do, it reflects that I don't need to use the eyes to observe my imagination. It is possible for me to see my imagination directly. This is important and if I can see this, I can see that the body, i.e., eyes are not important in this observation. So, I can give rest to the eyes, I can put it in a position where it is comfortable. This is one thing. Similarly, when I am looking at the self, imagination in the self by the self, do I need to use the body? Do I have to take any work from the body? And the answer is NO. Because I am directly observing the self by the self, imagination by the self, there is no involvement of the body required. So, I can give rest to the body. I can keep the body in any comfortable position and I can start working with the self.

So, we need to work on these two exercises. Exercise 1 will give us a feel about the self, the activity of the self, need of the self and so on. And similarly, Exercise 2 will give us a feel of the body, need of the body, the activities of the body, the response of the body. All those things can be directly observed and that is what we intend to do. So, through the Exercises 1 and 2, we will try to see things about the self, about the body, interaction between the self and the body. And that will help us in the process of understanding the self, the body and the interaction between the two.

There are a few points for observation here:

1. Observe yourself and your interaction with the body. Now, check by direct observation whether there is
  - Need of happiness in the self? Every moment?

- Need of physical facility (like food) for the body? From time to time, not every moment (temporary)?

Now you observe this directly through your interaction with the body

2. Observe yourself and your interaction with the body. Now, check by direct observation whether
  - The recognition and fulfilment of the body is definite, while
  - The recognition and fulfilment of the self is dependent on its assuming or knowing and assuming.
3. Observation of activities of the self was made in detail in Exercise 1. You further need to observe the activities of the body and see that they are not continuous.

So, when you observe the activities of the self, you will see that they are continuous and when you observe the activities of the body you will see that they are not continuous.

## **Key Takeaways**

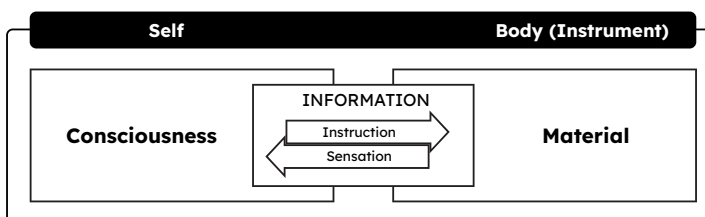
We need to understand the existence of self and body by direct observation for which exercise 1 and 2 can be utilized: Seeing the self by the self and seeing the body by the self.

## Recap

In the previous lecture, we tried to see the self and the body through direct observation. In this lecture, we want to understand the interaction between the two.

### 11.1 Interaction between the Self and the Body

The interaction between the self and the body is taking place in the form of information only.



There is no physical transaction taking place. For example, when you instruct the body to go to the sweet shop, order for a sweet, take out some money and pay, the body acts accordingly. When you put the sweet on your tongue, there is some taste of the sweet. You read that generated sensation and give some information to the body instructing to ask for one more. It is exactly happening between me and the body. The instruction given from self to the body is information. The sensation received by the body is also, information. The sweet remains with the body once it goes down the throat. It is now a part of the body which will either nurture or harm the body. The self does not get anything out of it. Exercise-2 (mentioned in the previous lecture) is basically, based on observing the self, the body and their interaction. All these observations are done by the self through seven steps of the exercise. In this lecture, we are going to see the transaction between the two in detail.

With the exercises, we can conclude that I exist and I can also see that the body exists. How do I see that the body exists? I see it by observing the sensation from the body. I see the body when my eyes are open; I can see the shape, colour of the body and conclude that the body exists. It is interesting to observe that I can see the body even if I close my eyes with the help of sensations. If you are not reading the sensations coming from the body, there is no way for you to find out whether the body is there or not. With the observation, we can conclude that there are two distinct realities, the self and the body.

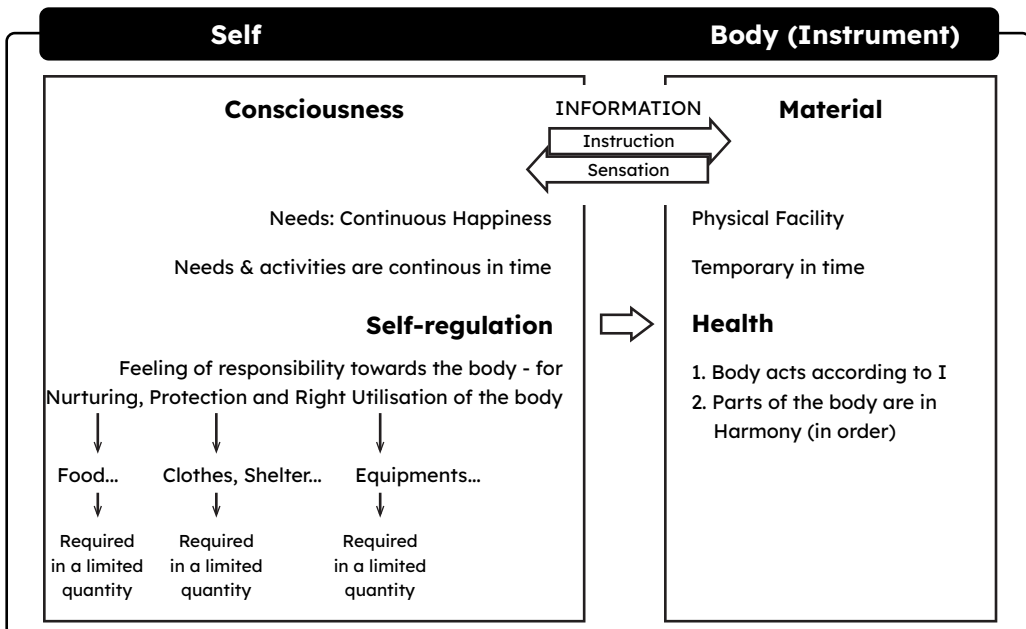
The next question is what the interaction is between the self and the body. Is there only exchange of information or exchange of physio-chemical things too? Though we have already studied it in Exercise-2, we are briefing here with some examples. For example, when I want to take some work from the body, I give it some instructions like get up, get down, and you can see that this instruction is just information. Similarly, we can see that something is happening at the level of the body. For example, if there is cold outside, there is shivering in the body. I read that sensation from the body in the form of information. There is no material transaction between the two.

Another important point to be noted is that we interact with the body as and when required. We are not interacting with the body all the time. The percentage of transaction is very less. Most of the time, we are busy with our self and not paying attention to the body or not doing any transactions with the body. When the self is not paying attention to the body, there is no transaction between the self and the body which we studied in the second step of the Exercise-2. The third step shows that I can see that there is only transaction of information between the two, and the self decides what to instruct and when to instruct. Similarly, I decide when to read the sensation from the body because there are a number of sensations taking place at the level of the body, and I am not reading all of them. Both ways, the decision is in the self and the transaction is taking place from the self to the body or from the body to the self. Therefore, I use the body as my instrument, as per my decision.

I have to observe the whole process so, that I may become authentic about

the two realities. Now, we can conclude that it is the self who is deciding; it is the self who is observing; it is the self who is enjoyer in terms of experiencing the result as happiness or unhappiness. Next important question we can ask ourselves during observing the sensations – Am I sensation? We can find that I am not a sensation because, if I was the sensation, there was no way for me to read out the sensations. Therefore, I am not a sensation. In fact, we can see that we are at a distance from sensations.

## 11.2 Feeling of Self-regulation and its Natural Outcome



Now we can distinguish between the need of the self and body. The need for the self is happiness in continuity. The need of the body is the physical facility. Now we can directly observe that the needs and activities of the self are continuous and those of the body are temporary in time. Once we are able to see that the body is instrument of the self, we become responsible to the body, we have the feeling of responsibility towards the body for nurturing protection and the right utilization of the body.

This is the feeling of self-regulation. As a natural outcome, the body acts according to the self. Now, with the feeling of self-regulation, the needs of physical facility can be quantified. We need things like food and water for

nurturing the body; we need things like cloth, shelter and so on for protection of the body; we need some instruments to participate in the family and society. With this context, all the needs of physical facility are limited in quantity.

Now, with this understanding, we can discuss the feeling of prosperity- the feeling of having or producing more than required physical facility. For this feeling, we need two things:

1. Identification of required physical facility which can be ensured through right understanding
2. Right skills to acquire required physical facility.

If you are prosperous, you think about the right utilization and nurturing others.

With lack of the feeling of prosperity, there are two kinds of people

- (a) People lacking physical facility, unhappy and deprived
- (b) People having physical facility, unhappy and deprived

While what we really want to be is—

- (c) People having physical facility, happy and prosperous

With the proper understanding of the self, the body and their interaction, we can shift from (a) and (b) to (c).

The gross misunderstanding today is that we are assuming our self as body and we think that respect can be obtained with the physical facility. As a result, we try to ensure continuity of happiness by physical facility or sensation. And we start feeling that the need of the physical facility is unlimited which leads to a tendency of accumulating more and more physical facility. As a result, we feel deprived and trapped in a vicious cycle of accumulating physical facility because of the lack of understanding of the self, the body and their interactions.

In the light of the above we can do some homework:

- a. If you are able to see by direct observation that need of the self is for continuous happiness and it is fulfilled by the activity of the self not by

the physical facility, find out the need of physical facility for all the three purposes.

- b. Find out if you are making the selection for physical facility with the feeling of the self-regulation or for sensation. For example, is the food selected by you meant for nurturing the body or to get happiness out of the sensation?
- c. Find out how much your body is affected by the state of the self. For example, when you are angry, what is the effect on the body? This is very important to study because presently, we are existing with the body quite unknowingly. There is some problem at the level of self, and it gets reflected at the level of the body very unconsciously, very unknowingly. Now we have started observing with awareness. If something is happening in the self, is it required to pass to the body? Am I giving some instruction to the body when I am angry, when I am upset? So, I can keep working on myself and pass the decision as and when required.

## **Key Takeaways**

There is interaction between the self and the body in terms of information only. The self gets sensation from the body and gives instruction to the body. When the self has the feeling of self-regulation for the body, there is feeling of prosperity in the self and health in the body. We need to directly observe the interaction between the self and the body.





# Lecture 12

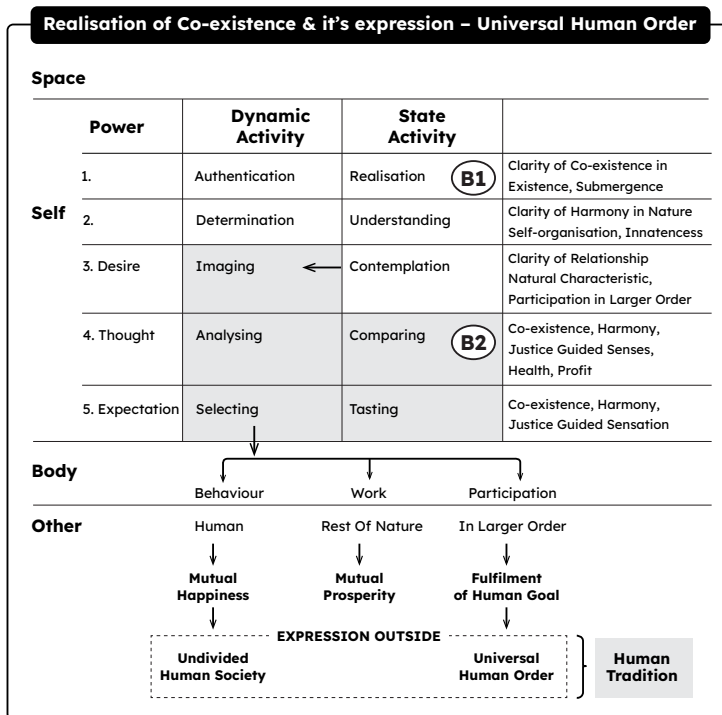
# Higher Activities of the Self

## Recap

In the previous two lectures, we talked about the self, the body and their interactions through direct observation.

In this lecture, we want to investigate into the higher activities of the self.

## 12.1 Higher Activities of the Self



We discussed about the activities of the self in the foundation course too. In this course, we are going to study the activities of the self in more detail. In the above diagram, which was referred to earlier also, we can see that there is a sequence of developments, a sequence of self-evolution that we have to talk about. There are two blocks in the diagram above. B1 is the block of right understanding and B2 is the block of imagination.

Most of the time, we are busy at the level of expectation, with tasting and selecting, and not aware of these higher activities and living in animal consciousness. But naturally, we all feel to evolve at the level of the self. There is a possibility of evolution in existence because the basic guidance of this evolution in terms of our natural acceptance is available to all of us without any corruption and impurity.

If we want to evolve, we have to start looking at the basic reference and from that, drive our inspiration, our guidance. If we do that self-development, self-evolution will take place very naturally and that is what we are trying to do. The most basic thing is that we are working with tasting and selecting. We can also, see that the activity of imagination is going on predominantly, but most of the time our major concern is either the body or the world outside. When we transform to this higher level through self-exploration, through self-verification, gradually we are awakening our self to the higher activities of the self.

So, first we are awakening to the activity of the contemplation, where I can see my relationship with other units in nature. I can see my participation in the larger order; I can see my natural characteristic; I can see that I am in relationship with other units. I can see that there is definite participation, definite role to play in that relationship, in that order. This is what contemplation is. Thus, I am able to see my natural characteristics, I can see what is natural to me in my relationship. For example, in relationship with human being, the feelings of trust, respect become a part of my contemplation. And the result that we get out of this clarity is very definite, universal and continuous. So from there, that element of definiteness starts showing up.

We don't have to stop there; we only have to evolve to still higher activity of understanding. When we awaken our self to the higher activity of understanding, we are able to see our own harmony, our own selforganization, our own innateness. The next activity is realization. If I look at the realization of co-existence at the level of self, I need to realize that I am in co-existence in space. I am in space; I am in co-existence in space; I am energized in space; I am self-organized in space and so on. These possibilities are there

and as we go on moving to the awakening of higher activities, I can see that the whole existence is co-existence, the whole nature is in harmony and I can also, see what role I have to play in this relationship, in this harmony, in this co-existence. So, let's look at them and unfold them one by one.

We have the activities of imagination at the level of B2 and the activities of right understanding at the level of B1. We can see that most of the time we are busy with the activities of B2 (imagination). Now, we have to awaken our self to these higher activities - the activity of contemplation, understanding and realization. We will explore these activities and then see how we can be active at this level of consciousness.

## **12.2 Right Understanding – Awakening to Higher Activities of Self**

Right understanding is essentially, seeing the essence of the reality as it is, i.e., seeing that part of the reality that is definite, universal and continuous. Three things are to be seen: (i) the natural characteristic, the participation in larger order of that particular reality (ii) the innateness, the self-organization of that reality and (iii) the co-existence, the submergence of that reality, that unit. This way, we will be having the understanding of the essence of those dimensions of the reality which are definite, universal and continuous. So, by investigating at the level of higher activities of the self, we will be able to see that the units are not in isolation but in relationship, the units are not disorganized, rather they are in harmony. And finally we will see the units in co-existence in space. All the units of Nature can be divided into four orders – physical, bio, animal and human order. And we can study the innateness and natural characteristics of the four orders in nature.

## **12.3 Innateness and Natural Characteristics of Four Orders in Nature**

All the four orders have definite natural characteristics and innateness, and we have to understand the innateness and natural characteristics for each of the four orders. But ultimately, the co-existence is common to all of them. These are the nine things which we really have to understand. So, we have to awaken our self to these nine things. If we recall the lectures 7 and 8, we already

understood the activity of contemplation, understanding and realization. Describing briefly, the contemplation is having the clarity of relationship, natural characteristic, participation in larger order. Understanding is the clarity of harmony in nature, clarity of selforganization, innateness of every unit and ultimately, the whole Nature, and realization is having clarity of co-existence in existence, having clarity of submergence of units in space. The clarity of these is essential for awakening to the higher activity. In the light of these higher activities of the self, now, we will like to see how things work.

One important observation is that in the light of the higher activities of the self, the lower activities of the self also start getting reorganized. It is shown through the arrow from contemplation to imaging which is guiding my lower activity and once that happens, my desires will become definite, and my thought and expectation will be in line with that understanding. When these activities guide our imagination, our very basic criteria of the lower activities of the self will be guided by this clarity about co-existence, harmony and justice. We can use the word justice for fulfilment of relationship. Now my basis of comparison becomes the co-existence, harmony and relationship which was earlier based on only sensation and some aspects of health and profit. Similarly, my expectation is also guided by the co-existence, harmony and relationship not just by the sensation. So, this is the change in my lower activities. We can look into the details of the changes in the lower activities of the self how they would look like. That we may do in the next session.

## **12.4 Recap of Step 5, 6 and 7 of Exercise 1**

The important point is that now the above proposal can be verified or looked into through direct observation. So, whatever seems to be logically and rationally correct is not enough. We have to now start observing this as a reality in existence by direct observation that we have been practicing in Exercise 1. In this lecture, we see briefly about the steps 5, 6 and 7 of Exercise 1 so, that we can study into higher activities with more confidence, assurance and we can verify the higher activities and the content of these higher activities by direct observation. So, let us look at steps 5, 6 and 7 in Exercise 1. In Exercise 1 we have seen that ultimately, it is me, the self, who

is taking decision about my feelings. That was an important deduction that we made in Step 4. I am taking the decision whether to have a feeling of trust or mistrust, to have feeling of relationship or feeling of opposition, with regard to the circumstances around. For any given circumstance, I always have the choice to decide my feelings. I am the one who is taking the decision; therefore, I am the one who is responsible for happiness or unhappiness which is borne out of this feeling that I have decided for.

In step 5, we saw that the decision about the feeling is either based on understanding of the reality or an assumption in the absence of understanding of that reality.

In Step 6, we have two parts (i) Step 6(a) and (ii) Step 6(b). In Step 6(a), we are investigating what is naturally acceptable to us -feeling of relationship or opposition; harmony or disharmony; co-existence or struggle. When we do this investigation, we get the answer that the relationship, harmony and co-existence is naturally acceptable as a feeling. The feeling otherwise is not naturally acceptable to us. In step 6(b) now we have decided for the feeling of relationship, harmony and co-existence and then, we are trying to understand this relationship, harmony and co-existence. And, when we want to study about relationship, harmony and co-existence, we essentially, have to start working with these higher activities of the self: the contemplation, the understanding and the realization. Contemplating on relationship means to see our relationship with every unit of nature; understanding harmony means to see that continuous happiness is our innateness; realizing co-existence means to see that I, the self, am in co-existence in space, am submerged in space and so, is every unit in the Nature. With this background, now we can see step 7.

In Step 7, we are trying to ensure that the feeling that I have at this moment is in line with the relationship, harmony and co-existence which ensure my happiness in continuity. So, the Step 6 and 7 constitutes the major part of this course because throughout the course we are trying to understand the relationship, harmony and co-existence, and then we are trying to make sure that all our desires and thoughts are in line with this relationship, harmony and co-existence.

## **12.5 Realization of Co-existence and it's Expression – Universal Human Order**

With the steps explored above, when the self has awakened to the higher activities, i.e., contemplation, understanding, and realization, then these awakened activities are now guiding the lower activities of the self like comparing and tasting. Once that state is achieved now, I can see that the lower activities are getting modified. Now, the contemplation becomes the basis of my desire, my imaging and this is now guiding my thought and expectation. And with all this in place, the self is in the state of harmony within, in the state of happiness within even when I am not expressing anything at the level of outside world. With this, whenever I interact with the other person, I will always interact on the basis of these naturally accepted feelings, and if I do that, it leads to mutual happiness, mutual prosperity and fulfilment of human goal and ultimately, to the undivided human society and universal human order. So, all that will come as a natural outcome of my awakening to the higher activities of the self. If this happens, I will be in the state of harmony within and that harmony will show up at different levels: at the level of understanding this harmony will show up as BLISS; at the level of contemplation, it will show up as SATISFACTION; at the level of comparing-analyzing it will show up as PEACE and at the level of selecting-tasting it will show up as HAPPINESS. These states of Bliss, Satisfaction, Peace and Happiness are basically, an outcome of state of the activities of the self. This is the way we can ensure harmony in self at all levels of activity. With this state of happiness, peace, satisfaction and bliss, now I can work outside in a mutually fulfilling manner. So, this mutually fulfilling behavior with world outside, work with world outside is going to be just a natural outcome of my state of the self.

### **Key Takeaways**

Right understanding is seeing the essence of the reality, i.e., contemplation of the natural characteristic, understanding of innateness, and realization of submergence of all the four orders of nature in space. This reflects as bliss, satisfaction, peace and happiness in the self.

# Lecture 13

## Basis for Analysing- Comparing

---

### Recap

In the previous lecture, we understood the activities of realization, understanding and contemplation. This understanding will now guide the desire, i.e., imaging of the self, and now the desire naturally becomes to live with co-existence, harmony and relationship.

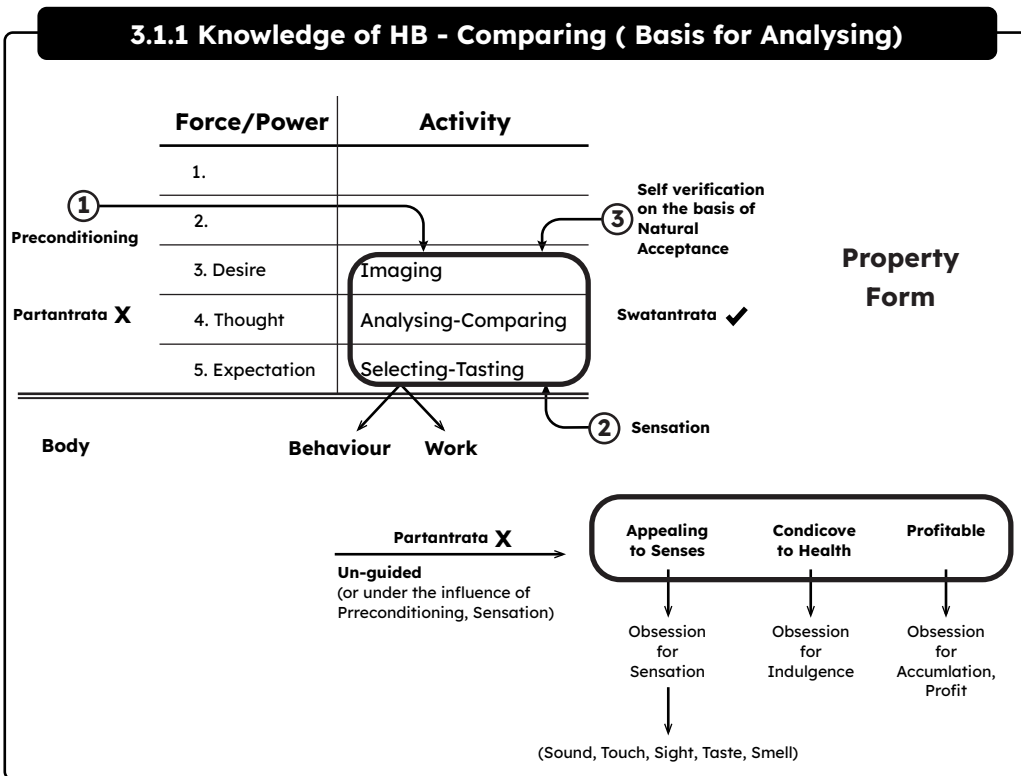
Now, we would like to look into the impact of higher activities of the self on lower activities. In this lecture, we will discuss the impact on thought.

### 13.1 Higher Activities Guiding Lower Activities

Block B1 shows the higher activities of the self while the block B2 shows the lower activities. The higher activities of the self guide the lower activities of the self. We have to be aware whether this is happening in us or not. If it is not happening, we have to find out the reason. I have to evaluate whether I am unaware of my imagination or the right understanding has not taken place in me. If the right understanding had taken place in me, I would be aware in myself and the activities of B1 would be guiding my desire in accordance with co-existence, harmony and relationship. Isn't it? When we understand human-human relationship, values in human-human relationship, our desire is to live with those values in human-human relationship. For example, when you see the feeling of trust clearly, finding intention to be pure in every human being while competence may be lacking, it makes all the difference in your desire to participate in your relationships. So, this is one thing that the arrow indicating from the contemplation to imaging is essentially, showing that my desire is now guided by contemplation, understanding and realization of harmony in relationship.

## 13.2 Impact of Higher Activities on Analyzing and Comparing

Now we will see how the higher activities impact the analyzing and comparing. We learned in the foundation course that our imagination is motivated by three sources - (i) preconditioning, (ii) sensation and (iii) natural acceptance. And that is something that we have been mentioning time and again.



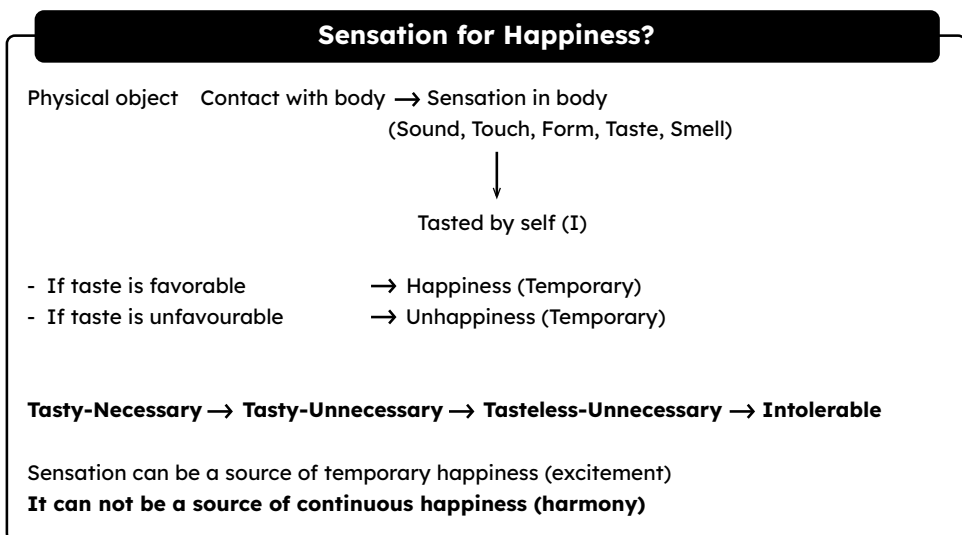
If you are not referring to the higher activities, what will be the basis of your thought, basis of analyzing and comparing? Without the reference of higher activities, the following references may happen in the self:

- One basis may be the sensation where something is appealing to senses. If something is appealing to senses, we have a liking for it, and on the basis of that we start analyzing. For example, whenever you select food, the decision may be based on taste (favourable sensation).



- The other basis could be conducive to health (or consumption with expectation for health), whether it leads to good health or bad health?
- And third is whether it will lead to some profit from acquiring of the physical facility or not.
- So, these are the three possible bases for your thinking. If it continues it may lead to three types of obsessions—
  - (i) Obsession for sensation,
  - (ii) Obsession for consumption/indulgence and
  - (iii) Obsession for profit.

If we look at our way of life, all three of them are very dominant and leading to the majority of our problems in society. So, many crimes are taking place today because of obsession for sensations; so, many problems of health today because of obsession for consumption etc.

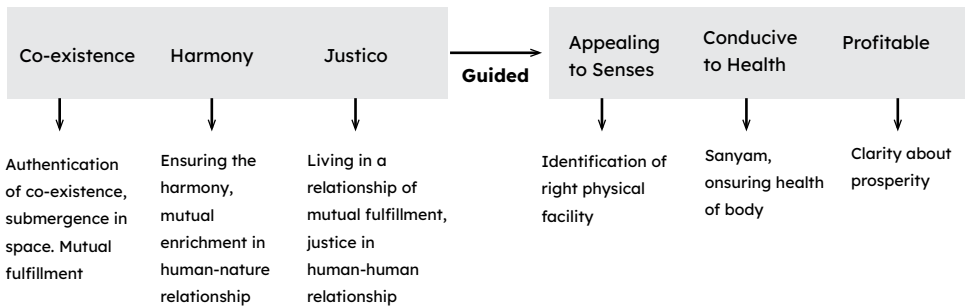


Now let us study about the sensations. The sensations can be of five types: sound, touch, sight, smell and taste. As discussed earlier, sensation is the information that the self gets from the body. If you study the complete sequence, it is like this: there is a physical object and it comes in contact with the body. Then there is sensation in the body which is tasted by the self. If the taste is favorable, we may feel happy but temporarily. If the taste is

unfavorable, we feel unhappy which is also, temporary. It is more like an excitement. When you are engaging yourself in any taste of sensation, it passes through the whole process as shown in the diagram above. Initially, it is tasty and necessary. Then it is tasty but unnecessary. After some time, it becomes even tasteless. And if you will still continue, it becomes intolerable. Observe it for any kind of sensation from which we try to derive happiness. The important conclusion out of this is that the sensation can be a source of temporary happiness or source of excitement only. It cannot be a source of continuous happiness, so, this is the thing that you have to study and see.

When you look at animals, the sensation in animals is naturally restrained (in nature) for health. But a human being can go for sensation while harming one's body. A human being can make right utilisation of sensation only with right understanding.

**3.1.1 Knowledge of HB - Comparing (Basis for Analysing)**



**Space**

	Power	Dynamic Activity	State Activity		
<b>Self</b>	1.	Authentication	Realisation (B1)	Co-existence	Co-existence
	2.	Determination	Understanding	Harmony in Nature	Innateness
	3. Desire	Imaging ←	Contemplation	Participation in Larger Order, Relationship	Natural Characteristic
	4. Thought	Analysing	Comparing (B2)	Co-existence, Harmony, Justice Guided Sensation, Health, Profit	Property Form
	5. Expectation	Selecting	Tasting	Goal, Value Guided Sensation	

**Body**

Behaviour	Work	Participation
Human	Rest Of Nature	In Larger Order

**Other**

In the light of the higher activities, the role of sensations become:

- (i) To keep body in good health by nurturing, protection of body
- (ii) To exchange right understanding and right feeling (Education-sanskar).

Therefore, sensation is not bad in itself. It has to be utilized for the purpose of relationship, harmony and co-existence. We can make right utilization of sensation only by right understanding. So, this guidance has to come from the top (B1), from the higher activities only.

Similarly, in the light of the higher activities, we can talk about the right utilization of the body which is an instrument of the self. The following is the right utilization of the body:

1. As an instrument for communication
2. As an instrument for labour, to obtain necessary physical facility for the body
3. As an instrument for continuity of Human Tradition (new body)

### Comparing (Basis for Analysing)

Authentication of co-existence, the submergence in space

Authentication of harmony, i.e. human-nature relationship, mutual enrichment (mutual prosperity)

Authentication of relationship, i.e. human-human relationship, mutual fulfillment (mutual happiness)

↓ **Guided**

For identification of physical facility that is nurturing for the body, for protection of body, for behaviour / work, sharing knowledge, feeling

Self-regulation, clarity about program for self-regulation ensuring health of body, so that body is capable of being used for ensuring right understanding and right feeling in the self as well as its authentication in living, including behavior, work and participation in larger order

For clarity about prosperity (identification, production & right utilisation of physical facility), so that nurturing, protection and right utilisation of the body and right utilisation of physical facility is ensured for relationship and societal order

Similarly, in the light of the higher activities, the role of Physical Facility or right utilization of Physical Facility is

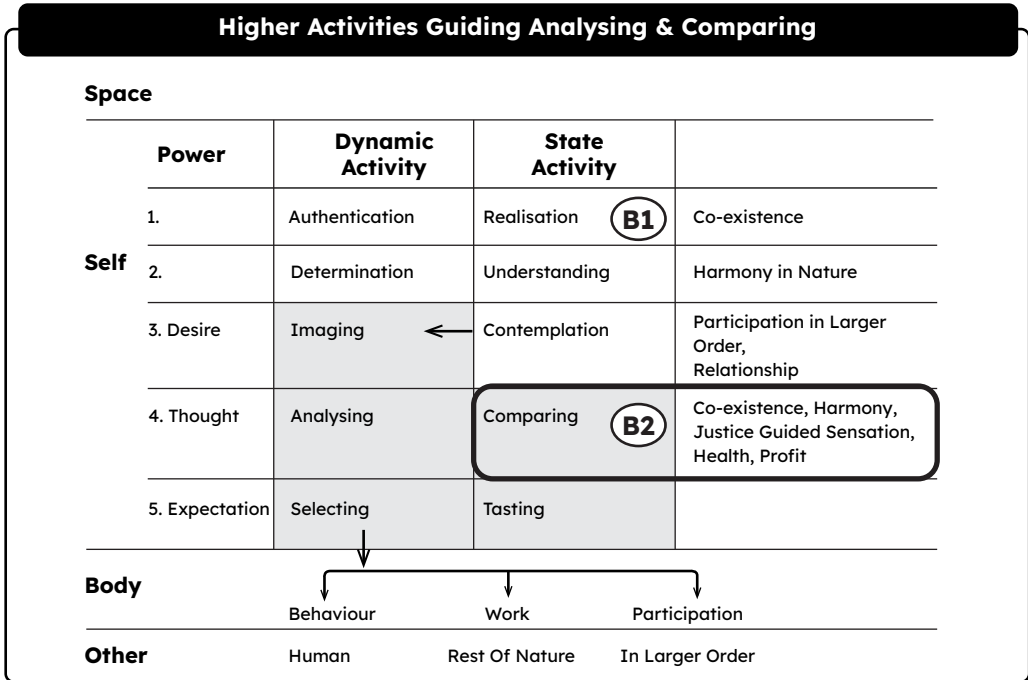
1. For nurturing, protection of body
2. For exchanging right understanding and right feeling (Education-sanskar) and other aspects of social system

If higher activities are guiding the activities of analyzing and comparing, the basis of analyzing and comparing become co-existence, harmony and relationship. Now, we primarily work for our realization of coexistence; for ensuring harmony at all levels; for ensuring fulfilment in relationship, and it becomes the basis of our thoughts, that means the basis of deciding what activities to do and what not to do. The activities of analyzing and comparing were going on in the self earlier as well on the basis of sensation, consumption and profit. Now, they are guided by the higher activities of the self.

For example, when I'm eating something, I look at the taste of it, and then decide whether it is nurturing the body or not. So, the same sensation is used for keeping the body in good health by nurturing it, protecting it thereby ensuring the fulfilment of my relationship with the body. Similarly, when you put something in your mouth and you find that it is rotten, how do you sense that it is rotten? It is sensed by the sensation. And because it is rotten it is not good for health. By this way, now sensation is used for deciding whether it is going to be a source of health, source of nurturing and protection of the body or not. Similarly, when I am saying something, I am listening to something. I can check whether it is to ensure right understanding, right feeling or otherwise. So, sensation can be used for the purposes of sharing right understanding, right feeling and for ensuring harmony and relationship.

The criterion of basis of conducive to health will be used for ensuring the health of the body and the feeling of *Sanyam* or self-regulation in the self, thereby ensuring the fulfilment of relationship of the self with the body. The Profit will now be showing up in terms of identifying the need of physical facility and ensuring more than what is required and therefore, leading to the feeling of prosperity. This feeling of prosperity is an indicator of fulfilment of my relationship with the nature including the body. Therefore, we now will

have the clarity about prosperity. This is how our basis of thought, our basis of comparing, our basis of analyzing will get transformed in the light of higher activities of the self shown in the diagram given below and marked with a circle.



## Key Takeaways

Without awakening of higher activities of the self, thought is unguided. In such a state, the basis for comparing is ‘appealing to senses’ or ‘conductive to health’ or profit. This may lead to obsession for sensation or consumption or profit. As the higher activities are awakened, the basis for comparing is co-existence, harmony and justice. Now the role of sensation and physical facility gets properly defined.



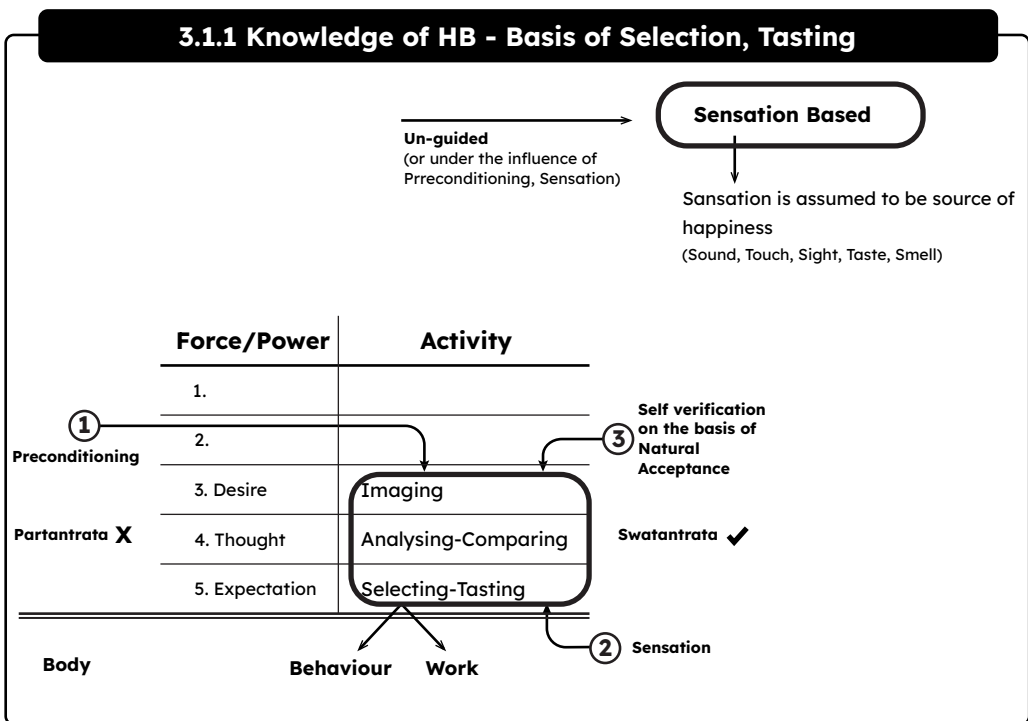
# Lecture 14

# Basis for Selecting- Tasting

## Recap

In the previous lecture, we discussed the impact of higher activities on the activities of analyzing and comparing. In this lecture, we will discuss the impact of higher activities of the self on the activities of selecting and tasting.

## 14.1 Impact of Higher Activities on Desire



We have already discussed the higher activities of realization, understanding and contemplation. This understanding will now guide the desire, i.e., imaging of the self, and now I naturally have the desire to live with co-existence, harmony and relationship. I have to be aware whether this is

happening or not. If it is not happening, I have to find out the reason. I have to evaluate whether I am aware of my imagination and whether it is guided by the right understanding. If right understanding had taken place in me, I would be aware of it within myself and the activities of B1 would be guiding my desire in accordance with the co-existence, harmony and relationship. When we understand human-human relationship, the values in human-human relationship then our desire is to live with those values in human-human relationship. For example, when we see the feeling of trust clearly, we are able to distinguish between intention and competence. It makes all the difference in our desire to participate in relationship. So, this is one thing that the arrow indicating from the contemplation to imaging is essentially, showing, that my desire is now guided by contemplation, understanding and realization.

### Sources of Excitement (Temporary Happiness)

- |                  |   |
|------------------|---|
| 2. Right Feeling | Trust, Respect, Affection, Care, Guidance,<br>Reverence, Glory, Gratitude, Love   |
| - in Self (I)    | Definite completion point, Continuity is possible,  |
| - From Other     | Temporary, Dependence on Other,<br>No completion point, Continuity not guaranteed   |
|                  |   |
| 3. Sensation, PF | Sound, Touch, Form, Taste, Smell  |
| - Through Body   | Temporary, Dependence on Body & Other,<br>No completion point, Continuity not guaranteed<br>Tasty-Necessary → Tasty-Unnecessary → Tasteless-Unnecessary → Intolerable |

## 14.2 Basis for Selecting and Tasting

Now we will study the impact of higher-level activities on the activities of selecting and tasting. Presently, our basis at the level of selecting and tasting is mostly sensation. So, most of the time when we are selecting something, we are selecting it on the basis of whether it will give us a favorable sensation



or not. If something is tasty, you select to eat. If something is not tasty, you don't select to eat. Most of the cases of overweight in the society are due to the selection based on the sensations. If something is tasty, we tend to eat even if it is not good for health of the body or even if the stomach is full. We are trying to get sensations from outside without understanding the role of sensation. We are under the influence of Pre-conditioning and Sensations. The basic motivation to select something like this, even if it is harmful to body, is to get happiness from outside which cannot be continuous. When we realize the source of continuous happiness in the light of higher activities, we can see that the source is the right understanding, right feeling in the self. However, people are trying to ensure the happiness from

(i) feelings from others

(ii) and, sensation from the body.

Both of these sources cannot ensure the continuity of happiness, rather they lead to excitement. A sincere evaluation will reveal that sensation is rather for evaluating the state of the other self and to identify and fulfil my complementary role with the other. We have already seen it before, but we have just placed it again here for drawing certain important conclusions. The sensation is basically, used for evaluating the state of physical facility. We use it to determine if the certain physical facility is okay for nurturing and protection of the body, and also, use it as a means for behavior and work for sharing the knowledge and the feeling. So, the basic source of happiness is right understanding, right feeling in the self.

### Sources of Continuous Happiness

- |                               |  |
|-------------------------------|--|
| <b>1. Right Understanding</b> | Harmony at all levels of being<br>Human Being, Family, Society, Nature/Existence |
| - in Self (I)                 | Definite completion point, Continuity is possible, Swatantrata                   |
| <b>2. Right Feeling</b>       | Trust, Respect, Affection, Care, Guidance,<br>Reverence, Glory, Gratitude, Love  |
| - in Self (I)                 | Definite completion point, Continuity is possible, Swatantrata                   |

### Purpose of Right Understanding, Right Feeling, Sensation/PF

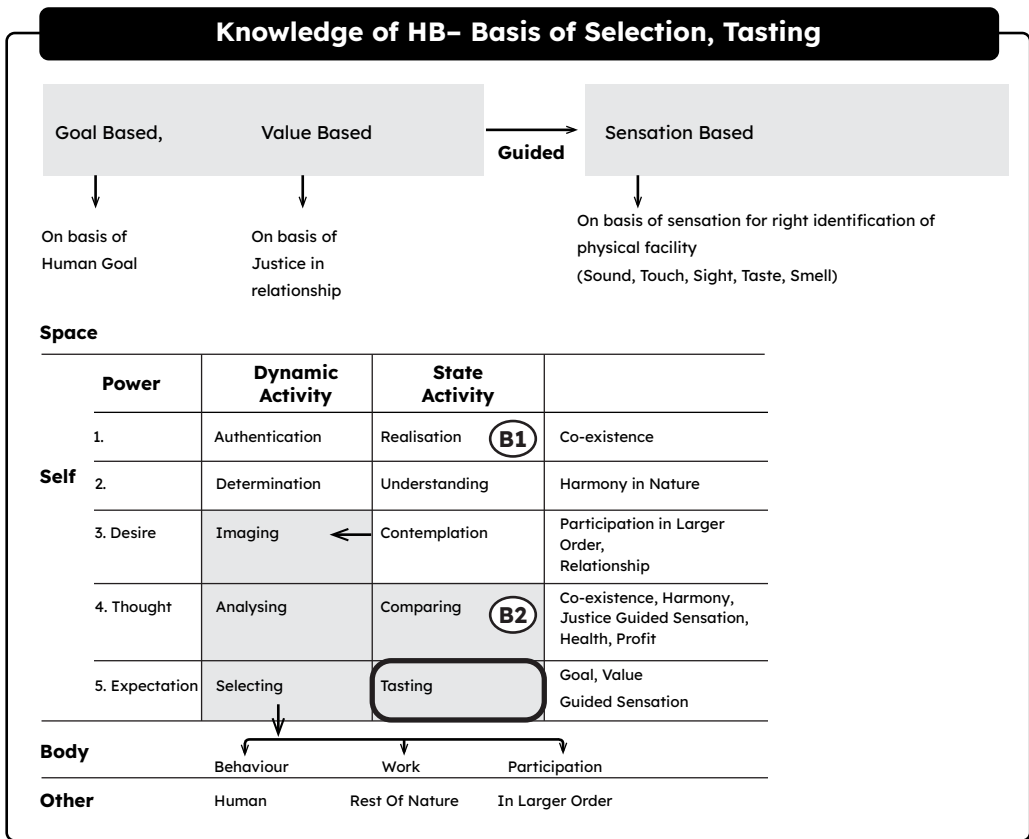
1. Right Understanding - in Self (I)	Harmony at all levels of being Human Being, Family, Society, Nature/Existence Definite completion point, Continuity is possible, Swatantrata
2. Right Feeling - in Self (I) - From Other	Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude, Love Definite completion point, Continuity is possible, Swatantrata Temporary, Dependence on Other, No completion point, Continuity not guaranteed
3. Sensation, PF - Through Body	Sound, Touch, Form, Taste, Smell For evaluating state of physical facility to identify if it is OK for nurturing, protection of body (health of body) For behaviour/work, sharing knowledge, feeling

## 14.3 Three kinds of Tasting

If I have the right understanding, my basis of selecting and tasting is not only the sensation. Now, we will talk about the other two bases of my selection. With right understanding, when I am selecting something tasty, I don't only taste the sensation but I also taste whether it is going to be conducive to human goal or not at the level of individual and then at the level of society. I will also check whether it is according to the value in relationships or not. So, these bases will now start adding during my selection and tasting. Thus, there are three bases of selecting, tasting:

1. Goal based: on the basis of human goal
2. Value based: on the basis of justice in relationship
3. Sensation based: on the basis of sensation

With right understanding, the sensation-based tasting is guided by goal based, value based tasting. The sensation is now utilized for right identification of physical facility for nurturing, protection and right utilization of the body.



The goal-based selection can be seen in terms of realization of co-existence, self-awakening and fulfilment of the human goal. The value-based selection can be seen in terms of the relationship. Therefore, in the light of higher activities, our bases of selection will be based on co-existence, harmony and relationship and the sensation will be rightly utilized. Now, in the process of self-exploration, whenever I select something, I will ask myself whether my selection leads to the realization of co-existence in the self? Does my selection lead to the awakening in the self? Does my selection lead to happiness and bliss in the self? Does it lead to Harmony with entire nature? Does it lead to the participation in the larger order? Does it lead to right understanding and resolution in the self? Does it lead to fulfilment in relationship? Now, the identification of physical facility is for nurturing, protection and right utilization of the body. And this becomes the basis of selection of any physical facility. We can better understand

this with an example of a mother cooking for the family. When she cooks food, she takes care of food which is conducive to our health as well as tasty. She's not cooking the food only for creating a favorable sensation and getting happiness out of it but she is doing it as a part of this fulfilment of relationship with her child. That's why, when the mother cooks the food, she does not eat herself first, she will give the child first. We can explore here whether it is happening because of the sensation or the value, the feeling of care? If the feeling of care is not there, this mother would like to eat first, and then give to her child. We can see the difference.

#### **14.4 Need for Awakening of Higher-Level Activities**

If you are committed towards your realization of co-existence, you may have to go through situation which may not be very favorable in terms of sensation. Therefore, when you look at these higher activities and see their impact on the lower activities, you will see that the higher level activities are doing these three things-

- i. Observing the lower activities
- ii. Evaluating the lower activities and
- iii. Inspiring the lower level activities in terms of co-existence, harmony and relationship

The present situation is such that we are working with the lower activities and higher activities are not yet activated. Therefore, the activity at the lower level is unguided, and if it is unguided, it is creating all kinds of problems at the level of individual, family and society. In that case, what is the solution? The solution is to awaken ourselves to the higher activities and then these higher activities become the guide for the lower activities. If that happens, we get continuous happiness and our behavior, our work and our participation in the larger order would result into harmonious society and universal human order ensuring mutual happiness and mutual prosperity in every participation, and that is what we intend at individual level. In the next lecture, we will discuss the sources of happiness in detail.

---

## **Key Takeaways**

There are three bases of selecting-tasting: Goal based, Value based and Sensation based. With right understanding, the sensation-based tasting is guided by goal based, value-based tasting. The goal-based selection is in terms of realization of co-existence, self-awakening and fulfilment of human goal. The value-based selection is in terms of the relationship.



**Recap**

In the previous lectures, we talked about the higher activities of self in depth which relates to the idea of ensuring our fulfilment of basic aspiration - continuity of happiness. We also said that the higher activities of the self are definite, universal and continuous. And, if they start guiding the lower activities of the self, the self will be in the state of harmony within in continuity. Therefore, if our feeling and thought is all in line with the higher activities every moment, I can be in harmony at every moment; I can be in the state of happiness every moment.

In this lecture, we will discuss the possible sources of happiness.

**15.1 Possible Sources of Happiness**

So one way to ensure the continuity of happiness is by way of ensuring right understanding in the self or awakening to the higher activities of the self which leads to right feelings and thoughts.

But we might have been carrying so many notions about happiness and the ways to ensure happiness. In this lecture we will study all those assumptions. This is important because unknowingly most of us have such notions sitting in us as a set of pre-conditionings, as a set of assumptions, as a set of beliefs, and they keep troubling us. So, we must look at them, and evaluate them. And when we are able to evaluate them, then we are able to set them right. If they are already right we will have their continuity, and if they are not right, they will surely vanish. So, with that intention, we are trying to look into the possible sources of happiness that we might have been working on in the past and or what we might be working on at the moment. If we look at the right program for happiness, it can be summed up as:

Awakening to the higher activities of the self

(Being able to see relationship, harmony and co-existence in this nature, in this existence)

→

Desire (feeling), thought and expectation getting in line with the relationship, the harmony and the coexistence every moment

This ensures that the self is in harmony within and therefore, in a state of happiness within every moment, in continuity. This state of harmony at different levels of activities of the self is felt as Bliss, Satisfaction, Peace and Happiness which we discussed in previous lectures in detail. However, we are briefly recalling them. Bliss for example is an indication of harmony between realization and understanding. So, this Bliss is felt at the level of understanding when there is harmony between the realization and the understanding. This realization results in the understanding of co-existence, understanding of mutual fulfilment, understanding of self-organization and this understanding is in line with the realization of co-existence. So, in this state I can see that everything is definite, everything is certain, existence is in the form of co-existence and every unit in nature has a definite selforganization, definite innateness. When I can see that definiteness without any fluctuation, I can see universality and all those other things mentioned above as well, then, my state of mind is what we are calling as Bliss. With this, at the level of understanding, everything seems to be definite, everything seems to be certain. There is no indefiniteness, uncertainty, and therefore, there is no reason to worry. In fact all our worries are because of uncertainty, indefiniteness. So, when we say continuous happiness it includes all these four states: Bliss, Satisfaction, Peace and Happiness. With this, now we can see that the sources of continuous happiness are

1. Right understanding in the self
2. Right feeling and right thought in the self

Right understanding means - understanding of relationship, harmony and co-existence which in other words can be said as harmony at all levels of being, starting from human being, family, society, nature and ultimately, at the level of existence. And when we talk about this right understanding, it



has definite completion point, its continuity is possible and it leads to state of self-organization ('Swatantrata').

However, when we look at what we have been doing to get happiness, we find that we try many possible ways. It is important to explore all the ways which we are trying to get happiness because many of us must be having some of beliefs or assumptions lingering on our mind learned from the society in the form of presumptions, preconditioning or beliefs. All those assumptions are dumped in our imagination. Now we have to find whether these assumptions, either right or wrong, are in me with awareness or unawareness. If they exist in me with awareness, it is fine otherwise we have to get rid of them.

## **15.2 Sources of Temporary Happiness**

Sources of temporary happiness or excitement:

1. One source is through feelings from others like the feeling of respect, affection, gratitude. Here, we are not thinking in terms of ensuring these feelings in ourselves, rather we are thinking in terms of getting the feelings from others, so that we can be in a state of harmony and happiness within.
2. The other source is through sensation from the body. We may be trying to get happiness through some sensation from the body like sensation of sound, touch, form, taste, smell. For example, some good smell makes me happy, some good taste of sweet makes me happy etc.

So, these are some possible sources of happiness for us today. In fact, you really look into yourself and find out what are the sources of happiness that you consider?

Do you consider right understanding and right feeling as a source of happiness or you consider getting the right feeling from others as source of happiness or you think that getting the favorable sensation is going to be a source of happiness?

With the above sources of happiness, there are the following problems:

- a. The main problem with the above sources is that whenever I try to get happiness from something outside, I get happiness temporarily. Continuity is not possible.
- b. Another issue with these two sources of happiness is that I become dependent on something outside.  
So, I have become a slave to the other with this expectation.
- c. Thirdly, there is no completion point. So, you do not know how much feeling should you get and for how long.
- d. Fourthly, it is not definite whether you will get it from outside or not. Hence, there is always a feeling of indefiniteness involved, and happiness is not definite.

In fact, you will see when you go for the sensation for happiness or try to borrow some feeling from the other, it soon leads to the state of unhappiness.

### **15.3 Purpose of Right Understanding, Right Feeling, Sensation, Physical Facility**

Now let us explore the purpose of Right Understanding, Right Feeling, Sensation and Physical Facility. If I correctly understand things, each of these will have a definite purpose.

Right understanding is used for the purpose of ensuring happiness in the self and there is a definite completion point.

I can evaluate the state of the other's self by observing their feelings. So, this feeling from others is not the source of happiness or unhappiness for me. Now it is just the piece of information to evaluate the state of the other person and once I am able to evaluate the state of the self of the other, I can define my complementarity with him/her. I can work out how I can be helpful to the other with that state of the self. So, that is going to be the purpose of reading the feeling from the others.

Similarly, when it comes to sensation, this cannot be the source of the happiness, continuous happiness for the self. It can be used for evaluating the state of physical facility. So, if I am getting the sensation of fever, I can

evaluate this that my body is being affected by cold. Similarly, I can use the sensation to identify the nurturing and protection of a body. For example, if I put something on my tongue and I get a sensation indicating that it is getting rotten, then I can decide that this is not good for the health of a body and finally the sensation is being used for behavior, work, for sharing knowledge. You listen to some words and get a sensation. Then you work on that information and you are able to get something, understanding something out of it. So, the other is able to share his feeling with you with the help of the sensation and make a dialogue with you.

## **15.4 Outcome of the Prevailing Notions of Happiness**

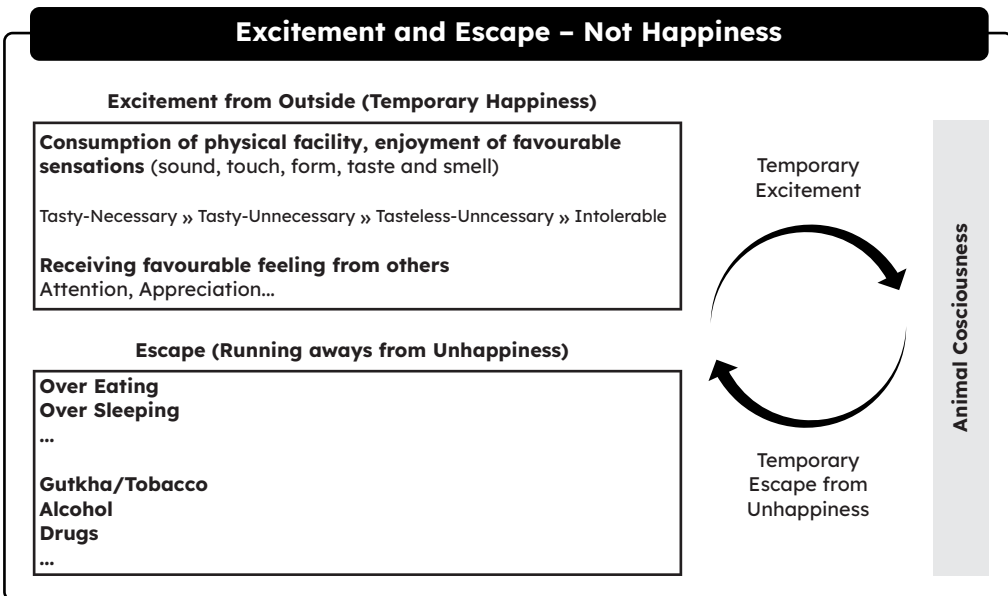
Let us explore the outcome of the effort to get happiness from the above sources one by one. If we are trying to get happiness through sensation, through pleasure, we get busy in accumulating and consuming more and more physical facility. If you are trying to get attention, appreciation..... the favorable feeling, we are stuck in getting happiness from others. With right evaluation of physical facility, we can see that physical facility is required for human being but it is not sufficient to ensure continuity of happiness.

If we try to get happiness from sensation, we can find the following sequence: Initially it is tasty, necessary

→ then it becomes tasty – unnecessary → then it becomes tasteless – unnecessary → and ultimately, then it becomes intolerable.

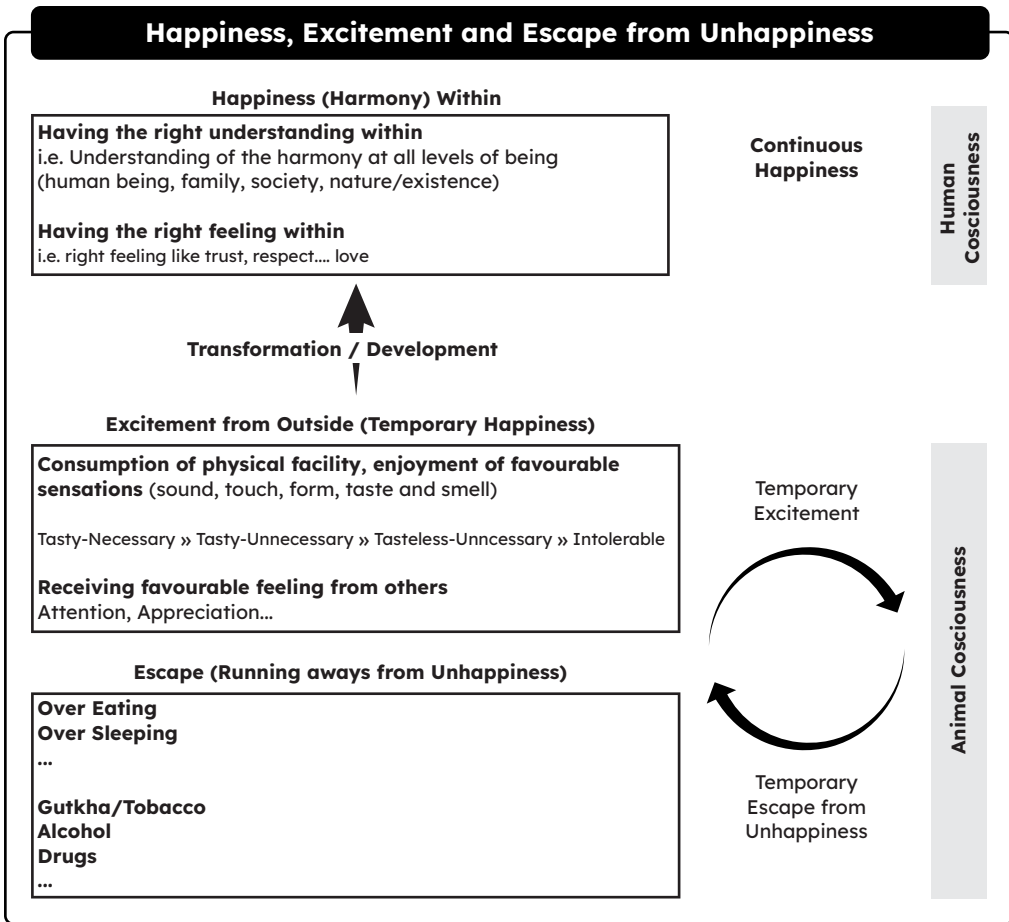
If you are trying to get happiness through attention, through appreciation from others or favorable feeling from others, you get dependent on others. This dependence cannot be continuous because the other person has his own life, his own engagement. So, the outcome of these efforts is that sometimes we are in the state of happiness which is basically, temporary happiness, a state of excitement and sometimes we are in the state of unhappiness, so, to say state of depression. So, if we have made this as a source of happiness, we are bound to get into the excitement or depression. And certainly when we are not able to ensure our happiness, there are two possibilities

1. I make effort for ensuring continuity of happiness by using different sources of excitement (say different tastes, different people to interact with) which most of us are doing.
2. If I am not able to manage it and somewhere I have a doubt about myself, then I run away from it. That is what we are calling as escape. So, there is a situation of unhappiness and I cannot deal with it, I cannot handle it and I am overpowered by it. Then I try to escape from that state of unhappiness, that state of depression.



## 15.5 Some Prevailing Means of Escape

We take to escape from unhappiness and do get into activities like overeating, oversleeping, intoxication like eating some kind of Gutka, tobacco, alcohol, drugs. And in the worst case one may get violent and commit suicide. This is happening in most of the suicidal cases. By this way, people are going into isolation, taking drugs, alcohol etc. Therefore, we keep oscillating between excitement and escape and we are not able to ensure continuity of happiness. So, this is the loop we have got into. We are trying to get this temporary happiness, this excitement from outside by consumption of physical facility, enjoyment of favorable sensation or by receiving favorable feelings from the others. All these efforts are actually for excitement.



## 15.6 A Way Out

As discussed above, we are either trying to get happiness from excitement or trying to escape from unhappiness. So one can observe the current state regarding these two things. And certainly, one needs to transform from this state to the desired state. And this transformation, this development, actually means ensuring right understanding in the self, right feeling in the self, right thought in the self. Having the right understanding within and having the right feeling within, this will lead to a state of continuous happiness. So, the transformation has to take place. And that essentially means transformation from animal consciousness to human consciousness. If you are living with animal consciousness, you are fluctuating between temporary happiness

and unhappiness, i.e., excitement and depression. And there is a need to transform to human consciousness where we have right understanding, right feeling and right thought, so that we will be in the state of harmony and happiness in continuity.

The only way to get out of this vicious cycle is to ensure right understanding, right feeling and thereby ensuring harmony in the self, happiness in the self. If we understand that everything in existence is in relationship, harmony, co-existence, we can have feelings based on this. And that will lead to the state of harmony within, state of happiness within. And if I can ensure these feelings every moment, I can ensure the continuity of happiness. And if this happens, of course, we can guarantee the state of Happiness, Peace, Satisfaction and Bliss which we have already talked about.

The important question is that how to work with this method? One possible way to work is through the exercises described under practice session of this course. Steps 4-5 in the exercises are helpful in investigating the reality by direct observation. So, when we see things by direct observation, we are able to see the reality in its completeness. Then, it becomes possible for me to see that relationship, harmony and co-existence are naturally acceptable to us and therefore, they are very much natural for us. And with this I can be in a state of harmony or happiness within.

## **Key Takeaways**

The sources of continuous happiness are i) Right understanding in the self and ii) Right feeling (and right thought) in the self. The sources of temporary happiness are i) Right feeling from others and ii) Sensation through the body. When we try to work for temporary happiness, of course, there is no continuity, one becomes dependent on the other, there is no completion point and getting happiness is not definite too. Thus, one keeps on shifting between excitement and escape. The way out is to work on continuous sources of happiness.

# Module 4

## Understanding Nature and Existence

In the previous module, we tried to understand the human being comprehensively by looking into the activities and potentialities of the self in detail. We also explored into the basis for harmony/contradiction in the self.

In this module, we will try to have a comprehensive understanding (knowledge) about the existence, nature included in it. With this we will discuss the need and process of inner evolution (through self-exploration, self-awareness and self-evaluation), particularly awakening to activities of the self: Realization, Understanding and Contemplation in the Self (Realization of Co-existence, Understanding of Harmony in Nature and Contemplation of Participation of Human in this harmony/order).



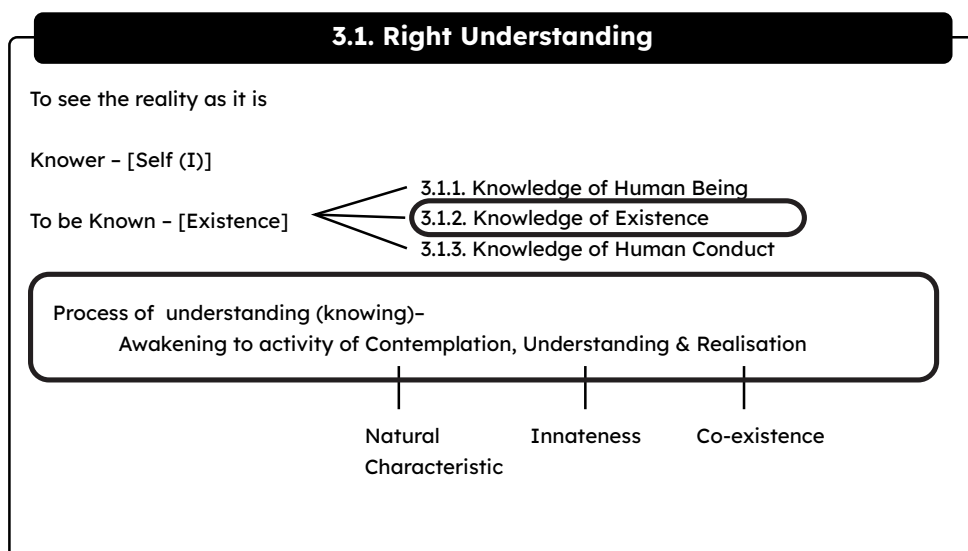


## Recap

We have been talking in detail about right understanding in previous lectures. We have talked about human being in detail in module-3. Now we want to understand the existence including the nature in module 4. Therefore, module-4 is about understanding co-existence in existence. It will cover five lectures from 16 to 20.

### 16.1 Knowledge of Existence

When we looked at right understanding, we found three things that need to be ensured – the knowledge of human being, the knowledge of existence and the knowledge of human conduct. The process of knowing is to be awakened at the level of activities of contemplation, understanding and realization which essentially, means having the clarity about natural characteristic, innateness and the co-existence as we have already discussed in the first few lectures of this course.



Thus, we'll try to look into the existence now. When we look into the existence, we find that existence is in the form of co-existence which is in the form of units submerged in space. And, by looking into that we will also see that this co-existence is ever present, ever effective and ever expressive. So, this is one thing that we are going to investigate. The second part is expression of co-existence in nature in the form of four orders. You can see that this co-existence, the submergence, is expressing itself in the form of harmony and relationship in the units of four orders.

Thus, when we say harmony, it means the innateness of that unit. When we say relationship, it means the natural characteristic (participation) of the unit. We have been studying this earlier too, and now we'll get into the details. Lower-level activities are not going to be sufficient to realize this co-existence. We have to awaken ourselves to higher activities of self which we have been talking about in the last module to understand the existence. When we are awakened to the higher activities of the self, we are able to see the aspects of reality like natural characteristic, the innateness and the co-existence of the units that we are studying. We have already said that potential to see the reality is there in each one of us. When we are just looking at reality at the level of tasting and selecting, we generally focus on the form of the units. Looking at the form, you see that there are two units, and there is a gap between the two, there is a void between the two. So, the co-existence is reflected at the level of form as units and the gap (void). When we are looking at the level of analysing and comparing, we can see the effect of one unit on the other also. So, not only that there is a gap between the two but there is some effect of one on the other now. When we look at it at the level of contemplation, we see that it is not only that there is an effect but there is definitely some relationship as well between the two units that we can understand. Therefore, starting from tasting to realization we can see this expression of existence as units with gap, effect, relationship, harmony and co-existence. Depending upon the development of our activities of the self, we are able to see the deeper and deeper aspects of reality. Till now, we have understood the human being. Now we are trying to understand the existence and the nature. In the light of these two, we can then understand the role of human being in this existence – to understand

co-existence, having feeling and thought of co-existence. Understanding of existence in the form of co-existence, right understanding, right feeling and right thought are going to lead to the state of continuous happiness. So, this is an important outline of this module which we have to keep in mind. We can now move on to try to understand the existence.

## 16.2 Submergence of Nature in Space

We see that this existence is in the form of co-existence which is in the form of units submerged in space. And we have been studying this right from the foundation course. Now, let's look at the details and unfold it step by step.

**3.1. Right Understanding**

Existence =            Co- Existence = Units submerged in Space

Unit

1. Energised in Space
2. Self organised in Space
3. Recognises it's relationship,  
Fulfills its relationship with every other Unit in Space

Existence = All that exists  
Self Organised = Is in a definite order, is in harmony, has definite conduct. Therefore it can be identified, understood

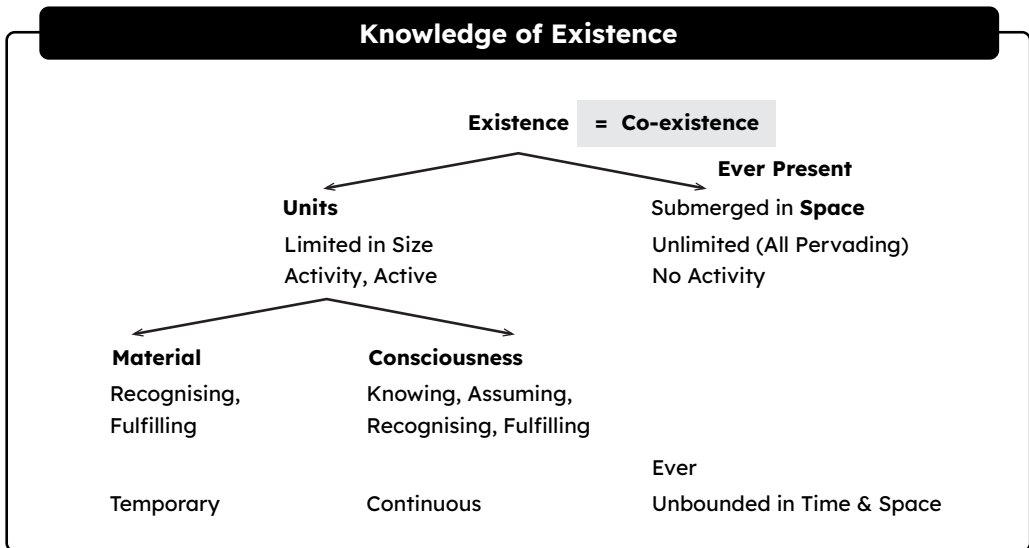
If you look at the unit, like sun, the sun is in space; the sun is energized in space; the sun is self-organized in space and sun is recognizing and fulfilling its relationship with us. Similarly, the earth is in space; the earth is energized in space; the earth is self-organized in space; the earth is recognizing its relationship with sun and going around the sun. Interesting! We don't have to do anything for it, it is happening spontaneously. It is there. We as human beings have to only understand it and be with it. So, we don't have to energize the Earth. We don't have to energize the sun, we don't have to make effort to get them together. We just have to understand their existence. All of this is happening by way of co-existence. So, this is one thing we should start observing. These three things are happening in existence. Similarly, you can see that every unit in the nature is energized in space; every unit is self-organized in space; every unit is recognizing its

relationship with other unit right from the smallest atoms or sub-atomic particles to the biggest unit in nature, in fact, the nature as a whole. We can start observing these things in reference with the self, in reference with the body and in reference with the interaction of self with the body because that's going to be a very direct observation in direct experience. So, the self is in space; the body is in space; the self is energized in space; it is self-organized in space; it recognizes its relationship with the body and fulfils its relationship being in space. So, things like that, we would try to investigate as we go on. Take another example of tree – a tree is made of enormously large number of cells. Each of these cells is self-organized, each of these cells is able to identify its relationship with other cells. Similarly, each cell of the body is able to recognize its relationship with other cells and form this body as a whole. You can see this starting from the cells to the intermediate organs to the whole body. And all this is happening without our intervention. So, we have to start looking at it. Start observing it. It is already happening in nature, in existence. We only have to become observant so that we can see these things by direct observation.

### **16.3 Units in Space**

Now we can do categorization of units and space. If you look at the existence, we see that there are two different types of reality – units are one type of reality and space is another reality. If you look at the units, they are limited in size. Whether it is the body or the earth or the sun, their sizes may be different but still limited. So, the body might have a small size, your house big in size, earth may have still bigger size, sun still bigger, but all of them are limited in size. But when you look at the space, it is not limited in size. In fact, it is unlimited. It is all pervading; it is spread all over.

The units are activities in themselves and they are active too with other units. Whenever you see a unit, you see it as an activity. For example, when you are trying to see the self, you are trying to see the activities of the self. So the units are having activities, they are active. But if you look at the space, it has no activity. It is not an activity. This difference between unit and space is very important that units are active, there is activity in the unit but when it comes to space, there is no activity.



Now if you look at this unit a little deeper, you realize that the units are of two types. They can be categorized into material units and consciousness units. The difference can be easily seen in terms of their response and in terms of their existence in time. If you look at the material unit, it has response of recognizing and fulfilling. When it comes to human being, it will respond on the basis of knowing, assuming, recognizing and fulfilling. Therefore, depending upon knowing, assuming, the recognition and fulfilment takes place at the level of self, and that is the response (or even reaction). But in case of material world, there is always a response in terms of recognition and fulfilment. There is no assuming or knowing here. However, in case of world of consciousness, the response depends upon the assuming. If the knowing is not ensured, the assuming may be incorrect, and thus the recognition and fulfilment may be incorrect. If the knowing is ensured, the assuming is correct and hence the recognition and fulfilment is also correct. So, it has the possibility of response (or reaction). You can see that your recognition and fulfilment at the level of self depends upon your assumption or your knowledge and assumption. On the other hand, when it comes to the body, the recognition and fulfilment is there, and there is no role of assuming and knowing at the level of body. Thus, the recognition and fulfilment of the body is definite. This we understood during the foundation course too. You might remember the example of a person piercing a needle in your body.

You saw that as far as the response of your body is concerned, it is definite. If you are piercing a needle in the body, and the needle is harder than the skin of your body then it will go inside the skin. If it is softer than the skin of the body, it will not go inside the skin of the body. This is going to be there for all kind of inputs. But when it comes to response of the self, I may oppose or cooperate the same action. That will depend upon what I assume about that person. If I consider him to be my friend or consider to be a doctor I've called, I will cooperate with him even though he is piercing a needle in my body. On the other hand, if I assume that he is my enemy, I will not allow, I will not cooperate, I will oppose. So, this is one difference. At the level of body or material, there is only recognition and fulfilment. But in case of consciousness, our recognition and fulfilment will depend on knowing or assuming. If assuming is based on knowing, it has definite understanding, definite relationship and definite conduct.

The second important difference between the material world and the world of consciousness is that this material world is temporary in time. In world of consciousness, the units seem to be continuous in time. So, the self seems to continue for forever. When it comes to body, it will not continue as the body is going to degenerate in many things by which it is constituted. We can also, differentiate the two units in terms of need. The body has material needs while the self has conscious needs like trust, respect etc. We can see that anything related to the self (needs, activities etc.) is continuous because it is itself continuous. All these points we had already discussed in detail in the foundation course.

Now, the other important point to be noticed, as mentioned in the above figure, is the three categories or reality in existence where material unit is temporary, conscious unit is continuous and the space is ever present. What is the difference between 'continuous' and 'ever present'? Ever present means it is unbounded in time and space. So, it is not limited in time, and it is not limited in space (or size). Continuous means – it is not limited in time but limited in size. The material unit is temporary in time – limited in size and time. The consciousness unit is continuous in time but limited in size. But when it comes to this space, it is unlimited, unbounded in time and space. The space is all pervading, forever. So, there are things which are

bounded in time and limited in space like the body, like the plants, like the trees, like this iron. All these are bounded in time and limited in size. Then there are units which are unbounded in time but limited in space which is the self. The self is unbounded in time and it continues to be there. Its needs and activities are continuous in nature. But the self is limited in size. The activities in self are going on continuously while activities in body will go on till the unit exists as a body. So, the body itself will get degenerated with time, thus the activities are temporary in time. The self is continuous in time and this space is ever present.

### 3.1.2. Knowledge of Existence

Time	Bounded	Unbounded	Unbounded
Size / Space	Limited	Limited	Unlimited
	Material	Consciousness	Space
	Temporary	Continuous	Ever
	Activity	Activity	No Activity
	Body	Self (I)	Space
	Sensation		
	Physical Facility		
	Impermanent	"Permanent" in time	Permanent in time & space

So, the material unit is activity, consciousness unit is activity but the space is no activity. Something which is limited in size and bounded in time is called impermanent, called temporary. Something which is unbounded in time, limited in size is called permanent. And that which is unbounded in time and unlimited in size is called as ever.

## 16.4 Existence as Co-existence

To sum up the whole discussion, we can say that the existence is co-existence. Nature is submerged in space. Nature is made up of units which are of two kinds, consciousness and material. And all the units are submerged in space. If you want to see the existence as a whole, it is important to develop the knowledge starting from tasting up to realization.

## **Key Takeaways**

Existence is co-existence which is in the form of nature submerged in space. Nature is made up of units which are of two kinds, consciousness and material. To see the existence as co-existence, it is needed to develop the knowledge starting from tasting up to realization.



# Lecture 17

## Expression of Co-existence as Nature – the Four Orders

### Recap

In the previous lecture, we studied existence in the form of co-existence. In this lecture, we will try to understand different forms in which this co-existence is expressing itself.

### 17.1 Co-existence being ever-present, ever-effective and ever-expressing

Continuing from the discussion in the previous lecture, there are three statements regarding this co-existence which we have to understand:

- i. Co-existence is ever present. It is present for all time and space. There is no time and there is no space where this co-existence is not there. In co-existence, every unit is energized, active, self-organized and every unit recognizes its relationship with other units and fulfills it being in space. In co-existence, every unit is performing this and there is no exception whether it is the smallest atom or a large size planet or anything in between.

#### Co-existence Expressing itself in the form of Nature

Existence = Co-existence = Units submerged in space

Co-existence is **ever present**  
in all time, in all space

Co-existence is **ever effective**

Co-existence is **ever effective**  
Every unit is energized, active  
" " " self-organized  
" recognizes its relationship  
with other units and fulfills it

- ii. Co-existence is ever effective which means the principle of co-existence applies to every reality from smallest atoms to the entire nature as a whole. If you look at atom, for example, this atom is a result of co-existence between different sub-atomic particles. If you look at molecule, the molecule is coexistence of more than one atoms in space. Similarly, look at the tree and the human being. Human being itself is co-existence of self and body. Tree is co-existence of so many parts of the tree, be it the stem, the leaf, the branches, the flowers, the fruits etc. In every unit, you can see that this principle of co-existence is effective and there is no exception to it.
- iii. Co-existence is ever expressing. It is not only that co-existence is ever present and ever effective but it is unfolding itself, it is expressing itself in different ways. So, co-existence is ever expressing in the form of units submerged in space. When you look at the units, there are material units and the consciousness units. We can see that the consciousness unit and other units of the nature are in coexistence with space. So, if you look at the whole thing, you can see that ultimately, it is co-existence which is expressing itself at every level.

**Co-existence Expressing itself in the form of Nature**

This Co-existence is **ever expressing** In the form of 4 orders

Physical Order	Bio Order	Animal Order	Human Order
Physical Order	from atom to heavenly bodies		
Bio Order	from cells to human body		
Animal Order	Self awakened to selecting/tasting		
Human Order	Self awakened to activities of selecting/tasting, analysing, Imaging... need to know & potential to know		

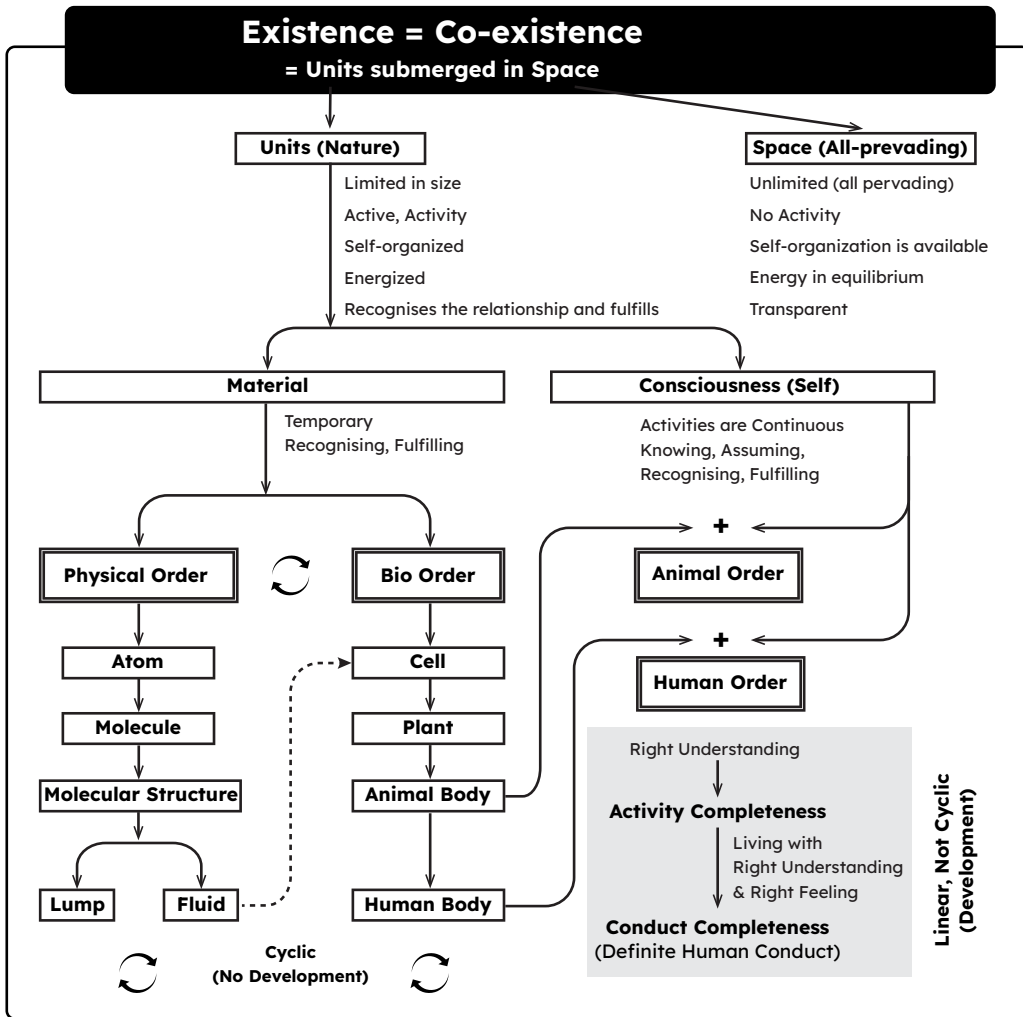
You can see that all the units in nature though they look so different, so versatile with a lot of variety, are actually related. They are all related because they are all the expression of co-existence. So with that understanding, with that clarity, now we can see the units in co-existence with all the other units.

When we see the units in isolation, ourselves in isolation with the other units, our whole program will become very different. My desire, my thought, my expectation will be very different. Co-existence is ever present, ever effective and manifesting with every unit of this Nature. One of the expressions we can see in the form of four orders in nature. All units can be divided into four orders – physical, bio, animal and human order.

## **17.2 Co-existence expressing itself into Four Orders of Nature**

We can see physical order from atoms to planets; the bio-order from cells to big forests. Animal order starts with the activity of tasting and selecting at the level of self and is trying to evolve. Human order is active at the level of selecting/tasting, analyzing/comparing and imaging, and it has the potential to know as well as the need to know. All these are basically, expressions of co-existence. We would try to see this aspect in this lecture. When the self associates with the human body, we have the human order. Similarly, when the self associates with the animal body, we have animal order. All these are expression of unfolding of co-existence. The physical order has a definite recognition and fulfilment. The bio-order also has definite recognition and fulfilment. When it comes to animal order, animal order has also definite recognition and fulfilment because there is an assumption in the self that ‘I am the body’, so the self is totally identified with the body. Therefore, it goes by the definite recognition and fulfilment.

But, when it comes to human being, this assuming starts playing the crucial role. The human being on one hand assumes itself to be the body and on the other hand, many a times, is not able to accept itself as just the body. So, this self has become important, this assuming has become important. As we have discussed earlier too, for a human being the recognition and fulfilment depends on the assuming or knowing. This becomes important because the activities of imaging and analyzing/comparing start dominating over tasting and selecting. We are operating anyway at the level of assuming, recognizing and fulfilling but if we can see the potential of knowing and utilize this potential, our recognition and fulfilment can also become definite. So we can sense the presence of self with the activity of assuming.



If we see the human order, human order is basically, an expression of this co-existence. You can see that all this is happening without any contribution from human beings. So we as human being also have not done anything for us to be there. We are there by virtue of this co-existence. We are there by virtue of the expression of this co-existence, unfolding of this co-existence. The evolution of human being has taken place by virtue of co-existence. It's very important to see this. And now that the human order is there, we have to define our program. As a human being, as we talked in earlier lectures, we have to realize this co-existence, we have to organise our feelings and thoughts according to co-existence and ultimately, live in co-existence

with the whole nature. When we are able to realize this co-existence, the activity of this self gets completed. We call it activity completeness. And similarly, when we are able to live according to this co-existence in line with the existence, our conduct is also, completed. We may call it conduct completeness. This is an overview of how this whole nature looks like and how this is an expression of the basic reality called co-existence. Now let’s look at some of the details of this overview that we have presented right now. We are saying that this co-existence is expressing itself in the form of nature. Let us study this. Every unit belongs to any of the four orders in nature. And if you look at a unit, there are five aspects of it – form, property, natural characteristics, innateness and co-existence that we have studied in detail in previous lectures. We have also, studied that the natural characteristic, innateness and co-existence are definite, continuous and universal. We will study that these aspects are an expression of co-existence.

<b>Innateness &amp; Natural Characteristic of 4 Orders</b>					
<b>FOUR ORDERS</b>	<b>UNITS</b>	<b>ACTIVITY</b>	<b>INNATENESS</b> (Self-organisation)	<b>NATURAL CHARACTERISTIC</b> (Participation)	<b>INHERITANCE</b>
Physical Order	Soil, Metal...	Formation - Deformation	Existence	Composition Decomposition	Constitution based
Bio Order	Plants, Trees...	“-” + Respiration	+ Growth	+ Nurture-Worsen	Seed based
Animal Order	Animal, Birds...	“-” in Body	“, ” in Body	“, ” in Body	Breed based
		Selecting-Tasting in the Self	Will to live in the Self	Cruelty, Non-cruelty in the Self	
Human Order	Human Beings	“-” in Body	“, ” in Body	“, ” in Body	Education & Sanskar based
		Imaging, Analysing-Comparing, Selecting-Tasting in the Self	Will to live with Continuous happiness in the Self ↑		
		Potential for Contemplation, Understanding & Realisation in the Self	Right Feeling & Thought in the Self ↑ Right Understanding in the Self	Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion... in the Self	

**Natural Characteristic:** Participation in larger order      **Inheritance:** Basis of definite conduct across generations

We will go in detail with the help of the above diagram. If you look at the diagram, the four orders are listed in the first column. In the second column, we have units belonging to the four orders. In the third column, the activities of every order are mentioned. In the fourth column, we have mentioned about the innateness, the self-organization of the units belonging to each of these orders. In the fifth one, we have mentioned about the natural characteristic, the participation of these units in the larger order. And in the sixth column, we have talked about the inheritance. Inheritance basically, means how its conduct is maintained generation after generation. We had briefly discussed this in the foundation course. Innateness means the unit is existing in a definite order, is self-organized.

Now let us look at the details. The physical order has the activity of formation and deformation. The atoms or molecules in physical order combine together to form bigger molecules and sometimes they break into smaller atoms and this goes on. You are already aware of that. In the bio-order, over and above formation-deformation, there is activity of respiration. This respiration is seen only in the bio-order and not in the physical order that distinguishes the bio-order from physical order. In terms of activity, we can differentiate between the two. When it comes to the animal order, now it is not just the material world but it is the co-existence of the self and the body. We need to study about the body and the self. This row is divided into two parts – one part talking about the body and the other part talking about the self. We have formation and deformation plus respiration in the body. But when it comes to the self, there is activity of selecting and tasting in the self of the animal. Thus, the activity of animal order is different from the activity of the bio-order. Now, looking at the human order, the activities are same at the level of body but at the level of self, the activities are different from those of the animal order. We have two different types of activities – activities in the dimensions of thoughts (B2) and the activities in the dimensions of understanding (B1). There is a possibility of understanding in human being but this possibility is not there in animals because animal is largely concerned with the body. Human being has to realize this potential for understanding, for knowledge. So, we have to awaken ourselves to the higher activities of the self, we have to work for right understanding in the self.

Similarly, we can see the innateness of four orders. In the physical order, existence is the innateness of the unit belonging to the physical order. Existence basically means that it exists and it exists in a definite order. For any unit of physical order, you can see that the existence is the innateness of that unit. A unit of physical order might change its form, its properties, but it will not be destroyed completely. It will get transformed into some other atoms, other molecules, etc. But it does exist in a definite order. So, if I have a piece of iron of mass 1 kg, it remains as 1 kg of mass. It may form a compound through some physical/chemical activity but every atom of the piece of iron continues to exist. So this physical order has existence as the innateness. If you look at the bio-order, this existence is there of course, with growth. Any plant you see? It exists and it grows. You cannot have a plant which does not grow. The only way to stop the growth is to cut the plant. Then, after some time it will not have respiration and get converted into wood, a unit of physical order. So, there is existence in physical order, and in bio-order there is existence plus growth. If you look at the animal order at the level of body it is same as the bio-order but in the self, there is will to live. Every animal has this will to live at the level of self. And when it comes to human order, there is progress in the self, the self wants to live with happiness in continuity. It wants to live with continuous happiness in self. The self has evolved to the activity of Imaging and that is an achievement. But what is to be done now? The self has to ensure right feeling and right thought on the basis of realization. This will to live with continuous happiness has to be materialized. What is the way to achieve it? It is by way of having the right understanding, having the right feeling and right thought. This is the innateness of human being. The right understanding in the self leads to right feeling within and a state of happiness. This is about the innateness.

We can briefly review natural characteristic though we studied it in the foundation course in detail. The natural characteristic you can see for physical order is composition and decomposition. For bio-order, it is composition and decomposition plus nurture and worsening. One plant can be nurturing for another plant and it can worsen some other plant. The natural characteristic of the body of the animal or human being is the same. At the level of self, the animal has characteristic of cruelty or non-cruelty. If

we look at natural characteristics of human order, the natural characteristics are perseverance, bravery, kindness, compassion etc. Presently, most of us are involved in participation which is not for the wellbeing of all, which is not in line with the harmony, co-existence in the existence, not in line with the relationship. What we have to do in case of the natural characteristic of the self of human order is that we have to develop our understanding about the self and existence.

Now let us have a look at the inheritance. The physical order maintains its conduct as long as its constitution remains unchanged. The moment you change the constitution of that unit, its inheritance gets changed. The constitution has to be maintained. When you look at the bio-order, its inheritance is based on seed. As long as you maintain the seed of any unit belonging to bio-order, it will multiply itself, and it will show up the same definite conduct. In the case of animal, it has breed based inheritance. Cow will give birth to a cow that will behave like a cow with non-cruelty. But, in case of human being, the inheritance is based on education instead. Depending upon what kind of education and sanskar we are giving, the child will have the conduct. The innateness, the natural characteristic, the activity, the Inheritance are basically, the expression of this coexistence or we can say that they are different expressions of this co-existence.

## **Key Takeaways**

Co-existence is ever-present, ever-effective and ever-expressing. It expresses itself into four orders of nature with their innateness, natural characteristic, inheritance and activity.



**Recap**

In the previous lecture, we looked into some details of co-existence expressing in the form of material and consciousness units as well as in the form of four orders. We also, explored that the innateness and natural characteristics is also an expression of co-existence.

In this lecture, we will explore that co-existence is there at the base and this co-existence is expressing itself in the form of activity, innateness and natural characteristics of the units in different orders.

**18.1 Co-existence Expressing itself in the form of Nature**

Whatever we see around us at the level of self, body, society and at the level of nature is ultimately, a systematic expansion and expression of co-existence. We also, studied that the form and property of any unit is variable while the natural characteristic, innateness and co-existence is universal, definite and continuous. When we look at the activity of any unit belonging to any of these 4 orders, each unit is active and it has activity by virtue of being submerged in space. By virtue of this co-existence, the submergence has three aspects:

1. The unit is energized being in space. It is an activity in space.
2. Unit is self-organized being in space. So, it has definite innateness in space.
3. The unit is participating with other units being in space and fulfilling relationship, i.e., it has definite natural characteristic in space.

So, this is the description of co-existence. In fact, the innateness being different for different orders is the expression of the same co-existence, same submergence. Therefore, all the different varieties that we see are founded on the submergence. It is important to start observing it directly. So, we will keep observing it and keep working on it. Even though there is so much of variety and diversity, the co-existence and submergence is fundamental. If you can see this running thread in all the units including myself, I can see my relationship with other units. Then I have the feeling of relationship with other units. And when I have the feeling of relationship with every unit, I have the feeling of responsibility to fulfill relationship with every unit. I will have the understanding, the realization of co-existence which is called truth; I will have the feeling of relationship with every unit that is called love; I will have the feeling of responsibility towards the fulfilment of relationship with every unit and this is compassion. Truth, love and compassion are basically, what we have to realize, what we have to materialize and this has been the basis of most of the philosophies, most of the ways of life which have been developed over thousands of years by the human tradition. Truth, love, and compassion is the realization of co-existence, understanding of co-existence, feeling of co-existence and the thought of co-existence. It has been the running thread for the whole human civilization. So, it's very important to understand that for the innateness and the natural characteristics that you see in the four orders, the base is the co-existence. They are the expression of this co-existence and this co-existence and submergence is same for all of that. If you look at the three orders-physical order, bio-order and animal order, all the activities, natural characteristics, innateness and inheritance are realized and materialized in each of the three orders. When it comes to human being at the level of body, it is materialized and we don't have to do anything there. The activities of self marked in the upper part in the diagram below are also there by way of unfolding of this co-existence. The activities mentioned in lower part have to be evolved. The process of exploration of co-existence has to take place up to this level by the self. The expression is already there at the level of imagination.

<b>Innateness &amp; Natural Characteristic of 4 Orders</b>					
<b>FOUR ORDERS</b>	<b>UNITS</b>	<b>ACTIVITY</b>	<b>INNATENESS</b> (Self-organisation)	<b>NATURAL CHARACTERISTIC</b> (Participation)	<b>INHERITANCE</b>
Physical Order	Soil, Metal...	Formation - Deformation	Existence	Composition Decomposition	Constitution based
Bio Order	Plants, Trees...	"-" + Respiration	" + Growth	" + Nurture-Worsen	Seed based
Animal Order	Animal, Birds...	"-" in Body	" , " in Body	" , " in Body	Breed based
		Selecting-Tasting in the Self	Will to live in the Self	Cruelty, Non-cruelty in the Self	
Human Order	Human Beings	"-" in Body	" , " in Body	" , " in Body	Education & Sanskar based
		Imaging, Analysing-Comparing, Selecting-Tasting in the Self	Will to live with Continuous happiness in the Self ↑		
		Potential for Contemplation, Understanding & Realisation in the Self	Right Feeling & Thought in the Self ↑ Right Understanding in the Self	Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion... in the Self	

**Natural Characteristic:** Participation in larger order      **Inheritance:** Basis of definite conduct across generations

But because the human being is also in co-existence, the self is also in co-existence, the expression of co-existence in the form of what is mentioned in lower part will also take place in due course of time. An important thing there is that we have also the choice whether it happens via very nature of the thing or we have understood the process. Human education-sanskar is the process of unfolding this co-existence in the form of what is written in the lower part. If you look at yourself, you can see the imagination, and you can also see that there is potential for knowing. The potential for contemplation, understanding and realization is already there whether we have realized it or not. And there we have to make the choice: either we let the co-existence work on us and unfold the higher activities or I consciously decide the need to do it and let it happen in a natural manner. But you can see that there is a need and you have the potential, you may decide to expedite this process by your own choice and that is the choice that every human being

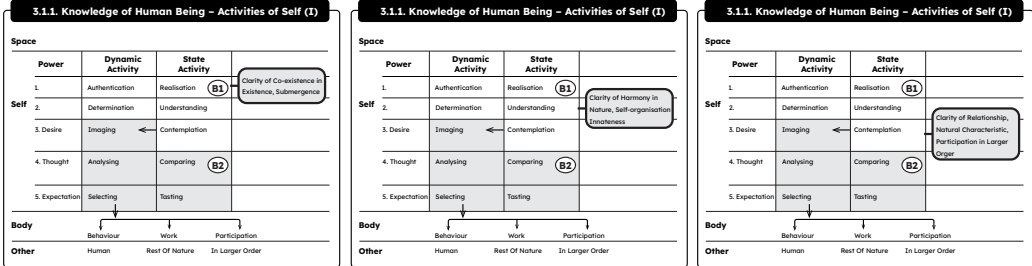
has. This choice is due to co-existence, submergence and we can work to realize it. It can be done through the process of human education-sanskar. Similarly, when you look at this innateness, all of us have this innateness of will to live with continuous happiness, but it is materialized through right understanding, right feeling and right thought. By virtue of co-existence, anyhow we will have to work for this. However, I can do this consciously, I can work on ensuring right understanding, right feeling and right thought in myself through self-exploration, by my own practice or I can take help by those who are familiar to this, those who have already gone through this process and are available to us as teacher to guide us through their human education sanskar.

<b>Innateness &amp; Natural Characteristic of 4 Orders</b>					
<b>FOUR ORDERS</b>	<b>UNITS</b>	<b>ACTIVITY</b>	<b>INNATENESS</b> (Self-organisation)	<b>NATURAL CHARACTERISTIC</b> (Participation)	<b>INHERITANCE</b>
Physical Order	Soil, Metal...	Formation - Deformation	Existence	Composition Decomposition	Constitution based
Bio Order	Plants, Trees...	"-" + Respiration	" + Growth	" + Nurture-Worsen	Seed based
Animal Order	Animal, Birds...	"-" in Body	" , " in Body	" , " in Body	Breed based
		Selecting-Tasting in the Self	Will to live in the Self	Cruelty, Non-cruelty in the Self	
Human Order	Human Beings	"-" in Body	" , " in Body	" , " in Body	Education & Sanskar based
		Imaging, Analysing-Comparing, Selecting-Tasting in I	Will to live with Continuous happiness in I	Next Generation	
		Potential for Contemplation, Understanding & Realisation in I	Right Feeling & Thought in I ↑ Right Understanding in I		

**Natural Characteristic:** Participation in larger order
**Inheritance:** Basis of definite conduct across generations

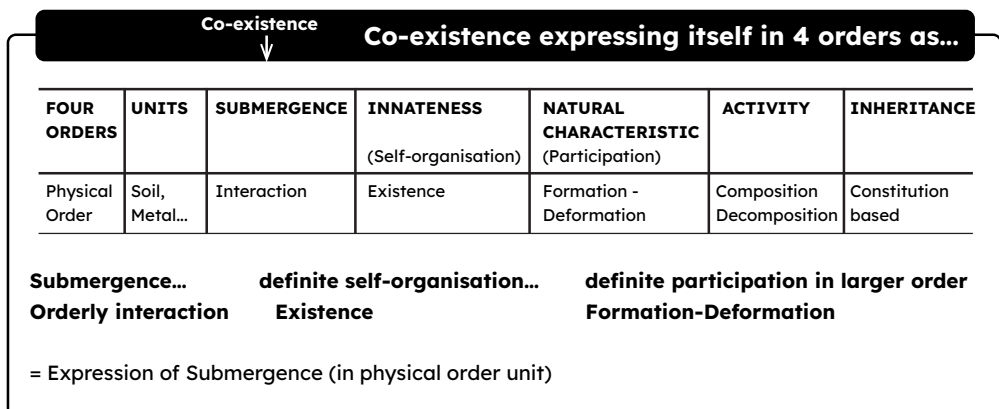
So it is important to see that this co-existence is unfolding itself any way in the form of innateness, natural characteristic and activity. It has already happened in first three orders and major part has also happened in human

order. Once we are able to do it, we can live with continuous happiness and we can be a source for human education and sanskar for the next generation. Thus, the cycle will be completed. Then, we can have human education sanskar generation after generation. If it is already there, we can take help from that and if it is not there, we have to work for it and prepare our self first to become the source of this human education for the next generation.



Therefore, the basic thing to happen is realization of co-existence that we have been talking about from last two lectures. With this realization of co-existence, now when we look down at the level of understanding, we can see that this co-existence is expressing itself in the form of harmony in nature; in the form of self-organization; in the form of innateness. Similarly, if we go little down at the level of contemplation, we can see that there is relationship; there is natural characteristic; definite participation of every unit in this relationship, and this also, is an expression of co-existence.

## 18.2 Expression of Co-existence as Innateness, Natural Characteristics in Four Orders



We can see that it is the co-existence (submergence) which is expressing itself in the form of activities, innateness, natural characteristic in 4 orders. Let us look at them order wise to start with the physical order.

We try to see that this co-existence is expressing itself in terms of activity, innateness and natural characteristic of the four orders of nature. Let's look at the level of physical order. If you look at submergence, the co-existence, what we see is the interaction between the units of the physical order. There is recognition and fulfilment in the physical order. So, this co-existence is expressing itself in terms of recognizing and fulfilling between the units belonging to the physical order. This submergence shows an orderly interaction. This orderly interaction, this recognition and fulfilment is giving rise to definite self-organization and this definite self-organization is in the form of existence, in a definite order. Therefore, as long as it remains that particular unit, it will exist in a definite order; it will exist with a definite conduct. In case the unit is transformed into some other unit by virtue of this interaction, it is not destroyed. It is only transformed. So, by nature it exists in a definite order with a definite conduct. This interaction, which is an expression of co-existence, also shows in the form of formation and deformation. So if you look at the unit belonging in physical order, it will have its participation with other units in the form of formation and deformation.

Co-existence						
↓						
<b>Co-existence expressing itself in 4 orders</b>						
<b>FOUR ORDERS</b>	<b>UNITS</b>	<b>SUBMERGENCE</b>	<b>INNATENESS</b> (Self-organisation)	<b>NATURAL CHARACTERISTIC</b> (Participation)	<b>ACTIVITY</b>	<b>INHERITANCE</b>
Physical Order	Soil, Metal...	Interaction	Existence	Formation - Deformation	Composition Decomposition	Constitution based
Bio Order	Plants, Trees...	" + " + Pulsation	" + Growth	" + Nurture-Worsen	" + Respiration	Seed based

<b>Submergence...</b>	<b>definite self-organisation...</b>	<b>definite participation in larger order</b>
<b>Pulsation</b>	<b>Growth</b>	<b>Nurture-Worsen</b>
<b>Recognition &amp; Fulfillment by way of pulsation</b>		
<b>Ability to grow, form another cell... to multiply</b>		
= Expression of Submergence (in pranic order unit)		

Similarly, when we look at the bio-order, the submergence is expressing itself in the form of interaction + pulsation. This is very interesting. If you look at the bio-order, you see the interaction between the units and also the pulsation. If you look at your body, there is pulsation in every part of the body. And this pulsation is there in the body over and above the interaction between different units in the body. It is this pulsation through which different parts of the body, different cells of the body, are recognizing their relationship and fulfilling that relationship. And because of this pulsation and identification of relationship among different parts of body and cells, there is growth and multiplication. When it comes in contact with other units of bio-order, there is a definite participation in terms of nurturing or worsening that unit of the bio-order. Therefore, at the level of bio-order, we have the expression of submergence, in the form of pulsation and this pulsation is reflecting in terms of growth as innateness as well as ‘nurture and worsen’ as natural characteristic.

Co-existence ↓ <b>Innateness &amp; Natural Characteristic of 4 Orders</b>						
FOUR ORDERS	UNITS	SUBMERGENCE	INNATENESS (Self-organisation)	NATURAL CHARACTERISTIC (Participation)	ACTIVITY	INHERITANCE
Physical Order	Soil, Metal...	Interaction	Existence	Formation - Deformation	Composition Decomposition	Constitution based
Bio Order	Plants, Trees...	“ + + Pulsation	“ + Growth	“ + Nurture-Worsen	“ + Respiration	Seed based
Animal Order	Animal, Birds...	“-” in Body Sensitivity in I	“, ” in Body Will to live in I	“, ” in Body Cruelty, Non-cruelty in the I	Selecting/ Tasting in I	Breed based

In BODY  
**Submergence... definite self-organisation... definite participation in larger order**  
**Pulsation Growth Nurture-Worsen**  
**Recognition & Fulfillment by way of pulsation**  
**Ability to grow, form another cell... to multiply**  
**In SELF**  
**Sensitivity toward sound, touch, sight, taste, smell**  
 Recognition & fulfillment on basis of assuming based on breed  
 = Expression of Submergence (in animal order unit)

When it comes to the animal order, now we have to look at the level of body and self. At the level of the body, it is same as what we have seen in case

of bio-order. But when it comes to the self, now we can see that the self has sensitivity towards sound, touch, sight, taste and smell, the sensation. If you look at the self of an animal, it is able to recognize its relationship with the body through sensation, by reading the sensation. If you remember steps 1-3 of exercise 2, we found that the self is interacting with the body by way of this sensation because this facility is available to us. There is sensitivity in the self by virtue of co-existence or submergence, self being in co-existence with the body, by virtue of both self and the body being submerged in space. So, this co-existence is expressing itself in the form of sensitivity in the self towards the body, i.e., the self can read the sensation. It means that the self can take sensations which are taking place in the body in the form of sound, touch, sight, taste and smell and of course, self can also, give instruction to the body. We can start seeing this at our own level. And then we can appreciate that this is also, happening at the level of animal. Further we can see that in the self, the recognition and fulfilment of relationship with the body is based on the assumption in case of animal which is most of the time very definite. The assumption is that 'I' and my body belong to this particular breed. So, with this assumption animal tries to identify what has to be done with the body now and it keeps giving the necessary instruction to the body. And of course, it keeps reading the sensation from the body as and when required. Therefore, in case of animal, at the level of the body, there is interaction plus pulsation and there is sensitivity in the self of animals. The table is showing it. This sensitivity in 'I' can be related to the innateness in the self of the animal as will to live. But since it identifies itself with the body completely, it interprets its living with the survival of the body, and the body survives. Similarly, we can see that this sensitivity in the self shows in the form of cruelty and non-cruelty as natural characteristic. We can also, see that in terms of activity, there is an activity of selecting-tasting which is the expression of sensitivity. The recognition of relationship of the self with the body is giving expression in terms of the activity of selecting and tasting. Thus, if you look at the animal, the major concern of selecting and tasting is to ensure the survival of the body and it keeps selecting and tasting the sensation from the body. Up to this everything is definite; we don't have to do anything. We only have to understand it.



Co-existence						
Co-existence expressing itself in 4 orders						
FOUR ORDERS	UNITS	SUBMERGENCE	INNATENESS (Self-organisation)	NATURAL CHARACTERISTIC (Participation)	ACTIVITY	INHERITANCE
<p>In BODY:</p> <p><b>Submergence... definite self-organisation... definite participation in larger order</b></p> <p><b>Pulsation Growth Nurture-Worsen</b></p> <p><b>Recognition &amp; Fulfillment by way of pulsation</b></p> <p><b>Ability to grow, form another cell... to multiply</b></p> <p><b>In SELF</b></p> <p>Sensitivity toward sound, touch, sight, taste, smell and also the <b>feelings</b></p> <p>Recognition &amp; fulfillment on basis of assuming.</p> <p><b>Need to know and potential for knowing</b></p> <p>= Expression of Submergence (in animal order unit)</p>						
Human Order	Human Beings	“-” in Body	“,” in Body	“,” in Body		Education & Sanskar based
		Sensitivity in I	Will to live with Continuous happiness in I		Imaging, Analysing, Selecting/ Tasting in I	
		Knowing in I	Right Feeling & thoughts in I	Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion... in I	Potential for Understanding	

When it comes to the human order, there are the following three things;

- At the level of body, the same things are happening as they are happening in any unit of bio-order.
- At the level of self, now certain things have developed which are shown with the upper part. And there are certain things which have to develop, which have to be evolved. They are shown in the lower part.
- Combining the two, in case of human being, we already have sensitivity in the self about the body part as we saw in case of animals. But now there is also, sensitivity towards the feeling from other human being. Thus, the sensitivity which is the expression of recognition and fulfilment towards the body, is now extended to feeling of relationship with the other units,

human beings for example. So, if we include the other units in the nature, sensitivity will mean recognition and fulfilment of relationship with the body and with other units including human being. Now I will be sensitive towards the five senses, as well as the feelings from the other human being. And we can see that it is already there in the self, in us. When this feeling is there, sensitivity is there, it is expressing itself in the form of will to live with happiness. The human is not only sensitive towards relationship but it also has the possibility to know and that is called as knowability. The meaning of knowing has already been explained in detail.

So, in the human order, the self has the capacity of activity of contemplation, understanding and realization which means we have the capacity to see the natural characteristic, innateness and co-existence of every unit of the whole nature. That possibility and potentiality is already there in the self of human being by virtue of co-existence whether we have realized it by now or not. If we have realized it, it is fine otherwise knowability will work in a natural manner. We can also, actively participate by choice which is the meaning of human education and sanskar and that is the meaning of self-study and practice. So, when we look at this knowability, we can see that the human being wants to live with continuous happiness and that is the innateness of human being. We can also, see that this innateness of human being is fulfilled by way of having the knowing, right understanding, right feeling and right thought which will ensure the continuity of happiness. This is basically, realization of this knowability which is the expression of co-existence. And we can also, see that if we have this knowability evolved, we have the right feeling and right thought and then we will also, have this natural characteristic of perseverance, bravery and generosity and so on in the self evolved. In terms of activity, I can see that I have the potential for understanding by virtue of this knowability. I can develop my capacity of contemplation, understanding and realization. This is what we have been trying to do. If you look at the previous foundation course as well as this course, we are trying to draw your attention to the point that by virtue of coexistence, there is sensitivity in human being and there is a possibility of knowability. So, we have to sharpen this sensitivity. We have to become

aware of the sensitivity in us; we should be able to evaluate this sensitivity and then we should be able to evolve this knowability further in terms of having right understanding. Once we have the right understanding, we can reflect it at the level of sensitivity in terms of right feeling and right thought in the self. And if we can do this, we are at ease at the level of knowability as well as sensitivity, and we will be in a state of continuous fulfilment. So by virtue of co-existence, by virtue of submergence, we have to utilize this possibility.

Co-existence						
Co-existence expressing itself in 4 orders						
FOUR ORDERS	UNITS	SUBMERGENCE	INNATENESS (Self-organisation)	NATURAL CHARACTERISTIC (Participation)	ACTIVITY	INHERITANCE
Physical Order	Soil, Metal...	Interaction	Existence	Formation - Deformation	Composition Decomposition	Constitution based
Bio Order	Plants, Trees...	" + " + Pulsation	" + Growth	" + Nurture-Worsen	" + Respiration	Seed based
Animal Order	Animal, Birds...	"-" in Body Sensitivity in I	" , " in Body Will to live in I	" , " in Body Cruelty, Non-cruelty in the I	Selecting/ Tasting in I	Breed based
Human Order	Human Beings	"-" in Body Sensitivity in I Knowability, Knowing in I	" , " in Body Will to live with Continuous happiness in I Right Feeling & Thoughts in I Right Understanding in I	" , " in Body Next Generation Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion... in I	Imaging, Analysing, Selecting/ Tasting in I Potential for Understanding	Education & Sanskar based Human Education -Sanskar

Summing up the above, we can see the diagram where co-existence, submergence has been marked in a box. The submergence is showing itself in the form of interaction in the physical order; in the form of interaction and pulsation in bio-order or pranic order; in the form of interaction and pulsation in the body and sensitivity in self at the level of animal order, and at the level of human order this co-existence is showing as interaction plus

pulsation in the body and sensitivity and knowability in the self. So, this is how this co-existence, submergence is expressing itself in these forms at the level of four orders.

## **Key Takeaways**

The co-existence (submergence) expresses itself as activity, innateness and natural characteristics in the four orders of nature. The submergence is showing itself in the form of interaction in the physical order; in the form of interaction and pulsation in bio-order or pranic order; in the form of interaction and pulsation in the body and sensitivity in self at the level of animal order, and at the level of human order this submergence is showing as interaction plus pulsation in the body and sensitivity and know ability in the self.

# Co-existence and its Expression Seen by the Self

## Recap

In the previous session, we discussed how co-existence is expressing itself in the four orders, and how the innateness and natural characteristics of every unit in the nature is based on its submergence in space.

In this session we will try to look into how this existence and its expression are seen by the self.

## 19.1 Self as the Seer of Co-existence and its Expression

We have been saying that when we are going through the process of knowing there are three things which are important:

1. Who is the knower?
2. What are the things to be known? and
3. What is the process of knowing?

We have seen that the self is the knower, and the thing to be known is the whole existence, and the process of knowing is awakening to the activities of contemplation, understanding and realization. So having looked into the details of co-existence and its expression, now we want to correlate how different activities of the self help us to see different aspects of co-existence. Let's look at them.

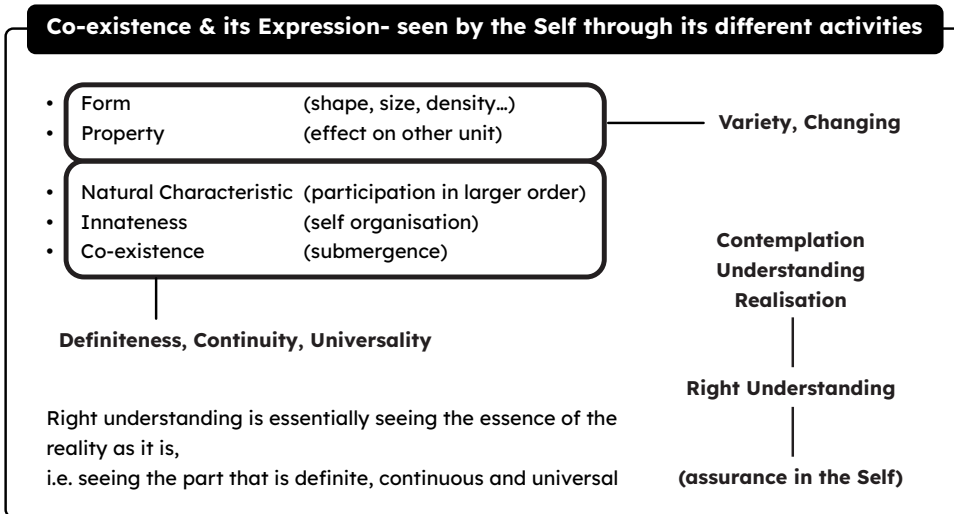
### Co-existence & its Expression- seen by the Self through its different activities

**Existence = Co-existence = Units submerged in Space**

Every unit has 5 aspects

**Form, Property, Natural Characteristic, Innateness, Co-existence**

Co-existence and its expression is seen by the self through its different activities. This is one important statement which we will try to unfold. Existence is in the form of Co-existence which is in the form of units submerged in space. This is what we have seen and then we have also, seen that every unit has five aspects.



It has some form, property, natural characteristic, innateness and co-existence. These are the five aspects of any unit that we see. We have also seen that out of these five, the form and property are changing, have variety. If you look at trees, there are so many types of trees with different shape, size, colour and properties. But when you look at the natural characteristics (the participation in the larger order), the innateness (the self-organization) and the co-existence (the submergence), they have definiteness, continuity and universality. We have looked into this and found that these three things of a unit belonging to any of the four orders are the same. We also, explored that the three aspects, i.e., the natural characteristics, the innateness and the co-existence of any unit can be seen through the higher activities of the self, and that is awakening to the activities of contemplation, understanding and realisation. When accomplished, we get what we are calling as right understanding. This gives assurance in the self. The major part of right understanding, the major part of knowledge is essentially this - seeing the essence of the reality, i.e., definite, continuous and universal. This all we have seen, and we have been exploring it.

### Co-existence & its Expression- seen by the Self through its different activities

Co-existence, the submergence, is seen by the Self at the level of its activity of Realisation

The 5 aspects of any given unit (and every unit) is seen by the Self through its different activities

**For example,**

**Form- seen at the level of selecting/tasting partly**

**- shape, size, colour**

**Property- “ “ “ “ analysing/ comparing**

**- effect on one unit on another- e.g. heating of utensil by fire**

## 19.2 Seeing by the Self

When you look at this submergence, this can be seen only at the level of realisation and not at the level of lower activities of the self. But when it comes to other aspects of units, they can be seen by the self at even lower levels of activity. I can see the form of a unit, the shape, the size, the colour of a unit at the level of selecting/tasting. Similarly, I can see some more aspects of the units at the level of analysing and comparing.

At the level of selecting/tasting, what we see of the form is just a part of it, not the complete form. For example, let's say I am seeing the shape of a ball. When I see it through eyes, do I see its complete shape or do I see only a part of it? We can only see the part which is facing our eyes. We are not able to see the part which is not facing our eyes. We are able to see only some part of the form of the unit through the eyes, through tasting and selecting. Similarly, when you look at the property, you can see only some part of this property, i.e., the effect of one unit on another, through the activity of analysing and comparing, with information derived through tasting and selecting at the base. An example of this effect is when you keep the utensil near the fire, it gets heated. This utensil is getting heated by the effect of the fire. This is the property of the utensil, or from the other side, the property of the fire.

To See	
Form ( $u^1$ )	= shape, size, density of unit <sup>1</sup>
Property ( $u^1, u^2$ )	= effect of unit <sup>1</sup> on unit <sup>2</sup> = recognition-fulfillment by unit <sup>1</sup> with unit <sup>2</sup>
Seeing through sensation	Body + Self (I)
<ul style="list-style-type: none"> <li>• Form (shape, size, density...)</li> <li>• Some part of property (effect on other unit)</li> </ul>	Eyes, ears... then tasting...
Seeing what is rational	Self (I)
<ul style="list-style-type: none"> <li>• Some part of property (effect on other unit)</li> </ul>	Tasting, Analyzing
Seeing what is existential (essence)	Self (I)
<ul style="list-style-type: none"> <li>• Natural Characteristic (participation in larger order)</li> <li>• Innateness (self-organization)</li> <li>• Co-existence (submergence)</li> </ul>	Contemplation Understanding Realization

So, when I am seeing something, what does it mean? It could include the form of the unit, i.e., shape, size, density of unit or property of the unit, i.e., effect of unit 1 on unit 2, the recognition and fulfilment by the unit 1 with the unit 2. And now we can see that there are three possibilities:

1. Seeing through sensation.
2. Seeing what is rational, and this is seeing through the thoughts, applying our rationality, through analysing and comparing.
3. And then seeing what is the essence

To See	
<u>Presently, our <b>system of knowledge</b> seems to be focussed on-</u>	
Seeing through sensation	Body + Self (I)
<ul style="list-style-type: none"> <li>• Form (shape, size, density...)</li> <li>• Some part of property (effect on other unit)</li> </ul>	Eyes, ears... then tasting...
Seeing what is rational	Self (I)
<ul style="list-style-type: none"> <li>• Some part of property (effect on other unit)</li> </ul>	Tasting, Analyzing
<u>and, it <b>tends to neglect-</b></u>	
Seeing what is existential (essence)	Self (I)
<ul style="list-style-type: none"> <li>• Natural Characteristic (participation in larger order)</li> <li>• Innateness (self-organization)</li> <li>• Co-existence (submergence)</li> </ul>	Contemplation Understanding Realization
That is why <b>we are unable to see the relationship, harmony and co-existence around us, in the nature and in existence</b>	



Now we have to see what our level of seeing is. Are we seeing only through the sensations, or are we seeing also, at the level of rationality, at the level of thought, at the level of analysing? Are we also, seeing at the level of the essence, the natural characteristics, innateness and the co-existence? Let us ask this to ourselves- what is our level of seeing? What does it mean for us to 'see'?

If you look at the present system of knowledge, this seems to be focused on seeing through sensation, and through rationality. If you look at the knowledge of science, technology, or any profession for that matter, it is relying on seeing through the sensation and seeing through its logic, through rationality. And if we are doing that, then we are utmost able to see some aspect of the form, some part of the property and it tends to neglect seeing what the essence is, that which is definite and universal. That is why we are unable to see the relationship, harmony and co-existence around us, in nature and in existence through the present system.

### To See

Presently, our system of knowledge seems to be focussed on-

Seeing through sensation

Seeing what is rational

Through Body + and lower activities of Self (I)

i.e. Tasting/selecting, Analysing/comparing and imaging to put them together

Which can atmost see the

- Form (shape, size, density...)
- Some part of property (effect on other unit)

But, it tends to neglect-

Seeing what is of essence- definite, universal

- Natural Characteristic (participation in larger order)
- Innateness (Self organisation)
- Co-existence (submergence)

Self (I)

Contemplation

Understanding

Realisation

As a result, **we are unable to see**

**relationship, harmony and co-existence around us, in the nature/existence,**  
rather we may see

**Opposition, disharmony/contradiction, struggle**  
and **that is what we are doing today**

This is the **source of opposition, struggle, terrorism and war in the world today**

So, it is very important to find out all the possibilities of seeing by the self and trace out what we have accepted or missed in the system of knowledge that we have today. If we work on the activities of contemplation, understanding and realisation in the self, we will be able to see the relationship, the harmony and the co-existence. Because we are not doing this third part, as a result we are unable to see the relationship, harmony and co-existence around us in nature, in existence. Rather we may see opposition, disharmony, contradiction, and struggle and that is what we are doing today.

This whole idea of struggle for survival, survival of the fittest, nations being in opposition, families being in opposition is coming due to this present system. All this is there because we are not able to activate our higher level of activities like contemplation, understanding and realisation. Therefore, we are not able to see the relationship, the harmony, the co-existence. If we are not able to see that and only see the form and property, then there seems to be quite the opposite things, i.e., in place of relationship we feel that there is opposition, in place of harmony we feel that there is contradiction, and in place of co-existence we feel there is struggle. And that has become our guideline, basic guideline for all our perception. If we are with this kind of perception, which has opposition, disharmony, struggle at the base, then it will lead to opposition, struggle, terrorism, wars and so on in our living, something which we are seeing in ample amount in present world. Majority of the nations are spending a large share of their resources preparing for war and that is just because of limited perception of the self.

### To See

So, what we need to do is to set our **system of knowledge right, is to make it focussed & based on**

Seeing what is existential (essence)

- Natural Characteristic (participation in larger order)
- Innateness (self-organization)
- Co-existence (submergence)

Self (I)

Contemplation  
Understanding  
Realization

Then, **we will be able to see the relationship, harmony and co-existence around us, in the nature and in existence**  
And this will **solve many of our present day problem**

Presently the self is looking at the existence, at the nature and people around themselves at the level of form and property only. When we see only at the level of form and property, sometimes we feel resolved but many times we feel that we are in opposition. Therefore, we have to prepare for facing the opposition. This is the reason why more than 50% of our resources get used for protecting ourselves from opposition or for dominating over others. Majority of the problems that we see in the world today are because of lack of this perception, because of lack of this right understanding and the major problem is in the form of not being able to see what is of essence, what is definite, what is universal, not being able to see relationship, harmony and co-existence, which can be seen only through the higher activities of the self - the contemplation, understanding and realisation.

### To See

When we are working on

Seeing what is existential (essence)

- Natural Characteristic (participation in larger order)
- Innateness (self-organization)
- Co-existence (submergence)

Self (I)

Contemplation  
Understanding  
Realization

Then, we see-

Natural Characteristic, participation in larger order, relationship through Contemplation of units starting with one, then many and ultimately all units

Innateness, self organisation, harmony through Understanding of units starting with one, then many and ultimately all units and of nature as a whole

Co-existence (submergence) through Realisation of one and all units, which is same for all units and for existence as a whole

So, this is seen in a sequential manner, while going from lower to higher activities

In this course, our major focus is on awakening ourselves to the higher activities of the self so that we can see relationship, harmony and co-existence. It is already there in the existence; it is at the base of existence. Only when we are able to see this, we will be able to see the reality in its completeness. This is the major part of our understanding of reality. If this is there at the base, then the study of form and property can also, be put to right utilization. So looking into this, it is very important to understand

the source of problems in the world today and its resolution. We need to set our system of knowledge right and the way to do it is to make it focussed and based on seeing what is of essence, what is definite, what is universal. This is what we are saying in other words as what is valuable. So our education, our knowledge system has to be focused and based on seeing what is essential, what is definite, what is universal, what is of value, what is valuable. And if you look properly, these are the three things which are valuable – relationship, harmony, the co-existence (the participation in larger order, the self-organisation, the submergence). This has to be focused and this has to be at the base of our knowledge system and this will solve many of our present-day problems.

The issue of nations spending about half of their resources preparing for war can be solved if we understand that the relationship is there, the harmony is there, the co-existence is there. If we can work for it then in due course of time, we don't have to invest our 50% of resources preparing for war. And if we don't have to do that, then these resources can be used, can be put to right use for feeding people, for nurturing the people, nurturing the whole nature of our own nation and also, we help other nations. The thing of importance is this - to work on seeing the essence.

We see the relationship through contemplation of units, starting with one, then many, and ultimately, all units. This is one important point which we have to keep in mind. When I start with selecting/tasting, analysing/comparing and moving up to the activity of contemplation, then, to begin with, I am able to see the natural characteristics of any given unit, the participation in the larger order, the relationship of a particular unit. Similarly, I can see into another unit and can see their participation in the larger order. In this way, I start with one unit, then many units and ultimately, all units, the whole nature, all units in nature. Similarly, when I am looking at the innateness, the self-organisation, the harmony of the unit through understanding of unit, it starts with one unit, then many units and ultimately, we are able to see the innateness, the harmony of all the units in nature as a whole. So, we are able to see the innateness, the harmony of all the units together, which means the harmony of the nature as a whole. And then when we are working with co-existence, we are able to see the co-existence through realisation,

the activity of realisation of the self of one and all units because this is submergence. It is the same for all units and for existence as a whole.

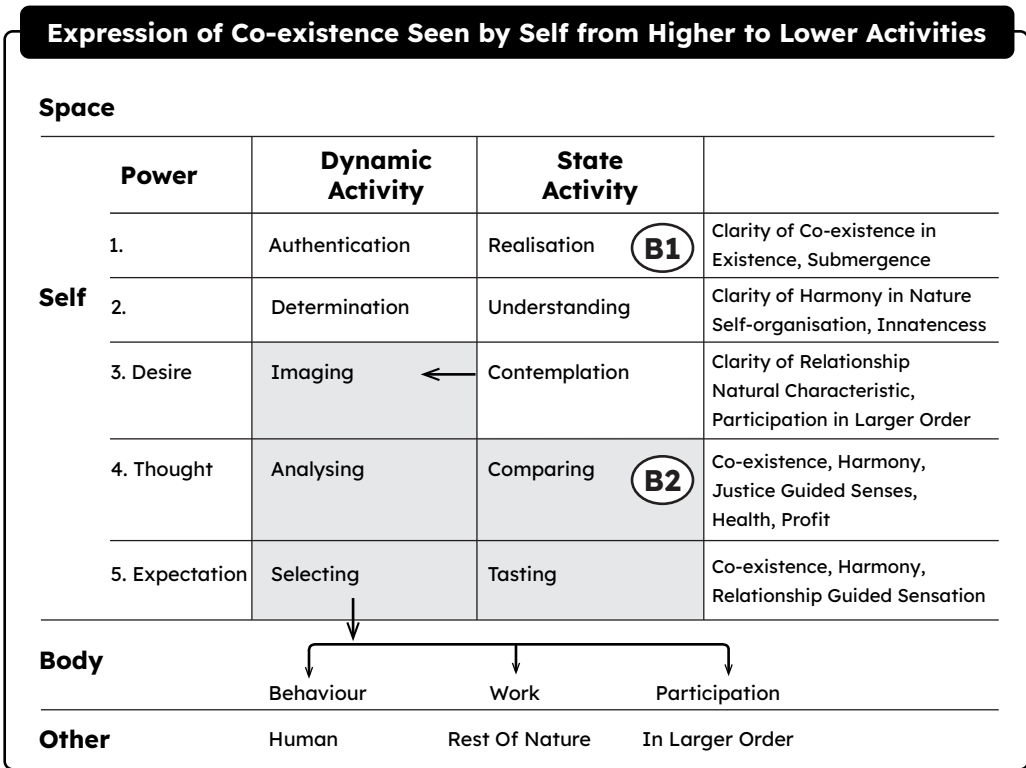
**Co-existence**  
↓  
**Co-existence expressing itself in 4 orders as....**

FOUR ORDERS	UNITS	SUBMERGENCE	INNATENESS (Self-organisation)	NATURAL CHARACTERISTIC (Participation)	ACTIVITY	INHERITANCE
Physical Order	Soil, Metal...	Interaction	Existence	Formation - Deformation	Composition Decomposition	Constitution based
Bio Order	Plants, Trees...	" + " + Pulsation	" + Growth	" + Nurture-Worsen	" + Respiration	Seed based
Animal Order	Animal, Birds...	"-" in Body	" , " in Body	" , " in Body		Breed based
		Sensitivity in I	Will to live in I	Cruelty, Non-cruelty in the I	Selecting/ Tasting in I	
Human Order	Human Beings	"-" in Body	" , " in Body	" , " in Body		Education & Sanskar based
		Sensitivity in I	Will to live with Continuous happiness in I ↑	Next Generation	Imaging, Analysing, Selecting/ Tasting in I	
		Knowability, Knowing in I	Right Feeling & Thoughts in I ↑ Right Understanding in I	Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion... in I	Potential for Understanding	

This is what we are able to see through contemplation, through understanding, through realisation. This is seen in a sequential manner, while going from lower to higher activities. We start with one unit, we are able to see the form, then we are able to see the properties, then we are able to see the natural characteristics, then we are able to see innateness and the co-existence. And I can go on building this starting from one unit to many units and then to all the units. When it comes to co-existence, I can see that this co-existence is same for all units. So, there, that unity, that commonness is quite visible. At the level of contemplation and understanding, I am able to see that there is commonness of the units at the level of different orders. So, for four orders there are four natural characteristics and four innateness. Any unit belonging to that order has this natural characteristic, has this innateness.



### 19.3 Expression of Co-existence Seen by the Self



Mostly we are working with the sensitivity part and not paying much attention to the knowability. So, referring to the diagram of the self, we are active in Block B2 but not active in Block B1. But the potential is there, the possibility is there and only when we pay attention to it, we realise that we can fulfil our process of development, process of ensuring continuous happiness which is the innateness of the self. Similarly, at the level of innateness, we have come to see that we need to live with continuous happiness, but we are not able to see how this is ensured through right understanding, right feeling and right thought. We have the potential to see this and realise this, but that is possible only when we start looking deeper into our self and see that our innateness is to have right understanding, to have right feeling and right thought. And on the basis of it only, we can live with continuous happiness. Similarly, with the investigation into natural characteristics, we can see that our natural characteristic is for perseverance, bravery, generosity and so

on. So, if we are able to look at it through contemplation, we will develop this natural characteristic, the participation in the larger order in terms of perseverance, bravery, kindness and so on. Similarly, at the level of activity we can see that we have the potential for understanding but we are busy only with imagination.

Now we need to discuss what happens when we are going from lower activity to higher activity and from the higher activity to the lower activity. Just a brief description is given, and you can start looking at it and start working on it. If we start with selecting and tasting we are able to see some part of the form, for example shape, size, colour and some part of the property of the unit. At the level of analysing and comparing, we are able to see some part of the property of the unit. When we move up to contemplation, there is a possibility of getting clarity of the relationship of natural characteristics, participation in larger order. This possibility is there. But the clarity is not complete until we have realisation of co-existence. Till then we may have some sense of it but the deep assurance is not there. We are able to see the relationship, the natural characteristics of those units only which we are paying attention to, but there are many units in nature which are left out. Suppose we are paying attention to a unit belonging to physical order then we will be able to see and get some feel about the participation of that unit in the larger order. But it will not mean that I am able to see the participation for all other units belonging to all other orders. Similarly, when we move up to understanding, we are able to have the clarity of harmony of the units, the self-organisation of the units, the innateness of the units to begin with. This is also the part of clarity and it is slowly building up from one unit to many units and ultimately, the whole nature. And when we go up to realisation, there it is the same for all units, so, every unit is submerged in space. When I am able to realise “every unit being submerged in space”, this realisation is the realisation of submergence of the particular unit. But it is the same for all units. Ultimately, I can see the whole nature, I can see all units and I can see how all units are submerged in space. And that is what we are calling as realisation, submergence of units in space, of one, of many, and of all the units. So, this is going to happen when we are moving up from lower activity to the higher activity.



We have just given some hint about how it seems to be working. This is something as a proposal so, that you also can investigate, and we can explore together and evolve in the process. Similarly, when we are looking from top to bottom starting from the realisation of co-existence, then things will be different. Different in the sense that now we have the realisation of co-existence, realisation of submergence, realisation of units submerged in space which is complete in itself. And now in the light of this realisation of co-existence when we are coming down we are able to see harmony in nature, the self-organization, the innateness of nature as a whole, and then of course, the self-organisation of every unit in nature. And this is supported by the assurance, deep assurance that everything is in co-existence, everything is in harmony.

So, it's not that I have to create harmony. Harmony is already there, and every unit is in harmony being in space. I only have to understand it and be with it. Similarly, when I come down to the level of contemplation, now I am able to see the natural characteristic, the participation of units in larger order at the level of whole nature. Now I can see that the relationship that I see of given unit with other units is in fact founded by every unit being in relationship, harmony and co-existence being in space. So, the definiteness is there, universality is there, continuity is there in what we see. And with this clarity of co-existence, harmony and relationship, now I am able to see how I can relate to the world outside. My analysing and comparing of my recognition and fulfilment of relationship is now guided by co-existence, harmony and relationship which I have seen at the level of higher activities. And this is also, guiding my senses, guiding my health, guiding my profit in comparing. So, now my perception about the health, the senses, the profit is guided by my clarity about coexistence, harmony and relationship.

When I am looking at the level of selecting and tasting while focusing on the property and the form, the fulfilment of this relationship with the world outside, this tasting, this selecting is now guided by the co-existence, harmony and relationship and I can use these senses or sensation for the purpose of ensuring harmony, ensuring relationship, ensuring co-existence. The sensations are now rightly utilised as we have discussed. Right utilisation of sensation is to ensure nurturing of the body, protection of the body, right

utilisation of the body and also, for sharing our knowledge and our feelings with other human being. So, now sensation is not just used for getting some temporary happiness out of it, some excitement out of it, but now it is used in the light of co-existence, harmony and relationship. Thus, sensation is also, placed in the context of the higher activities, i.e., relationship, harmony and co-existence. And of course, with this, my behaviour, my work, my participation will reflect all this outside. This is going to be happen when we reach to the top of the activities of self, i.e., realisation.

## 19.4 Co-existence (and Space) Seen Differently by Various Activities of Self

### Co-existence (& Space) is seen differently by various activities of Self

Now, we want to understand  
**how co-existence (submergence) is seen by the Self &**  
**how Space is seen by the Self**  
**Depending upon activation of its higher and higher activities**

<u>Activities</u>	<u>The way Co-existence (Submergence) is seen</u>
<b>Selecting/ Tasting</b>	<b>Two units with gap (void) in between</b>
<b>Analysing/ Comparing</b>	<b>Two units with effect of one unit on another</b>
<b>Contemplation</b>	<b>Relationship between units</b>
<b>Understanding</b>	<b>Harmony (self-organisation) in the unit</b>
<b>Realisation</b>	<b>Co-existence-submergence of unit in Space</b>

Now, we want to understand how co-existence and space is seen by the self, depending upon activation of its higher activities. Let us look at that. If we are looking at the level of activity of selecting-tasting, then this co-existence, this submergence is seen as two units with gap, with void in between. I see the units with the void, with the gap, with options. If we are looking at it at the level of analysing and comparing also, then we see two units with effect of one unit on another. When we are seeing at the level of selecting and testing, we were only able to see the gap, the void, the absence between two units. Now we are able to see that there are some effects also, of one unit on the other unit. When we are able to see that there is some effect, then we start getting a feel that this space in between is not

just the absence. If I can see that the heat of Sun is reaching the Earth, our body, so, there is some effect of the sun on my body. Then it starts giving some feel that this space in between is not just the absence. This is getting a feel that space is something, may be something important but it is not something which is just the absence.

Now if we start looking at the level of contemplation, then not only that we see that there is some effect but we are also able to see that there is relationship of one unit with another unit being in space. And out of this relationship there is some effect of one unit on the other unit. This is more of a kind of strong condition that not only that there is some effect of one unit on other unit but there is relationship between one unit and another unit. So, now this co-existence is seen as relationship between units and you can also correlate that this relationship is what leads to the effect of one unit on the other. If we go higher at the level of understanding we are able to see the harmony, self-organisation, of every unit. It suggests that not only that this unit is in relationship with the other units being in space but it is in a state of harmony, state of self-organisation itself, being in space. And when we still move higher to the activity of realisation, we are able to see that this unit is submerged in space. So I am not only seeing the unit and its harmony, I am able to see the unit in space, in co-existence in space, in submergence in space. This is how it happens when I work with myself and start looking at the co-existence at higher and higher level of activities. I am able to see better and better part of this co-existence. And at the level of realisation, I am able to see the submergence of the units in space.

**Co-existence (& Space) is seen differently by different activities of Self**

<b>Activities</b>	<b>Space is seen as</b>
<b>Selecting/ Tasting</b>	<b>Gap (void), absence</b>
<b>Analysing/ Comparing</b>	<b>Medium for transfer of effect</b>
<b>Contemplation</b>	<b>Reality in which relationship is ensured</b>
<b>Understanding</b>	” ” <b>Harmony</b> ” ”
<b>Realisation</b>	” ” <b>Co-existence</b> ” ”

This is how we will see the co-existence. Through the selecting and tasting, this space is seen as a void, as an absence. At the level of analysing and

comparing it is seen as a medium for transfer of effect. At the level of contemplation now we are able to see that it is a reality in which relationship is ensured. It is very important, now space is not seen as an absence but it is seen as a reality in which relationship between any two units is ensured. At the level of understanding, now I can see that this is the reality in which harmony is ensured. And at the level of realisation, I can see that this space is a reality in which submergence is ensured, co-existence is ensured. Now I can see how important this space is. It is not just an absence; it is a reality and it is a reality in which the harmony of the units is ensured. The relationship between units is ensured. The submergence of units in space is ensured. So probably it is the most important reality in which all units are energised, all units are self-organised, all units are recognising their relationship with other units and fulfilling it. So, it is the space which is providing the base which is providing the foundation for all units to be there, to be active, to be in harmony, to be in relationship. Not only that we have to focus on units, we also have to focus on the space, we have to focus on co-existence of units in space, the submergence. We have to focus on units being in harmony in space, we have to focus on units being in relationship with the other units in space. So, this is what has to be our focus, then we will be able to see the co-existence, the harmony, the relationship. We will be able to understand the existence as a whole with right perspective. We will be able to understand nature as a whole, will be able to understand ourselves as units in nature and will be able to understand the relationship with this whole nature, with this whole existence. If we can see this, then we can fulfil our role or participation in this nature, in this existence in a manner which is fulfilling for us as human being and which is fulfilling for the whole nature, for all the units in nature. This will also, help in the process of unfolding the co-existence which is already there and helps in completing the process of unfolding co-existence that we have seen and talked about in the past.

Now we will talk about this in the light of this discussion that how with this understanding of co-existence, understanding of harmony in nature and my being in this nature, I can decide my participation, my role and the impact of it in my own self and in the nature around. We will take it up in the next few lectures.

Now, some points for self-reflection.

1. Investigate into your natural characteristics, innateness and co-existence. i.e., being in relationship, harmony, co-existence, i.e., Feelings in relationship, state of happiness, submergence in space. This point for self-reflection was given before also, but it is replaced here to recall that you can do the same thing much better now.
2. Investigate whether your living is centred around the activities of selecting/tasting, analysing/ comparing, imaging/contemplation, and so on. So, most of us must be living in one of these levels. Just selecting/ tasting or even analysing/comparing, and so on. You find out for yourself what is your living centred around.
3. Consider any unit and try to see all 5 aspects of that unit. We said 5 aspects are there in every unit. So, you select any unit and look at those five aspects: form, property etc. What are the different aspects you are able to see at present? Also, try to observe the activity of the self that is involved in seeing. So presently, what aspects are of importance for you, which means what aspects are you able to see through your activity of the self?
4. Investigate the level of activity of the self to which you are able to see the co-existence, submergence. Is it as two units with gap, as effect of one unit on the other or all units submerged in space? The whole range is there. So, find out what you are able to see when you look at the co-existence, the submergence.
5. And also find out how you see the space and that will tell you up to which level of activity of the self you are awakened.

## **Key Takeaways**

Self is the seer of the co-existence. There are five aspects of every unit submerged in space- form, property, natural characteristic, innateness and co-existence. There can be different levels of seeing of a unit by the self. Generally, the self is able to see only the form and property, and the lower-level activities are unguided. But as the higher-level activities of the self are awakened, it is also, able to see the natural characteristic, innateness and

co-existence. This ensures clarity of submergence, harmony in nature and relationship in the self and now the lower-level activities are also, guided. Co-existence (and space) is seen by the self differently depending on the level of awakening. It can be seen as two units with gap in between, or as medium of transfer of effect of one unit on the other or as relationship between units or harmony in the unit or as submergence of unit in space depending on the level to which the self is awakened.

# Lecture 20

## Role of Human Being in this Ever-expressive Co- existence

---

### Recap

In the previous lectures we discussed about human being, about the co-existence. One important outcome is that the co-existence is ever-expressing and ultimately, all the magnificence that we see in the nature with so, much of variety are the expressions of this co-existence.

With all this background, now we are trying to look into the role of Human Being in this ever-expressing co-existence.

### 20.1 Human Being in Co-existence

Followings are the conclusions drawn from the discussion till now:

1. Human being is co-existence of self and body
2. Self is Central to human existence. Body is used as an instrument
3. The need of the self which is continuous happiness is fulfilled by right understanding, right feeling and right thought in the self.

Another set of conclusions which are drawn are:

1. Existence is co-existence which is in the form of units submerged in space.
2. This co-existence is ever present, ever effective, ever expressing.
3. All that we see in nature as four orders are an expression of this co-existence.
4. This existence can be understood by awakening to the activities of the self – both lower and higher activities put together.

When we look at the existence as a whole, we see that every unit has five

aspects: form, property, natural characteristic, innateness and co-existence. And, if we have to see these 5 aspects, then we have to take help of all the activities of the self starting from tasting, selecting to realization and authentication.

## 20.2 Role of Human Being in this Ever-expressing Co-existence

Based on the above conclusions, now we can define the role of human being in this existence and this is what we intend to explore in this session. The role of human being in this existence is:

1. To understand the co-existence and
2. To live in co-existence.

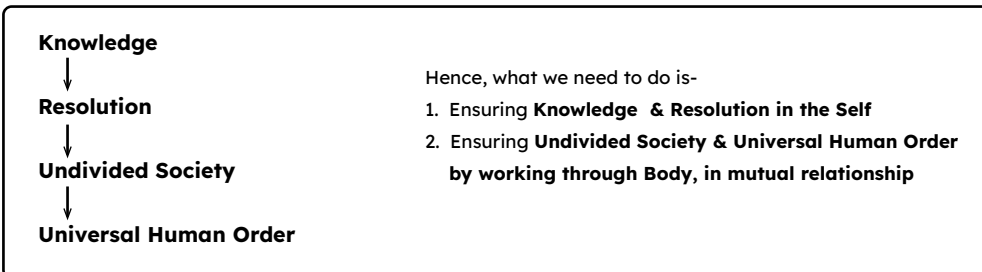
This is the role of human being in essence. This can further be expanded to say that the role of human being is to understand and to live in co-existence, harmony and relationship. The fulfilment of this role leads to continuous happiness in the self which is the basic human desire.

Understanding the co-existence has two parts:

1. To understand the co-existence which we are calling as knowledge
2. To ensure the feeling and the thought of co-existence; having clarity of how to live in co-existence that is called resolution.

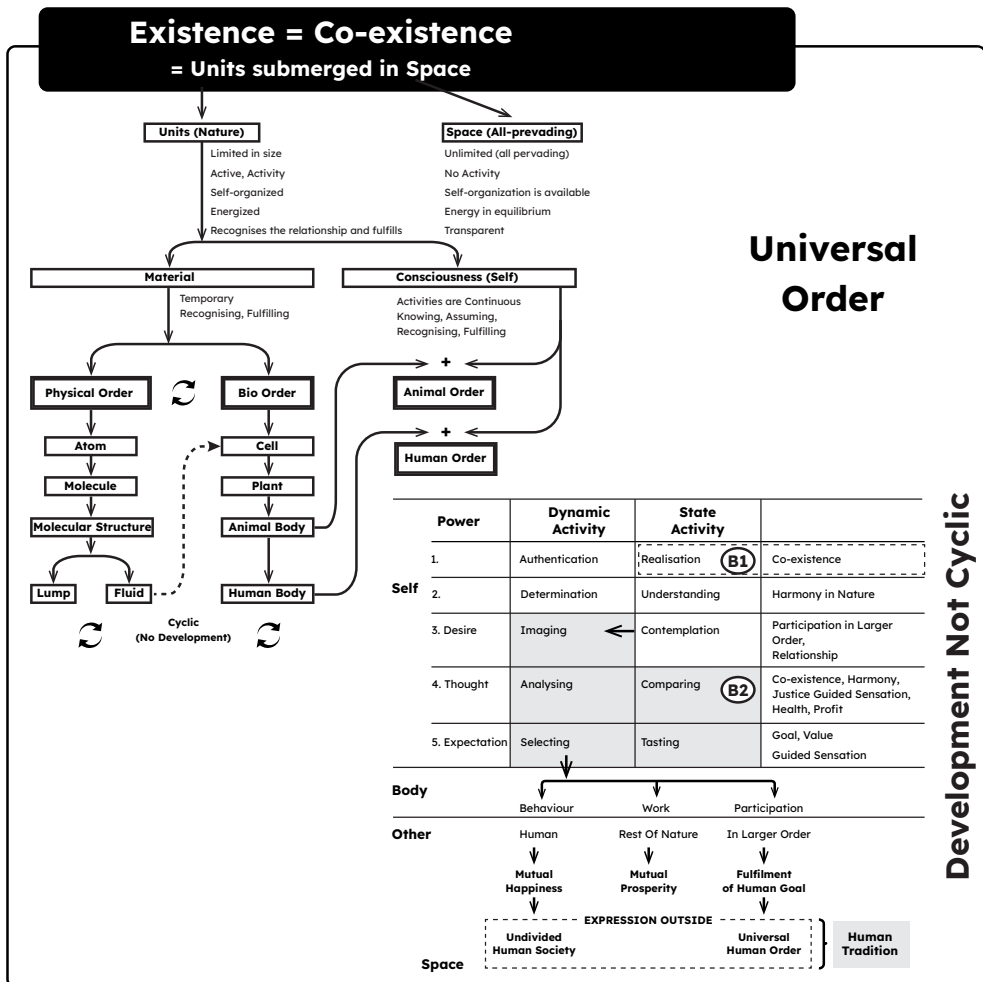
Living in co-existence can be further divided into two parts:

1. To live in co-existence with human being and that is what we are calling as relationship
2. To live in co-existence with entire nature and that is meant by harmony.





If I extend this living in co-existence with human being in relationship with other human beings from family to world family, it results into the undivided society. Similarly, when we are living in co-existence with entire nature and we are extending it from family order to world family order, then what we get out of this is universal human order. Thus, we have to have the knowledge of co-existence; we have to have the resolution which is based on the co-existence, harmony and relationship; then we have to work for the society, the undivided society through this understanding of co-existence and living in co-existence which includes co-existence, harmony and relationship and ultimately, participating into the universal human order whereby we are able to maintain a system in the society which can continue and multiply generation after generation.



If you recall, we tried to see the role of human being during the step 6 and 7 of exercise 1 (See Practice Sessions). During the exercise we tried to see through direct observation. Another important point is that the fulfilment of role of human being leads to continuous happiness in the form of bliss, satisfaction, peace and happiness which we discussed in detailed manner in previous lectures.

In the above diagram, we see that every activity in nature happens with definiteness if there is no intervention of human being. Everything in nature is self-organised and is in harmony till the human order is included. But when you place the human being, you see all kinds of disturbance. So it is very important to understand the conduct of human being and ensure right conduct. If you look at the whole existence, it has co-existence and in living, it extends to universal human order. If you look at the human being and the self in particular, it can have realization of co-existence within that gets authenticated in living up to universal human order. So, this basic shift in the human being which starts with realization of co-existence and completes with authentication of universal human order – is also the completion point of the existence as a whole. This is what we are able to see now as the whole picture of existence.

### **Role of Human Being in this Existence**

So,

**Role of human being** in this Existence is

1. To understand the co-existence &
2. To live in co-existence

**To make it more expressive, we can say co-existence, harmony and relationship in place of co-existence.**

In that case,

**Role of human being** in this Existence is

1. **To understand the co-existence, harmony and relationship &**
2. **To live in co-existence, harmony and relationship**

**Now, we can recall that this is what we have been working on- In Ex-1**

## **Key Takeaways**

The role of human being is to understand co-existence, harmony and relationship and to live in co-existence, harmony and relationship. The realization of co-existence within the self gets authenticated in living as behavior, work and participation in large order which extends to undivided society and universal human order.



# Module 5

## Understanding Human Conduct, All- Encompassing Resolution and Holistic Way of Living

In all the previous lectures, we detailed upon the right understanding of human being and the existence. We saw that self is central to human existence, and to ensure right understanding, it has to awaken to the activities of contemplation, understanding and realization. With this, the lower-level activities of the self get self-organized. We also discussed that existence is co-existence, and co-existence expresses itself as four orders in the nature with their submergence, innateness, natural characteristics, activities and inheritance.

In this module, now we will explore the human conduct. We had discussed this in brief in the previous lectures, and we will detail upon it.



# Lecture 21

# Human Conduct: Model 1

We have discussed human conduct briefly in some of the previous lectures. In this lecture we will discuss it at length. In process of knowing, we investigated into knowledge of human being and knowledge of existence. With this clarity, we can investigate into human conduct.

## 21.1 Knowledge of Human Conduct

### 3.1.3. Knowledge of Human Conduct

In the process of knowing (understanding), we have investigate into

3.1.1. Knowledge of Human Being

3.1.2. Knowledge of Existence

On the basis of knowing the above two,

Now, we want to investigate into

3.1.3. Knowledge of Human Conduct

We can look at Human Conduct from different angles; we will look into 2 formulations – Model 1 and 2

There are different ways to formulate human conduct. In fact, if you look at the block B1 where this coexistence, harmony, and relationship is being explored, that part is definite, continuous and universal. When it comes to your imagination (Block B2), there is some possibility of variation. When it comes to participating with the world outside, there are still more variations possible. So, depending upon our perception, we may have different formulations. For example, keeping human being at the focus, there will be one way to look at human conduct. But if we consider the society at the center, probably our formulation about the human conduct would be different. But, the basis of right understanding will remain the same.

## 21.2 Model 1 of Human Conduct

We will look into two possible formulations calling them human conduct Model 1 and human conduct Model 2 but there can be many more formulations. In fact, there are many formulations possible regarding human conduct has to be clear to us because so much of variety of thoughts, systems, practices and traditions prevail in the society. Formulations by different sets of people in the society can be understood only in the light of the clarity of relationship, harmony and co-existence. That does not mean that the different sets are in opposition to each other. The formulations of human conduct depending upon different angles of view are passed on to the next generation. The next generation may assume them correct with or without understanding and when it is passed on without understanding, it starts becoming rigid and we keep thinking that this is the only way of human conduct and then we are in opposition to others.

### 3.1.3. Knowledge of Human Conduct

In Model 1, we will look at what we have been seeing  
as role of human being (as shown in the next slide)

It must be mentioned that here again we have two possibilities-

1. conduct when we are moving towards higher activities of Self and
2. conduct when we are moving downwards from the highest activity of Self  
(this represents the complete human conduct)

Here, we are starting with second possibility of Model 1,

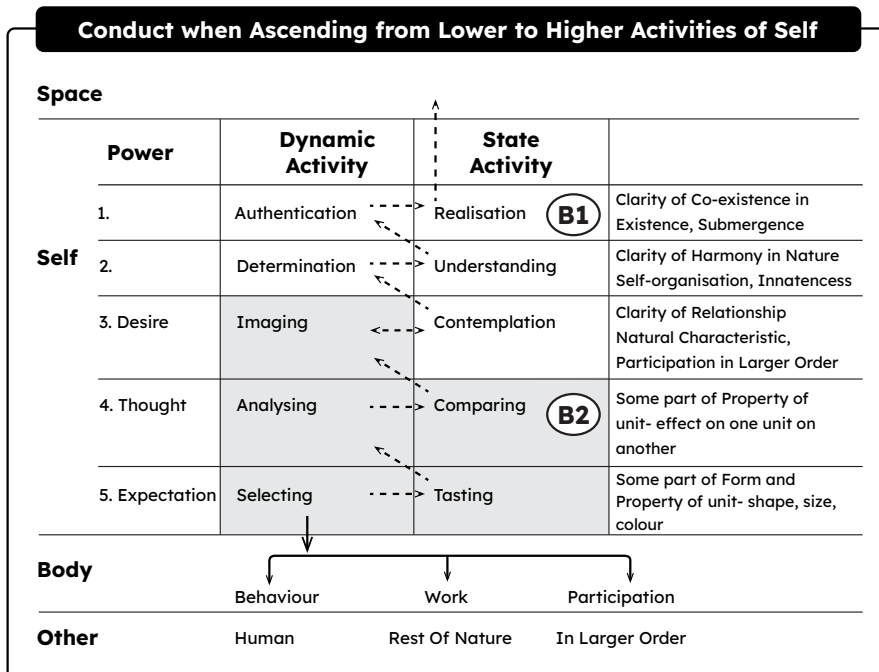
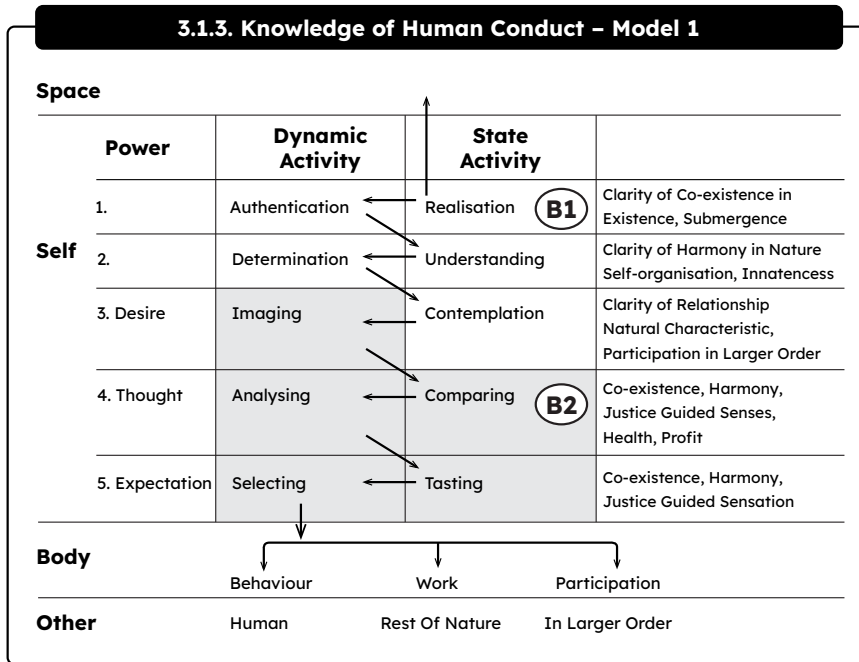
At the end of this session, we will briefly mention about first possibility of Model 1

We will try to investigate into each step of expression of human conduct starting from activity of realisation

It should be clear that human conduct can be formulated in different ways depending upon the angle that we are taking based upon the situations, circumstances in the society. Let us look at the Model 1 of human conduct in this lecture. And in the next session, we will talk about the Model 2. In Model 1, we will look into what we have been saying as role of human being. As we tried to understand the role of human being in this existence, that essentially, will be the human conduct, i.e., the participation of human being in the entire existence. Now there will be two possibilities:



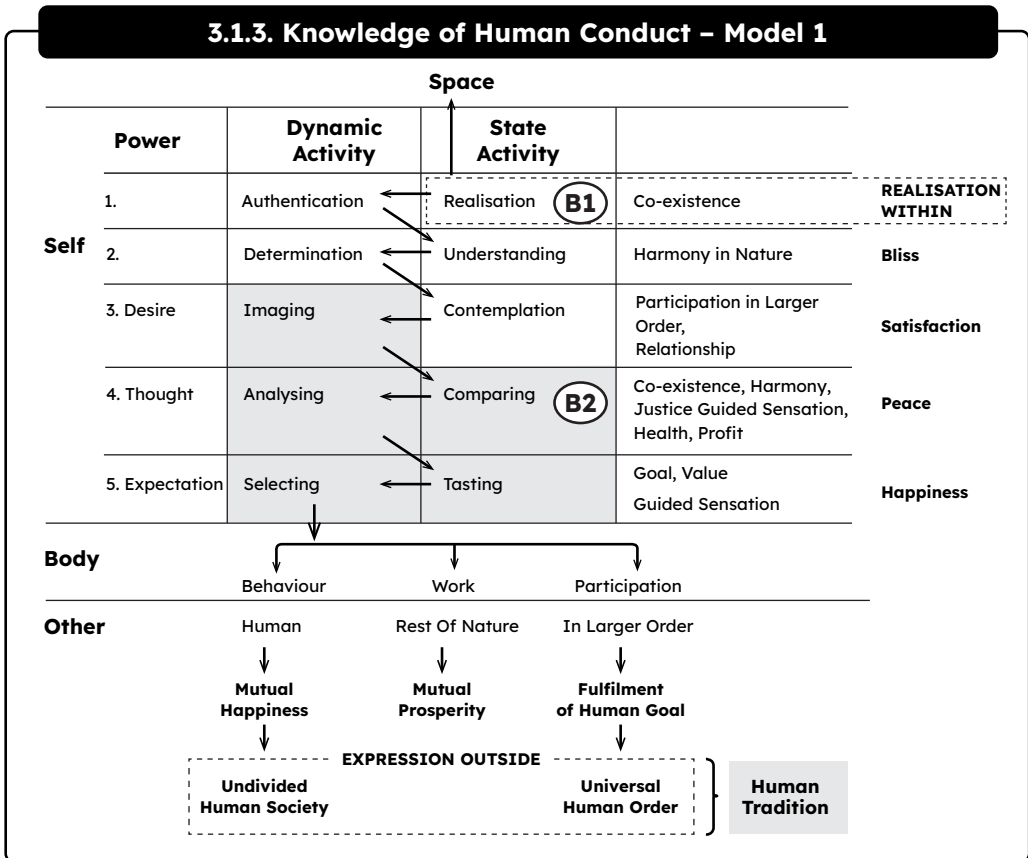
- i. We are moving towards the higher activities of the self, and
- ii. We have reached to the highest activity of the self and from there moving down



If we look at the activities of self, we might start with selecting and tasting and then move up to the analyzing and comparing and so on. That will be one model. When I am moving up to higher activities of the self, it needs to be understood how I will perform in behavior, work and participation. And the other scenario is when I have the realization, and I am coming down from realization, the highest activity of the self, to understanding, contemplation, to comparing, to tasting and so on. If you look at the formulation that we have been taking, right from the beginning, it is connected to the possibility 2 of the Model 1. We will start with that second possibility of Model 1, that is, conduct when we are moving downwards from the highest activity of the self. This is what represents the complete human conduct. So, we will try to understand that. Begin with that and at the end of the session, we will briefly mention about the first possibility of Model 1, that is, how do we perform when we are moving towards higher activities of the self. This is our present condition. Basically, we are slowly moving toward the higher activities from lower activities.

In fact, if you look at the practice sessions Exercise 1 and Exercise 2, they are basically, trying to describe the first possibility of model 1, where we are gradually trying to see this relationship, harmony and co-existence. And then we are trying to see our imagination in line with this relationship, harmony and co-existence. Gradually, we are trying to behave and work in accordance with that. We will mention this possibility briefly in the last part of the session. But, in first part we will talk about the second possibility of Model 1, that is, moving from higher activities to lower ones. We have purposefully done this because this will provide us the standard, the highest possibility of human conduct and once we have this highest possibility of human conduct then from there we can get back, you know, to where we are and then work out how we reach the highest possibility. We have now fixed the goal and the way back and we are now trying to find out our own state of human conduct and then we can work out how we can move from this point to that targeted point, to the complete human conduct or highest possibility of human conduct. That will give us a feel to where we have to reach and how to reach. It is important to decide where we have to reach, that clarity is necessary, the highest possibility of human conduct has to

be clear to us so that by evaluating our present condition and this highest possibility, we can work out the steps through which we can move. Let's look at this, the second possibility of Model 1.



We will try to investigate into each step of expression of human conduct starting from activity of realization. We have this realization and with this realization, now we are moving down. We will try to investigate into each step of this expression of human conduct starting from the activity of realization. Let's do that. We will briefly go over each of the steps because it is important to understand what is happening there. So I have the realization of co-existence and we are beginning to come down from there to perform in the world outside. At the level of realization, we have the realization of space, and we have the realization of the co-existence. We have the realization that every unit in existence is submerged in space and that way the whole existence, the whole nature is in the form of units being

submerged in space. With this realization, I take the decision in favour of living with this co-existence and this decision is called as authentication. When I have taken this decision and I working for it, I will try to understand every unit in existence because I have to live with those units. So, I have to understand every unit, ultimately, I have to understand all the units in the nature. I have to understand the self-organization of units. I have to understand my own self-organization, my innateness, my harmony and I have to understand the harmony, the self-organization, innateness of every other unit in the nature as well.

Ultimately, I have to understand the harmony in nature as a whole, the self-organization of the nature as a whole and that is what we are calling as understanding. With this understanding, I take the decision in favour of living with this harmony, living with this self-organization at my own level and at the level of every unit in existence. That is called as determination. So if I have the realization, authentication is a natural outcome of this. If I have this authentication, I will work for understanding the harmony of each of the units, self-organization of each of the units, self-organization of nature as a whole.

When I have the understanding of harmony, I will naturally take the decision in favour of living with that harmony, with that self-organization. Determination is a natural outcome of this. With this determination, when I am trying to ensure living with harmony in myself and with every unit, I have to see my relationship, I have to understand my relationship with every unit in existence and that is contemplation. So, I contemplate over seeing my relationship with every unit in existence. It might start with my relationship with other human being because they are the nearest to us and we are interacting regularly with them. Then we have to see our relationship with the rest of nature, including the body. If I want to live in harmony with every unit in existence, in myself and with every unit in existence, then I have to understand the relationship, my relationship with every unit in existence. I also have to understand what my participation is in this whole order of nature, in this harmony of nature. So these two things are the points of contemplation: my participation in the larger order of nature and my responsibility in the human-human relationship. When I have this

contemplation, I have the clarity of relationship, of natural characteristics, of my participation in the larger order. All this put together is block B1 which is called as right understanding. That is definite, universal and continuous. This is the foundation of human conduct, the realization of co-existence (submergence), the understanding of harmony (self-organization, innateness of every unit) in nature and contemplation of relationship (natural characteristic, participation in the larger order).

These are the three points of clarity that we obtain in this block, in the block B1. This clarity, this understanding is something very definite, something continuous, something universal. And this provides the foundation of human conduct. So irrespective of the model that you are taking for human conduct, whatever formulation that you are taking, this is there at the base. If this is not there at the base, then there is no way to formulate human conduct in a correct manner. We have to see whether we are able to ensure this or not. We can see that this is something which will be there whenever we are trying to understand human conduct, whenever we are trying to formulate human conduct in any particular situation. In every situation in the existence, any particular situation of the society, we have to have this clarity in us. And this is being said here. Two things to know: the truth and love, and compassion as an expression of love. These three things have been there at the basis of all the thought processes, all the philosophies, all the systems of exploration that we had in the past. So whomsoever we have called as a great person, a realized person, and whosoever has given us different systems, traditions in the world, for all of them these three things are common:

- i. The understanding of truth, realization of the truth, realization of the co-existence
- ii. The feeling of being related to all, the feeling of love and
- iii. The responsibility towards the fulfilment of that relationship, that is compassion.

So truth, love and compassion has been something very common to all systems of thoughts, all systems of practice, all traditions. It has been there at the base of human conduct. With this base, now we can see how it expresses itself at the level of imagination. When we are talking about human conduct,

it is important to see not only the basis, the basic foundation but also, to see how it expresses at the level of my imagination, at the level of my feeling, at the level of my thought and finally how it expresses itself at the level of my behaviour, work and participation in the larger order. We have talked about the development in block B1 which provides the basis for human conduct. Now let's look at what's happening at the level of imagination, at the level of desire, thought and expectation. Once we have this clarity of relationship, harmony and co-existence, then our desire is guided by this. The small arrow in the diagram above from contemplation to imaging is essentially, indicating that whatever clarity I have in block B1 now guides my desire. Now my desire is to live in relationship, in harmony, in co-existence. With this now my desire is definite. And this is the crux that without this clarity, without this understanding our desires are not definite, they keep changing, they keep fluctuating, they keep expanding and contracting. Only with this understanding in B1, my desire has become definite, i.e. to live in relationship, harmony and co-existence and not otherwise.

Even when we are moving from down to up, this is the point where we have to start settling at the level of desire, at the level of feeling. I can observe for myself what my feeling is: is it of relationship, harmony and co-existence or of opposition, contradiction and struggle? This is the crucial place. This desire is a crucial place where we have to start evaluating ourselves whether we are moving from up to down or we are trying to move from down to up. So even when we are moving from down to up, this desire is there and there I can ask myself what my desire is for? Is it for relationship or opposition? Is it for feeling of harmony or disharmony, feeling of co-existence or struggle? If understanding has taken place then it will guide the desire, and the desire will be definite. If understanding has not taken place, there are innumerable possibilities. But we can start asking this even now, even when we are moving up and we don't have the understanding. We can prima-facie see that it is the relationship, harmony and co-existence which is naturally acceptable to us and not otherwise.

So, when I am having the understanding of relationship, harmony and co-existence, this is guiding my desire. With this desire, now I am trying to think about the way to fulfil this desire of relationship, harmony and co-existence.



of the rest of the nature. And when I am interacting/participating in the larger order, starting from the family, village and so on, the outcome of this is fulfilment of the human goal. So, this is going to be the outcome in the world outside. If I expand this participation up to the whole existence, the whole nature and whole world then it will result into undivided society and universal human order. So, this undivided human society is an expression of my living with the feeling of the relationship, feeling of affection, feeling of love. Similarly, when we are participating in the larger order starting from the family to village and so on it will give rise to the universal human order. This will be the result of my conduct outside and when we have continuity of this generation after generation, then we will have this human tradition. So, at this level of world outside there are three achievements, the undivided society, the universal order and the human tradition. This is the widest possibility through my human conduct.

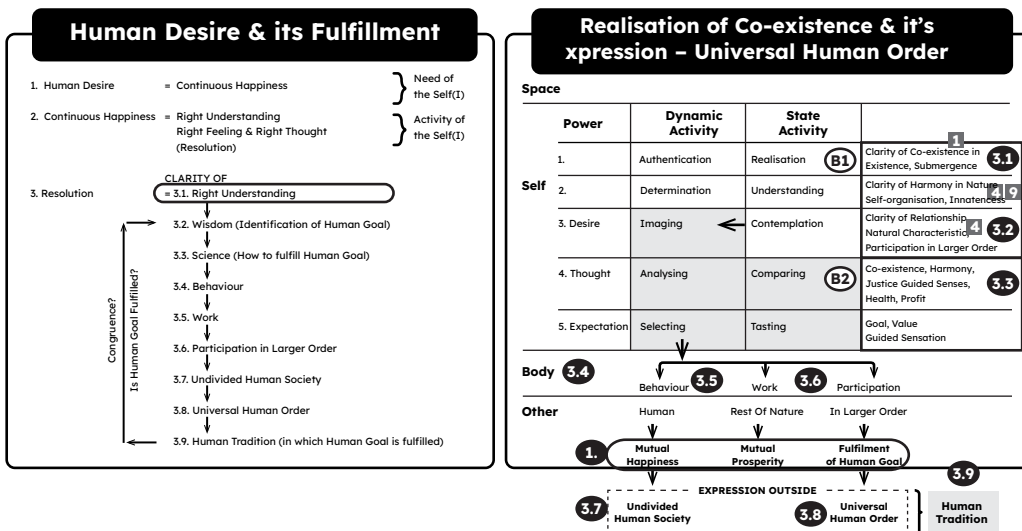
### **21.3 Expression of Human Conduct as per Model 1**

If you look at the whole expression of human conduct of human being, it starts with realization of coexistence and it is completed with authentication of universal human order, human tradition. So, this is the total expression of human conduct, this is the complete human conduct, this is the standard human conduct that we can understand and we can work for it. This is what we have been trying to understand, trying to explain, trying to be with it, trying to practice for it and all that. Now, if you look at the whole course, ultimately, the idea has been to be able to identify this human conduct, this living of human being in this whole existence in a manner which is fulfilling for human being and which is fulfilling for the whole nature. With all our expression, exploration, investigation in the foundation course and this one, we are able to see the form of human conduct. And once we have this clarity, then we can make out how to go about ensuring this human conduct, complete human conduct in myself, starting from where I am. This is a brief description that is placed here.

Let us also, see that when I have this human conduct, at the level of self I will have the happiness, the peace, the satisfaction, the bliss and ultimately, the super bliss. This is already briefly mentioned in last two sessions. Now let



us have a comprehensive look at the whole thing as shown in the diagram above. So, far we talked about the block B1 and identified it as block of Right Understanding. B2 was identified with the block of imagination, block of thought. This B3 is identified as the block of behaviour and B4 is identified as the block of work and participation in the larger order. So, this is where we are, starting from the realization of co-existence and coming down at the level of selecting and tasting and then expressing it through the body to the world outside and finally to the expansion.



Looking at the complete meaning of resolution, we can now place them in this context and they look like this.

**3.1** is having the right understanding, that is, clarity of co-existence, harmony in a relationship. So, 3.1 is about the whole block of B1- clarity of co-existence, harmony and relationship that is right understanding.

**3.2** is about having the clarity of human goal. So, basically, having the clarity about my participation in the larger order.

**3.3** is about the science that is working out how to fulfil the human goal. So, my imagination now has to do with how to fulfil the human goal which is decided at the level of 3.2, at the level of contemplation.

With this I will behave with human being in a mutually fulfilling manner that is 3.4.

I will work with rest of nature ensuring mutual prosperity that is 3.5.

Then I participate in the larger order that is 3.6. So, now I can place all that in my framework of complete human conduct. Similarly, this undivided human society, universal human order and human tradition in which human goal is fulfilled generation after generation.

With this it results into undivided human society, universal human order and human tradition that is 3.7, 3.8 and 3.9.

That is how we can have the clarity regarding these 9 aspects of resolution and this conduct can be placed in the overall scheme of the existence. This Universal human order, human tradition is a completion point of the human existence. We can see that this is also the completion point of the whole existence because this existence as co-existence is unfolding itself and it has already unfolded itself upto the existence of human order. The further expression of this co-existence has to take place through the human tradition. This is the meaning of the human conduct model 1 with complete human conduct.

## **Key Takeaways**

On the basis of knowledge of human being and existence, we can have a definite understanding of human conduct. There can be two models of human conduct: model 1 and 2. In model 1, there are two possibilities: one when we are moving towards the higher activities of self, and the other when we are moving downwards from the highest activity of the self. Looking at the second possibility, with realization of co-existence, the understanding of harmony and contemplation of participation in the larger order gets complete. This guides the lower level activities which further guides the expression outside in terms of behavior, work and participation in the larger order. This ultimately, leads to participation in undivided society, universal human order and human tradition.

# Lecture 22

# Human Conduct: Model 2

## Recap

In the previous lecture, we discussed Model 1 for human conduct. In this lecture, we will articulate the human conduct in terms of values, policy and character [A Nagaraj, 1999] which is different from the articulation of the last lecture.

## 22.1 Model 2 of Human Conduct

We mentioned in the previous lecture that there can be various models to express human conduct. We can look at human conduct from different angles giving rise to different formulations. But for all the formulations that we go for, truth, love and compassion will form the basis. We were looking at two formulations of human conduct in this course- model 1 and 2. In Model 1, looking at the second possibility, we saw how with realization of co-existence, understanding of harmony and contemplation of participation in the larger order, the lower level activities get guidance and how this further guides the expression outside in terms of behaviour, work, participation in the larger order and finally participation in undivided society, universal human order and human tradition.

### 3.1.3. Knowledge of Human Conduct- Model 2

As mentioned in the last session,

We can look at Human Conduct from different angles giving rise to different formulations.

We are looking into 2 formulations of Human Conduct - Model 1 and 2

In Model 1, we have been seen one description of complete human conduct

Now, in Model 2, we will try to investigate into another description of human conduct

In model 2, human conduct is articulated in terms of

**3.1.3.1. Human Values**

**3.1.3.2. Policy**

**3.1.3.3. Character**

In Model 2, we will take up another formulation of human conduct in terms of three things:

1. Values
2. Policy
3. Character

Now, we will detail upon each one by one.

### 3.1.3. Knowledge of Human Conduct

**3.1.3.1. Human Values** – Understanding “What to do as a human being” and “What not to do as a human being”

**3.1.3.2. Policy** – Detail, thought of “how to do”.

Includes plan, program, implementation, results, evaluation

- Policy for enrichment (arth neeti) of Self , Body, Physical Facility
- Policy for protection (rajya neeti) of Self , Body, Physical Facility
- Policy for right utilisation (dharm neeti) of Self , Body, Physical Facility

**3.1.3.3. Character** – Compassionate behaviour, work & participation in larger order on the basis of human values

- Behaviour – ensuring justice, mutual happiness  
(while also filling the gaps created in ignorance)
- Work – ensuring preservation, mutual prosperity  
(while also filling the gaps created in ignorance)
- Rightfully acquired wealth (swa-dhan)
- Chastity in conjugal relationship (swa-nari/swa-purush)

### Values:

Human values mean the understanding of “what to do as human being” and “what not to do as human being. In previous lectures, we studied the role/participation of human being in existence. My participation is actually my value. The participation is what we are calling as human values, and if we are participating otherwise, it is not human value.

### Policy:

Once we know what to do, the second issue is how to go about it, how to do it. The details of how to do is policy. Values give us the clarity of what to do and policy gives us the clarity of how to do, the details of it at the level

of thought, and that includes plan, program, implementation, result and evaluation. All these aspects are included in policy in detail. The policy can be seen in terms of policy for enrichment, protection and right utilization of whatever means we have available for implementation of human values. There are three things which are available to us:

- i. Our own self
- ii. Our body, and
- iii. The rest of nature, physical facility which we have with us to invest.

So, how do we invest these resources? We have to ensure enrichment, protection and right utilization of the three things – the self, the body and the rest of nature.

### **Character:**

The third thing is the character. Character is what we are performing in the world outside with our clarity of values and policy in the form of implementation in the world outside, in our behavior, in our work, and in our participation in the larger order. So, if you look at the character, there are the following major parts:

- i. Behavior: The first and most important part of the character is compassionate behavior with human being ensuring mutual happiness, justice. It is important to note that we have to ensure compassionate behavior while also filling the gaps created in ignorance. That means when I am behaving with human being, I have to understand the feeling. I have to ensure that feeling in myself, and I have to share this feeling with the other, ensuring justice, ensuring mutual fulfilment with the other human being. This is what I have to do at present. But many times, we will find that when we are performing this, the other is not receiving it the way we want to. One of the reasons could be that s(he) has complaint for my behavior in the past and is carrying on this. In that case not only have I to ensure the fulfilment of relationship at this point of time, with understanding and with my feeling, but I have to do something to compensate for what I have not done in the past, which has created lack of trust, lack of affection. That's why it is written 'while also, filling the

gaps created in ignorance’.

- ii. Work: Ensuring preservation and mutual prosperity with rest of nature while also, filling the gaps created in ignorance. When I am interacting with rest of nature, I have to take care of the work done in the past due to ignorance. If there is already some problem created in the past, we will have to compensate for it. So, if I decide to do the organic forming, and the soil is spoiled because of too much use of the inorganic fertilizers and so on, then not only that I have to go for some farming practice which can enrich the soil, but I also, have to do something to take care of the inorganic material which has got accumulated because of past work. Similarly, when I am interacting with the forest, if lots of trees have been already cut, not only that I have to protect the forest but I have to plant trees in the forest to compensate for earlier deforestation.
- iii. The rightfully acquired wealth and chastity in conjugal relationship: The next important point of the character is rightfully acquired wealth. The meaning of rightfully acquired wealth is that whatever I have acquired is earned in the right manner that will be described later in this lecture. The last is that we have the relationship in the family between husband and wife where I maintain the chastity in my conjugal relationship.

We will see the above in detail now.

### 3.1.3.1. Human Values (Identification of Human Values)

Understanding the Participation (Role) of Human Being in this Existence

- 1. In the Self – Happiness, Peace, Satisfaction, Bliss----- 4
- 2. In Universal Human Order – Perseverance, Bravity, Generosity, Kindness, Beneficence, Compassion ----- 6
- 3. In Human-Human Relationship – Justice (9 established values + 9 expressed values) ----- 18
- 4. In Human-Rest of Nature Relationship – Utility, Artistic value ----- 2

**Present state: Some attention on #4 (or 2 values out of 30)**

## 22.2 Values

Let us start with human values.

During the foundation course, we talked about nine values (trust, respect, affection, care, guidance, reverence, glory, gratitude and love) in human-human relationship. So that is one set of values. In previous sessions, we talked about the self and discussed the state of bliss, satisfaction, peace and happiness, which together we called as continuous happiness, in detail. Therefore, continuous happiness is a value which can be described further in bliss, satisfaction, peace, and happiness. Then, we talked about perseverance, bravery, generosity etc. in the context of participating in the larger order starting from family order to village to nation and so on. So these are values which relate to my participation in the larger order. When we look at our participation with rest of the nature, the basic value would be ensuring the nurturing, protection and right utilization of rest of nature. The feeling of ensuring enrichment, protection and right utilization of rest of nature is expressed in terms of utility value and the artistic value. Now, we can evaluate ourselves whether we are aware of these values and taking care of them.

### 3.1.3.1. Human Values (Identification of Human Values)

Understanding the Participation (Role) of Human Being in this Existence

1. Being in harmony in the Self on the basis of realization of co-existence
  - Happiness, Peace, Satisfaction, Bliss in the Self
2. Participation in the Universal Order or Universal Human Order as a human being with human consciousness
  - Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion
3. Participation in Human-Human relationship - Justice
  - 9 established values - trust, respect, affection... Love
  - 9 expressed values -
4. Participation in Human-Rest of Nature relationship
  - Utility value, Artistic value

### **Fulfillment of being Self-organised**

#### **Happiness**

- a) Harmony at the level of selecting and tasting  
i.e. selecting is on the basis of goal and value guided sensation based tasting
- b) Selecting and tasting is guided by comparing and analyzing

#### **Peace**

- a) Harmony at the level of analyzing and comparing  
i.e. analyzing on the basis of co-existence, harmony, justice guided sensation, health and profit based comparing
- b) Analyzing and comparing is guided by contemplation and desire

### **Fulfillment of being Self-organised**

#### **Satisfaction**

- a) Harmony at the level of desire and contemplation  
i.e. desires are based on (guided by) contemplation of the participation of human being in entire nature. Desires are definite and it is clear that there is every provision in nature for their fulfillment
- b) Desire and contemplation are guided by understanding and determination

#### **Bliss**

- a) Harmony at the level of determination and understanding  
Understanding = clarity about the harmony in nature  
Determination = all my effort will now be for mutual enrichment
- b) Understanding and determination is guided by realisation and authentication  
Realisation = clarity about co-existence (submergence of nature in space)  
Authentication = all my effort will now be for authenticating co-existence (submergence of nature in space)

## **Fulfilment of being self-organised**

This is just the description about the four things: about happiness, peace, satisfaction and bliss. These are important to understand so that we can evaluate our status. Are we in a state of harmony at the level of selecting and testing, i.e., at the level of expectation? Are we in state of harmony at the level of analyzing and comparing, i.e., at the level of thought? Are we in harmony at the level of desire?

We can see that this all can happen when I have realisation of existence, and this realisation of co-existence is guiding my understanding, which is



guiding my contemplation, which is guiding my comparing, which is guiding my tasting. We have discussed this in the last section. Completeness of human conduct is ensured on the basis of realisation of co-existence and not otherwise. So unless we have realisation within of co-existence, there is noway for us to ensure harmony at the level of understanding, determination, at the level of contemplation and imaging and so on. All this harmony at the lower level is ensured only when the lower level activities are taking place under the guidance of realisation of co-existence, otherwise there will be some disharmony, some contradiction and there will be lack of fulfilment, discontinuity of happiness.

### **Participation in the Universal Order as a Human Being**

= Natural Characteristic of Human Being with Human Consciousness

<b>Perseverance</b>	Commitment for living in harmony at all 4 levels with patience
<b>Bravity</b>	Commitment for helping the other to understand harmony & to live in harmony at all 4 levels
<b>Generosity</b>	The commitment to invest one's Self, Body & physical facility for understanding & living in harmony at all 4 levels

When I participate in the universal order as a human being, the perseverance is commitment for living in harmony at all four levels with patience. When I am trying to work on it, it is not necessary that I will get the cooperation from the environment particularly from other human beings. At times there is likelihood of opposition also, because if the other person is not able to see the harmony at any of the levels, s(he) may not have acceptance for it. If s(he) is perceiving otherwise, s(he) might even be having opposition for it. I may or may not get the cooperation from others, or I might be facing opposition from others. But in all these conditions, I will have the patience, I will have the understanding that it will take time for others to accept. Unless they understand this, they will not have acceptance for this. So this is about commitment for living in harmony at all four levels with the patience, that is perseverance.

The bravery has to do with helping the other. So, it's not only that I want to understand and live in harmony with patience, but I have this commitment of helping the other to understand harmony and to live in harmony. So bravery is feeling not only related to right understanding and harmony, but feeling to help others, because this is the need of the other as well. I have to have this commitment for helping others to understand the harmony, to live in harmony, and of course, this is a feeling which is naturally acceptable to all of us.

With perseverance and bravery comes generosity. When I am able to see that ultimately, the purpose is to understand and live in harmony at all levels, I will invest myself, my body, physical facility to help the other understand. This commitment called generosity is one of the values in my participation in the larger order.

### **Participation in the Universal Order as a Human Being**

= Natural Characteristic of Human Being with Human Consciousness

Kindness	Providing means to one who has the ability but not the means.
Beneficence	Helping the other to develop the competence to utilise the means they already have.
Compassion	Helping the other unconditionally, to develop the competence as well as the means, to fulfill his needs when he neither has the ability nor the means.

The other three values relating to the participation in the universal order are the kindness, beneficence and compassion. Kindness is providing means to one who has the ability but not the means to realise the coexistence. On the other hand, if the other person has these means but does not have the competence, this commitment to develop the competence in the other is called beneficence. There are many people who have this piece of information regarding any knowledge, but they don't see the importance of it, or they don't have time to work for it. In other words, the competence part is missing, even though the information is there. To help the other, develop the competence for others to utilise the means they already have is what we are calling beneficence.

And the last one is compassion – I have commitment for others to improve them unconditionally. If the other does not have the competence, I will develop the competence; if s(he) does not have the means, I will help him/her get the means. I have the commitment to help them develop both the means and the competence.

So, this is about the six values regarding the participation in the human order, universal order.

### Participation in Human-Human Relationship as a Human Being

Trust	To be assured that the other intends my happiness & prosperity
<b>Foundation Value</b>	
Respect	Right evaluation (with the basis that the other is like me and we are complementary to each other)
Affection	Acceptance of the other as one's relative
Care	Responsibility & commitment for nurturing and protecting the Body of one's relative
Guidance	Responsibility & commitment for ensuring Right Understanding and Right Feeling in the Self of one's relative
Reverence	Acceptance for Excellence
Glory	Acceptance for those who have made effort for Excellence
Gratitude	Acceptance for those who have made effort for my Excellence
Love	The feeling of being related to all
<b>Complete Value</b>	

In human-human relationships, we talked about nine established values (trust, respect ... love). These values are expressed in the behaviour by way of expressed values. For example, if I have feeling of trust (established value) in relationship, I will show complementariness in my expression. I will be trying to become complimentary to him. Complementariness is the expressed value of trust. As a result we are able to work together. We can work together only when we have this feeling of being complimentary to each other. And we can have this feeling of being complimentary to each other only when we have at the base feeling of trust for each other. Trust is expressed through this complementariness and as an indicator, we can see, that we are able to work together.

**Participation in Human-Human Relationship as a Human Being**

Established Value	Expressed Value	Indicators
Trust	Complimentariness	Able to work together
Respect	Compliance Transparency	The other is like me. I am complimentary to the other. Able to rightly evaluate each other
Affection	Commitment	Self-motivated for fulfilling responsibility in relationship
Care	Generosity	Offer our self, body, wealth as required Indicators
Guidance	Spontaneity	Provides right education-sanskar; Protects from wrong

**Participation in Human-Human Relationship as a Human Being**

Established Value	Expressed Value	Indicators
Reverence	Obedience	Willing to receive the inspiration for what is right
Glory	Simplicity	Absence of Ego
Gratitude	Self-restraint	Behaving with courtesy
Love	Unanimity	To live with feeling of co-existence, relationship with every unit in existence

Similarly, if we have the feeling of affection, it will be expressed in terms of my commitment, and when I am living with somebody with commitment, we can see this indicator that we are self-motivated for fulfilling our responsibility in relationship. You can see that if we have feeling of care, it will be expressed in terms of generosity where I will invest whatever I have, myself, my body, my physical facility, for taking care of those for whom I have feeling of care. Similarly, we have defined nine expressed values. The last one is the feeling of love that is expressed in terms of treating the other as myself, therefore, there is no other. I am treating the other as myself that

is called unanimity. If I am identifying myself completely with the other, one of the indicators will be that I am living with the feeling of co-existence, living with feeling of relationship with every unit in existence. If I am able to do that, it is an expression of feeling of love, of being related to everyone. If I am having feeling of being related to everyone, I will live in relationship of mutual fulfilment with every unit, with every unit in nature, in existence.

### Participation in Human-Rest of Nature Relationship

#### **Utility Value**

- a) in nurturing Body
- b) in protecting Body
- c) in enhancing capacity of Body for use in societal development (right utilisation)

#### **Artistic Value**

(Facilitating enrichment, protection & right utilisation)

- a) Protecting the physical facility
- b) People friendly- Facilitating behaviour (making it convenient for sharing, expressing or receiving knowledge, feeling, thought)
- c) Ease in use- Facilitating work (making it convenient for usage)

We have two values related to the participation with the rest of nature— (i) utility value and (ii) artistic value. Utility value is described in terms of what is required for nurturing, protecting and rightly utilizing the body. So the physical thing can be used for purpose of nurturing the body, for the purpose of protecting the body and it can also, be used for some purpose of the self. And that would be in terms of enriching the capacity of the body for use in societal development. That is what called as right utilization of the physical facility. For example, to communicate with each other for right education, right sanskar, we can use internet facility and by using the internet facility, we are enhancing the capacity of the body. So one's voice cannot reach the other directly over a long distance, but through internet facility the voice can be able to reach the other. And what is the use of this voice? It's ultimately for the purpose of societal development, for the purpose of developing relationship, for the purpose of working for a system for a society. So the utility value of any physical facility, any unit is in terms of this, in nurturing the body, in protecting the body, or enriching the capacity of the body for the use in societal development.

The second one is the artistic value-facilitating enrichment, protection and right utilization of the physical facility. Whatever we described, that is being facilitated through artistic value. Three things we have to understand regarding this artistic value:

1. Protecting the physical facility. We are using certain physical facility, we have to protect it rightly. For example, if we use paint on any machine which is made of iron, it protects it from environment and from getting rusted.
2. The second aspect of artistic value is making it people friendly. The thing we were utilizing can be made people friendly making it convenient for sharing, expressing and receiving knowledge, feeling and thought. This is also important that when we are interacting with other human being and using the physical facility for that purpose, this artistic value will help to facilitate this transaction, this sharing.
3. And third is ease in use, facilitating work (making it convenient for usage). For example, when I am holding something with my hand which is sharp edged, it may harm the body. If I make it round edged, it will be convenient to hold. This is regarding the values, related to my relationship with rest of nature.

### 3.1.3.2. Policy – Detail, thought of "how to do"–Human Constitution

Includes plan, program, implementation, results, evaluation

- |                                |               |                                   |
|--------------------------------|---------------|-----------------------------------|
| - Policy for enrichment        | (arth neeti)  | of Self , Body, Physical Facility |
| - Policy for protection        | (rajya neeti) | of Self , Body, Physical Facility |
| - Policy for right utilisation | (dharm neeti) | of Self , Body, Physical Facility |

#### Policy for right utilisation (priority1)

- |         |   |
|---------|---|
| Of Self | Policy for investing the Self for Self study- practice and authenticating in living   |
| Of Body | Policy to ensure that the Body is used for ensuring right understanding and right feeling in the Self as well as its authentication in living, including behavior, work and participation in larger order |
| Of PF   | Policy to ensure the use of PF for nurturing, protection and right utilisation of the Body. Policy for right utilisation of physical facility for relationship and societal order                         |

All these put together are the values we are talking about. Values related to the self, related to the universal human order, related to human-human relationship and related to human-rest of nature relationship. And of course, we need to take care of all of them.

### **22.3 Policy**

With the above values, now we can talk about the policy. The policy has to do with the details, with the thought about how to do. We will expand this.

The right utilization is the first priority over enrichment and protection. If you look at the right utilization of self, we have to have the policy for investing the self for study and the practice authenticating in living. So the right utilization of self would mean that self is able to reach the state of right understanding, right feeling and right thought, and thus living with continuous happiness. If I am making a policy for right utilization of the self, I have to have the way by which self can explore, investigate, starting with the activity of selecting and tasting and moving up to realization and authentication. And once it is able to realize the co-existence, policy would mean providing the opportunity and conduciveness so that we can line up all the activities of the self based on realization of co-existence and finally express in terms of his behaviour, work and so on. All that has to be supported by the policy. So, policy for the right utilization of the self will mean policy for investing the self, self-study, practice and ultimately, authenticating in living through providing the facility of education to the self. The policy means providing such facility that helps self to move from lowest activity to the highest activity, and then line up all the lower activities in terms of higher activities so that it remains in state of harmony within and state of continuous happiness which is the right utilization of the self.

The right utilization of the body is first to facilitate the self for its realization. And once, that realization has taken place, it is to facilitate the self to express it in terms of behaviour, work and participation in the larger order. If that is happening with the body, it is the right utilization of the body. The next point is the right utilization of the physical facility. There is need for policy to ensure the use of physical facility for nurturing, protection and right utilization of the body; policy for right utilization of physical facility for

relationship and societal order. Right utilization of the physical facility will be for three things

- One is for the health of the body
- Second is use of physical facility for fulfilment in relationship, and thirdly
- For the fulfilment and participation in larger order.

So, physical facility is rightly utilized when it is ensuring nourishment of the body, protecting the body, is used for fulfilment of relationship, is used for ensuring participation in societal order.

### 3.1.3.2. Policy – Detail, thought of "how to do"–Human Constitution

#### **Policy for Protection (priority 2)**

For Self	Policy for ensuring conducive environment and protecting from unfavourable environment
For Body	Policy for ensuring shelter, clothes...
For PF	Policy for proper storage

#### **Policy for Enrichment (priority 3)**

For Self	Policy for education-sanskar, adult education, other efforts for development of sanskar in society like music, dance, drama...
For Body	Policy for intake-lifestyle to ensure health of Body
For PF	Policy for production with right process & right skills

Similarly, we have policy for protection, policy for conducive environment and protecting from unfavourable environment. Under right utilization of self, we are ensuring the policy for providing the right environment so that self can evolve itself. When it comes to protection, we are protecting it from any otherwise environment, and we have to have the policy for that. Then policy for protection of the body is policy for ensuring shelter, cloths etc., so that body is protected. And the policy for the protection of physical facility is policy for proper storage and things like that.

Then comes the policy for enrichment which is the third priority. For enrichment of the self, we have to have policy for education-sanskar, we



have to have adult education, other efforts for development of sanskar in society through music, dance drama and so on.

All these policies will be for enriching self, enriching the understanding in the self, feeling in the self. Enrichment of the body would mean, policy for intake and lifestyle, to ensure health of the body. And policy for enrichment of physical facility will be policy for production with right process, and right skills. When we are saying enrichment of the physical facility, we have to involve production, but this production has to be with right process and right skill so that on one hand it takes care of the prosperity of the human being and on the other hand it is able to preserve the rest of nature.

### 3.1.3.3. Character

- Compassionate behaviour, work & participation in larger order on the basis of human values
  - Behaviour
    - ensuring justice, mutual happiness  
(while also filling the gaps created in ignorance)
  - Work
    - ensuring preservation, mutual prosperity  
(while also filling the gaps created in ignorance)
- Rightfully acquired wealth (swa-dhan)
- Chastity in conjugal relationship (swa-nari/swa-purush)

## 22.4 Character

And now finally regarding the character, we need to have compassionate behaviour, work and participation in larger order on the basis of human values.

So we have to have the behaviour which is ensuring justice, mutual fulfilment, and we have to have the work which is ensuring preservation and mutual prosperity which was just mentioned. It is important to mention that not only we have to ensure the mutual fulfilment in behaviour, mutual fulfilment in work, but if there has been any gap created in the past because of lack of such behaviour and work, that also has to be compensated.

The next point is rightfully acquired wealth. There are three possibilities for rightfully acquired wealth:

1. One is production through labour on rest of nature or physical facility obtained in exchange of service. That is physical facility endowed with utility value and artistic value. This is called as rightfully acquired wealth.
2. Second is gift, the wealth which is shared willingly, happily on various occasions like festivals. So, the gift is what we have ourselves produced and we are sharing it with others willingly in our relationships. It is not something taken away. If it is taken away by force, by manipulation, it is an exploitation.
3. And third is award – physical facility, the wealth given with joy in a function to recognise one’s contribution to society and for motivating others. So if it comes as an award, it will also come under the category, rightfully acquired wealth.

**Rightfully Acquired Wealth**

Production through labour on rest of nature or physical facility obtained in exchange of service – physical facility endowed with utility value & artistic value

Gift – wealth shared willingly / happily from one’s rightfully acquired wealth on various occasions like festivals (ex. gift in relationship)

Award – physical facility / wealth given with joy in a function to recognise one’s contribution to society and for motivating others

Third thing is chastity in conjugal relationship. So, a person of character will ensure definiteness of conduct in conjugal relationship, i.e., in husband-wife relationship.

**Rightfully Acquired Wealth**

<p><b>3.1.3.1. Human Values –</b> Understanding of "What to do as a human being" <b>[At the level of Realisation &amp; Understanding (B1)]</b></p>	}	<p><b>DEFINITE</b> Intact, Invariant, Universal <b>e.g.</b> 1 – Nurturing Body 2 – Respect ...30 Values</p>
<p><b>3.1.3.2. Policy –</b> Detail of "how to do". <b>[At the level of Thought (B2)]</b></p>	}	<p><b>SCOPE FOR CREATIVITY</b> Local conditions, customs, language... <b>e.g.</b> 1 – Wheat, Rice, Maize... 2 – Touching feet, shaking hands...</p>
<p><b>3.1.3.3. Character –</b> <b>[Expression at the level of Behaviour, Work, Participation in Larger Order]</b></p>	}	

To sum up, knowledge of human conduct is to have knowledge of human values, policy and character. Human values are definite. They are intact, invariant with place and time, and the same for every human being. The basis of human values is right understanding and right understanding is understanding of what to do as a human being. This clarity is there in block B1, at the level of realization and understanding. Policy is detailing of how to do, and this clarity is there in block B2. Character is expression at the level of behaviour, work and participation in the larger order of which human being is a part. This was Model 2 of human conduct. Take an example of food. The value of food is to nurture the body and this is the same for all time, place and individuals. At the level of policy, there is scope for creativity. So, depending on the local conditions or customs, we can make proper selection of food. In one part of the country wheat can form the staple diet while in some other parts it can be rice or maize. In the same example, at the level of character, the expression will take place in terms of conducting the production activity with creativity. Taking another example, respect is naturally acceptable to all. At the level of policy and character, there can be creativity as to how one expresses the feeling of respect. It can be by touching feet or shaking hands or embracing each other etc.

## **Key Takeaways**

The second model of human conduct is formulating it in terms of values, policy and character. Value is clarity of 'what to do' as a human being, i.e., clarity of participation in the larger order. There are 30 values to contemplate upon in the self. Policy includes details of 'how to do', i.e., the plan, program, implementation, results and evaluation. And character is expression in terms of compassionate behaviour, work and participation in the larger order.



# Lecture 23 | Wisdom

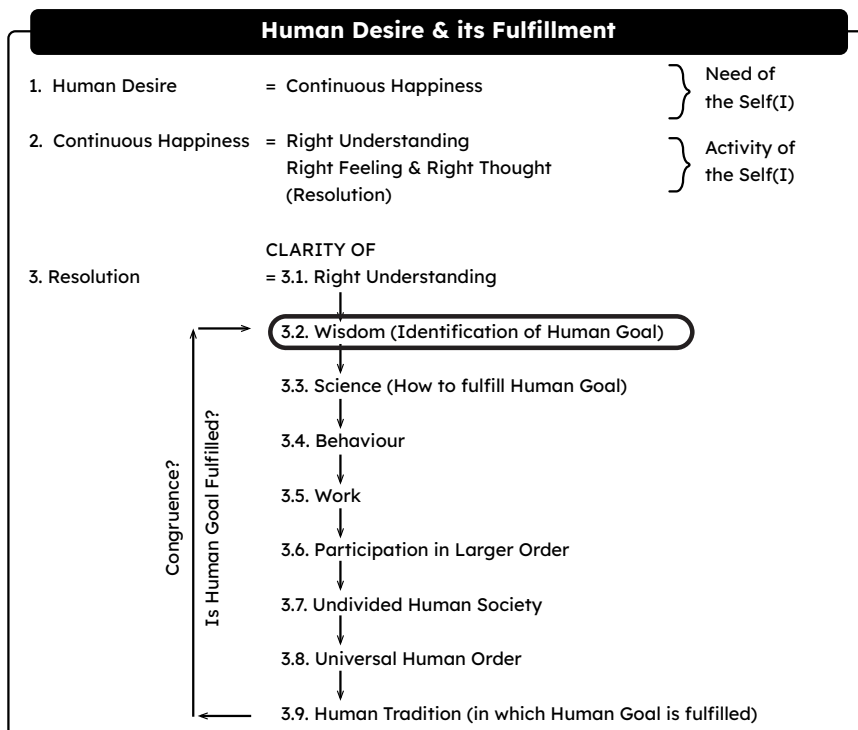
## Recap

In first few lectures we talked about human desire and its fulfilment and there were three important conclusions that were drawn:

1. Human being desires for continuous happiness and it is related to the need of the self.
2. The continuous happiness in the self is ensured by right understanding, right feeling and right thought which are the activities of the self.
3. The right feeling and thought in the self is called as resolution.

We explored about resolution and discussed right understanding in detail in the previous lectures. Now we will talk about wisdom.

## 23.1 Resolution



We are resolved within in terms of what we have to do in relationship with other human being, with rest of nature. This resolution comes when we have the right feeling and right thought. And then we are trying to explore, to investigate this resolution in detail which essentially, means that I have the clarity about all aspects of my living. So, whatever be the extension of my living starting from self to body to the world outside, I must have the clarity of all that. In that sense we have recognized and identified these nine aspects starting from right understanding, i.e., having the clarity of existence as a whole (seeing the reality as it is), then the wisdom, i.e., identification of human goal (what I have to do as human being in this existence) then we have science, i.e., how we have to fulfil the human goal that we have identified in the wisdom; followed by the behaviour, work, participation in the larger order resulting into undivided human society, universal human order and ultimately, the human tradition.

All these are of concern to us because our existence, our living is related to all these. That is why we said that all this clarity has to be there in the self and then only we will be in the state of harmony within and happiness within. We will be able to fulfil our basic human desire which is for continuous happiness. With this background, we said that we will try to investigate into each of these aspects for living one by one. Till now we are trying to understand what right understanding is. One of the important conclusions that we made about right understanding is that it has to do with seeing the reality as it is. When we look into the details of this. we see that it is the self which is the knower - the one who understands; and the thing to be known ultimately is the whole existence because our living is connected with the whole existence directly or indirectly. Therefore, we need to understand the whole existence. And when you look at this whole existence this can be approached in a sequence starting with the knowledge of human being, then knowledge of existence and on the basis of these two, knowledge of human conduct.

In module 3 we have tried to investigate into harmony in human being, understanding human being, knowledge of human being. In module 4 we tried to understand the existence. In module 5, in the first two lectures, we

have covered understanding the human conduct. So with this clarity about right understanding, now we want to move down to the other aspects of our living.

## 23.2 Wisdom

Wisdom means basically, identifying what we have to do and what not to do as a human being. This identification is wisdom. Basically, wisdom means identification of human goal.

### 3.2. Wisdom

Identification of **human goal (which is in alignment with existential order)**

Identification of **"What to Do"** as a Human Being

and **"What NOT to Do"** as a Human Being

Once we have the right understanding about the existence and about the human being in it, we can visualize the human goal.

Depending upon different angles of perception, this goal can be formulated differently; however, this difference will be only at the level of expression, not in essence.

We have taken one such formulation in UHV II, which we will discuss here in detail.

But, we will also introduce another such formulation which has been taken in Indian tradition for a long time.

This will help us to see the possibility of different formulations and also help to see certain aspects of human goal more clearly.

In the diagram above, we have added one statement in the bracket saying 'which is in alignment with existential order'. This is very important. We are embedded in this existence. We are an indivisible part of this existence, this nature and therefore, our living has to be in line with this existential order, this existential harmony. So, when we are identifying the human goal, we have to make sure that this goal is in alignment with existential order, existential harmony, the existential law and not otherwise. Once we have the right understanding about the existence and about the human being in it, we can visualize the human goal. If I can understand the existence and I can understand the human being in this existence, then it is possible for me to visualize the human goal which is in line with the existential harmony, the existential reality.

Now one important point which has to be brought in here is that when we are trying to visualize this human goal with the background of understanding of existence and human being, then depending upon our angle of perception, this visualization can be different. We can have different formulations depending upon our different angle of perception. This is important to note that from different angles of perception, I may come to different conclusions about the human goal or at least seemingly looking at different conclusions. But this difference will be only at the level of expression not in an essence. So, whatever we visualize about the human conduct may look different at the level of expression depending upon our angle of perception, but in essence it will be the same; in essence all these different expressions of human conduct will be the same; different formulations of human conduct will be the same. As we go on, we will see, we will try to mainly focus on the formulation that we have taken in UHV II, the foundation course, and which we have continued in this course also. We will mainly discuss about that formulation. But we will also bring in some other formulations just to draw our attention to the other possible formulations from different angles of perception. But you will observe that in essence they will be the same, because the essence is formulated on the basis of understanding of human being and existence which is definite, certain. For example, if I have some angle of perception that there should be order in the society so that it provides conducive environment for the growth of all, my formulation of human goal would be of one kind. But if I have perception that I have to come out of this misery of my existence, probably the visualization of human goal will be different and the emphasis in the two cases is going to be very different. The first one will be more conducive for ensuring the social order; the second one will be more conducive for getting out of the misery, if any, at a personal level. So, we can see that such possibilities are there and we can also see through this example that the formulations do depend upon the angle of perception, and one formulation may be helpful in one manner while the other formulation may be helpful in some other manner.

If we look at the level of self, the human goal is of continuous happiness which we have now formulated as happiness, peace, satisfaction and bliss. But at the level of society, we have identified these 4 goals;



1. Right understanding, right feeling and right thought at the level of self in every individual. If we have the right understanding, right feeling and right thought, this leads to a state of happiness. So, this is the first human goal.
2. Then we need to have prosperity in every family as a second human goal.
3. Then the fearlessness, trust in the society as the third goal.
4. And then coexistence, mutual fulfilment in nature, in existence as the fourth goal.

### 3.2. Wisdom

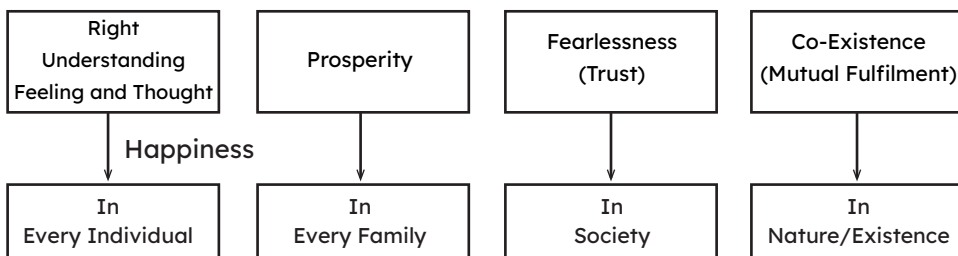
**According to the formulation taken in UHV II, human goal can be seen as below:**

#### **Human Goal**

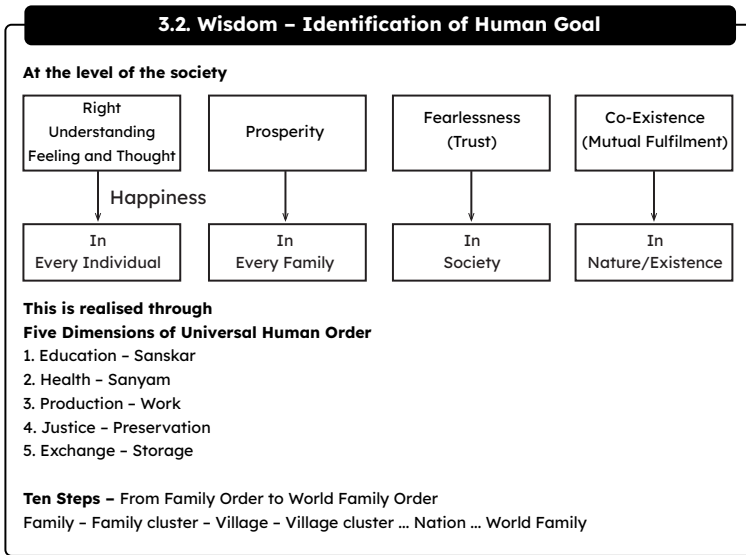
#### **At the level of the Self**

Continuous happiness = happiness, peace, satisfaction, bliss

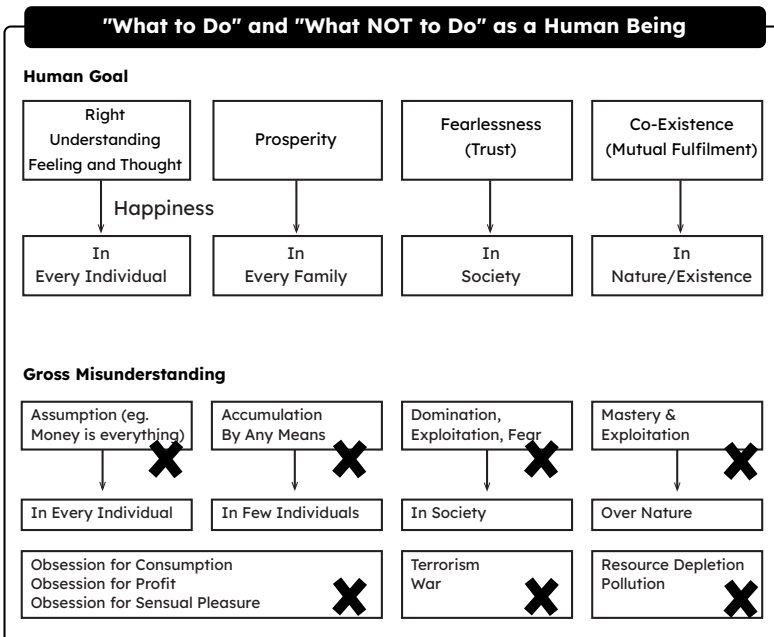
#### **At the level of the society**



These are the four human goals which we can identify on the basis of what we have understood about human being and the existence. Each one of these can be discussed in quite detail the way we have been discussing about right understanding, right feeling and right thought in the whole of this course. But we are not going into that detail now. Anyway, we will be going through this in the next course, but here we are briefly recalling it for our further discussions.



We as human beings living in society do aspire for all these four things and you can verify if anything here is unnecessary. The goals are realized through five dimensions of Universal Human Order [A Nagaraj, 2003] as shown in the diagram above. We will see that we cannot do without any one of them. Now, look at that and ask yourself whether today you identify these 4 goals mentioned in the upper block or we are somehow busy with the four lower blocks. Now we can really look into this.



You will see that at the level of individual, somehow, we have some assumptions which are either coming from the society, from the teachers, from the parents or coming from the sensation and most of the time we are busy working with those assumptions. They provide the motivation for our desires and with these desires, we are busy with the imagination, and then expression in terms of work and behaviour and so on. For example, one of the assumptions could be that money is everything. Now this is something which is very commonly said in the society that nothing else will work, only money is going to be with you. So your relatives, your parents, and siblings they can all ditch you. It is the money only which will be there with you and therefore, accumulate more and more money. So what do you think? What is your state? What is your assumption? Are you working for right understanding, right feeling and right thought or deep down you have these assumptions like money is everything and you are busy with those assumptions? You have been thinking with those assumptions, you are working with those assumptions. So, today if you have a look at the good and elite education, good education means good job, which would mean good salary, which would mean more physical facility, more money.

So are you also seeing like that? Are you able to see that as far as the self is concerned, individual is concerned, the goal is right understanding, right feeling and right thought in the self?

Similarly, you can observe whether today we are working for prosperity in every family or we have the desire for accumulation by any means, at least for myself or utmost for few individuals. The trend in the society is that at least few individuals should become rich, should have as much as they can because the meaning of having enough is not defined. This is because without right understanding the word 'enough' is never defined. That is why you want more and more. So there is a belief that prosperity cannot be ensured for everyone, everyone cannot have enough. What is the goal for you: prosperity in the family or accumulation by any means of unlimited physical facility, unlimited money? You can see that if we are working for right understanding, right feeling and right thought in the self and we are working for the prosperity in the family then this can be realized. But if you are going by the assumption that money is everything and we have

to accumulate money or physical facility by any means, we can see the outcome of this in terms of obsession for consumption, obsession for profit, obsession for sensual pleasure. You can see in the society today that these are the symptoms which have become very predominant. Obsession for consumption for example leads to over indulgence, overeating, obesity. Therefore, there is problem of pollution and problem of resource depletion, and of course, exploitation in the society. Similarly, obsession for profit leads to so much of manipulation and exploitation in the society and it also leads to social problems like corruption. So the corruption is founded on this obsession for profit which is founded on the strong assumption which we have just discussed.

Obsession for sensual pleasure is quite obvious now. It is becoming one of the burning issues for the society. Crimes of sexual harassment and rape are occurring every now and then and now the situation is so grim that government has to take the decision of sentence to death for such offences. But deep down if you see, the problem is because of obsession for sensual pleasure which is because of our wrong assumption about the self, about the human being and about the existence. Next, if you look at the level of society, is there a feeling of trust, fearlessness or there is a feeling of fear in society? There is feeling of fear because there is domination, there is exploitation, and such a situation results into terrorism and war. So this is lack of trust, lack of environment of fearlessness, lack of relationship in the society which is ultimately resulting into serious issues like war. And as we all know, many of the advanced countries are investing more than 30% of their resources preparing for war. The majority of nations including India are spending more than 30% of their resources preparing for war. If you analyse the reason for it, it is because of lack of relationship. Even today if you look at the budget, we are allocating funds for preparing for war and not for fulfilment of relationship. And you will be able to observe the perception today.

Now, let us look at the fourth goal: coexistence, mutual fulfilment in nature, in existence. Find out if we are working for this or working for mastery over nature, exploitation of nature? Can we see that we are working for mastery over the nature rather than ensuring mutual fulfilment with nature, and it

leads to resource depletion and pollution?

Now ask yourself if you are working for these four goals which are mentioned here with upper blocks or the goals which are written in the dark blocks? What is it? Ask yourself. We can see that majority of the problems that we see in the society today, be they the problem of resource depletion or pollution or terrorism or war or corruption, they are all related to our wrong identification of the human goals. And it is taking place due to lack of right understanding of the human being, lack of right understanding of existence, of nature. Can we see this?

First, we have to identify our goals correctly. Based upon that, we have to identify our understanding of human being, our understanding of existence as a whole, nature as a whole and ultimately, the participation of human being in this nature, in this existence. Only with that understanding we will set our goals right and therefore, our actions, our social behavior, performance of the system will be corrected accordingly, will be taken care of accordingly in a very natural manner. If we have wisdom, we will be able to identify the human goal correctly and therefore, we will be able to work for them. We have to check whether we have rightly identified the goal or not. If you are able to identify the human goal properly, correctly, then of course, you will try to work for it in a very natural manner. So, what do we want to do now?

### **Detailing out the Human Goal**

Here, we want to do some detailing about this Human Goal

Human Goal- at the level society, as a collective

How to recognise our real goals?

If absence of something leads to our unhappiness, we can deduce that it is our real goal, otherwise it is not.

Let us look at some of the details in this lecture and then we will also introduce other alternative models to give a feel. There are possible alternative formulations as well. Let us look at the details of this goal. One of the simple suggestions is that if the absence of something leads to our unhappiness, we can also, deduce our goal from there. So we can define

both the ways: One could be going by the absence of something leading to our unhappiness, and the other could be the presence of something leading to our happiness. So let's look at that.

### Human Aspiration

We want to live

- Living with physical facility (survival)

We want to live with fulfilment

- Fulfilment in relationship
- Ensuring required physical facility

We want to live with continuous fulfilment

(called by different names such as bliss, peace, satisfaction, happiness, fulfilment, salvation, contentment, enlightenment, liberation, independence, Self-actualisation, ecstasy, divinity,... wellbeing of all)

- Right understanding in the Self (TRUTH)
- Fulfilment in relationship (LOVE and COMPASSION)
- Ensuring more than required physical facility (PROSPERITY)

We have looked into the fact that we want to live and if this is all, then living with physical facility or the survival becomes important. But we don't stop there as a human being. We want to live with fulfilment. Now by including fulfilment, you will realize that physical facility alone is not going to work. Something more is required, i.e., fulfilment in relationships and then you realize that even living with fulfilment is not enough, we want continuous fulfilment. So, we want to live with continuous fulfilment. If we can identify this, physical facility and relationship is not enough, something more is required. This state of being in continuous happiness has been called by different names such as bliss, peace, satisfaction, happiness, fulfilment, celebration, contentment, enlightenment, liberation, independence, self-actualization, ecstasy, divinity, wellbeing of all. But ultimately, what is meant is the state of continuous happiness. This living with continuous happiness is fulfilled through right understanding in the self which we have discussed.

- Right understanding in the self means understanding the truth, understanding the reality, understanding the existence.
- Second is fulfilment in relationship, this fulfilment in relationship expands

right up to the feeling of relationship with everyone that is love and compassion and

- Third is ensuring more than the required physical facility, that is prosperity.

### **Human Goal – at the level of Individual**

Human Being = Co-existence of the Self and the Body

1. In the Self                      Right understanding, right feeling & right thought
2. In the Body                    Health
3. Recognition of required physical facility, competence for right utilisation and preservation of mind, Body and physical facility
4. Ability to live in community with right behaviour and work collaboratively
5. Mindset of participation in larger order – at least in the family order (ability to recognise responsibility in the family system and competence to fulfil that responsibility)

Are these our needs?

Does our unhappiness or complaints have to do with lack of competence in these areas?

If the absence of the competence makes us unhappy, it is our need

This is what seems to be our goal, our aspiration and this aspiration can be fulfilled through right understanding, through understanding of truth, feeling of love and compassion and feeling of prosperity. If this is the case, then we can expand this human goal at different level. For example, human goal at the level of individual would look like this. The five points that we have mentioned:

- In the self we want to ensure right understanding, right feeling and right thought.
- In the body we want to ensure health.

You can look at each one of them and verify whether we really want this or we can do away without it.

Similarly,

- Recognition of required physical facility, competence for right utilization and preservation of mind, body and physical facility.

So, I should have the competence to take care of my body, my mind and

the physical facility. And when it comes to physical facility, I need to have the capacity to identify my need for physical facility and the competence for the right utilization and production of these physical facility.

- Then we need to have the ability to live in the community with right behaviour and work with collaboration.
- Fifth is the mindset of the participation in large order, at least in the family order. So, the ability to recognize responsibility in the family system and competence to fulfil that responsibility.

Are these our needs or not? Does our happiness or lack of it have to do with the level of competence in these areas? If the absence of this competence makes us unhappy, this competence is the need of ours. So, at the level of an individual, we need to ensure these five things. Look at each one of them and verify whether they are really needed for you or not. And if there is absence of it, does it lead to unhappiness? When I don't have the right understanding, right feeling and right thought, then there is a problem that leads to unhappiness.

Like that if you don't have the good health in the body, then you feel a trouble.

### **Human Goal – at the level of Family**

1. Ability to recognise relationship in the family
  - Recognising relationships like father-mother, son-daughter, brother-sister
  - Ensuring and Fulfilling the expected feelings in these relationships
  - Mindset and competence for service (seva), as and when required
2. Recognising need for physical facility, its production.. Right utilisation.... Ensuring feeling of prosperity in the family
3. Ability to look after the next generation (in Body and mind)
4. Acceptance of responsibilities that the family is expected to fulfil in the society; its fulfilment with the collaboration with the family
5. Preservation of family traditions from generation to generation (related to meaningful family, societal achievements)

Similarly, we can look at the human goal at the level of family, at the level of society and at the level of nature. Looking at the level of family:—



- 
- I need to have the ability to recognize the relationship in the family and fulfil it. This is necessary at the level of family.
  - Similarly, it is necessary to recognize the need for physical facility at the level of family and ensure its production at the level of family, ensure its right utilization. If all this is done, this means ensuring the feeling of prosperity in the family.
  - Thirdly, we have to have the ability to look after the next generation. And when we are saying next generation, then we have to take care of both their self and their body.
  - Fourth is acceptance of responsibilities that the family is expected to fulfill in the society and its fulfilment with the collaboration with the other family. Every family which is embedded in a society has a definite role to play. If we can see that role and accept the responsibilities which are required to be fulfilled in that role, then we are able to meaningfully participate in the society as a family. That is the fourth requirement of human goal within the family.
  - Then preservation of family tradition from generation to generation related to meaningful family and societal achievement. This is also very important.

When we are talking about the family and the society, not only that we have to take care of the things in the present, but also we have to take care of the traditions. There are many things which develop over hundreds of years. So, those things which have been developed by different families, different societies over thousands or hundreds of years have to be identified. And it is the responsibility of the family and the society to ensure the continuity of such traditions and their further development. Many of the practices in the society have been developed by the families and the societies over a long period of time. These have to be carried over generation after generation. Lots of production systems, lots of medicinal practices have been developed by specific families or specific societies over hundreds of years. For example, Ayurveda is a practice which has been developed over thousands of years and certain specific aspects of it are carried out by the specific family. Those practices are very important to contribute to society:

certain systems of knowledge, certain practices which the family develops as the family tradition. It is important to understand the significance of these traditions that the family has developed and to ensure their continuity and further development. Like that we can see that at the level of individual or family, the goals can be further detailed out.

### **Human Goal – at the level of Society**

Fulfilment in relationship with relatives, friends and all those who come in contact (strangers) – at least feeling of trust – environment of fearlessness

Fulfilment of collective responsibilities – those responsibilities that are required for the societal systems to work smoothly and effectively

Development of a conducive social environment

- So the family can feel assured and be able to participate joyously
- So that the family can live in a Self-organised manner while preserving the family and societal culture

Development of a humanistic constitution

Relationship of mutual fulfilment between all (including various countries)

Similarly, at the level of society it can be detailed out.

- Fulfilment at the level of society or the goals seems to be fulfilment in relationship with relatives, friends and all those who come in our contact, at least feeling of trust and environment of fearlessness. This is a must whether we are travelling in the train or we are working in any system. This environment of trust, environment of fearlessness is very necessary and is very basic.
- Then there is need for fulfilment of collective responsibilities, those responsibilities that are required for the societal systems to work smoothly and effectively. We have the society and the societal system to run the society smoothly. The system has to be functioning and we as individuals, as part of the family will have specific responsibilities to perform. We should be able to perform this responsibility at the level of society.
- Thirdly, there is need for development of a conducive social environment

so that the family can feel assured and be able to participate joyfully, in a self-organized manner while preserving the family and societal culture and traditions.

- Similarly, the development of a humanistic constitution is required on the basis of which the system can be run and developed.
- Similarly, the relationship of mutual fulfilment among all including various countries.

So, when we look up to the society and expand to the whole family then we have to ensure this relationship of mutual fulfilment among all, including various countries that we have on this planet.

### Human Goal – at the level of Nature

Ensuring mutual enrichment with every unit in nature  
(at the individual, family, village... national... international levels)

Ensuring Cyclic and mutually enriching production processes

At the level of nature, the goals are:

- Ensuring mutual enrichment with every unit in nature. At the level of individual, family, village, ... nation and at international levels, we have to ensure mutual enrichment with every unit in nature. In order to do that we have to ensure the cyclic and mutually enriching production processes. This is of course, mentioned very briefly but you can expand it on your own, that when you say mutual enrichment with every unit a lot of details are possible. And similarly, when you are doing it at the level of individual, family, society, village,... nation it will mean very different things in terms of details. So, this is what we have been talking about as human goals in our first formulation. We had taken this formulation in the foundation course too and we are expanding it here.

### Another Formulation of Human Goal

Here, we will present another possible formulation of  
**Human Goal** - at the level society, as a collective

But there are other formulations possible too. As we mentioned in the previous lecture, there can be other formulations about human conduct depending upon our angle of perception depending upon our concerns. Looking into the possibilities would help us:

- Firstly, to see that there can be alternative visualization, alternative formulation about the human goal though the essence will remain the same.
- Secondly, in giving proper emphasis to the particular concern of the other angle. Probably we will get some better view of the things through that identification or that model of human goal. Let's look at this another formulation of human goal.

### Human Goal

- Wealth
- Wishes (Fulfilment of)
- Right understanding of natural laws
- Liberation

Right order in which effort is to be made:

1. Ensuring right understanding of natural laws, at least the thought of it
2. Ensuring rightfully earned wealth
3. Fulfilment of wishes (desires)
4. Effort for liberation

In essence,

In accordance with right understanding of natural laws, ensuring rightfully earned wealth and fulfilment of wishes, ultimately, making effort for liberation

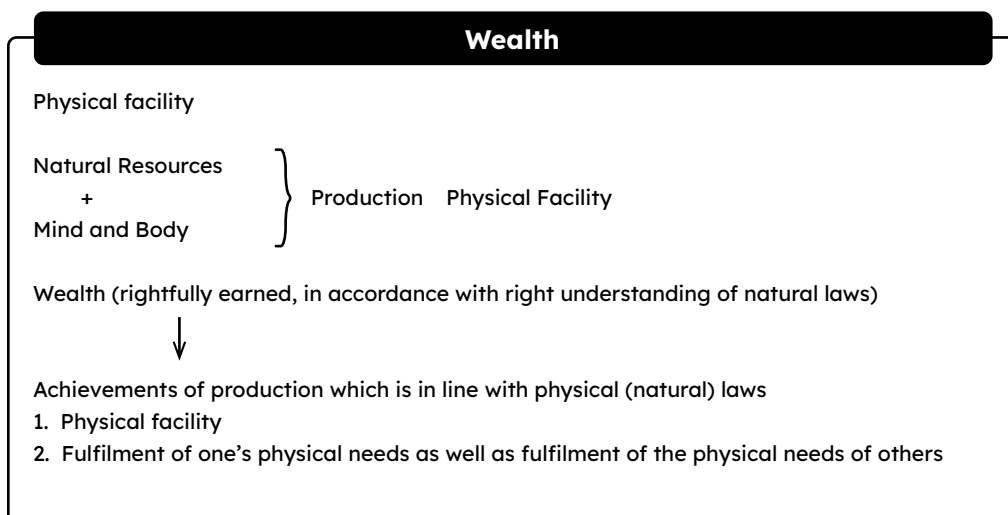
Here we will present another possible formulation of human goal at the level of society as a collective. This is one formulation which has been taken in the Indian tradition for a very long time. We have arranged it a little differently but we will rearrange it for your convenience.

- Wealth is one requirement.
- Fulfilment of wishes is another requirement, another goal.
- Right understanding of natural laws is another goal and
- Ultimately, liberation is the goal.

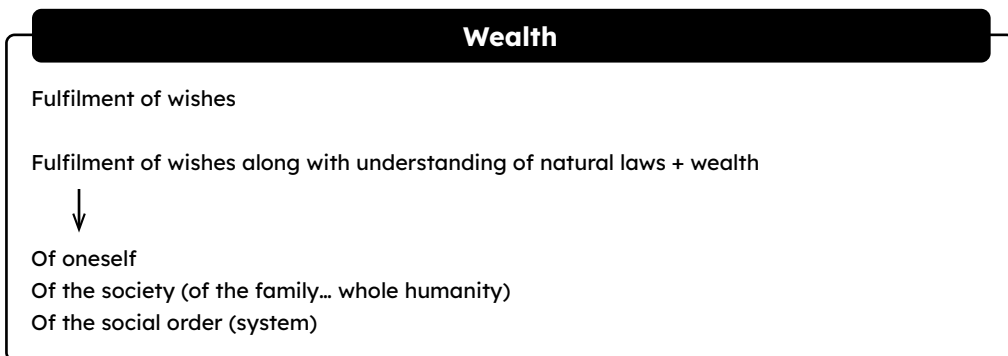
So you can check for yourself whether this is what you want or not. Do you want wealth? Whether you want fulfilment of wishes or non-fulfilment of wishes? You want the right understanding of natural laws or you want to go with confusion, with doubts? And ultimately, you want to be liberated or you want to be bonded? In Hindi it says 'arth', 'kaam', 'dharma' and 'moksha'. These are the four basic human desires, human goals. You can verify for yourself whether all these four are required for you or not. Then we are saying the right order in which effort is to be made is:

1. Ensuring right understanding of natural laws, at least ensuring the thought of it. If it is at the level of understanding, it's much better. So, dharma comes first.
2. Then ensuring rightfully earned wealth, i.e., arth.
3. Fulfilment of wishes - our desire, i.e., kaam and
4. Ultimately, effort for liberation, i.e., moksha.

When we implement it with the physical world, we have the wealth; when we implement it with our own self, we have fulfilment of wishes; and through this we finally prepare ourselves to be living in the state of swatantrata, in the state of freedom – which in other words means that I am liberated from all bondages. So these are four human goals. And once we identify these four human goals, we can work out some details about how these goals can be fulfilled.



For example, physical facility or wealth can be ensured by fulfilling the natural laws, natural resources plus the self (or mind) and the body of human being. When we invest our labour on the natural resources, we have the production, we have the physical facility. For example, if I plant guava trees on the soil and water them, the trees will grow to give fruits. That fruit coming out of it is the outcome of the natural resource, the soil, the water and all this. And I am putting my thoughts as well as my efforts at the level of my body. That is how the physical facilities are ensured through production. So, this wealth rightfully earned in accordance with right understanding of natural laws leads to achievement of production which is in line with the physical natural laws and this results in physical facility which is used for the fulfilment of one's physical needs as well as fulfilment of physical needs of others. This is the meaning of wealth, the process of ensuring wealth and ultimately, the right utilization of the wealth in terms of ensuring fulfilment of my own need and the need of others in the society. Similarly, wishes can be identified. When we have the understanding of the natural laws and we have this wealth created out of our labour, we can think of the fulfilment of wishes of oneself, fulfilment of the society, of the family, the whole humanity.



And the fulfilment of the wishes is related to the societal order. So, three types of wishes are important:

- A. One relates to our own self
- B. Second relates to the society in relationship and
- C. Third relates to the social order, the social system.

### Living with understanding of Natural Laws

The laws of living in relationship and order  
The laws related to order in society and entire nature

#### **Living in relationship and order with understanding of natural laws**

**Existential laws** →

**Understanding relationship and harmony;**

**Living in accordance with behavioural/societal laws and physical laws**

It is to be noted that these behavioural/societal laws and physical laws are **existential in nature – not developed in any arbitrary manner** by human beings

The existence is governed by existential laws; nature by natural-, physical, behavioural/societal laws. Depending on how much of these laws have been understood, these laws may be articulated in words, in a specific language in a certain manner by human beings

The third one is living with understanding of natural laws, and that is the dharma. It pertains to the laws of living in relationship and order, the laws related to the order in society and the entire nature. So, when we are talking about the natural laws, the understanding of it and living with it; there are two angles from where you can see:

1. One you can see from the angle of the human being. For human being what is its purpose? What does it mean?
2. The other you can see from the perspective of the nature and the existence.

When we look at the perspective of the human being, it is related to the laws of the living in relationship and order. How I can live in relationship and order? What are the laws that are included in dharma? In other words, the laws related to the order in the society and entire nature. If you look at the details, it is living in relationship and order with understanding of natural laws which means that I have to understand the natural laws, the existential laws which essentially, means the understanding of relationship and harmony and then living in accordance with the behavioural/societal laws and the physical laws. Now these existential laws are divided into two parts:—

1. One is physical laws
2. The other is behavioural or societal laws

These laws have to be understood and lived with.

It is noted that these behavioural/societal laws and the physical laws are existential in nature, not developed in any arbitrary manner by human being. This is important to know that these laws are not man-made, but these are the laws which are there in existence and we have to understand them whether they are physical laws or behavioural laws. They are there in the existence, in the nature, in the being of human being and we have to understand this. If you remember what we were doing in the foundation course, we were trying to understand this underlying harmony which is there as the very design of nature, very design of existence and what we can do as human beings is to understand this basic law and live with that. So, the existence is governed by the existential laws, nature by natural laws and these natural laws can be seen in terms of the physical as well as the behavioural laws. Depending upon how much these laws have been understood, these laws may be articulated in words, in a specific language, in a certain manner by human being. So, this formulation of the natural laws can be from different angles, in different languages, in different words, in different manners, but at the base of it is existential reality, the existential laws which are there and which we can understand. That is the meaning of dharma.

### Liberation

To see the existence clearly  
To see reality as it is  
To be rid of all types of bondages which are essentially  
a result of misunderstandings, confusions

**Living with understanding of Natural Laws + Wealth + fulfilment of Wishes →**  
**Opening of possibility to work for Liberation**

Fourth one is liberation, i.e., to see the existence clearly, to see reality as it is, to get rid of all types of bondages which are essentially as a result of misunderstanding, confusions. This essentially, means living with



understanding of natural laws + wealth + fulfilment of wishes and working for the possibility of liberation from all bondages that we are facing today whether it is outside or it is inside. And of course, when we make investigation, we find that these bondages are more from the inside than from the outside. We have to work with ourselves and this is what we are trying to do through Exercise 1 and Exercise 2.

## **Key Takeaways**

Wisdom is identification of human goal which is in alignment with the existential order, i.e., what to do and what not to do as a human being. According to one formulation, the human goal can be placed as right understanding in every individual, prosperity in every family, fearlessness in society and co-existence in nature. Presently, due to gross misunderstanding, we are not able to fulfil the human goal. By another formulation, the human goal can be placed as right understanding of natural laws, rightfully earned wealth, fulfilment of wishes and liberation.



## **Recap**

We have been talking about the human desire and its fulfilment through right understanding, right feeling and right thought, and calling it as resolution. Then we are trying to unfold this resolution, trying to understand the details of this resolution and we said that resolution means: I have to have the clarity of right understanding, the wisdom, the science, I have to have the clarity of behaviour, work and participation in larger order, and I have to have the clarity of undivided human society, the universal human order, the human tradition. We began with this trying to understand “what right understanding is?” Then we looked into the understanding of the human being, understanding of existence and then understanding of human conduct which is born out of this understanding of human being and the existence. Then in last session we talked about the wisdom, how we are able to identify the human goal, on the basis of this right understanding, existence human being and roll of human being in nature and existence.

Now in this session we are going to talk about the science, about how to fulfill the human goal.

### **24.1 Science**

Once you have been able to identify the human goal at the level of wisdom, you will certainly like to work out the details of how to ensure the fulfilment of human goal. This detail is going to be worked out at the level of imagination, at the level of desire, thought and expectation. In general, we are calling it as dimension of thought. Now we have to work at the level of our imagination, which is basically, trying to work out the details of how to fulfill this human goal, which we have identified in our contemplation, as wisdom, on the basis of right understanding. That is science.

The science is to work out how to ensure fulfilment of human goals, thought, expectation, its detailing and this detailing will include of course, the plan, program, the implementation, the result and the evaluation. So science will include all of these: the plan for fulfilment of human goal, the program, the implementation, the result, the evaluation. Now you can see that this is going to happen at the level of thought, at the level of our imagination. So whatever we have identified at the level of our contemplation, we must be clear about the placement of science as a reality, as a phenomenon which is taking place in the self of human being.

<b>Human Living</b>			
Human Understanding (B1)	Human goal (definite)	Understanding, Wisdom	
Human Thought (B2)	How to fulfill human goal (definite feeling, variety in selecting)	Science	CULTURE
Human Behaviour, Work	Expression outside (Variety)	Behaviour, Work	CIVILISATION

When trying to work out these details of how to fulfil the human goal, there are values, feelings which are definite. But when it comes to applying it in the world outside, situations and conditions can be different, and there can be variety in world outside at the level of selecting and tasting. So look at the thought as a whole. Its one end is definite, that is end of value, desire, feeling, and the other end may vary. So, there is variation in thought, because of the conditions outside. If you don't have that wisdom then you are stuck, then everything starts coming from outside, then you will have no base, you are lost. So, through human thought, through human imagination, I am able to see how to fulfil the human goal, and that is what we are calling as science.

This science, this thought is what leads to a culture.

Now, when we say culture, what does it mean? It means, this science, this thought of the collectivity. Individuals have thoughts, have their own way of going about the plans, for reaching the human goals, the program and all those things. But collectively also, we all have something in common

and that something common is culture. If we have to evaluate a culture, we have to evaluate the human goal that has been identified, and the general program for fulfilment of that human goal, the common plan for implementation and so on. So that relates to the culture. And the behavior and work, i.e., the expression outside, relates to the civilization. This is the meaning of culture and civilization. But there is no need to take it as the only definition. There have been many other concepts related with the words culture and civilization in the past. But at least we should have the clarity that there is one reality, we may have some thought as an individual, and we may have some thought as collective. That thought as collectivity is what we are calling as culture, and this behavior, work and participation as collectivity is what we are calling as civilization.

Basically, we can see existence as co-existence which is submergence of units in space. And with this realization, we have understanding of harmony in the nature. We are able to see that every unit is participating in the larger order and this is the content of contemplation. When we come down to units, we can see that there are units in nature which are in relationship of mutual fulfilment, and there we have this human-human relationship and there is human-nature relationship. This human-human relationship is expressed as behavior, and human-nature relationship as work. So now if you look at science, it is related on one hand to the co-existence and harmony and its relationships as its motivation and on the other hand to behavior, work and participation in the larger order, which we are doing with the world outside. So science has to take care of both, because it is basically, trying to take care of details of expression in living in co-existence. We have to have the clarity of co-existence, harmony and relationship at the background of thought, and we have to have this clarity about the situation outside so that on the basis of these two, we can work out the process, details of how to go about. Science includes both, motivation from understanding, and the expression in the world outside. It will take relevant understanding and information from both sides, and on the basis of this, it will complete the process of thought to work out these details, the details of these plans, these programs.

### 3.3 Science

How to ensure fulfillment of human goal -  
its thought, expectation, detailing:

- Science of Behaviour
  - How to ensure justice (mutual happiness) in human-human relationship from family to world family
- Science of Work
  - How to ensure mutual enrichment in human-rest of nature relationship, i.e. prosperity in human being & Preservation of rest-of-nature
- Science of Participation in Larger Order
  - How to participate in the societal systems / dimensions of human order in order to ensure fulfillment of human goal from family order to world family order

Detailing includes

Plan, program, implementation, result, evaluation

With this, we will have different aspects of science, and there are three of them: the science of behavior, the science of work and science of participation in the larger order. When we are trying to work out how to fulfill the human goal, we have to take care of three things: (i) behavior (ii) work and (iii) participation in the larger order. Therefore, when we are talking about science, we have to talk about the details of each one of them. We have to talk about the science of behavior, science of work and the science of participation in the larger order, so that it helps in fulfillment of human goal. You have to keep asking whether all these three aspects of science are important or only we have to pay attention to science of work. If we look into what we are doing today in the name of science, we are at the most focusing on science of work, and that too not in very comprehensive manner. You can keep evaluating this as we go along, as to whether we are taking care of science of behavior, work and participation or major focus is only on science of work.

## 24.2 Science of Behavior

Let us define each one of the three aspects of science. The science of behavior would mean how to ensure justice, mutual happiness in human-human relationship starting from family to world family. This must be done at least at the level of family and of course, we would like to go forward, to ensure it in

our village our city, in our district, in our nation ultimately, in the whole world family. We talked about it in quite detail in the previous course. There we were essentially talking about the science of behavior. We will recall that for our ready reference. When we are talking about the harmony in the family, we are essentially, taking about science of behaviour. Then we have science of work, and the science of work means how to ensure mutual enrichment in human-rest of nature relationship, that is ensuring prosperity in human being and preservation of rest of nature. When we are interacting with rest of nature, we have to take care of two things. First we have to ensure that it results into prosperity for human being, and secondly into preservation of the rest of nature. At the background, there is an understanding of what and how much is required. This more than what is required gives the feeling of prosperity. This is one outcome of my interaction with rest of nature. Another outcome is that it also leads to preservation of the nature, and not exploitation of the nature because if it leads to exploitation of the nature, it will be contradictory to human goal. If it exploits other human beings in the behavior, it also goes against the fulfilment of human goal. So you can clearly look at the reality that is indicated by science of behaviour and science of work.

Similarly, this science of participation in the larger order has to do with the participation in the societal systems in the dimensions of human order starting from family order to world family order. If you recall the previous course, when we are talking about harmony in the society, we are essentially, trying to work on the participation in the larger order. So, we identified the human goal, and then we identified the systems through which this human goal can be fulfilled. We identified those five systems through which this human goal can be fulfilled.

### **24.3 Science of Work**

When we are talking about harmony in nature, one of the important aspects that we discussed was our mutual fulfilment with rest of nature. And in that light, we talked about mutually enriching cyclic processes that are going on in the nature, and we also said that we as human being need to understand this harmony in nature. Then we will be able to evolve the

system of production and work ensuring the cyclic and mutually enriching processes of production. We talked about the mutually enriching cyclic processes of production in the previous course which are going on in the nature. It was discussed that we have to understand them and also, ensure that any process of production and work that we want to practice has to be in line with this. There we were talking about the science of work

## **24.4 Detailing of Science of Behaviour, Work and Participation in the Larger Order**

We are saying that science of behaviour is leading to mutual happiness, i.e., Justice from family to world family, which ultimately, leads to undivided Society. So, science of behaviour has to do with our relationship with human being. You know, recognition and fulfilment of relationships leads to mutual happiness which we are calling justice and we should start it from family and go right up to undivided society. There are four important aspects of Justice. The first aspect is that relationship is there between oneself and the other self, we do not have to create relationship. We have to understand the relationship and recognize that relationship. When we recognize the relationship, understand that relationship, we are able to see that there are feelings in the relationship. These feelings are in one self for the other self. We also, see that these feelings are definite and we can recognize them. Their fulfilment and evaluation leads to mutual happiness. So this is the important observation about the relationship that now we can look back and make this direct observation. The feelings in relationships are definite and we can identify them like trust, respect, affection right up to love. We already identified these feelings. We can express and share these feelings with others whether the other is able to ensure this or not. If I express the feelings to the other, and if the other is also able to make a right evaluation of this, it leads to his or her happiness. If both these conditions are satisfied it leads to mutual happiness. Therefore, when I see it from my side, my responsibility is to ensure the right understanding about relationships. Then the next aspect is having the right feeling in relationship. Now, with the state of harmony within, I express these feelings in the world outside. I also, have to make sure that other person is able to rightly evaluate this feeling



because if that competence is not there in the other, then it will not lead to happiness. It might lead to unhappiness. So, it is part of my responsibility to make sure that the other person is able to receive the feeling and also rightly evaluate the feeling. And if the competence is missing in the other, it is my responsibility to help him/her to raise his/her competence. I may not be able to do this immediately, but if I take this responsibility, I will slowly work out the way.

## 24.5 Love as the Foundation of Undivided Society

We can help others to develop their competence through education so that they can receive our feeling. If they evaluate the feeling correctly and derive happiness out of it, this process of multiplication will continue. So in a sense we have been saying that ultimately, it is the feeling of love which has to develop. This love is the realization of co-existence, and therefore, the acceptance of being related to all. One has to have the understanding that existence is in the form of co-existence. The form of Harmony is in the form of relatedness. And then on the basis of this understanding, the acceptance that I am related to all is the feeling of love. But as we said this acceptance of being related to all is based on my understanding of co-existence, my realization of co-existence. So this is the ultimate value. This is the ultimate feeling in relationship. We can see that the science of behaviour is founded on two things:

- Understanding of co-existence and
- The feeling of being related to all, i.e., we are calling as love.

### Love

Love – is the realisation of co-existence, the acceptance of being related to all

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

Feeling of Love is expressed in the form of kindness, beneficence & compassion. The feeling is for all, and it is expressed to those in contact

The feeling of Love is the foundation of Undivided Society

If we can understand the feeling of love, we'll be able to see that all other feelings that we have been talking about are basically, the application of this feeling of love in different states in different situations in specific cases of our relationship. So the feeling of love starts with identifying that one is in co-existence with other human beings, i.e., what we have called as affection. And, it slowly expands to the feeling of co-existence with all human beings and, then to all, each and every unit in nature, human being as well as the other units. So, that is the feeling of being related to all.

<b>Other Feelings as expression of Feeling of Love</b>		
<b>Love</b>	<b>The feeling of being related to all</b>	<b>Complete Value</b>
is expressed as different feelings depending upon the specific cases of relationship		
Trust	To be assured that the other intends my happiness & prosperity i.e. other is in relationship, not in opposition-	<b>Foundation Value</b>
Respect	Right evaluation (with the basis that the other is like me and we are related and complementary to each other)	
Affection	Acceptance of the other as one's relative (being related)	
Care	Responsibility & commitment for nurturing and protecting the body of one's relative	
Guidance	Responsibility & commitment for ensuring Right Understanding and Right Feeling in the self (I) of one's relative	
Gratitude	Acceptance for those who have made effort for my Excellence in relationship	
Reverence	Acceptance for Excellence in relationship	
Glory	Acceptance for those who have made effort for Excellence in relationship	
<b>Love</b>	<b>The feeling of being related to all</b>	<b>Complete Value</b>

If you are coming from top, i.e., the realization of co-existence, you can start with this feeling of being related to all. But when you are working for it from below, you will start with identifying your relationship with another human being. This is called as affection. Then, it will gradually expand to see the relationship with other human beings and ultimately, all human being. And then it will extend further to having relationships with other units of nature and ultimately, all the units of nature, be they the human beings or any other unit. That is what we are calling as love. This feeling of love is expressed in the form of kindness, beneficence and compassion. And one important thing is that this feeling is there for all, but it is expressed to those

who come in contact with you. You express it to the other whoever comes in contact. When we have this feeling of love, it will be expressed in the form of compassion which means that I am ready to express this relationship with the other unit unconditionally.

Compassion essentially, means that I am able to see my relationship with the other, and I fulfil this relationship with everyone. So all the details that I think in terms of fulfilling this relationship with the other make what is called as compassion. One important aspect of this compassion is that I am having this responsibility unconditionally. I'm not putting any condition on the other, whether the other is competent or incompetent. We have been talking about the essence that the essence of existence is truth. Then on the basis of understanding of this truth, I have the feeling of love and as an outcome of this, as an expression of this, we have the feeling of compassion. All great people in the history have been talking about or realizing this. Even, at the base of the most of the religions, you will find that it is this understanding of the co-existence/the truth. Having the feeling of being related to all is love, and willingness to share this experience, this feeling of being related with everyone unconditionally is compassion. And of course, this leads to the state of undivided Society. If we have this feeling of being related to all, that is the complete value, we can see that it expresses itself in different forms depending upon the state or the situation. For example, trust. It is just the ability to see that the other is related to me and I am related to the other. Keeping this at the base, now I am assured that the other wants to make me happy and prosperous. The other is in relationship and not in opposition. This is trust. When we talk about respect, it is basically, evaluating the other person rightly. But at the base is that we are related to each other. And we have to be complementary to each other. If you look at affection, it is basically, the acceptance of other as one's relative and this affection finally expands to love. Similarly, care, guidance, all these are basically, expression of this feeling of love at different levels in different situations/conditions.

## **Key Takeaways**

Science is the detailing of how to ensure fulfilment of human goal at the level of imagination in the self. The detailing includes the plan, program,

implementation, result and evaluation. Science has three components: science of behaviour, science of work and science of participation in the larger order. Science of behaviour essentially means ensuring mutual happiness in human-human relationship, i.e., justice that goes from family to world family ensuring undivided society. The foundation of undivided society is the feeling of love which is an outcome of realization of co-existence. Love is the acceptance of being related to all and expressed in the form of kindness, beneficence and compassion.

## Recap

In the previous lecture, we had started discussing about the all-encompassing resolution and a subpart of this all-encompassing resolution is what we called as science. We talked about science in general and said that science has to do with science of behaviour, science of work and science of participation in the larger order. Then we discussed in little detail about the science of behavior.

In continuation with that, we want to discuss in some detail about the science of work and science of participation in the larger order in this lecture.

## 25.1 Science of Work

If you look at the overall scheme that we have been working on, we have been talking about continuous happiness which is the need of the self and this continuous happiness is fulfilled by right understanding, right feeling and right thought, called as resolution. We have said that this right feeling and right thought essentially calls for having the clarity of all aspects of human existence. We need to have the clarity of all the nine aspects.

### Science- Details of Expression of living in Co-existence

Existence = co-existence = units submerged in space

Nature	harmony	every unit is self-organised
		“ “ participates in larger order
		<b>-participation in larger order</b>

Relationship (mutual fulfilment)

- human-human	<b>-behaviour</b>
- human-nature	<b>-work</b>

We were trying to look into this in detail regarding the clarity of each of these aspects. Now we are talking about science which has to do with the

way to fulfil the human goals. It is the detail about the expression of living in co-existence which is in the form of units submerged in space. The unfolding of this existence is in the form of nature where we can see the harmony, where every unit is self-organized every unit is participating in larger order. This participation in larger order can be seen at the level of human-human relationship and human-rest of nature relationship.

### Science of Work

Science of Work with rest of Nature leading to Mutual Prosperity

**Prosperity in human being**

- Identification of required physical facility with required quantity
- Production by way of labour
- Using cyclic & mutually enriching process  
(ensuring justice for the people involved in the process)
- Right utilisation
- Exchange & storage for mutual fulfilment

**Preservation of nature**

- Enrichment
- Protection
- Right Utilisation

The science of work has to do with our work with rest of nature leading to mutual prosperity. So, basically, when we are trying to understand ourselves and our relationship with rest of nature, then we need to study our interaction with the rest of nature in a manner that it leads to mutual enrichment, mutual prosperity. Working out the details of fulfilment of my relationship with rest of nature is called as science of work. If I have this clarity of the details of how to go about ensuring my relationship with rest of nature, and if I work on the basis of this, it must result into mutual prosperity. That means if I look at the details of ensuring this relationship, we can see that we have to ensure these two things

1. Prosperity in human being and
2. Preservation of nature.

If you have to take care of these two, there are some details which you have to take care of while ensuring the prosperity in human being. The first

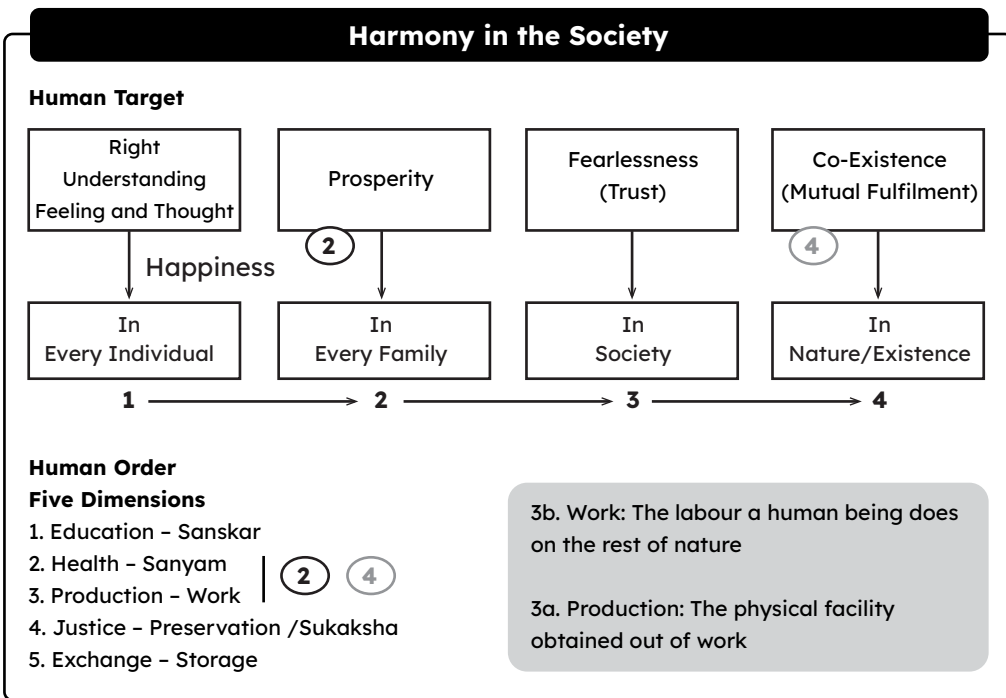
and foremost thing required is to be able to identify your need for physical facility. The identification of required physical facility with required quantity is the first and foremost thing in ensuring prosperity in human being. Once I am able to identify my need for physical facility in required quantity, the next point is the production of it by way of labour or by way of work with rest of nature. While I am doing production and work, I have to ensure that I am using cyclic and mutually enriching processes. Then only it will lead to mutual enrichment with rest of nature. If I don't ensure this process, the need for mutually enrichment will be violated. Additionally, while I am ensuring this mutual enrichment with rest of nature, I must also, ensure justice with the people involved in the process, which we have been talking about in the science of behaviour. So we need to ensure justice with every other human being in every condition. This is one such condition when I am working with rest of nature and we involve the people for the production. The science of behaviour has to be included and ensured even when we are talking about science of work. Thus, this behaviour part also has to be taken care of in the process of production. In fact, the whole production process has to be designed in such a way that it facilitates the science of work. At least it does not hamper it.

Next, we have to identify our need for physical facility and ensure to have it more than required. Here, right utilization has to be taken care of, and as we have discussed in the previous course too, the right utilization of physical facility is something very important because unless we ensure the right utilization of it, we are not able to define our need for physical facility. So, in the very process of defining our need for physical facility, we have to bring this issue of right utilization of physical facility. If you analyse properly, you can find that there are many things accumulated by you which are not being used at all. You can verify in your own house, in your own family that how much you have accumulated and how much is put to right use. Are they just accumulated because of some wrong assumptions, some wrong influences? So, when it comes to right utilization, one important outcome is that I am able to identify my need for physical facility. The other important thing is that I do not over-consume, do not indulge in consumption. The idea of getting happiness through sensation does not come into picture

and I am using the physical facility for the purpose of nurturing of the body, protection of the body (ensuring health of the body) and right utilization of the body (for the purpose of fulfilment of some goals of the self that is sharing my knowledge and feeling). If I do that, I can see that it is possible for me to ensure proper identification of the required physical facility and it is also possible to ensure the fulfilment of that requirement, and still have enough to share with others. But when we are not doing right utilization and we over-consume and over-indulge, we face two problems:

1. We deprive others from having those physical facility, and
2. We start exploiting the nature.

The last thing is that we have to ensure the exchange and storage of whatever is being produced in excess for the purpose of mutual fulfilment.

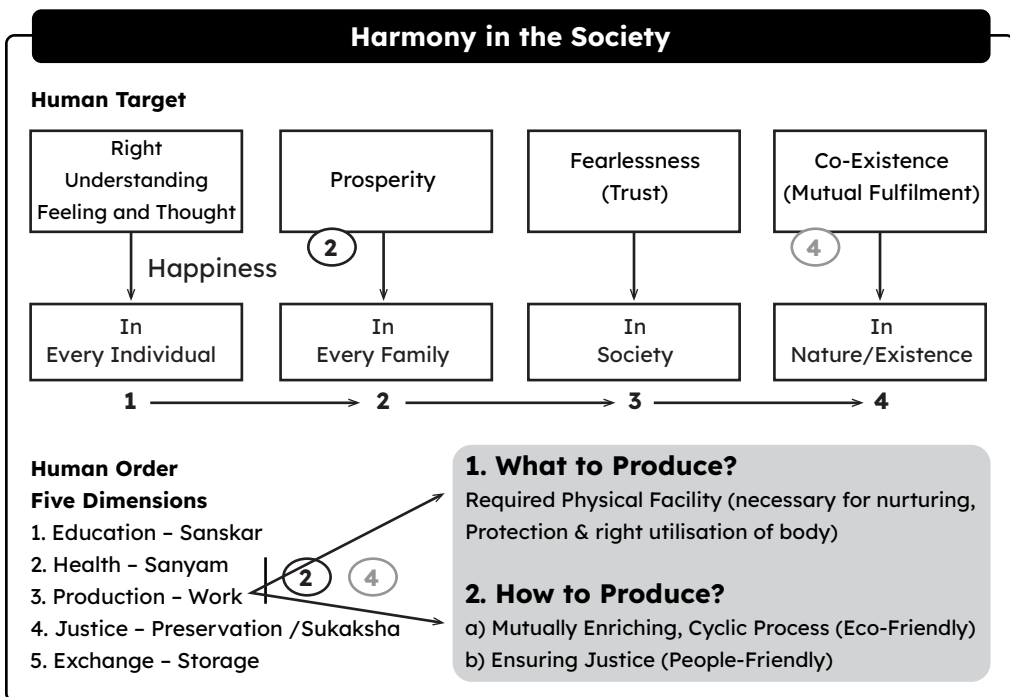


Hence, these are the issues of importance while ensuring mutual enrichment and prosperity. Similarly, while ensuring the preservation of nature, the important issues are enrichment, protection and right utilization of the rest of nature. So, we have to ensure that we are able to enrich, protect and rightly utilize the rest of the nature while interacting with it. It is not only physical



facility that has to be rightly utilized, but also whatever I see around and particularly those which I am interacting with in my work and production. If you remember, in the previous course, when we were talking about Harmony in society, we did talk about this work and production. We defined this work as the labour human being does on rest of nature and production as the physical facility obtained out of this work. We also, saw that when we are talking about production and work, there are two important issues

1. What to produce? and
2. How to produce?



Let us have some discussion so that we can get a better feel about the science of work. When you look at what to produce, the answer is required physical facility. Required physical facility is necessary for nurturing, protection and right utilization of the body. In more detail, we are using it for

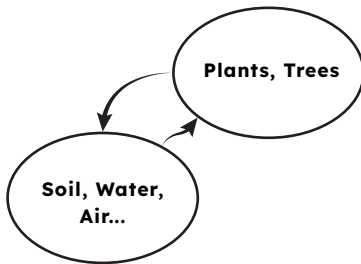
- Nurturing and protection of the body, i.e., ensuring the health of the body
- Fulfilment of the need of the self in terms of sharing my knowledge and feeling with other human being, and

- Participating in the societal order.

This is what we have to produce and not otherwise.

### **Mutually Enriching, Cyclic Process (Avartansheel Process)**

1. Cyclic
2. Every Unit in the Process is Enriched



This mutually enriching, cyclic process is already going on in Nature

- We do not have to make it
- We just have to understand it & to live accordingly. i.e. To update the man-made processes accordingly

The next point is how to produce. We said it has to be produced through mutually enriching and cyclic processes. In other words, the production process has to be eco-friendly and it has to ensure Justice with the people who are involved in the process of production and work. That means it has to be people friendly. So, these are the two issues relating to production and work. If you look at the interaction between the soil and the plants, you can see that soil enriches the plants and when the leaves, fruits and flowers of plants fall to the ground, they decompose in this soil to make the soil more fertile. So you can see that the soil is enriching the plant and plant is enriching the soil. We've also seen that this mutually enriching cyclic process is already going on in the nature. I don't have to create this process. I only have to understand it and be with it. So, we can see that the processes are already going on. I do not have to really try to create these processes in nature. We just have to understand these processes and live accordingly. It means whenever we are developing any process from our side we have to make sure that this is also, mutually enriching and cyclic process as the ones already going on in the nature and not otherwise. So, this is our contribution.

You can see that the interaction among the first three orders is mutually enriching among themselves and they are also enriching for the human being. But when it comes to human being, there is a question mark. That is where we are. So when we are saying that we will develop the processes of production which are mutually enriching and cyclic, we'll be able to take care of this mutual fulfilment with the nature. We have to either develop such processes or update the existing processes which are not satisfying this criterion. So, this is one important thing relating to the science of work.

Now with this background if you look at the issues of concern with the science of work, then these are the issues that we have just mentioned. We are saying let us look at the issues of concern and the science of work and also, evaluate whether these issues are taken care of today or not. The science of work has to do with the work with the rest of nature leading to mutual prosperity, which essentially, means the prosperity in human being and preservation of nature.

### Issues to be dealt with by Science of Work

Let us look at the issues of concern under science of work and also evaluate whether these issues are taken care of today or not

Science of Work has to do with

Work with rest of Nature leading to Mutual Prosperity- which essentially means

1. Prosperity in human being
  - 1.1 Identification of required physical facility with required quantity
  - 1.2 Production by way of labour
  - 1.3 Using cyclic & mutually enriching process  
(ensuring justice for the people involved in the process)
  - 1.4 Right utilisation
  - 1.5 Exchange & storage for mutual fulfilment
2. Preservation of nature
  - 2.1 Enrichment
  - 2.2 Protection
  - 2.3 Right Utilisation

Therefore, Science of work has to deal with all these issues- even if we **limit the science to physical world**, and not take care of the world of consciousness

In the light of this, we can evaluate the present day status of Science of work

The prosperity of human being calls for the points 1.1 to 1.5 and the preservation of nature calls for points 2.1 to 2.3 in the above diagram. Therefore, science of work has to deal with all these issues even if we limit the science to physical world and do not take care of the world of consciousness. We saw that science now in general will call for science of behaviour, science of work and participation in the larger order. So, if you look at the science that we are talking about today, it is not really able to take care of the science of behaviour and science of participation in larger order. The science is talking about science of work only and there also, it is talking about science of work in a very limited sense.

### **The Present State of Science of Work (& Production)**

We will evaluate one by one, whether these issues of concern are taken care of Science of work today or not.

1. Prosperity in human being
  - 1.1 Identification of required physical facility with required quantity-  
This is not taken care of, because in the whole process of education there is no content dealing with identification of need of physical facility. It is implicitly assumed that this need is infinite, and what is promoted is more and more consumption. The same is seen at the level of society
  - 1.2 Production by way of labour  
The mentality of production by putting in labour is not promoted in education or in society. Everybody going through education is looking for a white collared job  
i.e. a job which does not call for labour, only management
  - 1.3 Using cyclic & mutually enriching process  
(ensuring justice for the people involved in the process)

Most of our production processes today are not cyclic & mutually enriching; and this leads to the problem of Pollution and Resource depletion.

That is why we are saying that even if science is limiting itself to the physical world, there also, it has to take care of all these issues 1.1 to 1.5 and 2.1 to 2.3. In the light of this we can evaluate the present times. If you look at the present state of science of work and production, we have identified the issues of concern for science of work. Let us now evaluate whether these

issues of concern are taken care of by science of work today or not. Let us do a little bit of investigation. We will evaluate them one by one. First is the prosperity in human being, i.e., identification of required physical facility with required quantity, this is not taken care of by science today. If you ask yourself, you will get this answer that this identification of required physical facility in limited quantity is not taken care of today in the study of science, which is limited to science of work.

In the whole process of education, there is hardly any content dealing with identification of need of physical facility. We can make it out by looking at 20-30 years of education. There seems to be no content, of course, no process where identification of need of physical facility is addressed. It is implicitly assumed that this need is infinite and what is promoted is more and more consumption.

So, if you go through the present system of education and particularly through the professional education staying in a hostel, instead of the identification of need of physical facility and the right utilization of it, what is promoted is more and more consumption, more and more indulgence and we can see that the same is the case at the level of society. Instead of helping the individuals identify their needs of physical facility, what is promoted is consumption and indulgence.

The next is the production by way of labour. The mentality of production by putting in labour is not promoted in education or in society. That you can verify for yourself. Everybody going through education is looking for a white-collar job, a job with which does not call for labour, rather requires only management. Are we also, doing the same thing?

Third is using cyclic and mutually enriching process ensuring justice for people involved in the process. Now if you look at the production process that we are using today, most of our production processes are not cyclic or mutually enriching, and this leads to problems of pollution and resource depletion. In the production process, we don't seem to be very concerned about these problems. Rather most of our systems of management are focused on maximization of profits and they are willing to work with the principle of opposition in place of relationship. They don't even accept that.

What is of concern for most of these management principles is focused on maximization of profit, but you need to verify it for yourself whether this is the case or not.

### **The Present State of Science of Work (& Production)**

We are also not very aware of ensuring justice for the people involved in the process; rather most of our systems of management are focused on maximization of Profit and they are willing to work with the principles of opposition in place of that of relationship

#### **1.4 Right utilisation**

This again, is not taken care of, because in the whole process of education there is no content dealing with Right utilisation of physical facility. Rather, consumption to the extent of indulgence is implicitly promoted. The same is seen at the level of society where consumption is defined as status and is praised for

#### **1.5 Exchange & storage for mutual fulfilment**

Exchange & storage of things produced is of course done; but if look at the motivation behind, it is not mutual fulfillment but profit maximization or even exploitation. In fact, many time, hoarding is done in the name of storage for the purpose of creating shortage and for getting more profit thereby

Next is the right utilization of physical facility. This again is not taken care of because in the whole process of education, there is no content dealing with the right utilization of physical facility. Rather consumption to the extent of indulgence is implicitly promoted.

Let's take an example of celebrating birthday here, especially in hostels. Many a times it is observed that the students order for two cakes. Then they will put the first cake on the face and all over the body of the person whose birthday is being celebrated and then the remaining cake will be eaten together. Now the first part is by no means right utilization. It is misuse and indulgence. It is just a futile thing to do. But we are doing it because that is how assumptions go around. When the students come fresh, they find it very funny. But after one semester, they also, start doing it and they think that they are doing something very meaningful.

The same is seen at the level of society where consumption is defined by the status and is placed for. So, this is even worse. Not only that you are allowing misuse but creating an environment for overindulgence through this. And

this is being placed as status in the society. So, if you are consuming more and more, you are more developed. This is the standard for the individuals set up by the society and it is also, the standard now of measuring how developed a nation is. No need to take them directly as being said here but there is a need to analyze, observe such things and then make your own judgment. The effort is not to condemn the system at the moment. It is being mentioned with a view that if it comes to your notice, then at least you can start doing something for setting it right and we have already discussed the right framework. We are trying to analyze in the light of that. We have talked about the resolution and in the light of that solution now, we are evaluating the present status and trying to identify the problem. Our suggestion would certainly be not to just keep criticizing these problems but work for the solution. With that view we are looking at this status today. The emphasis is on understanding the solution and working for it.

### The Present State of Science of Work (& Production)

2. Preservation of nature
  - 2.1 Enrichment  
Enrichment is not at our focus in the present day production process; rather we are willing to exploit the natural resources used in the process and even the natural environment, e.g. inorganic farming today where we are willing to produce at the cost of fertility and other quality of the soil.
  - 2.2 Protection  
Protection seems to be of concern only to the extent that is very necessary for the immediate production e.g. putting fertilizer in the soil to get the immediate production, and many times it is even at the cost of other qualities of the soil- see the case of cancer in Bhatinda district of Punjab
  - 2.3 Right Utilisation  
As discussed in case of physical facility, Right Utilisation does not seem to be of concern either at the level of education or at the level of society, rather over Consumption is what is promoted

The fifth point is the exchange and storage for mutual fulfilment. This issue also, is not dealt with properly. The way we are doing exchange and storage

today is to be questioned. The motivation behind exchange and storage is not mutual fulfilment, but profit maximization or even exploitation in majority of the cases. In fact, many times hoarding is done in the name of storage for the purpose of creating shortage and for getting more and more profit.

Now we can discuss about the preservation of nature. First issue is the enrichment of rest of nature. Are we taking care of it? Enrichment of rest of nature is not at our focus in the present day. Rather we are willing to exploit the natural resources used in the process and even the natural environment. So we are willing to exploit the natural resources that we are using in the process and we are even willing to exploit the whole environment, the natural environment. That is quite clear.

For instance, we are digging out mines without ensuring their protection, without ensuring their enrichment. When we have to dig mines we have to destroy forests, we have to dig mountains too.

Another example is of farming. The farming practice adopted today destroys the fertility and other qualities of the soil. The quality of this soil is deteriorating day by day. But we are busy trying to get more and more production. And ultimately, we are suffering because of that.

Similarly, if we evaluate the current state of protection of rest of nature, the protection seems to be of concern only to the extent that is very necessary for immediate production. For example, if the fertility of the soil is going down, we will not get the production. So we try to do something for the fertility. And what we do in general is to put in some chemical fertilizer, insecticides and pesticides to give protection to the crop but in the process, many qualities of the soil are going down and crop is becoming harmful to the body.

The third thing, i.e., right utilization of the rest of nature as discussed in the case of physical facility. Right utilization does not seem to be of concern either at the level of education or at the level of society. Rather over consumption is promoted.



### Resource Depletion & Pollution

Resource Depletion – The resource is used at a rate which is faster than the rate at which it is produced in Nature

Pollution – The product is such that

1. It does not return to the cycle in Nature or
2. It is produced at a rate that is faster than the rate at which it can return to the cycle in Nature

It can be seen that both these problems are due to involvement of process which is either not-cyclic or not-mutually enriching.

These problems can be solved if we start using the process which is cyclic and mutually enriching.

This is some analysis or observation about the present status of science of work. But observe them yourself and make your own analysis about all these. Of course, we are faced with resource depletion and pollution today and these problems are there due to the involvement of processes which are either not cyclic or not mutually enriching. These problems can be solved if we start using the cyclic and mutually enriching processes.

### Science of Participation

Science of Participation in larger order (5 dimensions of human order) leading to fulfilment of human goal

(Ensure development of talent in all necessary dimensions in same or different persons - engineering, farming, medicine, plumbing and so on so that every individual is able to participate in a mutually fulfilling manner in each of the 5 dimensions of human order)

## 25.2 Science of Participation

Now we can move on to the science of participation in the larger order. If you recall, when we talked about Harmony in society, we did talk about the

four human goals and their fulfilment by the five dimensions of the system. When we talk about the science of participation in the larger order, we have to talk about how we can participate in these five systems to ensure the fulfilment of the four human goals and this is the scope of science of participation in the larger order. So, we have to work out how these five systems or five dimensions of human order can ensure the fulfilment of these four human goals. We can see that this is to be done not only at the level of family or a village but it has to be done at the level of nation and ultimately, at the level of whole world. And this is what we are saying that we have to understand the details of these five dimensions of social order and also how it has to be fulfilled starting from family order to the nation order and ultimately, to the world order. At least we have to talk about it at the level of family order and village order as village seems to be the minimum unit of this social order.

### Human Participation in Order of Nature (some details)

To understand the inherent harmony in nature and to live accordingly, i.e.

- To facilitate a conducive environment for the activity (at least not violate it) of all orders
- To facilitate the **innateness** (or at least not violate it) of all orders
- To ensure the **inheritance** (or at least not violate it) of all orders

Order	Human Participation for Mutual Fulfillment
<b>Physical</b> Order	Facilitate its <b>existence</b> by ensuring conducive environment and maintaining / ensuring its <b>constitution</b> (eg. constitution of earth)
<b>Bio</b> Order	Facilitate its <b>growth</b> by ensuring conducive environment and maintaining / ensuring its <b>seed</b> (e.g. seed of rice)
<b>Animal</b> Order	Facilitate care of the body by ensuring physical facility, environment for existence & growth of body. To ensure its <b>will to live</b> Maintaining / ensuring its <b>breed</b> (eg. breed of cow)
<b>Human</b> Order	Facilitate care of the body by ensuring physical facility, environment for existence & growth of body Facilitate its <b>will to live with continuous happiness</b> by ensuring <b>human education-sanskar</b> , participating in developing / maintaining undivided society & universal human order

If we look at the whole nature and the placement of human being in this nature, we can see what human being has to ensure in terms of its participation in the human order. This participation would mean to

understand the inherent harmony in nature and to live accordingly, that is to facilitate a conducive environment for the activity of all orders, at least not to violate it. So, this is one important thing. Second is to facilitate the innateness for all orders, or at least not violate it. Third is to facilitate the inheritance of all orders or at least not violate it. Basically, we have to ensure mutual fulfilment with all orders by providing conducive environment to maintain their activity, innateness and inheritance. If you can do this, you can ensure the mutual fulfilment with all orders in nature. Some of the details are given below.

For example, facilitating the physical order by facilitating its existence, that is the innateness, by ensuring conducive environment and maintaining its constitution. Say, constitution of Earth. While we are interacting with the Earth, we have to take care of the constitution of the earth. We have to make sure that we don't disturb it. So, we ensure its existence by ensuring conditions in terms of ensuring its constitution and not disturbing it. Similarly, when we are interacting with the bio-order, we have to facilitate its growth by ensuring conducive environment and maintaining its seeds. So the seeds have to continue. If you want to preserve any unit of bioorder, you have to facilitate its growth. Like that, when it comes to human order, we have to facilitate care of the body by ensuring physical facility, the environment for existence and growth of the body, and facilitates the self to live with continuous happiness by ensuring right understanding and right feeling in it through human education and sanskar.

### Feelings of Participation in the Universal Order as a Human Being

= Natural Characteristic of Human Being with Human Consciousness

<b>Perseverance</b>	Commitment for living in harmony at all 4 levels with patience
<b>Bravity</b>	Commitment for helping the other to understand harmony & to live in harmony at all 4 levels
<b>Generosity</b>	The commitment to invest one's Self, Body & physical facility for understanding & living in harmony at all 4 levels

### Feelings of Participation in the Universal Order as a Human Being

= Natural Characteristic of Human Being with Human Consciousness

Kindness	Providing means to one who has the ability but not the means
Beneficence	Helping the other to develop the competence to utilise the means they already have.
Compassion	Helping the other unconditionally, to develop the competence as well as the means, to fulfill his needs when he neither has the ability nor the means.

If you remember, in the foundation course, we talked about six feelings which are essential for participating in the human order like the perseverance, bravery and generosity. When we understand the harmony in nature, we have the commitment for living in harmony with patience. This is perseverance. We have the commitment for helping the others to understand this harmony and to live in harmony. This is bravery and generosity is my commitment to invest myself, body and physical facility for understanding and living in harmony. Thus, I have to have the feelings of perseverance, bravery and generosity. And more than that, I have the feelings of kindness, beneficence and compassion. This compassion is what we were talking about, helping the other unconditionally.

To develop the competence as well as the means to fulfil needs when the other neither has the capability nor the means is compassion. Having the feeling of being related to all, a feeling of responsibility towards all and the feeling of responsibility towards all, is what we are calling as compassion. And if we have this feeling, we will be willing to help the other unconditionally. If the other has the competence but not the means, we provide the means. If the other has means and not the competence, then we help him/her develop the competence. And if the other neither has the competence nor the means, we will like to help him/her develop competence as well as the means so that the other can ensure the fulfilment of one's own needs. Thus, compassion is helping the other unconditionally. All these feelings have to be there at the base to ensure the participation in the larger order.

**Dimensions of Human Order- for Participation**

1. Education
2. Health
3. Justice
4. Production, Service
5. Exchange, Distribution
6. Right Utilisation
7. Preservation
8. Services - Administrative and Social

Looking at the participation of human being in different dimensions of human order, some of the dimensions which we can identify of human order for our participation are Education, Health, Justice, Production, Service, Exchange and Distribution etc. These are the dimensions which can be immediately identified in which we need to work. We are already working on these dimensions whether they are complete or not; whether they are proper or not, but we are working on all these dimensions that we have mentioned right here.

The role of human being in the existence is the participation in the existence. We can see what we need to do at the level of each of these dimensions. Like, we mentioned the dimension of education and health. Education plays an important role in ensuring human order. Education builds the ability, the competence for right understanding, right thoughts and right behaviour in every person. It enables one to behave properly with other human being and work with mutual fulfilment with rest of nature and thereby contribute to the human order or human system. So, this is what dimension of Education has to ensure.

Similarly, dimension of Health has to take care of health of the human body. When this dimension is functioning well, people lead a life which is conducive to good health. We can see these details in dimensions of education, health, Justice, production and service. We have to take care of both the production and the services as well. There are some activities which involve the production of physical facility, and there are some which do not. But they have to be taken care of when it relates to human being and the human body. For example, cutting hair is not producing something. But it is an essential service that has to be taken care of. We can see all these details.

### Dimension of Education and Health

**1. Dimension of Education-** Education plays an important role in ensuring human order. Education builds the ability, the competence for Right Understanding, Right Thought and Right Behaviour in every person. It enables one to behave properly with others human being and work with mutual fulfillment with rest of nature and thereby contribute to the human order or system.

**2. Dimension of Health -** The achievement of this dimension can be seen in terms of health of Human body. When this dimension is functioning well, people lead a life which is conducive to good health.

- Human Being is coexistence of Self and the Body. The satisfaction in Self is ensured by the dimension of education whereas health of the body is taken care by the dimension of health.
- When these two dimensions of Education & Health are ensured, every individual is able to live as a human being and live with fulfillment, with mutual fulfillment.

### Dimension of Justice

**3. Dimension of Justice-** When a human being with a healthy self and healthy body is able to ensure fulfillment in relationships with other human beings, justice is ensured.

Justice is ensuring recognition of relationship among human beings, its fulfillment through values leading to mutual happiness. Practice of comprehensively abiding by this is known as system of Justice.

When Justice is ensured, trust and fearlessness is established within interpersonal relation and system.

### Dimension of Production & Service

**4. Dimension of Production & Service -** Production ensures physical facility required for fulfillment of our physical needs.

What we obtain as outcome of labour on rest of nature is known as Production

In addition, we notice that there are certain activities which do not produce anything but are concerned with protection/maintenance. (Washing of clothes is one such activity where there is no production but preservation/maintenance of existing items)

Repair-Maintenance of such kind is not directly associated with manufacture of any item but with the protection/maintenance of existing items, because along with manufacturing of new items there is also a need for protection/maintenance of items already produced. Activities of such kind are known as service

### Dimensions of Exchange, Distribution, Right Utilisation, Preservation

**5. The Exchange Dimension** - We do not produce every item that we use nor we can perform every kind of service that we need.

We can produce only some of the items. All other items are produced by others. Through Exchange, all such items and services are made available to us as per our needs.

**6. Right Utilisation** - We need to elaborate on how to utilise rightly, the things that we have obtained by virtue of production or exchange. What is meant by Right Utilisation also needs to be understood. A programme needs to be made to ensure right utilisation in society.

**7. Preservation (Security)** - We need to preserve (enrich & protect) the natural resources which we utilise for production and exchange. We look at this as Preservation (Security).

### Dimension of Services – Administrative and Social

#### 8. Dimension of Services – Administrative and Social

**Administrative Service** - In order that the system runs smoothly, it is essential to ensure the dimensions of Human Order and to make sure they are working. This necessary function of ensuring that systems are working properly is called as administrative service

**Social Service** - Despite the efforts to ensure the different social dimensions, certain shortcomings may remain. Taking care of them through relationships is called social service.

Thus service can be of two types:

- One, which is being ensured by the system- **Administrative Service**
- The one which is being provided to each other by the society in relationship- **Social Service.**

### Dimensions of System and Attainment of Human Objectives

- Briefly, for the fulfillment of our goals and objectives, we need the dimensions of Education, Health, Justice, Production & Service, Exchange, Right Utilisation, Security and Services (Administrative & Social).
- Education and Health take care of our physical & mental well being.
- Justice takes care of relationship in human interaction.
- Production & Service, Exchange, Right Utilisation and Preservation (Security) ensure that our requirements of physical facilities are taken care of, along with complementing with the rest of Nature
- To enable these dimensions to function without failures, the dimension of Service at the level of system is required. This works at two levels:
  - which is being ensured by the system- **Administrative Service**
  - which is being provided by the society through relationship- **Social Service.**

Now we can make an overall evaluation of the present system, the present state of science. We can just make a brief evaluation of this. Let's look at that. We have seen that science in this broader term is defined as how to ensure the fulfilment of human goal at the level of thought and expectation. The detailing includes plan, program and implementation. In that sense, we said science takes care of all three kinds of science, i.e., science of behaviour, science of work and science of participation in the larger order.

### Evaluation of The Present State of Science

We have seen that Science in its broader term is defined as-  
How to ensure fulfillment of human goal - its thought, expectation, detailing-detailing includes Plan, program, implementation, result, evaluation

In this sense, Science has take of all these three-

- Science of Behaviour
- Science of Work
- Science of Participation in Larger Order

However, if we look at the present day science, it is not paying much attention to

- Science of Behaviour (though there are some scattered effort) &
- Science of Participation in Larger Orde

Even whole dealing with Science of Work,its approach is quite limited as we discussed in this session only. Hence, we need to broaden the scope of Science by

- Including consciousness and Space as realities of concern along with material
- Including study of relationship, harmony and co-existence at the level of all these realities, of existence as a whole

Now if you look at the science today, you can see what it is doing as well as what it is not doing. When we look at the present-day science, it is not paying much attention to science of behaviour and science of participation in the larger order. This is more or less clear, but you can look into this and see if this statement is true.

In fact, if you look at the efforts today, there are only some scattered efforts to include this science of behaviour. For example, if you examine your exposure to the science of behavior and science of participation in the larger order in about 20 years of education in science, engineering and such professional disciplines, you will find that even if the whole dealing is with science of work, its approach is quite limited. As we have already discussed that the science is not taking care of all aspects of even science of work. Therefore, we need to broaden this scope of science.



And how do we do it? We can broaden the scope of science that we are doing today by including consciousness and space along with the materials. Today our major concern seems to be the material reality, but of course, there is a reality of consciousness, and there is reality of space. So we need to include these as well in our content when we are talking about science. The second is including the study of relationship, harmony and co-existence. When we are looking at the material reality, we have to study about the relationship, about the Harmony and about the co-existence. Then we'll be able to understand the existence better, the nature better, the relationship better. Then only we can deal with this science in general in broader terms including science of behavior, science of work and science of participation in the larger order.

Now, when we have seen that science can be expanded as science of behaviour, work and participation, we can ask ourselves if, in the present-day science, we are taking care of all three, the science of behaviour work and participation or we are only taking care of few limited aspects of science? You have to explore it for yourself. In the science of participation what do you see as your role at different levels from family order to nation to world family order? We have just talked about this participation of human being at different levels of human order, family order to nation to world family order. Now you have to find out what you see as your role at different levels. And also, you can ask yourself, if the present education system prepares you for these roles. There will be many roles which you can identify. Then we have to see what changes are required in the present education system.

## **Key Takeaways**

Science includes science of behaviour, work and participation in the larger order. The detailing includes plan, program, implementation, result, evaluation. Science of work implies interaction with the rest of nature leading to prosperity in human being and preservation (enrichment, protection and right utilization) of the rest of nature. Science of participation includes participation in the dimensions of human order leading to fulfilment of human goal.



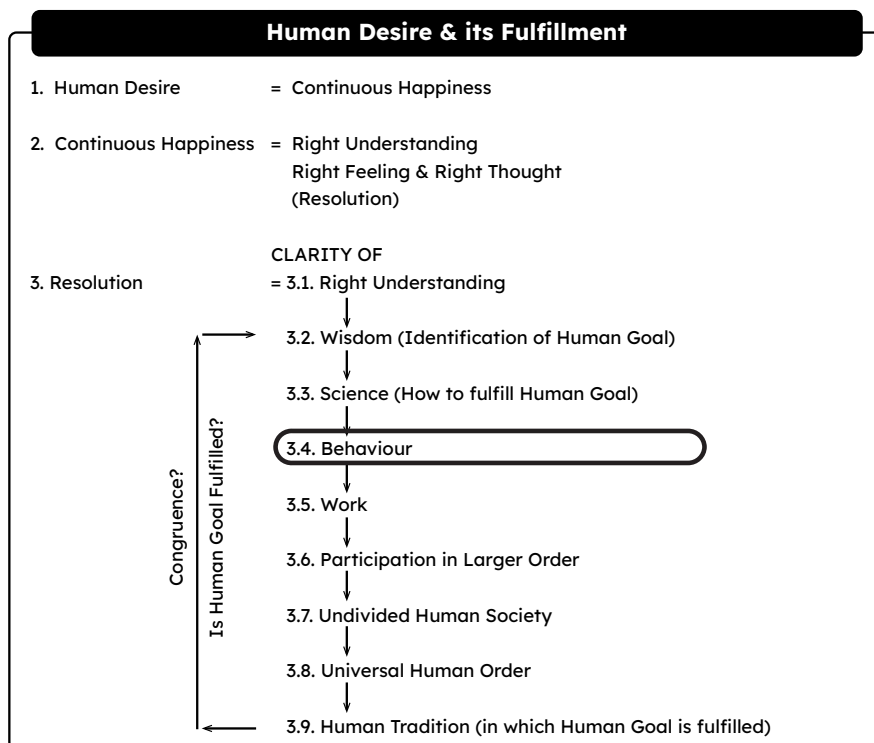
# Lecture 26

## Behavior, Work and Participation in larger order leading to Undivided Society, Universal Human Order and Human Tradition

### Recap

In the previous lecture, we discussed the science of work and science of participation in the larger order. We also identified the issues to be addressed with an appraisal of the current scenario.

In this lecture, we will talk about the behaviour, work, participation in larger order, undivided human society, universal human order and human tradition as shown in the diagram, from 3.4-3.9, given below.



We have already talked about the first three aspects: right understanding, wisdom and the science. We also, studied science of behaviour, science of work and science of participation in larger order. In this session we will explore outcome of the behaviour, work and participation in larger order in the world outside in terms of undivided human society, the universal human order and human tradition in which human goal is fulfilled generation after generation.

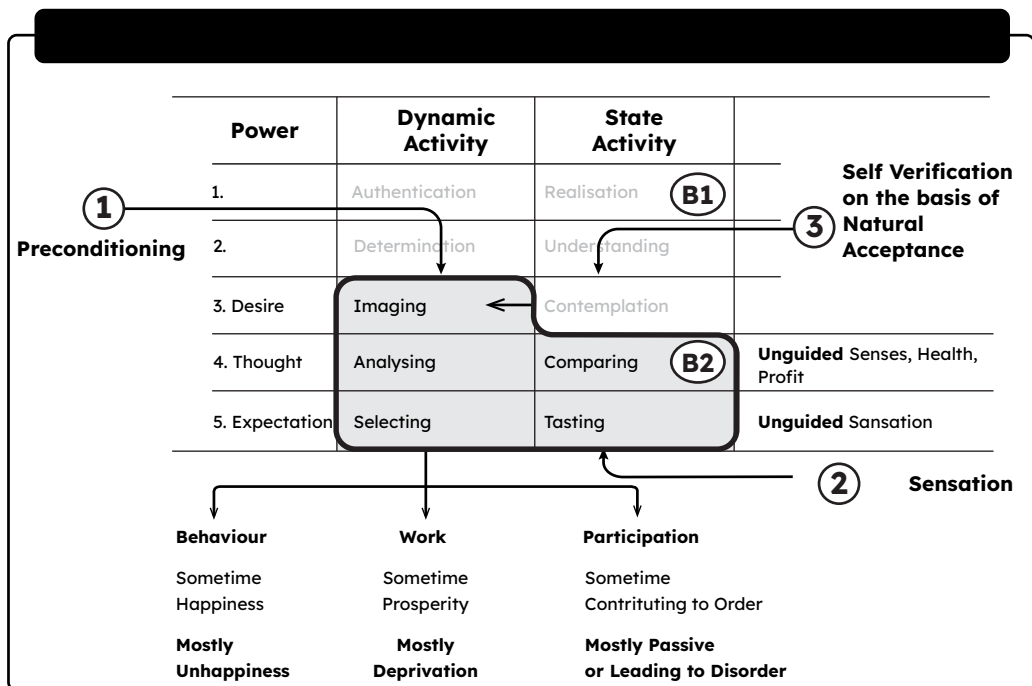
## **26.1 Behaviour, Work and Participation**

We talked about behaviour, work and participation in the foundation course with different emphasis than this course. Let us explore the difference of emphasis during the foundation course and this course. During the foundation course, we started looking at these realities (behaviour, work and participation) from the point of an individual; then, we expanded it to the context of a family; then, context of a society and finally to the context of nature and existence. Now, in this course, we have moved up to the realisation of co-existence through contemplation and understanding. Now we are looking at these realities (behaviour, work and participation) from the realization of co-existence. We are starting from the existence and coming down to the nature, society, family and lastly to the individual. So this is the change of perspective that we started from the individual and moved up to the existence and now we are going to start with the existence and move down to the society, family and to the individual, and this matters a lot. We want to bring it to your notice for your investigation. If I have evolved myself, my emphasis will be changed even when I am seeing the same reality of behaviour, work and participation. My emphasis will be changed depending upon where I am, where I am in this process of self-evolution. So we have already talked about this, but from a different perspective. We are now going to talk about the realities in different stages of the self.

When we are active at the level of contemplation, we can see feelings in relationship, the participation in relationships and then the desires are guided by the contemplation. This is what we are calling as wisdom. So, my desire now is guided by this wisdom, and with this identification of human goal, the situation is different. That is the point where the transformation

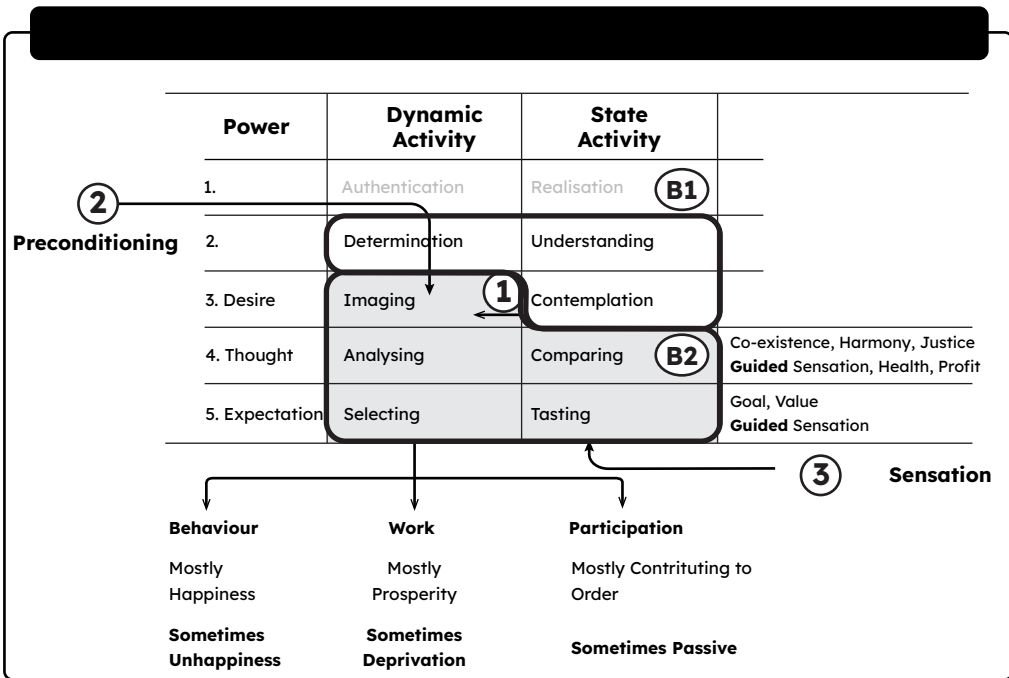
starts taking place from animal consciousness to human consciousness. Once this transformation starts, and if I am working on myself, I will be able to move to understanding, and then to realization of co-existence. So, this is the process of self-evolution. Once we are evolved up to the realization of co-existence, then what will be our perspective about behaviour, work and participation in the larger order? This is what we want to see briefly.

If I am working only at the level of imagination and being guided by preconditioning and sensation – my situation of behaviour, work and participation will look like the one mentioned in the diagram below:

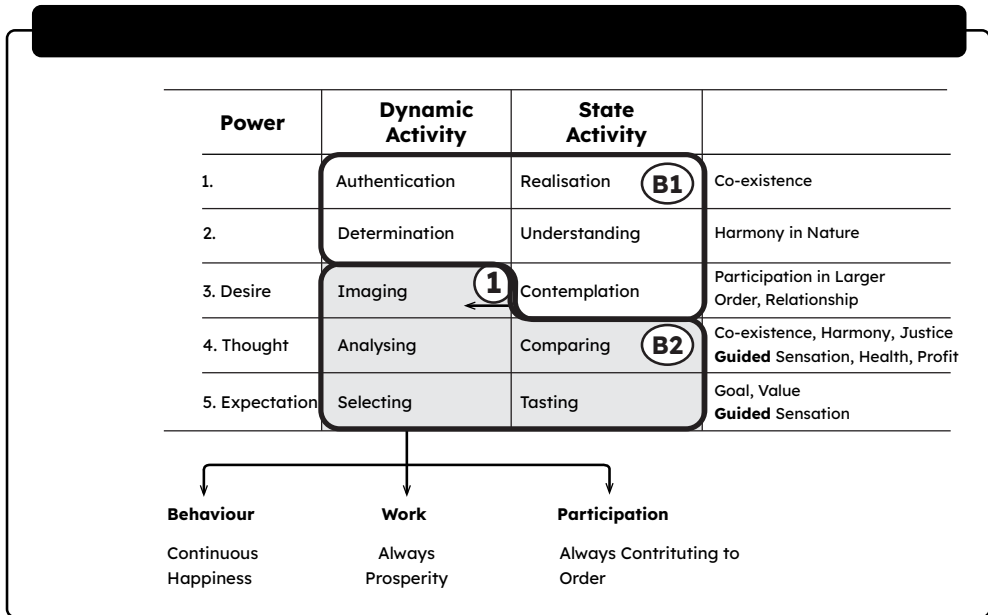


In my behaviour, sometimes I am in a state of happiness and giving happiness to the other but mostly I am in a state of unhappiness and causing unhappiness to the others. My work is such that sometimes I am able to ensure prosperity for myself and enrichment of the rest of nature. But mostly I feel deprived and I deprive the nature and other human beings. Similarly, when it comes to my participation, sometimes. I am contributing to human order, but mostly either I am passive or I am the cause of disorder.

With contemplation, my behaviour changes, rather improves. So, at the level of behaviour, I have improved now. Now, my state is mostly happiness but sometimes unhappiness. If I am able to see the relationship at the level of contemplation with human being, this is what will happen at the level of behaviour. At the level of work, if I have not seen my participation, my relationship with the rest of nature, then I still continue with my state of feeling sometimes prosperous but most of the time deprived. But if I have this clarity about my relationship with rest of nature, I will tend to ensure prosperity most of the time but still there may be some time when I am contributing to deprivation. When it comes to the participation, sometimes I am contributing to the order and most of the time I might be passive or leading to disorder.



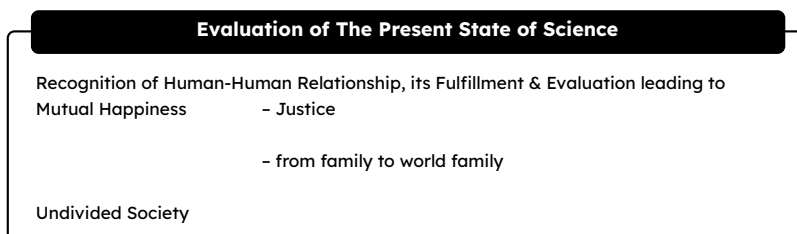
When I have the right understanding, understanding of harmony in nature, these three things will happen as shown in the above diagram—(i) I am mostly in a state of happiness and contributing towards happiness of others (ii) I am mostly feeling prosperous and working for the prosperity of others. (iii) I am mostly contributing to order but still there are traces: sometimes traces of unhappiness and deprivation and sometimes I am passive.



If I have the realization of co-existence as shown in the above diagram, I can see the whole existence as co-existence, and as a result the whole nature in harmony, every unit being related to every other unit in a mutually fulfilling manner. Now, my behaviour is such that there is a mutual happiness- I am in a state of continuous happiness within myself and I am working for the happiness of others. My work is such that I have always this feeling of prosperity and I am willing to help others for prosperity. Of course, I am willing to take care of nature as well and my participation is such that I am always contributing to order. So this is the way I will look at behaviour, work and participation in the larger order.

## 26.2 Behaviour

We defined behaviour as recognition of human-human relationship, its fulfilment and evaluation leading to mutual happiness – Justice from family to world family leading to undivided society.



When we look at the behaviour from the realization of co-existence, we will see the behaviour in the context of undivided society, i.e., in the context of world family and from there we will come down to society and finally the family. As a result, we start from feeling of love for all, each and every unit in nature and then come down to affection for any particular member of the family and for any particular unit in nature.

### 3.4. Behaviour: Justice, From Family to World Family (Undivided Society)

1. Relationship is - between one self ( $I_1$ ) and other self ( $I_2$ ). To have this clarity and acceptance in the self - continuously, unconditionally
2. There are Feelings in relationship - in one self ( $I_1$ ) for other self ( $I_2$ )
3. These Feeling can be recognized - they are definite (9 Feeling).  
Ensuring these Feeling in oneself - continuously, unconditionally
4. Their fulfilment, evaluation leads to mutual happiness. Expressing right Feeling, living with responsibility, unperturbed by the behaviour of the other

Feeling  
in relationship:

- |                                      |                                   |
|--------------------------------------|-----------------------------------|
| 1. Trust ( <b>FOUNDATION VALUE</b> ) | 6. Reverence                      |
| 2. Respect                           | 7. Glory                          |
| 3. Affection                         | 8. Gratitude                      |
| 4. Care                              | 9. Love ( <b>COMPLETE VALUE</b> ) |
| 5. Guidance                          |                                   |

Justice = Recognition, Fulfilment & Evaluation of Human-Human Relationship, leading to Mutual Happiness

Justice → from Family to World Family → Undivided Society → Fearlessness

This is very important that now I have feeling of affection for any particular individual, any particular member of the family with the feeling of love, feeling of being related to all- each and every unit in nature and this is going to make all the difference. Therefore, we will see the feelings in relationship in the context of undivided society. It means when I see relationship with one individual, it cannot violate relationship with any other individual. If we are starting with behaviour in the family and trying to expand upto the world family, it is likely that we might violate our relationship with other human being, and this we can see that today in the name of facilitating our family member, nurturing our family member, we are willing to exploit others. So much of corruption is present today because we have over evaluation of our family members and under evaluation for the other members of the society.



So we are willing to exploit the other members of the society for the purpose of fulfilling the commitment of my affection to the family member. This is the shift that the expression in behaviour is the same but my perception has become different.

## 26.3 Work

### 3.5 Work (some details of points below to be given)

Recognition of Human-Rest of Nature Relationship, its Fulfillment & Evaluation leading to Mutual Enrichment

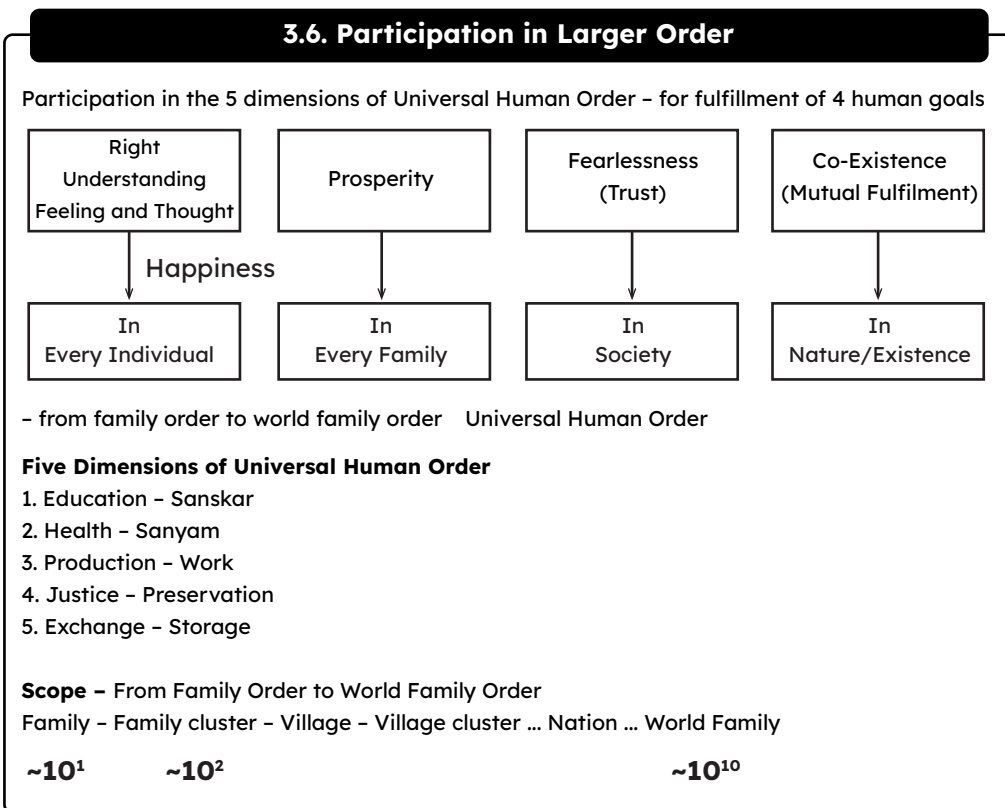
1. Prosperity in human being
  - 1.1 Identification of required physical facility with required quantity
  - 1.2 Production by way of labour
  - 1.3 Production using cyclic & mutually enriching process  
(ensuring justice for the people involved in the process)
  - 1.4 Right utilisation of physical facility
  - 1.5 Exchange & storage for mutual fulfilment
2. Preservation of nature
  - 2.1 Enrichment of rest of nature
  - 2.2 Protection of rest of nature
  - 2.3 Right Utilisation of rest of nature

We defined work as recognition of human – rest of nature relationship, its fulfilment and evaluation leading to mutual enrichment. When I can identify my relationship with rest of nature, I work for the fulfilment of it, evaluate it and as a result mutual enrichment in the nature is achieved. That is what we are calling as work. So now with this realization of co-existence, we are looking at the activity of work. Now, I am able to see the work in the context of nature as a whole and from there we will come down to village and finally around the family. When I work with nature keeping only family in mind, I may be concerned only about the immediate nature and immediate surrounding without the realization of co-existence, without the understanding of harmony, contemplation of relationship; but when I have this background of realization of co-existence, we will talk about the work in the context of entire nature, the context of nature as a whole. So when we are interacting with any particular unit in nature, we have all the way come down from our responsibility in work towards the nature as a whole. Therefore, when I am interacting with any particular unit and ensuring this

mutual enrichment in my work, I will at least not violate my relationship of mutual fulfilment with other units. At least I will not violate this basic relationship.

## 26.4 Participation in the Larger Order

With the realization of co-existence, when we participate in the family order, it will be in the context of participation in the five dimensions of universal human order for the fulfilment of four human goals that we studied during the foundation course. Thus, when I look at my participation in my family order or in village order, I am not looking at my participation at my family order or in the village order only. Rather, I am participating at family order keeping clarity of my participation in the five dimensions of universal human order to ensure the fulfilment of four human goals.



## 26.5 Undivided Society and Universal Human Order

When we have the realization of co-existence, understanding of harmony

and contemplation of relationship, we will start seeing things with a wider perspective. With that wider perspective, I can see the undivided human society, the universal human order and ultimately, the human tradition.

Undivided human society is basically the expansion of human-human relationship to the whole nature, existence. Therefore, the outcome of this relationship is justice- mutual fulfilment from family to world family. We have to expand right up to the world family and that is what we are calling as undivided human society. We had also said that the feeling of love is at the base of the undivided human society which means realization of co-existence is at the base of the undivided human society.

With realization of co-existence, understanding of harmony, contemplation of relationship I can have the feeling of love. With that feeling of love when I am working in the society, it will give rise to undivided human society. Undivided human society is a natural outcome of understanding of realization of co-existence. It is showing in the self in the form of feeling of love, love and compassion.

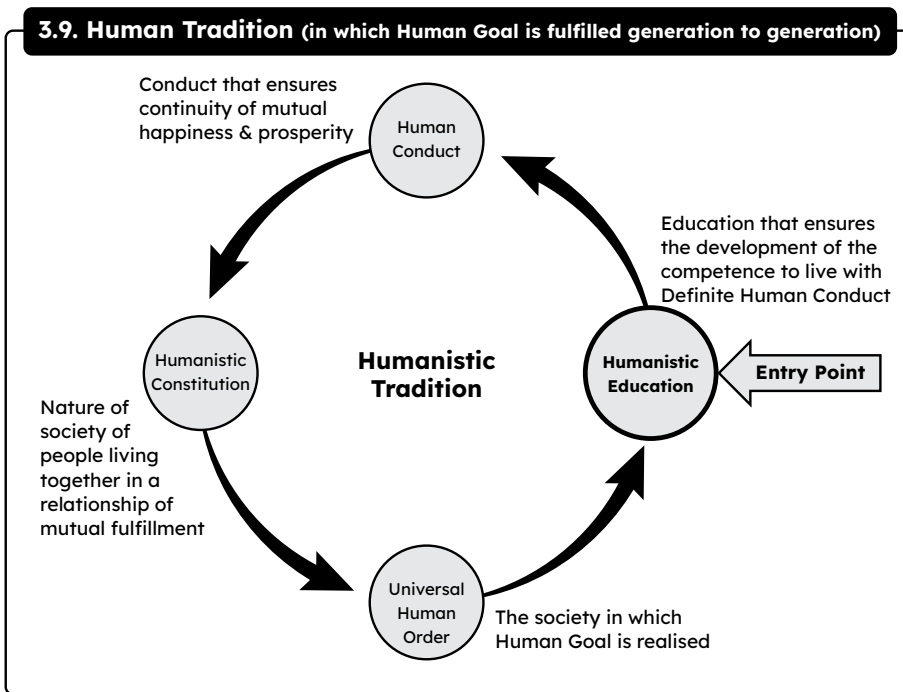
Feeling of love for other human being results into fulfilment of a relationship with the human being with one, with many and all which gives rise to the undivided human society. The outcome of living in harmony in nature (in harmony with human being as well as with the rest of nature) - is what ensures the universal human order. I have to ensure this harmony at the level of nature, starting from family order to world family order. What I have to do is to identify my participation in the five dimensions of human order which ensures the fulfilment of human goal. So, I will start with one unit, with one human being but I have to have this expansion of my perception right up to the world family order, right up to the nature, right up to the existence.

## **26.6 Human Tradition**

Human tradition is in which the human goal is fulfilled generation after generation. The human tradition is the outcome of undivided human society, the universal human order with its continuity. But let us now talk about some aspect of this human tradition.

Undivided human society and universal human order - its continuity

from generation to generation: that is what human tradition is. And this is what ensures the fulfilment of the need of human being for continuous happiness. What will be the sequence in which the human tradition can be materialized? One possible sequence to materialize the human tradition is human education leading to human conduct, human conduct leading to human constitution and human constitution leading to human order, and this human order ensures the human education from the next generation. It is important to note that this is not the only sequence, there can be other sequences also.



This diagram shows that if we have human education, it gives rise to human conduct. And human conduct will help us see the basic guidelines or basic form of people living together with right conduct. We are calling such basic principles as humane constitution and then this form of human constitution contributes significantly in terms of human order. And it can also be seen that if there is human order we will be able to provide human education and sanskar. That is how the whole cycle will be completed. So we have the human education that ensures the development of the competence to live with definite human conduct. The definite human conduct leads to

continuity of mutual happiness and prosperity; with human conduct, you can understand the participation of human being in the larger context and how we can fulfil it. So, that will be the constitution, the basic guidelines for our living, for our behaviour, work, our participation starting from family order to world family order. If I am working with such constitution, it will give rise to human order, it will give rise to the society in which human goal is fulfilled generation after generation. So, this is the cycle of human tradition and this is the direction in which things are moving or going to move. If this condition is not there, is not prevailing, how do you go about? Where do we start? If you look at that, most convenient and most effective entry point could be the human education. Therefore, human education is the most important activity of human being. If we have the right education, we will have the right conduct, the right constitution and the right order. So, the entry point is the education. Through education we can make the desirable changes, desirable development in our family, in our institution and finally in the society, in the world family.

## **Key Takeaways**

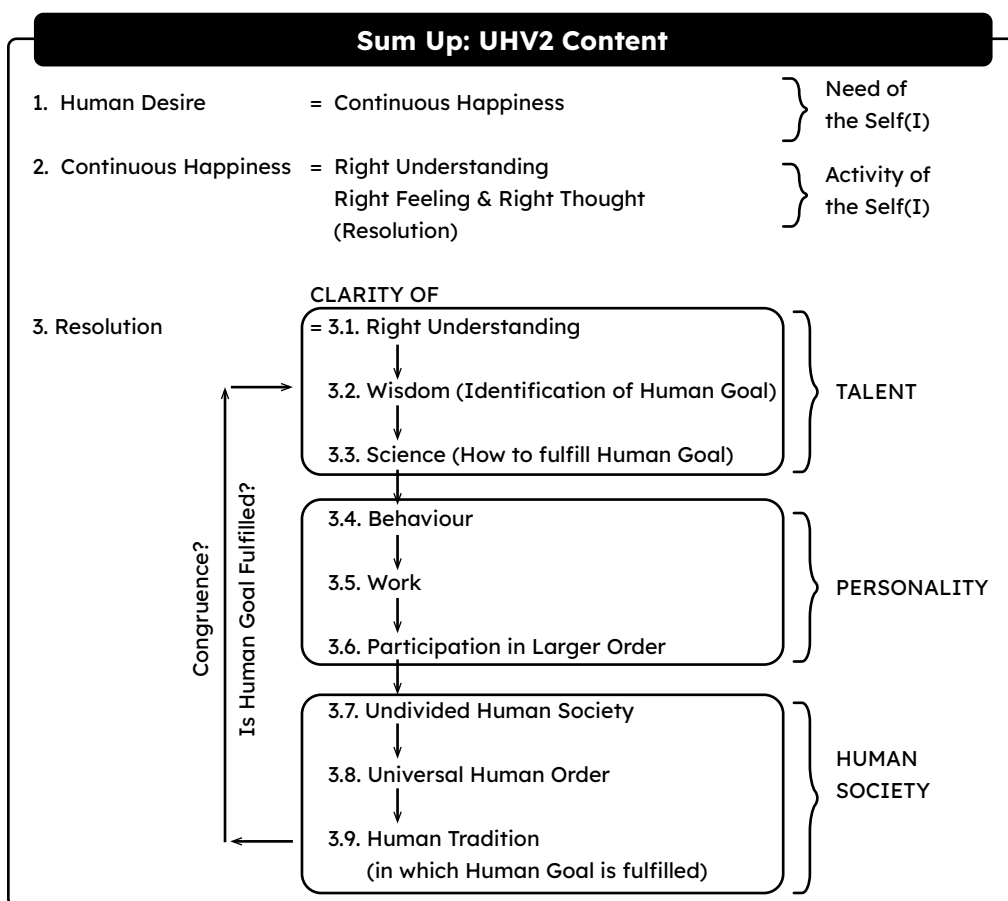
Behaviour is recognition of human-human relationship, its fulfilment and evaluation leading to mutual happiness. Work is recognition of human-rest of nature relationship, its fulfilment and evaluation leading to mutual enrichment.

Participation in the five dimensions of Universal Human Order leads to fulfilment of four human goals. Behaviour, work and participation in the larger order leads to Undivided Human Society which is the outcome of living with justice (in harmony with human being) from family to world family and Universal Human Order which is the outcome of living in harmony in Nature (in harmony with human being as well as with rest of nature) from family order to world family order.

Continuity of undivided human society and universal human order from generation to generation leads to Human Tradition. One sequence in which Human Tradition can be materialised is Human education, Human conduct, Human constitution, Human order. Another sequence could be Human education, Human sanskar, Human conduct, Human order.



In this and the next session we will sum-up the whole course. In this session of sum up, we will try to bring out the essence of what we have proposed and discussed in this course about the existential realities, particularly about human existence. In the next session, we will try to sum up how we can see these existential realities, particularly the realities concerning human being experientially, i.e., not only at the level of thought but also at the level of direct observation through higher activities of the self.



In the whole existence, particularly in the human being, it is the self that is

going to play the central role. So, the essence of what we have discussed in this course (through lecture 1 to 26) is that we have been trying to find out our role as human beings in this whole existence, in this whole nature. In other terms, we were trying to find out what is the human conduct; what I have to do as a human being in this existence so that it is fulfilling for me, for others and for rest of the nature. So ultimately, it will be fulfilling for the entire nature or entire existence.

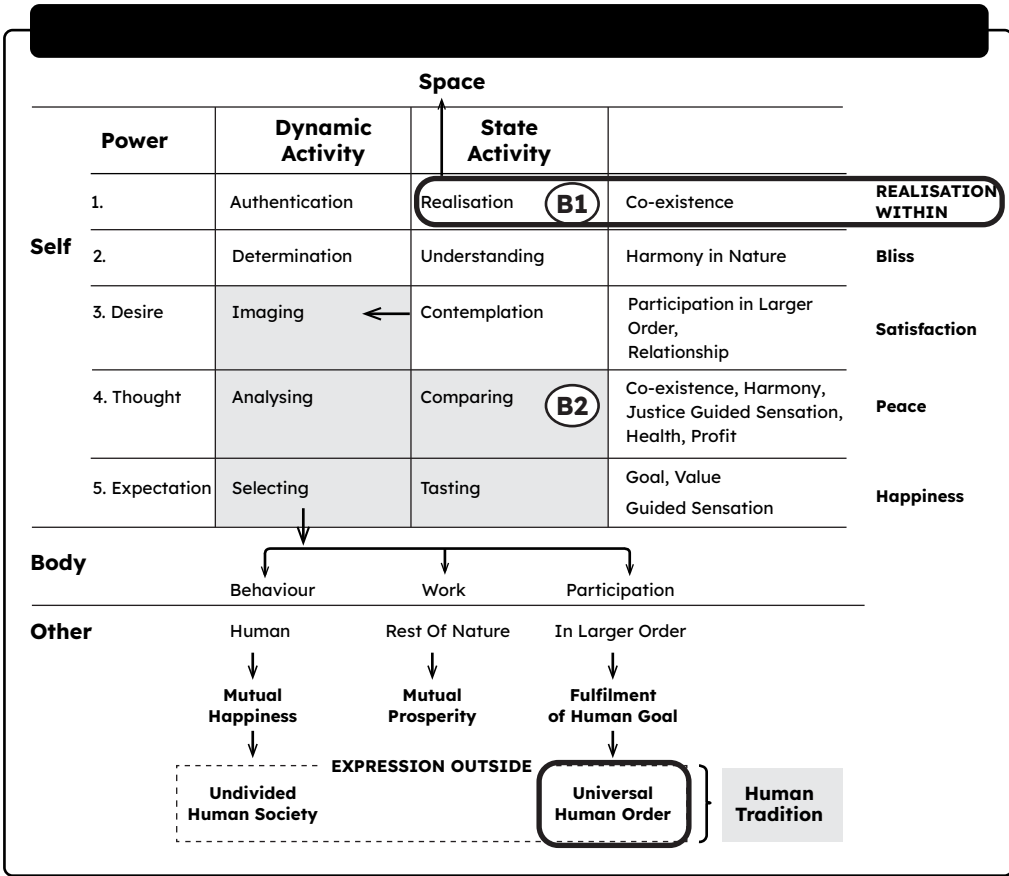
We started with our basic aspiration, our basic desire that turns out to be the continuous happiness. So I as a self, want to ensure continuity of happiness within myself. The need of human being is basically the need of the self; the basic human desire of continuous happiness is basically the need of the self which can be ensured by way of having right understanding in the self, having right feeling and right thought in the self. The desire for continuous happiness is fulfilled by the activities of self. My happiness or unhappiness is dependent upon my state of self. If I am in a state of harmony within, I am in a state of happiness; if I am not in harmony or I am in contradiction within, I am in a state of unhappiness. So, basically, this continuous happiness is fulfilled through right understanding, the right feeling and right thought which are the activities of the self. Thus, the basic human desire of continuous happiness relates to the need of the self, and its fulfilment relates to the activities of the self. These are two statements that we had made in the very beginning. With the practice sessions we were able to see that reality. If we have not been able to see it very clearly, at least we will be able to get some feel of this, or at least have some glimpse of it. If you don't have even the glimpse of this and assumed things otherwise, it creates so much of problems. If you get a glimpse of the reality with the process of deep thinking, the process starts and then you will be able to do your exploration with more seriousness and with more depth, and the statement that we have made in the beginning can now become a real statement for you. Or at least you know, it is something which has to be investigated and understood. After that we talked about the right feeling and right thought. When we have the right feeling and thought in relation to my living with whole existence, this is what I am calling as resolution. In other words, we are saying that we have to have right understanding and



we have to have the resolution to ensure continuity of happiness. The third important observation is that if I look at this resolution, if I look at this right feeling and thought, it has to do with my clarity about all aspects. Whatever is the expanse of my living in this existence, in this nature, I have to have the clarity of all that and I am related to all that I am living with.

Resolution is having the clarity for all aspects of all living, and it's expansion starts from right understanding of self to existence and goes up to the universal human order where I am living with the whole existence in a harmonious manner ensuring my own fulfilment and also ensuring the fulfilment of every unit in this existence. Not only that we want this state in universal human order, but we want the continuity of it in which we want to ensure human tradition, which goes on generation after generation. We looked into this and found that there are the nine aspects which relate to our living in this nature, in this Existence. We enumerated them as right understanding, wisdom, science, behaviour, work and participation in the larger order and then undivided Human Society, Universal Human Order and Human Tradition. One essential point that we observe is that if we look at the first three aspects: (i) the right understanding (ii) the wisdom and (iii) science, this is going to take place purely at the level of self not at the level of body; not at the level of outside. It has to take place purely at the level of self and we will see that this is essentially what matters in your happiness or unhappiness. If we have the right understanding and wisdom; and if we have the clarity of how to ensure the fulfilment of human goal, we are resolved within. We are in a state of harmony within; we are in a state of Happiness within; we are in the state of continuous happiness. In that case, all points 3.4-3.9 are natural expansion, natural extension of my being in a state of Harmony and Happiness. They are not the source of my happiness, but they are the expression of my happiness. The continuous happiness is concerned with these three things- right understand in the self, the wisdom in the self and the science in the self.

When we went into the details of this, we found that this all (right understanding, wisdom and science) is going to take place in the self and this is the source of my continuous happiness.



When we are talking about right understanding it has to do with this block B1. Block B1 is something which is definite, universal and continuous. Block B2 can be either under the guidance of B1 or under the influence of preconditioning or sensation that we have discussed in detail. The important thing is that right understanding and wisdom are going to take place in the self at the level of block B1, and the science has also to be there in the self at the level of B2. A lot of imagination is about the details of how to fulfil the human goal which has been decided at the level of wisdom in B1. Once there is right understanding, wisdom and science is there at the level of self – and I am in the state of harmony and happiness within as a natural expansion of it. Natural extension of myself being in harmony and happiness is what I express from my body in terms of my behaviour, work and my participation in the larger order. So the points 3.4-3.6 are at the level of self and body. The self is expressing itself through the body in the world outside and when I'm

expressing it outside, something is going to take place outside; something is going to take place in the nature/existence; something is going to take place at the level of society. When I look at this expression at the level of human society, it will be in the form of Undivided Human Society, Universal Human Order and Human Tradition. So, the first block is purely at the level of self, second Block at the level of self and body and the third block is at the level of human society which of course, includes the self and the body. These are the nine important aspects of our living. You will be able to verify that these nine aspects are important for us and therefore, I need to have clarity about all. This was the important essence that we talked about in this course.

One important observation is that the self is central to human existence. The body is used just as an instrument. I can see this by observing that the need of the self is continuous happiness which is fulfilled by right understanding of the co-existence, feeling and thought of co-existence which are the activities of self. So the major work has to be done at the level of self. We can see that when we talk about self, the development in the self is ensured through resolution based on right understanding. The right understanding has to do with the whole existence. And this right understanding of existence as a whole can be ensured in this sequence starting with the understanding of human being particularly the self, then understanding the existence and then understanding human conduct. This is the sequence in which we try to explore into the details of RU (right understanding) and this RU can be ensured through the process of awakening to the activity of Contemplation, Understanding and Realization which are the activities of the self. So we have to awaken the self to these activities and if we do that, we will have the understanding of the existence as a whole.

Now when I do this investigation about the existence in this sequence through this process, I see that this self-development can be viewed. If you look at the present state of the self, we are working mostly with the activity of selecting and tasting. This is what we can see animals also doing. A large percentage of human beings, particularly those who think that they are the body and all they need is physical facility and all that they can get out of this is favourable sensations and the transitory happiness are active like

this. They are busy getting happiness from favourable sensations. When the self evolves, it becomes aware of the activities of selecting, tasting, analyzing which we are calling lower activity. The self of the animal is largely active at the level of selecting and tasting. But when you look at the self of human being, it is not only doing the selecting and tasting but it also starts becoming aware of analyzing and comparing. It also becomes aware of the imaging of this desire. This is one level of movement of the self or progress of the self from animal consciousness to human consciousness. The imagination becomes active but it is largely based on preconditioning and sensation because the hope here is to get happiness from outside. So happiness here is an influence from outside and not the very innate nature of the self. That is the question that we have been asking right from the beginning that this happiness is innate for you or it is something which you have to get from outside. So, this is one level of shift.

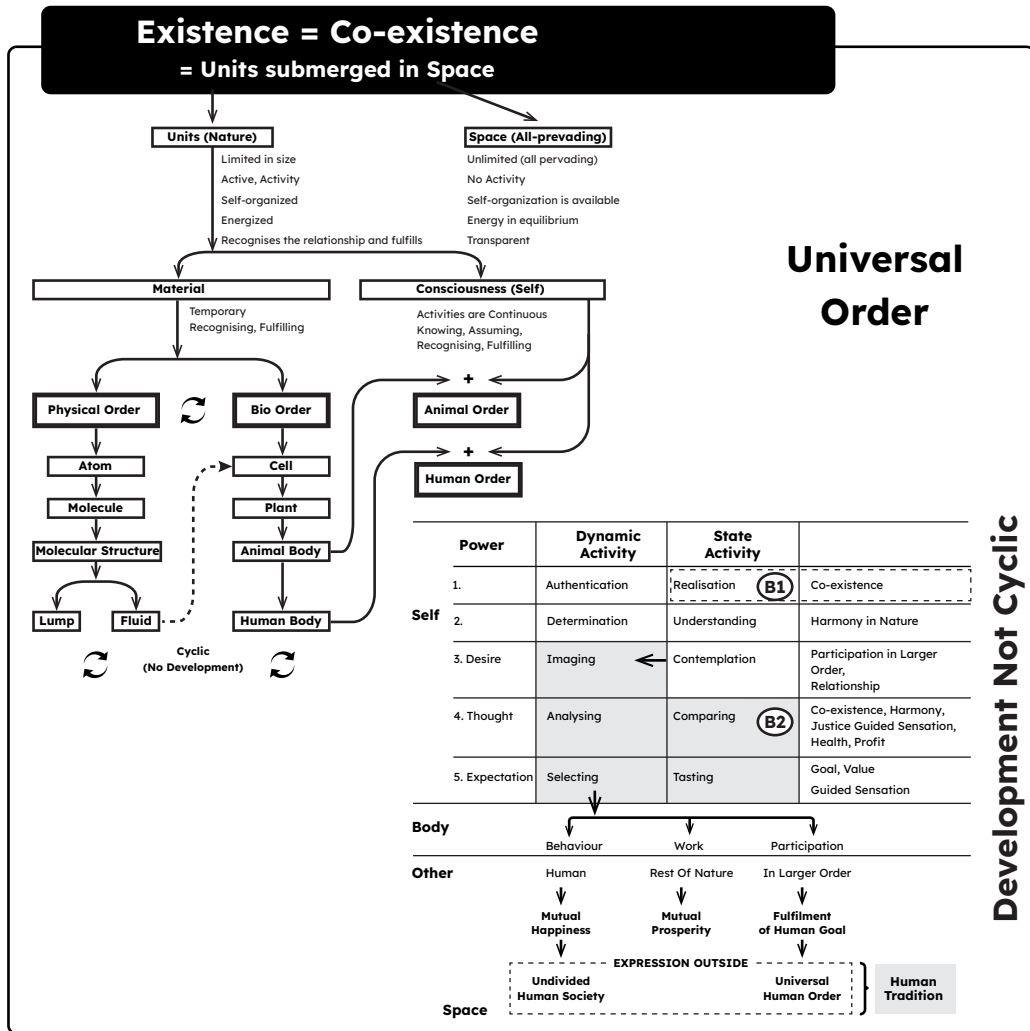
A significant transformation takes place when I am able to awaken myself or activate my activity of contemplation, understanding and realization. Through contemplation, I am able to see the natural characteristic of my own self; I am able to see my participation in my relationship and system and I'm also able to see the natural characteristics of other units in nature. When I see this, I can see the definiteness in the natural characteristics of myself and of other units. My desire is now guided by contemplation of my relationship with human being and rest of nature which is definite, universal. Therefore, now my desire becomes definite and now I am able to respond (and not react) all the time. As long as my source of happiness, my source of decisions is outside, I am likely to react. I am likely to go wrong. So this is a very crucial step that my activity of contemplation is now awakened. Now I can see my natural characteristic, natural characteristics of other units which is definitely going to guide my desire. When I look at relationship with other human being, I can see feeling of relationship, harmony and co-existence. Now I can see that the feelings which are naturally acceptable to me are feelings of relationship and not of opposition. And if I can see this, then this will start guiding my imaging, my desire. If that happens, my desire will become definite and my thoughts will be guided by this desire which has a very significant component of definiteness in reality. This is the

first meaningful development which can be called as transformation. Now we have moved from possibility of indefiniteness to definiteness.

If we evolve further, we can be aware of the activity of understanding. There we can see the harmony in every unit, the self-organization of every unit as the harmony in nature as a whole. And if we move further, we can have the realization of co-existence. I can realize that existence is in the form of co-existence, in the form of units submerged in the space. I can realize that this is how my level of consciousness is progressing and developing and I can see all this has to happen at the level of self. Some information can come from outside, but the major part of work has to be done at the level of self only. When I'm putting that information from outside, it is at the level of B2. There I am first processing it, and then I'm moving up within myself. If we are working with the imagination alone, our behaviour is sometimes leading to happiness but mostly leading to unhappiness. Our work is sometimes leading to prosperity but mostly it is leading to deprivation and our participation sometimes results in our contribution to this human order. It is because I am not able to see the order completely. Something is missing as far as that part is concerned and likely to make a wrong decision about the feeling. If you include relationship with human being as well as rest of nature, there will be improvement at the level of work. Mostly we will work for prosperity and sometimes we may still think about deprivation. But when we are aware of contemplation as well as understanding, I become aware of the Harmony, I become aware of the participation in the larger order. Now there is a change at the level of our concern for the immediate environment and its fulfilment. Thus, we have the behaviour which is mostly leading to happiness; we have work that leads to prosperity. And most of the time we are participating in the human order. But there will be still a gap because of the missing link of co-existence and it can be fulfilled only when we have the realization of co-existence. That is what we proposed finally. We have to have the realization of co-existence and then this realization is guiding the understanding and the contemplation, and all this put together are guiding the Imaging, desire and so on. That is where we finally want to reach. If that happens, I'm resolved within myself.

This is how we can expand at the level of self then at the level of body and

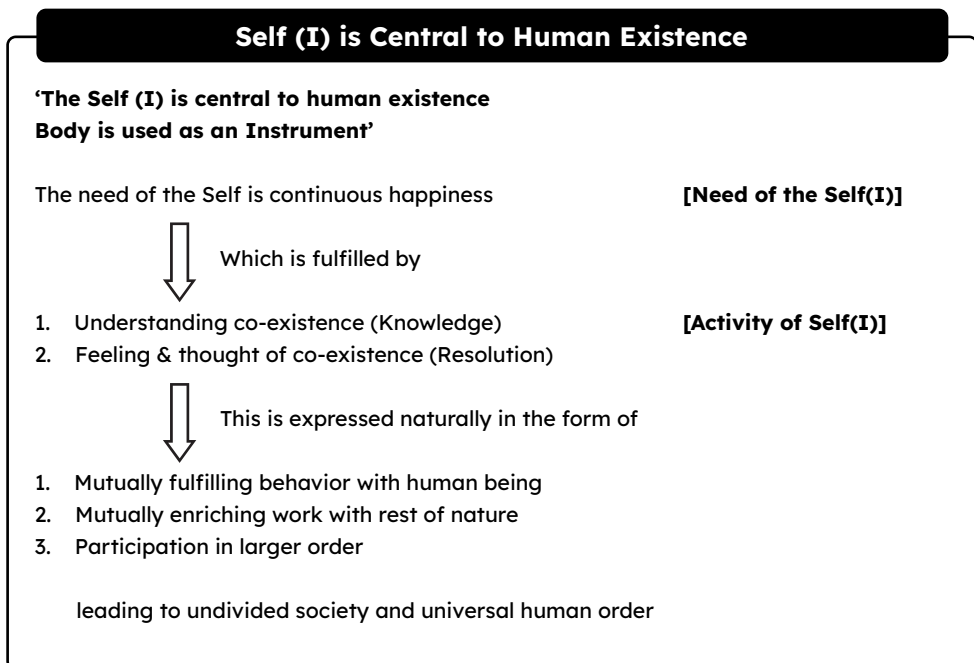
finally at the level of co-existence. When we look at the existence as a whole, we find that existence is in the form of co-existence which is in the form of the four orders in nature submerged in space. So the essential point that we saw was existence as coexistence which is in the form of units submerged in space. And co-existence is ever present for all time, in all space. And we have seen in detail that every unit is energized in space, it is self-organized and it is recognizing its relationship and fulfilling it with other units in space. So, this is there all the time. We only have to look at it, understand it.



Second point is that co-existence is ever effective, and principle of co-existence applies to every reality from a smallest atom to the biggest and

in the nature as a whole. Third important point is that this co-existence is ever expressing. Co-existence is unfolding itself. It unfolds itself in the form of four orders we talked about: the physical order, the bio-order, the animal order and human order. Now, we can see that whatever has to happen in the first three orders is already happening but another part, i.e., to ensure right understanding and right thoughts in the self has to be completed by human being. If we do this, we can be in a state of harmony and happiness and then contribute constructively in all the four orders. This can be ensured through human education and sanskar. In that sense human education and sanskar is very important. The realization, feeling and living in co-existence will ultimately, materialize the universal human order. So, this is the process of unfolding of co-existence and this is the process of understanding of co-existence by human being.

The following are the important conclusions that we have been able to draw through our investigation till now:



- Human being is co-existence of self and body.
- Self is central to human existence and body is an instrument.

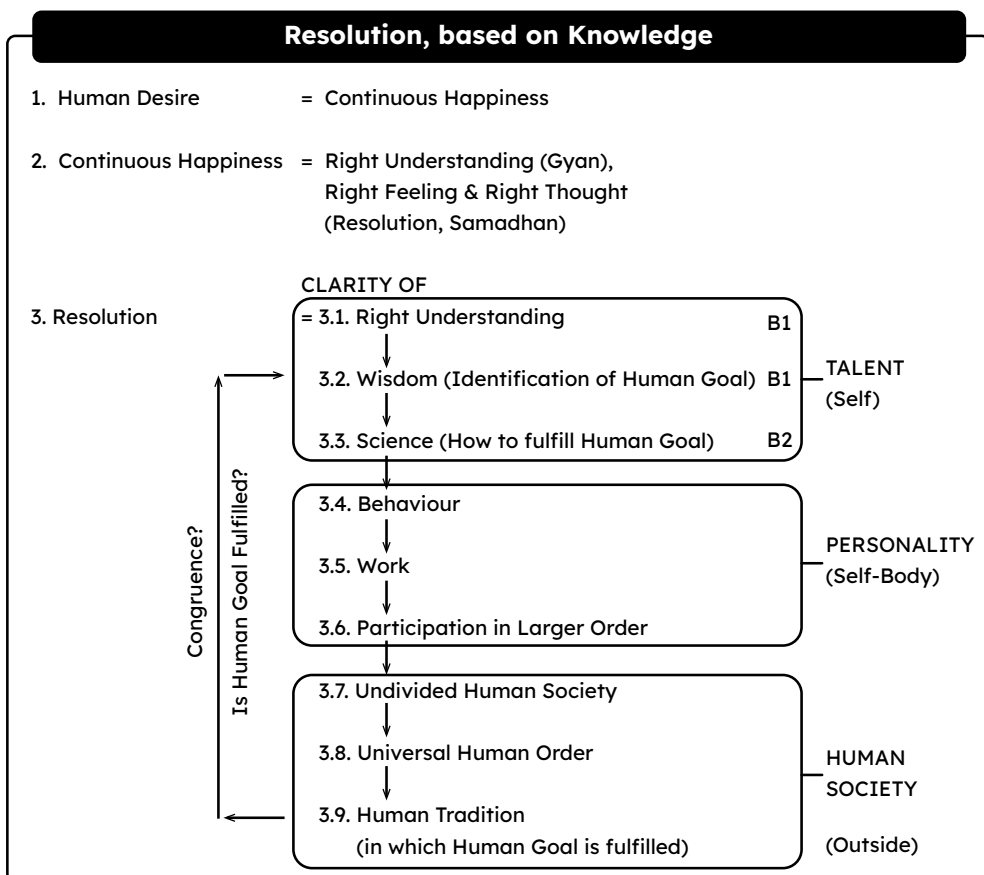
- Need of the self is continuous happiness which is fulfilled by right understanding, right feeling and right thought in the self.
- Existence is co-existence which is in the form of units submerged in space. Co-existence is ever present, ever effective, ever expressed. The four orders in Nature are the expression of co-existence.
- Existence can be understood by awakening activities of self, both lower and the higher activities put together.

On the basis of the above, we can identify the role of human being in this existence. Basically, we have to understand the co-existence and to live in co-existence. One has to understand the relationship with human being starting from family to world family leading to undivided society and also, the harmony in nature from family order to world family order leading to universal human order. This is the essence of role of human being and this is what we have been discussing from the foundation course. I have to reach up to the realization of co-existence. With this, I work on Harmony in nature, understanding of Harmony in nature and then up to contemplation. Now, my imagination is guided by my participation in Nature. So all those details we have talked about ultimately result in my behaviour, my work and my participation in the larger order which will result into mutual happiness, mutual prosperity, mutual fulfilment to fulfil the human goal. Then I expand it from family to world family that will lead to undivided Human Society and universal human order. So, this universal human order is the expression of my realization of co-existence. The universal human order in continuity will give rise to human tradition. This is how the human conduct looks like and now I have the clarity about this human conduct. With this background, now I can place all that we have discussed in this course.

Point 3.1 which is right understanding has to do with block B1 i.e., the realization of co-existence, understanding of harmony and contemplation of relationship. Wisdom at point 3.2 has to do with having the clarity of human goal. The clarity comes out of my contemplation of my participation in the larger order. Whatever I have to do in terms of my participation in the family order, world family order, in the whole nature, in the whole existence is wisdom. So, wisdom is at the level of contemplation. Once the human goal



is clear and guides my desire, thought and expectation, my desires will be for fulfilment of human goal and that will guide my imagination. My whole imagination now is about how to fulfil the human goal, how to ensure the fulfilment of human goal and that is what we called as science 3.3. With this, I can participate in the larger order mentioned at points 3.4, 3.5 and 3.6. And when I express myself in terms of behaviour, work and participation in the larger order, it leads to mutual happiness, mutual prosperity and fulfilment of human goal which is expressed in terms of behaviour work and participation in the larger order. This is the outcome that I get. And when I expand this to my living up to the world family, it leads to undivided Human Society through my behaviour that is 3.7. It leads to Universal Human order through my participation in the larger order, that is 3.8. And all this human society and human order in continuity leads to Human tradition that is 3.9. All these points from 3.1 to 3.9 from right understanding to human tradition relate to the human conduct, and thus to resolution in the self.



In the next session, we will try to sum up, how we can see these existential realities, particularly the realities concerning human being and human conduct, experientially, i.e., not only at the level of thought but, also, at the level of direct observation through higher activities of the self and at the level of practice.

In the last session of sum up, we tried to bring out the essence of what we have proposed and discussed in this course about the existential realities, particularly about human existence. In this session, we will try to sum up how we can see these existential realities, particularly the realities concerning human being and human conduct, experientially, i.e., seeing these realities through our own experience, not only in terms of understanding it through thoughts, rationality, but also, going deeper into the higher activity of the Self and seeing the realities through direct observation which will help us understand these realities deeper and ensure that all our feeling, all our thoughts, all our activities of the Self are in line with these realities.

So, we will sum-up what we are exploring and practicing through exercise 1 and exercise 2.

The purpose of the exercise 1 and 2 ultimately, is to ensure continuous happiness, continuous fulfilment, and anything that we do is ultimately, for this purpose of ensuring continuous fulfilment, continuous happiness. Important thing that we have been able to observe and conclude through the foundation course and now enforced through this course is that to ensure continuity of happiness, we need to develop three things – right understanding in the self, right feeling and right thought in the self, and competence for right living with the world outside. We have been discussing this right from the first session in the foundation course where it is said that for ensuring continuity of happiness and prosperity, we need to have right understanding, we have to have right feeling in relationship, and we have to have the fulfilment with the world outside in terms of relationship with human being, in terms of relationship with nature. So, these three things are required. Therefore, we are doing the exercises in order to develop these three things

1. Right understanding in the self, of the existential reality. The existential reality can be viewed as self, body, family, society, nature and the entire existence. Or it can be viewed as material and consciousness units submerged in space. So, the right understanding of this reality, the existential reality in the self is one important thing.
2. The second important thing is the right feeling and right thought of relationship, harmony and coexistence in the self.
3. And the third is competence for right living. This competence has to be there in self first. Once we have this competence in the self, we can express it outside through our body. So, we have to have the competence for right living in the self, i.e., living in relationship, harmony and coexistence with the world outside. Then I can express in behaviour, work and participation in the larger order.

This is what we have to do in order to ensure continuity of happiness.

Now we can see that our focus in these exercises is going to be, particularly in exercise 1, on the Self. We will work on the self first and once we are able to see this self, we will be able to live in harmony within and also, will be ready to live in harmony with the world outside. Therefore, our major focus would be on ensuring right understanding of the existential reality as well as the right feeling and right thought in the self. If we look at the right understanding of the existential reality, one of the ways could be to see it as the material and the consciousness units submergence in space. And when you look at the right feeling and right thought, it can be seen in terms of relationship, harmony and co-existence. So, this is what we have to do in essence.

We have to understand the material unit, the consciousness unit and their submergence in space, their coexistence in space. And second when it comes to my feeling and thought, I have to ensure that I have the feeling of relationship, harmony and co-existence, and my thoughts are guided by it, my expectations are guided by it. This is what I have to do at the level of self. Once this is at the level of self, I can naturally express it outside as and when necessary. That will be a natural expression and natural expansion.

Then we notice that to live with fulfilment, we need to understand. To understand, we need to see, to observe and to see, we need to pay attention, to be mindful. If I want to live with something with mutual fulfilment, first I have to understand that thing. That is why in these exercises we are trying to pay attention, to see, to understand and ultimately, to live with fulfilment. So, the goal is to live with fulfilment, for that we are trying to understand, for that we are trying to pay attention.

There are two important aspects while paying attention.

1. To identify the object of attention
2. To identify the process of paying attention.

Now you can see that the object of attention is whatever is to be understood, whatever is to be lived with. So, whatever I am living with, I need to understand and whatever I want to understand, I have to pay attention. That is the object of attention. What is the process of paying attention? It can be done by being aware, by evaluating without reaction. This is the process. If I expand on this - what is to be known is ultimately, the whole existence which means understanding the unit - the material and consciousness units submerged in space. Hence, we will try to understand the consciousness, the self first, then the material and then the co-existence, the space. By way of following exercises, this is what we are doing. Exercise 1 is to understand the consciousness, the self. Exercise 2 is to understand the material, body for example, in detail. Exercise 3 is for understanding the co-existence, understanding the space. But we are not going to talk about Exercise 3 in this course, because that calls for a set of preparation which we will be able to do in exercise 1 and exercise 2. So, it prepares the ground for exercise 3, but we will not work on exercise 3 in detail now.

Basically, existence is in the form of co-existence. We have units and space. We have material unit and consciousness unit. We have to study, we have to understand, we have to pay attention to all of these. If you look at the sequence, we have said that we will first start with the self because it is the self which is understanding things, which is seeing things, so first self has to be understood, subsequently we can look at the body and then we can look at the co-existence, the space. Self is the seer, body is used as the

instrument. The sequence of the exercise will be

1. Seeing the self by the self, i.e., consciousness observing and understanding the consciousness.
2. Then seeing the body by the self, i.e., consciousness observing the material, the body.
3. Seeing the co-existence by the self, i.e., consciousness observing the co-existence.

Co-existence to begin with, can be seen as distance between the self and body and then as relationship between the self and the body.

### **Exercise 1 – Observing the Self by the Self**

In general, we have been looking outside and not paying attention inside. Now we have to pay attention inside as well. And then the sequence would be that first we pay attention inside, understand the self and then with the understanding in the self, of the self, we can now look at the world outside, understand that world, recognize our relationship with the reality and be ready to fulfil the relationship with that reality. At least at the level of imagination, we have the preparation to live with the other reality in a mutually fulfilling manner through relationship, harmony and co-existence. That readiness comes out of ensuring harmony in the self first. So, we have to look inwards, work on self, develop the self, and with that developed self, now look outside, understand the world outside, recognize your relationship and fulfil that relationship. That is how the sequence could be.

With this we can work with exercise 1, i.e., observing the self, by the self. We are going to observe the self, by the self and this observation can be done directly by the self without taking help of the body. I can look at the self by looking at the imagination that is going on in the self, looking at the desire, thought, and expectation that is going on in the self. I can see this directly. I don't need to use my eyes; I don't need to use my body. I can observe my imagination, my desire, my thoughts, my expectations directly. Therefore, I don't need to take help of the body in the process. Therefore, we can give rest to the body, keep the body in a comfortable position, keep our eyes in a comfortable position.

I can directly see the Self. I can see my imagination, my desire, my thoughts. Only thing I have to do is to decide to pay attention. So, the potential is there to see, but we have not used that potential because we did not pay attention to our self. Now we have started paying attention to our self. When I do it when I look at my imagination directly, I can see my imagination directly and I don't need to involve my body for this purpose. So, this is one important thing, giving rest to the body, the eyes and directly observing the self by the self.

We can do this exercise 1 in 7 steps. It is important to mention that exercise 1 is one of the possible ways of looking at the self, going about investigating into oneself. It is not the only way but, a way suitable for our state, and the state of people with whom we are sharing. Similarly, these 7 steps are designed or developed with the view of our own conditions and conditions in which we are trying to share. These steps can be made more subtle or more gross depending upon your state of observation, how awakened you are to the higher activities of the self. Depending upon that, these seven steps can be either expanded further or they can be made more concise.

## **Exercise 2 – Observing the Body and the World outside by the Self**

In exercise 1 we are setting things right at the level of self. But when we are working for exercise 2, we are trying to ensure that with my state of harmony and happiness within, at the level of self, how do I express with the world outside? What is my natural expansion with the world outside? When I am in the state of harmony and happiness, and when I am interacting with the world outside, including the body, then how my interaction is, how my interaction would be.

So in exercise 2, self is in the state of harmony and happiness through all the exploration we have talked about, and with that state, harmony and happiness in the self, we are trying to see how we express it to the world outside. What is going to be our natural expansion with the world outside? That is what we are trying to do in exercise 2: observing the body and the interaction between the self and the body, transaction between the self and the world outside. We are trying to understand and investigate it.

There are seven steps in exercise 2 as well.

In essence, in exercise 2, steps 1, 2 and 3 help us to see that the self and the body are two distinct realities and there is transactions of information between the two. And this decision of transaction is guided by or taken by the self.

Through step 4 and step 7, we can feel that self is at a distance from the sensation and there is a difference between the two. We can also, further see that the self is in space. The body is also in space and transaction between the two is taking place through space.

Through steps 5 and 6, we can see that the interaction of the self with the body or the world outside is by the way of sensation. It is the self who associates meaning to the sensation, is influenced or remains uninfluenced based on Sanskaar and depending upon the sanskaar it is likely to respond or react.

So through steps 1, 2, 3, 4 and 7, we are able to see the self and the body as two distinct realities, in space, at a distance. There is transaction of information between the two only through space. Both ways, the decision is taken by the self. This is the essence of these five steps.

Through steps 5 and 6 is seen that the interaction of the self with the body or the world outside is by way of sensation; it is the self associating meaning to the sensation, getting influenced or remaining un-influenced and so on, depending upon the sanskar. This sanskar is important. We can keep observing this to get the idea about our sanskar, to evaluate the sanskar and purify it. In fact, we can see the sanskar while interacting with the body or world outside in a easier way in step 5 and 6.

So, we have to keep working on step 5 and 6 to be able to see our 'sanskar' associated with different sensations coming from the world outside. We can see it easily because presently most of our working in the self is in response to some input from outside. The step 5 almost covers everything we have to work on, to be aware of. We are seeing our own self, our own desire, thought and expectation and our own sanskar. Then, we are looking at the body and our interaction with the body. Further, we are looking at the world outside.



Through these processes, many important observations are made and many realities are understood. The effects of the world outside can be seen at the level of the body and it is up to the self whether it is to be read or not. If it is read by the self, it is interpreted by the self on the basis of reaction or response. All that is happening in a very intensive manner and we can look into them and understand.

In exercise 2, we are aware of the self as well as the body, the interaction with the body and through that we are also aware of the world outside and our interaction with the world outside. The idea of exercise 1 is to ensure the development of the self while the idea of exercise 2 is to ensure the development of my interaction with the world outside including the interaction with the body and improve my expression outside, my behaviour, my work, my participation in the larger order. This is what we are doing through exercise 1 and exercise 2. And this is what we need to do basically.

In essence, this is what we are doing through exercise 1 and exercise 2, this is what we really need to do, making sure that

1. We, at the level of self are in the state of harmony and happiness.
2. We are able to interact with the body and world outside in a mutually fulfilling manner.

This is what we are trying to work through exercise 1 and exercise 2. First, we want to be in harmony within and then we want to relate to the whole existence, to whole nature in a mutually fulfilling manner.

These two developments, within and with the world, form the basis for our self-evaluation, evaluation of what we have been able to achieve through exercise 1 and 2.

## **Self-evaluation**

We are able to evaluate the progress made through Practice Session, i.e., through exercise 1 and 2, with the help of following points:

1. List out your understanding emerging out of exercise 1 and exercise 2. What are the realities that you are able to understand?

2. How many steps are you able to see in yourself clearly? When you are working with exercise 1 and exercise 2, seven steps each, how many of these steps you are able to see clearly?

3. Happiness is your innate nature and not the effect from outside. How clearly are you able to see this?

Now, happiness is your innate nature or it is still an effect from outside?

4. If you can see that happiness is an innate nature, then what is your program to ensure it? Through exercise 1 and 2, we are essentially, trying to work out the program for ensuring this continuity of happiness in the self, which is our innate nature. So, what do you see as a program to ensure it?

And in contrast to that or in comparison to that, you can also look into these three points:

1. How much of this program is for ensuring this continuity of happiness in the self, by ensuring right understanding and feeling in the self?

2. How much of this program is still for trying to get favourable effects through sensation or feeling from outside?

3. How much of this program is keeping in focus the self and how much of this program is keeping in focus the body? If it is still focusing the body, we are still waiting for some favourable effect from outside.

And with all this understanding, clarity, what you can see as your commitment. Specifically,

1. How much time can you devote for developing right understanding, right feeling in the Self. i.e., for self-development, for harmony within?

2. How much time can you devote for your social responsibility, your natural self-expansion with the world outside, i.e., for societal-development, for harmony with and in the world outside?

## Practice Sessions

Practice Sessions 1 to 14 are in the form of Exercise 1 and 2. Both Exercise 1 and 2 have 7 steps each. The details of the observations to be made in each step, is given. Students have to do the self-exploration in their own right on the basis of these observations, the teachers as a co-explorer, is expected to provide the necessary guidance in the process.

So, the observations and explorations to be done in each step in Exercise 1 and 2 are given in the slides directly, without giving much explanation.



# Practice Session 1

## Introduction to Exercises 1 and 2

---

The purpose of the exercise 1 and 2 ultimately, is to ensure continuous happiness, continuous fulfilment. Anything that we do is ultimately for this purpose of ensuring continuous fulfilment, continuous happiness. Important thing that we have been able to observe and conclude through the foundation course and now enforced through this course is that to ensure continuity of happiness, we need to develop three things - right understanding in the self, right feeling, right thought in the self, and competence for right living with the world outside. We have been discussing this right from the first session in the foundation course where it is said that for ensuring continuity of happiness and prosperity, we need to have right understanding, right feeling in relationship, and fulfilment with the world outside in terms of relationship with human being, and the rest of nature. So, these three things are required. Therefore, we are doing the exercises in order to develop these three things:

1. Right understanding in the self, of the existential reality. The existential reality can be viewed as self, body, family, society, nature and the entire existence. Or it can be viewed as material and consciousness units submerged in space. So, the right understanding of this reality, the existential reality in the self is one important thing.
2. The second important thing is the right feeling and right thought of relationship, harmony and coexistence in the self.
3. And the third is competence for right living. This competence has to be there in self first. Once we have this competence in the self, we can express it outside through our body. We have to have the competence for right living in the self, i.e., living in relationship, harmony and coexistence with the world outside. Then I can express it in behaviour, work and participation in the larger order.

This is what we have to do in order to ensure continuity of happiness.

Now we can see that our focus in these exercises is going to be, particularly in exercise 1, on the Self. We will work on the self first and once we are able to see this self, we will be able to live in harmony within and also, will be ready to live in harmony with the world outside. Therefore, our major focus would be on ensuring right understanding of the existential reality as well as the right feeling and right thought in the self. If we look at the right understanding of the existential reality, one of the ways could be to see it as the material and the consciousness units submerged in space. And when you look at the right feeling and right thought, it can be seen in terms of relationship, harmony and co-existence. This is what we have to do in essence.

We have to understand the material unit, the consciousness unit and their submergence in space, their coexistence in space. And second when it comes to my feeling and thought, I have to ensure that I have the feeling of relationship, harmony and co-existence, and my thoughts are guided by it, my expectations are guided by it. This is what I have to do at the level of self. Once this is there at the level of self, I can naturally express it outside as and when necessary. That will be a natural expression and natural expansion.

Further, we notice that to live with fulfilment, we need to understand. To understand, we need to see; to see, we need to pay attention, be mindful. If I want to live with something with mutual fulfilment, first I have to understand that thing. That is why in these exercises we are trying to pay attention, to see, to understand and ultimately, to live with fulfilment. The goal is to live with fulfilment, for that we are trying to understand, for that we are trying to see, to pay attention.

There are two important aspects while paying attention.

1. To identify the object of attention and
2. To identify the process of paying attention.

Now you can see that the object of attention is whatever is to be understood, whatever is to be lived with. Whatever I am living with, I need to understand and whatever I want to understand, I have to pay attention. That is the

object of attention. What is the process of paying attention? It can be done by being aware, by evaluating without reaction. This is the process. If I expand on this - what is to be known is ultimately, the whole existence which means understanding the unit – the material and consciousness units submerged in space. Hence, we will try to understand the consciousness, the self first, then the material and then the co-existence, the space. By way of following exercises, this is what we are doing. Exercise 1 is to understand the consciousness, the self. Exercise 2 is to understand the material, body for example, in detail. Exercise 3 is for understanding the co-existence, understanding the space. However, we are not going to talk about Exercise 3 in this course, because that calls for a set of preparation which we will be able to do in exercise 1 and exercise 2.

Basically, existence is in the form of co-existence. We have units and space. We have material unit and consciousness units. We have to study, we have to understand, we have to pay attention to all of these. If you look at the sequence, we have said that we will first start with the self, because it is the self which is understanding things, which is seeing things, so first self has to be understood. Subsequently we can look at the body and then we can look at the co-existence, the space. Self is the seer, body is used as the instrument.

The sequence of the exercise will be

1. Seeing the self by the self, i.e., consciousness observing and understanding the consciousness.
2. Then seeing the body by the self, i.e., consciousness observing the material, the body.
3. Seeing the co-existence by the self, i.e., consciousness observing the co-existence. This co-existence to begin with, can be seen as distance between the self and body and then as relationship between the self and the body.

## Exercises 1 and 2

**We (each one of us) are doing these exercises  
for developing ourselves**

- Developing understanding and
- Purification of accumulated feeling and thought

### Target – Living – Living with Fulfilment – Living with Continuous Fulfilment

For living with continuous fulfilment, continuous happiness, we are doing these exercises

In the first course on UHV, we investigated into the basic human desire, basic human aspiration and we identified it as continuity of happiness

We had concluded that in order to ensure continuous happiness, we need to develop three things:

1. Right understanding – in the Self
2. Right feeling, thought – in the Self
3. Competence for right living with the world outside

### Target – Living – Living with Happiness – Living with Continuous Happiness

We are doing these exercises in order to develop:

1. Right understanding – of the existential reality (Self, Body, family, society, nature and the entire existence)- in the Self
2. Right feeling, thought – of relationship, harmony and co-existence -in the Self
3. Competence for right living- in the Self, i.e. living in relationship, harmony and co-existence with the world outside, in terms of:
  - Behaviour – with human being (leading to mutual happiness)
  - Work – with rest of nature (leading to mutual prosperity)
  - Participation – in the entire nature ensuring Happiness and Prosperity for one and all



### Target – Living – Living with Happiness – Living with Continuous Happiness

We are doing these exercises in order to develop:

1. Right understanding – of the existential reality (Self, Body, family, society, nature and the entire existence)- in the Self
2. Right feeling, thought – of relationship, harmony and co-existence -in the Self
3. Competence for right living- in the Self, i.e. living in relationship, harmony and co-existence with the world outside, in terms of:
  - **Behaviour – with human being (leading to mutual happiness)**
  - **Work – with rest of nature (leading to mutual prosperity)**
  - **Participation – in the entire nature ensuring Happiness and Prosperity for one and all**

### Our Focus in these Exercises

We will work on the Self first

Once we are able to set the Self right, we will be able to live in harmony within and also ready to live in harmony with the world outside

Our major focus, therefore, will be on ensuring:

1. Right understanding – of the existential reality (Self, Body, family, society, nature and the entire existence) -in the Self
2. Right feeling, thought – of relationship, harmony and co-existence -in the Self

### To Live with Fulfilment

To live with fulfilment, we need to understand

To understand, we need to see (to observe)

To see, we need to pay attention (to be mindful)

So, in these exercises, we are paying attention to see, to understand and ultimately, to live with fulfilment

We tend to make mistakes in living with a reality that we do not understand

e.g. we tend to make mistakes in living in relationship if we do not understand relationship

While Paying Attention, There are two important aspects-

- Object of Attention
- Process of Paying Attention

**What is to be Understood?**

We have to understand all that we live with - the Self, the Body, the Family, the Society, the Nature and ultimately, the Entire Existence

In the first course on UHV, we have seen that:

Existence = co-existence  
 = units (material and consciousness) submerged in space

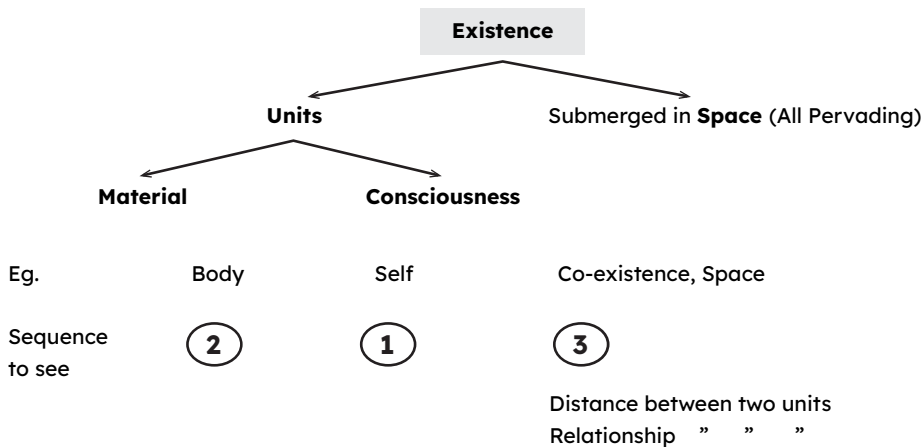
So, we will try to understand:

1. Consciousness (Self)
2. Material (eg. Body)
3. Co-existence, space

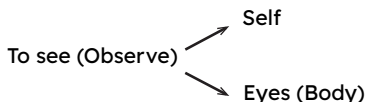
This we will do - By way of the following exercises:

- Exercise 1 is to understand the consciousness (Self) in detail
- Exercise 2 is to understand the material (eg. Body) in detail
- We will briefly touch upon exercise 3, which is for understanding the co-existence, the space

**Target – Living – Living with Happiness – Living with Continuous Happiness**



**Who is the Seer (Observer)?**



The Self is the seer, the observer

The Body (eyes for example) is used as an instrument, as and when required

**To See (To Observe)**

**Exercise**

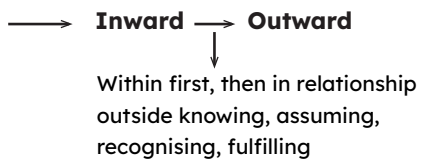
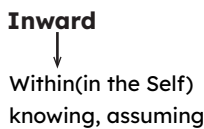
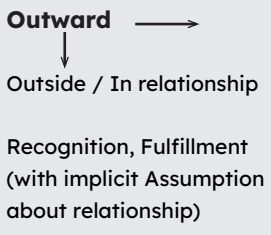
1. Seeing the Self by the Self  
 The consciousness  
 observing the consciousness



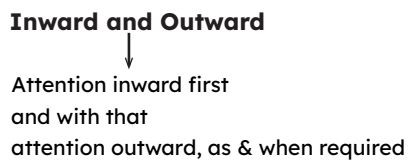
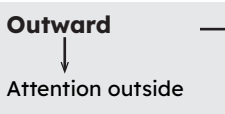
2. Seeing the Body by the Self  
 The consciousness  
 observing the material

3. Seeing the Co-existence, the Space by the Self  
 The consciousness observing the co-existence  
 - observing the distance between the Self and the Body  
 - “ “ relationship “ “ “ “ “ “

**Living Within & Living with the World Outside**



**Applying the power of the self: Outward / Inward**





# Practice Session 2

## Exercise 1 Step 1

---

### **Exercise 1 – Observing the Self by the Self**

In general, we have been looking outside and not paying attention inside. Now we have to pay attention inside as well. And then the sequence would be that first we pay attention inside, understand the self and then with the understanding in the self, of the self, we can now look at the world outside, understand that world, recognize our relationship with the reality and be ready to fulfil the relationship with that reality. At least at the level of imagination, we have the preparation to live with the other reality in a mutually fulfilling manner through relationship, harmony and co-existence. That readiness comes out of ensuring harmony in the self first. We have to look inwards, work on self, develop the self, and with that developed self, now look outside, understand the world outside, recognize your relationship and fulfil that relationship. That is how the sequence could be.

With this, we can work with exercise 1, i.e., observing the self, by the self. We are going to observe the self, by the self and this observation can be done directly by the self without taking help of the body. I can look at the self by looking at the imagination that is going on in the self, looking at the desire, thought, and expectation that is going on in the self. I can see this by the self directly. I don't need to use my eyes; I don't need to use my body. I can observe my imagination, my desire, my thoughts, my expectations directly. Therefore, I don't need to take help of the body in the process. Therefore, we can give rest to the body, keep the body in a comfortable position, keep on eyes in a comfortable position.

I can directly see the Self. I can see my imagination, my desire, my thoughts. Only thing I have to do is to decide to pay attention. The potential is there to see, but we have not used that potential because we did not pay attention to our self. Now we have started paying attention to our self. When I do it

when I look at my imagination directly, I can see my imagination directly and I don't need to involve my body for this purpose. This is one important thing, giving rest to the body, the eyes and directly observing the self by the self. We can do this exercise 1 in 7 steps. It is important to mention that exercise 1 is one of the possible ways of looking at the self, going about investigating into oneself. It is not the only way but, a way suitable for our state, and the state of people with whom we are sharing. Similarly, these 7 steps are designed or developed with the view of our own conditions and conditions in which we are trying to share. These steps can be made more subtle or more gross depending upon your state of observation, how awakened you are to the higher activities of the self. Depending upon that these seven steps can be either expanded further or it can be made more concise

In step 1, we are being aware, being aware of our imagination, our desires, our feelings, our thoughts, our expectations and we are being aware every moment without any reaction, with equanimity. In step 1, three things are very important

1. I am being aware of my imagination, particularly my desires, my feelings;
2. This observation, this awareness is there every moment, in continuity; and
3. While I am observing, there is no reaction. I don't react, I just observe. I am just being aware and that is it.

Step 1 is just being aware. But this awareness has to be there every moment; and while we are working on it every moment, there should be no reaction, it has to be done with equanimity. If there is a feeling which is not desirable for you, don't react. Don't try to remove it, just observe that there is a feeling which is not naturally acceptable to me.

In Step 1, we are not making any evaluation, we are just being aware of the desire and we are observing it without any reaction, without trying to stop them, without trying to change them, just the observation. This is a very simple and very important step.

## Exercise 1

### Observing the Self by the Self Looking within

**Note:**

**This is just one way of looking within (not the only way)  
The steps mentioned in this exercise are one possible set of steps  
(not the only set of steps)**

### To See (To Observe)

For these observations:

Do I need to use the eyes to see the Self?

**e.g. to see my imagination, do I need to use my eyes?**

No → Give rest to the eyes

→ Keep eyes in a comfortable position (open, closed, half open, whatever is comfortable...)

Do I need to take any work from the body?

**e.g. to see my feeling, do I need to take any work from my Body?**

No → Give rest to the body

→ Keep it in any comfortable position (in any posture which is comfortable ...)

### Exercise 1: Observing the Self by the Self – Every Moment

1. Be aware – Observe your imagination at this moment, i.e. the desire (feeling), thought, expectation. No reaction!
2. Is the feeling that you have at this moment naturally acceptable to you?
3. Are in harmony, happy with the feeling that you have at this moment?
4. Who decided the feeling that you have at this moment?  
**Did you decide it or someone else/situation outside decided it?**
5. On what basis did you decide the feeling you have at this moment?  
**Did you decide it on the basis of understanding or on the basis of an assumption?**
6. a) Which feelings are naturally acceptable to you?  
**Feelings of relationship or opposition, harmony or disharmony and co-existence or struggle?**  
b) we explore withing to understand relationship, harmony, amd co-existence in its completeness, in the contextof whole nature, existence.
7. a) Ensure that the feeling that you have at this moment, is in line with the feeling of Relationship, Harmony and Co-existence and not otherwise. On this basis, I will be in state of harmony and happiness at this moment.  
**b) when I am able to understand relationship, harmony and co-existence in its completeness,**  
then I will be able to decide my feeling, thought accordingly in a natural manner, and I will always be comfortable withing, I will be in a state of harmony and ahppiness in continuity.

### Step 1: Self Observation, Self Awareness

I (Self, consciousness) am observing myself (Self, I)

**Be aware of Yourself**

**(a simple way is to be aware of your imagination)**

**1a. Try and observe your imagination**

**Try and observe the desire, thought and expectation in your imagination**

I am observing the Self by the Self

I am observing my imagination - desire(feeling), thought and expectation at this moment

**Observe the thoughts going on within you at this moment of time, just as it is – without evaluating it... without reacting to it... without trying to stop it... without trying to change it...**

1b. If you are not able to see your imagination directly, then you may begin with observing your thought:

**If you are able to see your thoughts, try to see the desire(feeling) behind it.**

**Ultimately, we have to see the complete imagination.**

Try to observe your desire (feeling), thought and expectation go on in your imagination.

In particular, focus on your desire (feeling)

**Observe the imagination going on within you at this moment of time, just as they are – without evaluating them... without reacting to them... without trying to stop them... without trying to change them... each moment**

This is a very simple, but very important step

**Write down your observations in your journal**

### Step 1: A Simple, but Important Step

**Step 1 is simple because:**

- Imagination is going on continuously
- The capacity to observe is inherent
- I just have to take the decision to pay attention and observe

**It is important because:**

- My happiness, unhappiness at this moment depends on my feeling, thought at this moment; depends on my imagination at this moment  
e.g. If I have the thoughts of competition or the feeling of opposition, I am unhappy.  
If I have the thoughts of care and affection, feeling of relationship, I am happy.



### Common Problems in Step 1: Attention goes Outside

We pay attention to whatever we consider important. Till now, we may have been considering the world outside (physical facility, the Body, the sensations in the Body) to be important, so we pay attention to the world outside

**Keep observing wherever your attention is, at this moment  
Even if it is on something outside**

**Keep with your decision to observe your imagination  
When your attention returns to your imagination, keep observing it...**

When you see that you are important, your imagination is important, your feeling, thought is important, then your attention will also go to your imagination, your feeling

### Common Problems in Step 1: Observing through the Body

**I am seeing the Self directly, I am seeing the imagination going on in the self directly  
(not through sensation)**

We are generally used to observe the world outside using the five senses (sound, touch, form, taste, smell), so we may even try to see the Self also through the senses. We may try to see its shape or colour or something like that! (We pay attention to whatever we consider important)

**Keep observing even this - that you are trying to see the shape or colour of the Self...**

**Ultimately, we have to see the imagination going on in the self.  
If your attention goes to something, do not react. Just keep with your decision. Your attention will naturally come back to your imagination So, when your attention returns to your imagination, keep observing it**

### Common Problems in Step 1: Feeling is not clear

If you are not able to observe your feeling,  
But you can observe your thoughts  
Then, for the time being, keep observing your thoughts  
you can deduce the feeling from the thought

e.g. Thought of competing → feeling of opposition  
e.g. Thought of nurturing → feeling of affection, care

But, ultimately, you have develop the capacity to see the feeling directly

### Sharing, observations and doubts in step 1

- My imagination seems to be going on only sometimes, not all the time

Keep checking to see if the imagination is going on only sometimes or if it is going on all the time but you are able to observe it only sometimes

### Sharing your observations and doubts in step 1

- When I try to observe my imagination, I get a headache or sometimes I feel sleepy. Why is that?

If you are trying to force yourself to observe your imagination, you may feel heaviness because basically you are reacting.

Further, if you are getting headache, this is likely to be because of the fact that you are trying to see your imagination through eyes (as per the past conditioning) and you are trying to focus your eyes in order to see, that is causing headache.

On the other hand, when you are not finding the imagination to be important i.e. do not leading to happiness, you may lose track of your focus and even drift into sleep.

What you need to do is-

1. take the decision to be aware and to observe
2. just observe, no forcing and if attention gets drifted, let it. no reaction
3. do not try to use your eyes to see the imagination, it is not needed
4. be aware every moment, if you loose awareness, just notice and then get back to awareness without any reaction.

### Sharing observation and doubts (contd)

- When you say the imagination goes elsewhere, where does it go? You said imagination is there all the time so what do you mean when you say 'get back'? Get back from where?

Two different things are going on inside you

1. Imagination that is going on continuously (in the B2 block)
2. Observation of this imagination (from the B1 block)

When you temporarily stop observing (from B1) (you loose your awareness), that is when you feel that your imagination is not going on.

e.g. your imagination is like a flowing stream of thoughts/desires.

When you are observing this imagination as if standing by the side of the stream, you are clearly able to see it (observation from B1) but when you jump into the stream (flow with the imagination), you are no longer able to observe it clearly, sometimes you may not able to observe anything.

### Step 1: Self Observation, Self Awareness

- At times, when I am trying to see my imagination, I see it for sometime and then it is as if its blank. There's nothing there.

As stated earlier, imagination is going on in the B2 block while the observation is from the B1 block. If B1 is not fully activated and you are thinking without the observation from B1, it may appear as if there is nothing – no imagination. This is one possibility.

Another possibility is that when you are observing your imagination, you find that there is something in your imagination that is disturbing to you (making you uncomfortable within) and, without awareness, you stop that particular imagination and might go blank for that moment. Next moment, the work of imagination will again start.

But for now, just observe the imagination without evaluating, without any reaction, without changing or stopping it.

### Step 1: Self Observation, Self Awareness

I am observing my imagination at this moment

I am observing my desire (feeling), thought and expectation at this moment

In particular, I am trying to observe my feeling (desire)

**Observe your feeling going on at this moment of time, just as it is – without evaluating it... without reacting to it... without trying to stop it... without trying to change it...**

**If your imagination gets drifted elsewhere without you being aware, no need to get upset – just note that you have drifted and continue to observe without forcibly trying to get the thoughts back to where you had left off...**

**Maintain the decision to observe your imagination. If attention comes back, observe what is going on in your imagination currently... without any reaction.**

### Assignment Step 1:

- Observe your imagination. Try to do this all the time, **every moment**
1. For how long does your attention stay on your imagination?
  2. Does your imagination stay on one topic or does it keep shifting from one topic to another?
  3. If your attention goes somewhere else, where does it go? What do you pay attention to? Did you decide the object of attention yourself, with awareness, or does it seem to be happening without awareness (by itself) ?
  4. Try and observe the desire (feeling), thought and expectation separately in your imagination.

Note down your observations in a journal several times in the course of the day – say at least every 4 hours



# Practice Session 3

## Exercise 1 Steps 2 and 3

---

Now in step 2 and 3 we are being aware and are evaluating our desire, our feelings. So, observe your feelings and evaluate it.

In Step 2, you need to observe whether the feeling you have at this moment, which is guiding your imagination, is naturally acceptable for you or not.

In Step 3, you need to observe whether the feeling in you at this moment leads to a state of harmony (happiness) or state of disharmony (unhappiness). The important conclusion of step 3 is that you can see that the feelings and thoughts going on in you are the sources of your harmony or disharmony within, happiness or unhappiness within.

That is what we are doing in step 2 and 3. This helps us to see the feelings that are natural for us and that are leading to happiness. So, through step 2 and 3, we can identify which feelings are natural and which are not. We can also, identify that the natural feelings lead to the state of harmony and happiness and unnatural feelings lead to the state of disharmony and unhappiness.

### Step 2: Self Evaluation – of Feeling

I am evaluating the feeling, thought that I have at this moment

- Is this feeling naturally acceptable to me or not?
- Is it natural for me or not ?
- Is it in accordance with human nature or not?
- Would I like the continuity of this feeling or not?

**For example, observe and evaluate when you have the feeling of affection, and when you have the feeling of opposition**

**Be aware of the feeling at this moment.**

**Just observe the feeling as it is... and simply evaluate it without any reaction (make no effort to hold on or to stop any particular feeling, thought)**

**Just be aware, observe the feeling as it is... and evaluate it; without any reaction**

**Do the steps 1 & 2 throughout the day- Every Moment**

**Write down your observations in your journal (say every 4 hours)**

### Examples Step 2:

- You are being cheated by someone and you are thinking of taking revenge for two hours and at the end of it, you drop the idea.  
Now, you find out, during these two hours, you had a feeling of relationship or feeling of opposition?  
Were you comfortable within or uncomfortable within?

So, you can see that you had feeling of opposition, and it is this feeling which is not naturally acceptable to you. It is this which makes you uncomfortable

- Now, there is a person, who has been very helpful to you and you are thinking of doing something good for him.  
Find out, during this period, you had a feeling of relationship or feeling of opposition?  
Were you comfortable within or uncomfortable within?

So, you can see that you had feeling of relationship, and it is this feeling which is naturally acceptable to you. It is this which makes you comfortable within

### Assignment Step 2:

- Observe your imagination
- Try to differentiate between the desires (feeling), thoughts and expectations, in your imagination.
- When you have an unpleasant interaction with a close relative (spouse, family member or close friend) try and analyse the incident objectively -
  1. What is your expectation at the time
  2. What is your thought process then?
  3. What is your feeling at the base of the thoughts?
- When you do household chores / tasks that may be repetitive, what is your feeling at the base of this 'doing'? For example, when washing dishes, do you feel that you have willingly chosen to wash dishes or do you feel that the task was thrust upon you and that you would rather be doing something else 'more important'.  
In these two cases, when do you feel happy or unhappy?  
certainly, in first case, you feel unhappy because of feeling of opposition for that work; while in second case, you feel happy because of feeling of acceptance for that work.

So, while the work is same, the feelings make you happy or unhappy!

### Step 3: Self Evaluation – of my State

I am evaluating the impact of my feeling, thought at this moment on my state of being:

- With this feeling, am I comfortable within or uncomfortable within?
- Am I in a state of harmony within or in contradiction within?
- Am I in a state of happiness or in a state of unhappiness within?

**For example, observe and evaluate this when you have the feeling of affection, and when you have the feeling of opposition.**

**When I have a feeling which is naturally acceptable to me,  
I am comfortable, I am in harmony, I am in a state of happiness within**

**The moment I have a feeling that is not naturally acceptable to me,  
I am uncomfortable, in contradiction, unhappy within at that moment**

### Step 3: Self Evaluation – of my State

**I can see that the feeling that I have, decides my state of happiness or unhappiness**

**If I have feeling which is naturally acceptable, it leads to a state of harmony and happiness and**

**If I have feeling which is not naturally acceptable, it leads to a state of disharmony and unhappiness**

I remain happy with the feeling which is natural to me

I remain unhappy with the feeling which is not natural to me

We have to do this exercise **Every Moment**.

### Example Step 3

- Suppose you are sitting in an air-conditioned room, at 21 degree, so, physically it is very favourable. Now, if you are sitting with someone with whom you have feeling of opposition (e.g. a dominating boss),
  - Are you comfortable or uncomfortable inside?
  - Does this feeling lead to a state of harmony within or contradiction within?
  - does it lead to a state of happiness within or unhappiness within?

Initially you may not be able to see the imagination the moment the incident occurs (as you may not yet have developed the capacity); at that time, it is ok to reflect on the incident as an afterthought and analyse it to see your feeling.

Once you developed the capacity of observing the imagination, you can directly see the feeling at the base of your imagination even while the incident is occurring

### Assignment Step 3:

1. Observe your imagination, particularly your feeling, with respect to a close family member (e.g. your spouse, your child, your parent, your sibling etc.) or with a close friend or relative.  
What is your feeling towards this person when you recall this person.  
Is this feeling naturally acceptable to you or not? Are you comfortable or uncomfortable with this feeling?
2. Recall your last interaction with this person. Recall and observe the feeling you had for the other during the interaction.  
Was the feeling naturally acceptable to you or not?  
Were you comfortable or uncomfortable with this feeling?
3. Recall an interaction with the other when the interaction was "unpleasant".  
Observe the feeling you had for the other during this interaction.  
Was this feeling naturally acceptable to you or not?  
Were you comfortable within or uncomfortable within with this feeling?

Keep observing your imagination all the time - every moment.





# Practice Session 4

## Exercise 1 Step 4

---

In step 4, you need to ask yourself who is responsible for the feeling which is leading you to a state of harmony or disharmony within you. Who is taking the decision? If you do that investigation, you can find that ultimately, it is you, who is taking the decision for the feeling that you have at this moment. The situation outside or somebody, say any human being can at most trigger this process. But ultimately, you are taking the decision for the feeling that you have at this moment or the feeling that you will have the next moment. If you can see that it is you who is responsible for taking the decisions for this feeling that you have, then you can also, see that you are responsible for your happiness or unhappiness. So it is very important conclusion. You are responsible for the feeling, the thought that you have at this moment because, it's your decision; and therefore, you are responsible for the happiness or unhappiness which is born out of this feeling.

### Step 4: Self Evaluation – who Decides the Feeling

In Step 1, I have become aware of the feeling I have at that moment and  
In Step 2 & 3, I have evaluated the feeling;  
with this I am able to see that it is my feeling that leads to my happiness or unhappiness.  
Now, the question is- who is taking decision for this feeling which is the source of my happiness or unhappiness.  
So, I am asking this question to myself-

“Who is taking the decision for this feeling?”

Who decides the feeling, thought that I have at this moment

- Some external physical condition?
- Some other human being?
- I, myself?

It is I who decides the feeling, thought that I have  
(The other person or the situation outside may act as a trigger)

#### Step 4: Self Evaluation – who Decides the Feeling

It is I the self who decides the feeling, thought that I have

The other human being or the situation outside may act as a trigger, it may help to draw my attention

But, ultimately it is I, the self who is taking the decision.

On the basis of my feeling, thought, I am happy or unhappy

In that sense, I am responsible for my happiness / unhappiness

If I observe this over a period of time, I am able to see that

**I am 100% responsible for my happiness / unhappiness**

#### Step 4: Self Evaluation – who Decides the Feeling

With this observation, now I am able to draw two important conclusions-

- I become willing to take responsibility, to make effort for my self-development, for my own transformation
- I can get over complaining against others (as I can see the other human beings/ situations are not responsible for my unhappiness, ultimately, I am)

Previously, I thought that-

- The other human beings/ situations outside are responsible for my unhappiness, therefore, I had complaints against them, and I wanted them to change, improve
- I never thought that I am responsible for my unhappiness, therefore I never felt the need to change myself, transform myself

I wanted the other to change, the other wanted me to change, nobody was willing to change himself, so, there was no positive change, no transformation in anyone, that is where we are!

#### Example Step 4:

What happens when someone says something harsh or abusive to me?

The sound reaches my ears, I pay attention to it, listen to the words, think about them and then draw some conclusion from them. The feeling that I now have within me, is it decided by me or the other person?

If I come to know that the person has a serious psychiatric illness and doesn't quite understand what he is saying, what is my feeling now?

- Feeling of pity likely

When the other appears well and says the same words, what is my feeling then?

- Feeling of opposition

We find that the words are the same but what has changed now is my interpretation of the words that were said. So the stimulus from outside is the same but my feeling has changed based on my interpretation

In other words, I am the one who is deciding for a particular feeling.

Further, I can choose my feeling based on my right understanding rather than as a reaction to the other's behavior.

**Assignment Step 4:**

- For the next 24 hours, in every incident and interaction with others, evaluate your feeling and ask yourself who is deciding this feeling –
  - someone else?
  - the circumstance outside?
  - myself?

Who is responsible for my happiness or unhappiness-

- someone else?
- the circumstance outside?
- myself?

Write down your observations in your journal.



# Practice Session 5

## Exercise 1 Step 5

---

In step 5, you can check that the decision, ultimately, leading you to happiness or unhappiness, is made on the basis of the understanding of reality or the assumption about that reality. We have lots of assumptions sitting inside relating to different realities, be they human beings or the rest of nature. Our decisions may be based on the right understanding of that reality or on the basis of assumptions about that reality.

After observation, the conclusion is that right understanding leads to definite and natural feeling. It leads to happiness. This is important that if I have the understanding of the reality with which I am interacting and if I have the understanding about myself then I can rightly recognize my relationship with reality and fulfil that relationship. If I don't have the understanding then I am in trouble. If I can see this, then, I can see that only through right understanding, I can have the right feeling, the natural feeling for the given reality and I can fulfil that responsibility. This highlights the need for right understanding. We need to understand the reality we are interacting with.

### Step 5: Self Evaluation – Basis of the Decision

We are able to see in Step 4 that it is I, the self who is deciding the feeling that I have at this moment.

Now, I am trying to find out the basis on which I decide my feeling, thought.

What is the basis on which I decide my feeling, thought; Is it

- Right understanding? or
- Assumption (in the absence of right understanding)?

**When I decide my feeling, thought on the basis of right understanding, I am able to decide in favour of a feeling that is naturally acceptable to me, is natural... I remain comfortable, in harmony, in a state of happiness within**

**When I decide my feeling, thought on the basis of assumption (preconditioning), it is not definite which feeling I decide for – a feeling which is naturally acceptable to me or an otherwise feeling... My state is indefinite – comfortable or uncomfortable, in harmony or in contradiction, in a state of happiness or unhappiness**

From this,

I can see the need for right understanding, and the need for deciding my feeling, thought on the basis of right understanding

**(independent of whether everything outside is fine or not fine)**

### Step 5: Self Evaluation – Basis of the Decision- Example

Let us take the example of my feeling towards some other human being:

If I have right understanding about human –human relationship, i.e. I have understood the human being, I have understood myself as a human being, the other as human being, then I will have feeling of relationship for everyone. This feeling is naturally acceptable to me and with this feeling, I am in a state of harmony and happiness.

When I decide my feeling, thought on the basis of right understanding, I am able to decide in favour of a feeling that is naturally acceptable to me, is natural... I remain comfortable, in harmony, in a state of happiness within

... Example continued

### Step 5: Self Evaluation – Basis of the Decision- Example

On the other hand, If I do not have right understanding about human –human relationship, i.e. I have not understood the human being, I have not understood myself as a human being, the other as human being, then I will go by some assumption about human being, about myself, about the other, therefore, my feeling will depend upon my assumptions.

Suppose I assume that human being has to be evaluated on the basis of sect or class, then I may have feeling of relationship for one belonging to my sect or class (a natural feeling leading to happiness) and feeling of opposition for one belonging to a different sect or class (an unnatural feeling leading to unhappiness).

When I decide my feeling, thought on the basis of assumption (preconditioning), it is not definite which feeling I will decide to have – a feeling that is naturally acceptable to me or a feeling that is otherwise (not naturally acceptable)...

My state is indefinite – comfortable or uncomfortable, in harmony or in contradiction, in a state of happiness or unhappiness.

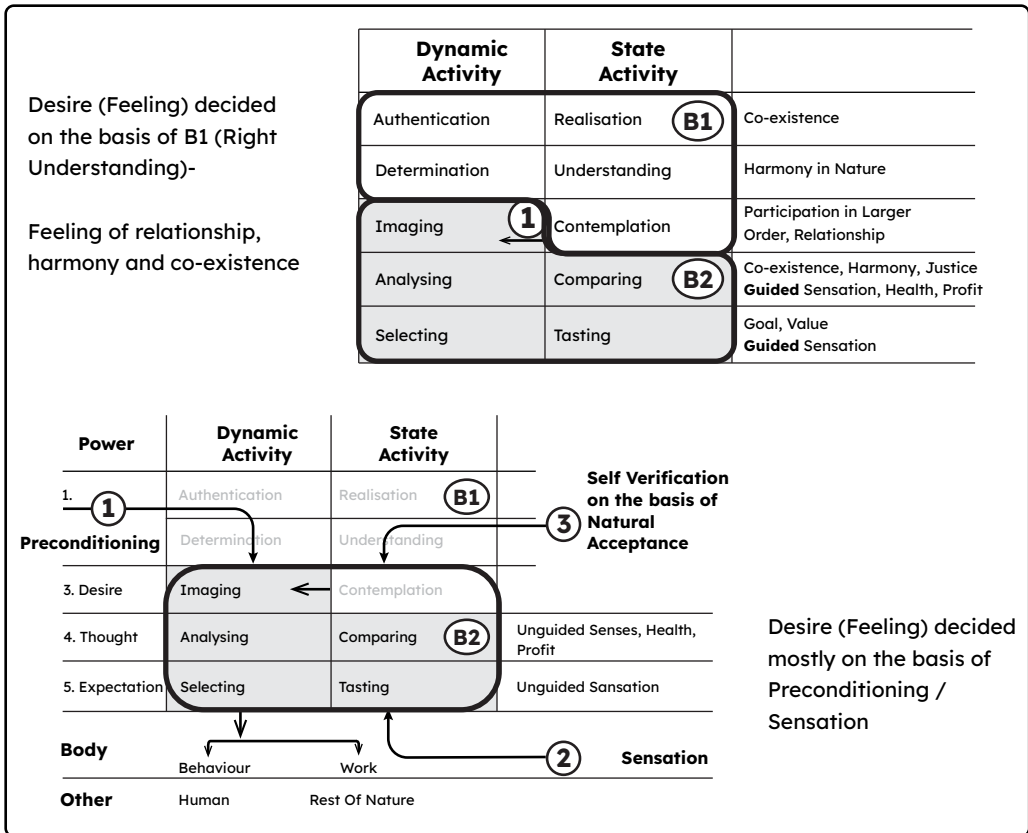
### Step 5: Basis of the Decision- Need for Right understanding

From this, I can see the need for right understanding, and the need for deciding my feeling, thought on the basis of right understanding.

If I am able to do this, then,  
I will always have a natural feeling, and with that I will be in a state of harmony and happiness every moment  
**(independent of whether things outside are fine or not fine).**

So, there is a need for right understanding, right understanding of all that I am related to, all that I live with.

Since I am related to the whole nature, the existence, therefore, I need to understand the whole nature, the existence and I also need to decide what feelings are natural, naturally acceptable to me, in relation to the whole nature- human being as well as the rest of nature.



**Assignment –Step 5**

1. Whenever you observe that you are having the thought of another person in your imagination, observe your feeling for this other person. How did you decide this feeling? Was it based on right understanding or on some assumption in the absence of right understanding?
2. Reflect on your interaction with this person. How was your feeling towards this person during the interaction.
3. Reflect on your feeling towards this person when he/she “misbehaves” with you, “disturbs” or “irritates” you. How are you deciding your feeling towards this person now? Is your feeling based on right understanding or on some assumption in the absence of right understanding?
4. If your feeling is based on natural acceptance you will have the right feeling for the other (you will be comfortable within) and the feeling will be definite. If the feeling within keeps changing or is making you uncomfortable, there is a need for having the right understanding.

### Steps so far

1. Observing the imagination – particularly the feeling at the moment
2. The feeling that I am having at this moment – is it natural/naturally acceptable to me or not?
3. With this feeling, am I comfortable(happy) within or uncomfortable (unhappy) within?
4. Who is deciding this feeling that I am having at this moment? Who is deciding this feeling that is leading to my happiness/unhappiness?

I am deciding the feeling that I am having at this moment- I am deciding my happiness/unhappiness at this moment and at every moment.

5. On what basis am I deciding my feeling? Is my feeling based on –
  - Right Understanding or
  - Some assumption in the absence of right understanding?

If based on RU, the feeling will be definite, continuous happiness

If based on assumption(lack of RU) it will keep changing (happiness/unhappiness)



# Practice Session 6

## Exercise 1 Step 6

---

In step 6a we are trying to find out which feeling is naturally acceptable- the feeling of relationship or opposition, feeling of harmony or contradiction, feeling of co-existence or feeling of struggle? The conclusion is that the feeling of relationship, harmony and co-existence is naturally acceptable and not otherwise. And if I can see this need for these feelings, then in 6b we are trying to observe and understand the feeling of relationship, harmony and co-existence. The conclusion of 6a and 6b is that the feeling of relationship, harmony and co-existence is naturally acceptable to us and therefore, the understanding of relationship, harmony and co-existence is essential.

### Step 6: Right Understanding to ensure right, natural feeling

In Step 5, we could see that we need right understanding to ensure right, natural feeling and thereby, state of happiness in the self.

6a) It is important to understand the feelings that are natural for me, the feelings that I want in continuity.

Let us ask, which feeling is naturally acceptable to me:

- The feeling of relationship or feeling of opposition?
- The feeling of harmony or feeling of disharmony?
- The feeling of co-existence or feeling of struggle?

**Feelings that are natural for me, the feelings that I want in continuity are:**

- **The feeling of relationship**
- **The feeling of harmony**
- **The feeling of co-existence**

**Step 6: Right Understanding to ensure right, natural feeling**

- 6b) Therefore, I need to ensure right understanding  
i.e. understanding of:
- Relationship
  - Harmony
  - Co-existence

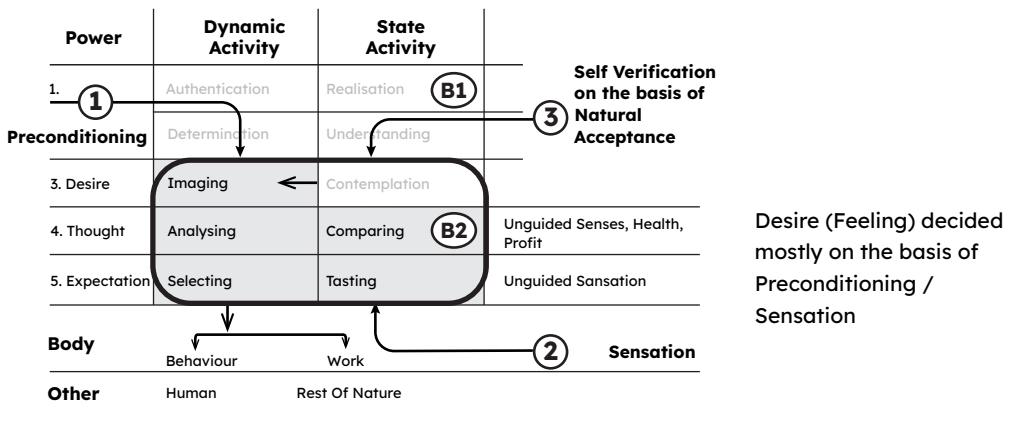
Which essentially means that-

- I need to contemplate on relationship, participation
- I need to understand harmony, self-organisation
- I need to realise the co-existence

Desire (Feeling) decided on the basis of B1 (Right Understanding)-

Feeling of relationship, harmony and co-existence

Dynamic Activity	State Activity	
Authentication	Realisation <b>B1</b>	Co-existence
Determination	Understanding	Harmony in Nature
Imaging <b>1</b>	Contemplation	Participation in Larger Order, Relationship
Analysing	Comparing <b>B2</b>	Co-existence, Harmony, Justice <b>Guided</b> Sensation, Health, Profit
Selecting	Tasting	Goal, Value <b>Guided</b> Sensation



### Step 6: Right Understanding to ensure right, natural feeling

For example, we can see that

Feeling of relationship is naturally acceptable to me;

if I have a feeling of opposition for someone, even for a moment, it is not naturally acceptable to me, and I am in state of unhappiness within, at that moment.

Similarly, we can see that what is naturally acceptable to me, is the feeling of co-existence;

if I have a feeling of struggle, even for a moment, it is not naturally acceptable to me, and I am in state of unhappiness within.

We can contrast this with what we are teaching to our children in the name of natural evolution-

“Struggle for survival, survival of the fittest”!

### Assignment Step 6

- 1a). Check - am I having the feeling of relationship for every other person at all times?
- 1b). Ask yourself- if I have a feeling of relationship for others, what sort of thoughts will I be having about others? What will my behaviour be like with others?
- 1c). Contemplate on the feeling of relationship for all, within yourself.
  
- 2a). Check - Am I having the feeling of harmony within me at every moment?
- 2b). Ask yourself- if I have a feeling of harmony within, will I have an acceptance for things outside or will I be disturbed when things outside don't happen 'my way' (e.g. when the weather is not to my liking)?
- 2c). Reflect on the feeling of harmony within yourself.
  
- 3a). Check - Am I having the feeling of co-existence within me at all times
- 3b). Ask yourself - If I am having a feeling of co-existence within me, will I have an acceptance for all (i.e. will I see my relationship with everything in this existence or will I have the feeling that everything /life itself is a struggle)?
- 3c). Reflect on the feeling of Co-existence within yourself.



# Practice Session 7

## **Exercise 1 Step 7 and Exercise 1 Conclusion**

---

Finally, in Step 7, we need to ensure that all our desires, thoughts and expectations, all our feelings, are in line with the feeling of relationship, harmony and co-existence. If we do that, then every moment we will be in the state of harmony or state of happiness. So, it is important to note that when you are able to understand the relationship, harmony and co-existence in its completeness, you will be able to decide your feeling, thought accordingly and you will always be comfortable with it, in a state of continuous harmony/happiness. This is the way to ensure the continuity of happiness in the self.

In step 7, with the clarity that it is the relationship, harmony and co-existence which is naturally acceptable to us, we are trying to observe and ensure that the desire, the feeling I have, is aligned with relationship, harmony and co-existence at this moment and at every moment. If I can do this, then I will be in a state of harmony and happiness, at this moment every moment and in continuity. So, in essence what we are doing is, we are seeing through direct observation that the feeling of relationship, harmony and co-existence is naturally acceptable. This is step 6a. Through step 7a, we are trying to ensure that our desires (feelings) and thoughts are in line with relationship, harmony and co-existence, at this moment, at every moment. If we do this, this will ensure happiness at this moment, every moment in continuity. Further, if we have the understanding of the feeling of relationship, harmony and co-existence, through step 7b, then, it will naturally happen that all my feelings are in line with feeling of relationship, harmony and co-existence, and we are in a state of happiness every moment, in continuity.

### Step 7: Ensuring Right Feeling, Natural Feeling- leading to Happiness

In step 6a) we are able to see that it is  
Feeling of relationship, harmony and co-existence  
which is naturally acceptable to me and not otherwise

Therefore, in Step 7a), what we want to do is to ensure that at this moment, I have

- The feeling of relationship and not the feeling of opposition
- The feeling of harmony and not the feeling of disharmony
- The feeling of co-existence and not the feeling of struggle

If I can ensure this at this moment,  
Then, I can be in a state of harmony, happiness within at this moment  
Similarly, If I can ensure this every moment,  
Then, I can be in a state of harmony, happiness within every moment,  
**I can be in a state of continuous happiness**

### Step 7: Need for Right Understanding

Further, in 7b)  
As I am able to understand relationship, harmony and co-existence through 6b) →  
I am able to decide in favour of the right feeling (of relationship...) in a natural manner →and  
I am comfortable, in harmony, in a state of happiness within

Therefore, I can see that when I am able to understand relationship, harmony and  
co-existence completely, then:  
On the basis of my understanding, I will be able to decide right feeling - at this moment, the  
next moment and every moment  
- I will be in a state of continuous happiness

**Therefore, I need to develop myself, by ensuring every moment,  
the understanding of relationship, harmony, co-existence  
the feeling, thought of “ ” “**  
With this, I can be in a state of continuous happiness within & share it

## Sum up-Exercise 1

Through exercise 1 we are trying to work for seeing our self, seeing that relationship, harmony and coexistence is naturally acceptable to us and then trying to ensure that all our feelings and all our thoughts are in line with this relationship, harmony and co-existence. If I can see this and do this, I will always be in the state of harmony within, in state of happiness within. So that will ensure my continuity of happiness. This is what we are trying to do through exercise 1 and this is what we really need to do.

### Exercise 1: Observing the Self by the Self – Every Moment

1. Be aware – Observe your imagination at this moment, i.e. the desire (feeling), thought, expectation. No Reaction!
2. Is the feeling that you have at this moment naturally acceptable to you?
3. Are you in harmony, happy with the feeling that you have at this moment?
4. Who decided the feeling that you have at this moment?  
Did you decide it or someone else/situation outside decided it?
5. On what basis did you decide the feeling you have at this moment?  
Did you decide it on the basis of understanding or on the basis of an assumption?
6. a) Which feelings are naturally acceptable to you?  
Feelings of relationship or opposition, harmony or disharmony, co-existence or struggle?  
b) we explore within to understand relationship, harmony, and co-existence in its completeness, in the context of whole nature, existence.
7. a) Ensure that the feeling that you have at this moment is in line with the feeling of Relationship, Harmony and Co-existence and not otherwise. On this basis, you will be in a state of harmony and happiness at this moment.  
b) when you are able to understand relationship, harmony and co-existence in its completeness, then, you will be able to decide your feeling, thought accordingly in a natural manner, and you will always be comfortable within, you will be in a state of harmony and happiness in continuity.

### Exercise 1: Observing the Self by the Self – Every Moment

1. I (consciousness, self) am observing myself. I am observing my imagination, my desire (feeling), thought and expectation – every moment- without any reaction (without evaluating it, without trying to change it – observing it just as it is)
2. The feeling, thought that I have this moment:
  - Is it natural for me or not?
  - Is it in accordance with human nature or not?
  - Would I like its continuity or not?
3. With the feeling, thought that I have this moment, am I:
  - Comfortable within or uncomfortable within?
  - In harmony within or in a state of contradiction within?
  - In a state of happiness or in a state of unhappiness?
4. Who decides the feeling, thought that I have every moment, at this moment?
  - Does someone else decide it or the situation outside decide it?
  - Do I decide it myself?

### Exercise 1: Observing the Self by the Self – Every Moment

5. On what basis do I decide my feeling, thought every moment, at this moment?
  - Do I decide it on the basis of my understanding?
  - In the absence of understanding, do I decide it on the basis of my assumptions (preconditioning)?

When I decide on the basis of understanding, I am able to choose the right feeling  
When I decide on the basis of assumptions (preconditioning), it is not clear whether I will choose for the right feeling or
- 6 a) Which feelings are natural for me?
  - Feeling of relationship or feeling of opposition?
  - Feeling of harmony or feeling of disharmony?
  - Feeling of co-existence or feeling of struggle?b) I need to ensure right understanding of relationship, harmony and co-existence in its completeness
- 7 a) Ensure that the feeling that you have at this moment is in line with the feeling of Relationship, Harmony and Co-existence and not otherwise.

If these feelings are ensured in continuity, then, we will be in state of harmony and happiness every moment
- b) I can see when I am able to understand relationship, harmony and co-existence completely, then,  
I will be able to decide my feeling accordingly and I will always be comfortable within, in a state of harmony and happiness in continuity.

### Exercise 1: Observing the Self by the Self – Conclusions

1. I (consciousness, self) am able to observe myself, my imagination (desire (feeling), thought and expectation) every moment
2. I am able to observe the feelings which are natural to me, of which I want continuity.
3. With these natural feelings, I am in harmony within, in the state of happiness within.
4. I myself, decide the feelings that I have. It means, I myself am responsible for my own happiness or unhappiness. I am completely responsible (100%).
  - I can get over complaining about others.
  - I become willing to make effort for my self-development, for my own transformation.
5. Basis of making decision is either understanding or assumptions (preconditioning)
  - When I decide on the basis of understanding, I am able to choose the natural feeling, and be comfortable.
  - When I decide on the basis of assumptions, it is not clear whether I will choose the natural feeling or not

Therefore, I feel the need to ensure the right understanding within myself.
6. Feelings of Relationship, Harmony and Co-existence are naturally acceptable to me  
Therefore, to understand Relationship, Harmony and Co-existence is my basic need.
7. By ensuring the feelings of Relationship, Harmony and Co-existence, I will be in a state of happiness at this moment. Ensuring this every moment, I will be in a state of continuous happiness.  
**By understanding relationship, harmony and co-existence completely,**  
my feelings, thoughts will be naturally in line with relationship, harmony and co-existence and I will always be in a state of continuous happiness.



# Practice Session 8

## Exercise 2 Introduction and Step 1

---

In exercise 1, we are setting things right at the level of our self. But when we are working for exercise 2, we are trying to ensure that with my state of harmony and happiness within, at the level of self, how I express with the world outside. What is my natural expansion with the world outside? When I am in the state of harmony and happiness, and when I am interacting with the world outside, including the body, then how my interaction would be.

So, in exercise 2, we are trying to see how we interact with the world outside, what is going to be our natural expansion with the world outside. That is what we are trying to do in exercise 2: observing and seeing the body and the interaction between the self and the body by the self, transaction between the self and the world outside. We are trying to understand and investigate it.

There are seven steps in exercise 2 as well.

### **Exercise 2: Observing the Self, the Body and the interaction between the Self and the Body in Space – by the Self**

1. I am in space, the body is in space
2. I transact information with the body through space
  - from time to time, as and when required
3. I am the one who decides – what instruction are to be passed to the body, and what sensations are to be read from the body
4. While reading the sensation, I am not the sensation, I can read the sensation taking place in any part of the Body from where I am, at a distance from the sensation – there is a distance between Self and Body
5. My interaction with the Body or the world outside is by way of sensation. I read the sensation by decision, give meaning to the sensation. My reaction or response depends on my sanskar:
  - 6 a. I tend to react if my sanskar is based on assumption
    - I decide my feeling (right or wrong), become happy or unhappy based on external inputs- I react
  - 6 b. I respond when my sanskar is based on understanding
    - I continue to remain in harmony. With right understanding, my feeling remains natural, in accordance with human nature – I continue to be in a state of happiness.
    - I use external input to rightly evaluate the external situation – I respond

In Step 1 of exercise 2: We are observing the self and the body: observing the self by observing our imagination and the body by observing the sensations. When we see this, work on this, important conclusion is that the self and the body are two distinct realities of different types.

# Practice Session 9

## Exercise 2 Steps 2 and 3

---

In steps 2 and 3, we are observing the interaction between the self and the body. In step 2, we find that the interaction between the self and the body is in the form of transaction of information only; some instruction going from the self to the body and some sensation coming from the body to the self. No material transaction is taking place.

In steps 2 and 3, we are observing as to who is taking the decision in this transaction. We find that both ways, the decision for transaction is taken by the self and not by the body. Body works as an instrument as per the instructions given by the self.

### Step 2: Observing the interaction between the Self and the Body- by the Self

What is the interaction between me and the body?

I give instructions to the body

I give only those instructions to the body that I consider to be important.

As and when I want to take some work from the body, I give it some instructions (like 'get up', 'walk', 'sit down'...)

**Instruction is an information**

On the basis of events taking place in the body, sensations are taking place

I read those sensations that I consider to be important. I taste the sensations that I read

**Sensation is also an information**

**The interaction between the Self and the Body is only in the form of information (not of any physio-chemical things)**

### Assignment Step 2: Interaction between the Self and the Body

1. Try and observe the instructions you are giving to the body.  
Are you giving instructions to the body all the time or only sometimes?
2. Try and observe the various sensations taking place in the body.  
Are you reading the sensations in the body all the time or only sometimes?  
Are you reading all the sensations in the body or some of them?  
On what basis are you reading these sensations?
3. Try to do any activity slowly and observe the interaction of the Self and the body during that activity.

Try to observe this for yourself the entire day today.

### Step 3: Observing the Decision maker

Who is deciding to give instructions to the Body or to read specific sensations from the Body?  
Is it the Self or the Body?

- I am the one who decides to give instructions to the body
  - I am the one who decides to read specific sensations from the body, sensations which I consider important
- The decisions regarding the exchange of information between me and the body are entirely mine**
- I interact with the body as and when I require
  - I interact with the body from time to time (not continuously)
  
  - The Body acts according to the instruction that I give it
  - I use the body as per my decision, I use the body as an instrument
  
  - I am the one who decides what to do and what not to do
    - at the level of the self – I decide my desire (feeling), thought, expectation...
    - at the level of body (where my involvement is required) – I give instruction to the body in accordance with the work I want to take from the body and the body does accordingly. I operate the body as per my decision. I use the body like an instrument
  
  - I use the taste from the sensation to decide what is to be done with the body, with the outside world

### Ex.2 Step 3: Observing the decision maker between Self and body by Self

I (the Self) – The Seer (Observer), Doer and Enjoyer (Experiencer)

I see (observe)

As and when required, I use the body to see (5 sensations)

I am the one who decides to see

In that sense I am the **observer** – I use the body as an instrument

I decide to do

As and when required, from time to time, I give instructions to the body

In that sense, I am the **doer**

I am the one who experiences happiness and unhappiness

I am the enjoyer (**experiencer**)

### Exercise 2. Step 3 – Observing the decision maker – Self or Body?

Choose a comfortable posture to sit in and try not to change this body position for 10 minutes. You may keep your eyes open or closed.

Observe your interaction with the body.

Observe who is the decision maker – Self or body?

What sensations could you read from the body?

What instructions did you give to the body?

### Assignment Step 3: Observing decision maker – Self or body?

1. Choose a comfortable posture to sit in and try not to change this body position for 10 minutes. Observe your interaction with the body.  
Observe who is the decision maker – Self or body?
2. For these 10 minutes, how much time were you busy with yourself and how much time did you spend interacting with the body?

You can observe this for an hour and eventually, the whole day –  
how much time are you busy with yourself and how much time are you spending interacting with the body

3. What conclusions can you draw from your observations?

### Assignment: Step 3 (Observing interaction of Self and Body)

4. During your every interaction with the body, observe who is deciding what is to be done – you (the Self) or the body? Observe this for routine activities. For example,
  - When walking – is the body deciding to move on its own or are you deciding and then giving instructions to the body to do so;  
Is the body choosing to go in a particular direction or are you making the choice and instructing the body to do so?
  - When eating something, observe - who decides to eat, you or the body?  
Is the body automatically putting food in the mouth or are you instructing it to do so?  
Who enjoys the taste of the food, you or the body?
  - When you come awake but don't feel like getting out of bed, who is deciding whether to get up or sleep more, you (Self) or Body?
5. Now observe what happens when you respond to a sound, a flash of light or a touch.  
Who decides the response, you or the body?
6. When deep in thought, observe – are you interacting with the body?



# Practice Session 10

## Exercise 2 Steps 4

---

In step 4, we are trying to observe the following: when we are reading the sensation from the body, are we the sensation, are we in the sensation or are we at a distance from the sensation? Can we read the sensation, do we read the sensation while being at a distance from the sensation?

When we do this observation, the important conclusion is that the self is not the sensation, it is not in the sensation. Self can read the sensation while being at a distance from the sensation. And if I can see this I can get a feel of difference between the self and the body.

### **Step 4: Observing the Difference between the Self and the body – by the Self**

When I am reading the sensation taking place in the Body:

- Am I the sensation?
- Am I in the sensation?
- Am I different from the sensation?

**I am not the sensation.**

**I am not in the sensation**

**There is difference between me and the sensation**

**I can read the sensation taking place in any part of the Body – from where I am, being different from the sensation**

**There is a difference between me and the sensation**

**There is a difference between me and the Body**

### **Assignment: Step 4 (Observing difference between Self and Body)**

1. Observe any sensation in the body – e.g. sensation of pain, itching, heat or cold sensation, tingling sensation etc. Observe -  
Are you the sensation?  
Are you in the sensation?  
Are you different from the sensation?
2. Observe this for other sensations taking place in various parts of the body as well.
3. Do this exercise throughout the day today.





# Practice Session 11

## Exercise 2 Steps 5

---

In Step 5, we are observing the interaction with the body or the world outside which is by way of sensation. It is the self which associates a meaning to sensation. It decides for reaction or response based on its Sanskar.

### Step 5: Interaction of Self with Body & World outside

#### Sources of Sensation:

1. The effect of the behaviour of the other first reaches my Body (sound of words, touch...).  
Due to that, there are sensations in the Body
2. The situation outside, a physio-chemical change (heat, cold...) has an effect on the Body.  
Due to that, there are sensations in the Body
3. There are events happening within the Body (pain in the head, rapid heart beat...). Due to that, there are sensations in the Body

None of these effects reach the Self directly.

They are having effect on the body in the form of sensation

I decide to read these sensations or not to read these sensations

**I read (and taste) only those sensations that I consider important**

**I read (and taste) them only as and when I consider it necessary...**

We will now observe how the sensations in the Body are used by the Self

### Exercise 2 Step 5: Associating Meaning to the Sensations

1. Behaviour of other human being (expressed thru speaking, gesturing)  
→ physical action (speaking) → effect on m                      sensation  
→ I taste the sensation; I associate meaning to the sensation in conjunction with my sanskar (based on knowing or just on assuming)
2. Physio-chemical event outside (heat, cold, tasty food...)  
→ effect on my body → sensation  
→ I taste the sensation; I associate meaning to the sensation in conjunction with my sanskar (based on knowing or just on assuming)
3. Event in the body (pain in the head, heartbeat...)  
→ sensation  
→ I taste the sensation; I associate meaning to the sensation in conjunction with my sanskar (based on knowing or just on assuming)

**Step 5: Associating Meaning to the Sensation (external events)**

- Events outside
1. Behaviour of other human
  2. Physio-chemical change

Expression Outside

**BODY**

Effect on Body  
↓  
Sensation in Body

Body acts according to my instructions

**SELF**

I decisively read, taste the sensation  
↓  
I associate meaning to the sensation in conjunction with my sanskar (based on knowing or just on assuming)  
↓  
**I am influenced or not influenced**  
**I decide my feeling (right or wrong)** →  
**I feel happy or unhappy**

↑  
If I decide to express outside, I instruct my body  
↑  
I react (**assumption based sanskars**) or  
I respond (**knowing based sanskars**)

**Step 5: Associating Meaning to the Sensation (event in Body)**

Expression Outside

(if necessary)

**BODY**

Event within Body  
↓  
Sensation in Body

Body acts according to my instructions

**SELF**

I **decisively** read, taste the sensation  
↓  
I associate meaning to the sensation in conjunction with my sanskar (based on knowing or just on assuming)  
↓  
**I am influenced or not influenced**  
**I decide my feeling (right or wrong)** →  
**I feel happy or unhappy**

↑  
If I decide to express outside, I instruct my body  
↑  
I react (**assumption based sanskars**) or  
I respond (**knowing based sanskars**)

### Step 5: Associating Meaning to the Sensation, its Impact on Me

1. Reading or not reading a sensation is my decision - it depends upon what sensations I consider important (my sanskar plays a role in that too)
2. Associating meaning to a sensation - it depends upon my sanskar
3. Based on this meaning given to sensation, I get influenced by it or not depending on my sanskar, i.e. I decide my feeling accordingly

All this depends upon my sanskar

**I need to observe my sanskar**

If my sanskar is:

- Based on understanding - my feeling is natural based on right understanding, I remain in a state of happiness, rightly evaluate the input and respond
- Based on assumptions - my feeling is not definite, I may incorrectly evaluate the input, become excited and react (in a state of unhappiness)

**Therefore, I need to observe my sanskar:**

- **Is it based on understanding? or**
- **is it based on assumption?**

### Assignment Step 5: Associating Meaning to Sensation, its Impact

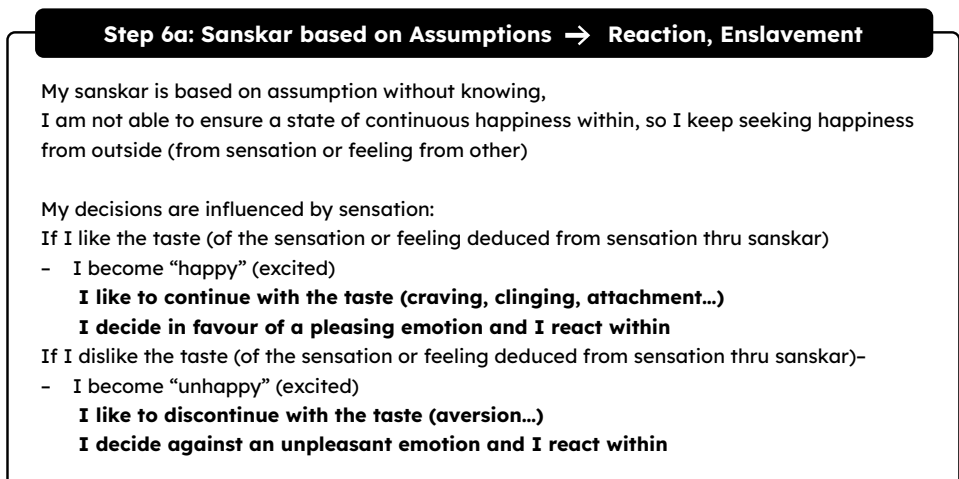
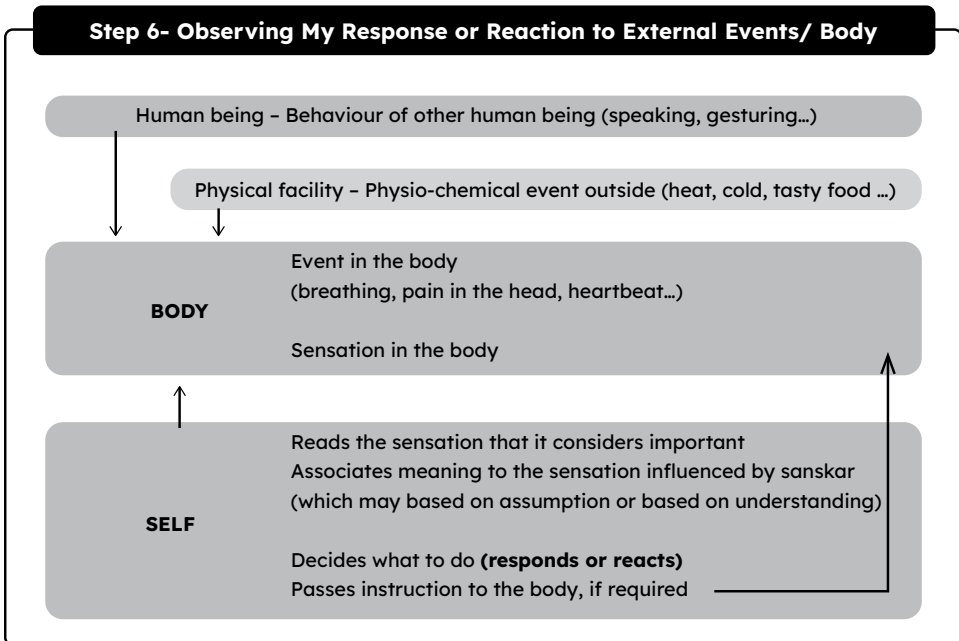
1. In your interaction with your family members or colleagues at work, observe each step of the interaction -
  - The other's behaviour/ words are leading to some sensation in your body and you are choosing to read this sensation.
  - You taste this sensation and attach some meaning to it on the basis of your sanskar (based on knowing or on assuming without knowing)
  - Are you influenced/not influenced by the other's behaviour?
  - What is the feeling you choose to have for the other?
  - Are you happy /unhappy? Do you respond or react?
  - Do you give instruction to the body to express outside? Does the body follow?
2. Observe the steps of the interaction when a physio-chemical condition outside leads to some sensation in the body e.g. the cold weather, a sound that reaches your ears, a touch on the skin, a sensation of taste of food etc. - observe each step of this interaction.
3. Observe any sensation in the body e.g. headache, heart beat, etc.
  - Observe that you are choosing to read and taste the sensation.
  - Observe your attaching meaning to the sensation (is it based on understanding /an assumption lacking understanding) ? Are you influenced/not influenced?
  - What feeling do you choose to have? Are you happy/unhappy? Do you respond or react? Do you give instruction to the body and does it follow?



# Practice Session 12

## Exercise 2 Step 5 (continued) and Step 6

In Step 6, we are observing our sanskar. If it is based on right understanding, we respond, otherwise we react. We can see this in steps 5 and 6.



**Step 6a: Sanskar based on Assumptions → Reaction, Enslavement**

I may express my reaction outside (through the body)

- To the feeling that other is expressing (eg. doubting the intention, getting irritated, shouting back)
- To physio-chemical changes (eg. over dressing when it is cold)
- To the state of the body (eg. calling a doctor for a headache or taking a fever very lightly)

# Practice Session 13

## Exercise 2 Step 6 (continued)

In Step 6, we are observing our sanskar. If it is based on right understanding, we respond, otherwise we react. We can see this in steps 5 and 6.

### Step 6b: Sanskar based on Understanding → Response, Self-Org.

My sanskar is based on knowing, right understanding,  
I have right feeling and I continue to be in a state of harmony, happiness based on right understanding

I use the sensation to make the right evaluation of the body / outside world and then decide how to respond (how to be mutually fulfilling):

- The feeling the other is expressing, is indication of his state of being  
**(eg. The other expressing excitement or anger → he does not have right understanding, needs help, so what I can do to assure him; express right feeling (like respect) → help him to develop right understanding...)**
- Physio-chemical change in the environment  
**(eg. how cold it really is → what to wear...)**
- I evaluate the state of my body →  
**(eg. headache may indicate need to increase water intake...)**

I may express my response outside (through the body)  
The behaviour/work of the other, physio-chemical changes, state of the body has no influence on my state of happiness - I am self-organised

### Step 6b: Sanskar based on Understanding → Response, Self-Org.

Based on right understanding within, I have the right feeling, thought  
**(My feeling, thought is on the basis of right understanding and it is not influenced by any external input)**

I am and continue to be in harmony, ie. in a state of happiness

I use the external input to evaluate the state of my body or state of the outside world

My desire (feeling) is definite ie. I am always clear about my relationship, my responsibility:

- with my body (to nurture, protect and rightly utilise it)
- with the other human being (behaviour → justice, mutual happiness)
- with the rest of nature (work → mutual prosperity)
- In larger order (participation → a humane society)

So, with proper evaluation of external input, I decide how to be mutually fulfilling and fulfil my definite responsibility in every situation.

I respond

Response, Decided by Me	Reaction
<p>Based on right understanding within, I have the right feeling, thought (My feeling, thought is on the basis of right understanding and it is not influenced by any external input) I am and continue to be harmony, ie. in the state of happiness</p> <p>I use the external input to evaluate the state of my body or state of the outside world</p> <p>My desire (feeling) is definite ie. I am always clear about my relationship, my responsibility:</p> <ul style="list-style-type: none"> <li>• with my body (to nurture, protect and rightly utilise it)</li> <li>• with the other human being (behaviour → justice, mutual happiness)</li> <li>• with the rest of nature (work → mutual prosperity)</li> <li>• In larger order (participation → undivided family, universal human order)</li> </ul> <p>Now with the external input, I decide how to fulfill my definite responsibility (participation) under the given situation</p> <p>I respond</p>	<p>Sensation → I associate meaning to it based on my sanskar I am influenced by it to decide my own feeling, thought</p> <p>If I like the taste - I become “happy” (excited) I would like to continue with it (craving, clinging, attachment)</p> <p>If I dislike the taste - I become “unhappy” (excited) I would like to discontinue it (aversion)</p> <p>I decide what to do with the body or with the outside world based on the taste of the sensation</p> <p>I react</p>

### Assignment Step 6: Observing my response/reaction to the other

- Observe your expression -the way you speak lengthy sentences, your short expressions, the way you gesture, your expressions on your face, etc. as if you are observing yourself from outside as another person.
- Note whether you are happy or unhappy within while expressing
- Note how you react or respond to any situation:
  - Behaviour of the other
  - Any event outside the body
  - Any event inside the body
- Note the meaning that you associated to the sensation from the body for either of the three sources above
- Note the sanskar associated with the meaning

Start observing for few minutes and then extend it throughout the day.



**Assignment Step 6: Observing my response/reaction to the other**

1. You are walking on the side of the road and a car speeds past you, going through a puddle of water. The muddy water splashes on your body and on your clean clothes.
  - Observe your reading and tasting of this sensation through the body
  - Observe your feelings and thoughts – Are you reading the sensation as it is or are you associating some meaning with it?

What is your feeling for the driver of the car? What thoughts are you having for him/her? Are your feeling (and thoughts) based on understanding or on an assumption (lacking understanding)?

Do you feel happy or unhappy?

  - Do you respond or react to the situation ?

**Assignment Step 6: Observing my Response/Reaction to PF**

- 2 a. On the day of a festival, your neighbour sends a box of your 'favourite' sweet. You decide to have only one piece of the sweet.
 

Observe the sensation in the body.

Observe your imagination – what is your feeling, what are your thoughts?

Is your feeling based on understanding or on an assumption in the lack of understanding? Do you respond or react?
- 2 b. You are at the college/ workplace and it is lunch time. You open the lunch box you have brought from home and start lunch only to find there is very little salt in the food.
 

Do you choose to read the sensation of taste or are you forced to read it?

Observe your imagination – what is your feeling/thoughts for the person who cooked the food? Are you happy or unhappy within?

Is your feeling based on understanding or on an assumption in the lack of understanding?

Do you respond or react?

**Assignment Step 6: Observing response/reaction to sensation in body**

3. You hear in the news that many people have become sick with the corona virus despite two doses of the vaccine. That night your body develops a fever. You are observing this sensation.
 

Observe your imagination. What is your feeling? What are your thoughts?

Are they based on understanding or on an assumption in the lack of understanding?

Are you happy or unhappy within?

Do you respond or react?

**Assignment Step 6: Observing my Response/Reaction to PF**

- 2 a. On the day of a festival, your neighbour sends a box of your 'favourite' sweet. You decide to have only one piece of the sweet.  
Observe the sensation in the body.  
Observe your imagination - what is your feeling, what are your thoughts?  
Is your feeling based on understanding or on an assumption in the lack of understanding? Do you respond or react?
- 2 b. You are at the college/ workplace and it is lunch time. You open the lunch box you have brought from home and start lunch only to find there is very little salt in the food.  
Do you choose to read the sensation of taste or are you forced to read it?  
Observe your imagination - what is your feeling/thoughts for the person who cooked the food? Are you happy or unhappy within?  
Is your feeling based on understanding or on an assumption in the lack of understanding?  
Do you respond or react?

# Practice Session 14

## Exercise 2 Step 7, Sum Up and Self-Evaluation

---

Ultimately, in step 7, we are trying to observe: that self (I) is in space, the body is in space, and transaction between the self (I) and the body is taking place through space. This is to get a feel for future work on exercise 3, where we will work and look at the co-existence, the units being submerged in space.

### Step 7: Observing My Being in Space

I am in space, in co-existence in space  
The body is also in space, in co-existence in space

I transact information with the body through space,  
as and when required, by my choice, by my decision

- I send instructions to the body through space
- I read specific sensations taking place in the body through space

**I observe this directly**

**I interact with the body from time to time, as and when I decide to,  
My being is not dependent on the body, it is not dependent on sensations, it is not dependent on any outside object...  
My being is in co-existence in space**

**I am in co-existence in space (not dependent on any other unit), (Truth)**  
**I am related to all, (Love)**  
**I am responsible toward all (Compassion)**



# Sum Up of Exercise 2 and Overall Sum Up

---

In essence, in exercise 2, steps 1, 2 and 3 help us to see that the self and the body are two distinct realities and there are transactions of information between the two, and this decision of transaction is guided by or taken by the self.

Through steps 4 and step 7, we can feel that self is at a distance from the sensation and there is a difference between the two. We can also, further see that the self is in space. The body is also, in space and transaction between the two is taking place through space.

Through steps 5 and 6, we can see that the interaction of the self with the body or the world outside is by the way of sensation. It is the self who associates meaning to the sensation, is influenced or remains uninfluenced based on its Sanskar and depending upon the sanskar it is likely to respond or react.

So, through steps 1, 2, 3, 4 and 7, we are able to see the self and the body as two distinct realities, in space, at a distance. There is transaction of information between the two only through space. Both ways, the decision is taken by the self. This is the essence of these five steps.

In Steps 5 and 6, we are observing that the interaction of the self with the body or the world outside is by way of sensation. What we are able to see is that it is the self who associates meaning to the sensation, is influenced or remains un-influenced and so on, depending upon its sanskar. This is important. The sanskar is important. We can keep observing this to get the idea about our sanskar, to evaluate the sanskar and purify it. In fact, we can see the sanskar while interacting with the body or world outside in a better way in step 5.

We have to keep working on step 5, to be able to see our 'sanskar' associated with different sensations coming from the world outside. We can see it easily because presently most of our working in the self is in response to some input from outside. The step 5 almost covers everything we have to

work on, to be aware of. We are seeing our own self, our own desire, thought and expectation and our own sanskar. Then, we are looking at the body and our interaction with the body. Further, we are looking at the world outside. Through these processes, many important observations are made and many realities are understood. The effects of the world outside can be seen at the level of the body and it is up to the self whether it is to be read or not. If it is read by the self, it is interpreted by the self, on the basis of reaction or response. All that is happening in a very intensive manner and we can look into them and understand.

In exercise 2, we are aware of the self as well as the body and the interaction with the body and through that we are also aware of the world outside and our interaction with the world outside. The idea of exercise 1 is to ensure the development of the self while the idea of exercise 2 is to ensure the development of my interaction with the world outside including the interaction with the body and improve my expression outside, my behaviour, my work, my participation in the larger order. This is what we are doing through exercise 1 and exercise 2. And this is what we need to do basically.

In essence, this is what we are doing through exercise 1 and exercise 2, this is what we really need to do, making sure that

1. We at the level of self are in the state of harmony and happiness.
2. We are able to interact with the body and world outside in a mutually fulfilling manner.

This is what we are trying to work through exercise 1 and exercise 2. First, we want to be in harmony within and then we want to relate to the whole existence, to whole nature in a mutually fulfilling manner

**Exercise 2: Observing the Self, the Body and the interaction  
between the Self and the Body in Space – by the Self**

1. I am in space, the body is in space
2. I transact information with the body through space
  - from time to time, as and when required
3. I am the one who decides – what instruction are to be passed to the body, and what sensations are to be read from the body
4. While reading the sensation, I am not the sensation, I can read the sensation taking place in any part of the Body from where I am, at a distance from the sensation – there is a distance between Self and Body
5. My interaction with the Body or the world outside is by way of sensation. I read the sensation by decision, give meaning to the sensation. My reaction or response depends on my sanskar:
- 6 a. I tend to react if my sanskar is based on assumption
  - I decide my feeling (right or wrong), become happy or unhappy based on external inputs – I react
- 6 b. I respond when my sanskar is based on understanding
  - I continue to remain in harmony. With right understanding, my feeling remains natural, in accordance with human nature – I continue to be in a state of happiness. I use external input to rightly evaluate the external situation – I respond





# Self-Evaluation

---

The following are points for self-evaluation:

1. List out your understanding emerging out of exercise 1 and exercise 2. What have you been able to understand through exercise 1 and exercise 2? What are the realities that you are able to understand?
2. How many steps are you able to see in yourself clearly? When you are working with exercise 1 and exercise 2, seven steps each, how many of these steps you are able to see clearly?
3. Happiness is your innate nature and not the effect from outside. How clearly you are able to see this, this is very important. Right from the beginning we made this statement that happiness is something that is innate in us. It is the natural characteristic of the self and not an effect from outside. We have gone through the whole process of exploration, and, now we are asking as to how you see things.

Now is happiness your innate nature or still an effect from outside? How clearly are you able to see this?

If you can see that happiness is an innate nature, it is your natural characteristic, then what is your program to ensure it? All that we have been talking about in exercise 1 and 2 is essentially trying to work out the program for ensuring this continuity of happiness in the self which is our innate nature. In contrast to this or in comparison to this, you can also look into these two points:

- a. How much of your program is for trying to get favourable effects through sensation or feeling from outside even now?
- b. Second question is how much of this program is keeping in focus the self and how much of this program is keeping in focus the body? If it is still focusing the body, we are still waiting for getting some favourable effect through body for my happiness.

With all this understanding, this clarity, what do you see as your commitment? Specifically

- a. How much time can you devote for developing right understanding, feeling in your Self, i.e., how much time you can spend for self-development?
- b. How much time can you devote for your social responsibility, your natural expansion with the world outside, for social responsibility emerging out of your natural self-expression along with your present commitments? So, you already have some commitments, with that commitment and with the status of the self, how much time and effort you can devote for social responsibility? This social responsibility emerges out of your natural self-expression, self-expansion not by force.

### Evaluation Session

#### Sharing

1. Your Brief Introduction
2. Share your Understanding emerging out of Exercise-1 & Exercise-2
3. How many steps are you able to see in yourself clearly
4. Happiness is your innate nature (Natural Characteristic) and not the effect from outside-  
How clearly are you able to see this

If you can see that Happiness is your innate nature (Natural Characteristic), then what is your program to ensure it

- how much of this program is for trying to get favourable effect (sensation or feeling) from outside
- how much of this program is keeping in focus the self and how much of this program is keeping in focus the body
  - for the program keeping self in focus
    - is it based on preconditioning/ sensation or
    - is it based on natural acceptance

#### Commitment

- How much time can you devote for developing right understanding, feeling
- How much time can you devote for social responsibility emerging out of your natural self-expression (along with your present commitments)
  - atleast we can devote two hours for each of these

# Books and References

---

1. A Foundation Course in Human Values and Professional Ethics, R R Gaur, R Asthana, G P Bagaria, 2nd Revised Edition, Excel Books, New Delhi, 2019. ISBN 978-93-87034-47-1.
2. *Aatma-Darshan*, S N Goenka, Sasta Sahitya Mandal, New Delhi, 2017. ISBN 978-81-7309-840-6.
3. *Āvartansīla Arthasāstra*, Jivana Vidyā Prakāśāna, Amarkantak, A Nagaraj, 2001.
4. *Dhammapad, Buddha, Vipassana Vishodhan Vinyas*, Dhammgiri, Igatapuri, Nasik, Maharashtra, India, 2012. ISBN 978-81-7414-217-7
5. *Escape from Freedom*, Erich Fromm, Rinehart, New York, 1941.
6. *Ishadi Nau Upanishad*, Shankaracharya, Gita Press, Gorakhpur, 2009.
7. *Jivana Vidyā Ek Parichaya*, A Nagaraj, Jivana Vidyā Prakāśāna, Amarkantak, 1999.
8. *Mahasatipatthan Sutta*, S N Goenka, Vipassana Research Institute, First Edition, 1996.
9. *Mānava Vyavahāra Darsāna*, Jivana Vidyā Prakāśāna, Amarkantak, A Nagaraj, 2003.
10. *Patanjali Yog Pradeep*, S Sitaram Ji Maharaj, Gita Press, Gorakhpur
11. *Saankhyakarika, Ishwarkrishna*, Bharteeya Vidya Prakashan, New Delhi, First Edition, 2010. ISBN 978-81-217-0247-8.
12. *Samādhānātmak Bhoutikvād*, Jivana Vidyā Prakāśāna, Amarkantak, A Nagaraj, 1998.
13. *Saman Suttam*, Jinendra Varni, 1974.
14. *Sanchian Sri Guru Granth Sahib Ji*, Shiromani Gurdwara Parbhandhak Committee, 2001.
15. *Small Is Beautiful: A Study of Economics as if People Mattered*, E. F. Schumacher, Blond and Briggs, UK, 1973.
16. *The Sane Society*, Erich Fromm, Taylor and Francis, Hoboken, 2012.
17. *Vivek Chudamani*, Sankracharya, Gita Press, Gorakhpur.
18. *Vyavahārvādī. Samājashāstra*, A Nagaraj, Jivana Vidyā Prakāśāna, Amarkantak, 1999.
19. Lecture presentations on website uhv.org.in.
20. Lecture recordings on YouTube channel <https://www.youtube.com/c/universalhumanvalues>
21. Feedback from Practice Session (Exercises 1 and 2) on YouTube Channel [https://www.youtube.com/channel/UCQxWr5QB\\_eZUnwxSwxXEkQw](https://www.youtube.com/channel/UCQxWr5QB_eZUnwxSwxXEkQw)





# Understanding Human Being, Nature and Existence Comprehensively

Presenting a universal approach to value education  
- through self-exploration

In this book, we go into the details of the human being, nature and existence comprehensively. It begins by detailing on the basic realities connected to human existence, then goes on to understand the four orders of nature, human being as an integral part of it, and ultimately, trying to understand the existence as co-existence of nature (units) in space. Based on the understanding of human being and existence, the human conduct is explored.

The self-exploration of the proposals about these basic realities presented in this book is intended to facilitate the development of a holistic and humane world-vision, leading to harmony. Accordingly, this book is written in a way that it initiates a process of dialogue within the reader.

The whole discussion is intended to facilitate self-exploration in the reader around the central theme: “Self is central to human existence”; “co-existence is central to existence” and “the need of the self of continuous happiness is fulfilled by the realisation of co-existence and the feeling, the thought of co-existence in the Self”.

## Salient Features

- The prime focus throughout the book is towards affecting a qualitative change in the consciousness of the reader, a change in the world-view rather than on mere information transfer.
- The whole content is presented in the form of proposals and the students are encouraged to self-explore and verify these on the basis of their natural acceptance and experiential validation.
- The style of presentation is in the form of a dialogue with ample repetition to assimilate the core concept.
- Each chapter starts with a recap of the previous understanding and ends with a crisp summary as well as a probing set of questions to test the grasp of subject matter, practice exercises to connect the proposals with real-life situation and some creative project work.

Finally, it may be worth mentioning that the authors do not draw any royalty from this publication. In the spirit of universalisation of knowledge for the well-being of all, we are making effort for its availability unconditionally to all. An e-Copy of this book is being made available at no cost for facilitating wide-spread use of this innovative learning material.



A UHV Publication by UHV Foundation, Delhi  
[uhv.org.in](http://uhv.org.in)



**Price: Book ₹ 425, eBook FREE**

ISBN: 978-81-952861-6-4 (Book)  
ISBN: 978-81-952861-1-9 (E-Book)