

**HUMAN VALUES
IN
MADHYASTHA DARSHAN**

Lecture Notes

Based on

Maanav Vyavahaar Darshan

written by

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UHV Team

Human Values in Madhyastha Darshan

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Dedicated to
All those great personalities
who have devoted themselves for
the establishment of humanity in society

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Gratitude

Human beings have been making effort since time immemorial in search of knowledge. It is this thirst for knowledge that makes man different from animals. Further, if we understand something, we want to share it with our relatives, with friends; we like to discuss with them. In this sense, many evolved individuals have tried tirelessly to understand the laws of existence, to help others understand, to improve the society and the societal order. It is due to them that we have come to this level as a society today. Imagine if our ancestors had not discovered fire, invented the wheel- where would we have been today! If the family had not been structured; schools/universities for education had not been developed; the ways of living systematically in our society would not have been evolved- we would have been living like animals. Therefore, we express our deep gratitude to all those great personalities who offered themselves to understand the truth, to live accordingly and to inspire society for promotion of humanness, i.e. working towards establishment and continuation of humanistic tradition.

Gratitude to Shri A. Nagraj who himself realized the truth, was constantly working to live this truth with authenticity and who, for the well being of all, expressed his knowledge in the form of "*Manav-Vyavahar Darshan*". Born on 14 January 1920 in 'Hassan' province, Karnataka, he in his very childhood had a deep curiosity towards knowledge, towards understanding human conduct. He naturally acquired the mental acceptance and physical practice for labour and for service to others from his family tradition. In search of answers to his questions, he went through the practice of self-investigation (Sadhana) for nearly 20 years in Amarkantak as instructed by his guru. As an achievement of this practice, he realized the whole existence in the form of co-existence; he achieved the clarity about the existence, the human being and the human conduct.

For the 'Wellbeing of All', he expressed his knowledge as *Madhyasth Darshan*, co-existentialism (existence rooted human-centered contemplation), which clearly depicts humane education, humane conduct, humane constitution and humane order. By understanding this and living on this basis, every human being can ensure their behaviour, work and participation in the societal order, can feel satisfaction in oneself and can contribute to the wellbeing of all, opening up the possibility of every human being living with happiness and prosperity on this earth. In order to bring this knowledge to the common man, he devoted the rest of his life and remained active till his last breath (5th March, 2016). His biography and other books written by him are available through our website www.uhv.org.in. Based on "Madhyasth Darshan" propounded by him, many individuals and groups are working in the area of education and system.

Gratitude to all those great people who dedicated themselves to understand and to live this truth, in the company of Nagraj Ji and tried to make this stream of knowledge available to the common man in a simple and easily accessible form.

Many people have contributed significantly in making the presentation come to this format. We are obliged to everyone in the group for this. Our special thanks is due to Shri Surendra Pal, whose writing has been used as part of this presentation. May we progress together in the journey of awakening - with this wish for wellbeing of all.

UHV Team

About this Lecture Notes

The knowledge is the basic desire of every human being. Various efforts have been made to achieve this by many seekers. In this sequence, revered A. Nagaraj also tried to understand the truth and as an achievement of his practice, he realized the truth; he experienced existence as co-existence. He considered this achievement as the fruit of the virtue of the human tradition and offered it to the human race by considering it as the need and treasure of the all human beings. In the process of expression, he named it as *Madhyasth Darshan*, co-existentialism (existence rooted human-centric contemplation).

'*Madhyasth*' literally means - situated in the middle (center), free from bias, free from any extremes. The word *Darshan* means to see, understand. "*Madhyasth Darshan*" refers to exact description of the realities by looking at the realities through pure (uncorrupted) vision; that is, by presenting the description of existence as it is. Similarly, all this description is in the context of existence; therefore, it is called existence-rooted; i.e. this entire description is based on existence and not on one's imagination. At the same time, this expression has been made keeping the awakening, the knowledge of the human being in the focus (center) - hence, it is human-centric. As it describes, the purpose and participation of human being, in detail, therefore, it has also been called "existence rooted human-centric contemplation".

The first book of this *Madhyasth Darshan* is "***Manav-Vyavahar Darshan***" and in this course, we are studying this book (third edition, 2003). The first edition of this book was written in January 1970 by Revered A. Nagaraj. We have a basic expectation from each other of fair and satisfying behaviour in our interactions with other human being. In the absence of this, most of the people are seen to be in a state of anger and unhappiness. In an environment of unhappiness and dissatisfaction, man degrades himself, and causes problems for others as well.

Therefore, it is imperative for our social-interaction to ensure fair and satisfying behaviour. It is in such an environment that we can all progress towards knowledge by living a complaining-free and happy life. Living judiciously is a step for awakening oneself and for organizing society. Also, this is the proof of our knowledge. If we are not able to ensure fair behaviour in mutuality, then what is the meaning of our knowledge? This book is an expression by Shri A. Nagaraj, which provides a guidance about how a human being can reach to the realisation of truth through ensuring clarity about human behaviour and performing our responsibilities.

We are also doing this study along with you. In this process, the realities that we have been able to articulate, we are sharing with you. This is a presentation with the expectation to help us to understand the original book of "*Manav-Vyavahar Darshan*". It should not be considered as a substitute for the book; rather it should be read as a help in understanding the original book. With the expectations that all of us can progress in this journey of continuous fulfillment and participation in the society in the sense of well-being of all...

About the Authors

“UHV Team” is a group of people striving to understand existence and live accordingly. At the same time, it is committed to share its understanding through discussion and dialogue with others. In this process, members of this team are studying various popular Indian and western philosophies (darshans)/ thought systems in which madhyastha darshan (discussed in this course) occupies a significant place. This group accepts that the goal of wellbeing of one and the wellbeing of all is connected and fulfilled simultaneously. It is the fundamental wish of every human being to live with continuous fulfillment as a human. At the same time, socially all of us want to achieve the undivided human society and the universal order; where there is mutual love between human beings and fulfillment with the rest of Nature ensuring mutual complementarity. With the hope that we together can move a few steps towards achieving both these goals, is this effort (presentation).

In this journey of knowledge, developing our understanding and moving forward by supporting each other - this is the goal of this group. In other words, this group is working with this expectation that through this effort we ourselves can live with human conduct and can help in establishing humanness in the society.

If you want to contribute something to the stream of knowledge, you are welcome. If you want to contribute in any area for the betterment of society - then be a part of this group and play your role.

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Chapter 1: Meaning of Human Values and its Need/Relevance

We welcome you all to this course on 'Human Values in *Madhyasth Darshan*'.

Some details regarding the organisation of the course:

This course is divided into 5 units, Details about each unit is given in the syllabus attached.

It will have 3 lectures per week. There will be a total of 42 lectures during the entire course. During the course, some home assignments will be given to reinforce the understanding, as and when required.

In the first five lectures of the course, we will talk about three topics: (i) what human values are (ii) their relevance in the present context and (iii) their relation to the vision (Darshan- we will use the word philosophy also in this sense). Then, we will study the Madhyasth Darshan systematically.

Now, we start the first lecture titled – “Meaning of Human Values and its Need/Relevance”. This lecture explains the meaning of human values and their need/relevance in the present context.

In this context, first of all, we will try to understand the value (*mulya*) of a unit. Value that is also referred as 'natural identification' (*maulikata*) of a unit, is an important basis that helps us to identify that unit with definiteness. For example, gold has its own 'natural identification', iron has its own 'natural identification' and we are able to identify materials like gold, iron etc. with definiteness on the basis of their different natural identifications. Similarly, we are able to identify various trees like mango, neem etc due to their 'natural identification'. All these units express their definite conduct based on natural identification as long as they maintain themselves as that unit. For example, as long as a dog survives, he maintains those basic identifications on the basis of which it is identified as a dog. These basic identifications are related to their color, form, shape, diet, routine, nature, etc. In other words, these 'natural identifications' are commonly expressed in the form of their definite conduct.

In this sequence, we want to study the 'natural identification' of human being also. That implies those qualities that are natural for human being and based on which human is recognized as a human being. In other words, we will study the form and qualities of definite human conduct that enables human to live like a human being in mutual relationship.

On studying human beings, we find that, as a human being, we expect some definite values/feelings/conduct during mutual interaction with other human beings. For example, we expect the feeling of respect in interactions; though, many times the circumstances force us to live disrespectfully, but such a living is not naturally acceptable to us and that's why we do not accept such behaviour from others. Therefore, to live respectfully is expected in human interaction, and therefore, this is a 'natural identification' of a human being. We do not accept a human who has inhumane feeling and conduct as a responsible or developed human being even if (s)he appears as a human in colour, form, shape etc. Therefore, humane feelings and conduct are 'natural identification' of a human being.

It is also seen that a human, at one time, lives respectfully with some people but, at a different time, the same human lives disrespectfully with the same people. There are two main reasons for this indefinite conduct:

1. Inability to understand correctly the feeling of respect; inability to see it as a need for himself and others in mutuality.
2. Lack of clarity and competence to live respectfully in every circumstance.

But in both the above situations, we expect to live respectfully. We also desire the situation to be improved soon so that we can live respectfully with each other. If we can find any hope to live

respectfully under these difficult circumstances, we would prefer to choose it. Therefore, the feeling of respect is a 'natural identification' or value of human being. In this course, we will try to understand all those values of a human being which are naturally acceptable to him. These values are the 'natural identification' of a human being; for example, a feeling of respect. At the same time, we will also try to get clarity of how to live with these feelings in every situation and circumstances.

In other words, human values are those values by which a human can live like a human being. In the absence of these values, a human is not able to ensure humane conduct and behavior even if he appears as a human in the form of colour, size, shape etc. Therefore, the values that a human needs in order to live harmoniously (in oneself and with others) like a human being are human values. That is, humanness (*Manaviyataa*) is human value. Living with humanness is definite human conduct. In the absence of this, we are not able to live like a human being that is acceptable to us and others in mutuality, irrespective of our appearance like a human.

The next important thing to be noted is that a human can ensure these values in oneself only with proper understanding. Only when these values are established in oneself, a human can express it in relationship in a proper manner. Without proper understanding the values, one can neither ensure these feelings in oneself nor can he express it in mutuality.

Thus, this course is intended to make you understand definite human conduct/human values in detail and develop the ability to live accordingly in every situation/circumstances. Therefore, the success of this course lies in the clarity that we get to live with definite human conduct and some steps that we can move in that direction. Irrespective of our profession that may be a doctor, engineer, a farmer etc. we are at least human being; and, being a human, we are living with other human beings in one or another form where we expect definite human conduct with each other. Most of our complaints are because of the lack of fulfilment of these definite expectations. Therefore, to understand human values and living accordingly is our basic requirement. The course is proposed to fulfill this purpose. With these values/conduct, we not only become good computer or mechanical engineering but also a good responsible human being by the time of completion of four year of degree course. We should know how to live harmoniously in the family along with the professional skills; we should be equipped with the ability to work together in a team at our place of work; we can also fulfil our responsibilities with society and nature harmoniously. In few words, It is good to have a good career, but it is better to have a good life (where good career is a part of the life). Today, there are many persons who have been successful in their career and have earned a lot of money and positions, but they too are found surrounded and stressed with many psychosomatic, family and social complications. Certainly, such a situation is tragic and without the redressal of these problems, our lives cannot be fulfilling continuously. Therefore, this course is intended to develop the understanding, competence and plan for having a fulfilling happy life along with a good career.

So, this is not a course to just study, remember and pass with good marks. Rather, to understand it properly and then become competent to reflect it in our conduct, is the objective of this course. To live life in a better manner, to assimilate the value in oneself and to live accordingly is the purpose of this course. Its relevance is to get some clarity in that direction and to move towards that. Passing with good marks in the examination is only a bi-product of the understanding, not a goal in itself. Our goal is to verify the proposals based on our natural acceptance and rationality so as to understand it; then, also to live accordingly in our conduct and keep verifying that the expected results are being achieved or not.

Summary

While living as a human being, we expect a definite human conduct in ourselves. At the same time, we expect definite human conduct from each other in mutual interaction. Therefore, as long as a human being exists on the earth, the need and relevance of human values will be there. Our conduct that we express during interactions is based on our feelings and thoughts. Human is essentially a feeling centric unit. Our feelings are expressed in our thoughts and then in behavior.

For example- I express feeling of respect in mutual interaction only if I have a feeling of respect for others, on the other hand, if I have a feeling of disrespect for you, then in practice, in some way or other, disrespect will get expressed. Therefore, human values are those values that are required for our own fulfillment and fulfillment of others in relationship. Respect is an example of that. We feel comfortable in ourselves with the feeling of respect and uncomfortable with the feeling of disrespect, that create disturbance in us. At the same time, to express respect in mutuality becomes the source of fulfilment while expressing disrespect becomes the source of trouble for others.

The need for human values exists with the existence of human being. Despite being different in language, color, form, caste, state, sect, we are all human - this is the fundamental point of our equality. Therefore, if there is a human, there is a need to understand and live human values. It is our collective need to recognize the universal human values that are accepted by mankind and ensure living accordingly in our mutual interaction.

The purpose of this course is to understand the nature of a good human being and develop ability to move a few steps in that direction. In the next class, we will try to understand what is the importance of vision (philosophy) in understanding human values? That is, we will study how these two are interrelated.

Home work

1. Check repeatedly within yourself to see: when you feel a state of ease, harmony and comfortability in yourself?
 - When you have a feeling of trust, respect, affection, love for someone, or
 - When you have insult, hatred, opposition, jealousy, hatred for someone.
2. While living in mutual relationship, check frequently what the other person expects of my living?
 - Live with trust, respect, affection, love, or
 - Live with insult, malice, protest, envy, hate.
3. Write down any 10 problems prevailing in the society. Then check which of those problems are related to technology/profession and which ones are due to the wrong conduct of human being? Meaning thereby, evaluate, which problems can be shorted out by profession and skills and which problems need definite human conduct for their resolution?

Chapter 2: Need/relevance of the course and its relation to vision (philosophy)

In the previous class, we tried to understand what human values are. We understood that the value of any unit is its conduct or 'natural identification'. Therefore, the 'natural identification' of a human being is his/her value. In other words, human values are those values by which a human can live like a human being. In the absence of these values, a human is not able to ensure humane conduct and behaviour even if he appears as a human in the form of colour, size, shape etc. So, humanness (maanaviyataa) is human value. Living with humanness is definite human conduct. As we proceed further in this course, we will try to understand this humanness (definite human conduct) in detail.

In today class, we will try to understand what is the role of vision (philosophy) in understanding human values? That is, what is the interrelatedness between the understanding of human values and vision?

A human being is an integral part of this Existence and expresses his/her conduct while living with others in this very Existence. Therefore, human conduct is in the form of definite participation of human being in this Existence. In order to understand human conduct properly, it is necessary to know the two realities of this Existence-

1. Knowledge of human being (self) and
2. Knowledge of Existence

Only after having a proper understanding of the above two realities, we can identify our (human) relationship with other units of Existence. The fulfilment with the appropriate recognition of our relationships with other units of Existence is the form of our (human) participation. Therefore, to understand human participation (human conduct/ human values), it is necessary to understand the human being (self) and the Existence. To see/understand the reality of human being or Existence is called vision (Darshan). The word vision means to see, to understand. Even now, whatever participation we have decided for ourselves, is either based on an understanding of a human being or Existence or some assumption about it. For example, many of us are studying engineering for a good job. This decision is based on some fundamental assumptions about Existence and human beings. For example-

1. We buy our favourite items using money and get happy with its use (consumption). Therefore, money is an essential requirement to live happily.
2. We assume that these facilities (Nature) are for our consumption.
3. Money is necessary for a good life which can be ensured easily through a good job.
4. In this world, people having higher post and more wealth are respected. Therefore, it is necessary to have more wealth and a higher position than others. And, both of these two can be achieved by becoming an engineer.
5. It is necessary to attain good grades in the course for a good job. etc...

We have made many such types of acceptances about ourselves and others. Therefore, knowingly and unknowingly, each one of us has some perspective about ourselves and the world. Based on this perspective, we evaluate ourselves, others and make our programs to fulfil our goal. Our perspective can be based on either right understanding or some beliefs. Many times, we accept the prevalent beliefs or misconceptions unknowingly while growing up in society, and we do not even know when these beliefs become the basis of our perspective. So, if we have any wrong belief about ourselves or Existence, it affects our perspective. The evaluation that is done based on such affected vision and the program decided on this basis is not always correct. We can understand this with the help of an example - if we look outside wearing blue goggles, then everything looks blue to us. This blue appearance is not the actual colour of the object but appears to be due to the colour of our glasses. Therefore, we are unable to know the true nature of realities, if we see from the perspective based on some beliefs.

Many times the same scene/situation appears differently to different people. It happens because of the difference in perspective. For example, if a person likes the taste of rasgulla (a particular sweet), he looks at rasgulla with a seductive eye, he starts getting mouth-watering. But another person who does not like rasgulla, does not see rasgulla as a source of happiness. Similarly, those who like to eat chillies, they find food delicious and tasty with chillies; But the other person who does not like chilli, finds the same food useless and inedible. Therefore, despite having the same object, different persons see differently because of a difference in their perspective, and our programs differ on this basis.

Human has tried to understand this Existence since time immemorial, and we have also achieved many important successes in this direction. The Expression through the words/language of the understanding of Existence is vision (philosophy). Hence, a philosophy explains the realities of Existence. On this basis, the findings achieved by the humans, through tireless study and effort, are readily available to us. We can start exploration and verification of those findings, accepting them in the form of proposals. Therefore, such courses of philosophy, give us an opportunity - to explore and understand the realities of Existence and to examine our beliefs deeply in the light of it. In other words, such courses of philosophy are helpful to develop the right perspective about Existence as well as a human being and human conduct. Of course, the verifications of proposals mainly depend on our commitment and readiness; The importance of any outside assistance is relatively secondary. Nevertheless, support from outside is necessary and helpful initially to start the journey of exploration and verification. The whole purpose of education is to ensure the availability of the essential finding of previous generations to coming generations in a systematic manner for further exploration and verification. In this sequence, the courses of philosophy also serve to provide the findings of Existence, human being and human conduct obtained by the earlier generation to next generation. In the course of examining these findings, we get various information about Existence and humans; there is an opportunity to reevaluate our beliefs so that what is right in them can be maintained and the wrong can be given up.

After a proper understanding of Existence and human beings, we can understand human participation, i.e. human conduct, in Existence. Therefore, the basis of recognizing human values is the vision that we develop from our perspective. That is, every human recognizes human values based on his own vision. Study of philosophy plays a vital role to make our vision appropriate and correct.

In essence, the basis of determining human values is the vision based on our perspective. Philosophy has an essential role in streamlining our perspective and vision. In this context, we will study Madhyastha Darshan (MD) in this course.

Madhyastha Darshan (MD) is a contemporary Indian philosophy that gives detail of the findings of Existence, the human being, human conduct, human's goal and program. Whether we immediately agree with these conclusions or not - this is not so important; The important thing is that the investigation should start in us and we should understand its method and process properly. Since the Existence is available to all of us continuously, so whenever we will be able to understand it correctly, then we will come to the same conclusion, in the same way, as we all get the same answer after solving the question in mathematics correctly.

Summary

Human values are inseparably associated with philosophy. It is essential to understand human and Existence to comprehend human conduct/values. Based on the understanding of both, we get clarity of definite human conduct/values. That is, the basis of determining human values is based on our understanding or belief about Existence and self. Therefore, it is essential for us to see whether whatever we have believed about Existence and the human is right or not. Philosophy courses allow us to study various understanding about Existence, human and his goals as well program at one place. The main purpose of this course is to get insights for our personal, family and social life so that we may make our life better than the present. This course also gives a chance to verify our

acceptances of beliefs- right or wrong. At the same time, we can refine those conclusions that do not seem right for us. It is also necessary so that this journey of knowledge of humankind continues to progress and we too can participate and contribute in it.

In the next class, we will study the salient features of Madhyastha Darshan that motivated us to teach it in the course.

Home Work

1. Take some incidents from your life and evaluate them to identify what kind of acceptance about human being and Existence were primarily responsible for your conduct or behaviour?
2. Please make a list of your acceptances/conclusions about Existence, humans being, your goals and programs to fulfil it. Then see how these findings are affecting your daily life?

Note- There is no need to take much time separately to do homework of this course, but it is easy to do while living your daily life. Your real life is a laboratory of this course; this homework can be easily done wherever you are living. There is just a need to increase awareness in ourselves, to be aware of each activity/decisions/findings so that the process of verification can be ensured.

Chapter 3: Some salient features/uniqueness of this course/philosophy

In the last two classes, we tried to understand the human values, its need and relevance in the present context as well as the interrelationship of human values with vision (philosophy). In the context of the vision, we will study *Madhyasth Darshan* (MD) in this course. Today, we will discuss those salient features of MD, which have motivated us to teach this as a course.

You will be able to evaluate whether the salient features (that we are going to discuss in next section), are taken up in the course or not, only after going through the course. However, at this juncture, it can be sensed whether these characteristics are good for our family, society, nation and the whole world or not. If these characteristics exist in the philosophy, will it be a help to fulfil our desires and expectations? Will it be useful and helpful for our life?

Some salient features of MD

1. While understanding and living the philosophy (MD), it paves the way to achieve the welfare of the self (to live with continuous happiness) and others (human goals - Right Understanding, Prosperity, Fearlessness and Co-existence) together. That is, we get an understanding to make personal and social life better. It is also understood that the efforts done for personal as well as social advancement are complementary to each other rather than in opposition. A developed human being can guide the entire society to develop, and a developed society can provide favourable opportunities and means for every person to develop. On this basis, the work for personal as well as social development can be done simultaneously.
2. Meaningful participation can be made in society while living harmoniously as a member of the family. In this manner, the family does not get neglected while we are actively participating in the society. So it is not that working for social upliftment will result in neglect of family responsibilities; rather, this philosophy speaks of a method and process under which social obligations can also be fulfilled while ensuring family responsibilities as an active member of the family. In other words, practising harmonious living in the family is a basic preparation for living harmoniously in society. The family is such a training ground where we can practise harmonious living with some people in a relationship, and we also get prepared for such living in a larger order. Gradually, when we start living in this manner in the family, then it becomes the basis of organized social order.
3. Due to the contemporary expression of philosophy, it is easily grasped by people. It also presents a holistic solution to the life-related problems, e.g. environmental imbalance, the issue of war between nations, the disintegration of human-human relations etc. The circumstances and various problems of humankind change over time. For example - the environmental crisis (pollution, global warming, etc.) prevails on the earth today, many deadly weapons (nuclear bombs, biological weapons) are prepared for war today- this had probably never happened before. An environment of fear and mistrust in human-human relationships and the disintegration of families that is prevalent today was probably never seen before. So, to know the solutions to these widespread problems has become a fundamental need for us. Due to contemporary philosophy, it provides a holistic picture of the solution to all prevalent issues. Its language, style, way of presentation and issues of discussion, they all match with the mindset of today's human race to a large extent. Therefore, a person is easily able to relate the philosophy to his/her life.
4. The things said here are universal, rational and practicable (easy to use and live). Universality implies that these things apply equally to all human beings (irrespective of any caste, language, creed, community or country). Similarly, the things said here are rational. Being rational implies that it gives an answer to all questions related to why and how rather than just providing a list of

of 'do or don't'. It appeals, due to its being rational, to the human psyche and gradually one becomes not only able to see the reality but also to differentiate between right and wrong. That is, one becomes competent enough to distinguish between right and wrong rather than depending on others. On this basis, we can solve our future problems ourselves. In the absence of rationality, it becomes challenging at times to distinguish between superstition and understanding. The meaning of being practicable is that one can apply it in everyday living and observe whether it makes our life (behaviour, work) better, rather than being applicable only at the level of thought and logic but fails at the behavioural level. In fact, the moment we start practising it in our life, we start feeling resolved and relaxed. In other words, the philosophy eliminates the distance between principles and practices (living) and establishes coherence between them. As a result of having these three characteristics (universal, rational and practicable), it can be the content of education, and it can be disseminated to every human being through the process of education-right living (sanskar). Therefore, it paves the way for human liberation from caste, creed, community and class.

5. On this basis, all the four dimensions (realization/understanding, thought, behaviour and work/occupation) of human living and all the five levels (person, family, society, nation and international) can be lived together harmoniously. The philosophy establishes a coherence in understanding (as we see the realities), thought (as we think), behaviour (as we live with other human beings) and occupation (production activities we do) living as a human being. And, it also enables us to live holistically rather than as an isolated unit. At the same time, this understanding resolves all the contradictions related to our personal, family, social and national life and also establishes harmony at all five levels. Therefore, the philosophy (MD) describes such a framework that ensures harmony in all dimensions and levels of human living.
6. It appropriately explains the human-human relationships, and on this basis, one can make efforts for right understanding and resolution while living in the relationship. Therefore, living in a family and society with respect to this methodology is not a hindrance in gaining knowledge and understanding. But, as much as we fulfil our responsibilities in relationships, the more we get proof of our understanding and feel encouraged to understand more. A proper evaluation of our understanding can only be done while living in the family and society. Our behaviour and conduct reflect our achievements (in the context of understanding).
7. The philosophy gives a proper description of the undivided society and the universal order. And, it seems very natural to achieve the state while living harmoniously in relation and order. On this basis, we get clarity between the complementarity of the individual and society/system. If we see now, our society is divided into many sections based on caste, language, race and colour, though, living in such a state is not naturally acceptable to anyone of us. Undividedness is our basic aspiration. The philosophy gives us an understanding that we can move towards undivided human society and get confidence to achieve this goal while living in our personal, family and social life harmoniously. Due to lack of understanding of undividedness, we are spending a lot of time and resources in war and its preparations that is not only inappropriate for the human race but also the environment. These resources, in the absence of wars, can be used for the development of individual, family and society.
8. From this philosophy, the form of humane education, humane conduct, the humane constitution, as well as humane order and interrelatedness in them, are clear. Based on this, there seems to be a possibility of inculcation of humanism and its continuity in the human tradition. All these are necessary components for the orderliness of society, and its continuity can ensure happiness for all human being for every generation.

Summary

This philosophy presents liveable principles and their expansions in all four dimensions (realization, thoughts, behaviour, and occupation) and all five levels (person, family, society, nation and international) of human living. On this basis, coherence can be ensured in personal, family, social,

national and international level and the desired goals can be achieved. The problems, with which we are suffering today, are likely to get resolved naturally while going through its process. With this process being universal, rational and practicable, we are able to establish the coherence between our understanding and living, and the gap between them is filled.

In the next class, we will discuss the importance of gratitude.

Home-Work

1. Check for yourself whether these four dimensions (understanding, thought, behaviour and work) are essential to you; Can any of these be omitted? Also, observe on their order of priority. For example, if a person is very successful in business but his behaviour is not right, would you like to live in a friendly relationship with him or not? Similarly, without clarity in thinking, can behaviour be kept stable in every situation?
2. How do you differentiate whether your acceptance is based on understanding or belief?

Chapter 4: Gratitude and About the Propounder of the Philosophy

In the previous class, we had studied some of the salient features of Madhyastha Darshan (MD). In this class, we want to study what should be a feeling towards those who help us understand and live rightly. Especially for people of earlier generations, who have contributed to bringing the human race up to this level, so that we can remember them and a right feeling can be expressed towards them? In this context, we would also like to talk about the propounder of MD.

Existence remains the same at all place and time. Understanding or misunderstanding of a human being does not affect Existence but affect our happiness and living.

A human and the desire to be happy in human beings are in Existence from the time immemorial. Whenever and wherever a human appears in the manifestation of Existence, he has an innate desire to be happy. He tries in many ways to ensure his happiness. In this sequence, humans have also worked tirelessly towards understanding themselves and Existence.

Humans have been trying to understand this Existence and live accordingly from time immemorial. Those who have understood this Existence properly have lived subsequently and have experienced fulfilment, naturally desire to help others understand Existence and live in a fulfilling manner. The natural tendency of a human being is to ensure a fulfilling life for himself and help others too to ensure the same. The more we move towards understanding and fulfilling life, we become more committed and ready to help and guide our relatives. We make efforts to guide our relatives with commitment and readiness as per our gained understanding. Our understanding and expression are intensified with the discussion and dialogue of this understanding with others. Nothing is lost in the process; rather we gain in this process.

To draw the attention of others towards truth, the visionary persons have made a lot of efforts in various manners. One of the efforts is also made through language/words/books. To be able to reach others properly, it is necessary to use language precisely.

Writing in a precise language to communicate and express reality is a philosophy. The realities never fully fit into the language. It does not matter how much effort we make to express reality through language; it cannot be expressed completely. So, the purpose of using language is to present a description of the realities as per requirements such that the attention of the other is drawn towards it and they may see and understand it through their effort. The details of these realities are made while keeping in mind the place, time, and situation, concerns of the general public, its need and challenges of that time. Just learning the language and speaking it is not enough for the continuation of our fulfilment; it is necessary to understand the realities and live accordingly for a fulfilling life. Yet, language has a vital role in getting support from others.

In this course of Madhyasth Darshan, we will study a book titled as 'Manav Vyavahar Darshan'. This book is also an expression of a realized human being. The book, from the author's perspective, is a description of truth, but, from your perspective, it is a set of readily available conclusions for verification. It is not expected that you consider them as Given. Instead, the expectation is that you should examine them based on rationality, experiential validation and evaluate the results whether it is right for you? It is expected that we should follow those proposals that seem right to us and update them through research if there is any lacking.

We naturally accept all those people who have helped us ensuring the right understanding and fulfilling life. This feeling of acceptance inspires us to connect with them. Based on the acceptance of help from others, the feeling that emerges within us is called 'gratitude'. Gratitude means 'the feeling of knowing and accepting of whatever has been done for us'. The feeling of gratitude comes naturally within us once we are able to recognize the help from others.

Therefore, to develop a sense of gratitude, it is necessary to see the support received from others. If we study our life a little in-depth today, then we find that there is contribution of many people through various activities to fulfil our daily needs. If you do homework for yourself to find who all have contributed in making one-day meal reach you in that form, you will be able to see a long chain of people involved in its production, distribution, storage, processing, etc. This chain will be longer if you make a list of people involved in the machines and equipment used in this production, shipping etc. Thus, it seems that all of us, directly or indirectly, are connected and influence each other.

We get help, directly or indirectly, from those great men who have understood or have tried to understand Existence and also tried to uplift humankind, because all of us are connected with the people at present and with past of humankind. Today, whatever activities we do include the contribution of the previous generation in terms of their work. We have travelled so far because of their support. Imagine, if our ancestors had not discovered fire, invented the wheel - what would we be doing today? Would we have been able to manufacture mobile, internet, train, car, aircraft etc. today? Had the laws of gravity not been discovered, would we have been able to send satellites to the moon today? Therefore, the achievements obtained by our ancestors help us in today's life. We also feel a sense of gratitude for them if we see and accept their cooperation.

In this series, revered Shri A. Nagarajji also understood Existence as coexistence, and in order to help all people in awakening, he wrote the content and method of self-study in the form of 'Madhyastha Darshan- Sahastitvavad'.

In this course, we will study 'Manav Vyavahar Darshan', an important book of MD written by him. We feel gratitude towards Shri A. Nagaraj for making this philosophy available to us and all people. Those who are interested to know his biography may read the gratitude section at the beginning of the book 'Manav Vyavahar Darshan'. At the same time, we also express our gratitude to all those who have tried to understand and live this philosophy and take it in simplified forms to the general public. At the same time, there is a natural feeling of gratitude towards those great personalities who have helped revered A. Nagaraj in his effort to understand Existence, the realities through research and formulate it in the form of 'Madyasth Darshan'.

As we have a feeling of gratitude for someone, we see cooperation received from them. On this basis, our focus shifts to the qualities of that person, and we see excellence in them. It is natural to see excellence in those whom we get cooperation in ensuring our understanding and fulfilling life because they help us out of their excellence. The feeling that arises in us when we see excellence in the other is recognized as 'Glory'. We feel glorified for such persons. As we recognize the feeling of glory in others, it diminishes the feeling of ego in us, and the feeling of simplicity¹ arises in us. Recognizing excellence in others is an easy way to bring us out from ego. Accepting the excellence in others is a powerful means to get out of one's ego because ego arises in us when we consider ourselves superior to the other. Coming out of the tendency to over evaluate ourselves and under evaluate others, results simplicity in us. Our living becomes natural. With simplicity and naturality we become fully committed and ready to learn and understand from others. Our progress towards understanding depends on our commitment and readiness. When we understand Existence in the form of coexistence, then naturally, we wish to cooperate with others. Naturally, a human gives others what he has. In this sequence, when we cooperate with others, a feeling of gratitude arises in others for us. In this way, the feeling transfers from one person to another.

That is, the feeling of gratitude arises in us based on cooperation we get from others. This feeling of gratitude gradually helps us accepting the excellence in others and, on this basis, it helps develop the feeling of glory. Arising gratitude and glory in us overcome our ego and results in arising of simplicity and spontaneity. We naturally become helpful to others once we understand Existence

¹ Simplicity: - to live without ego with understanding.

through self-study while living with simplicity and spontaneity. By living with this Ease, when we work to understand the Existence through self-study and live in coexistence, we naturally become help to others. On this basis, a feeling of gratitude develops in others for us. So, gratitude (based on receiving help from others) is that basic value from where others start connecting with us, accepting us as their relatives and helping each other in their happiness and sorrow. So the relationship begins with gratitude, but its stability, continuity and right fulfilment are possible only when we understand coexistence and recognize others as a relative on this basis.

In this way, gratitude is transferred from one person to another and from one generation to another. Briefly, glory arises from gratitude, simplicity from glory, spontaneity from simplicity, coexistence from spontaneity and gratitude arises from, in and by coexistence.

Summary

The realities and natural laws remain the same, whether we understand them or not. Understanding or misunderstanding makes a difference in our (human) being and living. Through understanding, we all come to the same conclusions as the reality is the same for all of us. We get the support of many people to understand and live these realities. We all get support, directly or indirectly, from those who have tried to understand Existence and live accordingly successfully. On this basis, a feeling of gratitude naturally comes for all of them. Hence, salutations with gratitude to the guide of the righteous path.

The transfer of gratitude from one human to other human takes place in following sequence: Glory arises from gratitude, simplicity from glory, spontaneity from simplicity, coexistence from spontaneity and gratitude arises from, in and by coexistence.

In the next class, we will try to understand the meaning of the nomenclature of 'Madhyasth Darshan' or "existential rooted human centric contemplation".

Home-Work

1. You must have received cooperation from many people during the last 18-20 years of your life. Make a list of such ten important (like mother, father, teacher, brother etc.) people and their cooperation (like providing you food, clothes, shelter, understanding etc.)
2. If there is a feeling of gratitude for someone in us, then check whether the following sequence starts in us or not, verify it: rising of feelings of glory, spontaneity - then preparedness to understand and to learn from that person?

Chapter 5: The meaning of “Madhyasth Darshan” or “Astitva Moolak Manav Kendrit Chintan”

As mentioned in the last lecture we will study ‘Madhyasth Darshan (MD)’ or ‘Astitva Moolak Manav Kendrit Chintan’ in this class. We will try to understand the specific words used in the title of this philosophy. In other words, we will try to understand the literal meaning of these words.

The word vision means to see or understand. The word ‘*Madhyasth*’ literally means - situated in the middle, free from bias and free from any kind of excesses, discrepancies as well as impurities. Generally, we also refer to the judges of the ‘Panchayat’ with the word *Madhyasth*, because we expect them to give a decision without any biasing.

The idea of calling the philosophy as a *Madhyasth* is that it describes the realities free from any excesses and discrepancies. In other words, the realities are described as they exist. There is no contamination while explaining it. It means that it is illustrated by seeing Existence with a pure perspective. In previous classes, we had seen that the vision of an object depends on our perspective, and pure perspective is necessary for pure vision. The philosophy is named as ‘Madhyasth Darshan’ because it is written with pure perspective with an understanding of realities as they exist. In this course, we will further study that ‘*Madhyasth Satta*’, ‘*Madhyasth Kriya*’, ‘*Madhyasth Bal*’ and ‘*Madhyasth Shakti*’ have an important place in this philosophy.

This ‘Madhyasth Darshan’ is also known as ‘Astitva Moolak Manav Kendrit Chintan’. It means that, in the whole discussion, there is Existence at the root and human at the centre. The Existence at the root doesn’t mean that the entire discussion is actually based on study of existence, of realities, and is not out of one’s imagination only. The things have been contemplated keeping realities at the base. It is entirely based on realities because there is no adulteration of any kind of mere imagination.

“Human at the centre” means that the whole discussion goes around keeping the human beings and human living at the focus. It is because only a human can understand the entire description written here. Humans naturally have the curiosity and need to understand it through self-study and self-organize his life on this basis. The other units anyway express themselves in a natural and definite manner; whereas the human being can live with definite conduct based on right understanding only. In the absence of understanding and when living with beliefs, a human is unable to present evidence of living in harmony, is rather, found living in a hostile manner in his personal, family and social life. Therefore, to live a harmonious life, human tries to understand the existential realities; and in order to that he takes help of some philosophy and relevant literature. In this way, the whole discussion is being written here for a human being keeping human at the centre. That’s why a human is at the centre of this entire discussion. The focus is on the realities directly connected to human living a fulfilling life individually and a harmonious life at the level of family, society and order.

From the next class, we will study an important book of this ‘Madhyasth Darshan’ titled as ‘Manav Vyavahar Darshan’. The first edition of this book, written by respected revered Shri A. Nagarajji, was published in May 1972. There are a total of 18 chapters in the third edition. We will study it in subsequent classes. Before that, we will discuss some important things that are required to keep in mind.

Our discussion of this book will begin with the study of Existence. After that, we will study Nature. Then we will understand human in detail, who is an integral part of this Nature. There is Existence; Nature is in Existence; human is in Nature - so we will try to understand them in this sequence. The sequence of the content of the study starts from the understanding of wholeness, and then we will study each part of it to understand the wholeness in detail. Even though a human is at the centre of our discussion, we will start our discussion from the study of Existence. It is because a human being exists just as apart of this Existence and does all activities for his living in this existence. In other

words, this approach of study is an approach of moving from whole to its parts. For example, to study a car, we start a discussion about a car as a whole rather than start discussing its various components first, and then we start studying its important parts subsequently. The important point to note is that we keep the whole car in our mind while studying its subparts. By this way, we understand the participation and utilisation of each part of the car. The parts and sub-parts do not prove to have any purpose in themselves once the whole object (car) disappears.

An important reason to study in this sequence/approach is that any given reality remains connected to other realities in Existence. Therefore, to study one reality in wholeness and to understand its relationship with other units, it is necessary to study the entire Existence. For example, if we study ourselves (as a human being), we can see that we, living as a human being, are an inseparable part of family, society, nation and the whole world; we are somehow associated with other humans and rest of Nature. We all have some interaction with all of them—one part is our living in mutuality with the rest. Therefore, even if we want to study ourselves, it is necessary to study family, society, nation, and the whole world to study ourselves properly, to live harmoniously. Human is not an isolated unit, rather he is an integral part of Existence. That's why the whole discussion starts with the study of Existence.

But the thing to keep in mind is that when we first start the discussion with the study of Existence, we do not know much about its various parts. As we study Nature and humans sequentially, our clarity about Existence increases progressively. At the end of the whole discussion a clear and definite understanding of Existence develops. So the discussion starts about undamental reality, and as we go on studying its parts and sub-parts our clarity about that fundamental reality increases subsequently. This approach is useful from the perspective of the clarity of the purpose and to understand interrelatedness in various parts and subparts. In this sequence, we will study Existence first, then Nature and then human being in Nature. In this sequence, we will try to identify the goal of human beings and understand the method and process to accomplish it.

In this sequence, you will be introduced to many new words in the starting classes. As the discussion is starting from wholeness without understanding its various parts, so, you may not initially understand their meaning with such depth and precision. But, as you progress further in the course, you will get a better understanding of those words and realities associated with them.

So in the next lecture, we will start a discussion to understand Existence.

Summary

This philosophy has been named ‘Madhyasth Darshan’ because this philosophy describes realities as they exist, with pure perspective, without giving colour to it. The purpose of calling it ‘Astivta Moolak Manav Kendrit Chintan’ is that Existence and realities are at the base of the contemplation and the whole contemplation move around human and his living. Human beings are at the centre of contemplation because human beings need to understand, study and practice the laws of Existence. All other units of Nature are naturally living in order, in harmony. Study and practice are needed for the human only to live satisfactorily; and keeping this in mind, it is necessary to study Existence keeping this need of human being in mind. These books of philosophy have been written for this only. Therefore, in this philosophy, you will get a description of the realities which are of direct relevance for the human being to live a fulfilling life.

The sequence of discussion is that first, we will talk about Existence, then about Nature as a part of Existence, then human being as a part of Nature. While studying human being, we will also study to identify the human goal and understand the method and process for accomplishing it. In this method of self-study, we start studying wholeness and then try to understand each reality as a part of the whole. In this sequence, we will contemplate ensuring the following possibilities:

- To pave the way for the fulfilling life of each human being.
- To pave the way for the fulfilling life of all human being (family, society, nation and the whole world)

Home-Work

1. Is it important to study first the realities that are directly associated with a fulfilling life of human being or there is no need of any sequence? In our normal life also, what things should be ensured first - which are more important to us or which are less important?
2. Are we, as a human being, isolated or we are interconnected with other units also in this Existence? In other words, is the living of human being in isolation or most of his life is expressed in mutual interaction?

Chapter 6: Existence is ever present in the form of submergence of Nature in Space

Till now, we have tried to understand the meaning of human values, its need and context. Then we understood the interrelationship of human values with the philosophy (*Darshan*). In the context of the study of philosophy, we have decided to study the 'Madhyasth Darshan' in this course, so that, based on the understanding of the Existence, we may identify the human's goal as well as program and harmonize our individual and collective life. We had decided the following order of study Existence, Nature in Existence, Human in Nature. So let's start with the study of Existence.

The word Existence literally means - whatever is; whatever is to be; the being-ness; the overall reality grouped together is indicated by word 'Existence'. To understand what Existence looks like, a sentence is written below.

"Existence is ever-present in the form of submergence of Nature in Space (*Satta*)."

There are four significant words in the above sentence-

All-pervading (<i>Satta</i>)	Nature	Submergence	Ever present
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We will try to understand this one by one.

Space (<i>Satta</i>)	(one) all-pervading reality
Nature	Collection of units; unit existing as individual

Two types of realities are seen in Existence- Space and unit. This Space is understood as an all-pervading reality. The units remain as individual units, and the group of all these units is named Nature. Therefore, there are two types of things in Existence – Space and Nature. We will try to understand them in a little more detail.

Space	Nature
Unlimited / no-size	limited / having a size
Devoid of any activity / No activity	activity / active
Complete in state	changing in state
Counting does not apply	Uncountable

Every unit of Nature is limited, a fixed boundary and certain shape. For example, if you look at this projector, it has a fixed boundary and a certain shape. But we cannot imagine any size or boundary of Space. Space itself is infinite. It is a fundamental difference between Space and Nature.

In this way, every unit of Nature is active, whether it is a small atom or our body or big compositions like the sun. There are many types of activities that happen in units and in their interaction. These activities are expressed in some form of motion, wave etc. while Space is not an activity in itself. We do not see any kind of activities where there is no unit, that is, the place where there is only Space. It means that Space is no activity. The word '*Kriyasunya*' indicates no-activity. '*Sunya*' indicates no-activity. It is a second difference between Nature and Space.

If we summarize the above things, Nature is limited and active while Space is unlimited and no-activity. It can be understood with many examples of Nature. Some examples of Nature being limited and active - earth, sun, atom, molecule, a glass of water, chair, tree, plant, cell, human, animal body, human body, mind/life. Can you see that all these units, the largest or the smallest, are limited? Can you identify some of the activities that take place in these units? [These can be expanded as needed]

Units keep changing due to their ongoing activities. That's why Nature is called 'changing in state'. The 'changing in state' means it remains in one or another state but does not destroy. But Space is free from any changes due to no-activity. Therefore, there is no change in its state; It always remains in the same state. This is why Space is indicated by the word 'state-completeness'. State-completeness means the completion in the form of state, to remain the same state.

Units can be counted. We can count their number in our daily life, measure their weight etc. and organize them for our usage on this basis. But when we talk about the total number of units in Nature, these numbers are uncountable. Did you ever try to count the number of stars in your childhood? Therefore, the units of Nature can be counted according to our need and utility, but it is not possible to count the total number of them. It is not possible to count Space in such a manner because of no boundary. It is beyond counting due to all-pervading ness.

These two (space and unit) realities exist inseparably. These two never separate from each other. Whenever the unit is there, wherever it is - it is always in the Space, with the Space. Units have no existence apart from the Space. Even we cannot imagine the separation of a unit from Space. Hence, Space and the unit exist together.

We will understand the remaining two words 'submergence' and 'ever-present' in the next class.

Summary

There are two fundamental realities in Existence - Space (Satta) and the unit (Nature). Space is a size-less reality that permeates everywhere, while units have a definite size in a finite form. The group of these units is named Nature. In every unit of Nature, some activity (motion, wave, etc.) continues to occur, while Space itself is not an activity. There is some change in the structure, texture, properties, etc. of Nature due to activities; Due to this change, Nature is called 'change in state'. 'change in state' means to exist in one or another state with ongoing changes. Space remains the same in the state due to no-activity, so it is called 'complete in state'. We count units as per our requirement, but the total number of units in Nature is uncountable. Space is beyond counting; we cannot talk about counting for it because it has no shape.

Homework

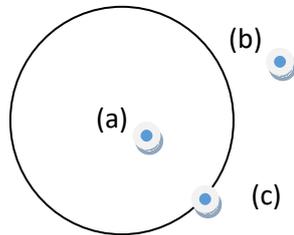
1. "There is a limit to the units, while Space is unlimited. Units can be counted as being limited, while Space cannot be counted." - Examine both these statements.
2. "In every unit of Nature, some activity (motion, wave, etc.) happens; On this basis, their state varies. Space, being no-activity, remains the same." - Examine both these statements.

Chapter 7: Submergence

In the previous class, we started studying Existence and said that “Existence is ever-present in the form of Nature submerged in Space”. To understand this sentence, we did a brief study of unit and Space. The next important question arises, what is an interrelation between Space and unit? How do these two are associated with each other? Submergence explains their interrelation. In this class, we will try to understand submergence.

There is a reality that pervades everywhere and is termed as Space. Another reality is unit that exists with a limited boundary. Therefore, three types of situations exist in the context of a unit -

- a. inside the unit (Interior)
- b. Outside the unit (Exterior)
- c. On the boundary of a unit



For example, point ‘a’ is in the area inside this upper circle; Point ‘b’ is at its boundary and point ‘c’ is in the area outside this circle. So three types of areas are formed in the context of a unit: inside the unit, outside the unit and, on the connecting boundary of these two. Space, being all-pervading, exist inside a unit, outside a unit and also at the boundary of a unit. It means Space exists where unit exists; Space exists in all the place outside of a unit, and Space also exists at the boundary of a unit. Space exists in all the three places – inside, outside and at the boundary of a unit. Three words namely ‘soaked’, ‘surrounded’ and ‘merged’ have been used in this philosophy to describe the above facts.

Being soaked means Space exists inside a unit i.e. unit is soaked in Space. Being surrounded implies that Space surrounds a unit, i.e. a unit is surrounded in Space, and being merged means Space exists everywhere outside of a unit, i.e. a unit is merged in Space. Briefly, we can say that each unit of Nature is soaked (Space exists everywhere inside a unit); surrounded (Space surrounds a unit) and merged (Space exists everywhere outside of a unit).

We also use all the three words (‘soaked’, ‘surrounded’ and ‘merged’) in our normal life. For example- clothes soaked with water, we in a room surrounded within a wall, a ship merged in water etc. Clothes soaked with water imply that both the clothes and water are in the same place. Similarly, surrounded by a wall means that there is a wall on all sides of us and the ship is merged in water means water is spread far and wide on all sides of the ship. Since all three characteristics about Space, i.e., it exists inside the unit, it exists at the boundary, and it exists outside the boundary are true, therefore, in the context of Space, we say that a unit is ‘soaked’, ‘surrounded’ and ‘merged’ in Space. The interconnection of a unit and Space is termed as submergence. In other words, the word submergence indicates that a unit is ‘soaked’, ‘surrounded’ and ‘merged’ in Space.

In this sequence, the statement ‘Nature is submerged in Space’ implies that Nature is ‘soaked’, ‘surrounded’ and ‘merged’ in Space. It means that Space exists where Nature exists, Space exists at the boundary and outside of Nature and Space also exists everywhere outside of Nature. The ‘soaked’, ‘surrounded’ and ‘merged’ characteristics of Nature in Space is termed as submergence. It

is also said that there is a coexistence of Nature and Space because they both exist together inseparably. The term coexistence refers to being together and being in harmony.

Now we want to understand what happens in the units of Nature because of submergence of Nature in Space?

The first thing is to understand that the unit remains energised while submerged in Space. The proof of being energised is that the unit remains active continuously; every small part of the unit is seen performing some form of activity (motion, wave, etc.). Since the unit is capable of activity, it is said to be energised. Activity and energy are seen in every unit of Nature. If we look at even the smallest atom, then the rotation in its nucleus (around its own axis) keeps going on, and the orbital particles rotate around the nucleus continuously. Even if you look at one bio cell, many types of activities like respiration take place in it. If we look at this earth, various types of physico-chemical activities are seen in it.

The second important thing to understand is that while submerged in Space, every unit remains self-organised, self-controlled and maintain a definite order. For example, if we look at an atom, it maintains a certain order with all its sub-particles and ensures its definite form, quality etc. If we look at the earth, it remains as a solid structure with the balance of weather and climate. It rotates at a certain speed on its axis and in a particular direction. In this form, it is self-controlled, self-organised in itself. Even if we look at a mango plant, it maintains itself while doing various activities in a self-organised and self-controlled manner. Here, self-controlled means that the planet is not controlled through any external pressure or effect; rather, it is self-organised with a definite process, laws in Space. By this way, every unit of Nature (in Space) is self-organises itself.

The third important thing in "Nature submerged in Space" is that a unit while being self-organised recognises its relationships with other units and fulfils accordingly. For example, the earth, while being self-organised in itself, recognises and fulfil its relationship with the sun. In the process of this fulfilment, the earth revolves around the sun on a certain path and maintains a certain temperature. On this basis, the balance of temperature, change of seasons etc. happens on the earth. In this sequence, the earth and sun with other planets and satellites make a solar system. In the same way, the solar system recognises its relation with other solar systems and fulfils its relationship; on this basis, a large system (*Akash Ganga*) is also self-organised in itself. It makes sense that the earth is not only participating in this solar system but also participating in the Milky Way. And if we look carefully, galaxy also recognises and fulfils a definite relationship with other galaxies. In this way, a unit while participating in a larger system ultimately participates in whole Existence. Along with this, it is also understood that all these units, directly or indirectly, are related to each other.

Summarising the above, the unit, while submerged in Space, remains active (energised), self-organised (self-controlled) and recognises and fulfils relationship with other units in mutual interaction (a unit participate in a larger order, in whole-existence- because, directly or indirectly, units are interconnected with each other)

Earth and sun, an atom and bio cells in the body are some examples of activity, participation in a larger order while being active (energised) and self-organised.

Humans have no contribution in the development of above three processes; rather, the three characteristics – energised, self-organised in itself and participating in a larger order are seen naturally in every unit of Nature, even before the appearance of man in any planet. For these three characteristics, no unit of Nature is dependent on any other unit; instead, every unit is endowed with such capability by virtue of being submerged in Space. On this basis, we can say that Space is 'Energy in equilibrium', because wherever the unit is in the Space, it is continuously active and there is no lack of fundamental energy for this activity. That is, it has no dependence on any other unit of nature; rather, the basis of the above three is submergence of unit in Space.

Summary

Space and Nature are two types of realities that are present in Existence. Submergence refers to their interrelatedness. Nature and Space are inseparably connected to each other; and Space exists inside, outside and at the boundary of a unit. In other words, it is said that Nature is soaked (Space exists inside of a unit), surrounded (Space exists at the boundary) and merges (Space exist outside). All these three characteristics – to be 'soaked', 'surrounded' and 'merged' put together is known as 'Submergence'. That is, Nature is submerged in Space. Being 'soaked' means that units of Nature are active and energized in Space. Surrounded means the units of Nature are self-organised and self-controlled in Space. Being 'merged' implies that units recognize and fulfil their relationship with other units (on this basis, units participate in a larger order) 'merged'. Units remain energised (active), self-organised and participate in a larger order while being submerged in Space. Since the units remain energised being submerged in Space, Space is recognised as 'Equilibrium-energy or Eenergy in Equilibrium' It means the fundamental energy is available to all units equally. There is no shortage of energy for fundamental activities of a unit, and that it is not dependent on another unit for this.

In the next class, we will try to understand how submergence is expressed in all dimensions of human living. In other words, we will try to understand how different dimensions of human being are organised by understanding it.

Home-Work

1. Space and unit exist together, and Space exists everywhere- inside, outside and at the boundary of a unit. Try to verify this in yourself.
2. Every unit is energised, self-organised, recognise and fulfil its relation with other units while being submerged in Space. Examine this statement with some examples.

Chapter 8: Four dimensions of human living- Realization, thought, behaviour and work/ occupation

In the previous class, we tried to understand the submergence. In this class, we want to see how this submergence is expressed in human living.

A human is also a unit of this Nature. To understand and live accordingly is a fundamental tendency of a human. Readiness to know (curiosity) is seen in every human child. Only humans can understand this Nature. Only human has curiosity, potential and possibility to understand this Nature, and primarily only human being appears trying for it. Understanding is a basic need of human beings because, without it, our life cannot be organised properly on the basis of just beliefs and assumptions only. Despite having good intentions, we are not able to live harmoniously if we lack understanding.

There are four dimensions of human living- realisation, thoughts, behaviour and work/occupation. As a human, we live in these four dimensions in one or other forms.

The dimension of realization means to be able to see the realities accurately (as it is). That is, to see things as they are. On the basis of ensuring the dimension of realization or understanding, we are able to find the answer to 'what is reality'. For example - what is a human being; what is Nature; what is Space; what is submergence; what is living world - we get answers to these questions on the basis of awakening in the dimension of Realization.

Realisation/understanding- to see the realities (as they exist), understand the realities correctly; to get an answer to 'what is reality.'

The next important question that arises after understanding of realities is how we have to self-organise ourselves and live based on the understanding with the rest of the units of Nature. We get answers to these questions in the dimension of 'thought'. Therefore, after resolution in the dimension of thought, we get an answer to how to live in all levels of our life - individual, family, society, nation and internation. Every human has the potential to think, and he thinks continuously either based on his understanding or beliefs.

Thought- After understanding of realities accurately, to analyse how we can live in a self-organised and harmonious manner in the self and with the rest of units in any given situation/circumstances at various levels (individual, family, society, nation and internation).

The third dimension of human life is the 'dimension of behaviour'. Behaviour refers to the activity that is done with other human beings while ensuring feelings in mutual interaction. With the proper fulfilment of this dimension, we become social and live together free of complaints. We become able to express ourselves with the feeling of affection and trust in mutuality, which becomes the basis of fulfilment of all. The lack of fulfilment of 'dimension of behaviour' is the cause of various problems in the family and society.

Behaviour - To live in relation with other human beings so that we can live satisfactorily in the form of family and society while ensuring harmony and mutual fulfillment.

The fourth dimension of human living is a dimension of work or occupation. Work refers to the labour done on the rest of Nature to fulfil material needs. With the proper fulfilment of the dimension of work, our physical needs are met, the body remains healthy, and enough resources are also available for social activities.

Work/occupation – To produce along with other human beings, and through labour with the rest of Nature so that we can meet our personal and social material needs.

Every one of us, in one or another form, is living in all four dimensions. We accept some realities with understanding; however, sometimes we assume something even without understanding it. A human thinks about how he can live a fulfilling life, based on his understanding or belief about the realities. Similarly, interaction with human and the rest of Nature takes place at different levels which are named as behaviour and occupation, respectively.

If we look at the interrelationship of these four dimensions, whatever we do in mutual behaviour or work is decided at the level of our thought. Whatever we decide in our thoughts, govern our behaviour and work. And if we look more carefully, we find that our understanding or beliefs are at the root of thought. What we understand or believe about realities is the basis of our thoughts. We continuously think to achieve those goals that we accept in ourself. In other words, there are some accepted conclusions, which may be right or wrong, about realities at the root of our thoughts. So, the following sequence is understood if we look at the order of priority of the four dimensions and the form of their harmonious organisation –Thoughts based on understanding, behaviour based on understanding and thought, work based on understanding, thought, and behaviour.

To ensure (systematically) these four dimensions (realisation, thought, behaviour and work) precisely are called –truth in realisation, resolution in thoughts, justice in behaviour and natural laws in work respectively. To understand the natural law is to recognise the relationship of complementarity in different units of Nature. By taking care of these natural laws, not only we can produce physical resource as per our need but also become a complement for the rest of Nature. In other words, we do not become problematic for the earth, by our methods

of production and problems like pollution, resource scarcity etc. do not arise. In the same way, just behaviour is recognised when we express expected feelings and behaviour with others while living with mutual assurance and ensure mutual fulfilment on this basis. By ensuring justice, our family and society get self-organised. In other words, we lack any malice or opposition. We are divided into many groups in the absence of justice, even if living in a family or village. In the same way, the resolution in thought means to have an answer to how we can live harmoniously in every situation/circumstances while achieving human goals, keeping realities in our mind. In the absence of this answer, we become problematic. We can help other people (having problems) to find a way to come out of their problems if we are resolved in ourselves. With resolution, peace remains in us every moment, and there is a lack of any mental confusion or tension. Similarly, to see realities and truth in the dimension of realisation is known as the realisation in truth. That is, to see the realities as it is, is an activity of realisation. Only with realisation, we understand realities properly, and our thoughts become organised with such an understanding. Therefore, at the root of the resolution in thought is the realisation in truth. With realisation, we become free from illusion about Existence; we do not have any doubt the reality, and there is continuous spontaneity in living. In the absence of understanding, while living under the influence of beliefs, we feel unsatisfied in ourselves and get affected by emotions like anger, malice in a slightly hostile environment. These beliefs change under the pressure of the environment and lead to changes in our behaviour too.

In short, realisation in truth means understanding the realities correctly and comprehensibly. Resolution in thought means that we have the answer to how to live in a fulfilling manner in every situation/circumstances. In the same way, justice in behaviour means being able to live in a mutually fulfilling manner with other humans in the form of family and society. The lawfully work means to ensure the methods of production ensuring complementarity with the rest of Nature, so that human, along with the rest of Nature can be prosperous. The four dimensions of human living get harmonised on the basis of these four principles [truth, resolution, justice and laws]. Our occupation based on the laws, behaviour based on justice, thought based on resolution get organised, and the activities of the dimension of realisation get harmonised with the realisation in truth. Therefore, there is a need to ensure innate laws, justice, resolutions and truth in human beings in themselves. The human being living in this manner is known as an awakened human being. Awakening means being fully conscious and aware of innate laws, justice, resolution and truth. Existence is already with innate and natural laws. These laws exist whether a human understands them or not. As we have not to create these laws, we only have to know, understand,

become aware of that already existing laws, therefore, the process of understanding is said to be awakening (awakening to the laws already existing) and a human having such understanding is called as an awakened human. The possibility and opportunity to understand Existence is always available to every human. With the correct understanding of Existence, these four principles [truth, resolution, justice and innate laws] are expressed in human life. Being expressed means practising these principles in everyday life. In the absence of understanding, these principles, despite being universal and eternal, do not come into our living. We become free from illusion regarding Existence once we understand law, justice, resolution and truth, and our whole living become harmonised on this basis.

A human being, who is an important unit of this Nature, is also submerged in Space. It is understood that a human, being submerged in Space, is active in the form of desire, thought etc. He is required to ensure activities of realisation etc in oneself through his effort. If we see the form of self-organisation in a human being with submergence in Space, his living is self-organised with understanding. The more we understand the realities, the more our living becomes harmonious. We intend to live harmoniously but fail to do so due to the lack of understanding. In this condition, we feel unhappy in ourselves which is not our basic aspiration. If we see the form of recognition and fulfilment of a human in mutuality, he fulfils relation only if accepts it. We behave friendly with a person whom we accept as a friend, but, we behave in a different manner once we accept the same person as opponent. Therefore, on the basis of understanding, we are not only self-organised as well as self-control but also recognise and fulfil relationship in mutuality properly. Living on such a basis, we feel satisfied in ourselves and also become a source for other's satisfaction. In the absence of understanding, we are neither fully self-organised in ourselves, nor are we able to participate appropriately in Existence.

Therefore, some part of the submergence reflects in human being in the form of activity, self-organisation, self-control, recognising as well as fulfilment. This submergence is expressed completely in a human once the activity of understanding is ensured. For that, an effort is required. This is the real human effort (*purusharth*) of a human; it is a useful work to do.

Summary

There are four dimensions of human living - realisation, thought, behaviour and work/occupation. As a human being, we live in these four dimensions in one or another form. Look at the order of priority of these four dimensions -thought based on realisation, behaviour based on realisation and thought, work based on realisation, thought, and behaviour - such order is understood. If we look at the way they are organised, then the dimension of work is organised with law, the dimension of justice is organised with behaviour, the dimension of thought is organised with a resolution, and the dimension of realisation/understanding is organised with the realisation of truth.

The understanding of submergence is expressed in the above manner in these four dimensions of human living. Some part of the submergence reflects in human being in the form of activity, self-organisation, self-control, recognising as well as fulfilment. This submergence is expressed completely in a human once the activity of understanding is ensured and completed. This is the real human effort (*purusharth*); This is an essential work to do for him. With the realisation human is self-organised, remains satisfied and can participate properly in the overall system; in this form, he becomes a source of well-being of all. Therefore, an activity of realisation is at the base for the self-satisfaction and well-being for all, which is available on the basis of human's own efforts, commitment and readiness.

Home-Work

1. Verify whether you have the four dimensions of living or not; If four dimensions are important for you or not; What is their proper order, and what is the priority we have maintained in our lives today?
2. Give examples of some activities that occur in you- of being active, self-controlled, recognized and fulfilled under the expression of submergence.

Chapter 9: Co-existence and Ever-presence

In the last few classes, to understand Existence, we started understanding a statement “Existence is ever-present in the form of submergence of Nature in Space.” In the process, we tried to understand Space, Nature and Submergence. Today we will discuss submergence a little more; then we will start understanding ever-presence.

To understand submergence, we saw that both Space and Nature are always together. These two are never separate from each other; rather, they exist together inseparably. The term co-existence also signifies the submergence of Nature in Space. The term co-Existence implies - being together harmoniously. This co-existence appears between Space and Nature; where these two always remain together. They never disassociate, and a definite orderliness appears in Nature while coexisting.

If we look at the various units of Nature, these units are related and complementary to each other. The term coexistence in this form is also used to indicate the mutual-complementarity of units of Nature. For example, trees and animals are associated with each other, affect each other and are complementary to each other. If we look at soil and trees, these are also connected and mutually complementary. Changes made in any one of these units have a gradual effect on the rest of the units; because they are interrelated. For example, the vegetation of any place is associated with its soil, air, water. If we pollute the air or water, then gradually its effect shows up on trees, plants and the body of animals and birds. Similarly, if we enrich soil, water, the vegetation is enriched automatically. Due to the rich flora, animals and birds get sufficient food; As a result, they also get enriched. Therefore, these units are connected and mutually complementary to each other. The term coexistence also indicates these units of Nature being connected and mutually complementary.

Similarly, we humans are also connected to each other in the form of family, society, nation and internation, and our living affects each other. We are not isolated from others; rather, we are related to each other as members of family, society, nation and the world. We expect complementariness in mutual fulfilment from others and we ourselves fulfil it in family and society while living in a relationship. We also expect the complementariness during the process of production and exchange of physical facilities and are able to fulfil it with understanding.

In the absence of understanding, living with beliefs, we tend to exploit each other rather than nurture in our mutual relationship. This becomes a source of unhappiness for all of us. The term coexistence also refers to the togetherness of human, to be interconnected, and to be mutual complementary while living with understanding.

Thus, the term coexistence has been used in three purposes -

1. Co-Existence - togetherness of Space and Nature; submergence of Nature in Space
2. Togetherness of Units, their connectedness, mutually complementarity
3. Togetherness of Human and Human, their relatedness, mutually complementary

Therefore, fundamentally, coexistence refers to the submergence of Nature in Space. The rest two also have the same basis for coexistence because every unit, being submerged in Space, is connected with other units. And, on the same basis, a human is also connected with other humans because we are inseparable part of Nature and also submerged in Space. On this basis, we have a definite relationship, a particular expectation and a definite program for its fulfillment. Out of the three, coexistence exists at the first two levels (in the form of submergence of Nature in Space and mutual fulfillment in units of Nature). At the third level, we naturally desire for mutual complementariness but can fulfill it only with the understanding of reality. In absence of this understanding, humans are frequently seen in struggle with each other, exploitation, and war, in

place of living together and in harmony. But, the good thing is that a human living in this manner can neither make himself nor others happy. There is a need to make collective efforts to ensure coexistence in mutual relationship so that we can be self-organised and also helpful to others.

The term coexistence is used in the above three senses. Generally, we will use it in the first sense. Therefore, the sentence which we had said in the beginning was that “Existence is ever-present in the form of submergence of Nature in Space “; there is another way to say that “Existence is ever-present in the form of coexistence”. Wherever the word coexistence will be used to refer to the other two senses, it will be indicated.

Next, we will try to understand the word ‘ever-present.’

The word ‘Ever’ means - which remains the same in at all place, at all times. By the word ‘Ever’ is indicated the reality that never changes with time and place. For example, if we look at Space, it is available in every place; it does not lack in any place. Therefore, there is no change in Space as the place changes. Similarly, as Space is no-activity, time also does not affect it; It remains the same in all three periods- past, present, and future. Since Space appears the same in every place and at all times, it is indicated by the word ‘Ever’.

Looking at Nature, it is limited in place; that is, it exists in a definite place (limited in size). In the same way, being active, some changes (in form, quality, etc.) keeps happening. But even after the changes, the unit remains in one or another form, and it is never destroyed. Being in one form or another, Nature is indicated by the word

‘Eternal.’ The word eternal means - that is not destroyed, which remains in some or another form, though it may change in time and place. You must have read it in science classes as a law of indestructibility of matter.

Ever - which remains the same in every place, at all time; e.g., Space/*Satta*

Eternal - which is limited in a place, but remains in one or another form every time; Like- Units, Nature

In the same way, the word ‘present’ means - that is continued, is happening, is continuously being. Therefore, ‘ever-present’ means – that is the same in time and place; that exists continuously in every place and time.

Present- which is to be/which is happening; which is existing (current, present)

Coexistence (submergence of Nature in Space) – exists in every place and time. Space remains the same in every place and time. The units keep changing, but still, wherever they exist, they remain in some or another form and coexist in Space. No matter how much change happens in Nature, it always remains in submergence in Space, that is, it remains in the coexistence of Space. Coexistence, in this form, remains the same in every place, time. The term ever-present indicates the coexistence (the Nature submerged in Space) on the basis of it being the same every place and time.

So we started the discussion from the statement “Existence is ever-present in the form of Nature (coexistence) submerged in space”; now we have some understanding of it. It is also referred to as ‘coexistence,’ which means togetherness of units and Space in the form of inseparableness; It means Nature is soaked, surrounded, and merged in Space. Here, ‘soaked’ refers to an activity in a unit, ‘surrounded’ refers to self-control of a unit (with harmonious law), and ‘merged’ refers to fulfillment with other units with recognition of the relationship. The ever-present of coexistence refers to the togetherness of nature and space in continuity, space remains the same in all place and time, presence of nature, despite the continuous changes, in one or another form and to be in submergence in Space.

Next, we will discuss a little about the Space, and then we will try to understand Nature in detail.

Space is indicated by different names due to various attributes. Different words have been used to indicate Space in various traditions of mankind. As such, being a reality, it is indicated by the word 'Satta'; 'Satta' means - that exists. Because of its prevalence everywhere, it is called 'All-pervading'; Therefore, saying all-pervading indicates the glory of its spread everywhere. Similarly, being inside the unit, it has been called permeable (*paargaamee*); It is said to be transparent because units can be seen in and through Space. Whenever we see a unit, Space remains between us, but being transparent, it is not a hindrance to seeing units. Transparent means units can be seen through it. Here, to see means to understand in the context of human and to see means to recognise and fulfill relationship in the context of material Nature. Permeable (*paargaamee*) means – that can go inside a unit; that exists inside a unit. Space, being same in time and place, is also termed as ever-present. In the same manner, being devoid of any activity, it is termed as 'no-activity'. It is called 'pure' because of free from any changes, as it is absence of any activity and it is called 'complete' because it is free from any dependence, it does not depend on others for its being. Space also exists in a place where units are not present because presence of units is not essential for the presence of Space. Space does not depend on Nature for its being, so it is also called 'complete'.

As we proceed through this course, a few more words will be used to indicate Space. It is important to understand that no matter how many different words we use to indicate Space, all these names point to the same reality 'Space'. These different words draw our attention to the various attributes of the same reality, but the fundamental reality contains all these attributes simultaneously. So, the same reality is indicated if we use any of these words indicating different attributes. For example, many words like water, 'Neer', 'Ambu', etc. are used to indicate the water as a reality; Many words like wind, 'Vayu', 'Sameer', etc. are used to indicate the air as a reality, but all these words indicate the same reality. In the next class, we will start to understand Nature and its evolution.

Summary

The term coexistence also indicates the submergence of Nature in Space. The term coexistence refers to being together and harmonious. Besides this, coexistence is often used in the context of complementarity of units and mutual living in the form of human, family, society and nation. Of these three conditions, coexistence is already expressed in the first two. In the third situation, we live together in the form of family, society and nation, but there is a need for having understanding and commitment ensure this coexistence through mutual fulfilment. There is also a need to make efforts to ensure relation and harmony with practice.

Along with this, we tried to understand the word ever-present. It means – it is present in all place and time. If we see Existence, it is never destroyed; Its being remains the same in all the three periods (present, past and future) and it exists in the form of submergence of Nature in Space. Thus, Existence is ever-present in the form of coexistence. This Space is also indicated by the words 'Satta', 'Sunya', 'Vyapak', 'all-pervading', 'transparent', 'continuous', 'pure', 'complete' etc. These different names call our attention to the various attributes of the Space.

Home work

1. Existence is ever-present in the form of coexistence – verify this statement.
2. Every unit of Nature is connected to each other on the basis of submergence of Nature in Space. On this basis, all the units of Nature have a definite relationship with each other. In this context, we humans are also connected to other human beings, and we have certain expectations from each other for sustaining this relationship. We feel satisfied when these expectations are fulfilled; otherwise, we have complaints against each other. Examine this statement too.

Chapter 10: Nature- the process of evolution

In the previous classes, we tried to understand Existence in the form of submergence of Nature in Space. In the next few classes, we will try to understand Nature.

Nature refers to the collection of units. The unit refers to individual realities. The group of these units is named Nature.

Nature – a collection of units, reality found in the form of units

For example, the earth, sun and moon are individual units. Similarly, these chairs, projectors, houses, trees, animals and birds are all units. A human is also a unit. In the same way, this family, village, city, state and nation made up of humans are also units in themselves. Units being individual, can be counted. These can be counted as per our requirements.

Presently, many units are found on this earth. There is lot of diversity in these units. Through the study of science and using our imagination, it is inferred that not all units on earth existed from the beginning. Over time, they have gradually appeared on the earth. In this class, we will try to understand the sequence of appearance units on any earth.

Sequence of appearance/ evolution in Nature

If you look at the evolution of Nature on any Earth/planet, initially, that planet usually stays in a hot state in the form of a gas body that gradually cools down and becomes solid. In this process, the formation of various types of atoms and molecules takes place. Like - we have been able to detect more than a hundred types of atoms and thousands of types of molecules on this earth. At a time, in the course of development, the water is formed. This water with different types of atoms combine to form different types of acids and bases. In time, due to the combination of air, water, acid, alkali, etc., at a certain temperature, algae (moss) begins to form. Different types of creepers, shrubs and trees appear sequentially. On the day, we can study various species of these plants on the earth. Once the earth is equipped with enough trees and plants, insects and mites appear from the remaining of rotten trees/plants. Sequentially, many animals, vegetarian and non-vegetarian, appears in the development process. Based on the origin of their birth, they are divided into two classes – '*Ándaj*' and '*Pindaj*'. Those animals and birds that are born from eggs, the new-born come out of egg after a few days, are called *Andaj*. The creatures that are directly born in the form of the body is called *Pindaj*. Similarly, based on where they live, housing, they are divided into three classes – '*Bhuchar*', '*Jalchar*' and '*Nabhchar*'. *Bhuchar* refers to the organisms that move, eat and drink on the ground (earth). Such as - cow, buffalo etc. *Jalchar* refers to those creatures that perform these activities in water like fish. *Nabhchar* refers to those creatures that carry out most of their activities in the air and are capable of flying i.e. moving from one place to another in the sky.

In the process, human beings appear after the evolution of animals and birds. All of these manifest themselves naturally in this evolutionary course of Nature. Humans have no contribution in the sequence up to this point. Humans participate in the process with their will and decision once they appear in Existence. If we understand the evolutionary laws of Nature properly, then we participate in Nature with complementarity. Without understanding these innate laws properly, human beings often interrupt this process of development. For example, some species have become extinct and others are on the verge of extinction, due to our lifestyle today which is based on assumptions contrary to these innate evolutionary laws of Nature.

If you imagine the appearance of human beings on this earth, then it is inferred that, in their early stages, they would have lived almost like animals; for their diet, accommodation etc. they must have been entirely dependent on their environment. Due to his ability to think and imagine, they discovered fire, started farming, domesticated animals, built homes, and made a variety of tools and equipment for all these tasks.

To improve our standard of life and living, it becomes necessary for a human to understand the laws of Nature. Man is privileged over other animals only in the sense that he has the ability to think, imagine and can understand the laws of Nature. This natural identification of human being makes him different from animals. Only by understanding and following these laws properly, a human can carry out production activities systematically; otherwise, knowingly or unknowingly he creates problems for oneself and Nature. Like - today, we are struggling with issues like water pollution, air pollution, global warming, which are created by us. These problems have arisen due to our wrong ways of thinking and living.

It is also essential for us to recognise laws of harmoniously living in family and society with other human beings along with the laws of the rest of Nature. Only by understanding these laws, a human is able to satisfy himself and live systematically with others. Such a living is recognised as living with justice. To be satisfied in oneself and living a harmonised manner with others is an identification of an awakened human. It is necessary to understand laws and then live accordingly to be an awakened human. Therefore, further development takes place in a human if he has inquisitiveness to know / understand.

We continue with mistakes and crime until we understand the realities and follows them in our living. A human living with mistakes and crime is identified as a confused/deluded person. Such persons mostly live on their beliefs due to lack of understanding. Such human beings remain unhappy in themselves and cause the misery for others.

On the contrary, an awakened human living with understanding remains happy in himself and help others to be happy. A human progressively becomes wiser with the help of his elders as well as curiosity and commitment for understanding. It is essential to have self-commitment, readiness and to make continuous efforts for it.

So, if look at the entire evolution of Nature briefly, it seems like this -

Air; soil... → water, acid, alkali → algae → trees plant → animals, birds
 → Confused humans → awakened humans

Any planets/stars at least remain with solid, liquid or sparse (gas); where a wide variety of elements are found. For example, if we look at the sun, there is an abundance of hydrogen, helium and some other elements are found in partial quantity in a liquid state. We recognise such planets as undeveloped planet. From here onwards, if there has been an appearance of moss and trees on any planet, then we name such planet as under-developed earth. Similarly, if animals and birds have appeared on any planet, then we recognise it as semi-developed planet. When a human appears in the sequence, we call planet the fully-developed earth. If we classify all the planet of Existence on this basis, four types of classes are formed, and we can place all these planets in one of these four classes - undeveloped, under-developed, semi-developed and fully-developed. In the course of development, it is inferred that our earth too must have been underdeveloped; Then, it must have come to this fully developed stage, passing through under-developed and semi-developed stages respectively.

Earth is the most developed planet in the known planets and satellites of our solar system where human has appeared naturally. In the course of study of other planets, water has been estimated to exist on some of them. We have not yet been able to detect more developed planets; While looking at this earth, human has already been evolved along with air, soil, metal etc., water, various types of trees, animals, birds. In this form, the earth is fully-developed in itself.

In this sequence, it is also understandable that for the vegetation (plants-trees) to exist air, water, soil, mineral-salts etc. are required. These trees and plants get the necessary chemical inputs for their survival from here. The stability of climate and weather balance on earth is due to a combination of air, water, soil, mineral salts and vegetation. The appearance and survival of animals-birds are due to such balanced favourable environment. The body of all these animals and birds remains at a certain temperature and environment. Also, these animals and birds get their

food from the trees etc. Therefore, all the vegetation is necessary for the survival of animals and birds. Human appears gradually after the evolution of animals-birds. Therefore, humans depend on all these to fulfil their needs. Thus, the survival of humans on the earth depends on the balance and harmony in the rest of Nature. Creating any imbalance by human beings is like building a crisis for their own Existence. So if a human pollutes air, water etc. or creates problems for trees-plants and animals-birds, it is like indirectly creating problems for oneself; because our being is connected to all these and our food, housing etc. are met from here. Therefore, it is necessary to live in relationship with other human beings and to maintain complementarity with other units of Nature for the continuous presence of humankind on earth. In the absence of this, humankind is facing problems like water pollution, air pollution, global warming, and if this situation persists, our life can come into crisis anytime. Today, the way we have made our way of living, many scientists are speculating that we might not live on this earth for more than 50 years.

You have studied about the interrelationship of complementarity, mutual fulfillment among all these units of Nature in UHV-1. At the same time, we have studied about problems like pollution and resource-shortage etc. that arises due to the ignorance of this mutuality by humans which we are not expanding here. If you wish, you can recall the chapter 'Harmony in Nature' in the textbook of UHV-1.

Summary

Every unit of Existence is a reality defined by a specific boundary. We call this collection of units as Nature. Various units that are present on the earth are not from the very beginning, but they have appeared on this earth in a chronological order. In the beginning, the earth is in the form of solid, liquid or gas in the form of different types of molecules, elements, metals etc. After the formation, at a certain temperature and pressure, chemicals like water, acid and alkali etc. the trees and plants appeared. After being enriched with them, a variety of vegetarian and non-vegetarian organisms appear gradually. These creatures are '*Andaj*' or '*Pindaj*', and they are classified into three categories based on their movement: *Bhuchar*, *Jalchar* or *Nabhachar*. At some point of time, with favourable conditions, human appears. All of these have appeared on the earth naturally by finding a favourable condition. There is a need to live in relationship with other human beings and to maintain complementarity with the rest of Nature to make our life better and harmonised. We must understand the realities, laws, justice, innateness and truth to live in a harmonised manner, as, it is possible to live a harmonised life only after such understanding. A human feels satisfaction in this manner and becomes the source of satisfaction for others. There is a need for practice and self-study to develop such a competence, for that our effort is very important. The only thing that is remaining on the earth is that we, in the form of all-human, could live a fulfilling life. There is a need to make combined efforts to achieve such a life; rest is done on the earth naturally. In the absence of this, we are facing many kinds of problems like stress, conflict, terrorism, war, pollution at the personal, family, social, national and inter-nation level, and if the same process continues, it may not even be possible for humans to live on earth in next fifty years. It is a serious question for humankind, is this really what we want? Is this what we want to provide to our next generation as an inheritance? If not, what positive steps can be taken in this direction, it needs to be considered seriously. Even though our earlier generations are responsible for terrible situations, we are facing today; still, you and we are also responsible for what we leave behind for our next generation. Our significant contribution will be to give a better future to the next generation than what we have received (social and ecological conditions).

In the next few classes we will try to understand the units of Nature with their classifications; then we will try to understand the participation of human beings in Nature.

Home-Work

1. Make a list of the problems with which humankind is suffering at the personal, family, social, national and inter-nation levels. Think about and write some remedies to solve these problems.
2. What you can do in today's situation to apply the above remedies? Think on this.

Chapter 11: Nature-four orders; its form, property, natural characteristic and innateness

In the previous class, we studied Nature and its evolution. In this class, we will explore different dimensions of a unit and try to classify it on this basis. There are four dimensions of any unit - form, property, natural characteristic and innateness (*dhaarnaa*). We will try to understand them one by one.

Form refers to the shape, volume and denseness, density of a unit. Every unit has a fixed shape that we usually see with our eyes such as long, round, square etc. Similarly, the amount of space a unit occupies is called its volume. Generally, we measure volume in litres. Despite the same volume of two units, their size may be different; For example, if we look at a glass and bowl used in our houses, they can have the same volume despite variation in size. Apart from size and volume, the third part of the form is density. Density refers to the total number of atoms and atomic particles of that unit found in a given volume. The density of different units varies due to variation in number of atoms. Due to difference in density, the number of iron atoms is different from that of gold atoms in the same volume. Due to this, their quantities differ. Due to a difference in density, two things having the same volume differ in weight. If you compare mercury and water, then 13.6 kg mercury and 1 kg of water will occupy the same space. This is because of density of mercury being 13.6 times greater than water. To understand the form means to understand the size, volume and density of a unit.

The study of the property refers to the study of impacts of one unit on another unit in mutuality. This impact differs for different units in mutuality. Therefore, the property of one unit is determined in the mutuality of another unit. For example, there is some impact (good or bad) on our body of eating sugar, - this is the property of sugar in the mutuality of our body. This impact is divided into three categories – 'formational', 'deformational' and 'continual'. Formational means to be helpful in the creation process. All those impacts that help in the being, creation, formation or development of a unit are called formational impacts. Impacts that cause decomposition refers to deformational impacts. The impacts that create obstacle in the formation of a unit, or the impacts that cause decomposition in a unit are called deformational impacts. 'continual' means to remain, continue as that unit, i.e. the impacts that help a unit to remain as that unit are called 'continual' impacts. For example, building a house is a formational activity. So, all helpful impacts in building a house are formational impacts. Destruction/decomposition of a house is a deformational activity. So, all helpful impacts in destructing a building are deformational impacts. In this way, a house to be in a state of the house is an 'continual' activity. So, all impacts that help the house to be in a state of house are called 'continual' impacts. The impacts that happen in mutuality, we recognise it in the form of a property. From the perspective of understanding, it is divided into three parts – favourable impacts, unfavourable impacts and 'continual' impacts. The natural characteristic of a unit is recognised in the form of its participation in harmony and innateness (which the unit holds, that cannot be separated from the unit) is named as '*dharm*'. We will talk about natural characteristic and innateness further in this class.

Form - shape, volume, density

Properties- formational, deformational, 'continual'

Natural characteristic- natural identification/participation in larger order

Dharm –Innateness of any unit

Number of units in Nature seems infinite. Therefore, from the perspective of understanding this infinite Nature, their classification based on mutual similarity and diversity is necessary. It becomes easy to study Nature with classification because we may conclude about all units of that class after studying only one unit. It is like we get to know the state of all grains of rice after studying some grains cooked in the house kitchen. Units are divided into various orders based on the uniformity and diversity of the natural characteristic and innateness of the units. That is, the units having the

same natural characteristic and innateness are kept in one category, and those that have different natural characteristic and innateness, are kept in a different category. In this way, Nature is divided into four orders -

Material Order	Bio Order	Animal-order	Knowledge Order
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Soil, air, water, metals etc. are of the material-order. Creepers, shrubs, plants and trees are of Bio Order. A wide variety of animals and birds come under animal-order, and the knowledge order refers to all humans.

Natural Characteristic and Innateness

The Natural Characteristic of material order is understood as composition-decomposition. Natural Characteristic refers to the tendency to participate in harmony of higher combination. If you look at the units of the material order, these units are understood as participating in Existence through composition-decomposition. Composition refers to the creation of a new unit with the association of two or more units. In contrast, decomposition refers to the breaking up of a large unit into a number of smaller units. For example, two atoms of hydrogen and one atom of oxygen form one molecule of water - this is a compositional activity. Similarly, the breakdown of hydrogen chloride into hydrogen and chlorine is a decompositional activity. The composition and decomposition of the material order manifest many types of units. It is their participation in Existence, and wherever they exist, they are found to be constantly engaged in various activities of composition or decomposition.

Likewise, innateness is that part of natural identification of a unit that is inseparably connected with it. That is, as long as the unit remains in the form of that unit, it remains with this dimension. For example, if we look at the units of the material order, 'existence (being, being in harmony, with a definite conduct)' is its innateness. That is, these units change from one unit to another, but fundamentally it never destroys. Despite many types of changes, they remain in one or another form. In science, we recognise this as the law of indestructibility of matter. Therefore, 'existence (to exist)' is understood as the innateness of material-order and its every unit is equipped with it.

In the same way, if we look at trees- plants, the activity of growth, along with maintaining their existence, is also visible in it. Growth refers to self-enrichment by accepting favourable fluid-chemicals from the environment, ability to multiply similar composition by itself. Due to growth, the length, thickness, mass etc. of a unit increase. For example, if we look at a mango plant, it continues as a mango plant and, at the same time, it also grows; In the same way, neem plant, continue as a neem plant and achieve growth. Therefore, the innateness of the units of bio order is understood as 'existence as well as growth'. The activity of growth in bio order is additional/special than the material order, which is not there in the material order. When the units of the bio-order disintegrate and transform into material-order, the activity of growth does not happen in them. For example, when the plant is cut and converted into a piece of wood, there is no growth-activity in it.

If we look at the participation/purpose of the bio-order in Existence, it is understood in the form of nurturing/worsening for other units. Nurturing refers to providing nurturing-elements to other units; helping in their growth. These units are used in the diet, etc. due to providing nurturing elements. Worsening refers to the tendency to kill/dry other units. The important thing to understand is that the same unit can be nurturing for one unit, while the worsening for another. For example, if you see the leaf of *dhatura*, it is worsening for the human body while nurturing the goat's body and works as food. Therefore, units of bio-order ensure its participation in the form of nurturing-worsening along with composition-decomposition (that is a natural characteristic of material-order).

The Natural Characteristic of the animal-order has been identified as cruelty and non-cruelty. Cruelty refers to organisms who depend on other creature's body as food for the growth of their bodies. We recognise these organisms as carnivorous creatures. Non-cruelty refers to organisms which rely on herb, vegetation and use them as food for the growth of the body. We recognise these organisms as vegetarian animals. Therefore, natural

characteristic of animal-order seems in the form of cruelty/non-cruelty, and they ensure their participation in this form. There remains a balance in the quantity of vegetation, carnivorous and herbivorous creatures on this basis which ensures a definite ratio of their quantities.

When we look at their innateness, the body of animal-order has growth and existence just like a bio-order. Therefore, the body of the animal-order is also a unit of bio-order. Along with this, 'the will to live' is seen in these animals and birds. The 'will to live' implies that they want to live; want to maintain their body in this order. This readiness to maintain and preserve their body is called 'will to live'. Therefore, 'will to live' is understood as innateness of animal-order along with existence and growth. And, every animal-bird is constantly trying to ensure fulfillment of this will to live for themselves.

When we look at a human being of Knowledge Order, the natural characteristic is recognised as perseverance, brevity and generosity; Because such a living human remains satisfied in himself and can make meaningful participation in humane order. Being able to be complementary and supportive to the system of family, society and nation is a form of meaningful participation of human in humane order. Perseverance refers to living patiently in every situation/circumstances with harmony. Bravery refers to motivating and supporting others to live in harmony while living harmoniously. Generosity refers to investing our mind, body and wealth happily and as per the requirement while living harmoniously in family, society and nation. In the absence of these human values, a human is neither happy nor can participate properly in humane order. The natural characteristic (a tendency) of such a human is understood in the form of wretchedness, cunningness and cruelty.

If we look at the innateness of human beings, then we can see 'will to live with continuous happiness' along with existence, growth and 'will to live'. The human body has the same activities of 'existence and growth' that occurs in an animal body or in plants. The will to live with continuous happiness is unique in humans, which is found in every human. Whether a person belongs to any caste, belongs to any region, speaks any language, whatever form of body - the 'will to live with continuous' is equally found in every human being. Every human is bound to the 'will to live with continuous happiness'. Every human being has innated the 'will to live with continuous happiness' - hence, this is the innateness of human being; this is human *dharma*.

All the units of Nature are classified under these four orders on the basis of natural characteristic and innateness. The natural characteristic and innateness of all units of a order are same and they are different from units of other order. For example, if we look at the natural characteristic (cruelty/non-cruelty) and innateness (will to live) of animal-order, it is equally applicable to every animal and bird (such as cow, lion, dog etc.) but not applicable to the units of bio-order. Form, property, natural characteristics and innateness – the study of these four dimensions is the study of any unit in completeness/wholeness.

It is not possible to study the dimensions of form and property for every unit due to a variety of difference in these dimensions. Therefore, we study form and property according to our needs; But natural characteristic and innateness can be studied for every unit of Nature because these two dimensions are the same for all units of any one order. Study of natural characteristic and innateness out of four dimensions (form, property, natural characteristic and innateness) is more important.

Summary

There are four dimensions of any unit - form, property, natural characteristic and innateness. The form refers to the size, volume and density of the unit. A property is the impact of one unit over another, which is recognized as formational, deformational and continuational. Formational refers to all activities that are helpful in creation, development; deformational refers to decomposition, degradation, and continuational refers to an activity that helps a unit to be in a state of the unit. On the basis of natural characteristic and innateness, the units have been divided into four orders, and they are studied as one order, not as one unit. These four orders have their own definite natural

characteristic and innateness. Despite having diversity in form and property, all the units of any order have the same natural characteristic and innateness. In this way, we may not study the form and property of every unit of Nature, but the natural characteristic and innateness of all of them can be studied. To live with continuous happiness is innateness of all human being. Similarly, perseverance, brevity and generosity are acceptable to all of us whether we are able to live like that due to the situations, constraints or our wrong Sanskars or not.

In the next class, we will study the Material Order by classifying it in different ways.

Homework

1. Classify any ten units around you as four Orders. Make a list of their forms, properties, natural characteristic and innateness. Can you see that all four dimensions are required to study a unit? Which of these four do you find particularly important to study?
2. Every unit is different on the basis of form and property; but on the basis of natural characteristic and innateness, they are classified in four orders. Check it to see whether, despite the diversity in form and property, all the units of an order have the same natural characteristic and innateness? On this basis, we should also check whether innateness “will to live with continuous happiness” is equal in all humans.

Chapter 12: Nature- activity, process, atom, energy, weight

In the previous class, we classified units of Nature into four orders and studied them. The form, property, natural characteristic and innateness are four dimensions of these units. Today we want to study Nature in a little more detail.

There are a variety of new creations in Nature every day. Therefore, Nature is also called *shrishti*. *Shrashti* refers to continuous new creation. There is another way to classify Nature apart from classifying it as four orders, i.e. material and consciousness. Material units are those whose structure changes over time, i.e. which do not always remain the same in time. Every unit of material and bio order comes under it. They are made up of such atoms in which the process of change is continuous. You must have read about various types of atoms in science classes. Conscious units are those that have continuity of being, that is, which remain structurally the same in time. Animals- birds of the animal order and humans of knowledge order are in the form of coexistence of material and consciousness. The body is a unit of bio order, so it is a material. Conscious units are those, which remain continuous in time. We will discuss this in detail during the study of a human being.

In the process of understanding diversified Nature, here is a natural curiosity in human being, to know whether units of Nature are divisible or indivisible. If they are divisible, what are the smallest unit it is made up of and how far we can divide them. In this division, we have identified the fundamental volume of Universe as an atom. They are very small in size (about 10^{-10} m) and cannot be seen even with powerful microscopes. Today we are able to identify about 115 types of atoms. All the diverse compositions are made up of these atoms.

When we look at the structure of these atoms, few particles are present in its middle and some in orbits. Particles present in the middle are known as the nucleus. These particles keep rotating in their place around their axis. Particles found in different orbits are called orbital particles. These particles keep moving around the nucleus along with rotation around their axis. Due to the circling around the nucleus, they are also called as orbital particles (आश्रितांश).

The shortest composition of the bio order is a bio-cell, group of such cells make an entire unit. These bio-cells are made up of many types of molecules. These molecules are made up of many types of atoms. Thus, the basic quantities of both material and bio orders are atoms that constitute these orders. In the next class, we will study in detail the animal and knowledge orders and will see that the basic constituent of these units is also an atom. Therefore, the basic constituent of all the units of Nature is atoms, due to different combinations of these atoms, there is a diversity in Nature. Therefore, the basic constituent of Universe is an atom.

Understanding the processes that occur in Nature, they can be divided into two main parts -

1. Formation (सृजन)- Deformation (विसर्जन)
2. Nurturing (पोषण)- Worsening (शोषण)

Formation refers to a new creation consisting of two or more units. For example, the building of a house is a formation process, which consists of soil, cement, sand, etc. Deformation refers to the disintegration of a unit into the formation of many smaller units. Since atoms and its sub-particles are not destroyed, they remain in one or another form even after the deformation. We can see the process of formation and deformation taking place in some form in a unit of the material order. Formation after deformation and deformation after the formation keep happening in the material-nature.

Apart from formation and deformation, another important activity that occurs in Nature is nurturing and worsening. Nurturing refers to the unit's own growth by absorbing the favourable fluid-chemicals (from other units) and grow progressively. For example, units like air, water, soil etc. nurture a plant, a plant grows by consuming them; The friendly food nourishes our body, etc. In the same way, worsening refers to the absence of favourable chemicals to a unit, or the combination of adverse fluid-chemicals. In this process, the unit becomes dry, decompose or disintegrate slowly. Along with formation and deformation, the process of nurturing and worsening occurs in units of bio order. It is necessary to provide favourable fluids-chemicals and protect from exploitation for nurturing and sustaining every unit of bio-order. To put it briefly,

Unit + unit = Formation
 Unit - Unit = Deformation
 Unit + favourable unit = Nurturing
 Unit - favourable unit = Worsening

There is another type of classifying activities of Nature – physical activity, chemical activity and conscious activity. Physical activity refers to activities that only result in physical change. Physical changes are changes that can be brought back to their original form by physical methods. Like-Steaming from water. Chemical activity is an activity that causes physical as well as chemical changes. Chemical changes refer to changes that cannot be brought back to their original form by any physical method. For example, hydrogen and oxygen combine to form water, milk to curd etc. Many new types of molecules are formed in this process. If we look at the bio-cell of a plant, there are many types of chemical activities going on in it, and the plant can form many types of fluids by taking elements from the air, water, soil etc. in this process. Many types of chemicals are present in leaves, stem, flower and fruit of a plant. Apart from these two, a third activity is a conscious (*Chaitanya*) activity. The activities like desire, thoughts, etc. are recognised as a conscious activity. We all can feel this desire, thoughts etc. inside us. No physical or chemical changes occur due to these activities. While studying human being, we will study this conscious activity and its form in detail. Physical and chemical activities take place in material-nature while in consciousness, only conscious activities take place.

Next, we want to understand the union. Union implies – meeting. The units of Nature are connected. In this sequence, the meeting of a unit in contact with other units is called 'Union' here. There are two types of union - homogeneous and heterogeneous. The union of units of the same class is defined as homogeneous while the union of units of different classes is defined as heterogeneous meeting. The homogeneous union is also called as 'identical'. Identical means becoming the same after meeting. For example, if one glass of water is mixed with another glass of water, it can no longer be separated back as it was before. Such kind of meeting is nounced as identical (ऐक्य). On the contrary, the heterogeneous meeting is nounced as cohabitation. Cohabitation refers to being together. Different types of compositions are formed in Nature due to the combination of different units, whereas homogeneous union does not create any new type of composition. Therefore, cohabitation union is the fundamental cause of *Shrasthi*.

If you want to summarise the above things, it can be said-

- *Shrasthi* = Nature - 4 orders (matter, bio, animal, knowledge), two classes (Material, consciousness)
- The original constituent of the Universe – atoms
- Atoms -nucleus, sub-particles /orbital particles
- Process- formation, deformation, nurturing, worsening
- Activity- physical, chemical, conscious
- Union- Homogeneous and heterogeneous
- Cohabitation – heterogeneous union: the fundamental cause of *Shrasthi*.

Some activities continuously keep going on in units of Nature; In this sense, every unit is energised. There are two types of energy - relative and absolute. Relative energy is the energy that appears

between one unit and another unit in mutuality. Relative implies - in comparison to another. That is, the energy that depends on other units is called relative energy. For example, the potential energy of a unit depends on its position compared to the earth. As this position changes, its quantity changes. That is, the relative energy depends on the environment of the unit. Pressure, wave, impact, heat, words, electricity, etc. are examples of relative energy. On the other hand, absolute means - without any expectation of the other. That is, an atom remains active continuously even in an environment free from pressure. All its parts are found busy in some form of activity. The continuously available energy at the core of any activity of a unit free from pressure is recognised as absolute energy. In other words, the energy that does not depend on other's energy, is recognised as absolute energy.

There is no shortage of energy at any place or time to a unit for its fundamental activities. In other words, every unit is endowed with this energy while coexisting in Space. In this form, Space has been identified as absolute energy. Since this energy is always the same in every unit, it is also called energy in equilibrium. It can be summed up as follows-

- Absolute Energy – energy in equilibrium - fundamental activities due to absolute energy
- RelativeEnergy – appearance in reciprocity - pressure, wave, effect, heat, word, power, etc.

Next, we want to understand the attraction and weight of units in mutuality.

The core of weight is attraction. Units attract other units, based on which the weight is calculated. If there is no attraction in mutuality of the units, the unit will not have any weight. The weight of the unit is based on the amount of force(attraction) with which the earth attracts that object. Since the attraction force of the earth is six times more than the moon, the weight of an object on the moon is only 1/6 of its weight on this earth. For example, if the weight of a unit on earth is 60 kg., the weight of the same unit on the moon is going to be 10 kg.

For such an attraction to happen, it is necessary to have at least two units (e.g. earth and ball). Therefore, there is mutualism at the core of an attraction. This attraction is primarily visible when one unit is large (e.g., earth) and the other unit is small (e.g., ball). That is, if the mass of one unit is higher than other, an attraction is clearly visible in mutuality. In general language, a larger unit attracts a smaller unit. The brevity and gravity depend on structure (composition) and relative energy of the units. The activities in the unit are at the base of a structure and relative energy of a unit. The higher the amount of this activity, the higher the relative energy of the unit is.

Therefore, an attraction is a basis of weight; mutuality is the basis of an attraction. The attraction in mutuality can be felt between high and low weighted units. The difference in weight of a unit is due to its structure and relative energy. The difference in the structure of a unit is due to a difference in its activities. These activities happen in a unit because Space is not an activity in itself. In brief, weight due to attraction, attraction due to mutuality, mutuality due to brevity and gravity, brevity and gravity due to relative energy, creation and relative energy due to activity, activity due to the substance (*Paadaartha*), and fall and development of substance is due to right utilisation or misutilisation of its relative energy.

In the next class, we will study the Nature (mainly physical order) by classifying it differently.

Summary

The basic constituent of Nature is an atom. All the activities of Nature are in the form of joint activity of these atoms. Nature has been studied by categorising it as four orders (material, bio, animal and knowledge) and two classes (material and consciousness). There are physical and chemical activities in the material-nature and conscious activities (desire, thoughts, etc..) in consciousness. Along with these, two basic processes are seen in Nature - formation-deformation and nurturing-worsening. The process of formation and deformation occur in material order; whereas the process of nurturing and worsening takes place in the bio order. The process of nurturing is at base of growth of bio-order, while in the material order, the formation and deformation lead to integration

and disintegration of units. The mutual meeting of units in Nature is called a union, which has two types - homogeneous and heterogeneous union. Of these, cohabitation is the root cause of *Shrashti*. Then we identified energy as relative and absolute. Relative energy is manifested in mutuality of units, while absolute energy already exists in every unit of Nature bring in Space. Then we tried to understand the interrelationships between attraction, weight, mutuality and activity.

Home work

1. The basic constituent of Nature is an atom. These infinite variations in Nature are superficial; Atoms are at the core of them. Check this statement.
2. List some of the activities that occur in Nature. Then classify them as physical activity, chemical activity and conscious activity. Can we divide all activities into one of these classes?

Chapter 13: Various ways of classification of Material Order

In the previous class, we studied atoms while studying Nature and also studied various activities in the form of physical, chemical as well as conscious activities in Nature. In this class, we will try to study the classification of a material order in detail. When we try to understand any order, it becomes necessary to classify it into certain parts. Due to a large number of units, it is beyond human capacity to study every unit individually. So from the perspective of self-study, we classify them on the basis of certain properties, characteristics and natural identification.

One of the basis of classifying material order is that in which state is it - solid, liquid or gas. The basic difference in the three is that both the size and volume of the solid object are fixed. It maintains a certain size, and its volume is also determined on the basis of occupying a certain place in space. Like- this pen has a fixed size and volume. My and your body also have a certain shape and volume. The liquid has no definite shape but has a definite volume. For example, the water takes the shape of the vessel in which it is poured. On this basis, water does not have its own shape, but has a fixed volume. One litre of water remains one litre irrespective of the size of the vessel but its shape is not fixed. We recognise such units as liquid units. There is a third type of unit that we recognise in the form of gas. It takes the shape of a vessel in which it is kept and occupies the whole place of that vessel. On this basis, its volume becomes equal to the vessel. The shape and volume of a gas are not definite, but its density (number of atoms, molecules are fixed) is definite. The number of the gaseous atoms, molecules are fixed at a specific temperature and pressure. On this basis, we measure the density of a gas. In summary, the gas only has a fixed density. Liquid has both the density and volume definite, and a solid has density, volume and size definite. One basis for studying material order is to classify it based on its phase.

The second basis of their classification is the constitution, changes in their texture. Based on these changes, they are classified in three ways - element, compound and mixture. Elements are made up of similar types of atoms. That is the same kind of atomic group named as an element. For example, a piece of iron is made up of the same type of atoms, which we recognise as iron atoms. Similarly, if we look at a piece of gold, it is also made up of the same type of atoms, which we call a gold atom. Certainly, the texture of an iron atom and that of a gold atom vary. Different types of atoms are found in Nature depending on the number of sub-particles in nucleus and outer orbits. In other words, different types of elements are in Nature. The unit obtained by the physical togetherness is called a mixture. For example, the solution made by mixing water and sugar is recognised as a mixture. The change in this is a physical change because by the physical activity, we can separate water and sugar back. For example, if you heat that solution in a vessel, slowly water and sugar can be back in the same form as they were before. Another main thing in the physical togetherness is that all these units maintain their respective qualities. In the mixture, the properties of water and sugar remain as it is. On this basis, we get a sweet taste in the mixture. If we look at compound compositions, they are made on the basis of both physical and chemical results. For example, hydrogen and oxygen combine to form water, milk is converted into curd. Both physical and chemical changes occur in these activities; Therefore, they cannot be changed back to their original form by any physical activity. Secondly, it is also seen that due to the formation through chemical activities, the basic units of which compounds are made do not show up their individual conduct. That is, two or more units express some new type of conduct by abandoning their conducts. For example, water, which consists of hydrogen and oxygen, no longer has its (hydrogen and oxygen) properties and the water molecule cannot be converted back to hydrogen and oxygen by any physical activity.

Apart from these two, there is a third type of classification based on participation in harmony. The perspective of this classification is most important because even a normal man can understand its usefulness on the basis of understanding its participation; can understand its use. On this basis, one can use it in harmonising one's living. We use any unit in our living once we understand its use,

how it is useful for us, what is the form of its participation in Nature. Based on participation in the harmony, on the basis of utility, how they are useful to human beings, what roles they are performing in Nature - on this basis, material order is classified into four parts – soil (*mrida*), stone, gem and metal.

This soil is divided into two parts - fertile and infertile. Fertile soil is that which helps in the process of making seeds into trees and tree into seed again. In other words, the soils conducive to cultivation are identified as fertile soils. In other words, a soil having the ability to convert one seed into many seeds is called fertile soil. The soil which does this work partially or in negligible form – we recognise it as an infertile soil. By classifying the soil on this basis, we get to know which soil is fertile for a certain crop. In that soil, we can cultivate wheat or paddy. This classification of soil is not based on their colour, texture, structure, kind of atoms or amount of elements in it. Instead, this classification is based on what they contribute to enriching, prosperous bio order. The biggest feature, the beauty of this classification is that through this, we can understand directly as to how can we use this unit in our life. Fertile or infertile is not definite for a particular soil, i.e. it is not definite that a particular soil will be fertile or infertile for every plant. The soil that is fertile for one crop may be infertile for another crop and the same soil that is infertile for one crop may be fertile for another crop. For example, the soil fertile for gram crop is not necessarily to be fertile for paddy crop and the soil fertile for paddy crop is not necessarily fertile for sesame crop. In this way, we do not classify any particular soil as fertile or infertile for every crop. But the biggest feature of this classification is that it gives us an idea of how can we, human being, can use it in our life.

Apart from the soil, another category has been identified as stone. It is divided into two parts – hard (*kathor*) and unhard (*akathor*). The stone that can bear the same or more than the weight that it was intended to sustain, is recognised as hard stone. On the contrary, the stone that bears less is identified as unhard stone. Here the classification based on hard and unhard is also based on utilisation. The stones that bear more weight than our requirement are called hard stones, and the stones that bear less than our requirement are called unhard stone. For example, if we want to build a bridge to cross the river, this bridge should have the capacity to carry as much weight; It is necessary to have a stronger stone in its base than the weight the bridge has to bear. Wherever there is a need to bear the load, the base should remain firmly, for this we use hardstone.

In the same way, there are two types of Gems - those that absorb rays and those that emit rays. To absorb a ray means absorbing certain types of rays. Ray-emitting (*kiranshravi*) is meant to spread certain types of rays, propagate rays around it. Like, sapphire and diamond are gems. They have no light of their own, but express themselves as ray-receiver or ray-emitter by being connected to the light of the atmosphere.

In general, these different types of rays have a favourable or adverse effect on the human body. If the effect of rays on our body can be studied, then, on that basis, we can recognise whether gems are useful in terms of our health or not.

With this, the fourth category of material order is identified as metal. These metals appear in two types - conductors and nonconductors. The metals that are able to transfer heat and electricity from one place to another easily are called conductors. On the contrary, the metals that are not able to transfer heat and electricity from one place to another with such ease are called nonconductors. If you look very closely, every unit transmits heat and electricity to some extent or other. In this form, every unit is a conductor. But, when a metal transfers more electricity in an amount more than that we require, that we want to have, is recognised as a conductor otherwise nonconductor/bad conductor. For example, if we look at the pan used for making bread at home, the pan made from iron is very easily heated due to its good conductor capacity, and we can bake bread on it. On the other hand, the wooden handle on the pan is a nonconductor. However, if the pan is kept on the stove for a long time, wooden handle starts getting heated gradually. It shows that despite being a bad conductor, heat is also transmitted to some extent.

A second basis for the classification of metals is radiant and non-radiant. Metals that transmit radiation themselves are recognised as radiant metal. In general, radium, uranium, thorium, etc. are

some examples of naturally occurring radiant metals in Nature. On the other hand, iron, gold, silver etc. are examples of non-radiant metals. They do not appear to show any type of radiation.

In this way, when we recognised material order in the form of soil, stone, gems and metal based on their usefulness, the study of soil is in the context of conduciveness of bio order like activities of agriculture. The study of stone is in the context of building houses, building bridges over rivers, wherever there is a need to carry weights.

The study of metal concerns the transfer of heat and electricity from one place to another. And, the study of gems concern increasing or decreasing emanation of rays according to need from the perspective of health. When we study on this basis, we can use them in our daily living, and even a common man uses them by understanding their usefulness. Even if we do not know the number of atoms, the quantity of zinc or cobalt in soil, we can grow our crops if we recognise its fertility.

Summary

Today, we have understood the different methods of classification of the material order. When we classify it based on state, it is recognised in the form of solid, liquid and gas. No vessel is required to collect solid. However, a vessel is required to collect liquid, and a closed vessel is required to hold the gaseous object. Similarly, their classification as an element, compound and mixture is understood based on their constitution. Mixtures are units that retain the properties of the basic units of which they are made; While compounds do not have the properties of their fundamental units; rather, some new properties appear in them.

Elements are made up of the same type of atoms. We classified the physical order as soil, stone, gem, and metal while classifying them based on their use. We identified soil in the form of fertile and infertile, stone as hard and unhard, the gem as those that absorb rays and those that emit rays, and the metal as nonconductive and conductive. Understanding the classification on the basis of utility and participation in the higher system is important from the point of view of human being to organise their life, to make all these substances useful.

After studying Nature, we will now try to understand human being in the next class.

Home work

1. Study some of the soils, stones, gems and metals around you- that the soil is fertile or infertile for what kind of crops; what kind of rays do these gems absorb or emit? Which metals are conductors and nonconductors?
2. Various types of ore are found in Nature from which we derive metals. Also, humans make alloys, which are made of two or more metals. Write the names of any five naturally occurring ore and list the types of molecules or atoms, elements, compounds or mixtures that are present in it. Similarly, write the names of any five alloys and list which metals they are made of.

Chapter 14: Human - in the form of a togetherness of self (*jeevan*) and body

We began our discussion with the study of Existence; then we studied about Nature. Now, we want to study human and its activities. We understood Existence as ever-present in the form of submergence of units in Space. Then, we classified Nature into four orders – physical order, bio order, animal order and knowledge order. And, we studied form, property, natural characteristic and innateness of a unit. Now, we will study what is human in Nature.

The first thing about a human being is that human is a combination of self (*jeevan*) and body. The combination of 'self' and body implies togetherness of both. The body is a material unit, whereas the self is a conscious unit. A unit where the activities such as desire, thought, expectation takes place, is named as self. The self and body, in this philosophy, are recognised as two different types of units. Whereas, the combination of the two is understood as a human being. The body is made of bio cells- on this basis, the body is recognised as a material unit. The form, property, natural characteristic and innateness of bio order also appear in the body. The activity of knowing and assuming does not appear in this unit (body) - on this basis, the body is recognised as a material unit. The second part of a human being is a self in which activities like desire, thought, expectation, determination etc. take place. We identified these activities as conscious activities during the study of Nature. Conscious activities refer to activities that occur in a conscious unit (*chaitanya*). Now the question becomes, what is a conscious unit as a reality? Just like we can see, recognise, understand the body as a reality; in the same way, what is the reality of that self where the activities of desire, though, expectation are taking place?

In this philosophy, the conscious unit is identified as an atom; An atom that keeps itself in continuity; there is no change in its structure. That is, its structure always remains the same. Due to continuity of its structure, this atom has been identified as a 'constitutionally complete atom (*Gathanpurna parmanu*)', it has no activity of composition, decomposition. Apart from the conscious units, rest other units are material in Nature. These units are in the form of physical or bio order, and their constitution change with time. 'Constitutionally complete atom' means it will be the same in structure and constitution; structural change takes place due to lack of completeness. The fundamental atoms of physical and bio order are recognised as temporary (*Gathansheel*) atoms due to changes in their structure, a tendency to associate or disassociate with other units, movement of atomic sub-particles from one atom to another. Temporary atoms refer to those atoms that may change in its constitution and structure while constitutionally complete atoms refer to those atoms whose constitution and structure do not change.

Therefore, human has been recognised as a combination of both the self (conscious) unit and the body (material). We have already done extensive studies about the body; it is also studied in biology classes. Here we will work to understand the conscious unit in a little detail; because the conduct, the natural identification of human beings depends mainly on activities of self.

In today's prevalent science, we know from the concepts of atoms that some parts (sub-atomic particles) in the atom are located in the middle, and some parts are circling around it in different orbits. In this form, what is the structure of the conscious unit - it becomes a question. Here, It is said about it that the conscious unit has also sub-atomic particles in the middle (*madhyansh*) and some are in various orbits (orbital particles). The conscious unit has only one sub-particle in the middle. Talking about its orbits, it has four orbits that have a total of 60 sub-particles.

An important point to keep in mind- whatever is being said here in the context of the conscious unit, take everything as a hypothesis and verify it rationally. We have to check that if we take them in the form of hypothesis and observe around us, does it explain our observations about the realities. Are we able to properly explain all the events related to a human being that we observe in and around human being?

There is a sub-particle in the middle of the atom of the conscious unit. Many sub-particles are circling around it in four different orbits. These four orbits have been identified as the first orbit, second orbit, third orbit and fourth orbit respectively, in increasing order of distance from the middle. In the first orbit of the conscious unit, two sub-particles are found; 8 in the second orbit; 18 in the third orbit, and 32 in the fourth orbit. The number of sub-particles is understood in the form of $2n^2$ where the values of n are 1, 2, 3, and 4, respectively. In this way, with the first, second, third and fourth of these four orbits together with 2, 8, 18 and 32 sub-particles respectively, a total of 60 sub-particles of the conscious unit are visible in the orbits of the atom. Apart from this, being one sub-particle in the middle, the conscious unit is made up of a total of 61 sub-particles. There is also a hypothesis here that all these 61 parts are the same, of same type; and being in different places, they play different roles. The middle part of the conscious unit is identified as soul (*atma*), all sub-particles of the first orbit together are known as intellect (*buddhi*), all the 8 sub-particles of the second orbit are identified as the contemplator (*chitta*), all the 18 sub-particles of the third orbit have been identified as the thinker (*vritti*). And, all the 32 sub-particles of the fourth orbit have been identified as the taster (*mana*). In other language, the conscious unit is a joint activity of *atma*, *buddhi*, *chitt*, *vritti* and *mana*.

The next question is that if the conscious unit is an atom having a set of soul, intellect, contemplator, thinker and taster, what are the activities of it, because every unit of Nature is active? So, these activities are seen in the following form - the activity of realisation and authentication in the soul, understanding and determination in intellect, contemplation or *sakshatkar* and imaging in the contemplator, comparison and analysing in thinker, the activity of selecting and tasting in taster.

The potential or power to express the activity of authenticity in *atma* is named as *pramaan*. The power to express the determination in the *buddhi* is named as *ritambhara*. The word *ritambhara* means - filled with rit (truth), full of understanding of the laws of Nature, the determinator. The power to imagine in *chitt* is called desire. Similarly, the power to analyse in *vritti* is recognised as thought and the power to select in *mana* is named expectation.

In this way, power of *atma* is identified as authentication, power of *buddhi* as *ritambhara*, power of *chitt* as desire, the power of *vritti* as thought and the power of *mana* as expectation. The power of expectation is expressed as selecting in the form of an activity. The power of *vritti* is expressed as analysing in the form of an activity. This activity helps us to see a unit in detail. The power of *chitt* is expressed as imaging in the form of an activity. Similarly, the power of *buddhi* is expressed as determination in the form of an activity and the power of *atma* is expressed as authentication in the form of an activity.

If you look at the power of expectation in *mana*, it either appears to be active under the influence of the body or *atma*. Being active under the influence of the body means that body is at the base of its activities, the sensations that come from the body.

Being active under the influence of realisation in *atma* means the activity of selection is based on realities, truth and understanding. In the same way, if we look at the activity of analysing in *vritti*, we look at reality with detailings, by dividing based on justice, innateness and truth. It is the power of the desire in the *chitt*, on the basis of which the activity of imaging takes place; It is seen as viewing the image of a reality by constructing shape, design, purpose possibility and ensuring the dynamic implementation of quality of that reality. As we look at a chair, the image (picture) of the chair is made in our self. In the same way, when we go to construct any shape, first its design (shape, type etc.) is formed in the imaginativeness of the conscious unit. This is the glory of the *chitt*. *Ritambhara*'s action determination has been recognised as an intellectual action providing continuity of acceptance in a proper way. The action that maintains its acceptance in continuity has been recognised as a determination based on correct understanding of realities. The expression of living with realization in the soul is called authentication. With realisation, we see the realities as they are, and on this basis, our living is completely in line with the realities; This is what it means to be authentic. Therefore, dynamic activities of Expectation, Thought, Desire, *Ritambhara* and *Pramaan* (Authenticity)- have been identified as selection (selecting), analysis, imaging, determination and authentication respectively.

At the root of these motion actions is the position action, the basis of which is the force found in life. The soul, intellect, mind, instinct and mind have also been identified in child form respectively. Force of mind as morale, force of instinct as instinct, force of mind as mind, force of intellect as intellect and force of spirit as self-power Has been identified as. Self-power is the state of experience expressed as action; The expression of intellect is a state of perception in the form of action; The expression of the mind force is in the form of the action of contemplation, the expression of the force of force as the action of balance, and the expression of morale is in the form of taste in the form of action. Hence the action of taste in mind, action of balance in instinct, action of contemplation or interview in mind, action of perception in intellect and action of experience in soul.

In this way, the conscious unit is a combined form of five forces- soul, intellect, contemplator, thinker and taster and five powers - authenticity, *ritambhara*, desire, thought and expectation. As the expression of these forces and powers, there are five static activities and five dynamic activities in the conscious unit. The five static activities are in the form of activities of realization, understanding, contemplation, comparing and tasting respectively; and five dynamic activities are in the form of activities of authentication, determination, imaging, analyzing and selection (selecting) respectively. All these activities together we know by the name of *Jeevan Kriya* (activities of the self).

Earlier we had discussed that there are three types of actions (activities) in Existence - physical action, chemical action and the conscious action. In this, only physical and chemical action takes place in the material unit. These units are made up of the atoms formed from the temporary (**constitutionally incomplete**) atoms, and their actions are the activities of the temporary atoms. While looking at the conscious unit, it is a conscious (**constitutionally complete**) atom; therefore, all its activities appear as conscious activities and these ten actions (discussed above) have been identified as actions of the conscious unit. As we progress further in this course, we will study these, the conscious unit activities in detail as and when necessary.

Summary

What is the human reality in its essential (existential) form- the living combined form of the conscious entity (self) and the material entity (body)? Human living can be understood in terms of joint expression, as well as being of these two entities. The body is a composition of the bio- state, which consists of the bio cells. These bio unit cells consist of many types of atoms. While looking at the conscious unit, the conscious unit itself remains constant as an atom, which we named constitutionally complete atom. This constitutionally complete atom has one sub-particle in the middle, the first orbit has 2 sub-particles, the second orbit has 8 sub-particles, the third orbit has 18 sub-particles, and the fourth or outermost orbit has 32 sub-particles. The center of the conscious unit atom has been named as soul, first orbit as intellect, second orbit as contemplator, third orbit as thinker and fourth orbit as taster. In this conscious unit also, like other units, there are many types of activities. These activities have been identified as 10 activities divided into 2 parts, of which 5 are the static activities and 5 are the dynamic activities. The static activities persist in the conscious unit as status; whereas the dynamic activity refer to being expressed in reciprocity. The static activity is identified in the form of activities of realization, understanding, contemplation, comparing and tasting respectively; and the dynamic activity are identified in the form of authentication, determination, imaging, analyzing and selection (selecting) respectively.

Power	Dynamic Activity	Static Activity	Force
Authenticity	Authentication	Realization	Soul
Determinator	Determination	Understanding	Intellect
Desire	Imaging	Contemplation	Contemplator
Thought	Analyzing	Comparing	Thinker
Expectation	Selecting	Tasting	Taster

In the next class, we will try to understand the human needs in some detail.

Home-Work

1. Do we have any idea of the conscious unit itself, these ten actions of the conscious unit or not? Whether we can see some of these actions happening in ourselves or not - work should be done to pay attention to them.
2. It should also be noted that if we accept the conscious unit as a constitutive atom made up of 61 sub-particles, then theoretically, on the basis of logic all actions in the conscious unit are properly explained or not?

Chapter 15: The need of human being – intellectual resolution & physical prosperity

In the last class, we started to study the human being. We recognised human being as the combination of self and body; identified the body as a composition made up of bio cells. These bio cells also consist of various types of molecules; these molecules are made up of different types of atoms. In the same way, we also recognised self as an atom that is continuous in its existence. We named it 'constitutionally complete atom' - an atom that is complete in terms of constitution, whose constitution/structure never changes; however, its activities keep changing. We named the 'constitutionally complete atom' as conscious (*chaitanya*) unit or self (*jeevan*) and identified its activities as conscious activity (*jeevan kriya*). The activities in material (*jad-prakti*) are identified as physico-chemical activities and *chaitanya* activities in consciousness as conscious activities.

Now, we want to understand the need for a human being who is a combination of self and body. If you see the fundamental need of a human, he wants to be fulfilled in himself, live happily. It is not acceptable naturally for him to remain unsatisfied even for a moment; To achieve this state of fulfilment, he is continuously active. That is, all the efforts of human being are to ensure this state of fulfilment. There is a need to fulfil the requirements of self as well as body to ensure continuity of fulfilment. The need for self is recognised as an intellectual resolution while for the body as physical prosperity. Physical prosperity refers to the availability/certainty of physicochemical goods for fulfilling the needs of the body. The requirement of the body is met with the availability of these physicochemical things. Therefore, physical prosperity is our need in relation to body. In the context of the self, there is a need for harmony in all ten activities in the realisation–authentication, understanding-determination, contemplation-imaging, comparing-analysis and tasting-selecting. Therefore, the need of the self is understood in the form of harmony in ten activities of the self. Whenever there is a contradiction, discomfort in any of these activities, then we are upset in ourselves, suffer from problems. The harmony in all these ten activities is called a state of intellectual resolution. Since this resolution is an activity that takes place in the self, an adjective 'intellect (*buddhi*)' is used. This resolution is an activity that occurs in the self, and not in any physicochemical things outside. The resolution is a reality, though not a physical object, physical activity; in fact, the self itself is conscious reality, and this resolution is also a conscious activity. To summarise, the need of human being is in the form of continuous fulfilment. We also call this fulfillment with the word 'ease (*vishraam*)'. The meaning of 'ease (*vishraam*)' is to remain in a state of harmony naturally.

A human feels the need for both- intellectual resolution and physical prosperity to fulfil his need. Intellectual resolution is necessary for the fulfilment of the self, and physical prosperity is necessary for fulfilling the needs of the body. We need physicochemical things to ensure physical prosperity. At the same time, there is a need to ensure harmony in the conscious activities, to sharpen those activities, to develop understanding in the self to ensure resolution in the consciousness.

A human invests his means to fulfil these physical and intellectual needs. Without planning the means, our goal is not met, our need is not met. So intellectual and physical means are needed to fulfil this intellectual resolution and physical prosperity. Means refer to all those things which are necessary for the accomplishment of the goal. Physical means refer to the body and physicochemical things, whereas intellectual means refer to the activities of consciousness. We can see in ourselves that there is a need to invest both intellectual and physical means to fulfil intellectual resolution and physical prosperity. For example, if we want to set up a small scale industry or cottage industry for the production of a physical facility, we need physical resources like land, machinery, raw materials etc. for that. Along with this, it seems necessary to pay attention, to concentrate and reflect on things related to that industry in your desire, thoughts, and imagination. If we do not invest our imagination in that sense, we cannot establish cottage industries, small scale industries in the sense of physical prosperity. Similarly, if we want to build a chair, laptop or

projector, one needs first to plan at the level of conscious activities to build things. All decisions related to production like designing, evaluation, planning, execution etc. take place in the self only. Therefore, there is also a need to invest intellectual means like desire, thought, expectation, determination etc. for that.

If we look comparatively at both intellectual resolution and physical prosperity, planning of intellectual means is the main important thing for intellectual resolution; while physical means are equally important for physical prosperity. One needs to focus on the conscious activities for the intellectual resolution to ensure the resolution/understanding in one's self. Investment of means is secondary to that; the main investment is to focus on conscious activities and develop them. On the other hand, physical resources (land, machinery, natural resources, etc.) are very much important to ensure physical prosperity. No production activity can take place without these. We have to use some physical resources only, in some form or the other, as raw material for production.

These intellectual and physical means are also indicated by the terms mind (*mana*), body and wealth (facilities, physicochemical things). Here the word mind is used to indicate all activities of the self. So the mind is our intellectual means, while body and wealth are our physical means. It is more important to focus on the mind for intellectual resolution while for physical prosperity, there is a need to use physical means - body and wealth along with mind.

The process of systematic investment of your mind, body and wealth is recognised in the form of self-study (*addhyan*) and practice. For physical prosperity, the study of physics, physical things are necessary. We can understand the laws of material-nature with the help of science and organise our production activities based on it. The part that deals with an understanding of the laws of material-nature, the methods of production properly is called physical study or study of science. Along with this study, we also feel the need to practice to become proficient in production. Along with understanding these laws at the level of self, it is necessary to practice at the level body, of some physical work for production activities for certain duration. For example, despite the understanding of farming principles, we need to practice how to drive a tractor, a shovel, how to sow seeds with the body so that we could perform those activities with preciseness. At the same time, intellectual studies are mainly needed to ensure intellectual resolution. The intellectual study refers to the study of consciousness. That is, to understand conscious activities, the relationship with other human beings, the inherent expectations from each other, the feeling in the self - all this is a part of intellectual study. With intellectual study, the activities of self are developed, and the resolution is ensured in consciousness. In other words, there is a rise of wisdom in consciousness and the ability to recognise right and wrong is developed. That is why we also recognise this intellectual study as a wisdom based study (*vivekatmak addhayan*). Therefore, a human needs to study both science and wisdom. The study of science is primarily necessary for physical prosperity, while the study of wisdom is primarily necessary for intellectual resolution. In other words, with the study of wisdom, the activities of self-get sharpened and development takes place, whereas the study of science brings prosperity in the field of physical facilities. Physical prosperity requires physical study along with the practice of work (*karm abhyaas*); while there is a need for intellectual study for intellectual resolution and mainly thought-practice (*vichaar-abhyaas*) and behavioural-practice in some sense. Behavioural practice refers to being able to ensure and express feelings in behaviour appropriately and thought practice refers to ensuring harmony in consciousness, in the context ensuring right process of thinking i.e. to think harmoniously regarding any activity.

If we compare these two requirements - intellectual resolution and physical prosperity, out of these, the intellectual resolution is our main requirement, which is the necessity of the self. Physical prosperity is a necessity of a human till the journey with the body. The physicochemical things are required for nurturing, protection and participation in larger order till the self-drives the body, live as a human being. Therefore, prosperity is our need till the journey with the body, whereas resolution is needed every moment, continuously; we do not want to be in problem even for a moment. In other words, we want to be resolved every moment in our lives, while we use facilities or physicochemical things only as and when needed. Therefore, the intellectual resolution is our fundamental need.

Intellectual resolution means being in harmony in the activities of *mana*, *vritti*, *chitt* and *buddhi* (बुद्धि). The activity of the *man* is named here as *manan* (reflection), the activity of *vritti* is named as analysing with comparing and activity of *chitrana* is named as imaging with contemplation/*sakshatkar*. The activity of *manan* can be on the basis of self-spontenity, inspiration or reaction. The reaction refers to the selecting-tasting activities in the *mana* that lead us to decline. Self-spontenity and inspiration refer to activities that take us towards development, awakening. Self-spontenity is a meaningful tendency that arises in *mana* naturally towards harmony. Inspiration is a meaningful encouragement from other human. Self-spontenity and inspiration are in the sense of resolution, while the reaction is in the sense of the problem. In the same way, if we look at the activity of analysing with comparison in *vritti*, analysing based on justice, innateness and truth is resolution. While taking decisions based on only taste (प्रिय), health (हित), profit (लाभ) causes the problem. The things which seem tasty from the perspective of taste are not necessarily to be good / favourable for us. The things that seems necessary and good from the point of view of health may not necessarily be good for the harmony in family, society and Nature also.

For example, it may seem favourable to us to produce using a variety of chemical fertilisers from the perspective of profit, but if you look at it from the perspective of innateness and keeping the harmony of Nature in mind, we understand that the uncontrolled use of chemical fertiliser is causing loss in Nature; soil, water and air are getting polluted. Can you give some examples related to society, which seem favourable from the perspective of taste, health or profit, but are unfair when viewed from the perspective of justice, innateness or truth?

In this manner, if we look at the activities of contemplation and imaging, then this imaging can be real and can also be imagery, imposed. Realistic imaging refers to invest activities in the sense of realities as they are, while imagery/imposed imaging refers to assumptions without knowing the reality. So we recognise imagery/imposed imaging as the imaging that is done with delusions which is the cause of the problem for us; whereas the imaging based on reality is recognised as realistic imaging that is helpful in resolution.

Hence, realistic imaging based on Justice, innateness, truth and *manan activities* based on inspiration and self-spontenity are sources of resolutions for us; these are the forms of resolution. While *manan* based on reaction; comparison-analysing based on only taste, health and profit and accustory imaging– all these are from of problems and take us towards problems. The important thing to understand in this is that the intellectual resolution that is the need of self is ensured with study and practice in the activities of self; whereas we need physicochemical resources to fulfill physical prosperity that is related to the body.

Summary

The need of human beings is to live with happiness and prosperity continuously, to remain in a state of continuous 'ease', 'rest'. That is why the purpose of a human being is indicated by the word 'rest'. Both intellectual resolutions and physical prosperity are needed to ensure this rest. Intellectual resolution is the need associated with self, while physical prosperity is related to the body. Intellectual resolution and physical prosperity, both of them are necessary for a human being because a human being is a combination of self and body. Both intellectual and physical means, as per the requirement of time, are needed to be invested in fulfilling these needs.

The activities of the self are intellectual means for us, while our body and available physical facilities are our physical means. Physical prosperity mainly requires the study of physical rules, while for intellectual resolutions, there is a need to understand intellectual laws, the self, the consciousness, activities of the consciousness, the mutual interrelationships between conscious units. These two have been identified as the study of science and the study of wisdom, respectively. Intellectual resolution and physical prosperity - If we look at both these requirements, then the intellectual resolution is of higher importance, because we do not want to live in the problem even for a single

moment. Intellectual resolution means to harmonise our conscious activities based on an understanding of reality as it is.

In the next class, we will talk in detail about the process, solution to fulfil our need for intellectual resolution.

Home work

1. Verify whether intellectual resolution and physical prosperity are our needs as a human being?
2. Physical means are essential for fulfilling the requirement of physical prosperity, whereas intellectual means are primarily important for intellectual resolution. Examine this statement also.

Chapter 16: Process of self-study and Practice

In the last class, we were talking about the needs of a human being. We talked that a human being is a combination of self (consciousness) and body (material). In the sum of these two, human needs are understood as intellectual resolution and physical prosperity. The intellectual resolution is the need for consciousness, while material prosperity is the need related to material (body). Out of the two, the need for consciousness, i.e. intellectual resolution is more important, which is ensured on the basis of the activities that take place in consciousness.

In this class, we would like to discuss what to do for an intellectual resolution. That is, what should we do to ensure the intellectual resolution that we need every moment in ourselves? In response to this question, it has been said that self-study and practice are activities of top priority to ensure intellectual resolution. Intellectual resolution refers to being free from illusions regarding realities; to get the right answer to how we want to live in every situation/conditions. For this, the activity done in the self is named as self-study. Therefore, this issue becomes important as to what fundamental realities of Existence are necessary to be understood through self-study and then what should be its method and process so that we can become free from any illusion towards these realities or have a correct understanding of these.

If we look at the fundamental realities for self-study, Existence as a whole is the content of self-study. That is why we started our discussion with Existence. We identified Existence as conscious and material Nature submerged in Space. If we look at the whole Existence, we can see Space, Nature and the Nature submerged in Space. We divided Nature into two parts – consciousness and material Nature. Conscious Nature is that which is constitutionally complete and always remains structurally the same; whereas the material Nature is that which is constitutionally incomplete (temporary) and keeps changing.

We indicated Space by different names like all-pervading, absolute energy, no-activity and *sunya*. Space was called permiasive (*Paargaami*) because wherever there is Nature, Space is also present. That is, the presence of Nature and

Space is together and it is both Nature and Space at one place. On this basis, Space is called permiasive (*Paargaami*) in Nature. In this manner, wherever Nature appears active everywhere; some activities continue in Nature, while Space itself is no-activity. On this basis, Space is identified as passive (no-activity). Since Nature appears to be constantly active, full of energy in the co-existence of Space; in this basis, Space is identified as absolute energy. Absolute energy refers to the energy that exists without any dependence and any mutual interaction with other units. Even if you look at each atom, they appear to be continuously active, energetic in themselves while coexisting in the Space. They do not require any other unit for energy. On this basis, Space is recognised as absolute energy.

Similarly, during the study of Nature, we saw that Nature is limited. Every unit of Nature, from the smallest to the largest - has a definite boundary. In the same way, every unit of Nature appears active and full of activity. The energy appears in mutuality of units is recognised as relative energy. Sound, heat, electricity, waves are all energy that is expressed in mutuality of Nature; in the relativity of Nature; in the relativity of one unit to another unit; in mutuality of one unit to another unit. We can see Nature in the form of four orders – material order, bio Order, animal order and knowledge order. There are two types of human beings - deluded and awakened, when we look at the people of knowledge order. Deluded human beings are those who have not fully understood the reality of Existence, and not organised his living on that basis. While awakened humans are those who have understood realities of Nature, Existence, and have organised their living accordingly.

In this context, we studied an important concept that an atom is the basic form, constituent of Nature. The smallest unit of Nature that expresses a definite conduct, a definite order is identified as an atom. These atoms are made up of many sub-atomic particles that do not have a tendency to

persist individually, but, two or more atomic sub-particles interact together to form an atom. Again, these atoms combine with each other and form molecules, molecule compositions, bio cells, and large compositions. But, at the core of all these variations of Nature are the basic atoms. We studied about two types of atoms - atoms whose constitution changes continuously, and other atoms whose constitution never change. The latter is called as constitutionally complete atoms because they do not change its constitution. We named it consciousness (*chaitanya*) and also indicated with the name '*Jeevan*'. The second type of atoms whose constitution changes constantly is identified as constitutionally incomplete (*gathansheel*) atom. The constitutionally incomplete atom is at the base of material Nature, whereas the constitutionally complete atoms are units of consciousness Nature. In both these situations, the atom is the basic form of Nature.

To understand Nature in more detail, we studied about the form, property, Natural characteristic and innateness of each of the units. In this study, we found that there appear variations in form and property of units; the distinction is visible. The form and property of different units appear to be different, but natural characteristic and innateness are understood the same for all units of a particular order. That is, natural characteristic and innateness of all units of

material order is the same; natural characteristic and innateness of all units of bio order are the same; natural characteristic and innateness of all units of animal order are the same; natural characteristic and innateness of all units of knowledge order are the same. We talked about this in detail.

The activities in Nature can also be studied from a different perspective that is called - development-process, development, awakening process, awakening. All activities that occur in material order and plant order are recognised as development-process. We call it development-process because of a sequence of change continues in the form of cyclicity. Units of material order change into the bio order and units of the bio order change into units of material order after some times. Due to the cyclicity, it is recognised as a development process. The being of consciousness, being of a constitutionally complete atom, is identified as development. Development refers to the completion in the constitution of an atom, and this atom is named as 'consciousness' that is a part of the animal order and knowledge order. The units of animal and knowledge order are with the body along with the consciousness. And consciousness in knowledge order have thirst for knowledge, understanding. The awakening process is recognised in the form of the continuous development in the consciousness; starting from selecting-tasting and finally ensuring the activity of realisation-authentication; harmonising all the activities of consciousness with realisation. Harmony in all the activities of consciousness with realisation is named as an awakening. Therefore, the activities that occur in Nature can also be understood as development-process, development, awakening process, awakening.

Another way to study Nature is to understand it in the form of 'role', purpose' (*yatharthta*), 'reality (*vastvikta*)' and 'truth'(*satyata*)'. Existence is ever-present in the form of submergence of Nature in Space- on this basis to harmonise our living is recognised as truthful living, and its study is known as a study of truth. The study of reality is recognised as the study of Nature and its units, the form of four orders and its two classes – material and consciousness. In the same way, the role means to study the unit's participation and natural characteristic. With the study of role, reality and truth, we can see Existence as the submergence of Nature in Space; we can properly study the realities of Nature and also the participation of each unit, including the human being. In this sequence, while studying human beings, we recognised that human being is the combination of material and consciousness; Of which the material unit is changeable, while the conscious unit is continuous. We recognised the need of the consciousness as an intellectual resolution and the needs of the material body as physical prosperity.

These (discussed above) are main things which are recognised as the content of self-study. The clarity and being free from any illusion regarding these realities, defined as content, is the basic purpose of self-study. Self-study means to pay attention to the details of these realities, to try to understand them, to see their rational basis, to observe their universality, and to validate them experientially. Self-study is a process of paying attention. On that basis, we have the clarity and

become free from any illusion regarding these realities in our self. And, with all these, we get clarity about how to live in every situation/conditions. After being free from any illusion regarding these realities through self-study, the next goal is to repeatedly try to organise our behaviour, work, conscious activities, i.e. desire, thought and expectation etc in line with this clarity. The process of harmonising our behaviour and work effortfully with awareness is recognised as practice. The practice of behaviour is the term given to self-organising the behaviour; the practice of work is the term given to self-organising the work/production. Practice of text/contemplation is the term given to self-organising the thoughts (activities of the Self). With all the three practices – the practice of behaviour, the practice of work/production, the practice of text/contemplation, our behaviour, occupation and thought are self-organised. Our understanding and the dimension of realisation are developed when we become free from any illusion regarding these realities through the self-study. In this manner, all the four dimensions of our life get self-organised as a result of self-study and practice.

Self-study refers to the process of ensuring understanding of realities, becoming free from any illusion regarding these realities, and practice refers to consistent efforts to self-organise our thoughts, behaviours and work according to our understanding of realities. Thus, the self-study and practice are the processes that enable a human being to ensure an intellectual resolution in the self. It is also important to notice that an important help can be obtained in the process of self-organising behaviour, work and thought if we properly fulfil the expected duty required in relation and contact at the level of family, society and universal order.

Fulfilment of expected duties in our relationship at the family level helps us to self-organise our behaviour, thought and work. In the same way, our conscious activities get naturally developed, and we move towards intellectual resolution when we fulfil and follow, pay attention to our duties at the level of society and larger order. Because, on this basis we get a proper understanding of the family, society and larger order, and in all these places we become clear about how to live in an ordered manner, we are also able to see these as places for practice with that clarity. Therefore, to perform the duties required in relation and contact at the level of family, society and universal order for the development of our talent; for the development of our consciousness; to ensure an intellectual resolution in ourselves is a useful program.

Summary

Self-study and practice are activities of top priority for intellectual resolutions. Self-study refers to the process of having clarity and being free from any illusion regarding the fundamental realities of Existence; the process of seeing, understanding and paying attention to the realities as they are. In the same way, the practice refers to self-organise our thoughts, conscious activities, behaviour, work/occupation, daily routine, a lifestyle based on the understanding of realities that we have seen, understood through self-study. Self-organising the discussed things discussed above is known as the practice of behaviour, practice of work and the practice of text/contemplation. Fulfilment of expected duties at the level of family, society and larger order is helpful to self-organise the process of the self-study and practice and also helpful in the growth of our consciousness.

In the next class, we will talk about what is the role and need of society, universal order and social relationships to ensure intellectual resolution and material prosperity?

Homework

1. Verify in yourself whether self-study and practice are a useful process for us to ensure intellectual resolution?
2. When we go to practice, then the practice of behaviour, practice or work, the practice of text / contemplation- are they all necessary or can we leave any of them?
3. Family, society and universal order have a supportive role in the smooth functioning of self-study and practice - discuss this statement.

Chapter 17: Need of a Conducive Social order for Self-study (*adhyayan*) and Practice (*abhyas*) for all

In the previous class, we recognised human being as a combination of self (consciousness) and body (material); These two were identified as being together; The need for consciousness was recognised as an intellectual resolution and the need for the body as material prosperity. We tried to understand the self-study and practice to fulfil the needs of both. Today we will talk about the need to ensure social relationships for the availability of intellectual resolution and material prosperity for all.

The social relationship is very important to ensure the availability of resolution and prosperity for all, i.e. to have an opportunity and conducive environment for all. As we saw in the previous class, both self-study and practice are necessary to ensure intellectual resolution and material prosperity. Wisdom based self-study is needed for intellectual resolution and scientific studies for material prosperity. Similarly, the practice of work is important in the context of material prosperity; while the practice of behaviour, the practice of contemplation/text is important in the context of intellectual resolution. A fearless environment is necessary to provide conduciveness for this self-study and practice. In a fearful environment, we cannot concentrate, stabilise our life for self-study and practice; for self-study and practice, there is a need focus our mind and this is possible only in an environment which is free from fear. There is an urgent need for a society with the feeling of trust and love to get rid of this fear. Therefore, to ensure, to make available a fearless environment to all is a primary goal of social relationship. With that every person can strive, be active and ensure intellectual resolution and material prosperity. Apart from humans, we also have to live with the rest of Nature. While ensuring social relationship and order, it also seems necessary to live harmoniously with the rest of Nature along with human beings. Therefore, if we look at the goal of social relationship and order, these four goals are essential: resolution, prosperity, fearlessness, coexistence. If we look at it from the perspective of the human-human relationship, the first three goals resolution, prosperity and fearlessness are our goals.

Three types of states are visible when we look at the conditions of social relationship or order in society. These states are – inhumanness (*amaanviyta*), humanness (*maanviyta*) and super-humanness (*atimaanviyta*). In other words, the state of social relationship/order with inhumanness, that state of social relationship/order with humanness and that state of social relationship/order with super-humanness. Social relationship or order with inhumanness is referring to those social order that protects and promotes inhuman characteristics, perspectives and concerns. Social relationship or order with humanness is referring to those social order that protects and promotes human characteristics, perspectives and concerns. Social relationship or order with super-humanness is referring to those social order that protects and promotes super-human characteristics, perspectives and concerns.

In very brief terms, inhumanness refers to take more and give less. Even in the exchange of physical facility, if we give more while taking less, it is not humanness, this is inhumanness. In the same way, in the context of feeling, if we receive more and give less, such a situation is a state of inhumanness. Since in this case, our taking is more than giving; So we become a liability to our family, society. Humanness refers to the situation where both taking and giving are equal; that is, the labour we get from others; we provide the same labour to others. The possibility of exploitation is eliminated when we live in such a state of humanness. In the same way, while living in humanness at the level of feeling, we work towards ensuring those expected feelings while expecting these feelings from others. We are free from any possibility of exploitation, dominance of others in the state of humanness. It is very necessary to live at least in a state of humanness for a society to be self-organised. A family or society cannot be self-organised In a situation of inhumanness. The third state is a state of super-humanness, where we give more and take less. In this state, in the context of physical facilities, we take physical facilities of less labour while willingly

give facilities of more labour. Similarly, whatever the other is dealing with us in the relationship, we are able to ensure the right behaviour on our part; at the same time, we give inspiration and help others to ensure harmonious relation and live accordingly, rather than putting pressure on others to express right feeling and behaviour. This is to say that in a state of super-humanness, we live by the methodology of beneficence where we see a tendency, readiness to cooperate with others consistently. A man in a state of super-humanness is able to complement his family and society; whereas, in a state of inhumanness, one becomes liability to society. Increase in the number of super-human individuals only is the auspicious program for society and order. At the same time, it is the goal of social relationship to minimize inhumanness. Therefore, at least to encourage and preserve the perspective of humanness and develop it to super-humanness is the role of a conducive human system. We identified the system that protects inhuman characteristic, perspective and concern as inhumane system. Now we will study about characteristics, concerns and perspective of inhuman, human and super-human beings.

Wretchedness, cunningness, cruelty - they have been identified as inhuman characteristics. Cruelty means to obtain physical facilities or feelings from others forcefully, dominantly, by suppressing others. Wretchedness refers to living with an acceptance that I cannot fulfil my needs, and thus, I am dependent on others for my need; whereas cunningness refers to deceit, fraud, hypocrisy and gain from others. Such a tendency is identified as inhuman characteristics. It is recognised as an inhuman characteristic because we do not expect such living in mutual interaction. Do check yourself that when the other behaves cruelly, painfully or interact with scandalous deception, hypocrisy, conceit, do you have acceptance of this? do you expect such behaviour from others? do you want to increase the number of such human beings in the society? Our answer is very clear that we do not want this. Therefore, such characteristic is identified as inhuman characteristic, and such human is recognised as inhuman.

If we look at the perspectives of such human beings, they appear to be taking decisions normally on the basis of taste (senses), health and profit. The perspective of the taste (senses) means that which seems favourable to senses of the body - in seeing, hearing, eating, smelling, touching – the decision is taken based on all these five sensations. In the same way, the perspective based on only profit, such as benefits from facilities, wealth, gaining more while giving less is recognised as profit-oriented mindset. The mindset based on a health-centric decision i.e. from the perspective of health only, is recognised as a health-centric mindset. We can see that when we live only in terms of taste (senses), health and profit, many of our decisions go wrong; because of many times the things we like as sensations are not necessarily beneficial for the body. In the same way, we are not useful for a society if we live only from such perspective of profit where we choose work that benefits us but not useful for family, society and nature. Similarly, it is good to have a health-based perspective for ourselves; but it is better if this guided by the perspective of justice in relationship. We can observe in a common family that one, living with the feeling of justice in relationship, take cares not only one's need but also fulfil the other's need. Rather, we feel a deep sense of relationship, we take care of other's need first before fulfilling our need. You can also see in your house whether your parents give more importance to fulfilling your needs rather than fulfilling their needs! Like, if a mother cooks food at home, does she feed her children first or eats herself? If a facility is falling short; if the food is falling short someday, does the mother herself eat less or feed the children less? If you think from the perspective of taste, you will eat alone; but from the perspective of justice, we get mental satisfaction by feeding relatives.

If we see the life of an inhuman man, he spends most of his time to consume the resources accumulated through wretchedness, cunningness, cruelty based on the perspectives of taste, health and profit. Most of their activities are seen in this form of food, sleep, fear and sexual intercourse. The activities of food refer to the process of trying to derive happiness from food and all such types of sensations. Sleep refers to giving rest to the body. Mating means finding satisfaction in sexual activity. Inhuman appears trying to find happiness in food, sleep or sexual activities. Along with this, fear is also seen in them. Fear usually is related with the sense of maintaining one's body. Wherever there is a problem or pain related to the body, the tendency of fear is seen in the form of

avoiding it. The system promoting, encouraging, preserving this inhuman characteristic, perspective, and concern is recognised as an inhuman system.

The system that promotes, protects and encourages human characteristic, perspective, and concern is recognised as a human system. Human characteristics are understood in the form of perseverance, brevity, and generosity. Perseverance refers to patiently ensuring the right behaviour from our side. Brevity refers to inspiring, helping others to live in a right manner while ensuring this in our behaviour, living properly on their behalf; generosity means investing our mind, body and wealth to support our relatives as needed. There is a complete absence of wretchedness, cunningness and cruelty in us, and we are in a state of perseverance, brevity and generosity when we live with human characteristics. Similarly, judging based on justice, innateness and truth are recognised as human perspectives. Justice means to take decisions on the basis which ensure harmony in mutual relationships. The perspective that is based on decision keeping the mutual fulfilment of four orders, the whole Nature in mind is recognised in the form of the perspective of innateness. When our activity is based on the understanding of coexistence, and we make all decisions on that basis, such a perspective is recognised in the form of the perspective of truth.

If we look at the living of such humans with humanness, they usually produce more than required and ensure prosperity. Such humans are seen living in a relationship with those whom they have accepted as their relatives, family or family cluster. Along with this, they take care of them, fulfil their duties and help them as per their needs. They also make efforts consistently for the wellbeing of society and order. The desire for wealth to fulfil needs is identified as 'desire for expansion of wealth (*vitteshna*)'. A desire for expansion of progeny (*putreshna*) is recognised in the context of taking care of our relatives, fulfilment of duties while living in relationship. *Putreshna* means a desire for expansion of progeny. Here, the desire for expansion of progeny is in the form of *jan-bal-kamna*. *jan-bal-kamna* means that people are with us for our help, protection and relation. The desire for our expansion to live, to fulfil our responsibility towards a larger society, is recognised as a desire for world-involvement (*lokeshna*). The desire for world-involvement means to live with expansion upto the boundary of the world with harmonious participation. The system that encourages human characteristics, perspective and concerns is a system with humanness.

In a similar way, the system that promotes protects and encourages super-human characteristics, perspective, and concern is recognised as a super-human system. Humans with super-human characteristic have a tendency towards continuous benevolence. This tendency of benevolence appears in the form of kindness, beneficence and compassion. The three are from the perspective of helping others. To help others as per their needs is kindness. Helping others in developing their potential to use the things that they have but lacking ability to use that- this mindset is recognised as the mindset of beneficence. The mindset of helping others with the object and to help them in developing their competence-receptivity is recognised as compassion.

With the mindset of compassion, we become helpful and inspiration for others, unconditionally.

If we look at the perspective of such humans, they always live with the perspective of coexistence. That is, they do all activities and decisions on the basis of Existence that is already in the form of coexistence. The concerns of such humans are to authenticate coexistence consistently. Therefore, the characteristics of super-human is primarily based on compassion, and perspective is primarily based on truth and concerns are primarily based on the ultimate truth of coexistence. With this detailing, it is understood that the system with humanness and super-humanness create conduciveness for the availability of intellectual resolution and material prosperity for all.

Summary

There is a need for a proper social system in which the intellectual resolution and material prosperity are available for all human beings that we want as an individual. Social order is seen in the form of Humanness, inhumanness and super-humanness. Of these, the human and super-human system is conducive, helpful, and complementary to us; whereas the inhuman system knowingly or unknowingly hinders our development, rather than being helpful in progress. On the other hand, if

there is a human system, super-human system, we can ensure intellectual resolution and material prosperity for all, while mutually helping each other. The systems are meaningful if it helps to increase the number of such human and super-human being.

In the next class, we will study the importance, role of physical facilities in social relationships that help to protect humanness, to ensure humanness and super-humanness.

Home-Work

1. What do you expect from others in terms of characteristics and perspective- inhuman characteristic and perspective or super-human characteristic and perspective?
2. What do you feel about the characteristics and perspectives which we own today? Find out if your own characteristics and perspectives are inhuman, humane or super-human?
3. Verify if an individual is useful for family or society living in an inhuman way, or humane way or super-human way.

Chapter 18: Need of physical facility for fulfilling the social relationships

In the last class, we understood the need for social relationships and system for enrichment and protection of humanness. In other words, the need for social relationships and system was recognised in the form of providing intellectual resolution and material prosperity to all. The hallmark of a good social system is that it provides a fearless environment to all human beings, which has the provision to ensure intellectual resolution and material prosperity for all. The only goal of social relationship and system is to ensure, encourage, enrich such humanness. For this, many types of programs are needed in society, of which self-study - teaching is a major activity. Self-study means to make efforts to understand reality, and teaching refers to helping others to understand these realities. For example, if we look at the role of a teacher, he does the activity of teaching while a student participates in self-study. In the same way, providing a conducive environment for the production of essential facilities, conducive opportunities are also a goal of social relationship, so that every human being, the family can ensure production more than required physical facilities with correct identification of their needs. Also, there is a need for a specific program to ensure utilisation and holistic utilisation of the produced goods. Summing up, there is a need to make some useful program at the level of culture and civilisation to propagate humanness and also a need for the proper constitution, a human constitution, on the basis of which every human being of society can live with definite human conduct. Certainly, to live like this, human beings have to ensure all these activities themselves. For this, it is necessary to self-organise the understanding, thought and behaviour of human beings. The right understanding and thoughts arise in a human being only through the study of wisdom and science, and on the basis of these two, his behaviour is self-organised.

In this class, we want to understand what the role of physical facilities in the fulfilment of social relationships is? In response to this, it is said that there is need for physical facilities for nurturing, protection of the body, and for smooth conduction of various activities in society. As we see for ourselves, things like food are needed from the perspective of nurturing of the body; Food, water, air are all such requirements, without which our body cannot remain healthy. In this way, the need for clothes, house etc. are required from the perspective of nurturing, protection of the body. To participate in the activities of the society, we need to go from one place to another; it is necessary to talk to people from one place to another. In this context, requirements like motorcycles, cars, trains and mobiles make sense. For example, if you look at this college, this college is a definite place for participation in the social system; the resources used in it are being used to maintain the social responsibility of education in the society. They are not being used directly in the sense of nurturing or protection of the body. For example, the projectors, laptops, etc. that we are using is not primarily important for nurturing and protection of the body. They are primarily from the perspective of smooth conduction of social relationship and system in the society. Therefore, there is a need for physical facilities for nurturing, protection of the body and for participation in the larger social order.

Physical facilities based on needs are divided into two parts – general aspirations and higher aspirations. The facilities which are required for the nurturing and protection of the body are identified as related to general aspiration. We are calling it general aspiration because every human needs it from the perspective of keeping his body healthy. No human can keep his body healthy without it. Its quantity may be less or more, but it is generally the requirement of every human being. The things related to general aspiration are divided into three categories - food, shelter, ornaments. The items like clothes to protect our body are named as ornaments. The ornaments here are not about decorating the body, but about the materials needed to maintain the body healthy.

Higher aspiration is another type of necessity. To call it higher-aspiration is that a human needs these facilities to prove his importance by way of participating in the larger and larger societal order. Such requirements therefore, appear mainly in the sense of participation in the social order. These requirements are divided into three parts - long-distance communication (doorshravan),

transportation (doorgaman), long-distance vision (doordarshan). Long-distance communication refers to such resources from which we can also hear distant sounds which the normal ear cannot hear. Telephone, mobile etc. are the means of this category. In the same way, the means of distance transportation are the means which help us to move from one place to another easily. For example, bullock carts, bicycles, trains, cars, aeroplane etc. are the means of transportation. Long-distance vision means such means by which we are able to see even those things which ordinary eyes cannot see. The means of long-distance communication are helpful for us in listening to the sounds outside our ear limits. Means of long-distance vision help us to see such a scene that normal eyes cannot see. Similarly, if we look at the long-distance transportation, the related means are helpful in increasing the speed beyond the speed of the body moving from one place to another.

The things related to higher aspirations are not necessarily the same for every human; rather, we feel the need for these things on the basis of the extent to which we participate in the larger societal order. Like if our expansion is up to our own locality or our own village; if we can ensure all our responsibilities by staying there, we do not need a car. On the other hand,

If we have to go 100 km away every day to ensure our participation and come back, we feel the need means like a car, bus etc.

Long-distance communication, transportation and vision, all three are used in the sense of fulfilling, authenticating higher aspiration which is not required for all human beings alike. Rather, we feel requirements for the means of higher aspiration to the extent based on our living with expansion- i.e. participation in the larger and larger societal order. On the other hand, every one of us needs the same means of general aspiration.

There is a need to produce goods necessary to fulfil both types of requirements. For this, it is necessary to invest labour by a human on the rest of Nature. Whether it is related with food, shelter, ornaments; or the objects related to long-distance communication, transportation, vision- the raw material to manufacture these things are available to us from the rest of Nature. The physical resources available in the form of the rest of Nature which appears in the form of material order (mineral etc), bio Order (vegetation etc), animal order - when human labours on them, he gets or produces things from that. These things are used in food, shelter, instruments; also used in activities for long-distance communication, transportation, vision.

Therefore, the need for physical facilities is an important part of human need, and it is required in the sense of protection and nurturing of the body and participation in a larger order. Through these facilities, we are able to fulfil both our general aspirations and higher aspirations. In order to produce both these types of goods, it is necessary to labour by human over Nature. Without labour, not these things can be produced.

The need related to general and higher aspiration can be identified only when we see it in the context of living with participation in the social relationship with system in the society. It shows the inrelatedness between facilities and social relationships. In other words, the need is decided on the basis of participation in the social relations. Our needs are decided on the basis of our expansion of living in social relationships at various levels- family, family cluster, village, village-cluster... nation, inter-nation. We either produce or do some experiments to ensure the requirements. If methods are available to produce goods, we produce directly based on those methods. For example, to meet the requirement of wheat, we do farming activities. But when methods of production are not available to meet the requirements, or available methods are not appropriate, the efforts we make in terms of modification, improvement or finding new ways are called experiment. Until the experiment is successful, it is in the category of an experiment. Once successfully produced goods are obtained from the experiment, there is a need for universalisation; So that every human being may do the work of production properly.

With the correct method of production and experiment, we get wealth and fulfil our needs for physical facilities. We use these available facilities in terms of our living. The use of these facilities

in the sense of meeting family needs is called utilisation. The use of the facilities to fulfil societal needs is called holistic utilisation (sadupyog).

When we use these facilities keeping the whole system, the tradition in mind, it is said to be the use of facilities in purposefulness (prayojansheelta). Therefore, the facilities that are produced by us, the wealth we get, are used in the sense of fulfilling the need of family, society and ultimately the universal orderliness, and they are called as utilisation, holistic utilisation and purposefulness respectively.

For example, to meet the needs of family members, we make arrangements for food, clothing, housing etc. - this is the utilisation; using physical facilities in this sense is utilisation. The resources that we employ for society, such as the establishment of schools, colleges, hospitals, etc. - this is the holistic utilisation of resources. When we use things as per their role in Existence for the continuation of universal order, tradition - it is purposefulness (prayojansheelta). With the utilisation, holistic utilisation and purposefulness of the facilities, we become practical. That is, we become competent to behave properly and fulfil mutual expectations in relation. On this basis, we not only take care of each other in relation but also that of the body. And, we also get facilities more than required for participation in society.

To live with such practical and social relationships, makes the humanness successful. In other words, to live in such a practical manner is humanness. When all human beings live with such humanness, social relationship in society becomes readily available to all. It was summed up in brief as - "Social relationships lead to necessities, necessities to use and production, use and production to earning of wealth, earning of wealth to utilisation, holistic utilisation and purposefulness; utilisation, holistic utilisation and purposefulness to behavioural fulfilment, behavioural fulfilment to humanness and humanness to social relationships".

Summary

There is a need for relationship, behaviour, feeling in relationship for fulfilling social relations. At the same time, physical facilities are also needed when expressing those feelings in mutuality. These physical facilities are used either in the sense of nurturing and protection of the body, or in the sense of maintaining social orderliness, universal order, to ensure participation in the society. In other words, the need for physical facilities is understood in the form of general and higher aspirations. General aspiration is seen in the form of food, shelter and ornaments (bread, cloth, house etc.), which is a requirement of nurturing, protection associated with the body. In the context of higher aspirations, whatever is required for the participation in society appears in the form of long-distance communication, transportation and vision, which is not same for every human being.

The required goods to fulfil all these requirements are produced by humans. A human does labour, invest his labour on the rest of Nature to get all this. Physical facilities are available as a result of this labour, as its return. The same facilities are used by human being to fulfil his need for general and higher aspirations. We had read this cycle, that while living in social relationships, our total need for physical facilities is fixed. Production is necessary to get these physical facilities.

Then it is also necessary to use these things for the fulfilment of needs in the right sense; which we recognised as utilisation, holistic utilisation and purposefulness. Using physical facilities in this sense makes our lives practical; we are able to express ourselves rightly with other human beings in mutual interaction. To ensure such practicality is living with humanness. And, through living with humanness, the social relationship is available to all.

In the next class, we will talk about what it means to be wise; what is the form of a wise self? In this context, we will also study Sanskar (mental impressions).

Home-Work

1. Verify whether we have two types of requirements – one is related to general aspirations and other related to higher aspiration? Whatever physical facilities we use, make a list of all those facilities and then categorise them into two parts to see which one of them is related to the general aspirations and which one to the higher aspirations.
2. Try to verify whether facilities are necessary for the fulfilment of social relationships. That is, is there any need for physical facilities to ensure harmony in society?
3. Find out if only physical facilities can suffice for the fulfilment of social relationships or one needs to ensure living with a feeling of relationship, behaviour with justice and right understanding also?

Chapter 19: Self-study, Mental impressions and disillusionment

In the previous classes, we understood that human beings need intellectual resolutions and material prosperity. At the core of them, a human wants state of perfect ease (*vishram*), to live a fulfilling life. The achievement of this state of perfect ease, consistent fulfilment is possible on the basis of being free from all illusions. To be free from all kinds of illusions means to have the ability to see the reality as it is, to be able to see as it is. So it is understood that human experiences perfect ease, consistent fulfilment on the basis of understanding of reality and living accordingly. It is necessary to be disillusioned towards Existence to ensure intellectual resolution, the clarity about how to live in every situation/condition.

The activity of disillusionment (being free from all illusions) takes place in the self as the understanding takes place in the self only. There is no activity of understanding in the body. For understanding, the body is certainly a helpful instrument, but the body does not perform any activity of understanding; rather, the activity of understanding takes place in self. There are different levels of this disillusionment, understanding, which we can identify on the basis of conscious activities. The disillusionment at the level of soul (*Atma*) is recognised as realisation.

The disillusionment at the level of intellect (*Buddhi*) is recognised as understanding (*bodh*); The disillusionment at the level of contemplator (*Chitt*) is recognised as feel (*pratiti*); the disillusionment at the level of thinker (*Vritti*) is recognised as conception (*abhas*); and the disillusionment at the level of taster (*Mana*) is recognised as sense (*bhas*).

Disillusionment at the level of *Atma* is to see the whole Existence as coexistence, to see the whole Nature submerged in space. The realisation of coexistence takes place in the *Atma*. The activities of *Buddhi* get self-organised in the light of the realisation and it is recognised as *Bodh*. It means disillusionment of *Buddhi* under the inspiration of realisation (*anubhavmoolak vidhi*) is recognised as *bodh*. The disillusionment of *Chitt* in the light of *Buddhi* filled with such *Bodh* is recognised as feel (*pratiti*). It means disillusionment of *Chitt* in the light of realised *Atma* and *Buddhi* filled with *Bodh* is recognised as *Pratiti* or *Chintan/ Saakshatkar*.

The disillusionment of thinker (*Vritti*) based on such *Chitt* is recognised as conception (*abhas*) and the disillusionment of *Mana* based on such *Vritti* is termed as sense (*bhas*), which gets authenticated in the form of tasting of values and selection of relations. So, the realisation of coexistence at the level of *Atma* reflects at the level of *Buddhi* as *Bodh*; at the level of *Chitt* as *Pratiti*; at the level of *Vritti* as *Abhas* and at the level of *Mana* as *Bhas*. Such disillusioned *Mana* is able to taste feelings in relationships and fulfil expected responsibilities in relation with the right selection. In this manner, the self is a combination of *Atma*, *Buddhi*, *Chitt*, *Vritti* and *Mana*; its disillusionment is recognised as *Anubhav*, *Bodh*, *Pratiti*, *Aabhas* and *Bhas* respectively.

One good thing to understand is that such a disillusioned self is fulfilled within. It does not require anything from outside for its fulfilment; rather, with the tasting of understanding, it continues to remain fulfilled. From the time, when the activity of realisation is complete in *Atma*, there remains continuous experience of truth. Therefore, there is a continuity of the activity of realisation. When the soul realises this coexistence, it remains in a state of perpetual fulfilment, which is named supreme-bliss (*param-anand*). In the same way, the impact of realised *Atma* in *Buddhi*, that was identified as *Bodh*, on this basis, the fulfilment at the level of *Buddhi* is called bliss.

The effect of such a well-realised *Atma* and the *Buddhi* with *Bodh* on the *Chitt*, is termed as *Sakshatkar* (contemplation); Its fulfilment in *Chitt* is termed as *Chidananda* or satisfaction. The impact on *Vritti* of such *Atma*, *Buddhi* and *Chitt* identified as *Abhas*. And, such *Vritti* remains in a state of perpetual peace. The fulfilment of *Vritti* means lack of any confusion, tension, etc. in thoughts; In other words, the state of harmony in thoughts. In such a situation, there is consistent enthusiasm in doing every activity. In the same way, the impact on *Mana* of *Atma* with the realisation

of truth, *Chitt* with full of contemplation, *Vritti* with full of *Abhas* is recognised as *Bhas*. And, the state of fulfilment of such *Mana* with *Bhas* is recognised as happiness. Therefore, a wise self remains fulfilled, satisfied on the basis of his understanding.

The next question is what to do to achieve such a state of fulfilment; Because this fulfillment is the desire of every human among us. It is understood that the study of Wisdom and science is necessary for fulfillment. We get a proper understanding with the study of wisdom and science. An important thing to understand about the laws is that events change, but the laws do not change. For example, an apple falls from the tree to the ground, a ball thrown by us returns to the ground; If we look at the law at the root of many such events, there is a law of gravity which applies equally to all these events. The rules are immutable; There is no change in these based on place and time; These rules apply equally to every event.

To understand these laws properly means to be disillusioned towards Existence. Both wisdom and scientific studies are necessary for this disillusionment. It is necessary to align each acceptance of Jeevan's with coexistence in order to ensure disillusionment through self-study. In this context, we want to understand a little about the mental-impression (*Sanskar*) and practice.

Sanskar (mental-acceptance) refers to the acceptance that take place in the self. If we observe and evaluate our self, then we can see those acceptances in us which we have accepted. Certainly, these acceptances will be at the level of *Mana*, at the level of *Vritti*, at the level of *Chitta*, at the level of *Buddhi*. Our acceptance at the level of *Mana*, *Vritti*, *Chitta*, *Buddhi* is called *Sanskar*. These acceptances may be correct, and may be incorrect. On the basis of wrong acceptance, there is contradiction in dynamic activities – desire, thought, expectation etc of self, duality, uneasiness - which causes our unhappiness. On the other hand, on the basis of having the right acceptance, there is a state of harmony in desire, thought and expectation.

It is necessary to ensure qualitative changes in oneself through self-study. To ensure this qualitative change means to correct all the acceptances, mental impressions (*sanskar*) that we have accumulated in ourselves in the light of harmony. Our mental impressions keep changing with time, circumstances, environment, self-study and practice. Changes in mental impressions don't need to happen in the right direction always. For example, we observe many times that some of our good habits change into bad habits, acceptances in the influence of the environment, mutual interaction. These changes are certainly not in our favour. We do not say such changes as qualitative changes. Therefore, qualitative changes mean such changes in mental impressions that help us to move in the direction of understanding, awakening. With the self-study, the qualitative changes happen in mental expressions. If we see the sequence of qualitative changes, whatever is accumulated in our *mana* in the form of acceptances starts self-organising towards coexistence. Then, whatever we have accumulated in *Vritti* in the form of acceptance starts self-organising towards coexistence. Sequentially, the acceptances of *Chitt* and *Buddhi* gets self-organised towards coexistence. When we see awakening-process, development-process, it is understood that there are qualitative changes in acceptance of *mana*, *vritti*, *chitt*, *buddhi* sequentially. However, in all these situations, *Atma* has not realised coexistence; in other sense, we are not able to see coexistence completely but we have started to see one part of this. We have not become disillusioned towards the whole of Existence, but disillusionment has begun for some realities of Existence, for some part of it. In such state, some disillusionment comes in *mana*, *vritti* through efforts. Similarly, some disillusionment starts in *Chitt* and *Buddhi* through the effort with self-study. In other words, such *Mana*, *Vritti*, *Chitt*, *Buddhi* is not self-organised completely towards coexistence – in this sense, there is no disillusionment, but it starts partially. In other words, *Bhas* in *Mana*, *Abhas* in *Vritti*, *Pratiti* in *Chitt* and *Bodh* in *Buddhi* – all these four activities are ensured partially before the realisation in *Atma*.

We recognise such *Bodh* in the *Buddhi* as moving towards realization (*Anubhavgami*). The word *Anubhavgami* means - moving towards realisation. That is, what happens in *Buddhi* when we move towards realisation is named as *Anubhavgami Bodh*. When our *Buddhi* gets self-organised after realisation, we call such *Bodh* as *Anubhavgoolak Bodh* (realization based understanding) because now there is an activity of realisation in *Atma* at the base of *Bodh* in *Buddhi*. That is, with *Anubhavgoolak* methodology, the realisation in *Atma* is at the base. On that basis, our *Buddhi* is

self-organised which we recognised as Anubhavmoolak Bodh. Through the *Anubhavgami process* qualitative changes happen in *Mana, Vritti, Chitt and Buddhi* sequentially, as a result, a receptivity and competence develop in *Atma*, which lead to the realisation of truth in *Atma*.

Acceptances that normally occur in the self are either supportive or counterproductive in the sense of awakening. The acceptances that are conducive in awakening are named as good mental impressions (*susanskar*) while those which are obstacles in awakening are named as bad mental impressions (*kusankar*). It is necessary to understand a little about *Adhyaas*. Those habits that develop gradually in life in a natural manner are named as *Adhyaas*. For example, a self gives necessary information while running the body; read information from the body. Along with this, it is told in this philosophy that self is a constitutionally complete atom and moves rapidly around the body. Such a self appears in the shape of the body. It is just like when we see a fan moving through electricity, we do not see each of its blades separately, but in the rotating position, it appears as a saucer. Another example of this is when a fire is rotated rapidly in one end of the rope, the fireball does not appear at any one place rather appears as a whole circle. So to get around the whole body of self, to be able to give information to the body, to be able to read information from the body, this ability to do all these activities in self is recognised as *Adhyas*. Mental impressions are acceptances that are associated with the awakening or degradation of self; while *Adhyas* are those acceptances, which are generally supportive in the sense of carrying out the activities of the body. Activities with *Adhyaas* that are practised for a time become a habit, and then by doing that we are able to engage our mind in other places also. Just like walking, after practising walking becomes a mechanical activity, we keep moving mechanically; our self-activities, i.e. the activities of *Mana, Vritti, Chitt and Buddhi* do not need to be fully engaged/invested in it. Even while walking, we are able to think, desire, take a decision, many other activities in our self. Therefore, *Adhyaas* is said to be the process, which develops naturally over time in self, or the tendency, the readiness in self to do things mechanically, mechanical activities are called *Adhyaas*.

The beliefs that we have accumulated inside ourselves, either in line with understanding in self or otherwise, are recognised as mental impressions. The activity of *Adhyas* is very natural in the self. It is this part of self-organising the mental impressions in the sense of harmony, where human effort is needed, it is necessary to self-organise our mental expressions in the sense of coexistence. We have to evaluate each mental expression in us and keep those that are good; otherwise, replace bad mental impression with good one – this is the meaning of qualitative changes in the mental impression that takes us towards realisation, awakening sequentially.

Summary

Every human has a thirst for perfect ease and fulfilment that is ensured with intellectual resolution. The disillusionment or to be completely disillusioned towards reality is at the base of the intellectual resolution. Such activity, to be free from illusionment, happens in the self. self is a inseperable unit with *Atma, Buddhi, Chitt, Vritti and Mana*. Therefore, *Atma, Buddhi, Chitt, Vritti and Mana* have to be disillusioned. The disillusionment of *Mana* as *Bhas*, the disillusionment of *Vritti* as *Abhas*, the disillusionment of *Chitt* as *Pratiti*, the disillusionment of *Buddhi* as *Bodh* and the disillusionment of *Atma* is recognised as realisation. Certainly, the complete disillusionment of *Mana, Vritti, Chitt and Buddhi* happen after realisation; but, in the process towards realisation, there is one level of disillusionment in *Mana, Vritti, Chitt and Buddhi*. That is, one level of *Bhas, Abhas, Pratiti and Bodh* can be ensured with self-study before realisation. With realisation, the state of such fulfilled self is indicated with different words. The fulfilment at the level of *Mana* is termed as happiness, peace at the level of *Vritti, Chidananda*, satisfaction at the level of *Chitta*, bliss at the level of *Buddhi* and super-bliss at the level of *Atma*. There is a need to self-organise the mental impression at the level of *Mana, Vritti, Chitt and Buddhi* on the basis of reality of Existence to ensure disillusionment in us. This is called qualitative changes in mental impressions. Out mental impressions change qualitatively with self-study. As a result, *Atma* gets realised in truth, coexistence.

In the next class, we will talk about the principle of action and its outcome. Once it is understood that disillusionment is our goal, the next question becomes what to do, what kind of action to do to get the disillusionment?

Home-Work

1. Make a list of some of the activities of your Self. Then, identify which ones of them are related to mental impressions and which ones to Adhyas?
2. Find out within yourself among the activities which take place at the level of Atma, Buddhi, Chitta, Vritti and Mana, which are realisation –authentication, Understanding-determination, contemplation-imaging, comparing-analysis and tasting-selecting, which ones are there active in you and for which ones do you need to make an effort?
3. Make a list of your acceptances and find out how many acceptances in you are in terms of coexistence and harmony, i.e. How many are good mental impressions (susanskar), and how many acceptances are there which are in conflict with a relationship, harmony and coexistence, i.e. How many are bad mental impressions (kusanskar)?

Chapter 20: Law of Action and Fruits

In the previous class, we mentioned various states of the disillusionment of self and indicated the states of the fulfillment of such self with different names. The next issue becomes that to achieve the disillusionment, is our ultimate goal, ultimate outcome (*phal*), but, some intermediate goals also need to be identified. Then, what actions, activities should be done to get to each of these intermediate goals as an outcome- that also needs to be recognised.

Action refers to any activity performed by a human being. In general, human beings walk; eat, etc. with the body. Speaking of human is also an activity; A human performs the process of thinking in himself, that is also an activity. On this basis, the activities of human beings are divided into three parts- bodily, verbal and mental. All activities occurring in self are mental activities. All speech and speaking related activities are verbal activities, and all activities performed in association with the body are bodily activities. I am speaking here right now. It is my verbal activity; Farming, cow rearing etc. are all bodily activities; And whatever we think in ourselves are all mental activities. All actions, either bodily, verbal or mental, done by human being have a certain outcome, result. The result is invariably connected with every action. There is a complete sequence of action and its result, whose initial position we recognise as action and the final as a result. If we do not act and only wish for the result, we are not going to get any result. On the other hand, it cannot be the case that we do action and do not get any result, because the result is associated with every action. We get some result, either good or bad, as an achievement, result, consequences of an activity. This principle of action and its result has been divided into three parts - action for the animal, action for the deluded human being and action for the awakened human. Action is understood only with self (*Chaitanya*). Therefore, action is defined in the animal and knowledge order. Due to the inability to take any decision, the action is not defined in material and bio order. Although various kinds of activities are happening there too. The activity for a definite goal, purpose and the law of action-fruit is found only in the conscious unit, such activities we call as action.

Animals are seen bounded in action as well as its fruition. A deluded human being is seen free for action but bounded for fruition; An awakened human beings appear free for action as well as its fruition. To understand this sentence, we first start a discussion with a deluded human. A deluded human is free while performing actions. This freedom, while performing actions means to have the freedom to choose any opportunity. For example, I make a choice of whether I want to live with you with respect or live with disrespect during an interaction. Each one of us has the opportunity to make this decision. And, as a result of mental impressions and situations, a human takes some decision. Due to freedom of choice in any action, it has been said that a deluded human is free to perform any action. With freedom of choice in action only, a human has a possibility to develop with the right utilization of resources and to go for downfall with the misuse of resources. That is, a human can do right or wrong action - both these possibilities are seen with a human being. This freedom of action only is the cause for his indefinite conduct.

Animals usually express definite conduct according to their breed. There is not much opportunity for selection in animal's actions. Rather, they are seen doing the actions in line with the same breed in which they born. For example, a cow, she is doing the same activities today that cow used to do thousands of years ago. Since the choice of action is not seen in animals, it is said that animals are bounded for action. If a cow is vegetarian, it remains vegetarian. If a lion is non-vegetarian, it remains non-vegetarian; while a human being appears to be vegetarian or non-vegetarian due to the influence of his culture and environment. The same person who leads a pure vegetarian life for some time becomes a non-vegetarian after some time. Similarly, a non-vegetarian becomes a vegetarian under environmental influences or as a result of his self-study and mental impressions. This implies freedom of action. Therefore, a human is free in action while an animal is bounded.

If we look at humans on this basis, a deluded human is seen to be bound in fruition. He wished for the fruition of happiness but could not get the fruition - in this way a deluded human is bounded in

fruition while doing actions. It is also visible in animals that they get fruition according to their actions. On this basis, animals are bounded for doing actions as well as its fruition.

An awakened/wise human appears free for actions; at the same time, they also appear free in fruition. Being free of fruition means getting the same expected result in the form of happiness as action was done to get fruition of happiness. We get the same expected result for which the action was done - in this form one feels free in fruition; we remain comfortable, natural, and normal in ourselves. Freedom is seen in the decisions of an awakened human. On the basis of this freedom, they act for the desired fruition; therefore, each time their action provides the desired fruition.

Looking at this whole thing again, we said that animal is bound in action as well as fruition; A deluded human being is free for an action but bound for fruition; an awakened human is free for an action as well fruition.

Next, we want to understand facilitating components of action that is done to get fruition. Doer, deed, cause, effect and outcome are five constituents of any action. Doer refers to one who has decided to do an action, who has invested his self-activities in that sense. The person investing his desires, thoughts, expectations, determination etc. is recognised as a doer—a doer act with mental, verbal and physical actions. Whatever mental, verbal and bodily actions/activities are done by him is recognised as work (*karya*) here. Work also refers to the bodily activities along with mental and verbal decisions taken knowingly. These activities are done to fulfil our needs, duties, obligations. Activities, physically done by a human, are either done to fulfil his needs or certain duties and obligations of his family and society. All such activities done by doer are work. There is some reason at the root of all these activities. Whatever activities we do in mutuality are decided in our thoughts. Whatever we decide in our thought depends on our mental impressions, acceptance and beliefs. These acceptances may be either based on an understanding or affected with the environment in the lack of understanding. Therefore, the reason for all activities of a human is his mental impressions, acceptances based on understanding or beliefs. In the true sense, understanding is at the root of good mental acceptances because our acceptances are rightly made in the light of understanding of reality. When we do not have complete disillusionment towards realities, we cannot see them properly. Then our beliefs, our delusion becomes the reason for our mental acceptance. Therefore, the reason for our mental impressions or acceptance is either the right understanding or to be illusioned in the lack of right understanding. Existence, in the form of coexistence, is a root cause of every activity that may be either based on understanding or beliefs. Every unit of Nature is active due to Existence in the form of coexistence at the base, which we studied in the previous class. We saw there that every unit remains active due to coexistence in Space. A human being is also a unit that is active while living in coexistence with Space. Only on the basis of this activity, a human thinks and invest it towards a definite goal. Therefore, coexistence is the root cause of every activity. Achievement as a result of work is recognised as fruition. If we get fruition from the expectation of which the action was done, we recognise it as complete fruition (*purna-phal*), and if we get less than what was expected, we recognise it as subdued fruition (*nuen-phal*). Therefore, the fulfilment of our expectation or hope is the complete-fruition, otherwise subdued fruition. We try to get that complete-fruition again in case we get subdued fruition; In this form, we are ready to perform new action again. A delight to ensure fruition and outcome is called effect that is self-inspiration or delight. The readiness to express and authenticate naturally is called delight; If it is mutual, we call it inspiration. The inspiration or delight to express fruits and outcome is an effect that is in the form of formational, deformational or innate (continual). We recognise a favourable effect as formational, adverse effect as deformational and to remain the same as innate.

Every human child makes a mistake due to the lack of understanding. On this basis, condition for adverse effects and subdued fruition continue to occur. It is fine to make mistake by a human child, but if it continues even after growing up, it seems that there has been a lack of education and system somewhere. The human child makes mistakes, but along with it, there is curiosity, readiness, potential, ability to understand the right. In other words, it is said that “a human child is born with the right to make mistakes and the opportunity and means to do right.”

Summary

Every action has a definite result. To achieve the goal of disillusionment, one needs to self-study and practice hard. There are three types of actions - bodily, verbal and mental. Action is defined in conscious-nature. There is an activity in material-nature too, but it is not called action due to lack of knowing and assuming, lack of opportunity for a decision. In conscious-nature, an animal is bounded in action as well as fruition; a deluded human being is free for action but bounded for fruition; an awakened human being is free for action as well as fruition. There is freedom due to opportunity in the decision. However, there are bound due to definite fruition of the action. An awakened human is free in fruition- it means to get expected fruition in the form of happiness. Because, they act according to innate law after understanding it. There are five inseparably parts of any action – doer, deed, cause, effect and outcome. A doer is one who has taken the decision to do action, has invested his conscious activities. All the root cause of actions is mental acceptance which is the basis of all activities.

In the next class, we will talk about what is the process to set a goal? Whether it is the ultimate goal or intermediate goal, how does a human decide it? That is, what is the process of goal setting? If we have set the goal wrong, our direction also goes wrong - hence it is very important to decide our goal by examining it.

Home-Work

1. It is to be examined that living as a human being, do we have the freedom for action or not? And do we get fruition as per our action, or do we get any fruition not related to our action?
2. Verify this statement with some examples- doer, deed, cause, effect and outcome are invariably associated with every action.

Chapter 21: Identification of the goal/ sub-goals and its process

In the previous class, we read the principle of action and fruition and said that every action has certain fruition. Whatever we desire as fruition, we accept that as a goal at the beginning of any action. On this basis, we decide our goal. Therefore, it is necessary to determine what we want as a fruition, so that we can choose our actions accordingly.

In this class, we will talk about goal setting and its process. The ultimate goal of a human is to live in continuous fulfilment; But to achieve this continuous goal, a human makes some intermediate goals. How is this interim goal set? Whatever we consider important, whatever appears to us as the source of our happiness, whatever we feel necessary for us becomes our goal. For example, we have considered becoming first in our class as a source of happiness. Gradually, it becomes our goal. Earning money becomes one's goal If someone has considered collecting a lot of wealth as the source of one's fulfilment. Similarly, eating sweet becomes one's goal, If someone has accepted sweet food as the source of fulfillment; On the other hand, if someone has considered spicy food as the source of their satisfaction, spicy food becomes his goal. In the same way, we set goals for ourselves, such as to get a good position, to be recognized or to live in a relationship, to be sensible etc.

Setting a goal depends on our perspective. We see an object, reality and evaluate it based on our perspective. Due to the difference in perspective, we see the same thing in different ways. This is why the same scene attracts one, while the other it does not. A child gets the first rank in the class. In reality, it is a very certain event that a student has got the first position. But knowing this, different types of feelings arise in the mind of parents of different children. They see this incident differently.

His friends see this incident differently; His neighbours see this incident differently, and those in opposition see the same incident in a different way. For one, the same event may be pleasant, for another the same may be painful, the third may be unaffected by them. Therefore, due to the difference in perspective, we see the same scene in different ways. The viewer is named as perceiver (*darshak*). In other language, the object (*drashya*) that

is being seen, and the perspective that is in perceiver - as a combination of the two, the perception or viewing (*darshan*) takes place.

Our perspective, i.e. our perception, our ability to see depends on our current mental impressions, acceptance. Generally, these acceptances are either based on belief, sensations or understanding. If acceptances are based on understanding, our perspective is correct that leads to correct perception. On the other hand, our perception may be correct or not correct if acceptances are based on beliefs and sensation. Our perception may be right or wrong on this basis, it will depend upon whether our belief is right or wrong. Our current mental impressions are based on previous self-study and environment. It means whatever perspective, the potential of perception we have today depends on the result of the summation of self-study and environment till now. Self-study is more important out of the two. Acceptance and conclusions drawn from self-study remain for a long time; whereas the conclusions accepted by the effect of the environment depend on the environment and there is a possibility of changing with the changes in the atmosphere. The environment also includes a human-created environment that mainly affects our acceptances / mental impressions, not the natural environment. This human-created environment is available to us mainly in the form of education and system. A human gets a favourable environment If the system of education is right and run systematically. Good impressions arise in the effect of such a favourable environment. At the same time, such a favourable environment provides a reasonable opportunity for human for self-study. Therefore, if the environment is favourable, education and systems are organized in the right sense, good impressions can be created in human beings in the sum of both self-study and environment.

We evaluate an object based on our perspective. The correctness of perspective is necessary for an accurate assessment of whether an object is useful to us, whether it is important to us or not, is favourable to us. In other words, the more our mental impressions are organized in the right sense, the more we assess and decide our goals. Three important factors affect the determination of goals -- 1. Our own needs, 2. The needs of those whom we are living within the relation, and 3. The needs according to the environment. We make some goals related to our needs while some to take care of others. Such as- eating food from the point of health, doing the activities of self-study and practice to be wise - these goals are set by keeping oneself at the centre. On the other hand, we accept some goals to fulfil the responsibilities for other people in the family, to perform some duties for our relatives - all these goals are in the context to fulfil the needs of others. A third reason for setting the goal is also the immediate situation at that time. For example, if we look at the present situation today, human relations are going through various crises; Earth is afflicted with problems like pollution, global warming. Therefore, it becomes a circumstantial goal to participate in keeping the earth's environment balanced and harmonious so that we can come out from problems like global warming, pollution etc. Now, it has become essential for us to compensate for the decrease in the percentage of forests on the earth today.

There is another basis for setting goals – for the purpose of self (*swa-arth*), for the purpose of others (*par-arth*) and for the purpose of everyone (*param-arth*). The perspective that keeps our own happiness, the fulfillment of own needs at the centre is called the perspective for the purpose of self (*swa-arthi drishti*) and the goal fixed on this basis is called the goal for the purpose of self (*swa-arthi lakshya*). On the other hand, The perspective that

keeps other's need and happiness at priority is called the perspective for the purpose of others (*par-arthi drishti*). There is a third basis too to set a goal where we keep the whole humankind, Nature, all creation and wellbeing for all in mind. Such a goal is called a goal for the purpose of everyone, ultimate (*param-arthi lakshya*). Generally, we aim to achieve sensational happiness, accumulate physical facilities, to fulfil our needs in any way when we live with goals for the purpose of self. In reality, our goal is understood in the form of a fulfilling life. The assurance of such fulfillment is only by living through relationship and orderliness, not by opposition and domination. From this point of view, there is no difference between for the purpose of self and others. We get mental satisfaction, fulfillment when we do activities with the perspective for the purpose of others. Similarly, when we do an activity from the perspective for the purpose of everyone, keeping the well-being of all in mind - then it includes the happiness of oneself as well as others. Therefore, in the true sense, there is no distinction in the purpose of self, other and everyone if it is based on correct understanding of oneself, others and others; rather, these three are mutually complementary and self-organized towards a definite goal.

When setting goals, it is important to consciously examine whether the goals are really important to us or not; is it really going to give us happiness or not? Have we accepted it only on the basis of assumptions, or have it been decided by investigation? We have to verify that whatever activities seems to us as a source of happiness, is it really the source of our happiness or not? Am I able to evaluate the object with the correct perspective? Is my evaluation of perspective correct? This is an important issue of how to determine the goal accurately. Although the ultimate goal of all of us is to achieve continuous fulfillment, there are differences in our subgoals which depends on our object of fulfillment. For example, some people make their basis of fulfillment only to get pleasure from facilities; some people make the basis of their happiness only to get feelings from others in relation; some people consider ensuring understanding in themselves, knowledge/resolution as the source of their fulfillment. So our subgoal is determined on the basis of where we are seeking our fulfillment? Those who seek happiness in sensations to attain this fulfillment; it becomes their goal to get favourable sensory sensations. In the same way, some people take pleasure in earning a name, to make an identity, to get a feeling from others in relation - on this basis, earning recognition, position, the prestige becomes their goals. There are some people who understand realities properly and try to get happiness by self-organizing their feelings and thoughts in the sense of right. Ensuring disillusionment, ensuring a resolution becomes the goal for such people.

Summary

It is important to set a goal by accurately assessing what actually makes us satisfied. Whatever we have identified as our sub-goals; whether these really lead to our own ultimate goal of continuous fulfilment or not - it is important to examine it consciously in depth. If these sub-goals do not connect us to our end goal, we may spend our whole life in achieving the goal, and when that goal is achieved, then it is found that there is no continuous fulfilment on this basis. For example - if we have made our goal to get facilities, favourable sensations, we are looking for our happiness in it, then whatever facilities we get, whatever favourable sensations we get - for some time we feel good; But in the long term (long time), it neither becomes a source of our happiness nor does it seem favourable from the health point of view of the body. Therefore, before deciding this subgoal, we need to examine it, again and again, to see if it is leading to our ultimate goal (continuous fulfilment)?

In this sequence, it is also important to see what our perspective is, on the basis of which we are evaluating the realities, perceiving the realities. Are we assessing them on the basis of taste (senses), health and profit; or on the basis of justice, innateness and truth? If our perspective is only for taste, health or profit, any assessment we make is not correct. At the same time, if our perspective is of justice, innateness, truth, then we can see the reality exactly, and we can evaluate them properly. This way of our assessment depends on our perspective, mental impressions, acceptance. Therefore, we need to examine each of our mental impressions /acceptances very closely to see if they are in the sense of co-existence. Are they towards harmony or not? Have we not accepted conclusions otherwise?

In the same way, while deciding target, it should be carefully examined whether we have made this goal on the basis of health or only on the basis of sensations? Have we made it with the care of our own amenities or have taken care of the comforts of others and finally, have made keeping the whole society, wellbeing of everyone, whole Existence in mind? When we make goals keeping the whole Existence, orderliness in mind, our goal becomes broad and big; It is useful for oneself and also for all human beings. At the same time, we should keep our needs, the needs of our relatives and circumstance in mind while taking decisions. When we set the goal with such thoughts in mind, our goal becomes coexistential, in the sense of realities, and it ultimately connects us to our continuous happiness. Otherwise, unknowingly, we often target such things on the basis of taste, health, profit, which does not really connect us to that ultimate goal (continuous happiness/fulfillment).

In the next class, we will talk about two broad categories of goals – really good (*Shreya*) and seemingly good (*Preya*) and their results.

Home-Work

1. It should be investigated again and again in ourself as to what is the basis of identifying our goal? Are we setting our goals based on the perspective of taste, health, profit, or justice, innateness and truth?
2. When do our goals lead us to continuous fulfilment – when they are made from the perspective of taste, health and profit, or justice, innateness and truth? This is a very important issue because once we have made a mistake in setting a goal, we can never get continuous fulfilment, no matter how much efforts we make with dedication and readiness. Once we have set the wrong goal, it does not matter whether it will be achieved or not - in both the condition the unfulfillment and contradictions persist in our self.

Chapter 22: Types of Goal- Really good, Excellent (Shreya) and seemingly good, Liking (Preya)

In the previous class, we discussed the process of determining our goals. During this discussion, it was understood that whatever we consider important, what appears to us as the source of our happiness, our fulfilment, what we feel the need of- that becomes our goal. What is important or not important to us - we assess it only with our perspective, because the activity of perception takes place as the sum total of the object outside and our perspective within. Our perspective, i.e. our way to see, depends on our present mental impressions. At the same time, we also discussed that the goal may be determined to keep three things in mind - the need for oneself, relatives and ultimately the well being of all. On this basis, the goal has three distinctions – for the purpose of self (*swa-artha*), for the purpose of others (*par-artha*) and for the purpose for everyone (*param-artha*).

In this class, we want to talk about what are the main categories of goals articulated by human beings and their consequences. The goal is broadly divided into two parts – seemingly good, liking (*Preya*) and really good, excellent (*Shreya*). Seemingly good, liking means that which seems to be good; Really good, excellent means that which is good in reality, which leads us to awaken / understanding. Seemingly good means that which appears to be good; that which appears temporarily good under the influence of some sensation or assumption, but is not really good in the long run. While working for seemingly good, we try to be happy by moulding others and our environment as per our wish. Here, we try to be happy either through favourable sensations or by getting feelings/ appreciation from others (in terms of post, name, fame). Many time they seem to be good in short times, but they are toxic in the result. If we do not get favourable sensation or feelings while moving through this method (in the way of *Preya*), we become sad. If we get favourable sensation or feeling, we are immediately or momentarily happy; but due to its temporariness, we feel thirst consistently. No matter how much we get, we do not feel satisfied; that is, the desire for enjoyment remains the same or even enhances after the indulgence.

The path towards really good, excellent refers to moving towards disillusionment/understanding; moving towards the goal of orderliness and towards the well-being of all. In the path of really good, we work for our own understanding, own awakening, for the well-being of all and remain active in order to establish harmony in the society. While working for really good, we focus on the transformation of our mental impressions/ acceptances. We pay attention to proper fulfilment of our responsibilities and duties so that in every situation, we are able to live happily and become a source of happiness for others and also gradually work towards creating a favourable environment for well-being of all.

In the way of seemingly good, liking, we usually keep trying to find the favourable of the environment. Wherever the environment is favourable, we get busy in its enjoyment and whenever it is not favourable, we make a long list of complaints. While walking in the path of really good, excellent, we mainly focus on ensuring our understanding/awakening, self-organising our mental impressions towards harmony. At the same time, we try to self-organise society while living in a fulfilling manner. If we do not see the conduciveness of the environment while walking in this path of really good, instead of complaining, we accept our responsibility in that situation, and we focus on issues like our participation to make society better.

In this context, I recall a story of Chanakya that once an ambassador from abroad came to meet him when he was the minister in Chandragupta's court. The ambassador said to Chanakya, "Despite being the general secretary of such a big state, path to reach to your place, is full of thorns, not very good; why don't you make it nice by laying leather on it, so that you have the convenience of coming and going?". In response to this, Chanakya said a very important thing, 'it is a good thing to work for putting leather on the road outside; but if we need it for ourselves, a better way is to put shoes on our feet. Then wherever we go, we will not have problems. It means to say that it is a good thing to fix the environment, but it is not good to be full of irritation and have a long list of

complaints about others. Rather, the more we refine our mental impressions, we self-organise them in the sense of harmony, we walk in the path of harmony, we are comfortable within and our inspiration spreads far and wide and has impact on others as well.

Our main focus, in the way of excellent, is to improve ourselves; and cooperate with others as needed while maintaining their independence. In this path, our focus is on whether I am able to live properly with myself and with others or not? Whereas in the path of liking, our focus is mainly on the compatibility we get from the atmosphere and from mutuality. We are mainly focused on whether all the material is being available for our needs; others are living with us properly or not. The main thing in the discussion of this liking and excellent is whether to focus on improving others or focus on improving oneself? What would be our priority - fulfilling the expectation of right and good conduct from others or maintaining right conduct on our own behalf and giving others the proper inspiration to live like this? In the same way, what will be the basis of our decision-making - wealth, post, increase in prestige or right-wrong, just-unjust, good-bad? The more deeply we study the liking and excellent, the more it appears that while walking along the path of liking, we make ourselves unhappy and causing the misery for others; while walking along the path of excellent, we feel content in ourselves and are able to become the source of fulfilment of others. Our decision in the way of liking is based on taste, health, profit; While walking in the path of excellent, our decision is based on justice, innateness and truth.

There is a simple methodology to check whether a path is of liking or excellent. Whatever I am deciding as my goal that is conducive to coexistence or not; conducive to Nature or not; Conform to the laws of Existence or

not? To conform to the laws of Existence, to conform to the laws of Nature - this is way of excellent; Contrary to these rules, to live as you like, living arbitrary is way of liking. In other words, the path leading to awakening, understanding which is a real happiness of oneself is way of excellent otherwise way of liking. In the same way, if it is in the sense of well being of others, family and society, then it is a excellent to all of us. Otherwise, it is way of liking. This entire discussion concludes that if we recognise excellent as our goal, then we develop gradually, we move towards awakening. Conversely, if we accept way of liking as our goal, then we are unknowingly surrounded by problems.

Next, we want to understand the goal and the cycle of achievement. To put it very briefly, it means that the things that we accept as the goal (whether it is right or wrong; excellent or liking); we try to achieve that. The direction in which we try, we get success some times, and we get results in that direction. This is stated very briefly in a sutra – “difference in goal leads to difference in effort, difference in effort to difference in progress, difference in progress to difference in outcome, difference in outcome to difference in effect, difference in effect to difference in experience, difference in experience to counter-feeling, counter-feeling to natural characteristic/ feeling, difference in feeling to attachment, difference in attachment to difference in feeling, difference in feeling to difference in goal.” We will try to understand this formula (*Sutra- sutra means thread i.e. thread holding which one can reach to the necessary details*) slowly, step by step.

“The difference in goal leads to a difference in the effort”; That is, whatever we accept as a goal, we make all efforts to achieve that in, that direction. It means that if we accept *Shreya* as a goal, we make efforts in that direction; on the contrary, if we accept *Preya* as a goal, then we make efforts in that direction. The next important thing is being said that “difference in effort to difference in progress”. That is, the direction in which we try, our progress can also be made in the same direction at the end. That is, if we strive for *Shreya*, then we progress in the path of *Shreya*; If we try for *Preya* then we move in the path of *Preya* which is actually a decline rather than our progress.

Due to the detailing of ways of *Shreya* and *Preya* in one *Sutra*, all words of the *Sutra* is used in the context of *Shreya* and *Preya*. “Difference in progress to difference in outcome” means that at the end, we achieve in the result in direction in which we make efforts. Progress in the path of *Shreya* gives outcome as *Shreya*; By progressing in the way of *Preya*, we get fruition as *Preya*. “The difference in outcome to difference in effect” means we progressively evaluate whatever we get. If

that fruition ends at our fundamental goal of happiness, then the impressions on which we performed that activity is confirmed, reinforced. On the other hand, if we do not feel happy from the results obtained as fruition, and we feel problematic in ourselves, then that impression gets weak.

Here, 'The difference in outcome to difference in effect' is the effects on our mental impressions. The conclusions we derive on the basis of fruition, either they confirm or weaken or change our present acceptances or mental impressions. "difference in effect to difference in experience" means If we move in the direction of *Preya*, then the conclusions obtained are related to *Preya*, sensory sensations; we take only sensory

experience. When we walk on the path of *Shreya*, there is a gradual qualitative change in our mental impressions and realisation happens as a result.

On this basis, experience is divided into two parts here - sense experience and beyond-sense experience. Till now, the experience that we had talked about i.e. realisation was beyond-sense. Here, the experience rooted on sensation is termed as sense-experience. By walking in the path of *Preya*, our achievement is primarily based on taste; whereas by walking in the path of *Shreya*, our achievement is in the form of contemplation (*Sakkshatkar*), understanding, realisation and experience based living. 'experience to other-feeling – other activities of our self get organised on the basis of our experience.

Therefore, if we have ensured the beyond-sense experience in the path of *Shreya*, then all other activities of our self starts getting organised on the basis of this understanding. This is the other-feeling (*Pratibhav*). Realisation is the basic feeling, which is reflected in the rest of activities of the self. That is the other- feeling (*Pratibhav*). If we have only sensory experience (taste of sensations), then the same is reflected in the rest of activities of self. Gradually, our impressions begins to take shape in this sense, this is 'difference in feeling to feeling of our individual nature'(swabhav). We get attracted towards the things matching with our individual nature (*swabhav*). This is 'difference in individual nature (*swabhav*). to attachment (*aasakti*)'. The thing that gets accepted in us, which in our belief, becomes fixed in our impressions - that things starts to attract us. This becomes the basis of all our feelings and thought activities. This implies the 'difference in attachment to difference in feeling (*bhav*)'. The thing for which we become habitual, on the basis of which our feelings, thoughts, behavior begin to occur; then that becomes our next goal.

Therefore, if *Shreya* is our goal, then we try for *Shreya*. We progress in that direction; we get expected results sequentially. On the basis of the evaluation of the results, there is a qualitative change in mental impressions as effects; this progressively leads to realisation. On the basis of realisation, the activity of understanding in intellect and contemplation in contemplator (*Chitta*) is termed as *Pratibhav*. On the basis of this *Pratibhav*, these conclusions are accepted in self and become our natural characteristic (*swabhav*). Anything which is accepted by us in the form of natural characteristic, attracts us towards it. The resolution begins to settle in desire, thought, expectation respectively; our feelings, thoughts begin to settle in this sense. In this way, we ensure a goal for ourselves by evaluating it based on our feelings.

On the other hand, if we recognize the *Preya* as the target, then we try in that direction. Slowly we move towards decline; As a result and its conclusion, only the sensation of sensory organs get available to us. As a result, all the other activities of self get busy in the fulfillment of these senses. By getting stuck in this cycle, we again accept the taste of the same sensations as the goal.

In the next class, we will work to understand this formula (*sutra*) in some detail again.

Summary

There are two types of goals - one is *Shreya* and the other is *Preya*. That is, such goals that seem to be good, but not necessarily good; there are other goals, which are really good, excellent, superior. We need to make all efforts to ensure our goal as *Shreya*, so that we can continue on the path of *Shreya*. On the other hand, it is necessary to properly use the path of *Preya* by properly

evaluating it. Treating them as a source of happiness gives rise to many problems. We have seen the method of identifying *Shreya*, whether our goal is conducive to coexistence or not? Is conducive to Nature or not? Whether in the sense of real happiness of the self? in the sense of family, society and universal order, well-being for all or not? The last thing we said is that the object that we accept as the goal; gradually effects our efforts, our progress, our gradual results / achievements and they are in the same direction respectively. Slowly We go on and on. Thinking of the path of *Shreya* gives us inspiration continue to walk in this direction upto awakening and bliss; On the other hand, by falling in *Preya*, we get entangled in it and there seems to be no progress or there is decline in ourselves.

Home-Work

1. Find out for yourself that how many intermidiat goals that you have set for yourself, are in terms of 'really good' and how many are in terms of 'seemingly good'?
2. The *Shreya* is recognised as to conform with the law of Nature, in the sense of real happiness, family –society and universal order. Examine this statement.
3. What kind of achievements do you get while working for 'really good' and while working for 'seemingly good'? Find out for yourself. Is there a possibility of continuous happiness while working for 'seemingly good'? Find out.

Chapter 23: Effort and Achievement as per the Goal

In the previous class, we discussed two distinctions of goals – Really good and Seemingly good and tried to understand the order of goal and achievement. At the end of the class, we had said that we try to make sure of what we accept as the goal. We get the result in the same direction in which we try. If the result is as per our expectation, then our conclusions/acceptances/assumptions are confirmed; the conclusions/acceptances/assumptions based on which we did those activities are substantiated. If the fruition-results come otherwise, not in our favour, then our same acceptances get weak, change. Ultimately, on this basis, our acceptance get changed, transformed. If we have identified *Preya* as a goal, then ultimately we taste *Preya*, which is called the experience of senses. Instead, if we have recognised *Shreya* as the goal, then we experience beyond-senses (*Shreya*) as an achievement. Whatever we experience is reflected in other activities of self. On this basis, gradually it becomes our nature. Once something becomes our nature, it becomes our acceptance; So it attracts us again and again, the thing which attracts us repeatedly, gradually it seems us important and becomes our goal.

If you look at this whole process a little subtly, then there are two types of goals – Seemingly good and Really good. These have been identified as ‘changing’ (*Parinaamvadi*) and ‘unchanging’ (*Aparinaamvadi*) goals respectively. *Parinaamvadi* goals change after a short period of time. There is no continuity of fulfilment, such a goal is called *Parinaamvadi* goal; But the achievement which is sustained after attaining it, we recognise it as an *Aparinaamvadi* goal. Let us understand this with an example - once we understand laws of Existence, of Nature, then that understanding always remains with us. Once we understand what is right, we do not make mistakes again. Therefore, understanding is an *Aparinaamvadi* goal. Similarly, indulging in sensations is a *Parinaamvadi* goal because its happiness ends in a short period of time. Similarly, in the context of society and orderliness, an undivided society, universal order is an *Aparinaamvadi* goal; Because it seems likely to continue its being from generation to generation once it is ensured. Fixing things in pieces is an *Aparinaamvadi* goal, as it cannot maintain its continuity for long. We strive for the object that we recognise as a goal. This effort is reflected in two distinctions – effort in parts and the other by effort in totality. We recognise each human as an individual (*vyasti*); in totality, we call it the whole (*samasti*). The important thing to understand is that the achievements are small with the effort of an individual, while the achievements are more with efforts of the collective. It is important to make efforts collectively, especially, when we talk of achievements at the level of society and orderliness, in terms of organising village, family, society, nation than efforts made by each person individually. Our collective achievement is easily ensured by the efforts made by everyone together. Individual effort is vital in personal success. For example, if I want to understand something and want to self-organise my behaviour on this basis, my own effort is the most important. The support from the rest is important, but my own efforts are primary. Whereas in the context of organising a village, the effort made by each citizen of the village is important. On this basis, the village can be self-organised. Therefore, individual effort is important in terms of personal achievement, but in the context of collective achievement, collective effort is essential.

This effort looks in two ways – inner (*antrang*) and outer (*bahirang*). Outer means activities done outside (in mutuality) and inner means activity done inside (in self). All the efforts related to thinking, planning and scheduling - all this effort is inner. Similarly, in the context of outside, the efforts we make for participation in terms of behaviour, work and participation is an outer effort. From the point of view of the systematic functioning of society and orderliness, it is necessary to have inner effort as well as outer effort; while looking at the context of intensifying the activities of our self, inner efforts are mainly important. Progress is made in the proportion of effort - in this sense, progress has been used for both growth and decline. If we move in the right direction, it is development; whereas if we go in the wrong direction, then that is the decline. With this, the fruition is identified as complete (*purna*) and falling short (*nyun*). The hope, the expectation from which the effort was made, if it has been fully met, then it is identified as a complete-fruition (*purna-phal*) and its partial attainment as the short-fruition (*nyun-phal*). On the basis of such results, it affects the acceptance of

self. In the context of the ratification of the acceptances, moving towards awakening is a formational effect (*sama-prabhav*). Moving towards decline, getting compulsion is a deformational effect (*visham-prabhav*), and in the sense of remaining as it is, there is an innate effect (*madhyastha - prabhav*). On the basis of these effects, the change or transformations in the impressions that we experience is called sensory experience (*indriya anubhav*) or beyond-sensory experience (*indriyatit anubhav*). Sound, touch, sight, taste and smell – information from these five senses is called sense experience; whereas the understanding out of the information from these five senses, as well as understanding obtained out of the sum of the *mana*, *vritti*, *chitt*, and *buddhi* activities is called beyond-senses experience. Like - Earth attracts the ball towards itself. If you go through the eyes or see with the senses, the ball is seen falling towards the earth; but when we go to understand the law behind it, then the law of gravity makes sense. Thousands of people may have witnessed the fall of the apple even before Newton — all of them had sense experience on this basis, but it was possible with Newton to ensure beyond senses experience as a law of gravity. The beyond senses experience is based on the activities of *mana*, *vritti*, *chitt*, *buddhi* and *atma* in the self. Our self activities are self-organized on the basis of reflection of our acceptance of the beyond senses experience or understanding of the laws- this is a natural derived feeling (*sahaj pratibhav*); whereas acceptance only based on sense-experience is *unnatural* derived feeling (*asahaj pratibhav*). We live in a state of our natural characteristic with natural derived feeling. In the state of unnatural derived feeling, we accept inhumanness living as our natural characteristic. By living naturally, we have an attraction to live according to the law; whereas by living with unnatural derived feelings and inhuman characteristics which are not in accordance with the law, similar things attract us. Ultimately, on this basis, our state of feeling is either based on resolution,

which is called the higher feeling (*uccha bhav*); or based on problems, which is called basal feeling (*nimn bhav*). In the case of a resolutionist attitude, we accept our goal only in the sense of *Shreya* (resolution); while suffering from problematic feelings (anger, malice, jealousy, tension etc.), we make our goal knowingly or unknowingly in the sense of *Preya*.

The same was said in a nutshell that difference in goal leads to difference in effort, difference in effort to difference in progress, difference in progress to difference in outcome, difference in outcome to difference in effect, difference in effect to difference in experience, difference in experience to derived-feeling, derived -feeling to one's nature (feeling), difference in one's nature (feeling) to attachment, difference in attachment to difference in feeling (higher or basal), difference in feeling to difference in goal. Thus, this goal and sequence of achievement go on continuously.

The goals are also recognised as oneness with the ways available (*Prapt-yog*) and oneness with what is to be achieved (*Prapya-yog*). *Prapt-yog* refers to such things, which are naturally available to us in Nature, Existence; while *Prapya-yog* refers to such things, which can be found, there is also disassociation after association.

For example, if we have understood the reality properly, we have self-organised the activities of self on the basis of this, in that sense, we have harmonised our behaviour, work/occupation, then it remains with us continuously, it is always available to us - in this form, it is *Prapt-yog*. That is, realisation in truth, resolution in thought, justice in behaviour and laws in work/occupation is *Prapt-yog* for us. Due to the availability of Space everywhere, it is available to us continuously; hence *Prapt-yog* is with Space. On the other hand, if we look at any other unit of Nature, it is not always available to us; rather, they are available for some time with efforts. In this sense, the achievement of wealth, position etc. is *Prapya-yog*. It does not persist with us; rather, they disassociate from us after some time. Therefore, these (*Prapya-yog*) cannot be a source of constant happiness for us.

It is our goal to be awakened as an individual human being. It is our goal to establish an undivided society and universal order as a collective. We want to discuss a little about how these two goals are related to each other. There is a formula for this— The following is not realizable “Humane thought without realising the truth, an inclination to humane behaviour and work without humane thought, coherence in behaviour without humane behaviour and work, being without opposition without coherence in behaviour, society without opposition without loss of opposition (at the level of individual), coexistence without society without opposition, resolution, prosperity without

coexistence, heavenliness without resolution, prosperity, studies based on wisdom and science without heavenliness, authentication of realisation of truth without studies based on wisdom and science.”

We begin to understand this from the beginning – the meaning of realising truth means to see the realities as they are; To be able to see Existence as coexistence, to see the whole Nature as orderliness and to feel every unit

of Nature related with ourselves. With such a perception, our thoughts become humane; Otherwise, due to illusion our idea of living is often inhuman. Humane thought is at the core of humane behaviour because there is a thought in the root of every activity. The decision we make at the level of thought is expressed in our behaviour. To say the same in other words, thoughts on the basis of understanding, behaviour-work on the basis of thoughts. It is a formula of self-organising thought and behaviour-work. Our behaviour in mutual relation becomes synergised on the basis of the self-organisation of behaviour-work.

Synergy refers to the fulfilment of behaviour that others expect from us or the obligations we have to fulfil in a definite relationship. Therefore, synergy in behavior means to ensure expected behavior, duty and responsibility from each other in mutuality. When we live with such synergized behavior, it leads our life without opposition (*nirvirodhita*), that is, our opposition / hatred towards each other ends. There is no opposition in society when all humans of society live without opposition. Every human is able to live in relationship with each other in the absence of opposition.

We identify it here as coexistence. Coexistence refers to the orderly living of human being in mutuality. When we live harmoniously in human interaction, we can identify our need for the physical facility and ensure prosperity. If we do not have a good relationship with each other, our behaviour is not good, then we are not able to do the production activity together, and we use a lot of resources in war etc. with each other.

The earth becomes paradise (heaven) based on coexistence and prosperity; paradise (heaven) is realized on this earth. On the basis of co-existential living, we are able to live properly with other human beings, and we are also able to ensure prosperity with the rest of Nature through cyclic and mutually enriching production systems. The self-organisation in human being and then in Nature is recognised as paradise (heaven) of the earth. It is only in such a state of heavenliness that the work of teaching and learning is successfully done; we are able to give our understanding to the next generation.

Providing such an understanding takes place in both the sense - in the sense of living co-existentially in behaviour and ensuring prosperity in production. In the other language, the activities of education are required to ensure both – intellectual resolution and physical prosperity; this implies wisdom and scientific study. To provide such wisdom and scientific study is a proof of our understanding and is a help to ensure resolutions and prosperity in others too.

In this way, to live with human thought with the realization of truth along with human behavior and work, i.e., just behavior and lawful work is a base for opposition free society. By living with coexistence and prosperity in such an opposition free society, we are able to ensure wisdom and science-based study for the next generation. In this way, the awakening of each person, which is his goal, is ensured on the basis of proper education-sanskar. Realization of truth in individuals helps to self-organize society and self-organized society becomes an instrument in ensuring the realization of truth in every human being through education-sanskar.

Summary

We strive for what we accept as the goal; we achieve the result in the same direction at the end; Our impressions and acceptances are made in the same way. If we are able to ensure the goal in the sense of *Shreya*, it is a cycle of resolutions, and our development takes place every day. On the other hand, if we accept *Preya* as the goal, it is a cycle of problems. If we get entangled in it, then

we get declined day by day. The effort for the goal is made individually as well as collectively; That is, it is also in the form of individual and is also in the form of community. An effort towards inner is important for human awakening, while the inner, along with the outer effort is important for the collective.

In the next class, we will study in a little more detail the *Shreya* and *Preya* goals for individuals and communities.

Home-Work

1. Our personal goal is seen to be in terms of ensuring the right understanding and awakening in the Self, and the societal goal is seen to be in terms of an undivided society and universal human order. Are the individual and societal goals complementary to each other or in opposition? Explore.
2. “Difference in goal leads to a difference in effort, difference in an effort to difference in progress, difference in progress to difference in outcome” In this sentence, what is important to us- goals based on really good or seemingly good, and are we making an effort in this direction?

Chapter 24: Bondage and Liberation, Human Goal

In the last class, we talked a little about individual goals and collective goals; also tried to understand their interrelationships. In this class, we will try to understand the same a little more deeply.

As a human being, the resolution is our goal. None of us wants to be afflicted with problems; while looking at the situation today, we are surrounded by many problems. Some of these problems pervade in society, and some in our mental impressions, in our personal beliefs. Problems at the individual level are overcome by personal achievement, and the societal problems are overcome by collective achievement. In this sequence, we will first talk about the problem and achievement of goals at the level of individual level and then at the level of society/collective.

At a personal level, all wrong mental impressions that we have accumulated, unintentionally and intentionally, in ourselves are the cause of our problems. Whenever our activities of desire, thought, expectation run on this basis, it creates contradiction and misery consequently. Many times it seems that in our life, we are forced towards the same mental impressions, tendencies, they become the basis of our living. So, if wrong beliefs have accumulated in our tendencies /mental impressions, they cause problems for us. These misconceptions are at the level of *mana*, *vriti* and *chitt*. In another words, they are manifested at these level of our desire, thought, and expectation. We recognised the power of expectation in the form of activity of selection; the power of thought was recognised as analysing and power of desire as an activity of imaging. All activities opposite to coexistence at three levels - desire, thought and expectation are the root cause of our problem. Wrong decisions taken here are also expressed in our behaviour.

This is the bondage (*Bandhan*) for us; with whom we are tied, joined, enamored. The important thing in this is that nobody else has tied us from outside, but we are bound by it ourselves. It is our own decision, due to which we have accumulated many wrong beliefs in our desire, thought expectation. In general, when we do not see the realities precisely; many times, we recognise those things as a source of our happiness that is actually a problem for us; by not recognising the things that are the source of our happiness, we identify those things which are really problematic for us as the source of our happiness; so in such a situation like a mirage which is not there, we try to find it there. Therefore, accepting things, where there is no continuity of happiness, as a source of happiness is the reason for all our bondage.

In this sequence, at the level of the bondage of expectation, we try to be happy through taste of sensation; we try to be happy by indulging in the taste fo many sensations (through consumption of physical things) for a long time. This acceptance in life is named as the bondage of expectation (*Asha-Bandhan*). A person suffering from *Asha-Bandhan* is engaged in many types of tasting activities to be happy. In the same way, to consider your thoughts, your analysis, your arguments as superior to others - this is the bondage of thoughts (*Vichaar-Bandhan*). A man obsessed with *Vichaar-Bandhan* holds his thoughts, arguments, analysis as superior; he does not consider other's analysis, arguments superior to him.

In the same way, a person suffering from the bondage of desire (*Ichha-Bandhan*) considers his portrayal, his imagination as superior to others and tries to fulfil the same. No matter how much effort is made to fulfil illusory desires, whether they are fulfilled not, there is no continuity of happiness in both situations, so this is bondage. We have kept ourselves in confusion with such expectations, thoughts and desires; this is our own decision. Knowingly or unknowingly, under illusion, we have accepted those things in ourselves, which are actually the reasons for our misery.

It is because self-enchancement, the ego of considering oneself excellent etc. are at the root of the bondage of expectation, thought and desire; Because it is our ego/pride that forces us to consider our imagination, our idea superior to others. These beliefs / wrong acceptances are the only bondage in the self. Since bondage is inside our self, liberation also has to happen in the self itself. Our own wrong beliefs, confusions that we have accepted inside ourselves; we have to be free from

those wrong beliefs. The liberation is not possible from any outside activity; because where there is a problem, the remedy also needs to be found there.

What is the form of liberation; and how we get it - we want to understand it further. When Atma is realised in coexistence, and on its basis, the activities of *buddhi* works; then, such *buddhi* is disillusioned and is fulfilled with the activities of understanding and determination. A *chitta* inspired by understanding and determination gets disillusioned, and there are activities of imaging and contemplation in such a disillusioned *chitta*. Again, on its basis, the *chitta* with the activities analysing and comparing and *mana* with the activities of selecting and tasting get disillusioned. In this way, self becomes free from all kinds of illusions. In other words, to get all the activities of the self harmonised in the light of realisation is called liberation. In the third language, Existence which is in the form of coexistence only – to get all activities of the self harmonised in that sense is liberation. That is, getting the *mana* self-organised in the light of realisation is liberation from *Asha-Bandhan*; *vritti* in the light of realisation is *Vichar-Bandhan*, getting *chitta* self-organised in the light of realisation is *iccha-bandhan* and getting *buddhi* self-organised in the light of realisation is liberation from ego/pride. That is, getting all the activities of the self harmonised on the basis of understanding is liberation. In other words, the complete resolution is liberation; because we remain fulfilled while living with all-encompassing solution.

Summing it up briefly, “an effort to be happy through such things which do not have continuity of happiness is bondage. To ensure happiness through the realities where happiness is a natural characteristic, where happiness is achieved naturally is liberation”. Bondage and liberation – these two are associated with activities of the self. It is not an activity occurring outside, but activities occurring only in the self.

Now we will talk about the collective goal in a little detail. We personally identified liberation/disillusionment as the goal. Wealth (*Artha*), Pleasure (*Kama*), Clarity of natural law (*Dharma*) and Salvation (*Moksha*), are identified as collective human goals. *Artha* refers to the means that are helpful in achieving the goal. Personally, freedom from liberation/disillusionment is the goal of human beings; and collectively, undivided human society, the universal order is our goal. All the things used to get them are means (*Artha*). The general meaning of wealth (*Artha*) is facilities, physicochemical goods - which are available to us from the rest of Nature. Similarly, the human body is also wealth for the self. It is helpful in achieving the goal. Apart from this, a human being also invests his *Mana*, i.e. his self-activities for achieving the goal. In this form, self, body and wealth (Physico-chemical things) are our wealth (*Artha*); We have recognised these as wealth (*Artha*). Self and body, living as a human being, is available to us. Therefore, one of the goals of human beings, living collectively, is to ensure the physicochemical facilities (wealth) which are necessary for meeting our needs. Human's second goal is to fulfil his desires, needs (which is in the sense of harmony). Pleasure (*Kaam*) refers to one's desires, needs. Utilising facilities to meet our personal, family and social needs - it refers to as fulfilling the desires.

In the same way, ensuring Clarity of natural law (*Dharma*) is to understand the law of Nature holistically and live according to the laws. *Dharma* has been identified as the law/rule of Nature, whose observance ensures the happiness of all human being, which is human innateness. That is, the essential laws of happiness of every human being have been recognised as *Dharma*. For the self-organisation of society, it is necessary to have a solution to fulfil the goal of happiness for all. Therefore, *Dharma* is to ensure the laws in a society which are supportive in the sense of happiness of all human being. These rules have been identified as intellectual law, social law and natural law; we will expand about these in later classes. It is necessary to understand now that lawful living is to understand the laws of Nature (natural laws) accurately to live with mutual fulfillment with nature, to understand necessary laws (social laws) to fulfil social relationship and to understand laws (intellectual laws) to ensure harmony in all activities of self and live accordingly. That is, by living according to intellectual laws, our activities of the self are self-organised; our living (behaviour) with other human beings gets self-organised by following social laws and by the production through the natural process, through natural laws, we can fulfil the need of our facilities. Therefore, when we try to ensure the wealth and desires with *Dharma*, then we take care of Nature properly; we take care

of other's need and help them while ensuring our needs. Therefore, when we produce wealth with *Dharma*, then humankind is able to fulfil their needs as well as enrich and preserve the rest of Nature. In the same way, when we ensure wealth and desires with *Dharma*, our own desire is fulfilled; at the same time, the desire of others is also fulfilled in mutuality. Therefore, ensuring desires with *Dharma* is 'Let live and live'; where we fulfil our needs and also take care of other's need. By living this way, we are able to achieve the social goal of undivided human society and universal order.

On the other hand, when we ensure wealth and desires without *Dharma*; then the effort to ensure wealth turns into profit-maximisation, accumulation/exploitation. When we go to fulfil our desires without *Dharma*, the same desires turn into consumption / intense-consumption / unlimited consumption for ourselves and the exploitation and domination of others in society. This is madness for consumption and sensual pleasures. Also, in order to live like this, we also exploit Nature, which causes pollution etc. In this way, to ensure wealth and desires with *Dharma* is necessary from the perspective of self-organisation in family, society, orderliness and Nature.

Following *Dharma*, that is, by ensuring the wealth and desires with *Dharma*, it is also important for all human beings to become illusion-free, to find the all-encompassing solution. This goal has also been identified as salvation. Salvation means liberation; that is, being free from all kinds of illusions. It is an effort of every human being and to make a conducive environment for that, various social systems are active to provide compatibility, opportunity, means, encouragement and protection. Therefore, wealth, desires and *Dharma* are means for achieving the ultimate goal of liberation. The goal of wealth, desires and *Dharma* has been identified in order to ensure the goal of liberation (salvation) universally. Therefore, the *Dharma* that we have identified as laws, whether it is correct or not, is decided on the basis of whether following those laws lead us to an all-encompassing solution or not. In nutshell, making efforts for salvation while ensuring wealth and desires with *Dharma* is a path of excellence.

Summary

At the root of our sorrow is our wrong mental impressions, which we have accumulated inside us. Due to these wrong approvals/tendencies, there is a lack of harmony in our thoughts, behaviour, and we become problematic. These are the wrong acceptances, in which we are entangled, tied up and continue to be unhappy even without wanting to. Therefore, our goal as a human being is to get rid of bondage. This bond is not due to any outside entity, but rather our own accumulated beliefs at the level of desire, thought and expectation. These have been called bondage for desire (*Ichcha-Bandhan*), bondage for thoughts (*Vichar Bandhan*) and bondage for expectation (*Asha Bandhan*) respectively. We are free from all kinds of wrong-acceptances, illusions by self-organising all the activities of the self on the basis of realisation. This is disillusionment/salvation.

Three other intermediate goals have been identified to fulfil the goal of salvation – *dharma*, desires and wealth. Living with *dharma* means following intellectual, social and Natural laws (let us define this as morality). We can fulfil our desires by following laws and ensuring wealth; be able to support others; ensure right utilisation, enrichment and protection of the rest of Nature and can be helpful in self-organising the society. The mindset to ensure the wealth and desires in the absence of morality (*dharma*) leads to madness for profit, consumption and sensual pleasures. Living like this, we remain unhappy and become a cause of the suffering of others as well as damage the environment. Striving for salvation while ensuring wealth and desires with morality is the only way to ensure the path of Excellence (*Shreya*).

In the next class, we will expand what it means to live with morality (*dharma*). That is, we will discuss the form of living with morality (*dharma*) at the level of personal, family, social, national and inter-nation levels.

Home-Work

1. The basic cause of our happiness and sorrow is our wrong beliefs (acceptances), our deluded desires, thoughts and expectations, which basically arises from our ego. There is need to self-organise all activities of the self in the light of realisation to ensure the continuity of happiness, liberation from bondage. This statement should be examined.
2. Evaluate how far are we able to ensure wealth and desires with morality in the activities we are doing today and how much are we missing on morality while working for wealth and pleasure?
3. What kind of problems appears at the level of individual, family, society and Nature when we try to ensure wealth and desires in the absence of morality?

Chapter 25: Living in relation and harmony-a helpful step to attain the awakening

In the previous class, we had studied bondage and liberation in the context of our own awakening and also identified morality, wealth, desires and liberation in the form of achievement of society. In this context, we understood the important thing that we ourselves are bound by our own beliefs, bad mental impressions, bad habits, evil attitudes; there is no bondage from outside. We recognise them as bondage because basically the wrong impressions / wrong tendencies/beliefs are not accepted by ourselves and are the cause of our misery. Liberation is to be free from wrong impressions, beliefs. The process of achieving this goal of salvation is to ensure the wealth and desires with morality - which is the path of *Shreya*. Today we want to study the path of *Shreya* in a little more detail.

The meaning of living while ensuring wealth and desires with morality is – to fulfil our relationships with human and the rest of Nature properly. We self-organise ourselves while living in such a state, and also become complementary to other humans. The laws on which activities of self are self-organised, we recognise them as intellectual laws. On the basis of these laws, our activities of self are organised, balanced. This intellectual law has been identified as non-accumulation (*asangrah*), affection (*sneh*), knowledge (*vidya*), simplicity (*saralta*) and fearlessness (*abhya*). In the next class we will work to understand this in detail. In the same way, the laws which help to self-organise society are called social laws. Social law has been identified as - Rightfully acquired wealth (*Swa-dhan*), chastity in a conjugal relationship (*Swa-naari/ swa-purush*) and compassionate behaviour and work (*dayapurna vyavahar-karya*). Similarly, the laws on which our production is self-organised while living with the rest of Nature are called natural laws. All activities of self get self-organised by following intellectual laws. Our living with other human beings gets self-organised by following social laws. And by following the natural law, we are able to live harmoniously with the rest of Nature. Living like this ensures wealth and desires with morality.

In other languages, striving for awakening while maintaining your relationship and contact properly is making an effort for salvation while ensuring wealth and desires with morality. Relation refers to those relations where expectations are pre-fixed while in contact (*sampark*) our expectations are not pre-fixed. It is necessary to live with justice in both places. But, the difference in both is – in a relationship, the mutual expectations are pre-defined, and the fulfilment takes place accordingly while in contacts, the expectation of mutual fulfilment is not pre-defined, rather it is voluntary. In contacts also, there is no expectation of fear and exploitation, still, there is scope for maximum/minimal fulfilment in mutual living. Parents, sons and daughters, siblings, gurus and disciples etc. are all such relationships where we have certain expectations from each other; We fulfil certain responsibilities with each other and together we remain dedicated to a certain goal. Contact is a meeting in mutuality where we do not have a very definite program; rather, we meet each other for a short time. For example, we meet a lot of people while travelling in a bus/train; These are contacts. Certainly, in all these meetings, we do not expect fear, exploitation from each other. But, it is a matter of choice as to how many responsibilities we decide to be fulfilled according to need in mutual relation. And, we fulfil those responsibilities according to need and situation.

The main thing to understand is that to fulfil expected values in relation and contact, that is also our duty and obligation, is helpful in our awakening rather than a hindrance. Obligation implies living while sharing the expected feelings like trust, respect, affection etc. Certainly, it is necessary to have these feelings in ourselves to express in mutuality. Duty implies fulfilling the responsibilities and work that we have accepted in mutuality with readiness. When we fulfil our obligation and duties while living in relationship and contact at the level of family and society, then it is helpful in the development of our talent. By living like this, our self activities are intensified; We move towards resolution.

There are five primary levels of our relationship and contact- at the individual level, family level, social level, national and inter-national level. We are knowingly or unknowingly living at these five levels, and our lives are getting affected by them. It is necessary to live in all these five levels lawfully to live systematically. If we look at the expression of our living at all these five levels, then personal living is made with the distinction of good deeds and evil deeds. Living lawfully on a personal level is a good deed; otherwise, it is an evil deed. That is, the lawful thought and behaviour are called a good deed; otherwise, it is an evil deed. At the family/family-cluster level, one lives with good character or bad character. Good character means to live by beautiful character, good conduct, living with right conduct. Living in such a manner, we happily fulfil whatever the responsibilities, roles we are expected to ensure. So, to be able to express your character by fulfilling morality is to live with virtue (good conduct); while otherwise living is vicious (bad conduct).

In the same way, if we live harmoniously at the level of society, we move towards an undivided society. On the other hand, if we live with differentiation on the basis of isms, sects, beliefs, classes, then our life becomes communal rather than social, and we start thinking about our life in the sense of some particular community. Therefore, social life is based on the distinction of undivided society or communal divisions. National life is based on the distinction of policies based on justice or opportunistic approach. The policy based on justice is that in which humanness is protected. The protection of humanness refers to giving inspiration, encouragement, protection and opportunity to human characteristic, perspective, and tendency. Human goals - resolutions, prosperity, fearlessness and coexistence are fulfilled if humanness is encouraged. On the other hand, the policy based on opportunity is where we make decisions based on taste, health and profit. In contrast, we promote inhuman characteristic and perspective by not preserving humanness. At inter-nation level, it is the basic objective to maintain a proper balance between intellectual resolution and material prosperity with self-study of science and wisdom so that coexistence can be ensured at the level of society and nation. In the absence of coexistence, human divides into communities. Therefore, the goal of internationalism is to ensure coexistence and ensure its protection among nations.

The grandeur of prosperity is in the form of production of more than the required physical facilities, that of character in personality, that of sociability in authenticity and agreement, that of nationality in fulfilment of justice, education and nurturing, and that of international life in resolution, prosperity, fearlessness and coexistence obtained through science and wisdom, else there is decline. This means that the family succeeds by living with humanness with each other while ensuring prosperity through producing more than the required physical facility at the individual and family levels. The authenticity is to live in a self-organised manner at a social level, and giving consent means showing agreement and encouragement to those who are also living in this manner. Through authenticity and consent, social life succeeds

By this way, nationalism is successful with the follow of justice and its education and nurturing. The follow of justice means living with justice; education of justice implies developing the understanding of justice in others too so that they may start living with just behaviour. And, the meaning of nurturing justice means the right fulfilment of expected obligations and duties to run the system properly. So, our living at the national level is successful through the practice of justice, education of justice and the nurturing of justice.

The success at the international level lies in the authentication of resolution, prosperity, fearlessness and coexistence with wisdom and science. The wisdom refers to the achievements gained from intellectual study, and science refers to physical achievements obtained from the physical study. The combination of both wisdom-based study and scientific-study, i.e. intellectual study and physical study, proves the resolution and prosperity in the family and ensures the fearlessness and coexistence in the society. We must live lawfully at the personal, family, social, national and international levels in order and to be harmonised for the whole family, society, nation and inter-nation.

Living at these levels has also been recognised as law, justice, innateness (*dharma*) and truth. A formula (*sutra*) has been written about it- discovering the universal principles at the level of society

is termed as laws (*niyam*), the fulfilment of laws at the level of system (order) is termed as justice, the fulfilment of justice at the international level through resolution, thoughtful policies are termed as morality, the fulfilment of justice at the international level through experience resolution, thoughtful policies is termed as morality (*dharma*), the fulfilment of innateness (*dharma*) at the level of cosmos is termed as truth, the fulfilment of truth at the level of infinite cosmos is termed as coexistence, the state of realisation of co-existence by a human being is termed as bliss, and the actualisation of bliss in personal life is termed as awakened self. We will discuss each part of this sutra.

The discovery of universal principles at the societal level is termed as law. These rules are the fundamental principles that exist in Existence. Human does not make them but discovers them. Just like the law of gravity is not a law made by scientists. This rule was already in Existence; Man discovered it by understanding it. In a similar way, in the context of living harmoniously at the level of society- living with fulfilment of relationship with other human beings and with rest of Nature; and living a balanced, harmonised and fulfilling life at level of self- these principles are recognised as laws at the level of society.

To ensure these laws at the level of system so that the self-organisation at the level of family, family-group, village, state and nation can be ensured on this basis - it is recognised as justice. In this sequence, to ensure living in a self-organised manner at the international level as well, and to frame the policies of the nation in a manner that they are complementary to other nations - it has been recognised as morality (*dharma*). Living with morality means ensuring resolutions at the level of policies, so that coexistence among nations remains stable in mutuality.

This fulfilment of such morality at the level of cosmos is indicated as truth. Truth refers to the submergence of Nature in Space. This truth at the level of cosmos is termed as coexistence. Whatever exists in infinite cosmos in the form of Nature, are submerged in Space; are in coexistence with Space. When human is able to realise such coexistence in himself, then it has been recognised as an activity of realisation, and its fulfilment is named *bliss*. To see this Existence as coexistence is an activity of ultimate fulfilment in itself; this is bliss. Such a blissful man lives in coexistence continuously. This is the form of awakened self, a self having the right understanding.

Summary

A path of *Shreya* is to live with morality, ensure wealth and desires with morality. That is, to fulfil our duties and responsibilities, while living in relationship and contact, is helpful from the perspective of the development of our talent. Morality refers to intellectual, social and natural laws. In other words, the fulfilment of duties and obligations at the level of individual, family, society, national, and international levels is helpful from the perspective of the development of our talent. The same is recognised in the form that to see law, justice, morality and truth in oneself, to be fulfilled on that basis and to live with such conduct is a living with authentication in mutuality.

In the next classes, we will study the intellectual laws, social laws and natural laws in detail one by one in order to understand morality.

Home-Work

1. Is the fulfilment of duties and obligations at the individual, family and societal levels helpful in the development of our talent, sharpening of the activities of the self or is it a hindrance? Explore into this.
2. At all these levels, which way of living is the right way- living with good deeds or evil deeds, living with good character or bad character, social living or asocial living, living with policies which are based on justice or opportunistic policies, authenticating all the four human goals- resolution, prosperity, fearlessness and coexistence at the international level through study of both wisdom and science or to struggle in mutual relations? Explore into this.

Chapter 26: Intellectual Laws

In the previous class, in order to understand living with morality (*dharma*), we started discussing intellectual laws, social laws and natural laws and said that living based on these laws self-organise our lives, ensure mutual relation and self-organise the production with rest of Nature. We identified them as intellectual law, social law and natural law.

We have also understood earlier that whatever behaviour, work and production we do in mutuality are decided in the self first. Whatever decision we make in the self, either based on understanding or beliefs becomes the basis of our behaviour and work as well as expressed in mutual interaction. Therefore, it is most important to understand the intellectual law in these three laws (intellectual, social and natural), on the basis of which our self activities get self-organised. In other words, this intellectual law is the basis of social and natural law.

The intellectual law has been identified as non-accumulation, affection, knowledge, simplicity and fearlessness. We will try to understand them one by one- what is the meaning of these words and how based on these, our desires, thoughts, expectations, resolutions etc. in our self are self-organised. Non-accumulation literally means lack of accumulation. Accumulation refers to collecting unnecessary items from the perspective of profit and consumption. Non-accumulation refers to income for expenditure. That is, we produce and store those physical facilities that we need; which we have to ensure for the purpose of right utilization and not otherwise. To live with non-accumulation means to produce facilities only in the sense of right utilisation, right expenditure and putting them to use. If there is anything extra and is remaining after, this is shared with others and not accumulated. There are two essential advantages of living with non-accumulation –

There is no unnecessary exploitation of Natural wealth; Because under the mindset of accumulation, all the facilities that we produce, which we collect unnecessarily and keep in the house come from the rest of Nature; that comes from Material Order, Bio Order, Animal Order and Knowledge Order which are our natural resources. The more facilities we accumulate with us, the more our natural resources are exploited. Therefore, by living with non-accumulation, we do not become an unnecessary burden on natural assets/resources; rather, the rate at which they are produced, we use them in the same proportion.

1. The other advantage of living with non-accumulation is that facilities are available for the common people in the society; because all the facilities which we collect are not available for use in the society. In other words, society is deprived of those resources, facilities. So even from today's perspective, it is necessary to have facilities in the society for the economy to run smoothly. If we store or hold those facilities, then people do not get facilities for use, and the lack of physical facilities are felt artificially.
2. Therefore, living with non-accumulation, we are able to provide necessary facilities to the people; in this form, we live in a mutual relationship. At the same time, we live with the rest of Nature in a self-organised manner and can fulfil our complementarity with it.
3. The second intellectual law is affection. Affection refers to accepting another human being as a relative. With such acceptance, we fulfil our obligation and duty with commitment. Affection refers to see others connected with us; on this basis, we are committed towards our duties through self-motivation. By living affectionately, it becomes fulfilling for us to live in mutual interaction with humans.
4. When we practice non-accumulation, we become conscious in terms of living with the rest of Nature. Again, when we practice affection, our idea of living in a relationship with another human being becomes self-regulated. In this way, if our conscious activities run on the basis of two - non-accumulation and affection, then we do not think of exploiting the rest of Nature and other human beings; rather, we become complementary to them.
5. With such balanced thought and with such living, we can self-study and practice for understanding reality correctly, ensuring knowledge in oneself, developing ourselves,

sharpening our talent and its achievement is knowledge (*vidya*). Knowledge refers to see reality as it is. We get rid of all kinds of illusions based on this knowledge; We can see realities in their natural form. Presently, we mix our incorrect perspective, knowingly or unknowingly, while looking at the realities and evaluate the object on that basis. On this matter, we had talked about how our perspective affects our perception. Hence, knowledge means real knowledge of reality; by understanding / seeing the reality as it is.

6. We evaluate each object correctly when the activities of the self runs on such understanding. In the absence of this, we keep under evaluating or over evaluating the things. Overvaluation of things means evaluating more than its importance and purpose. Otherwise-evaluation / under-evaluation refers to the evaluation less or no use than its importance. We are able to see and understand the realities correctly while living with non-accumulation and affection. That is knowledge.
7. Based on knowledge, i.e. understanding realities as it is, our living gets self-organised in that sense. So, living egolessly and with right understanding is simplicity. When we do not see, understand the realities correctly, then, knowingly and unknowingly, we over-evaluate ourselves whereas under-evaluate others. Our over-evaluation refers to accepting oneself higher, excellent than the other. When we live with such an over-evaluation of ourselves, this tendency is recognised as a tendency of ego. Ego means taking your form, force, wealth and position as superior to others. In the absence of ego, our living becomes simple and natural. To live with self-organisation based on knowledge is living with simplicity (*saralta*).
8. In combination of knowledge and simplicity, we are able to see the realities as it is; That is, we are able to see Existence as coexistence and, on the basis of simplicity, our life can be self-organised, that is, we express coexistence in our living also. On this basis, we do not see any cause of fear, problems because Existence is visible to us as coexistence, and the possibility of such coexistential living is visible to us every moment. Thus, based on ensuring both knowledge and simplicity, there is a complete lack of fear in us, and a continuous trust for coexistence remain in us. This is what fearlessness implies.
9. In the absence of fearlessness, we suffer from many kinds of fear. In general, these fears are of four types - fear of (loss of) life, fear of (loss of) post, fear of (loss of) fame & recognition, fear of (loss of) wealth. The fear of getting the body destroyed, decomposed is called fear of (loss of) life (*prana bhay*). That is, the tendency to sustain one's body continuously is recognised in the form of fear of (loss of) life. The fear of (loss of) post (*pad bhay*) refers to the wish that the rights that we have got with some post to live orderly in society should continue with us. Similarly, the fear of losing our fame/reputation is termed as fear of (loss of) fame (*maan bhay*). Similarly, the fear of losing accumulated wealth/resources is termed as fear of (loss of) wealth (*dhan bhay*). Fear of (loss of) life, fear of (loss of) post, fear of (loss of) fame & recognition, fear of (loss of) wealth- we are generally afflicted with these four types of fear.
10. Based on the understating reality as it is and living in a self-organised manner accordingly, it is understood, that life (body), post, fame & recognition, wealth all are temporary. To accept them as permanent is the cause of crisis; because the loss of life, disassociation or fall of the post, dissolution of fame/position and wealth - this is a natural process in Nature. That is, it happens naturally, in a natural manner. The activity of decomposition of the body remains associated along with the activity of the formation. Death is an inevitable event because every unit of Bio Order is destined to die and decompose after a certain time. Our body, which is made up of bio cells like a tree-plant, animal-body, has to be deformed one day. But the self does not die. Understanding this, we get free from fear of losing a life.
11. We get some responsibilities to fulfil our obligations and duties in the society, that we have to fulfil for some time with the acceptance of society and system. These responsibilities change from time to time depending upon our abilities, body condition, age. On this basis, the role that I am playing today while being in a position has to be played by someone else in the same position. In the same way, the acceptance for those who have tried to do good in society spreads far and wide in the form of fame. But at the same time it is also understood that due to variation in skillfulness, expertise and competence, the fame of different people in different areas spreads. Also, we understand about wealth that income for wealth is used for

expenditure only. Wealth is produced only for utilisation and not for accumulation. The wealth that is available to us from natural resources gets transformed into something else in a short time under the principle of cyclicity (*avartansheelta*), like whether we use produced wheat or not; after a short period of time, it decomposes in its due time and does not remain as wheat.

12. Based on understanding this cyclicity, we get free from fear of (loss of) wealth and fear of (loss of) death. We get free from fear of (loss of) position and fear of (loss of) fame based on an understanding of mutuality in the relationship and continuous fulfillment in oneself. As we look at the unit (oneself) as a part of the whole, our ego is over. Ego means that we consider ourselves superior to rest; Whereas, the understanding the reality properly makes it clear that we are a part of the whole/Existence and the person is always less than the whole. There is a complete lack of ego in us on the basis of being able to see someone excellent than ourselves. The meaning of jealousy is to imagine one's own happiness in the other's unhappiness. If we indulge in jealousy in place of affection, then such a living gives rise to violent behaviour that leads to violence inevitably. It means that if we live in jealousy with someone, then the non-acceptance of this jealousy result in opposition in the other. If we try accumulation in place of non-accumulation, then this accumulation is inhumanness and cannot be sustained for a long time. The use and right utilisation of physicochemical objects or turning into another object after a short time - is a definite event.

Summary

The laws that organise the activities of human being, activities and powers of self are called intellectual laws. Non-accumulation, Affection, Knowledge, Simplicity and Fearlessness - these are intellectual laws. Following non-accumulation leads to the self-organisation of our production activities whereas following the affection leads to self-organisation in our behavioural activities. Therefore, our living, with human and the rest of Nature, gets better by following the non-accumulation and affection. Seeing Existence as coexistence and getting resolution with the understanding of realities is knowledge. Understanding coexistence and living accordingly is simplicity in which there is a complete lack of ego. Understanding coexistence and living accordingly leads to a complete and continuous trust on existence and there is complete lack of fear. This is fearlessness. Their absence has been identified as accumulation, jealousy, ignorance, ego and fear. Whenever our self-activities run on these bases, there is a lack of harmony within our self that arises differences, confusion. Hence liberation from them is necessary.

In the next class, we will work to understand social and natural law.

Home-Work

1. What is right for the human being and Nature- to live with non-accumulation and affection or with accumulation and jealousy? Which thought of these gives us satisfaction? Living on what basis enables us to become mutually fulfilling?
2. What is acceptable to us- to live with simplicity or with ego; to live with fearlessness or with fear?

Chapter 27: Social and Natural Laws

In the previous class, we talked about intellectual law. Following them regulates our self activities and thoughts. Today we want to talk about social and natural law, on the basis of which our behaviour and occupation are regulated.

Looking closely, the affection which we had identified as intellectual law is the basis of social law and non-accumulation is the basis of natural law. That is to say, the laws that we follow while living with the feeling of affection in mutuality are recognised as social laws and the laws that we follow with the rest of Nature in the production process while ensuring non-accumulation are recognised as natural laws.

The social law is divided into three parts - Rightfully acquired wealth (*Swa-dhan*), chastity in conjugal relationship (*Swa-naari/ swa-purush*) and compassionate behaviour and work (*dayapurna vyavahar karya*). The meaning of living with *Swa-dhan* implies the wealth acquired through production done by oneself for which we deserve to use and utilise; it is not the acquired wealth through exploitation and domination. When we live with *Swa-dhan*, we only have the right to use the goods acquired by our labour. We do not try to snatch produced things by others through domination and exploitation.

Swadhan has three parts – In return, Produce(*Prati-pha*), Gifts (*Paritosh*) and Awards(*Purashkar*). Whatever we produce by investing labour and time on natural resources are the Produce(*Prati-pha*) for us. For example, when we make a clock in an industry, we get a clock in the form of produce; when we work for wheat production in the field, wheat is obtained as a product. The acquired things through labour on natural resources on the rest of Nature are termed as Produce(*Prati-pha*). Similarly, when we do not participate directly in the production process, however, involved in protection activities of products; the return(*Prati-pha*) that we get in the proportion of our labour is our *Swa-dhan*. For example, there is no production of new things in all the activities related to repairing and maintenance rather the protection of already produced things is done here. Here, we get some physical facilities in the form of return(*Prati-pha*) as a result of our time and labour. return(*Prati-pha*) is an important part of our *Swa-dhan*.

The second part of *Swa-dhan* is Gift (*Paritosh*). The facilities that we share voluntarily on occasions like marriage, birthday or meeting with each other in the house is called gift. An important point to note here is that the facilities that are given to each other in the form of gifts are given voluntarily and happily under the expression of the feeling of affection on the basis of seeing the other as a relative. We give this gift to others, keeping the needs of other and resources available to us in mind. The objects received through gift is also our *Swa-dhan*; which we have the right to use. The third part of *Swa-dhan* is an award. When we carry out an important activity at the level of society, system, then, we are presented with some wealth, resources or money in the form of acceptance of those activities, in the context of giving inspiration to others which are called rewards. The goods received as prizes are also our own *Swa-dhan*, which we have the right to use.

So there are three types of *Swa-dhan* - In return, Produce(*Prati-pha*), Gifts (*Paritosh*) and Awards(*Purashkar*); that is, things produced or acquired by ourselves, items given by relatives and given as honour based on doing any important activity in the society/system. *Swa-dhan* means money received / available for own use / right utilisation. When we live with *Swa-dhan* in society, only then we are able to live systematically in the mutual interaction of families. If we adopt exploitation, domination activities to get wealth, then it is not accepted by anyone. You can also think that if someone else snatches our produced goods forcibly, dominantly - is it acceptable to us? Will such incidents lead to our tendency to produce, commitment or readiness?

The second part of the social law is *Swa-naari/Swa-purush*. It has been identified as a marriage relationship. It has been termed as *Swa-naari/Swa-purush* according to geographical situation and social acceptances. That is, on the basis of acceptance of society, on the basis of acceptance of the system, we accept each other as husband-wife relationship, in which the consent of society and

system is also connected. This is the husband-wife relationship as the basis of any family; where we cooperate with each other together; we do many activities related to production. In the context of the next generation, we are able to ensure the child for next generation and ensure physical facilities for their nurturing. *Swa-naari/purush* is accepted as a husband-wife relationship in mutuality; where we modestly perform the expected duties from each other in these relationships. Instead, if we go to live under the pressure of sensual sexual desire and opt *Par-naari/purush*, it comes under the category of adultery which is not only useless for the family but also not helpful for a healthy society. Rather, by doing so, the mutual trust in husband-wife relation gradually hampered. In the absence of trust, we live with each other compulsively; we don't want to live voluntarily. At the same time, we remain afraid of each other with mistrust.

The third part of living as a social law is compassionate work-behaviour. Compassionate work-behaviour means that every behaviour of ours should be as supportive as possible in the development of others. That is, our conduct, along with being auspicious for oneself; being beneficial for oneself is also helpful, complementary to others. We recognise such behaviour as kind-behaviour. The minimum condition of this compassionate behaviour is that we do not interfere in the development of the other, do not create an obstruction. That is if our life is not able to be helpful to others, then at least it should not be an obstacle in their living, it is also not going to cause problems. It is necessary that if our way of behaviour, way of living is not helpful in the development of the other, then at least there should not be any exploitation, domination, mistrust, insult, malice for others. By living on this basis, we do not cause problems for others. It is the minimum state of compassionate work-behaviour. The maximum state is that we can be allies to others while living in mutualism. It is recognised as "let live and live" that my own living is self-organised in such a way that it maintains ample opportunities for others to live as well; It does not create any problem or obstacle and is as complementary to others as possible.

Living based on social law is to live as rightfully acquired wealth (*Swa-dhan*), chastity in a conjugal relationship (*Swa-naari/ swa-purush*) and compassionate behaviour and work (*dayapurna karya-yavahar*). The opposite conduct has been identified as wrongly acquired wealth (*Par-dhan*), unchaste conjugal relationship (*Par-naari/par-purush*) and inhuman behaviour and work (*Par-peeda*) which is not acceptable by any human being. Living this way, we become dissatisfied not only in ourselves but also cause sorrow to others. It is not possible to live together in such interaction; If we have to live together by compulsion, we do not feel assured with each other; rather, are living together under pressure or fear. So in the absence of social laws, we may live together, fearfully; but living together with mutual fulfillment is not possible at all. When we follow social laws properly, then we live properly, in mutually fulfilling manner in relation and contact.

It is also important for us to understand the production principles of natural resources based on which we self-organise our occupation, work. These fundamental principles are recognised as natural laws. The following are natural laws – first, to sustain the cyclability (*avartansheelata*); second, to spend, to utilise the resources according to the production; the third is to be complimentary in the enrichment of the rest of Nature too.

Maintaining *avartansheelata* is maintaining the of Nature. In Nature, there is a certain cycle, an order of production of goods. In this sequence, all things remain for a certain time; after that, they change into something else. For example, when plants absorb the soil, air, etc., it gradually turns into plant-cells and finally into a fruit. When animals- birds or humans eat the same plant, leaves, it turns into human body, animal body. The remaining parts (waste) from animal-birds and human body go back into the air, water and soil. In this process, the soil becomes richer than before. It is a fixed cycle of cyclability in Nature. In summer, the river, pond, lake, sea water evaporates slowly up into the air and then returns to the same land as rain in a certain period of time. Thus a cycle, a sequence of production of resources appears in Nature.

The things are produced at a certain rate and use of other units also appear at a certain rate. Humans take oxygen from the air and release carbon dioxide, whereas plants pick up that carbon dioxide from the air and produce oxygen. On this basis, there is cyclability between oxygen and carbon dioxide in Nature. Similarly, there is a definite order for the tree to grow, grow and go back

into the soil after an age. We do not create obstacle in the cyclability of Nature if we self-organise our production process keeping this cyclability in mind. When we do not maintain the cyclability, we fall victim to problems like pollution and resource-depletion. If we produce things that are not able to return to the cycle of Nature very normally, then it causes problems for us. For example, plastic production is one of those products that contribute to various pollution like air pollution, water pollution and soil pollution etc.

The second part of the natural law is to spend resources in proportion to the production, to make the right use of them. Resources in Nature are produced at certain speed, in a certain proportion. For example, the formation of mineral salts in the earth has its own fixed rate. In the same way, forests have a certain speed. If we use them at a rate which is less or the same as rate at which trees grow, then we do not feel the lack of resources. In other words, the things we produce with the cyclability in mind; and use them in the same proportion or less; we do not feel a lack of all those resources, and there is prosperity in living.

The third part of this natural law is to be complemented in the enrichment of the rest of Nature. For example, planting trees for the balance of seasons on earth as needed, is a helpful complementary activity to enrich Nature. To be complementary in the enrichment of the rest of Nature means to be helpful in those activities of Nature that are taking place naturally. Trees and plants are growing in this Nature; Animals and birds exist already - we can help in the survival of these animal-birds, we can give some help in the survival of these trees and plants - this means to be complementary in the enrichment of the rest of Nature.

Summary

The affection in intellectual laws is the basis of social law and non-accumulation is the basis of natural law. The social law is divided into three parts - rightfully acquired wealth (*Swa-dhan*), chastity in a conjugal relationship (*Swa-naari/ swa-purush*) and compassionate behaviour and work (*dayapurna karya-yavahar*). *Swadhans* are of three types – in return, Produce (*Prati-phala*), Gifts (*Paaritosh*) and Awards (*Purashkar*); That is, things produced or acquired by themselves, items given by relatives and given as honour on the basis of doing any important activity in the society / system. The meaning of natural law is to maintain the cyclability of Nature, to make good use of resources in proportion to production and to be supplemented in their enrichment. By following social laws, our behavior i.e. living with other human beings is self-organized; and following the natural laws, our occupation i.e. production is self-organized with the rest of nature. By living on the basis of both natural law and social law, our interactions are harmonized and balanced.

In the next class, we will discuss the role of a healthy body and physical facilities/resources in the context of living with natural laws and social laws.

Home-Work

1. When is our social order more harmonious- when we obey the social laws, accepting *swa-dhan*, *swa-naari/swa-purush* and compassionate behaviour and work or when accepting *par-dhan*, *par-naari/par-purush* and *par-peeda*? Explore.
2. What is acceptable to us within- to ensure *avartansheelata* in terms of natural laws, to spend proportionate to the production and to compliment the enrichment of the rest of Nature, or to generate problems for the rest of Nature, to exploit and misuse the natural resources? Explore.
3. Make a list of production techniques being used today and explore how far we are obeying the natural laws and in what respects are we disobeying them. And wherever we are disobeying the natural laws, what are the problems being generated?

Chapter 28: Role of Healthy Body in Living with Social and Natural Laws

In the previous classes, we tried to understand intellectual law, social law and natural law. Our living is self-organised if it is based on intellectual law; our behaviour is self-organised if it is based on social law, and our production is self-organised if it is based on natural law. Today we want to understand the role of a healthy body in the context of living in such a self-organised way, and then we will try to understand the form of balance and imbalance in Jselfeevan, body and mutual living.

Fundamentally, human has wished to be happy through the intellectual resolution and material prosperity. Material prosperity is possible through the study of the laws of science and practice accordingly, and intellectual resolutions are possible only through self-study through wisdom and being self-organised accordingly. We discussed this in detail at the beginning of this course. It is also understood that behaviour and work have an important role in terms of ensuring intellectual resolution and material prosperity that are self-organised with social and natural law. A healthy body also has an important role to ensure such behaviour and activities. If our body is not healthy, then we are not able to do behavioural and occupational activities even if we want to do it. Therefore, having a healthy body is important to ensure behaviour and occupation.

Self-regulated food (Aahar) and physical upkeep (*vihaar*) have an important role in keeping the body healthy. A healthy body means being properly nurtured and protected; which is duly ensured by self-regulated food and physical upkeep. Grains (cereals, pulses, oilseeds, fruits and vegetables etc.) is needed for the nutrition of the body. Food refers to the substances used for the growth and nurturing of the body. It is used as food and medicines; where food is normally used in daily routine and medicine is used for the cure of diseases as per the requirement. The things that have adaptable elements is food. In another language, the things that provide conducive elements to grow bio-cells; from which the bio cells absorb favourable fluids, chemicals and create useful elements after digestion - are referred as food. Herbs (*aushadhi*) are said to be substances used for the treatment of a physical or mental disorder. In our normal life, we need grains and plants as food and herbs. Production is necessary for the availability of food. The labour that human beings do over the rest of nature results in grains and plants. Most of the things used in the form of food we get from units of the plant order - like pulses, rice, wheat etc. In the same way, we get things like milk from the animal order. Many of the fluids and chemicals used as medicine in *Ayurveda* are derived from plants-trees of the plant order. Apart from this, we also use the material order as medicine. So whether there are methods of *Ayurveda* or whether there are methods of allopathy in modern medicine - in both of these we use the chemicals of substances from plant and material order to keep the body healthy.

With a little attention, it is understood that physical facilities are required for a society to be self-organised along with fulfillment of bodily needs. We talked about it in detail in the previous classes; today, we will not elaborate more on this. We recognised the need for these facilities to fulfil the general and higher aspiration. A healthy body is important from the point of view of ensuring intellectual resolution and material prosperity. Self-regulated food and upkeep of body is important from the perspective of the health of the body. Facilities (wealth) are needed to self-organise this self-regulated food and physical upkeep of the body. Apart from this, wealth is needed to ensure orderliness in society.

Next, we will try to understand what kind of activities take place in deluded and awakened human being, comparatively. The soul of an awakened human being is fully realised in the truth, i.e. the soul is able to realise Existence as coexistence. On the basis of being able to see Existence as coexistence, *Buddhi* gets self-organised by drawing inspiration from it. In this way, the awakened human being is seen with the activities – *Buddhi* controlled by *atma* and *chitt* controlled by *Buddhi*, *vritti* controlled by *chitt*, *Mana* controlled by *chitt* and the body controlled by *Mana*. The *Mana* transmits its information to the brain through waves. As we talked at the beginning of this course, a

human being is a combination of self and body. Self is the combined form of Atma, Buddhi, Chitt, Vritti and Mana. A self-organised self, whose *Buddhi* conforms with the soul, Chitt conforms *Buddhi*, *Vriyti* conforms Chitt and *Mana* conforms *Vritti*, is able to give signals to the body properly.

Self is able to transmit its feeling waves on the brain (*Medhas*), which we recognise as *Prana*. With the balance, self-organisation in *Prana*, our heart rate is also balanced. By keeping the heart rate balanced, our body remains balanced; the body remains healthy. The immediate effect, due to any kind of difference in heart rate, is visible on the body. In the same way, any kind of emotion, sorrow, anger, hatred, affliction in our mind is reflected in the heart rate. Like, our heart rate increases in the state of fear, anger etc. just like when our body is not healthy, has fever - in such a situation, our heart rate becomes unbalanced. It shows that heart rate depends on the health of the body and also on the signals (*Prana*) received from *Mana*. In other words, heart rate depends on *Prana* and health of the body. The signals coming from self get self-organised in the state of harmony, i.e. our *Prana*, is self-organised, and consequently the heart.

Therefore, the activities in an awakened human being is understood in the following manner – *Buddhi* inspired from *Atma*, *Chitt* inspired from *Buddhi*, *Vritti* inspired from *Chitt*, *Mana* inspired from *Vritti*, *Prana* inspired from *Mana*, heart inspired from *Prana* and body inspired from heart. While living in a deluded state, the activities of our *Atma* and *Buddhi*, in general, remain neglected; Chitt, Vritti and Mana remain active primarily. In this sequence, due to lack of realisation in *Atma* and lack of understanding in *Buddhi*, the deluded or prideful imagination takes place in the *Chitt* rather than a depiction of reality; it results in a perspective of uncontrolled taste, health, profit in place of justice, innateness, truth in *Vritti* and self gets indulge in only selecting/tasting in an uncontrolled manner. In other words, our *Vritti* and *Chitt* remain busy to fulfil uncontrolled taste. It is a form of a deluded self. Living in this state results in a conflict in *Mana*, *Vritti*, *Chitt*, *Prana*, heart and body. Conflict of behaviour and heart leads to grudges (*kshobha*), conflict of heart and *Prana* leads to regret (*Kheda*), conflict of *Prana* and *Mana* leads to thirst (*Trishna*), conflict of *Mana* and *Vritti* leads to unhappiness, conflict of *Vritti* and *Chitta* leads to unrest or lack of peace, conflict of *Chitta* and *Buddhi* leads to discontent or lack of satisfaction, *Buddhi* misaligned with *Atma* leads to problems. *Buddhi* misaligned with *Atma* i.e. ego, is at the root of all problems. The problems caused by the contradiction of *Mana* and *Prana*, the contradiction of *heart* and *Prana*, or the behaviour (body) and heart is recognized by *Mana*. So, there is only *Mana* that feels *Trisha* (Thirst), *Kheda* (Regret) and *Kshobha* (Grudges).

A man full of ego or *Buddhi* misaligned with *Atma* (*Atmavimukh Buddhi*) considers his knowledge to be superior/excellent; A *chitta-kshubdh* person considers his logic superior; a *Vritti-kshubdh* person considers his work to be superior – that arises a debate as a result. Living like this has been recognised as opportunistic living. Under-development or lack of awakening of *Buddhi* is the cause of opportunistic behaviour. A fully awakened *Buddhi* is identified as the Store (*kosh*) of science. *Kosha* is the potential to do some definite task. Therefore, the development of the science-store (*vigyaanmay kosha*) means *Buddhi* is filled with laws of wisdom and science. Such a science enriched *Buddhi* can give a right direction to its *Chitt*, such a *Chitt* can provide a right direction to *Vritti*, such a *Vritti* can provide right direction to *Mana* - on this basis, there is a balance in *Atma*, *Buddhi*, *Chitt*, *Vritti* and *Mana*. In such a state, *Mana* constantly tastes happiness, *Vritti* feels continuous peace, Chitt continuously feels satisfaction, and *Buddhi* remains in a state of continuous bliss.

Buddhi on the basis of *Atma*, *Chitt* on the basis of *Buddhi*, *Vritti* on the basis of *Chitt*, and *Mana* on the basis of *Vritti* - such a way of living has been recognised to be following the preknown harmony in oneself (*Poorvanukram*). *Poorvanukram* refers to living with justice, innateness and truth by the *Mana* accepting the guidance of superior (developed) activities (*Atma*, *Buddhi*, *Chitt*, *Vritti*). On this basis, we live with humanness. On the other hand, when the *Mana* lives under pressure from its less-developed *Prana*, heart, body and behaviour, it is labelled as following the other, outside (*Paranukram*). Our living in *Parakukram* manner is primarily based on the body; while living in *Poorvanukram* manner is followed by *Atma*.

There is a feeling of happiness in *Mana*, peace in *Vritti*, satisfaction in *Chitt* and bliss in the *Buddhi* when we live with *Poorvanukram*. It implies the healthy state of *Mana* (the self here). Therefore, the state of such life has also been identified as self in a healthy state (*Manaswasthata*). Mental health refers to the health of the self. It is to be noted that the word *Mana* has been used in two ways - in some places, the whole self is indicated by the word *Mana*; whereas in some other places, the fourth orbital of self, that is, the activities (of selecting, tasting) occurring in the outermost orbit, is indicated by the word *Mana*. Here the *Mana* refers to self; So being healthy in *Mana* means ensuring happiness, peace, satisfaction and bliss in self. Such an *Atma* disciplined *Buddhi*, *Buddhi* disciplined *Chitt*, *Chitt* disciplined *Vritti*, *Vritti* disciplined *Mana* - that is, self-organised self; *Pran* as a signal from such a self-organised self, then self-organised heart, body and behaviour all this is recognised as *Poorvanukram*.

To ensure this self-organisation, there is a need to regulate food, physical upkeep and behaviour. In other words, our appearance, physical strength and intellects get developed with balanced food and upkeep of physical activities and behaviour. In the absence of understanding, we try to get achievement related with *Preya* through uncontrolled food and upkeep only, which causes problems. Based on the right understanding, when we live with achievements related to *Shreya*, then our *Preya* achievements are included in it; they become self-organise and controlled on this basis. There are *Preya* achievements from the proper involvement in transitory world and *Shreya* achievements from realisation in coexistence. The realisation in coexistence is an achievement of *Shreya* path, proper involvement in transitory world and properly using physical facilities and sensations is achievements of *Preya* path. Trying to enjoy sensations in an uncontrolled manner, forgetting the laws, i.e. lawlessly - this is the reason for getting entangled in the way of *Preya*.

Summary

A healthy body has an important role to ensure all four dimensions of a human - realization, thoughts, behavior and work/occupation. A self-organized self is able to give favorable signals to the body while remaining contented with the right feelings, thoughts, on the basis of which the body remains healthy. It is not possible to ensure health in the body without being self-organised in the self. Along with this, it is necessary to be balanced / well organized in order to keep the body healthy. Self-organized self activities, systematic signals (prana) from it, systematic / healthy body based on it and systematic behavior based on it - This is the pattern of living a self-organized human being. On the other hand, while living in a disorganized / deluded state, our self activities are going on only under the influence of external interaction. There is a lack of harmony in such a self.

In the next class, we will try to understand in a little detail about justice and opportunistic living. What is the difference in living of two? And what kind of activities are needed to ensure orderliness in society, universal order?

Home-Work

1. When we are in a deluded state, what kinds of activities are there in the *Chitta*, *Vritti* and *Mana*, and when we focus on understanding, then what kinds of activities are there? When do we feel satisfied out of these two ways of living?
2. Also note, what is the role of a healthy body and physical facility in a harmonious living?

Chapter 29: Justice Vs Opportunistic behaviour

In the previous class, we talked a little about the role of a healthy body in living a awakened life and understood that the role of a healthy body is also very important in ensuring behaviour and occupation. At the same time, we tried to understand the activities as *Poorvanukram* in an awakened human being and the activities as *Paranukram* in a deluded human being. In the *Poorvanukram*, we live with realization, that is, our activities are based on the realization of coexistence whereas while living by the *Poorvanukram*, we primarily live body-centric and controlled by the tastes of sensations.

In this class, we want to do a little study about justice based life and opportunistic life and to talk a little bit about what activities need to be done in society while living with justice. Thought and work that generates happiness, enthusiasm, coexistence and disillusionment in the life at family, social, national and inter-nation levels are termed as justice-based thought. In contrast, all the tendencies and faulty thoughts that generate unhappiness, disputes and terror at these levels are termed as opportunistic thoughts. The justice-based life is successful; opportunistic life is unsuccessful. Unsuccess means lack of happiness; it implies the lack of happiness, enthusiasm, coexistence and disillusionment.

In other words, our life is successful when we live based on justice, innateness, truth while unsuccessful based on opportunistic life. We are able to utilize the five assets of a human being properly- appearance (*Roop*), strength (*Bal*), intellect (*Buddhi*), post (*pad*) and wealth (*Dhan*). Every human being is with appearance, strength and intellect in some form. Right utilization of appearance takes place with good character that means living with good character/conduct. Our good living/conduct is the purpose of our good appearance (healthy body).

Similarly, Right utilization of strength takes place with compassion. The body of any living human being as a coexistence of self and body is with strength. The power of self remains active at the core of this strength of the body. We are able to use this strength with compassion. Compassion refers to providing favorability in living to others and being able to cooperate as needed. Right utilization of intellect or thoughts/analysis takes place with wisdom. In other words, the intellect is only useful with wisdom. That is, our analytical ability / our self activities are self-organized in the light of understanding of natural, social and intellectual laws.

Posts and wealth both are the property of family cluster and undivided society. The wealth of family-cluster indicates that it is a collective achievement. For example, a post is some right given to a person or group by a family / family-cluster / society. They can be properly utilized only with justice. The proper use of the post with justice refers to exercising our right to the extent to which we have to exercise our authority, without any discrimination and considering everyone with the same feeling in that limit. Wealth is also the property of family-cluster and undivided society. The things we use for the fulfilment of general and higher aspiration are the facilities or wealth for us. It is necessary to ensure their utilization, holistic utilization and purposefulness.

Family is a part of undivided society, and an individual is an indivisible part of the family. It is necessary to have more than one person in the production and use of any item. In this way, all the wealth is in society, from society and for society. It means the natural resources on which human does labour and get physical facilities, every one of us has right for its utilization, holistic utilization and purposefulness. Also, the purpose of these natural assets is in the sense that every human need can be fulfilled. With the gathering of more than one person, we are able to make the production activities successful in cooperation with each other. Also, methods of production, ways etc. depend on the knowledge of natural laws available till that time and the techniques available in society.

Thus the entire production is ultimately for society, for the family which is an integral part of the society and for every individual who is an integral part of that family. It means that even a person or

a family which is producing is able to succeed in those activities as a part of society. Therefore, that family has a right to use produced facilities, but, at the same time, all these things must be used in the sense of purposefulness of society.

These facilities are materialistic and for material things only. That is, it fulfils the need of body which is actually material. The resolution and realization are requirements of the self and is fulfilled only by conscious activities. In this way, the appearance, strength and intellect is an individual wealth found in each individual, while the post and wealth are the property of the family-cluster and undivided society.

The post is visible in the form of *jan-bal* (strength of people) and *yash-bal* (strength of fame) in some places. Living with other humans in mutuality on the basis of post is termed as *jan-bal* and our acceptance in it, spreading our fame to others – this is an achievement of *yash-bal*. The right utilization of post takes places with justice. The right utilization of wealth takes places with generosity. The right utilization of appearance takes places with good character. The right utilization of strength takes places with compassion; the right utilization of intellect or thought/analysis take places with wisdom and science. The right utilization of all the five assets - appearance, strength, wealth, post and intellect in the context of individual and societal development, is its purposefulness.

To live with the right utilization of appearance, strength, wealth, post and intellect is living with justice. An administrator, a legislator, learned, intellectual, and orator have important roles to play to inspire and generate sincerity in the people at large for such a living model. Administrator- Person living with ethical conduct, promoting ethical conduct and improvising the conduct of people with unethical conduct through right understanding is called as administrator.

Legislator- The learned person taking clear policy decisions as per the current ecological as well as environmental conditions and balance in Nature, is called as a legislator. That is, the legislator has the ability to make clear policy decisions to balance the current ecological and environment. On this basis, the work of policy making can be done properly. We want to understand the learned- person in the next role. A Person having done a thorough study of the all-encompassing resolution, competent to help others study it, living with humane conduct and having the competence to remove the discrimination in the mutual relations among human beings is called as a learned person. That is, a learned person is one who is free from all kinds of illusions; Who has a clear understanding of humane conduct; Where there is a problem, there is an abnormality, endowed with the ability to present a solution; and those who live like that, can get others to study it too.

Next we want to study both Intellectual and Orator. Intellectual- Person living with humane conduct and exhibiting the resolution capable of removing the discrimination in the mutual relations among human beings is called an intellectual person. It means the intellect person are those persons who have the ability to present a resolution of thoughts level problems. One who raises the trust in the public mindset artfully for policy, character and values is called as an orator. Being learned forms the basis of becoming an intellectual and an orator. Only on the basis of a proper understanding of the realities, we are able to end the disputes of human-to-human interaction and can inspire the common man to live ethically.

An administrator, a legislator, learned, intellectual and orator have an important role to play to inspire and generate sincerity in the people at large for such a living model in the society. These are motivators for eradicating the unjust tendency and for ensuring justice. On the basis of this, the mindset of living with humanness and justice develops in the general public. Every human adhering to humane behaviour with laws is referred to as citizen (*Praja*), and administrator, legislator, learned, intellectual and orator, all of them, are part of the system and motivate people to live with humanness.

In other words, the contribution of system and education is very important to make a man judicious and to ensure commitment for justice. Administrator, legislator, learned, intellectual and orator - such people have the ability to live with humanness and participate in education and order. Every human being by birth has a desire for justice. The basic objective of the relentless effort made from

one to many is to develop the competence and receptivity to present just behaviour in them. The control on opportunistic tendencies and right to improve, take place with awakening. It means that only on the basis of understanding of justice itself and living judiciously, we are able to help in the process of improvement in the person living with an opportunistic mindset.

Summary

Justice dependent life succeeds, opportunistic life is utterly unsuccessful. Every human being is able to right utilize appearance, strength, wealth, post and intellect while living with justice. Right utilization of appearance takes place with good character, of strength with compassion, of intellect with wisdom and science, of post with justice and, right utilization of wealth takes place with generosity. If used otherwise, it causes problems for the society. An administrator, legislator, learned, intellectual and orator have important role to inspire living with justice, to ensure orderliness for living and to ensure commitment in people. All these play an important role in running of the system smoothly. *Praja* is referred to those human beings who live with humane conduct.

In the next class, we will study policy of right-utilization (*Dharmneeti*) and policy of protection (*Rajneeti*), in the sense of running the system smoothly, on the basis of which good utilization and protection can be ensured. That means, which policies should be included in the system, so that humanness can be established in the society, we will discuss this in the next class.

Home-Work

1. How is appearance, strength, post, wealth and intellect rightly utilized? The way we are living today, how far are we rightly utilizing them, and how far otherwise? Alongwith, analyze the problems generated in the society due to the misuse of these.
2. When the administrators, legislators, learned, intellectuals and orators themselves do not live as per the policies based on laws, do not inspire others to live accordingly, then what sort of problems get generated in the society?

Chapter 30: Policy of right-utilisation (*Dharma-niti*) and Protection (*Rajya-niti*)

In the last class, we discussed how to rightly utilise the human assets- appearance, strength, post, wealth and intellect. We also discussed the role of posts to ensure utilisation of human assets. Today we want to understand about policies to ensure self-organised living for human beings. In other words, we want to understand the form of policies at the national and inter-nation level to live harmoniously.

Happiness, in each human being, can only be ensured through intellectual resolutions and material prosperity and efforts are done to achieve the same. Happiness is at the core and in the goal of every human endeavour. Therefore, the basic goal of determining all policies is to ensure the sustained happiness of all human beings. In other words, policies are in the sense of ensuring intellectual resolution and material prosperity. Every human being innately desires to rightly utilise and protect available assets in order to ensure intellectual resolution and material prosperity, that is, to ensure happiness.

Mind (*Mana*), body and wealth are available to every human being in one or another form. Mind refers to self, body means body and wealth mean physical facilities. Every human desires right utilisation and protection of mind, body and wealth; because no human lives in isolation. A human being is also a unit of environment and gets primarily affected by the environment, particularly, in mutual interaction of human beings. In this interaction, both possibilities of exploitation and nurturing are embedded. The unit is nurtured when it gets a favourable opportunity, whereas due to lack of favourable opportunity, the unit gets exploited. Every human desire to be nurtured in mutuality; No human wishes to be exploited. Therefore, to ensure the nurturing of every human, it is necessary to harmonise the environment.

So the environment needs to be based on such policies, which give conducive environment to ensure intellectual resolution and material prosperity in every individual; in other words, the policies should provide a conducive environment to rightly utilise the mind, body and wealth. The policies for the right utilisation of assets (mind, body, wealth) have been identified as a policy for order/harmony (*Dharm Neeti*). And the policies to ensure the protection of assets for maintaining social unity and freedom from inhumanity has been identified as policy for natural expression, expansion (*Rajya Neeti*). The basic goal of *Rajya Neeti* is to ensure the security of assets at the level of family, society and nation; Whereas, the goal of policy for harmony (*Dharm Neeti*) is to ensure their proper utilisation.

Policy for harmony is primarily confined to the consciousness domain and its associated behaviour; Therefore, it is purely intellectual and behavioural. Here, in *Dharm Neeti*, it has been contemplated, considering an individual as a unit and keeping his awakening in mind, on contacts and relation from individual to whole society. This has led to a vision of humanness and super-humanness behaviour and paves a way for awakening for one to many. At the same time, on the contrary, inhumanness has been assessed, which prevents awakening from one to many.

The complementarity from individual to a nation is ensured, i.e., our relationship is ensured in both places- relation and contact if policies for right utilisation and protection is ensured. Evaluation is essential at the core of every relationship. Natural identification (*maulikata*) is determined with evaluation. The duties and obligations are fulfilled on the basis of natural identification. The units get enriched if obligations are fulfilled for that unit; otherwise, the unit gets exploited.

The emotional aspect is primary, while the physical aspect is secondary in every human-human relationship. The more we undermine this emotional aspect, the more powerful the physical side becomes. This leads to a deluded state where we consider the less developed (the material world) with respect to ourselves (the human) as a goal of development. As a result, human society has been fighting for material gains. From this analysis, it is made clear that there is physical and

emotional exploitation in relations and contacts through delusions, whereas mutual nurturing is ensured through awakening.

Nurture and exploitation takes place in three ways-

1. Fulfilling or not fulfilling the obligations
2. Accepting or not accepting the obligations
3. Abiding by or opposing the obligations

Fulfillment of obligations ensures nurturing, whereas defying obligations leads to exploitation. The important thing to understand is that by carrying out the obligation, our own development also takes place, the unit to which we discharge the obligation also develops; While the non-fulfillment of the obligation also disrupts our awakening along with those for whom we did not fulfill the obligation, and on the basis of these two the awakening of third party (whose awakening would have been facilitated) is also interrupted.

It is necessary to ensure policies for the protection of body, mind, and wealth at every level of human living. There are five levels of human living - individual, family, society, national and international level. It means that an individual is a unit in the form of a human, a family is also a unit, society is also a unit, a nation is also a unit, and ultimately the entire world is also a unit. Every human, being in the form of a combination of the self and body, wants to realise happiness with intellectual resolution and material prosperity.

The family is the smallest unit of the human system (order). that is primarily formed by relationships and tries to ensure intellectual resolution and material prosperity among all its members. A society is a group of limited families that includes both relationships and contact. The purpose of the formation of such a society is to ensure proper fulfillment in all seven relations and contacts. Similarly, a nation is a unit that has a definite system, a definite constitution, and the purpose of this formation is to ensure policies in the system. The objective of the formation of a state or nation is to ensure the humane system with the humane constitution. We recognise the world as a group of many states/nations, in which humanness is the principal connective element. The purpose of this formation is to encourage humanness in mutual interaction.

There is a need to ensure integrated policies for *Dharm-Neeti* and *Rajya-Neeti* to ensure the right utilisation and protection of mind, body, and wealth to be ensured at all five levels and to ensure living accordingly; to ensure contacts and relations with trust in mutuality at all five levels so that a social orderliness can be developed and established, which is full of possibility for awakening of human beings. Such a system will be endowed with harmonious qualities and policies only, which will pave the way for awakening, which will eventually lead to happiness for all human beings.

Dharm Neeti and *Rajya Neeti* detailed in Madhyasth Darshan are based on four principles for the whole human society. The first principle is - 'One earth, many states'. It means that we are one as a society. Earth is an undivided entity, undivided reality in itself. Many states have been envisaged in the context of harmonious living of all humans. The hypothesis of many states does not fragment, disintegrate the earth. All these states are not separate but are inseparable parts of the same earth.

The second fundamental principle that has been kept in mind is 'One human race, many duties'. It means that every human participates differently through different deeds from the perspective of participation in harmony, from the perspective of the fulfilment of needs of all human beings, from the perspective of competence and receptivity. For example, some work in farming, some in cow keeping; some make shoes, slippers, some make laptops, mobiles; one participates in the fabrication of the cloth, and another in weaving, printing. Human is one in the form of humankind despite the diversity of activities and deeds. Recognising human beings as a separate caste on the basis of deeds is an illusion, a mistake. Basically, all human beings are a combination of self and body, and there is no diversity as a caste. We all wish for human happiness and are consistently active to achieve the same - we are all equal in this form.

The third fundamental principle that has been taken care of here is - One human innateness (*dharma*), multiple resolutions. It means to say that the basic desire of every human being is happiness, knowledge and becoming self-organised through right understanding. In order to ensure this perpetual happiness, the human tries to live in many ways depending on the situation. Our living varies depending on how we can live in harmony in the immediate situation and environment, but fundamentally, the desire for happiness is clearly visible in all. For example, to ensure the nutrition of the body, humans eat wheat at some places, rice in some places. But there is no diversity in that all these humans want to nurture their bodies. In the same way, in the context of life, we can express respect in different ways, but, fundamentally, the feeling of respect remains the same in all of us. On this basis, human innateness (*dharma*), is the same for all human being as the expectation of living with continuous happiness; while the methods of ensuring it may vary depending on the situation - there are many solutions on this basis.

Forth fundamental principle is 'One All-pervading, many gods'. Space is indivisible reality, in which all the units of Nature are submerged. The abode of the whole Nature is Space (*Satta*), on the basis of which the being of the whole Nature is. Gods have been identified as awakened, responsible human beings. The number of such human beings can be more than one. Ultimately, our effort is that every human being may live wisely and responsibly as gods. Human beings are many in numbers in the form of units, whereas Space (*Satta*), is a distinct reality which is all-pervading and which is not a unit.

These four principles are 'One earth, many states', 'One human race, many duties', 'One human innateness (*dharma*), multiple resolutions', 'One all-pervading, many gods'. The comprehensive understanding of these principles leads to an important formula (sutra), i.e. 'mankind is one in the right and many in error'. The mystery and consumerism is a root cause of being divided into many and mutual opposition. Mystery means a lack of understanding of reality, and consumerism means trying to get continuous happiness from facilities and sensual pleasure. All these differences get merged in mutual fulfillment which is materialized through right utilisation and complementarity in the light of awakening.

Summary

Human society wants protection and right utilization of mind, body and wealth while living in mutuality. The policies that are adopted in the system in order to ensure right utilisation of mind, body and wealth are called *Dharma Neeti*. *Dharma* refers to ensuring right utilization of resources. Similarly, the policies that are refereed to ensure the protection of mind, body and wealth are called *Rajya Neeti*. The fundamental principles of determining both these policies are- 'One earth, many states', 'One human race, many duties', 'One human innateness (*dharma*), multiple resolutions', 'One All-pervading, many gods. On this basis, we understand the way of integration of unity and diversity. All these policies are only from the perspective of organizing the relationship in a mutual way; Because relationship and contact have the potential for both nurturing and exploitation. The fulfillment of policies at the level of family, society, nation or inter-nation with awakening leads to nurturing otherwise exploitation.

In the next class, we will study about *Dharmneeti* and *Rajneeti* in detail that is which principles ensure right utilisation of body, mind and wealth in mutualism and what principles are required to ensure their safety.

Home-Work

1. Do human beings desire to rightly utilise and protect the achieved assets of mind, body, and wealth?
2. When are we complimentary - when we ensure the right utilisation and protection in mutual relation or when there is a lack of the right utilisation and protection?
3. Do we expect nurturing or exploitation in mutual relation?

Chapter 31: Seven Relationships- Part 1

In the previous class, we tried to understand the necessity for the policy of right utilisation (*Dharm Neeti*) and the policy for protection (*Rajya Neeti*) and some of its basic principles. In today's class, we will try to understand *Dharma Neeti* in some more detail. In short, *Dharma Neeti* was recognised by us as a policy for the right utilisation of mind, body and wealth. A human must understand and follow this *Dharma Neeti* because human wishes to use and right utilise the received assets. There is a need for *Dharma Neeti* in the context of ensuring the right utilisation.

In other words, For the achievement of happiness which is the universal basic desire of every human being, for the fulfilment of all relations and contacts, the definite program is to authenticate resolution, prosperity and co-existence, which is termed as Policy for Order/Harmony. The purpose of ensuring policy for human order is to achieve happiness. Study of policy for order is the study of relations and contacts in mutual relationship because a human being is happy or unhappy due to relations and contacts mainly, and not due to physical objects, vehicles etc. For human beings to live happily together, it is important to have an orderly relationship. Therefore, in policy for order, we will talk in detail about how to live primarily in mutual relations, how to perform the required responsibilities and duties in every relationship.

In other words, all facilities are ultimately devoted and dedicated to the relationship. We also use facilities in order to express definite feelings in relation to each other. Feelings are more important to us while living in human-human interaction than convenience and physical resources. Therefore, in the context of ensuring happiness as innateness in policy for order (*Dharm Neeti*), we will talk about relationship and try to understand the expected feelings in all those relationships, on the basis of which these relations are harmonised

In human society, the following seven relations are visible - Parents (mother-father) and Children (son-daughter), husband-wife relationship, Teacher-disciple (student) relationship, brother-sister relationship, Guide-assistant relationship, Relations in Order and Universal Order and Friends-friends relationship.

Today we will try to understand some of these relationships. We start with the first relation, Parents (mother-father) and Children (son-daughter) relationship. Parents want to nurture and protect their child's body and awaken themselves. This is also the hallmark of a child's health. Therefore, the values which parents have for the child are care and guidance. Care is primarily a nurturing value, so the mother's role is understood primarily as care of the body along with guidance. Mother herself holds and carries the value of care. The main activity in the feeling of guidance is a readiness to assist the self of the child in getting the right understanding and becoming responsible. The role of a father has been understood primarily as guidance along with nurturing.

The guardians (or parents) want their child's all-round progress, and after some age, they want to see its evidence. Parents expect from every child according to their age. For example – in infant-stage, the upbringing is the main duty of mother-father towards their son-daughter, and their only expectation from the child is a smile. In adolescence, they want to see some education and refinement in language. After adolescence, they wish to see good civilised behaviour in their children.

In terms of civilised behaviour, essentially the father-mother want to get the feeling of gratitude and glory from their child, and for getting this invaluable treasure, they devote their body, mind and wealth for serving their children. Every mother and father only wish all-round progress, prosperity and abundance for their children. In return, they expect gratitude from them. The children who are not grateful to their mother-father and teacher, are necessarily ungrateful, from which they themselves remain in misery and cause misery to others.

Every parent wants the overall development, advancement and awakening of their child. In this context, there is a need from the parents to ensure these two values, care and guidance. While from the child side, there is a need to devote and dedicate the feeling of gratitude and glory to their parents. On the basis of the fulfilment of these feelings, parents, and children are able to live in a harmonised manner in mother-father and son-daughter relationship.

The next relationship is the husband-wife relationship. This relation is also recognised as a marital life. While living in married life, we maintain all relationships and contacts. It is essential to self-organise a marital relationship as the basis of every family. Its ultimate achievement is to behave as 'one mind and two bodies'. That is, we are two as individuals, and one as behavior. In order to realise this, it is necessary for both sides to 'decide in what proportion and manner they will employ their economic and mental utility in carrying out relational and contactual behavior'.

Only after that will one experience the desired happiness and pleasure, which are obtained from every person on the continuance of relationship and contact. Basically, there is a need to maintain your relationship and contact unhindered by both the parties, i.e. both husband and wife. As far as the regard, respect, honour, fame is concerned, these are common for both husband and wife and whenever anyone gets them - it gets distributed equally to other also, and it is also accepted. This itself is the evidence of husband-wife being 'one mind, two bodies'. The value of trust is absolutely necessary for all human relationships. This is the foundation concern of recognising relationships.

The fulfilment of relation after recognising all relation and establish relation, continue until the body lives. This is proof of the awakened human tradition. One of the most important of these relationships is the husband-wife relationship. In this regard, the values of respect, affection, and love are constantly experienced in mutual trust. At the minimum, the value of trust continues. The great achievement of married life is to achieve mutual-fulfillment, to achieve harmony on the basis of competence and receptivity.

To evaluate each-other on the basis of competence and receptivity, and ensuring activities of the process of living together on this basis is the usefulness of the husband-wife relationship. It means to say that trust, respect, affection and love are predominate values in a husband-wife relationship, and the ultimate achievement of such a life is by behaving as 'one mind and two body'. We are same in a behaviour despite being two separate units in the form of the conscious unit; that is, both are seen fulfilling a definite program and goal; the fulfilment of expectations contained in every relationship and contact is done together. The respect, honour and fame that come from it get equally distributed among the two.

The next relation is the relationship between the teacher and disciple (student). The teacher keeps his hope anchored towards disciple that whatever study is imparted, will get understood by the student. The disciple, in turn, expects from the teacher that the teacher will teach based on his specific expectations and inquiries. The desire for accomplishment is common between both teacher and disciple. There is a commonality in desire and its achievement between teach-disciple; this process has mutual complementariness. One is 'giver', and the other is 'taker'.

Both giver and taker are with the single objective that understanding of disciple becomes complete. The disciple has the goal of becoming enlightened; this is also the goal of the teacher. In this process of teaching and learning, a teacher having the understanding of reality has an ability to make his disciple understand the reality, and the disciple has a curiosity, dedication and readiness to ensure understanding of reality. In this sense, there is a provider, a giver; while the other is a recipient. When the disciple attains complete understanding, then the teacher celebrates, or the teacher experiences joy, which is called guidance. Every elder is involved in transmission of desired qualities to their youngsters, the next generation. The satisfaction that they get in its return, that itself is its accomplishment.

There is no expectation here for anything material in return of this giving. In the teacher-disciple relationship, there is predominance of the value of guidance from the teacher. The achievements made in them based on the primacy of guidance, they want to spread those achievements to others,

they want to make them available to others. They are willing to do this transfer selflessly. Being a delight is an achievement of this beneficence, a reward. In return for this benevolence, they do not desire to acquire any material object. In the true sense, in order to ensure a sense of education and *sanskar*, it cannot be replenished with material resources because understanding is much more than material wealth.

The disciple recognises teacher with trust. Their meeting is natural. The disciple is ready to practice and study with the aspirations of awakening in himself. It is clear that the teacher is the one who conducts the self-study. In the course of conducting self-studies, there is always trust in the expectation of the disciple to receive. All the successful disciples become a source of happiness in the teacher. As the curiosity and desire of the disciple calms down, so all doubts start disappearing. The values of glory, reverence, gratitude are found in such a disciple which are devoted towards the teacher. In this way, it is natural for the teacher-disciple to celebrate on the basis of evaluation of these values.

In this regard, the value of guidance is primary in the teacher while glory, reverence, and gratitude are the primary values from the disciple side. The basis of developing this glory, reverence and gratitude in the disciple is to see the excellency in the teacher and to move towards excellency with his cooperation. The glory and reverence develops on the basis of seeing excellence in the other and a feeling of gratitude develops in oneself on the basis of being able to see the cooperation that comes from the others. With such glory, reverence and gratitude, the life of the disciple is successful, and the teacher is successful with the feeling of guidance.

Summary

Human innateness (*dharma*) which is to live with continuous happiness - in order to ensure this, it is necessary to have feelings in relation, in mutual relations; because the human being is unhappy mainly because of the absence of proper fulfilment in relationship. Also, all facilities are also planned in the sense of fulfilment in human relationship. To be able to live harmoniously in this regard, to maintain complementarity in every relationship is the basis of policy for order. In human society, we identified seven relations. All the relations are expressed in the order of subsistence until the journey of the body. If we look at the father-mother, son-daughter relationship, then every parent wishes for the welfare of the child, advancement towards understanding and overall development. In this context, the parents are mainly governed through the feeling of care and guidance and the feeling of gratitude and glory is expected from a child. Trust, respect, affection, love values in mutual respect in the husband-wife relationship are expected from each other. The ultimate achievement of such married life is in behaving as 'one mind and two bodies'; both of them perform activities to meet a definite goal. By living in such a relationship, we are able to ensure the programs to ensure mutuality while evaluating each other's competence and receptivity rightly. In the same way, the teacher and the disciple are engaged only with the expectation that the disciple becomes aware of understanding, is awakened. The feeling of guidance predominates from the teacher side whereas glory, reverence and gratitude from the disciple side. The emergence of these glory, reverence and gratitude in the disciple is based on the fulfillment of his curiosity, his doubts and confusions. In this way, we see complementarity in the teacher-disciple relationship.

Home-Work

1. Verify- Living as a son or a daughter what help have we received or are receiving today from our parents? In this way, how far are we fulfilling the feelings of gratitude, glory and reverence with them?
2. How many feelings out of gratitude, glory and reverence, are we able to fulfill in teacher-student relationship? Are you able to see complementarity in this relation?
3. Presently, is the education serving to imbibe the right understanding and feeling of responsibility in the next generation or primarily training for a profession to earn money? Comment.

Chapter 32: Seven Relationships- Part 2

In the last class, we studied the policy for right utilisation (*Dharm Neeti*), and we had said that the innateness to live with continuous happiness could only be ensured on the basis of ensuring feeling in the relationship rather than on the basis of the physical facility. To ensure feelings in relationships properly is the right utilisation of mind (*Mana*) and body. Wealth is also meaningful, helpful in this sense. In the context of the continuity of relationships, we recognised the relationship with human beings and said that during the journey of the body, there is a need to fulfil the expected feelings in these relationships so that we feel the happiness while ensuring nurturing in mutuality. In this context, in the last class, we talked about these three relations in detail on father-mother, son-daughter, husband-wife and teacher-disciple relationship. Today we will try to understand the rest of the relationships

The fourth relation in this sequence is the brother-sister relationship. The brother-sister relationship is known as the feeling of complementariness. In this relationship, there is expectation and enthusiasm for mutual awakening and degradation of anyone is not acceptable to both. The awakening of one encourages awakening of the other. For example – if a sister has some specific good characteristics, then the extent she is happy with those, her brother also feels happy about her to the same extent or more. It is the same way between two brothers and two sisters. Similarly, the relation of a sister with brother and the brother with the sister is found. Brother and sister relationship is in the context of helping each other in awakening. While living together, we both can reach awakening, ensure our awakening - in this sense, to be happy, live with enthusiasm and cooperate together for awakening – it is the usefulness of brother-sister relationship.

It is recognised at a certain age. As soon as the recognition is made, in teenage state, mutual evaluation is takes place regarding the act of obedience, cooperation and following, according to the expectation of truth, understanding and family or the awakened human family. When siblings start evaluating each other on these issues, there is still a relationship based on the obedience of parents and teachers. Following (*Anusaran*) is also connected to these two sides. It is natural to be clear about this in the evaluation. As far as the expression of cooperation is concerned, there is a possibility of more accuracy in expression. It means that we are following and obeying teachers and gurus while living in a brother-sister relationship.

How accurately we can follow this obedience and following and in what sense we can cooperate in mutual interaction – these activities of evaluation start in the interaction of brother and sister. Certainly, there is scope for more accuracy and betterment. In the adolescent age, there is an aspect of discipline among brother-sister, brother-brother and sister-sister relationship. Discipline, through obedience, is only onesided. Discipline gets naturally accepted by children when their teachers and guardians live what they say. Based on these facts alone, the child starts connecting his thoughts to the discipline. Along with this, the child naturally starts thinking about what is necessary and what is unnecessary, what is useful and what is useless. In this way, discipline starts getting accepted based on its necessity and usefulness.

Slowly every child becomes proficient in discipline. To have the firm stability in a child, going through such thought processes, i.e. going through the process of obedience, discipline, and thoughts is the intent of obedience and discipline. In early age, we live by the following and obedient method. As we grow a little older, it comes to living with discipline. Our teachers and parents are able to tell us the fundamental rules and principles of orderly living based on being authentic in living. The activities to self-organise our life starts in the interaction between brother and sister on the basis of understanding of those principles.

At the same time, siblings start examining those rules mentioned in the context of the discipline, whether it is necessary or unnecessary, useful or unuseful for us? If parents and teacher have understood the right and have told on this basis, then the child finds it useful and necessary. On this basis, these rules start to be accepted, and the child becomes proficient in living like this. As one

reaches the adult-age, self-discipline naturally becomes a need. Self-discipline alone is the evidence of all-round resolution. Self-discipline is achieved in the form of all-round resolution only. It is the expectation and usefulness of human consciousness. It is found to be accessible to all the people through education and *sanskar*. Humane education and *sanskar* are found useful in humane tradition.

This is to say that by the time you reach adult age, living with self-discipline becomes a necessity. On the basis of understanding the realities properly and going through the process of right education - *sanskar*, we are able to establish ourself in the human consciousness. On this basis, we get self-organised spontaneously and live accordingly. It is the authentication of living with self-discipline. By living with such self-discipline, we are now able to provide inspiration and help to others to live with discipline. The inspiration of self-discipline of our parents is included in our living with self-discipline; whereas we become an inspiration to others while living with self-discipline.

With this methodology, while practising work, behaviour and thoughts, one has to always prove the value of affection with evaluation and respect with trust in brother-sister relations. In this regard, trust, respect and affection remain the primary value; At the same time, the expectation of feeling of love remains in the relationship, that is, the expectation remains that the relationship is established in mutual trust, respect and love values, it becomes stable.

The next relationship is the guide-assistant relationship. This relationship is found useful from the way of mutual complementarity. This relationship gets its meaning with the dutifulness of the guide and sincerity of the assistant. This is a mutually complementary relationship. At the core, the fulfilment of responsibilities and duties leads to harmony in this relationship. This is a gift of awakened human tradition. The feeling of trust mainly governs the relationship. The values of glory, respect and affection are offered for an assistant, and the value of trust with respect is offered for the guide. This naturally entails good friendship. In this mutual relationship, the guide lives with right understanding, and the assistant makes an effort to understand and learn. The guide is recognised as a person who helps others understand based on one's own understanding, helping others learn based on one's own learning and helping others work based on one's own work experience. Such a person is seen living with such kind of beneficence attitude. While an assistant is recognised as a person having the sincerity and readiness to understand, learn and work. Here, the meaning of fulfilment of obligation is to authenticate, evaluate the feelings with understanding. Since the guide is living based on understanding, he is able to assess precisely what is worth doing, what is not doable in this regard; It does the work on his own behalf and also inspires the assistant for the same. The assistant accepts this inspiration and starts doing doable things. This means to fulfil the duty. This relationship is successful only by the fulfilment of responsibilities by the guide and the fulfilment of duties by the assistant.

Certainly, a sense of mutual trust is necessary for this guide-assistant relationship. Also, it is necessary to have values like glory, respect and affection in the assistant for the guide. In the same way, it is necessary to have values like respect, affection and trust in the guide for the assistant. Based on mutual respect, we are able to evaluate each other rightly. On this basis, they are able to fulfil the required responsibilities and duties. Teacher-student and guide-assistant relationship are both such relations where one is the provider, and the other is the recipient, and both together carry out complementarity in the sense of awakening.

The next relationship is the relationship of participation in Order, system (*Vyavastha*) and Universal Order (*Samagra-vyavastha*). The way (*vidhi*) is inherent in the order. The bearer and the carrier of the order is the awakened human being. Every human being must be awakened to participate in the order. Every man-woman presents authentication of knowing-assuming, recognising-fulfilling with awakening only. Such an order has been recognised as a system for right utilisation (*Dharma-tantra*) and system for protection (*Rajya-tantra*). The duties of system for right utilisation are to reform itself in the form of undivided society. They are also meaningful in the sense of being happy. The duties of for right utilisation (*Dharma-tantra*) refer to the carrying out of social obligations. The proof of such social obligations is authentic living with resolution and prosperity in the family

It slowly results in the recognition of the entire human being as a unit; the fulfilment becomes natural with recognition. Such a fulfilling method is inherently related with values. In the state of participation in the order, there is a need for participation in situations ranging from family order to international or world family order. In the process of such participation, a human is expressed with the right understanding. With right understanding only, it is convenient, natural and necessary for every man and woman to participate in the order. In this sequence, human goals are realised; which are resolutions, prosperity, fearlessness and coexistence.

To realise this is the order with humanness. Therefore, we all humans are related to each other in relation to order and universal order. In this regard, the fulfilment of their social obligations is essential in the form of an undivided society, universal order. Such fulfilment appears minimally in the form of resolution and prosperity in the family. An awakened human being is able to authenticate the resolution, prosperity while living in the family. An awakened human being, while living in order, fulfils the expected duties and responsibilities in different dimensions at the level of society, nation and inter-nation. The awakened person participates at least in family order and maximum in world family order. This is the relationship of the order and the Universal Order.

We have identified the friend-friend relationship as the seventh relationship. The relationship in which opposition is completely absent and participation for all-encompassing resolution is there, is termed as friendship. The difference between a brother-sister and friend relation is that the brother-sister relationship is decided on the basis of birth; whereas friend-friend relationships are decided voluntarily by living in mutuality. Evil thoughts have no place in the mutuality of friendship. In this relationship, it is necessary that if one side gets into some adverse situation or circumstances, then the other side starts working towards rescuing the friend from that situation or circumstance by spending all his means (body, mind and wealth). It is an ultimate accomplishment of friendship. A friend perceives all difficulties of his friend who is a victim of any circumstances or event.

The ordeal of friendship is that the other is able to feel precisely the problems of one, and if that problem has a solution, then he/she invests oneself fully for it. It means to say that, in a friend-friend relationship, we recognise the difficulty of our friend as our difficulty and we try to resolve it with as much strength, as promptly as we try to solve our challenges. Friend - Friend relationship is about accepting the other as yourself and connected with yourself. As much as we care about our happiness, we also take care of our friend as our relative. The continuity of such friendship is succeeded by behaviour with justice. Only the behaviour with justice, from individual to collective, is proved as nurturing otherwise it is exploitative.

The primary feelings in a friend-friend relationship are trust, respect and affection in the mutuality with the feeling of love. If we look carefully, these are the same values which are expected in a brother-sister relationship. In this way, by fulfilling the obligations and duties required in these seven relationships and living with definite feelings ensure mutual complementarity, which leads to happy living. It implies nurturing in mutuality. On the contrary, to not fulfil the expected responsibilities and duties, not ensuring expected feelings is exploitation in relation. Nurturing is ensured with the follow of obligations and duties in mutuality; whereas, exploitation takes place with the ignorance of obligations and duties which is not acceptable to us.

Summary

In the last two classes, we have tried to understand the seven relationships that humans have while living in human interaction; tried to understand what we expect from each other in those relationships. We have seen that if we are able to fulfil the feelings that are primarily required in all these relations, then we feel satisfied in ourselves and we can also cooperate with each other in mutuality. Care and guidance are primary values to help others. On the other hand, gratitude, glory and excellence remain primary to get help, right understanding from others. At least the value of trust remains as basic in mutual interaction. The values of respect and affection are primarily seen with peers. In this way, trust, respect, affection, care, guidance, reverence, glory, gratitude and love – fulfilling these feelings from our side self-organises our participation in all the relationships. In

different relationships, one or more of these nine feelings takes precedence. But, all these nine feelings, partially or primarily, are included in every relation.

In the next class, we will talk about the laws that we need to follow to live in contact, apart from relationships.

Home-Work

1. The relations (e.g. friend-friend relationship, brother-brother relationship, teacher-student relationship, etc.) in which we are living today, how are we able to ensure the expected values?
2. While living in relationships, for how long are we paying attention to ensure the values from our side, and for how long do we pay attention to the issue whether the other has ensured the values or not?
3. When does our development take place- when we make an effort to ensure the expected values, feelings within us, or when we only expect these feelings from others?

Chapter 33: Fulfilment in Association

In the previous class, we had understood the laws of the fulfilment of relationship, and under this, we had worked to identify the seven important relationships in human-human interaction while living in mutuality. At the same time, we also tried to understand how we could fulfil it. Today we will talk about how we can live in harmony in our association (*Sampark*) with other human. Association is the meeting of human to human in mutual interaction. We meet each other on many occasions, in many ways. In all these interactions, how can we live with each other in a fulfilling way - this explains the our behaviour in association.

During behaviour in an association, the right utilisation of all the five - appearance, strength, post, wealth and intellect, appears to be important. Right utilisation of wealth is with generosity, right utilisation of post is with justice, right utilisation of appearance is with good character, right utilisation of strength is with compassion, right utilisation of intellect is with wisdom and science. Therefore, a person having appearance, strength, post, wealth and intellect is required to live with good character, compassionately, justly, generously and with wisdom and science respectively. It is the way to live a fulfilling life for them. Similarly, living in the relationship of guide-assistant relationship, the mutual fulfilment is accomplished with the dutifulness of the guide and sincerity of the assistant.

So, in the association, if we are in the role of a guide, then we can fulfil our responsibility; If you are in the role of an assistant, then you can perform your duty - it is necessary. The student's life is successful by living with sincerity. Living sincerely means preparing yourself for self-studies and practice and ensuring your participation responsibly with respect to the expectations of the teachers. Similarly, the life of an ascetic is successful in living with satisfaction. Asceticism refers to self-organising one's life through austerity; it is to remove all the bad habits found in life through austerity.

In the context of making life pure and clear, it is necessary to have satisfaction in oneself. We can do austerity work in a self-organised manner while living with satisfaction. Similarly, the public servant is able to carry out his responsibilities with affection. A public servant refers to such people, organisations that serve people. It is important to accept them as relatives, to see your relationship with them, to feel connectedness, before serving other human beings in mutuality in society. Without feeling connected, when we live in association with each other, we can consciously or unconsciously exploit others. But whenever we have a feeling of affection in an association, we are able to think in terms of taking care of others, in terms of fulfilling responsibilities.

In the same way, if we look at the way of happiness for every human being, then it is that the life of human being is self-organised with the feeling of love in coexistence. Wherever we are living in this entire Existence, in this whole Nature, if we live under the feeling of love while fulfilling mutual complementarity in coexistence, then we remain contented within ourselves. Similarly, in the life of patient and child, happiness is realised through obedience. The life of a child is successful in obedience because they do not understand the right and wrong precisely due to the lack of development of their intellect.

On this basis, it is necessary to live obediently to take advantage of your elder's understanding and experience. In the same way, if we look at the life of a patient, from the point of view of body health, it is necessary to accept the things said by the doctor sincerely, adhere to it responsibly, these are necessary activities for the body to be healthy again. The life of both the patient and the child is successful only by obedience.

In previous class we talked about the seven relationships and now we have talked about the twelve sutras regarding association, on the basis of which our lives are self-organised in mutuality. If we summarise the things we said about the relationship, it can be said in the following formulas, formulations:

1. The life of man is successful with effortness (*yatitva*). Authentication of awakening in the male is effortness (*yatitva*). The life of a woman is successful with confirming to the truth, purity (*satitva*). Authentication of awakening in a female is confirming to the truth, purity (*satitva*). The life of husband-wife gets succeed if both are to live with with effortness (*yatitva*) and confirming to the truth, purity (*satitva*) respectively.
2. In the same way, a life of mother-father is successful with a human personality and that of son-daughter by sincerity towards morality.
3. In the teacher-disciple relationship, the life of a teacher is successful by helping others study while living with authentication of realisation and the life of a disciple is successful by getting wisdom on the basis of a study conducted by the teacher.
4. Similarly, in the guide-assistant relationship, the life of guide is successful by fulfilling the duties while the life of an assistant by fulfilling the obligations.
5. The life of brother and sister is successful by the expectation of invariable awakening of each other and fulfilling the duties with affection.
6. The life of the friend-friend relationship is by authenticating all-encompassing resolution along with generous prosperity.
7. Order is successful by complying and abiding by the laws with justice under the relation of order and participation in the universal order, and that of the public is successful by participating in the universal order.

On the basis of these formulas, our life is self-organised in all seven relations. All these formulas should get into our behaviour; on this basis, our behaviour should be self-organised - this is the basic objective of the policy for right utilisation. In other words, the complete dismantling of all the tendencies related to exploitation is possible only by the dignified conduct, as mentioned above. By living this way, it is possible to realize, establish an undivided society. Otherwise, we unknowingly divide society into many segments.

Along with this, here is discussion about innateness (*dharma*) in tradition. The innateness (*dharma*) of human being which is happiness, for its realisation diverse systems have been presented by earlier people. By 'system' is meant all those ways and means by which human being can experience happiness.

While presenting these systems, those experienced great personalities presented their expressions through language, in the form of giving direction and preaching, with a view to be free from pressure of the then environment. That form was in accordance with the sufferings, present at that time. The form of suffering changed with time but received messages and sermons are being interpreted in the same way. The result is that it is not getting the desired achievement. The desired achievement means the determination, in the context of well-being of all, of education to order and order to living.

So it is understood that all the experienced noblemen worked for the well-being of all in many ways, but on the basis of those efforts, society has not achieved undividedness yet. When the desired result is not achieved, then inadvertently we start criticising and all the followers get collected and form a class. At the same time, to demean others, they start violent programs, due to which diversity is born. Therefore, it becomes the fundamental duty of all preachers to propagate only those portions of all the directions, messages and exhortations given by the great men (under the guidance of whom they are working to make their life successful), which they themselves have been able to verify in their own life and living.

For the rest, they should have strong morale to say that they have not had any experience till now. And this part of all directions, messages and instructions should be told as it is, rather than interpret it; because the authority to interpret is with the one who has experienced. This is to say that we can guide others with the exact accuracy of the paths that we ourselves have passed through; but the paths through which we have not yet gone ourselves, the achievements which we have not yet made in ourselves, it is not possible to guide others to those achievements. Therefore, for such things, it is necessary to have the courage to admit to ourselves and also to tell to others as to how many realisations we had and how much is left, in real terms.

Basically, all great men in the process of realization have preached humanness, but it could not authenticate in the form of a tradition. Forming a tradition means developing such people generation by generation. Through humane conduct in behaviour only, the coexistence gets authenticated to assist and help in the awakening of each other, and complementariness becomes possible. Therefore, as long as such realized human beings authentically demonstrate coexistence while living with humanness, help and assist is possible in awakening of others.

It has also been noted that a wholesome effort for the establishment of humanness in the society is the first and foremost work. The establishment of humanness in society means the inclusion of humanness in education and system. Whereas looking at the current scenario, there is an excess of propaganda to preach the words said by great men for the development of inner self, which becomes a mystery from beginning to the end. The development of the inner aspect refers to what is said in the context of life awakening. Their description looks the same way today as if there is a ladder to go to the roof, and one does not talk about the lower steps, but directly starts talking about the last step that takes you to the roof. This gap in between is the cause of all mysteries, difference in opinions and mutual conflict as well as feeling of opposition among the communities. In spite of having equality, uniformity in the ultimate goal of awakening, realisation, there is a lot of mystery and divergence due to not being able to tell the definitive process of the step wise journey from where we stand today.

Due to these mysteries and difference of opinions, there is discord and opposition in the communities. Due to such discord and opposition among the communities, most of the time is being spent in proving their superiority and in defending from the others, not for the awakening of their community members. It is necessary to contemplate on teachings of the teachers of important thoughts; because we are one in the right and many in the mistake. Coexistence is the only achievement for social relationship. The diversity seen in the teachings of teachers (*Acharyas*) of critical thoughts, is the diversity of the path, the diversity of the process, the diversity of expression and not the diversity at the levels of goals and achievements.

In the above points, the author (revered A. Nagaraj) has realised that all the great men who have realised the truth or have experienced the truth in the past have given many sermons. All these formulas, formulations are being presented with a view bring out the essence of teachings of these realised great men. As a motive, the goal of all Excellencies is the same, that all human beings can attain the continuity of happiness. Depending on the place, time, situation and need, there is a difference in the way of presentation, in the way of telling, there is a difference. But these differences are actually external level differences; there is no difference between them at the internal level. All these indicate the same meaning.

Summary

In the context of the policy for right utilisation, it is necessary to understand the formulations regarding relationship and association. We have to carry out the duties and obligations in all seven relations to self-organise the relationship. In a very brief look at these formulas, The life of man is successful with male-chastity, that of woman with female-chastity, of mother-father with personality, of son-daughter with sincerity towards morality, that of teacher by helping others study while living with authentication of realization, that of disciple by getting wisdom on the basis of study conducted by the teacher, that of guide by fulfilling the duties, of assistant by fulfilling the obligations, of brother, sister and friend by assisting each other in resolution & prosperity, of public servant by complying and abiding by the justice, laws and order, and that of public is successful by participating in the universal order. Similarly, we had identified the formulations of association that right utilization of strength takes place with compassion, that of intellect with wisdom, of appearance with good character, of post with justice, and that of wealth with generosity. Living on this basis, the strong, the wise, the handsome, one with post and the wealthy are able to experience happiness. Similarly, happiness is ensured in the life of student by living with sincerity, of an ascetic with satisfaction, and of a public servant by living with affection. And, for the success of human life, living with the feeling of love in co-existence is necessary.

In the next class, we will elaborate the policy for protection (state-policy).

Home-Work

1. Try to check in your life- Out of the formulae that have been given in the context of relationship and association, find out how many roles are we able to fulfill correctly? Where do you find scope for improvement?
2. Give a thought as to how we can resolve the present difference of opinion, mutual conflict and opposition among the sects in the society?

Chapter 34: Basic Principles of Policy for Protection (*Rajya-Niti*)

In the last few classes, we had tried to understand the policy for right utilisation. We had also elaborated the definite expectation in relation and association while fulfilling the policy for right utilisation and ways to ensure happiness while living there. Today we will try to understand the Policy for Protection (*Rajya-Niti*), state policy.

The state (*Rajya*) refers to a certain land, to a certain area where a human is inhabited and which participates in undivided human society and universal order as an integral unit of them. The definite program to provide law and order for the protection of body, mind and wealth while living in the state is termed as state policy. Its necessity appears in the form that human desires for the protection of the wealth and natural resources obtained by experiments and occupation, as his labour is invested and employed in it. For such protection, the study of state policy and their responsible implementation is necessary.

Therefore, the goal of state policy is to maintain the continuity of an undivided human society and universal order. On the basis of recognising it as an undivided society, universal order, five major issues of participation have been found.

First, humane education- *sanskar*, second justice-preservation, third production-work, fourth exchange-storage, fifth health-self regulation. All these orders are meaningful only in the sense of universality. If we look at their achievements, respectively, the success of humane education-*sanskar* is in the form of knowledge of meaning. The success of justice- preservation is meaningful in the form of recognition of values in a relationship and reaching mutual fulfilment through recognition of values. Production - Work is meaningful in the form of production of more than required physical facilities of a family; in the sense of prosperity. Exchange-storage are meaningful when there is an exchange of commodities with the recognition of value for labour. Health and self-regulation are meaningful to make available the body capable of authenticating awakening of the self in human tradition. Therefore, an undivided society, universal order succeeds on the basis of ensuring education- available, justice-preservation, production-work, exchange-storage and health-self-regulation smoothly at the level of society, nation and inter-nation.

No human being desires uncertain law and order. Its stability is necessary for trust and loyalty towards law and order. It is necessary for the state policy to be with justice to ensure such certainty. Therefore, the goal of state policy is to provide protection of body, mind and wealth and to ensure law and order for it. This protection/preservation is necessary at all three levels - intellectual, social and natural level.

The following six perspectives are required for the determination of state policy at the national level. If we are able to ensure them, then the possibility of living with coexistence for every human being, living with awakening, and the possibility to authenticate prosperity arises.

1. National protection - By the principle of coexistence.
2. Economic protection - the principle of producing more than required for a family, by the cyclic process.
3. Production protection - with the principle of maintaining the natural balance.
4. Exchange protection – with the principle of investing labour and exchange.
5. Protection of education-sanskar – through the knowledge of coexistence rooted human-centric contemplation.
6. Moral protection - the right utilisation and protection of mind, body, wealth.

1. National Protection - It is required to ensure behaviour and work, to achieve the goals in the form of resolution and prosperity. To ensure behaviour and work, it is required for human being, family and society to be free from fear. We are able to do self-study and practice only in a fearless

environment. Coexistence between mutual nations is established on the basis of seeing the nation as a part of the undivided society. Therefore, the policies of the nation should be such that every human living in it can be free to carry out the activities of production, exchange etc. and can ensure mutual complementarity between nations. Living in the spirit of coexistence ends the environment of mutual inprotection and terror among nations.

2. Economic protection - For this, it is necessary to develop policies that motivate a person in production activities on the basis of his ability and receptivity. It is important to encourage the family to produce more than its needs and to provide appropriate opportunities and resources. There is a need to balance between the minimum and maximum income of different families in the society, so as to ensure prosperity in every family. Honoring individuals with specific abilities motivates others to become like that. Also, it is necessary to develop the mindset of rightfully acquired wealth. With the mindset of right utilisation, we are able to decide the need of our physical facilities while living as a family. In the absence of right utilisation, the need for the physical facility is not determined.

3. Production protection - Production is the establishment of utility and artistic value through labour on natural resources. There are two main productions for humans - agriculture and industry. All other products are under their shelter. It is necessary to provide means to the skilled people for the protection of production, generalisation of expertise and skillfulness through training is required. At the same time, the development of such policies that stops the exploitation of human labour is necessary. The produced is required to be used in the form of general and higher aspiration. Production of unnecessary goods (which are not required for any of the two aspirations) is not useful from the point of view of society and order.

4. Exchange protection - the effort to make the produce available to others with proper evaluation of value of labor of produced thing. For exchange protection, the exchange method must be free from profit and loss, only then exploitation of labor ends. Also, the price of goods needs to be determined on the basis of labor price, not on the basis of demand and availability. It is also necessary to eradicate the mindset of earning money through interest. It is the responsibility of the nation's system to provide opportunities, means, incentives, protection and compatibility to the common man for production. For this, proper distribution of available resources in every family is necessary. Also it is necessary to establish such an exchange system, in which every useful item and service can be available as per the need and we can get it through exchange. National commerce is meaningful by distribution method. The method of distribution refers to making the extra production (than the needs of your family), available to the society. With this, every human being gets the thing naturally and there is no lack of facilities for the development of the society.

5. Protection of knowledge, self-study - Intellectual resolution is the basic requirement for every human to be happy. The effort to ensure this intellectual resolution systematically is self-study. Therefore, to ensure awakening, every human being should have equal opportunities for self-study. It is the responsibility of the parent and teacher to make it successful, and for this, it is mandatory to self-organise the content of self-study and its method, procedure, system. Teachers, parents, education system and self-study – the coherence in all these make knowledge- self-study possible successfully.

The basis of education policy is humanness and undivided society, which are universal facts. Education policy can be determined accurately with a disillusioned study of the policy for right utilisation and protection. Presently, education primarily tries to make the person capable of livelihood; whereas the real objective of education is to create such personality enriched citizens, who have a commitment in nurturing others in mutuality and sharing of coexistence based knowledge. Therefore, the aim of the education policy is - "To build a citizen with a human perspective, tendency, natural characteristic and a citizen with understanding, honesty, responsibility and participation, who have a curiosity for super humanness." By setting this goal, a certain direction of the education system is decided.

Observation of the current content of education shows that knowledge of any subject made available to the students is not complete. The reasons, for which it remains incomplete, are shown

below. Of these, the second part is the one which we are providing in the present day education, while the first part is the one, in whose absence the education remains incomplete.

- a. The study of consciousness aspect with science - In the prevalent education, we study material-nature under science, but it is also necessary to study consciousness-nature (human); Because at the root of every human activity is the desire to be happy, which is the need of consciousness, not the material. In the absence of study of the activities, needs and fulfilment of consciousness, we get physical achievements from the study of science, but we do not get fulfilment.
- b. The *sanskar* (mental impression) aspect with psychology - In prevalent psychology, we study the prevailing mindset of human beings, their acceptance and beliefs. Along with this, what kind of mindset is basically acceptable to human, is right for him – that is also necessary to be studied. Acceptances which are based on what is right are indicated here by the word *sanskar* (mental impression).
- c. The aspect of policy for right utilisation and protection of natural and personal resources with economics - In the prevailing economics we study the production and enrichment of facilities; we only think to grow our economy day by day. However, along with production, proper utilisation and protection are also necessary. In the absence of right utilisation, no matter how much we produce the facility, our requirements, which remains undefined, seem to be unfulfilled. At the same time, we also misuse and exploit nature unnecessarily. You might have heard a saying - "A penny saved is a penny earned". The production is not meaningful in the absence of right utilisation and protection.
- d. The aspect of human culture and civilisation along with sociology - Similarly in prevailing sociology, we study of present social form, design, policies and practices. We study the language, food and habits of different regions. But at the same time, it is necessary to study the form of humane culture and civilisation with universality - so that despite the variations, we can identify the commonality in them. Humane culture and civilisation are the basis of undivided social relationship. In the absence of this, society is divided into several sections on the basis of language, appearance, race etc.
- e. The aspect of the policy of enrichment and protection of humanity with political science – The political science gets directed under the policy for right utilisation. The basic intention of the state or order is the enrichment and protection of humanness, not the exploitation and domination of the people and to remain in power by any means. The basic intention of providing law and order is to establish humanness and not just to mobilise the people in their favour. This should be included in the study of political science
- f. The functional aspect with philosophy – With the study of philosophy, we get an accurate understanding of realities; Our perspective develops. However, knowledge of its functional aspect is also necessary along with understanding of realities. That is, it is also necessary for us to study how we can bring understanding into our everyday life and the form of living in society and order based on this. It has also been said - "Knowledge without its expression in activities is a burden for us ". if we just speak well, but do not live like that - it is not enough. Along with philosophy, it is also necessary to harmonise our conduct aspect. Our behaviour in mutuality is the main aspect that affects and inspire the other.
- g. The aspect of the study of human and humanity along with history and geography - We get to know the past activities by humans through the study of history. The purpose of this study is to know our past - to take inspiration from doing good work and to learn from the mistakes made in the past. However, to distinguish between right and wrong, the study of humanness is necessary. Without the understanding of humanness, what things we have to take inspiration from and what we have to avoid from repeating- this is not decided.
- h. The aspect of study of essence along with literature- Language and literature are means of communicating realities. It is the intention of literature to present the essence and the realities interestingly and succinctly, so that we can be inspired to live right. In the absence of essence, many times in literature, anti-human activities like sexuality and war are interestingly described, which is unfavourable to society.

There is a need to develop the content of education, including the facts explained above, and make it available to all easily. Only then, there will the establishment of humanness in human and social relationships in society be possible - which is the basic desire of every human being.

6. Moral protection - It is basically based on awakening of the self. It means investing your mind, body and wealth for undivided society and universal order. To live like this is to live ethically, where we use everything in the sense of its purpose, in the sense of meaningfulness. In such a situation, every moment of our life is full of right utilisation and protection.

Summary

Human being desires for the protection of wealth and natural resources obtained from efforts and profession since his labour has been invested into it. The definite program for providing law and order for protection of body, mind and wealth is political science. Its goal is to maintain the continuity of undivided society and universal order. There are five major issues of participation in this undivided society- Education-Sanskar, Justice-preservation, production-work, exchange-storage and health-self-regulation. Their achievement are -the success of humane education-sanskar is in the form of knowledge of purpose. The success of justice- preservation is meaningful in the form of recognition of values in relationship and reaching to mutual fulfilment through recognition of values. Production - Work is meaningful in the form of production more than required physical facilities of family, in the sense of prosperity. Exchange-storage are meaningful when there is a exchange of commodities with recognition of value for labour. Health and self-regulation is meaningful in the sense of ensuring a healthy body capable to authenticate awakening of the self in human tradition.

Ensuring protection at the following six levels is essential to ensure the human goal of resolution, prosperity, fearlessness and coexistence at the national level - National Protection, economic protection, production protection, exchange protection, education - *sanskar* protection and Moral/Ethical Protection. With the assurance of protection at all these levels, every human family and society find themselves living in fulfilment, and they are able to make meaningful participation in undivided human society and universal order.

Home-Work

1. Throw some light on the need for state-policy for harmony in the society. Make a list of some of the problems occurring due to lack of protection of resources.
2. What are the changes required in the current education policy according to you to resolve the problems being faced at the level of family and society?
3. For the continuity of harmony at the level of society, are all these five dimensions necessary: education-sanskar, justice-protection, production-work, exchange-storage, health-sanyam, or we can leave some of them?

Chapter 35: The process to reach to realization of truth by following law, justice and innateness

Looking at the last few classes carefully, we have tried to understand law, justice and innateness respectively. We live harmoniously at the level of society if laws are followed; we live harmoniously at the level of order if justice is followed, we live harmoniously at the level of the nation if innateness is followed. What should we do to ensure disillusionment, awakening, understanding in oneself while following the law, justice and innateness, respectively? We will talk about it in this chapter.

Ultimately, our goal is disillusionment, awakening, fulfilment of understanding. In its absence, disillusionment, mystery remain in us. The inability to see the realities in yourself or to express them properly is a mystery. On the other hand, becoming disillusionment towards Nature and Existence is freedom from mystery. Only after being fully awakened, a human becomes free from mysteries. There are two ways proposed in the philosophy to be free from mystery - process of self-study and authentication while following and imitating, and the second is the method of research, exploration and authentication.

Research and exploration is an inventional experience in which the explorer studies from the last stage of decline to the highest stage of development within himself. Such a process passes through the stages of Samadhi-Sanyam. Process of following-emulating, studying and authenticating is a process about which we have been talking in detail in the previous classes. In brief, to follow and emulate behaviour with justice and get induced toward thought with resolution and order, on the basis of available knowledge in the tradition, to be able to follow and emulate the behaviour with justice of teacher and parents while living in teacher-disciple and parent-child relationship. To be resolved in thoughts by connecting our thoughts to the principles and laws on the basis of usefulness and unusefulness, right and wrong told by them while living with discipline with them. The realization of truth takes place with awakening with the sum of commitment and firmness of both. Wisdom getting activated as a result. Activation of wisdom implies being free from delusions completely.

In an awakened human being, there is availability for (with the help of the gross body) Expectation in the Mana (mind) for tasting and selecting in the form of evaluation of values, thought in the Vritti in support of this expectation in the Mana, Desire in the Chitta in support of this thought in the Vritti, Determination in the Buddhi in support of this desire in the Chitta realization and authentication in the Aatma for this determination in the Buddhi. And, thus, there is harmony in the the self. Mana for Body, Vritti for Mana, Chitta for Vritti, Buddhi for Chitta, Aatma for Buddhi and Co-existence for Aatma are the inspirers. The meaning to be inspirer is to give inspiration towards truth. The gross body is regulated as per the Mana. As stated above, when the explorer is established in humane behaviour, and orderly thought, the harmony among the activities of Mana, Vritti, Chitt, Buddhi and Atma becomes very natural, which is detailed further. That is, how do the activities of Mana, Vritti, Chitt, Buddhi and Atma happen in an awakened human is told here again.

When the *Mana* is able to accept the signals from the *Vritti*, then it is filled with resolved and just behaviour, that are friendly expectations, able to convey the feeling of affection. The expectation of friendship and justice is expressed in the form of affection. The outcome of affection is continuity of happiness and justice. When the *Mana* accepts the signals from the *Vritti*, then it is filled with friendly expectations, able to convey the feeling of affection- this is identified as happiness by us. When the *Vritti* is developed enough to accept the signals from the *Chitta*, then we experience peace. The clarity in thoughts is under the guidance of contemplation. The decision of process, result, and purpose take place with contemplation. Therefore, the synergy of *Mana*, *Vritti* and *Chitta* lead to just behaviour and friendly expectations that decide process, result and purpose, that is termed as harmonious (orderly) thoughts. When the Chitta is developed enough to accept the signal from the *Buddhi*, then satisfaction is experienced. As a result, awakening takes place in human being, i.e. human gets *Swatantra*/self-organized/liberated.

In a self-organized human being, there is a tendency for more and more production, less consumption and least wastage, and these are more and more inspiring for awakening. The desire for *Swatantrata* is found in human being. The *Mana*, *Vritti*, *Chitta* and *Buddhi* when self-organized under the guidance *Aatma*, get established in just behaviour and orderly thought owing to the realization of truth. Such a human being is termed as Super-human being- the completely self-organized person. In the process of self-study, when *Mana*, *Vritti*, *Chitta* and *Buddhi* are in synergy, then the justice, innateness and truth are under direct feel. This is the authentication of the self-study moving towards realization. When the *Buddhi* is developed enough to accept the signals by the *Aatma*, then that is the moment of understanding) of *Aatma* - this is *Atma-bodh*. With *Atma-bodh*, there is determination for truth. Determination for truth is only the truthful and the truthful conduct. Hence, in the process of self-study, justice, innateness and truth get directly felt. Subsequently, *Swa-bodh* or *Atma-bodh* takes place.

With lack of crime, a reflection (*pratyavartan*) of compassionate expectation, with lack of injustice, the reflection of thoughts of justice, with lack of attachment, the reflection of desire with resolution and with lack of ignorance, reflection of determination with knowledge takes place. This is the reflection of behaviour in thought, the reflection of thought in desire, the reflection of desire in determination and the reflection of determination in *Atma*, i.e. *Madhyasth* activity. The initiation of the ability to accept the signals of the higher activities, previous inheritances gets done by the process of internalising of the powers (of the self). Therefore, for crime-less behaviour, the impact of the order, for crime-less thought, the impact of undivided society and for *Buddhi* without lack of knowledge, internalisation or meditation is necessary, with which only the reflection activity is successful.

Meditation implies focusing the *Mana*, *Vritti*, *Chitta*, *Buddhi* for understanding. After the understanding and realization, it implies focusing *the Mana*, *Vritti*, *Chitta*, *Buddhi* for authentication. Meditation is required for getting wisdom or to authenticate wisdom. This is the object of attention, and every human being is one paying attention to it. Meditation is needed only with humane order, social conduct, self-study and right mental impression, with which the ultimate development (awakening) is achieved. Absence of mistakes in behaviour and crime is also an indication of complete awakening that is seen in mutuality. Living with justice, order, truth only is complete awakening. The *Atma* is more evolved than *Buddhi*, *Buddhi* than *Chitt*, *Chitt* than *Vritti*, *Vritti* than *Mana* respectively. On this *Buddhi* based on *Atma*, *Chitta* based on *Buddhi*, *Vritti* based on *Chitt* and *Mana* based on *Chitt*, on the basis of this sequence, self gets self-organized.

With the process of meditation, internalisation only *Atma-bodh* takes place, which is the highest achievement of meditation. As *Buddhi* gets reflected towards the *Atma*, *Atma-bodh* takes place, and as *Atma* gets reflected in coexistence, realization takes place. *Brahamanubhuti* or experience in coexistence and experience of truth become effective together. To become effective is an achievement. Such an achievement keep the *Buddhi* activated continuously. Thus, the fulfillment of *Atma* is in coexistence with realization, that of *Buddhi* is in *Atma*, that of *Chitt* is in *Buddhi*, that of *Vritti* is in *Chitt* and that of *Mana* is in *Vritti*.

In contrast, primarily, six types of impulses are found in the state of delusion. These are respectively Lust, Anger, Greed, Enchantment, Addiction and Ill-will. Lust implies the tendency to get happiness from sexual activity. Anger implies the demonstration of one's inability to live in harmony in a given situation or circumstance. Greed implies the effort to get some special favour more than one deserves, in terms of accumulation of physical facility. Enchantment means to get enchanted. Addiction means the height of assumption towards the untrue, i.e. limit of one's over-evaluation. Extreme desire for the downfall and decline of the other is ill-will. Lust, Anger, Greed, Enchantment, Addiction and Ill-will are identified in the form of excitement. The excitement in *Mana*, obstinacy in *Vritti*, illusion in *Chitt* and distance of *Buddhi* from *Atma* i.e. ego itself is body-centric repetitive activity (in the self).

The cordial expectation in the *Mana*, thought in the *Vritti*, Desire in the *Chitta*, Determination in the *Buddhi* and Authentication in the *Aatma* are the manifestation activities. In the awakened self, in the reflection (*Aavartan*) activity, there is complete acceptance of- the power of *Aatma* in the *Buddhi*,

power of *Buddhi* in the *Chitta*, power of *Chitta* in the *Vritti*, and power of *Vritti* in the *Mana*. Since, *Atma* is more developed than *Buddhi*, *Buddhi* than *Chitta*, *Chitta* than *Vritti*, *Vritti* than *Mana*, therefore, the awakening in the process of reflection (*Aavartan*) gets authenticated in the form of bliss, satisfaction, peace and happiness. *Atma* is the *Madhyasth* (core, central) activity. Its ambience is also *Madhyasth*. This is the reason why *Atma* and its ambience is completely free of any kind of pressure or influence. For *Buddhi*, a experience of *Atma* and understanding of Space, for *Chitta*, contemplation of *Buddhi* with knowledge of the truth, for *Vritti*, comparing of *Chitta* with the contemplation of the participation and for *Mana*, selecting-tasting of thoughts based on justice is complete awakening. Complete awakening is the achievement of the reflection activity. By this reflection activity, the life of godly human (*Dev-Manav*) and Super-human (*Divya-Manav*) has been found to reach the state of completion.

The awakening of only a few units and the decline of a majority appears to be a mystery. At the root of this mystery is the lack of reflection activity. A majority of human beings is limited to four and a half activities keep declining, and this is a delusion. Awakening of others appears to be a mystery to them, while there is no mystery involved here. The human being towards decline is on the downfall using the same means (i.e. potentialities and activities of the self) which are being utilized by the other for awakening. The human being towards decline thinks that he/she is not able to move forward due to lack of physical facilities, but one is not able to understand the mystery that means are the same, only that the direction of its application is different.

The possibility of awakening has been there in Existence forever. Therefore, every human being expects for good naturally. The only problem or discrepancy in it is that the human being assumes himself correct on the basis of his experiment, effort and behaviour while the other incorrect. Due to this, he tends towards crime or exploitation. This tendency exists because living with self-study has not been available to all in tradition. Human tradition has been limited to communities and fails to establish in universal form. Realization of truth in the *Atma* and the self-organization of all the activities of the self on this basis- this is complete awakening. This is the realization of the real self, the basic form of the self. This is realised through the process of connecting, *Yog* based on tradition.

Yog implies to meet, to connect, to relate. The meaningful meeting is the meeting of body and self in the tradition of awakening and meeting with an awakened human being for awakening. It implies that for complete awakening, two events are important. One, Existence of human being as the coexistence of *Jeevan* and the body, where a human being is able to move towards awakening by utilizing the body and other means. Secondly, getting the company and guidance of an awakened person living in a human tradition, so that through the systematic process of study, practice or exploration, one is able to ensure one's awakening.

Summary

Finally, there is a need to ensure freedom from delusion and mystery living in a lawful, just and orderly manner. There are two ways for this freedom from mystery which we have recognized as a method of exploration and method of study. Going by this explorative or study process, when the self is fully awakened, then *Atma* gets fully realized in coexistence. And the *Buddhi* gets inspiration from *Aatma*, *Chitta* from *Buddhi*, *Vritti* from *Chitta* and *Mana* from *Chitta* respectively. Living in this manner is *Purvanukram*. On the contrary, living by delusion, urges like lust, anger, greed, enchantment, addiction and ill-will become a part of our life which take our life on the downfall. Therefore, means like mind and body, which are essential for awakening are available to all of us human beings alike. But due to the difference of the direction of their application, one human progresses towards awakening by the same means, while the other goes towards downfall.

At the same time, it is important to understand that in addition, the impact of order for crime-less behaviour, that of undivided society for injustice-less thought and that of reflection, as well as focused attention for delusion-less *Buddhi*, are necessary. In another language, the inspiration of order for crimeless behaviour, authentication of social conduct for unjust thought, the effect of self-

study and good impressions for harmonious desire and the inspiration of realization based understanding (*Anubhav Bodh*) for knowledgeless *Buddhi* is proved necessary.

In the next class, we will elaborate on what is the state of such disillusioned and mystery free self and what is the form of conduct of such human being.

Home-Work

1. Verify whether you have unknowingly assumed lust, anger, greed, enchantment, ego, ill-will to be the basis of your happiness?
2. Whenever such kind of urge is there in the mind, then is our *Mana* at rest or unrest? Is our *Vritti* at peace or without peace?
3. Also try to see how much effort are we putting in to ensure the right sanskar through inspiration for order, authentication of social conduct and self-study to ensure crime-less behaviour, injusticeless thought and right desire (or attachment-less desire)?

Chapter 36: Continuity of Happiness and Humane Conduct – the natural state of awakened human being

In the previous class, we tried to understand the human goal as 'freedom from mystery' and two methodologies- method of exploration and method of self-study to achieve it. Today we will talk about the state of fulfilment in such self who is free from mystery and the conduct of such a person.

The achievement of such a continuous disillusionment and freedom from mystery is seen in ourself in the form of happiness, peace, satisfaction and bliss, which are the basic desire of every human being. The completeness of this fundamental wish takes place with freedom from mystery. Realisation in coexistence is the desired goal for every human being. When a deluded human become awakened through the awakening process, all the deluded properties and tendencies get slowly removed. As a result, the self authenticates perfect harmony (*Tadaroopata*) in the awakening, which also gets authenticated in the human tradition.

In the deluded state, we assume over evaluation, under evaluation and otherwise evaluation as values; with complete awakening, recognising and fulfilling the values in the self, values of human being, established values, expressed values, utility value and artistic value- this is the authentication of perfect orderliness (*Tadatmyata*). These values are human values, and living accordingly to it is the humanness. *Tadatmyata* is the end of all delusions in the state of awakening. "End to delusion" implies natural deletion of the delusion (wrong notions) after the awakening.

Buddhi, *Chitta*, *Vritti* and *Mana* are under the influence of delight (*Aaplavan*) obtained through reflection into realisation in the all-pervading in *Atma*. This delight is termed as bliss at the level of *Buddhi*, satisfaction at the level of *Chitta*, peace at the level of *Vritti* and happiness at the level of *Mana*. This realisation only is the peak of development of any unit. The *Mana* gets reflected in *Vritti*, *Vritti* in *Chitta*, *Chitta* in *Buddhi*, *Buddhi* in *Aatma* and *Aatma* gets reflected in the all-pervading Space or coexistence. With awakening only, the human being is able to express, communicate and publicise the values with authentication. Its continuity is maintained in the human tradition. This itself is love and devotion. Kindness, beneficence and compassion are together termed as love, which is bound to be authenticated in every awakened human being. The awakening of a human being is only with the right understanding, wisdom and science, which is called the intellectual aspect. Its self-organisation is humanness and super humanness, while its disorganisation is inhumanness.

In an awakened human being, there is innate realisation, innate thought and innate behaviour. It implies that in such a human being, realisation, thought, and behaviour- all three dimensions are self-organised in terms of coexistence and truth. In them, not an iota of excesses, discrepancies, impedances or problems is to be found. In other words, the innate realisation is the realisation in the coexistence, the supreme truth. The thought with resolution or order on this basis only is the innate thought, and the just and humane behaviour only is the innate behaviour. Just behaviour is recognised as humane behaviour, that implies being free from all opposition for humanness. From the point of view of undivided society, this humane behaviour is important. There is a need for study and education to ensure such a humane and just behaviour. Today, the content of education is primarily based on training for a particular profession, which is helpful to earn only physical facilities. It has a negligible contribution in intellectual resolution.

The conduct of an awakened human being is seen to be in terms of innate realisation, innate thought, innate behaviour and innate occupation. The conduct of a human being is evaluated in terms of its food, upkeep, behaviour and participation in the larger order. In the process of expression of the intrinsic talent within oneself, such a food, upkeep and behaviour which does not create any hindrance is called as 'personality'. It implies that with the orderliness of our personality, our talent gets transmitted to far distances. Efforts are made by realised human beings or individuals with natural tendencies to make the aspect of behaviour with justice, the aspect of thoughts with resolution and the aspect of authentication with realisation- understandable,

knowledgable and practical through language. The harmony among the behaviour, thought and realisation is the natural-ness. The *Vritti* of the learned with such a natural-ness is called as natural *Vritti*. For the realisation of knowledge, there is a need to have the potential, competence and receptiveness apt for disillusioned knowledge, no-otherness, affection and love, which gets authenticated through complete sincerity for a just behaviour, resolution based thought or obedience to a realised human being. From times immemorial, God as Space is available to every unit very naturally; its realisation only is the realisation for a human being. This state of realisation only is termed as Kaivalya or Tadatmya (perfect orderliness) in which there is freedom for ever from all kinds of anxieties or bondages.

In this sequence, it is understandable that there are two main reasons for the downfall of a person – one is lack of awakening, and the other is a misuse of power. To awaken an unawakened person is an important goal and program for sociality. What one considers as valuable, he or she invests one's body, mind and wealth for it. Such evaluation leads to three different states: Superhumanness, humanness and inhumanness. These states are called disillusioned state, a state in between delusion and delusion-less and state of delusion respectively. In the delusion state, human considers four concerns very important; in the state of delusion and delusion-less human considers three aspirations very important; in the state of disillusionment, human considers knowledge, wisdom and science very important or consider disillusionment as a goal.

Evaluation done in the state of disillusionment is termed 'as is the meaning' (*yatharthta*), where we are able to see the the meaning, the purpose of reality as it is. If we look at the interrelation of all activities that occur in self, understanding for realisation and experience for understanding, understanding for desire and desire for understanding, activities for desire and desire for activities, activities for use and use for activities and production for activities and activities for production are engaged. It is understood that in the process of realisation, we are gradually making an effort for realisation with direct observation (*Sakshatkar*) and understanding.

In the process of self-study, our desires, the prime desire is to become a person with understanding, with wisdom; whereas with realisation the understanding itself becomes the basis of our desire. In the process of self-study towards realisation, all our activities are meant for keeping our desires in order while seeing this 'with realisation', our desire becomes the basis for organisation of all our activities. In a similar way, we are active and work for things we want make use of, and we sharpen our activities with the proper utilisation for these things. Similarly, we do activities for production for those things that we want to use, and we utilise things obtained through production.

On the basis of these (multiple levels of expectation, thought, desire etc.) there are multiple intellectual levels of a human being. *Mana* is the goal for the body, *Vritti* for *Mana*, *Chitta* for *Vritti*, *Buddhi* for *Chitta*, *Aatma* for *Buddhi* and coexistence is the goal for *Aatma*. The goal refers to the things that we want to achieve. Explorer refers to the one who uses these means to achieve the goals. Therefore, complete development of *Aatma* is in the realisation of the coexistence, complete development of *Buddhi* by accepting the inspiration from *Aatma*, complete development of *Chitta* by accepting the signals of the *Buddhi* and visualisation on the basis of being the seer of truth, complete development of *Vritti* by the potential for the development of thoughts of orderliness by accepting the signals of the *Chitta*, complete development of the *Mana* by the development of receptiveness for behaviour based on justice by accepting the signals from the *Vritti*. *Mana*, *Vritti*, *Chitta*, *Buddhi* and *Aatma* are inseparable activities in the self.

In the state of awakening of the self, the activities to be authenticated in the tradition of self in terms of forces and powers (state and dynamism) are the following: 2 faculties in the *Aatma*, 4 in *Buddhi*, 16 in *Chitta*, 36 in *Vritti* and 64 in the *Mana*, as state and dynamic activities are there. Therefore, 1 state and 1 dynamic activity in *Atma*, 2 state and 2 dynamic activities in *buddhi*, 8 state and 8 dynamic activities in *chitta*, 18 state and 18 dynamic activities in *vritti* and 32 state and 32 dynamic activities in *Mana* – these are ensured in an awakened human being. Every human being has potential to authenticate these activities. Thus, in the human self, a total of 122 activities are there as state and dynamic activities as forces and powers. We have studied these activities in the form of 10

activities in brief. We will study about the 122 activities further in some class; some of the activities are listed below:

Realization-authentication, Satisfaction-Prosperity (shree), love-unanimity, guidance-spontaneity, reverence-worshipability, erudition-prowess, certitude-patience, peace-kindness, benevolence-compassion, helping attitude-pardon, readiness-enthusiasm, gratitude- self-restraint, glory-simplicity, truth-order, clarity-courage, care-generosity, respect-compliance, bravery-perseverance, affection-commitment etc.

Summary

There is a continuity of happiness in us on the basis of freedom from mystery and delusion, which is felt in itself in the form of happiness, peace, satisfaction and bliss, respectively. If we look at the behaviour of such human beings, then all the four dimensions of human living are realisation, thoughts, behaviour and work in an innate state, i.e. free from any kind of excesses, discrepancies, differences. These have been identified as the realisation in truth, thoughts with the resolution, just behaviour and lawfully work respectively. Awakening in life is the surety of talent. We recognise the living of such a talented person as a “personality”, where he is expressed as an individual human being in mutualism. The personality of a human is revealed by his food, by his upkeeping of body, by his behaviour, by the manner of participation in order. The basis of this personality is talent, understanding in life. On the basis of understanding in life, man’s food, upkeeping of body, behaviour, participation in the order is self-organised in a natural way.

If you see a such a complete awakened human being, there is an experience of bliss in the harmony of *Buddhi* and *Aatma*; that of satisfaction in the harmony of *Chitta* and *Buddhi*; that of peace in the harmony of *Vritti* and *Chitt*, and that of happiness in the harmony of *Mana* and *Vritti*. In the harmony of *Prana* and *Mana*, the health of the body, strength and zeal are experienced; in the harmony of heart and *Prana*, health and growth take place, and in the harmony of body and heart, satiation, fulfilment takes place. In the harmony of resolution based behaviour and production-work, coexistence and prosperity are ensured, and there is continuous harmony between realised *Atma* and coexistence. On this basis, super-bliss is ensured in the self. The experience of super bliss is the ultimate goal of a human being.

A human does all his activities with a desire for perfect ease. This perfect ease is ensured with disillusionment and awakening. Towards the conclusion of study of this philosophy, we see that self-study and practice are essential for disillusionment. With self-study and practice only, the self gets disillusioned, and such disillusioned self only is in the state of continuous and perfect ease. Continuous and perfect ease implies ensuring continuity of happiness, peace, satisfaction and bliss. In such awakened human beings, all the ten activities are self-organised on the basis of realisation-authentication. When we look at all the ten activities in detail, then they are seen as 122 activities or conducts- 2 in *Atma*, 4 in *Buddhi*, 16 in *Chitt*, 36 in *Vritti* and 64 activities in *Mana*. We studied all these activities in the form of ten activities briefly. To ensure these ten activities and harmony in it is disillusionment. This is the base of our continuous fulfilling life and perfect ease

In further classes, we will talk about ways to come out of the prevalent problems in society on the basis of the perspective (that we have learned in previous chapters) about Existence, Nature, human being, humane conduct as discussed in previous lectures. As the distinction between rich and poor is seen to this day; inequality is seen in male and female. Problems such as reservation, cast system appear. Problems such as sexual violence, corruption, pollution at the level of nature, resource-shortage, global warming are seen in society. In future classes, we will work to understand in detail how these problems are solved by living with understanding.

Home-Work

1. In terms of continuity of happiness with awakening, living with happiness, peace, satisfaction, and bliss is our basic aspiration. Is it true? The basis of continuity of happiness is disillusionment/ freedom from mystery/understanding; or can it also be ensured through sensation or getting feelings from others?
2. Make a right evaluation of your personality to see how far is our food, upkeep, behaviour, participation in the larger order in accordance with those laws which we have studied in previous classes and how much discrepancy is there?

Chapter 37: Present day implication and solution of current problems

Today when we look around us, we see many problems in person, family, society, nation and Nature. On a personal level, where loneliness, insecurity, stress, despair, discouragement, suicidal tendency and other psychological disorders are seen; at the same time, there is a form of alienation, mistrust, dowry harassment, divorce, marital violence etc. in the family. Similarly, many problems in society, nation, inter-nation and Nature are also seen increasing in front of mankind. The question that comes naturally to us is that in the light of this Madhyasth Darshan (MD), can we see any solution to these problems? We have not only hope but also have confidence that during the previous courses (on human values), all of you must have found solutions for personal and family problems like the one mentioned above. Here we will address some of the prominent social and natural problems affecting mankind such as the distinction between rich-poor; inequality in male-female,

caste system, the economic disparity on the basis of caste, sexual violence, corruption and other economic disparities, pollution at the level of Nature, resource-shortage, global warming. In the next few classes, we will work to understand in detail how these problems are solved by living with understanding.

Social problems and their solution

Generally, few humans living together for the fulfilment of relation are identified as family. Similarly, when family groups live together and participate in the larger order, human society is identified. In principle, we find that problems, whether they are at the individual level or at the family, social and Nature level, prevalent in the human race are mainly in the absence of holistic understanding. As and when human being understands this entire Existence and identifies the human system and is able to ensure its own role or participation in the system, then he finds that the problems are eliminated, atleast for him to begin with, and he can work for solution for others and ultimately for the whole society. So let us see, how on the basis of this Madhyasth Darshan, we find solutions to some problems prevalent in the society and we are hopeful that in this way all the problems are possible to be resolved.

Equality in man-woman

Expectation of equality in man and woman has been in human society from past, but no definite consensus could be reached on what should be the basis of equality. In the absence of this, there has been inequality between man and woman, due to which, in almost all human civilization, the woman has got second place. In the modern era, it has been agreed among most people that both men and women should be viewed equally and there should be no discrimination between them. However, right now the program of ensuring equality is seen on the basis of physical activities by the society and government, under which equality in industry, equality in sports, even equal participation of women in war – is tried to be ensured; this is going on.

Despite this, it appears that there are many types of discrimination in all these areas with women. For example, in spite of the same or more work, women get less honorarium or salary than men and sometimes they have to face sexual abuse. In many religions and communities, women and men are considered to be different fundamentally and based on this, many types of differences have been brought in, sometime in serious way and sometime in the form of jokes. Some communities have believed that women cannot understand or do not have intelligence; they have less potential for knowledge than men. Variation has also been seen as if men came from one planet and women from another planet - that is, the fundamental mental difference has been assumed.

When we see this issue in the light of Madhyasth Darshan, then we understand that human is in the form of man and woman; In other words, both men and women are human. We have understood in previous classes that human is basically a combined form of body and self. Self is not a man or woman; being a man or woman is a quality of the body. The self that drives a male or female body is the same; As to self, there is no difference in its formation. In this sense, when we look, we find that the goal of self is happiness, peace, satisfaction and bliss, which is the expectation of both men and women. self goals are fulfilled by understanding and authenticating this Existence, and the potential to understand this is the same in both men and women.

Therefore, in the light of Madhyasth Darshan, we get a definite basis of equality between man and woman. The self of both is a combined form of *Mana, Vritti, Chitt, Buddhi* and *Atma*; Both are equally likely to ensure *Sakshatkar*, understanding and realisation, and both equally participate in the family order. Body variation also merges in utility and complementarity. It ends the quarrel of inequality between men and women forever. Depending on the different physical abilities of the body in the male and the female, production activities, work can be planned according to the body's compatibility and can be executed joyfully, happily.

From the above discussion, we conclude that both men and women are equal at the level of self; self goals and human goals are the same in both; both are responsible, participative and complementary in the sense of participation in the family, an undivided society universal order. In an undivided society and universal order, the importance of program implemented by force is not visible. In fact, the programs based on enforcement are war and struggle, which has no place in the human system; On the basis of which physical force does not get any special status or importance. There seems to be a difference between female and male at the level of bodies only, which is complementary in the sense of continuity of human tradition, that is, in the sense of giving birth to children, to the next generation, otherwise, both can participate in any dimension of order like education- Sanskar, justice-protection, production-work, health – self-regulation and exchange-storage.

The four dimensions of human being - realisation, thought, behaviour, and work are the same. When we look at mankind from this point of view, both men and women appear in the same form. In this way, women are freed from the inferiority complex imposed on their own integral half members by the human society itself for centuries; and are able to participate in the society enthusiastically. At the same time, the problem of inequality between women and men ends forever.

Balance between Rich and Poor

The gap between rich and poor is like a curse in humankind. Most of the rich often do not like marriage relations, food relations with the poor, even they do not like to play with their children; The question of education etc. is anyway quite different. Due to this vast gap, the possibility of living with world as a family (*Vasudhaiva Kutumbakam*) spirit is minimal for mankind, and there is a strong possibility of many other problems. For the sustained happy living of mankind, a balance between rich and poor is a must. For this, many experiments have shown partial success in the short term, but the everlasting solution has remained the same as marriage (*Marichika*) for humankind. Let us see how there is a possibility of achieving this balance in the light of this philosophy.

We recognise those who have an excess of facilities, as rich and those, who have an extreme lack of physical facility, as poor. For centuries, humans have wished that everyone should have enough physical facility; no one should be deprived. But most of the people have lived in a confused state considering the accumulation of physical facilities as the goal and success and have been exploiting other humans for it. To achieve that people, do trade, job, struggle, and even war have been there many times. With time, the gap between rich and poor is still visible. In today's situation, if we look at the efforts made by human beings, then we find that programs at the society or government level, are aimed at bringing more and more people out of poverty or poverty line (which is imagined by human only).

Individually, every human being seems to make efforts to become rich if he thinks himself poor, whereas there is no point of satisfaction visible in the rich; the poverty alleviation program is based on the idea that maximum GDP or growth rate should be increased so that all people get more and more facilities. In the last few decades, the number of goods produced and used by humans has increased manifold, but still there remains a distance between poor and rich. To move from this perspective, i.e. by increasing the growth rate to eradicate poverty increases many other problems:

1. The size or shape of the earth is fixed, and the amount of natural resources in it is also fixed. We have to fulfil the requirement of human being on earth with these available means. Therefore, the growth rate cannot be increased for an infinite time.
2. When we survey the goods produced, we find that the production of food, housing and ornamental items are much more than the human need. However, despite this, many people are not getting food and housing items.
3. There is a direct relationship between energy consumption and pollution due to very high production.
4. Therefore, we need to look at the root cause of the gap between the rich and poor. On examining this, we find that every human family is busy in collecting more and more resources due to the assumption that physical facility is happiness, and this assumption is reinforced again and again through modern education. Every human is constantly trying to ensure happiness; whereas in this class, we saw that human could only be happy with the right understanding. When we understand the realities of Existence in the light of this philosophy, we find that human is a combination self and body; the body needs facilities, and self wants to be happy. A human being needs both facilities and happiness to live with satisfaction. It is also well known that the facility is obtained by laborious work on the rest of Nature, whereas a human being becomes happy with just behaviour with another human being with right understanding and with thoughts of innateness. By understanding this, the over-excitement of accumulating facilities becomes negligible. It shows us that the balance between rich and poor is in living prosperously. We have already seen that the goal of every human i.e. the entire human race is resolution in every human being, resolution and prosperity in every family, resolution, prosperity and fearlessness in society and resolution prosperity, fearlessness and co-existence in the nation. In the absence of understanding, due to confusion, there is fear, anxiety and pain etc. in the human being, due to which the person feels emptiness or boredom and insecurity in himself. In this absence, the fighting, quarrel and grievance remains in society that leads to isolation and insecurity in every member of the family. To overcome this lack, human indulges in consumption and accumulation of facilities and every human is forced to exploit other human beings. In the light of understanding, we recognise prosperity in every family as a human goal, and when we recognise this goal as a state policy, as a requirement of society, we can make a program for it. Under this program, we also recognise the need of human beings in such a way that it is the goal of every human being to authenticate understanding in society with such living. In order to be authenticated, every family has to live in a resolution, prosperity in the family cluster and an undivided society, universal order.

Prosperity has already been discussed in earlier classes, yet in summary here, we see prosperity once again. By understanding the orderliness in Existence, in the light of this understanding, we find that the basic physical needs of the facility are in the form of food, shelter and instrument and all these facilities are available by investment of human labour on available rest of Nature through imagination. The physical need for humankind is definite and limited, and the means are sufficient. It is also clear that depending on the size of the body and the number of members in the family, the required amount of physical facility of each human and family may be somewhat different, more or less; but, not only that there is a possibility to fulfil the needs of all, but also there is a certainty. This reduces the pressure of excessive production and storage on the one hand; on the other hand, a program of enthusiastically understanding and authenticating is made available. Here it becomes the responsibility of the society and governance that means for education and prosperity are available for all. From this, we find that in the light of this philosophy, as a result of education system

program, all human and human families can live with resolutions, prosperity; and there are means available in Nature to fulfil also. Therefore, the balance of the rich and poor is in the living prosperously in the light of understanding.

Summary

A fundamental proof of understanding realities is that we are able to self-organise our self and conduct accordingly. Self-organised conduct refers to such behaviour, which is satisfying for me and also good for family, society and Nature. In the absence of such conduct, there are problems in society. In this class and in some further classes, we will try to understand the cause of various problems prevailing in the human race and some remedies for redressal. In this class, we discussed these two issues - "Equality between male and female" and "balance in rich-poor". By understanding human being as a combination of self and body, both men and women understand the equality of self. Every self wants to be happy; happiness can only be ensured through living with the right understanding and the potential and possibility to understand and live rightly is equally present in every self. On this basis, the equality of male and female is understood. Also, the variation in the body is complementary in the sense of giving birth to a child - it makes sense. From such a point of view, the physical difference does not form the basis of discrimination and differentiation proving as superior or inferior etc.

Similarly, by recognising the need for physical facility in the family and ensuring the achievement of more than required through production, every human can experience prosperity in himself, which is his basic desire. In its absence, human keeps on trying for the maximum physical facility. In this endeavour, those who collect more facilities than others are called the rich and those who fall behind in it are called poor. However, due to the lack of recognition of the need for the physical facility, both of them feel deprivation and are busy in collecting more and more facilities. Both of them will be satisfied only when feel prosperous. By recognising the need for the physical facility and seeing the availability of more than it, is in the state of being prosperous, we are free from the mindset of accumulation and consequently become a contributor to nurturing of others. In the same way, due to the well-organised social system, availability of the necessary resources for production and the essential training and qualifications required for production are ensured for everyone and every family- hence it is possible for every family to fulfil its needs through labour- thereby, feel prosperous and be free from poverty.

Home-Work

1. With the understanding of equality of man and woman, do you see a transformation in your behaviour? What process do you employ in taking family decisions?
2. What program do you see for the prosperity of your family?

Chapter 38: Some Social Problems and its ratification- Part 1

Caste System- solution

Now when we look at the human society, at present the society looks divided into many fragments, on the basis of which the human beings are seen behaving with each other based on differentiation such as high-low, superior-inferior etc. The basis of differentiation is gender, language, looks, wealth, power, post, views, communities etc. One of the bases of it is caste. In most communities, the basis of the cast is work or deeds. Under this, some works have been considered superior to other works. Like – teaching, participating in the order. Some of the works are considered to be low such as production, service etc. Those who do these tasks are divided into different castes, and they have been associated with that caste by birth. On this basis, some castes have been considered superior and some inferior, and in the past, some castes have tortured people of other castes.

In light of this philosophy, when we look at the human being from a holistic view, we find that every human has four dimensions of living - realization, thoughts, behaviour and work. Every human being is required to live in these four dimensions to achieve complete fulfilment. In this coexistential orderliness, it is not possible for a human to live with fulfilment in such a way that some people do spiritual practice for realization, some people are involved only in thought and order, some for education, behaviour and some people for production-work and service dimension. It is not possible that all humans will be satisfied in this manner. Therefore, the only way to get fulfilment in the humane system is to live in a holistic manner, or all human should be involved in all four dimensions- realization, thought, order, behaviour and production. Although the form of work and behaviour may be different, it does not form the basis of discrimination; rather, there is complementarity in the orderliness. A human needs many facilities to fulfil his requirements. We get these facilities only from production (definite occupation), such as the supply of food items from agriculture, cow keeping etc., the supply of textiles from embroidery-weaving, shoes from leather industry, the supply of slippers etc. Every production activity is important for the smooth functioning of human society. As it is not possible to self-produce every requirement of our facility; in this way, there is a need to make physical facilities available to every human being through an exchange which requires a division of production activities at the society level. Based on the understanding of the usefulness of physical facilities in society, the importance of every occupation and the participation of people associated with them is understood. It establishes a sense of equality and self-respect in all human beings and eliminates discrimination based on work and therefore discrimination based on caste.

A basis for understanding caste (type) in Nature also forms that living units (*jiva*) of the same caste have a tradition of progeny born by reproduction. Like- a cow is a caste. There is a birth of offspring by meeting of a male and female, and those children again maintain the tradition of their caste i.e. cow from generation to generation. On this basis, we find that in any human, living on the earth, who belongs to any geographical area, is born in any lineage or so-called caste, or does any work - a tradition of producing a child in any such male and female is visible. That child is able to carry on his body journey as a human child. Along with this, the structure of every human body (the composition of organs, their place in the body, etc.) is the same. On this basis, too, humankind is proved the same, belonging to the same caste (type).

We can see this point in another way that human being is a combination of self and body. The goal of self is happiness that is achievable only through understanding and authentication. The body is an instrument in the process of understanding and authentication. Any type of body - be it of any colour, or any shape, of any race, born in any lineage, participating in production or any type, if there is a healthy body, then this body can be an instrument in the process of understanding. The purpose of the body is to be used an instrument in the process of understanding apart from giving

birth to offspring, and the work of understanding and living can be done by the self with body of any colour, form, lineage- in this sense also humankind is one. Therefore, in the light of this philosophy, from this point of view, there is no discrimination on the basis of work or birth, because the human race is one, the same.

Caste-based economic disparity- solution

As mentioned above, humans have been discriminating based on caste. Most people who consider themselves to be upper caste persecute others whom they consider to be low caste, also exploit them physically and mentally. Extreme economic inequality is also seen based on caste by some castes having maximum rights over natural resources and exploiting the labour of people of other castes. It is thought that by offering reservation in the government jobs, this economic disparity could be removed- but this has only partial success and exploitation continues. Some people from lower castes think that by atrocities and violence over higher caste and by getting the power of government, this matter can be solved. But, it is observed that even after economic equality, people from lower castes continue to face insult and atrocities. It is also seen that when some people from lower castes get to power, they tend to do violence and exploitation of higher castes. In this sequence, the cycle of atrocities and violence continues.

In this philosophy, it is proposed that all human are a combination of body and self, everyone's innateness is happiness, everyone's caste is one, everyone's goal is to live in resolution, prosperity, fearlessness and co-existence. All human beings want material prosperity and intellectual resolutions. We want to live with all human values, i.e. trust, respect, affection, gratitude, care, guidance, love, reverence and glory. With this, every human, human family and human society can live with complete fulfilment, and caste discrimination and the war ends forever. Right now, discrimination based on caste as well as economic inequality is increasing. As we understood in the previous class, discrimination based on richness and poverty can only be ended when all human can realize resolution, prosperity and live on that basis. With the establishment of humane order in society, goals of all the rich and poor, of all classes, of all castes, becomes - resolutions, prosperity, fearlessness and co-existence; due to which all differences in class, opinion and caste are eliminated. Reservation can, therefore, be a temporary solution; but for a permanent solution, availability of education for understanding and for production, and availability of means for production for every family seems to be only solution for everyone to live with resolutions and prosperity. In the light of understanding, each human can fulfil the material needs of his family with the use of labour and technology, so that no one is deprived of material facilities. The possibility of economic exploitation ends for forever with the distribution based on investing labour on produced and ensuring labour value based exchange in mutuality and eradication of economic inequality take place in the society.

Summary

Mankind is one. It is a social crime to consider different castes based on birth in different clans/lineages or based on their engagement in different occupations, and to differentiate between them. It is because of the lack of understanding about human being at the root. The basic goal of every human being is to be happy, which is ensured by ensuring the right understanding and feeling in oneself and by right behaviour, work and participation in order. The body of any colour, race, form, born in any so-called caste or lineage - the above possibility is the same in every human being. Therefore, the human race is one. In the same way, seeing the similarity in a body structure (its structure, position of different organs in the body), a human can also be understood of the same caste (type). Birth of offspring i.e. reproduction through male and female belonging to different colours, forms, castes, is found to be similar. In this form also, it is an illusion to consider people born in any dynasty or engaged in any production-work as superior than those born in another dynasty or engaged in any other production-work.

Caste based economic disparities arise in society by some castes taking possession of maximum natural resources and exploiting the labour of other castes. It is necessary for the solution of these

problems to see human beings as one caste, to be free from the mindset of authority over additional natural resources based on ensuring their own prosperity, to be free from the mentality of exploitation due to understanding of their relationship with other human beings in mutuality and ultimately, to help others in their prosperity. It is naturally happening in society once understanding is ensured in all people of society.

Home-Work

1. With the understanding of one-ness of human race. What change do you see in your behavior? What form of equality of behaviour do you find with every human being?
2. In your view, what steps need to be taken by the administration for the permanent solution of racial economic disparity?

Chapter 39: Some Social Problems and its ratification- Part 2

Freedom from sexual violence

Presently another problem that seems to be increasing in human society is sexual violence. Most sexual violence is seen only with women. Many measures are being considered to eliminate sexual violence with women - such as training girls/women for self-protection, installing CCTV cameras in public places or governing girls/women's clothing. They are setting up, controlling the time of girls/women coming out of their house, etc., etc. Despite implementing all these measures, there does not appear to be any significant reduction in sexual violence. On the other hand, strict laws have also been enacted to punish those who commit sexual violence; yet the incidence of sexual violence does not appear to be decreasing.

Perhaps we have not yet been able to pinpoint the basic cause of the violence. Looking deeper into this issue, we find that there is a very deep belief in society, which is also approved by modern education that maximum pleasure is possible only through sexual sensation. It is also glorified by film, paintings, story and literature, and popularisation is done. It develops this mindset in almost all the people, and they want to get pleasure from it. If society does not provide the opportunity to fulfil it, they are ready to get it through criminal and violent method, which becomes a social problem. Even when the marital relationship is available, in lack of self-control, or due to over-indulgence, one does not feel satisfied with the marital relation and tries to get it from others too, forcefully tries to get it, if consent is not given. This is another cause of sexual violence.

Similarly, due to the mentality of getting pleasure from this sensation elsewhere, on the basis of appearance, age, etc., this problem takes a formidable form in society. As a result, sometimes with innocent or helpless, there is an attempt to fulfil sexual desire on the basis of deceit or/and force. One-sided love with a girl (which is a form of lust) also leads to many such incidents. Obscene jokes, dirty comments etc. on women are also a form of sexual violence. Many times, women are faced with incidents like an acid attack by angry boys for not fulfilling their arbitrariness. The recently released cinema '*Chhapak*' depicts one such real incident. Due to these incidents, a fear situation prevails in the women and under the pressure of this fear, they continue to suffocate - whether such an incident happened with them or not.

There has been another situation behind it that most of society has been male-dominated, and it has also been assumed that man has more right to get happiness. In such a society, many times the female body is seen as an object of enjoyment and not as a human being, who has an independent existence of her own, who has some desires of her own and has the right to decide for herself. Therefore, in the sum of all this, most women have been victims of sexual violence.

On the basis of this philosophy, as discussed in previous classes, when we see a human being in the form of body and self, it is found that the basis of continuity of happiness is the understanding of harmony in Existence, and think, behave and work with understanding. Our mindset changes when we try to get happiness in this way and see the possibility of being happy continuously on this basis. We are also able to see women as human being and and make effort for ensuring happiness through understanding and living sensibly. Higher values cover lower values. Therefore, when we understand the harmony and express ourselves with humane conduct, live happily, we can see sexual sensation being satisfied within the husband-wife relationship. Now, we have knowingly or unknowingly over evaluated the happiness getting from sensation. Because being happy is the basic desire of every human being; therefore, in an attempt to attain happiness human beings with this over evaluation, repeatedly try to be happy with this sexual sensation.

While living with right understanding, while enjoying happiness in humane conduct, we all become free from the compulsion to get pleasure only through sexual sensation. Right now, we are facing

many kinds of sorrows due to lack of proper understanding and right feelings, and getting out of those sorrows, we think of getting this sensation again and again. Understandably, when the woman in front of us also appears as a human, we feel connected with her, we also have the mindset to live with trust, respect and affection for her - then thinking of her physical exploitation becomes impossible for us. By viewing a woman as a human, accepting her independent existence, our perverted mindset gets self-regulated.

Based on the aforementioned deluded beliefs, the second form of the same mindset is that the female body is only a mean for entertainment or as a tool for advertisement or publicity for the growth of trade. It is also at its core that decision-making and economic rights are held mostly by men in the family. Hence, women body are displayed in advertisements to sell the commodities. Now it has also come into vogue that the male-body is also used for selling material useful to women. Generally, sexual hype propaganda has been seen to be used to sell goods, to increase their trade.

In light of this philosophy, we understand that human needs are definite and they can be fulfilled by human family and society together. There is neither the need to produce nor to increase the trade of unnecessary commodities; Due to which the need for the advertisement of these items is eliminated. We can get all the necessary goods through production and exchange. Being free from the mindset of getting happiness through sensation or in other words using these goods in the sense of a mentality of relationship and order, we develop a mentality of utilisation, holistic utilisation instead of enjoyment. In such a situation, we can avoid the ill effects of such hysterical propaganda. At the same time, we understandably use the means of publicity to develop a mindset of right utilisation in society, not to promote enjoyment and consumption.

For this, there is also a need to develop such policies at the policy level, which can curb such consumption motivated propaganda mechanisms. Being free from the mindset of being happy through sensation or in other words using them in the sense of a mentality of relationship and order, develops a mentality of use, utilisation instead of enjoyment. In such a situation, we can avoid the ill effects of such hysterical propaganda. At the same time, we understandably use the means of publicity to develop a mindset of good use in society, not to promote enjoyment. For this, there is also a need to develop such policies at the policy level, which can curb such advertisement systems based on only madness for consumption.

It can also be seen that when we look at man and woman equally, and the need in the family is also determined by the consent, and the decision to buy goods is also made together, then there is no need to woo anyone by the exhibition of body. In this way, we can treat each other with respect in society.

Summary

Sexual violence with women is a reflection of the distorted mentality prevalent among men in society. At its core is the mindset of being happy through sexual sensations, which is also encouraged by today's media, cinema etc. Our dependence on sensation for happiness ends when happiness is ensured in ourselves with the right understanding and right feelings; as a result, the mindset of being happy with sensation is eliminated. At the same time, upon seeing the relationship with other human beings, we are ready for fair treatment and maintain values like trust, respect, affection etc. in mutuality. It is necessary, to solve this problem in society, to develop an understanding among men that women are not just objects of enjoyment; rather, they are also a human like us, who has the right to make decisions and live by her own way.

Similarly, seeing the importance of right utilisation in place of indulgence, the unnecessary use of the female body in advertisements stops. It is also possible to solve this by having the participation of women to make decisions in buying and selling, In financial matters. At the same time, there is a need to develop such policies at the policy level also, which can curb such propaganda that is purely based on consumption

Home work

1. What do you understand by sexual sensation?
2. In what forms do you see the man-woman relationship?
3. What commodities do you purchase because of the pressure created by the advertisements?
4. What changes do you see in deciding upon your needs and purchases?

Chapter 40: Some Economic Problems and its ratification

Another problem that pervades in our society is corruption. Here the prevalent form of corruption is - instead of using the means in public service for which it was meant, it is used for personal facilities, which either reduce the quality of public service or keeps its quality very low. Similarly, instead of fulfilling expected responsibility while in a social post, demanding some facilities/money from the general public for themselves, i.e. taking bribe is also a form of corruption. Newspapers often refer to incidents involving bribes. At present, there is a provision of even strict laws by the government to deal with corruption; but even then, it does not appear that we are getting free from it.

Delusion or lack of right understanding is at the base of corruption. As described above, due to lack of understanding there is fear, anxiety, remorse, struggle and confusion in the human being leading to loneliness, hollowness, boredom and bitterness in relationships. As a result, there is a sense of emptiness (something is missing) in the family. With this, there is a common assumption that physical facilities will ensure happiness (atleast fill this emptiness) leading to consistent effort to accumulate more and more physical facilities. In this sequence we desire to gain recognition, respect and prosperity from each other while competing with each other, i.e. we not only desire to fulfil the need of body but also the need of self with physical facilities.

Along with this, there is another assumption that needs are infinite, whereas resources are finite, that leads to an unending effort to accumulate physical facilities. To accumulate facilities, people use any means and every possibility. In this sequence, corruption in public life is spread by adopting illegal methods, thereby creating an atmosphere of mutual distrust in society. Frequently, we hear such incidents in different institutions and many times, we also have to face them ourselves.

In light of this philosophy, we understand that the needs of human being are definite, limited, and there are enough resources on earth to produce them. It is also clear that facilities are necessary for the body and is needed in limited quantities; whereas, self can attain continuous happiness only by understanding and authenticating it. It is also understandable that all human beings want to be happy, and we also see our relationship with all. Where we see a relationship, we do not exploit or do corruption with people whom we feel related to. Seeing oneself as an integral part of the family and society, ends the mindset of economic exploitation of other members of society. At the same time, when we understand the responsibilities of the role that we are performing at a post in society, when we recognize our meaningful role in society, we perform them properly. By seeing all these together, we experience the prosperity in the family by ensuring the necessary facilities productively and participate in the system with self-motivation; so that corruption is eradicated without any fear, temptation or external pressure.

Another problem in the current economic system is that when producers exchange their goods, some people organize and exploit unorganized producers by doing business. Some organized people manipulate demand and supply and try to get the price they want. In this process, they want to earn maximum profit without any labour-investment. The important thing to note in this is that in this process of profit, no additional goods are produced; Only pile of currency increases. For this reason, most of the people focus on earning profits by trade and not on the production of goods.

Many times people also compromise with the quality of the commodity to earn more profit. This leads to problems like adulteration, which are also harmful to our health. Mixing pebbles in rice, mixing of harmful chemicals in the milk, using wax and dyes to enhance the brightness of fruits are some examples. In spite of having sufficient currency (rupee), in the event of adulteration, we are not able to get good quality goods.

A recycle based economy is proposed in this philosophy; In which there is a provision to fix the price of all products on the basis of labour-value so that the possibility of exploitation in exchange and exchange of goods can be eliminated. This means that the price of a commodity needs to be

estimated on the basis of the labour employed during its production, not on the basis of its availability or demand. Right now, the price of a commodity varies every moment in the market depending on the demand and supply. As long as the commodity is with the producers, its price is low. As soon as it is sold and comes in the hands of traders, its price starts skyrocketing.

For example, the price of onion varies from 50 paise per kg to Rs 100 per kg at different times in the same year. Social evils like hoarding are born with a view to making a profit from this changing price. Assessment of goods on the basis of labour brings stability in their value and makes it available in the market for use by the people. In the same way, in exchange on the basis of labour-value, we give as much labour-value item to the other; in return, they take the same labour-value item. By doing this, the possibility of profit or loss in exchange is eliminated. This will be described in detail in the course of economics.

Summary

Corruption is a major issue in the economic problems of the society. Taking public goods in private use, compromising their quality, collecting some facilities for themselves, demanding certain facilities/money for themselves from the general public in exchange for fulfilling any expected responsibility while in office etc. these are various forms of corruption. We do not feel the need for facilities unnecessarily once we recognize the definite need of facilities and realize prosperity on this basis. Also, by looking at other human beings as our relatives, we think of nurturing them rather than exploitation. In the spirit of prosperity and living with a nurturing mindset, the problem of corruption is eradicated. By realizing our responsibilities towards society while in a position, we perform our roles enthusiastically, of course, without taking bribe.

Similarly, by fixing the price of goods on the basis of the labour-value employed in its production, the stability in price take place, and we are free from the exploitation of mutuality through the exchange based on labour-value rather than profit-loss. Right now, there is a lot of possibilities for exploitation of each other by fixing the price of goods on the basis of demand and supply, and it is also considered legitimate in terms of making a profit in the order of trade. The problems of hoarding, profiteering and adulteration arise from the mindset of earning profit by controlling the market price during an exchange.

Home-Work

1. What reasons do you see for the failure or less success of the current efforts to remove corruption?
2. How do you see the permanent solution to corruption?
3. What are the philosophical differences in the prevalent pricing policy of commodities and labour-value?

Chapter 41: Environmental problems and their solutions

In the last class, we discussed the solution of many prevalent problems in society. Fundamentally, all the problems are only due to lack of knowledge in human beings, i.e. lack of understanding. All the problems are seen interconnected because the root cause of the problems is the same, and that is - we have not understood the realities as they are and have evaluated them otherwise. Our behaviour and work depend on thought and thoughts are based on either delusion or knowledge. Problems exist because of delusion at the root of thought, behaviour and work. In the sequence of these problems, some other problems which we are facing today at the environment level like degradation of natural resources, pollution and global warming etc.

The most vivid form of depletion of natural resources is the scarcity of drinking water for human. Along with this, a deficiency in productive soil, forests and minerals also appear as a problem. Humans have polluted the air, water available through their activities so much that in many places, air and water are no more consumable for human beings. The groundwater level has been down in almost all places in the last 25 years. Air quality is getting so bad that in cities like Delhi, oxygen-chambers are now being built to breathe pure air. Global warming has created a great risk of weather imbalance and has brought the world to the brink of destruction. If we do not resolve them soon, then a big question seems to arise on the existence of human being on the earth! Despite this, there seems to be a lack of any definite concrete process to resolve these issues in different nations.

Looking closely, we find that the root cause of these problems is also misunderstanding of human being about realities. Human beings have not properly recognised their relationship with Nature; The result is seen in the form of these problems. As we have discussed in previous classes, humans have exploited other human beings and the rest of Nature for their happiness in delusion. The delusion at the core is that human being is only body, and the only way to get happiness through sensations. Producing and consuming more and more physicochemical items has been a program to achieve a favourable sensation. As a result, the speed of production is more than the production of natural resources in Nature which happens in a cyclic process. As a result, Natural resources are getting depleted.

A related issue is that petroleum products and coal have also been used as energy sources to produce and consume more. Forest are not planted in that quantity that is required to consume the polluted gases coming out from production processes; most of the forests have also been destroyed to fulfil their physicochemical requirement. Thus over-production and over-consumption and overuse of non-renewable resources for it and polluted gases coming out of the process leading to increased temperature of the atmosphere of the earth which is being seen as a vicious cycle. As we have seen that at the root of every action and behaviour of human beings, there is a thought and at the root of any thought is either deluded belief or understanding. There have been a number of deluded beliefs at the core of over-production, over-consumption, over-pollution and global warming due to which we have not properly recognised the human-human relationship and the human - rest of Nature relationship.

In light of this philosophy, when we are able to understand the basis of human happiness and conduct, then the pressure of overproduction and excess consumption is reduced, due to which, the need for excessive production is eliminated; Because in the light of right understanding (knowing), the senses get self-restrained. Today, we have associated accumulation of physical facilities with our respect and recognition and those who enjoy more convenience are considered more developed. In this philosophy, recognising respect as a necessity of self and ensuring it with each other properly with right feelings ends our dependence on facilities for respect. Then, by recognising facilities as a requirement of the body, these requirements are automatically self-restrained. Likewise, in the name of fashion, buying new facilities repeatedly and throwing them in the garbage after a short time has become a part of our lifestyle.

With the mindset of right utilisation of physical facilities, we get rid of the above problems. In this way, with the reduction in excess production, i.e. with the production as per the need, and getting resources through cyclic processes, the depletion of natural resources gets reduced and we are able to utilise the resources in a sustainable manner. As a result of this, the need to burn the fuel is reduced, which lowers the pollution level and the possibility of the balance of global temperature goes up. In this way, the solution of environmental problems - the erosion of natural resources, pollution and global warming - is easily available to us.

Summary

The degradation of natural resources, pollution, and global warming are presently burning problems associated with the environment. Misunderstanding of a human being is the main cause of these problems, and as a result, human has to face many problems. Excessive use of facilities with a mentality of enjoyment, increase in the use of coal, diesel and petrol, and non-cyclic methods of production are the main reasons for these problems. When we understand the basis of human happiness and humane conduct, then the mindset of excessive consumption ends, due to which there is no need for excessive production. As soon as excessive production is reduced i.e. by producing according to your requirement, the degradation of natural resources is reduced, and the unnecessary burden on the natural resources is eliminated. Recycling of goods also helps in this process. As a result, ensuring the proper use of energy reduces the need to burn fuel, which reduces pollution and increases the possibility of global temperature balancing. Planting trees as per requirement, increasing the percentage of the area of forests on the earth, utilising the means of transport rightly, cyclic methods of production - all are also helpful in this direction.

Homework

1. How do you see the cycle of depletion of natural resources, pollution and global temperature?
2. Presently, what steps do you see to remove these problems being taken up by the society/ governments/ nations? What further suggestions would you like to give?
3. What role do you see for yourself in the solution of environmental problems?

Chapter 42: Summary

The whole course is discussed into three parts. In the first part, we tried to understand the meaning of human values, its need, its correlations with the philosophy and some salient features of Madhyasth Darshan in this sequence. In the second part, we tried to study the realities of the Existence presented in Madhyasth Darshan. In the third part, we tried to understand how the current problems of the society get resolved on the basis of understanding of these realities of the Existence. Today we will revise the whole thing again briefly.

At the beginning of the discussion, we recognised human conduct, humanness as human values. Human values are those natural identifications on the basis of which a human being is basically recognised. A human is naturally identified on the basis of human values. A human is fulfilled within oneself and is able to participate in mutual relations in terms of the well-being of all on the basis of such values. Since a human being is an inseparable part of this Existence and he expresses his conduct while living with other units of Existence; therefore, there is a need to understand the form of a human being before an understanding of human conduct and values. If we understand Existence and human being properly, then, on this basis, we recognise human values properly and ensure the expression of humanness with the rest of Nature in mutuality. In this context, we tried to understand some salient characteristics of Madhyasth Darshan; in which we understood that we could achieve the goal of well being of the self and others together. Both these goals are interrelated, and these things can be communicated to other human beings through education and system. On the basis of such living, we can be fulfilled in ourselves and make continuous efforts for the fulfilment of all human beings.

We started the study of Existence in the context of studying fundamental aspects of Madhyasth Darshan. We have seen that Existence is ever-present in the form of Nature submerged in Space (coexistence). Space is all-pervading while Nature is a collection of limited size units. There is activity in the units of Nature while Space is no activity. The state of Nature is changeable because of the activities - on this basis, it is called as active while Space does not change due to no-activity, on this basis, it is called the state of completion. Nature can be counted one by one while Space is free from such calculations.

After understanding the things about Existence, we had tried to understand Nature in a little detail. We identified Nature as four orders or as two classes. These four orders are- the Material Order, Bio Order, Animal Order and Knowledge Order. Out of this, a human is a unit under the Knowledge Order, and we have given other three orders (excluding human being) as the rest of Nature. Then we had studied the form, property, natural characteristic and innateness of these four orders. It was also understood that on the basis of differentiation in natural characteristics and innateness of four orders, the Nature is classified into four orders.

Out of these, the innateness of physical order was recognised as existence, that of bio order as existence as well as growth, that of animal order as existence, growth and will to live, and the innateness of human order was recognised as existence, growth and will to live with happiness. Similarly, the natural characteristic of physical order was recognised as composition-decomposition, that of bio order as nurture-worsen along with composition-decomposition, that of animal order as cruelty, non-cruelty and that of human order as perseverance, bravery, generosity, kindness, benevolence and compassion.

On the basis of another classification of Nature, it is classified into two categories for study - material and consciousness. Material units are those units which are active within its limit of length, breadth and height while the conscious unit is active more than its limits of length, breadth and height. Material units have the activities of recognising and fulfilling while the conscious unit has the activity of recognising and fulfilling along with assuming and knowing. Physico-chemical activities take place in material units, and on this basis, there are physicochemical changes in material. While the conscious unit has no physicochemical changes, however, the activities like desire, thought,

determination takes place. The activities happening in the conscious unit is identified as self activities, and we studied ten activities of self further. So, there is Existence, Nature in Existence and human being is an inseparable part of Nature.

We are doing this whole study by keeping human at the centre, and the basis of the whole study is Existence. In study of human, we recognised that human is the unit of Knowledge Order. Knowledge is its fundamental need, and this commitment and readiness are reflected in some degree in every unit of Knowledge Order. The goal of individual units of Knowledge Order is recognised as to ensure complete 'rest', 'ease' (which is achieved through total disillusionment) while collectively it is recognised as to ensure resolution, prosperity, fearlessness and coexistence. We have also seen that ensuring our own awakening and being able to participate in ensuring resolutions, prosperity, fearlessness and coexistence in society - these two are complementary. As human ensures his own awakening, he is able to participate properly to ensure the well-being of all in society and order. As the well-being of all is ensured in the society, and the order is established, the system paves the way for the awakening of every person living within its limits.

We also recognised that the natural goal of a human being is complete 'rest' (vishram), to live happily; which is fulfilled only through disillusionment, awakening, being free from delusion and mystery. It is in this context that we said that human being is in the form of a combination of self (consciousness) and body (Material). Self is a constitutionally complete unit, at the core of which there is a constitutionally complete atom; while the body is a structure made up of bio cells, in the root of which is a constitutionally incomplete atom. An important difference between material and consciousness is that consciousness is a constitutionally complete atom, whereas material Nature consists of constitutive (constitutionally incomplete) atoms.

The needs of human being as the coexistence of both consciousness (self) and material (body), also appears to be of two types. The need for consciousness is intellectual resolution, while the need for material is material prosperity. Therefore, both intellectual resolution and material prosperity are human needs. Intellectual resolution is the major need in both of these needs. As consciousness is a continuous unit, its needs are also continuous; while the needs of the material unit appear temporary.

On the basis of recognising intellectual resolution as the need of self, we have recognised the basis of this intellectual resolution in the form of understanding and freedom from mystery. We also tried to understand the role of self-study and practice to ensure disillusionment and freedom from mystery in ourself, and it is understood that the self-study and practice is a required process to ensure understanding in ourself. We had classified human beings in three categories on the basis of different states of awakening through self-study and practice- Inhuman, Human and Super-human beings. Again, we divided human beings into two classes - Animal-like human and demon-like human; and super human was divided into parts - Godly human and Divine human. Thus, we had studied a total of 5 states of human beings. We understood through this study that animal-like human lives primarily with wretchedness, while demon-like human lives primarily with cruelty. Living in both the states, the perception is of being conducive to taste, health, profit. While living as a human, the natural characteristic is of perseverance, bravery, generosity and our perspective is minimum of justice. As we proceed towards godly human and divine human, our perception gradually becomes focused on order (harmony) and truth, and our natural characteristic exhibits kindness, benevolence and compassion.

Along with this, we also tried to understand that there is a need to do actions to get the result in the form of continuous happiness and disillusionment. At the same time, human tries to identify some intermediate goals to achieve this goal of continuous happiness; He tries to identify which things will give him happiness. Some people have assumed the four lower desires (Vishay) as the basis of this happiness, some have assumed three higher desires (Eshana) as the basis, some have accepted disillusionment, complete awakening as the basis of this happiness. Out of these, which goal do we accept depends on our mental impressions, our perspectives, our study so far and the conduciveness or adverseness of the environment.

These goals are primarily divided into two classes –really good (Shreya) and appearing good (Preya). Preya refers to those achievements that look good to us on the basis of sensations. The goals based on the body only are called Preya goals, while the acceptance in ourselves based on excellency is referred to as Shreya goals. When we accept Preya goals, then we choose the way to achieve Preya; otherwise, we choose the way to achieve Shreya. We try to move in the direction of chosen goals and progress in that direction, and we get results in that direction. Therefore, we move towards awakening step by step if we choose the way of Shreya; otherwise, we move towards decline. Therefore, after examining for ourselves, it is necessary to decide which goals we are targeting. All the things which we recognise as goals, are they really Shreya or have we accepted the Preya as the goal? Once there is a mistake in identifying the goal, then our direction becomes wrong. Therefore, one needs to recognise these goals very consciously, with awareness.

In order to recognise these goals, Shreya was recognized- as 'not leading to changes' (Aparinaamvadi) goal; as realisation in available association (prapta yog); or as the surety of liberation with dharma (Clarity of natural laws, morality), artha (wealth), kaam (desires), moksha (salvation); Whereas the Preya goal was identified in the form of 'leading to changes' (Parinaamvadi) goal, in the form of sensational happiness. Once the goal is fixed in the sense of Shreya, the process to achieve it was recognised as an effort for liberation, ensuring wealth and desires with clarity of natural laws (dharma).

Ensuring wealth and desires with clarity of natural laws (dharma) means to make arrangements of means for our needs while ensuring orderliness of Nature and society following social and natural laws. Wealth and desires are controlled on the basis of living with morality (dharma); Living in the lack of morality (dharma), both our wealth and desires are uncontrolled. Therefore, on the basis of ensuring wealth and desires with clarity of natural laws (dharma), order of society and Nature work harmoniously. While remaining so, we can strive for liberation, an all-round solution.

In other language, ensuring wealth and desires with clarity of natural laws (dharma) is recognised as living with law, justice, and order(harmony). Living lawfully was recognised in the form of natural law, social law, and intellectual law. Among them, intellectual laws are in the form of Non-accumulation, Affection, knowledge, Simplicity and Fearlessness; while societal laws are recognised in the form of Swa-dhan (Rightfully acquired wealth), Swa-naari/ swa-purush (chastity in a conjugal relationship) and compassionate behaviour and work; while natural laws are recognised as to keep cyclicity (avartansheelta), to spend in an appropriate proportion of production and to ensure mutual fulfilment with the rest of Nature. Living in this manner, we are able to participate in society and order at different levels.

Then we talked about the policy for right utilization (dharmneeti) and policy for protection (rajyaniti, state-policy) in terms of policies. These are the fundamental principles, on the basis of which the system of any nation runs smoothly. Therefore, it is imperative to ensure policy for right utilization (dharmneeti) and policy for protection (rajyaniti) in order for the nation's system to run smoothly. The policy for right utilisation ensures the right utilisation of assets (mind, body, wealth) while the policy for protection ensures the protection of these assets. So, in the process of self-study, we abide by the laws, justice, and order to be self-realised in truth. There are two alternatives to be self-realised in truth- self-study or exploration. Going by any of the two methods when we get self-realised in truth, the Atma gets realised, then all the activities of self get self-organised on that basis, so, Buddhi inspired by Atma, Chitt inspired by Buddhi, Vritti inspired by Chitt, Mana inspired by Vritti, prana and heart inspired by Mana and body inspired by this. In this sequence, a self-organised human being is expressed with behaviour and work. Such a self-organised human being experiences continuous happiness within oneself i.e., happiness, peace, satisfaction, and bliss. The activity of realisation in the Atma and harmony in other activities of self on this basis- this is the form of a disillusioned self, a self having an all-encompassing resolution, a self having achieved salvation.

Such a self is continuously fulfilled in oneself and keeps expressing itself with humane conduct in mutuality. The living of human with such a self is identified as innate realisation, innate thought, innate behaviour, and innate work. There are no discrepancies when we live in this manner. In other

words, it is recognised as the realisation in truth, order (harmony) based thoughts, just behaviour and lawfully work. It means all the four dimensions of human living get self-organised in the sense of order. The life of such a human being can be seen in detail as 122 conducts. But we did not detail on it here, rather, in brief, we tried to understand the ten activities of self - activities of realisation and authentication, understanding and determination, contemplation and imaging, comparing and analysing, and tasting and selecting. On the basis of ensuring of these ten activities, our disillusionment is ensured, and, on the basis of disillusionment and freedom from mystery, the human being is able to achieve continuity of happiness within oneself- which is the continuous desire of every human being

We complete this course here with these discussions. I found this dialogue meaningful to me. Hopefully, you too, have found it useful for your life.

Let us all move on the path of Shreya, with this hope and good luck ...

APPENDIX 1: मानव व्यवहार दर्शन सार

मनुष्य के जीने के चार आयाम हैं- अनुभव का आयाम, विचार का आयाम, व्यवहार का आयाम और कार्य या व्यवस्था में भागीदारी का आयाम। इन चारों आयामों में सफलतापूर्वक जीने से ही हमारा जीवन तृप्त होता है, मानव जीवन सफल होता है। इनके क्रम को देखें तो अनुभव के आधार पर विचार का आयाम व्यवस्थित होता है; अनुभव और विचार के आधार पर व्यवहार का आयाम व्यवस्थित होता है; अनुभव, विचार और व्यवहार के आयाम के साथ व्यवसाय या व्यवस्था में भागीदारी का आयाम व्यवस्थित होता है। इन सभी स्तरों पर व्यवस्थित होने का क्या मतलब है तो अनुभव का आयाम सत्यपूर्ण हो जाए, सत्य-संपन्न हो जाए, सह-अस्तित्वपूर्ण हो जाए; विचार का आयाम धर्मपूर्ण हो जाए, समाधान संपन्न हो जाए; व्यवहार का आयाम न्यायपूर्ण हो जाए, प्रेमपूर्ण हो जाए और व्यवसाय का आयाम नियमपूर्ण हो जाए, व्यवस्था में भागीदारी धर्मपूर्ण हो जाए- यह इन सब आयामों के व्यवस्थित होने का स्वरूप है। इन आयामों के व्यवस्थित होने की उपलब्धि को देखें तो अनुभव के आयाम के सुनिश्चित होने से स्वयं में परमानंद की निरंतरता होती है; विचार के आयाम के व्यवस्थित होने से, समाधान होने से हममें सुख, शांति की सुनिश्चितता होती है। व्यवहार में जब हम दूसरे मनुष्य के साथ न्यायपूर्ण व्यवहार को सुनिश्चित करते हैं तो मेरा सुखी होना, अगले के लिए अनुकूल वातावरण का मिलना और इस आधार पर अगले का जागृति की ओर गति करना और सुखी होना सुनिश्चित हो पाता है। इस उपलब्धि को उभय सुख के रूप में पहचानें हैं। इस मानसिकता को हम एक मानव से लेकर अंततोगत्वा हर मानव के अर्थ में फैला सकें- यही अखंड समाज की मानसिकता का मतलब है और हम सभी के मिलकर ऐसा जीने की उपलब्धि ही अखंड समाज है। ऐसे ही व्यवसाय को जब हम नियमपूर्ण करते हैं, तो उसकी उपलब्धि के रूप में हमको अपनी आवश्यकता से अधिक सुविधा मिलती है और प्रकृति में भी आवर्तनशीलता सुनिश्चित होती है। प्रकृति में संतुलन या सुरक्षा और मानव में समृद्धि- यह नियमपूर्ण व्यवसाय की उपलब्धि है। इसी तरह से व्यवस्था में भागीदारी के तहत व्यवस्था के पाँचों आयामों में जब हम ठीक-ठीक भागीदारी करते हैं, तो उसकी उपलब्धि के रूप में परिवार व्यवस्था से विश्व परिवार व्यवस्था तक व्यवस्थित होने का काम शुरू होता है और हम समाधान, समृद्धि, अभय, सह-अस्तित्व रूपी लक्ष्य को पाने की ओर अग्रसर होते हैं। सर्वमानव जब ऐसा जीते हैं तो समाधान, समृद्धि, अभय, सह-अस्तित्व रूपी लक्ष्य व्यवस्था में सफल होता है एवं ऐसा जीने की उपलब्धि बाहर अखंड समाज, सार्वभौम व्यवस्था के रूप में दिखती है। अतः चारों आयामों के व्यवस्थित होने की उपलब्धि स्वयं में अनुभव और समाधान के रूप में या ज्ञान और समाधान के रूप में तथा समाज में अखंड समाज, सार्वभौम व्यवस्था के रूप में होती है।

इस मानव व्यवहार दर्शन में हम प्रधानतः मानव के व्यवहार के संदर्भ में बात करने वाले हैं। मानव-मानव की परस्परता में जो हमारा पूरा जीना है, उसको व्यवहार कहा गया है। इसमें कई जगहों पर अध्ययन को भी व्यवहार का ही एक भाग माने हैं। हमको पता है कि हम बाहर व्यवहार के रूप में जो भी क्रियाकलाप करते हैं, उसके मूल में हमारा विचार है; विचार के मूल में हमारी समझ या मान्यता है। सही अर्थों में देखें, तो अनुभव के आधार पर विचार तथा अनुभव और विचार के आधार पर हमारा बाहर जीना (व्यवहार) होता है। अतः हम जब भी व्यवहार की बात करेंगे, तो अनुभव और विचार के साथ ही करेंगे; उसके बिना व्यवहार की बात नहीं हो सकती है। अतः इस पुस्तक में प्रधानरूप से मानव के पहले तीन आयाम अनुभव, विचार एवं व्यवहार की चर्चा है।

अध्याय-1 सह-अस्तित्व

अनुभव के आयाम की वस्तु क्या है? अगर उसको हम देखें तो अस्तित्व पूरा सह-अस्तित्व के रूप में है- यही हमको अनुभव में स्पष्ट होता है; अपने में समझ में आता है। इस पूरे अस्तित्व का होना सह-अस्तित्व पूर्वक है, जो मानव में अनुभव के स्तर पर जाकर दिखाई देता है, स्पष्ट होता है, समझ में आता है। इसीलिए इस मानव व्यवहार दर्शन की शुरुआत 'सह-अस्तित्व' से हुई है। सह-अस्तित्व पूर्वक ही अस्तित्व का होना है। इस सह-अस्तित्व के प्रकटन क्रम में ही मानव का भी होना है। मानव भी इसी सह-अस्तित्व, इसी अस्तित्व की एक अविभाज्य इकाई है एवं यह एक ऐसी इकाई है, जिसमें सह-अस्तित्व पूर्वक ही जानने की, समझने की क्षमता है, अवसर है, संभावना है, जिज्ञासा है। यह सब मानव में दिखता है और साथ ही यह बात भी दिखती है कि इस सह-अस्तित्व को समझ कर, सह-अस्तित्व पूर्वक जी कर ही मानव स्वयं में व्यवस्थित हो पाता है; तथा समग्र व्यवस्था में भागीदारी कर पाता है। मानव की तृप्ति, उसकी निरंतरता और सर्वशुभ के अर्थ में उसकी भागीदारी, यह सब सह-अस्तित्व को समझ कर, सह-अस्तित्व पूर्वक जी कर ही सुनिश्चित होता है। मानव के व्यवस्थित होने के मूल में क्या है- अस्तित्व जो सह-अस्तित्व के रूप में है, उसी में अनुभव और प्रमाण पूर्वक जीना। अर्थात् मानव के व्यवस्थित होने का आधार सह-अस्तित्व में अनुभव है। इसको समझने की जिज्ञासा, अवसर, संभावना, क्षमता मानव में है ही।

इस अध्याय में क्या-क्या मुख्य बात हुई? अस्तित्व सत्ता में संपृक्त प्रकृति के रूप में है- इस बात पर ध्यान दिलाया गया। फिर सत्ता, प्रकृति एवं इनका अंतर्संबंध संपृक्तता- इन तीनों को थोड़ा विस्तार किया। इनको जो स्वयं में अनुभव कर पाता है, उसे जागृत मनुष्य के रूप में पहचाने। व्यापक एवं इकाई या प्रकृति के बारे में दो तुलनात्मक कथन दिये गये हैं- एक यह कि व्यापक अखंड है, पूर्ण है जबकि इकाइयाँ या क्रियाएँ सीमित हैं, प्रकृति सीमित है। दूसरा यह कि इकाई जब भी है तो क्रियायुक्त है, जबकि व्यापक स्वयं क्रियाशून्य है।

यह सह-अस्तित्व (संपृक्तता) मानव को किस रूप में उपलब्ध है, उसमें भी जागृत मनुष्य को किस रूप में उपलब्ध है, इसको बताया गया। अनुभव-काल में आनंद के रूप में, विचार-काल में समाधान के रूप में, व्यवहार-काल में न्याय के रूप में और व्यवसाय-काल में नियम के रूप में- वही सह-अस्तित्व, ब्रह्म/व्यापक हमको उपलब्ध है। इस पूरी पुस्तक में सह-अस्तित्व एवं ब्रह्म/व्यापक शब्द का interchangeably प्रयोग हुआ है। अनुभव की स्थिति में हमको सह-अस्तित्व ही स्पष्ट होता है; लेकिन मानव या जीवन के रूप में, मैं एक इकाई हूँ और जब मैं उसको देखने जा रहा हूँ, तब इकाई की तरफ से भाषा देते हैं- तो ब्रह्म/व्यापक ही है, जो देखने के लिए, पाने के लिए या पाया हुआ ही है- इस बात को देख पाना शेष बचता है। यह भी कहा गया कि सह-अस्तित्व में ही क्रियाएँ स्पष्ट होती हैं और इन सभी क्रियाओं का आधार ब्रह्म वस्तु ही है। इसलिए सह-अस्तित्व में अनुभव कहें या ब्रह्म/व्यापक में अनुभव कहें- बात एक ही है, जिसकी तरफ इशारा करने की कोशिश की गई है। इसीलिए ब्रह्म/व्यापक और सह-अस्तित्व इस पूरी किताब में interchangeably प्रयोग होता हुआ दिखेगा। व्यापक/सह-अस्तित्व हमको नियम के रूप में, न्याय के रूप में, धर्म के रूप में, सत्य के रूप में उपलब्ध होता है। उसमें अनुभूत होकर ही हम ज्ञान का उद्घाटन कर पाते हैं। हमारा समस्त अध्ययन, अभ्यास, प्रयोग, व्यवहार, व्यवसाय, उत्पादन, वितरण, समाज, व्यवस्था यह सब इसी के अर्थ में है कि हर मानव जागृति/सह-अस्तित्व में अनुभव/ब्रह्मानुभूति को अपने में सुनिश्चित कर सके। पहले अध्याय के सार के रूप में इतने मुद्दों पर बात हुई है।

अध्याय-2 कृतज्ञता

दूसरा अध्याय जिन मनुष्यों के सानिध्य से, सहयोग से, मार्गदर्शन से मैं अपने में सह-अस्तित्व में अनुभव को सुनिश्चित कर पाया, उन मनुष्यों के प्रति भाव व्यक्त करने के संदर्भ में है। इन भावों को कृतज्ञता के रूप में, गौरव के रूप में, श्रद्धा के रूप में, वंदना के रूप में पहचाना गया है। इस संदर्भ में कहा गया है कि “मैं कृतज्ञता पूर्वक उन सुपथ प्रदर्शकों की वंदना करता हूँ, जिनसे यथार्थता के स्रोत आज भी जीवित हैं।” यहाँ उन सभी सुपथ प्रदर्शकों की वंदना की गयी है, जो, यथार्थता को अपने में सुनिश्चित (आंशिक या पूर्ण) कर पाए हैं, समाज में दूसरों को समझने में सहयोग कर रहे हैं, उस दिशा में सतत प्रयासरत हैं। हमें अपनी जागृति में प्रत्यक्ष या परोक्ष रूप से उन सभी मनुष्यों का जिन्होंने मानवीयता के अर्थ में प्रयास किया है, सहयोग मिलता ही है, क्योंकि अस्तित्व की ये सभी इकाइयाँ सह-अस्तित्व पूर्वक एक दूसरे से जुड़ी हुई हैं- इसलिए उन सबों के प्रति कृतज्ञता को व्यक्त किया गया है। सामान्य भाषा में कहें तो श्रेष्ठता के प्रति कृतज्ञता, गौरव, वंदना, श्रद्धा की अभिव्यक्ति है। श्रेष्ठता ही श्रद्धेय है, गौरव, वंदना एवं कृतज्ञता के योग्य है।

यहाँ किसी व्यक्ति विशेष के प्रति कृतज्ञता की बात नहीं की गयी है क्योंकि जब हमको अस्तित्व सह-अस्तित्व के रूप में दिखाई देता है, तो कोई व्यक्ति हमें अलग-थलग दिखता भी नहीं है। सह-अस्तित्व के एक भाग के रूप में ही वह व्यक्ति दिखाई देता है और पूरे जीने में, पूरी प्रकृति में, सर्व मानव का किसी ना किसी अर्थ में सहयोग दिखाई पड़ता है। उसमें श्रेष्ठता के प्रति जिन अंशों में भी, जितने मानव प्रयास कर पा रहे हैं- उन सबों के प्रति कृतज्ञता का भाव आता है। अतः श्रेष्ठता के प्रति जिन लोगों ने भी, जिस काल में भी काम किया हो, उन सबों के प्रति कृतज्ञता की गौरव की, वंदना की बात है।

कृतज्ञता वह मौलिक भाव है, जहाँ से हम में परिवर्तन का, परिमार्जन का काम शुरू होता है। इस पूरे क्रम को इस प्रकार देखा गया है- “कृतज्ञता से गौरव, गौरव से सरलता, सरलता से सहजता, सहजता से मानवीयता, मानवीयता से सह-अस्तित्व और सह-अस्तित्व में, से, के लिए कृतज्ञता”। पीढ़ी दर पीढ़ी एक मानव से, दूसरे मानव में कृतज्ञता का अंतरण कैसे होता है- यह उसका विवरण है। कृतज्ञता एवं गौरव पूर्वक ही हम दूसरों से समझने एवं सीखने को तत्पर होते हैं, प्रस्तुत होते हैं। जागृति की यात्रा कृतज्ञता से शुरू करके धीरे-धीरे अध्ययन एवं अभ्यास पूर्वक सह-अस्तित्व में अनुभव और प्रमाण पूर्वक जीने तक की यात्रा है। सह-अस्तित्व में अनुभव, प्रमाण पूर्वक जब हम जीते हैं, तो हम दूसरे मनुष्यों के लिए सहयोगी एवं पूरक हो जाते हैं। इस सहयोग के आधार पर दूसरे मनुष्य में कृतज्ञता का अंकुरण होता ही है। इस आधार पर कृतज्ञता का अंतरण एक मानव से दूसरे मानव में होता ही है। मेरा सह-अस्तित्व को समझा होना और सहअस्तित्व के अर्थ में प्रमाण पूर्वक जीना- यही अगले मनुष्य में कृतज्ञता के बीज के अंकुरित होने का स्रोत है।

पहले दो अध्याय में देखेंगे, तो हमने सबसे पहले सह-अस्तित्व की बात की, जिसमें मैं अनुभूत हो पाया; जो मेरे अनुभूत होने का आधार है; जिसमें रहते हुए हममें अनुभव की क्षमता एवं संभावना है। फिर उन मनुष्यों के प्रति कृतज्ञता अर्पित की, जिनके प्रत्यक्ष या परोक्ष सहयोग से मैं सह-अस्तित्व में अनुभूत हो पाया। अध्याय एक अनुभव की वस्तु (सह-अस्तित्व) का विवरण है; जबकि अध्याय दो सत्य में अनुभूत मनुष्यों के संदर्भ में है।

अध्याय-3 सृष्टि दर्शन

इस अध्याय में प्रकृति की चर्चा है; सृष्टि का तात्पर्य प्रकृति से है। अस्तित्व सत्ता में संपृक्त प्रकृति के रूप में है। इसी अस्तित्व में प्रकृति है, जो चार अवस्थाओं के रूप में है। प्रकृति की चार अवस्थाओं में से एक अवस्था मानव है; जिसमें हम, आप सभी मनुष्य हैं। तो, अस्तित्व है, अस्तित्व में प्रकृति है, प्रकृति में मानव है। ऐसा प्रकृति में अविभाज्य मानव ही कुछ व्यवहार करता है, कुछ आचरण करता है। अतः मानव के जीने को संपूर्णता में देखने के लिए, समझने के लिए प्रकृति की समझ होना जरूरी है। प्रकृति की ठीक-ठीक समझ होने के लिए पूरा अस्तित्व जो सह-अस्तित्व के रूप में है, उसकी समझ होना जरूरी है; क्योंकि प्रकृति की क्रियाशीलता का आधार ब्रह्म ही है। इसलिए हम लोगों ने पहले अस्तित्व पर बात की, सह-अस्तित्व पर बात की। अब उसमें प्रकृति पर बात करेंगे। फिर प्रकृति के बाद मानव के संदर्भ में बात करेंगे।

प्रकृति को चार अवस्थाओं में वर्गीकृत किया गया है- पदार्थ अवस्था, प्राण अवस्था, जीव अवस्था और ज्ञान अवस्था। इसके अलावा जड़ और चैतन्य के रूप में वर्गीकृत किए हैं। इन सभी वर्गीकरण की अपनी उपयोगिता है। प्रकृति को जड़ और चैतन्य में वर्गीकृत करने से कहाँ विकास होता है और कहाँ विकास नहीं होता है- यह बहुत साफ-साफ पता चलता है। जड़ प्रकृति में पहचानने और निर्वाह करने की क्रिया होती है; जबकि चैतन्य प्रकृति में पहचानने, निर्वाह करने के साथ-साथ मानने या मानने और जानने की क्रिया घटित होती है। जड़ और चैतन्य में यह अंतर है। दूसरा अंतर यह है कि जड़ प्रकृति परिवर्तनशील है, परिणामशील है, बदलती रहती है; उनकी बनावट में, उनकी संरचना में बदलाव होता रहता है। जबकि चैतन्य प्रकृति में होने के रूप में, बनावट के रूप में निरंतरता है, इनकी क्रियाओं में और आचरण में परिवर्तन, परिमार्जन होता रहता है। ऐसे ही जब प्रकृति को चार अवस्थाओं के रूप में बाँट करके देखे, तो उनमें स्वभाव, धर्म, क्रिया, संपृक्तता, अनुषंगीयता इन सबों में भेद है या एकरूपता है- इस आधार पर उनको अलग-अलग अवस्था या एक अवस्था में रखा गया है। जिनका स्वभाव, धर्म, संपृक्तता की अभिव्यक्ति, क्रिया, अनुषंगीयता- यह सब एक जैसी है उन इकाईयों को एक अवस्था में रखा गया है और जिन इकाईयों के लिए यह अलग-अलग है, उनको अन्य अवस्था में रखा गया है। ऐसे जब हम पूरी प्रकृति को वर्गीकृत करते हैं, तो चार अवस्थाओं के रूप में दिखता है। इस वर्गीकरण का लाभ यह है कि यह जो अनंत प्रकृति है, अब इसका अध्ययन कर सकते हैं; क्योंकि एक-एक के रूप में अध्ययन करने जाएँ तो अनंत प्रकृति का अध्ययन कभी पूरा नहीं हो सकता है। लेकिन जब हम इस पूरी प्रकृति को इन 4 अवस्थाओं के रूप में बाँट कर देखते हैं तो इन चारों अवस्थाओं के स्वभाव का, धर्म का, संपृक्तता का, क्रिया का, अनुषंगीयता का अध्ययन हो पाता है। इनके अध्ययन का लाभ यह है कि इन सबों के साथ हमको कैसे जीना है, उसका ठीक-ठीक स्वरूप हमें स्पष्ट होता है। अर्थात् मानव के रूप में इन सभी चार अवस्थाओं के साथ मेरा जीना कैसा हो, यह दिशानिर्देश हमें इन चारों अवस्थाओं के स्वभाव को समझने से, धर्म को समझने से, क्रिया को समझने से, संपृक्तता की अभिव्यक्ति को समझने से, अनुषंगीयता को समझने से मिल पाता है। यह दिशानिर्देश है कि दूसरे मानव के साथ या पूरी प्रकृति के साथ जब हम जी रहे हैं तो उनके स्वभाव का ध्यान रखें; उनके धर्म का ध्यान रखें; उनकी अनुषंगीयता का ध्यान रखें; उनकी संपृक्तता की अभिव्यक्ति और क्रिया जिस तरह होती है उसका ध्यान रखें। ध्यान रखने की न्यूनतम जगह यह है कि हस्तक्षेप ना करें और अधिकतम जगह यह है कि जितना अधिक से अधिक हो सके, उसमें सहयोग करें।

इस दृष्टिकोण से पूरी प्रकृति के अध्ययन को अध्याय 3 में रखा गया है, जिसको सृष्टि दर्शन कहा है। इसमें पदार्थ अवस्था का वर्गीकरण पर विस्तार से जिक्र है। इसको तत्व, यौगिक, मिश्रण के रूप में वर्गीकृत किये हैं या ठोस, तरल, विरल के रूप में वर्गीकृत किये हैं। इनकी प्रकृति में उपयोगिता या भागीदारी को देखते हुए मृद, पाषाण, मणि, धातु के रूप में वर्गीकृत किये हैं। उसमें भी मुख्य रूप से मानव उनकी उपयोगिता को किस आधार पर सुनिश्चित कर सकता है और उसको समझ कर अपने जीने में कैसे प्रयोग कर सकता है- इस बात को ध्यान में रखकर यह वर्गीकरण किया गया है। इस वर्गीकरण का लाभ यह होता है कि हर स्थिति-परिस्थिति में उसका उपयोग हम कैसे करें, यह बात हमको ठीक-ठीक समझ में आती है। एक सामान्य से सामान्य आदमी भी इसे समझकर अपने जीने को व्यवस्थित कर सकता है। यह वर्गीकरण रूप, रंग को देखकर, किन तत्वों से मिलकर बना है- यह सब देखकर नहीं किया है ;क्योंकि एक सामान्य आदमी के व्यवस्था पूर्वक जीने के दृष्टिकोण से उसकी उपयोगिता को देख पाना महत्वपूर्ण है। उपयोगिता/ प्रयोजन को ध्यान में रखकर मृद, पाषाण, मणि, धातु के रूप में वर्गीकरण किया गया है।

इस अध्याय के अंत में इस बात को ध्यान दिलाया गया है कि प्रकृति की इन चार अवस्थाओं के वर्गीकरण का मूल आधार कोषों में भेद होना है। कोष का तात्पर्य कुछ खास निश्चित क्रिया को कर पाने की क्षमता संपन्नता, योग्यता संपन्नता से है। इस कोष भेद के आधार पर यह अवस्थाएँ हैं। इस कोष भेद का आधार क्या है? इसके संदर्भ में यह कहा कि पूरी प्रकृति मूलतः परमाणुओं से बनी है। परमाणु के अंशों की क्रियाशीलता ही वस्तुतः इस कोष भेद का आधार है। इन परमाणुओं के अंशों की क्रियाशीलता कितनी अधिक है या कम है- यह कोष गठन का आधार है। परमाणु के परिवेशीय अंशों की सापेक्षिक सक्रियता के आधार पर अलग-अलग कोषों का अभिव्यक्त होना है।

इसी संदर्भ में ऊर्जा का भी वर्णन है। प्रकृति में क्रिया है और क्रिया की परस्परता में जो ऊर्जा प्रकट होती है, वह सापेक्ष ऊर्जा है। पूरी प्रकृति में मौलिक रूप में क्रियाशीलता का जो आधार है, वह निरपेक्ष ऊर्जा है; जिसको ब्रह्म वस्तु के रूप में पहचाना गया है। ब्रह्म के सह-अस्तित्व में हर इकाई उस निरपेक्ष ऊर्जा से संपन्न है ही। इस रूप में मूल चेष्टा के लिए ऊर्जा का अभाव किसी इकाई को किसी भी काल में नहीं है। उसी को दूसरी भाषा में कहें, तो इकाई को मूल चेष्टा के लिए सतत ऊर्जा उपलब्ध है, प्राप्त है।

अध्याय-4 मानव सहज प्रयोजन

अध्याय-5 निर्भ्रमता ही विश्राम

मानव इसी प्रकृति का एक अविभाज्य भाग है। जब हम प्रकृति को चार अवस्था में बाँटकर देखे, तो मानव को ही जान अवस्था कहा। अध्याय चार में प्रकृति में मानव का प्रयोजन क्या है; मानव का लक्ष्य क्या है- इस पर चर्चा है। एक-एक व्यक्ति के रूप में देखते हैं तो क्रियापूर्णता, आचरणपूर्णता या जागृतिपूर्णता लक्ष्य के रूप में स्पष्ट होता है, जिसको व्यक्तिगत अभ्युदय कहा; व्यक्ति/ मानव के रूप में पूर्णता कहा। इसी को दूसरी भाषा में कहें, तो अनुभव, विचार, व्यवहार, व्यवसाय/ व्यवस्था में भागीदारी- इन चारों आयामों का सत्य के आधार पर, सह-अस्तित्व के आधार पर व्यवस्थित हो जाना ही एक व्यक्ति की पूर्णता है। जब समाज की जगह पर देखते हैं, तो अखंड समाज, सार्वभौम व्यवस्था प्रयोजन के रूप में स्पष्ट होता है। इसी को दूसरी भाषा में कहें, तो समाधान, समृद्धि, अभय, सह-अस्तित्व का परिवार व्यवस्था से आरंभ होकर विश्व परिवार व्यवस्था तक सुनिश्चित होना ही मानव सहज प्रयोजन, सर्व मानव प्रयोजन, सर्व मानव लक्ष्य है।

जब सर्व-मानव लक्ष्य को देखते हैं, तो उसमें उत्पादन भी एक महत्वपूर्ण भाग है, सामाजिकता भी एक महत्वपूर्ण भाग है। परस्परता में सामाजिकता पूर्वक जीने के आधार पर समाज लक्ष्य सफल होता है और जीवन जागृति रूपी लक्ष्य में भी हम एक-दूसरे के लिए सहयोगी हो पाते हैं, पूरक को पाते हैं। अतः मानव के लिए सामाजिकता का निर्वाह आवश्यक है। सामाजिकता के निर्वाह के अर्थ में सुविधाओं का उत्पादन, सदुपयोग, प्रयोग या दूसरी भाषा में कहें तो संवर्धन, संरक्षण, सदुपयोग भी एक आवश्यक भाग है, जिसके बिना सामाजिकता पूर्वक जीना नहीं हो सकता है। इसी संबंध में यह भी चर्चा है कि मानवीयता और अतिमानवीयता पूर्वक ही सामाजिकता की स्थापना होती है; भ्रमवश अमानवीय व्यवस्था होती है जिसमें अमानवीयता को ही प्रोत्साहन मिलता है। सर्व मानव जागृति की ओर गति कर सके, इसके लिए समाज का, सामाजिकता का एक महत्वपूर्ण योगदान है। मानव को अस्तित्व के प्रति निर्भ्रम होने के लिए प्रधान रूप से शिक्षा संस्कार पूर्वक अध्ययन और अभ्यास आवश्यक है। शिक्षा-संस्कार को सफलतापूर्वक समाज में सुनिश्चित करने के लिए भी सामाजिकता जरूरी है।

इसी संदर्भ में अध्ययन की वस्तु को बहुत विस्तार से बताएँ हैं कि अध्ययन की वस्तु क्या है? उसकी विधि और प्रक्रिया क्या है? अध्ययन-वस्तु के रूप में देखें, तो सत्ता में संपृक्त प्रकृति जो 4 अवस्था के रूप में, 2 वर्ग के रूप में या 4 पदों के रूप में है- उसको अध्ययन वस्तु के रूप में पहचाने हैं। विधि के रूप में व्यवहाराभ्यास, विचाराभ्यास, शास्त्राभ्यास, चिंतनाभ्यास को पहचाने हैं। इन सब को संक्षेप में कहें, तो अध्ययन, अभ्यास को विधि के रूप में पहचाने हैं। इसी संदर्भ में भक्ति विधि का भी कुछ विवरण है, जिसके अंतर्गत तदाकार, तद्रूप, तत्सान्निध्य, तादात्म्य, तदावलोकन इन सब शब्दों को परिभाषित किया गया है। इनके क्रम को देखें तो तदावलोकन, तत्सान्निध्य, तद्रूप, तादात्म्य यह क्रम दिखाई देता है। भक्ति विधि और ज्ञान विधि- इन दोनों में अंतर यह कि हम सह-अस्तित्व में अनुभव को लक्ष्य बनाते हैं, ब्रह्मानुभूति को लक्ष्य बनाते हैं, सह-अस्तित्वानुभूति को लक्ष्य बनाते हैं या हम जागृत मानव के जैसा हो जाएँ, जागृतिपूर्ण मानव के जैसा हो जाएँ- इसको लक्ष्य बनाते हैं। जागृतिपूर्ण मानव को केंद्र में रखकर बात करते हैं, तो भक्ति विधि निकलती है। सह-अस्तित्व में अनुभव, ब्रह्मानुभूति को लक्ष्य बनाते हैं, तो वस्तु मूलक ढंग से सारी प्रस्तुति होती है।

अंत में यह बात किए हैं कि मूलतः विश्राम यानि कि गति का गंतव्य, जागृतिपूर्णता, आचरणपूर्णता, अपने में तृप्ति की निरंतरता, परमानंद ही मूलतः सर्व मानव का लक्ष्य है, वही मानव सहज प्रयोजन है। यह जो विश्राम है यह कैसे होता है? तो कहा कि निर्भ्रमता ही विश्राम है। अस्तित्व की वास्तविकताओं के प्रति अपने में निर्भ्रम हो पाना, इसी का फलन विश्राम है। उसके लिए क्या किया जाए? तो वापस अध्ययन, अभ्यास के संदर्भ में कुछ मुद्दों पर विवरण है और अध्ययन, अभ्यास को हम परिवार में, समाज में, व्यवस्था में रहते हुए कैसे कर सकते हैं- इसका विवरण है। इसी को दूसरी भाषा में कहा गया है कि अपने में निर्भ्रमता का मतलब संस्कारपूर्णता है। हमारा हर संस्कार सही के अर्थ में व्यवस्थित हो जाए, यही निर्भ्रमता का मतलब है। इस संदर्भ में संस्कार और अभ्यास का विवरण इस चौथे अध्याय में आया है और कुछ हद तक पांचवें अध्याय में भी आया है। प्राकृतिक ढंग से जो होना/ होता है, उसको अभ्यास कहा है; निर्णय पूर्वक जीवन द्वारा जो किया जाना है, उसके फल-परिणाम के रूप में जो निष्कर्ष हमारे अंदर इकट्ठा होता है, उसको संस्कार कहा है। मनुष्य की सफलता प्रयास पूर्वक, निर्णय पूर्वक, निष्कर्षों को निकाल कर, उसको अपने में देख कर उसके आधार पर अपने मन, वृत्ति, चित्त बुद्धि को व्यवस्थित करने में ही है। यही संस्कार की पूर्णता है।

अध्याय 4 और 5 में यह बात बार-बार आती रही है कि मानव जिन क्रियाकलापों को कर रहा है, यह विकास-क्रम में बाकी प्रकृति से कैसे जुड़ता है? पदार्थ अवस्था, प्राण अवस्था, जीव अवस्था के साथ ज्ञान अवस्था कैसे जुड़ती है? और ज्ञान अवस्था जो जागृति के लिए प्रयास कर रही है, इसके पहले क्या-क्या काम पदार्थ अवस्था, प्राण अवस्था, जीव अवस्था में हो गया है, जिसके आधार पर ज्ञान अवस्था अभी इस काम को कर पा रही है। इस प्रकार पूरे सृष्टि में विकास-क्रम एवं जागृति-क्रम को बार-बार जोड़ कर क्रमबद्ध ढंग से बताया गया है।

पूरे अध्याय 4 और 5 के सार को देखें, तो विश्राम को लक्ष्य के रूप में पहचाना गया और निर्भ्रमता, जागृतिपूर्णता ही विश्राम है; अन्यथा विश्राम की कोई जगह नहीं है। बाकी जितने जगह से भी हम विश्राम के लिए प्रयास करें, फल/ उपलब्धि के रूप में विश्राम हासिल नहीं होता।

अध्याय-6 कर्म एवं फल

छठे और सातवें अध्याय में इस बात पर चर्चा है कि इस निर्भ्रमता रूपी फल, विश्राम रूपी फल को पाने के लिए क्या कर्म करें? हर कर्म का एक निश्चित फल होता है। अतः निर्भ्रमता रूपी फल को पाने के लिए क्या कर्म करें, यह तय होना जरूरी है। उसको अध्याय 6 में कर्म-फल के रूप में बात किए हैं। साथ ही फल के प्राप्त होने में कर्म के साथ और किन-किन अंगों का योगदान है, इसके संदर्भ में कर्ता, कार्य, कारण, फल, प्रभाव- इनका विवरण है। बहुत थोड़े में कहें, तो किसी भी कर्म के फल मिलने का दो आधार हैं- 1. अस्तित्व का नियम, अस्तित्व के होने का ढंग और 2. हमारा कर्म या प्रयास। हमारा प्रयास हमारे हाथ में है, हमारे अधिकार में है, जिसका निर्णय लेने के लिए हम स्वतंत्र हैं; लेकिन इस प्रयास का फल क्या मिलेगा, वह अस्तित्व के नियमों से बँधा हुआ है। अस्तित्व के नियमों के अनुरूप हर प्रयास का अपना एक निश्चित फल होता है। हम जिस कर्म को करते हैं, वहाँ पर हमारे लिए अवसर है निर्णय लेने का, स्वतंत्रता का; लेकिन उस कर्म के साथ जो फल आता है वह तो बहुत निश्चित है। अध्ययन. अभ्यास रूपी कर्म से निर्भ्रमता एवं विश्राम रूपी फल की उपलब्धि होती है; जबकि सुविधा, संवेदना के भोग से तात्कालिक/ क्षणिक सुख की प्राप्ति होती है। यह अध्याय 6 का सार है।

अध्याय-7 मानवीय व्यवहार

अध्याय 7 में इसी को विस्तृत किया है कि कर्म का ही एक भाग व्यवहार है। जब यहाँ व्यवहार की बात कर रहे हैं तो उसमें अध्ययन भी शामिल है। अध्याय 7 से शुरू करके आगे 12 तक देखेंगे, तो सही के अर्थ में व्यवहार और गलत के अर्थ में व्यवहार इन दोनों का contrast बार-बार बताया गया है। अपनी जागृति के क्रम में आगे बढ़ने के क्रम में विधि और निषेध दोनों को हम समझ पाएँ; कर्तव्य और अकर्तव्य दोनों का हमको पता चल सके, ताकि हम कर्तव्य को कर सकें और अकर्तव्य से बचे रह सकें- इस दृष्टिकोण से दोनों ही पर ध्यान दिलाया गया है। अध्याय 7 में हमारा व्यवहार लौकिक हो या पारलौकिक हो- इस बात पर चर्चा शुरू हुई है और निष्कर्ष यह है कि जब हम पारलौकिक अर्थ में लक्ष्य बनाते हैं तभी हम सफल हो पाते हैं। इस अध्याय में शुरू में ही एक सूत्र है- “लक्ष्य भेद से प्रयास, प्रयास भेद से प्रगति, प्रगति भेद से फल, फल भेद से प्रभाव, प्रभाव भेद से अनुभव, अनुभव भेद से प्रतिभाव, प्रतिभाव भेद से स्वभाव, स्वभाव भेद से आसक्ति, आसक्ति भेद से भाव, तथा भाव भेद से लक्ष्य भेद है”। इस सूत्र में इस बात को ध्यान दिला रहे हैं कि हम जिसको लक्ष्य बनाते हैं, उसी के लिए प्रयास करते हैं; जिस दिशा में हम प्रयास करते हैं, देर-सबेर उपलब्धि

उसी दिशा में होती है। सही की दिशा में यह होने लगे तो दिनों दिन हमारा गुणात्मक परिवर्तन, परिमार्जन होता जाता है। अर्थात् अगर हम पारलौकिक लक्ष्य बनाएँ, उस अर्थ में प्रयास शुरू करें तो दिनों-दिन हम उस दिशा में अग्रसर हो सकते हैं। उसकी जगह यदि हम लौकिक को लक्ष्य बना लेते हैं, विषय चतुष्टय को लक्ष्य बना लेते हैं तो दिनों-दिन हमारा ह्रास होने लगता है। सूत्र को समझने में इस बात को ध्यान रखना आवश्यक है कि जहाँ कहीं भी भेद शब्द का प्रयोग हुआ है, वहाँ उस शब्द को सकारात्मक और नकारात्मक दोनों ही अर्थों में प्रयोग किया गया है।

अध्याय-8 पद एवं पदातीत

अध्याय-9 दर्शन, दृश्य, दृष्टि

अध्याय-10 क्लेश मुक्ति

अध्याय-11 योग

अध्याय-12 लक्षण, लोक, अलोक और लक्ष्य

इसके आगे अध्याय 8 से 12 तक में लक्ष्य को हम कैसे तय करते हैं, उसकी विधि, प्रक्रिया और सही एवं गलत लक्ष्य में अंतर- इनको अलग-अलग तरीके से ध्यान दिलाने की कोशिश किए हैं। उस ध्यान दिलाने के क्रम में अलग-अलग परंपराओं में जिन अलग-अलग शब्दों का प्रयोग हुआ है, उन सबों को परिभाषित किया गया है।

अध्याय 8 में पद और पदातीत का जिक्र है, जिसका निष्कर्ष यह है कि पदातीत के अर्थ में हमारा लक्ष्य बने, ना कि सीमित पद अर्थ में। अध्याय 9 में इस बात को विस्तार किये हैं कि दृश्य और दृष्टि के योगफल में दर्शन की क्रिया होती है। सम्यक दृष्टि से ही यथार्थ दर्शन होता है। इसके चक्र को देखें, तो अपनी दृष्टि के आधार पर ही हम वस्तुओं का मूल्यांकन करते हैं एवं लक्ष्य को तय करते हैं। लक्ष्य के तय होने के उपरांत उसी दिशा में हमारा प्रयास होता है। अतः यह चक्र सही के अर्थ में चल सकता है एवं गलत के अर्थ में भी चल सकता है। सही के अर्थ में चलाएँगे, तो यथार्थ दर्शन की तरफ हमारी गति होगी; गलत के अर्थ में चलाएँगे तो भ्रान्ति या आसक्ति की ओर हमारी गति/ दुर्गति होगी।

इसी क्रम में संस्कार, अध्ययन और वातावरण इन तीनों का बार-बार विवरण दिया गया है। अपने में परिमार्जन का मतलब संस्कारों में गुणात्मक परिवर्तन या सुधार है; जिसके लिए अध्ययन और वातावरण-यही दो सशक्त माध्यम हैं। इसमें अध्ययन का भाग व्यष्टि के प्रयास पर, एक-एक के प्रयास पर निर्भर करता है और वातावरण समष्टि के प्रयास पर, सामूहिक प्रयास पर निर्भर करता है। अध्ययन और वातावरण में देखें, तो अध्ययन में मुख्य भूमिका व्यष्टि की है, वातावरण में मुख्य भूमिका समष्टि की है- ऐसा समझ में आता है।

अध्याय 10 में फिर इसी बात को ध्यान दिलाया गया है कि दुख से मुक्ति या भ्रम से मुक्ति- यही हमारा लक्ष्य है। इसी संदर्भ में अकर्तृत्व क्या है? निराकर्षण क्या है? आसक्ति क्या है? अनासक्ति क्या है? अचेष्टा क्या है? अकर्मणत्व क्या है- इन सब शब्दों को परिभाषित किया गया है और यह निष्कर्ष बताया गया है कि पूर्ण निराकर्षण होना, पर-वैराग्य की स्थिति में जीना ही हमारा लक्ष्य है।

अध्याय 11 में योग की चर्चा है; जिसमें ब्रह्म वस्तु को प्राप्त-योग के रूप में और बाकी इकाइयों को प्राप्य-योग के रूप में पहचाना गया है। इस पूरे अध्याय का सार यह है कि प्राप्त योग में अनुभव और उसी अर्थ में मध्यस्थता पूर्वक जीना यह उपलब्धि है। सभी प्राप्य योग का प्रयोग इसी अर्थ में करने की जरूरत है कि वह हमें प्राप्त-योग में अनुभव के योग्य बना दे, प्रमाण के रूप में जीने के योग्य बना दे। सारा सानिध्य, सहवास इसी अर्थ में है कि हम प्राप्त योग में अनुभूत हो सकें और उसी अर्थ में जी सकें।

इस अध्याय में एक सूत्र है- “सामाजिक स्तर पर सार्वभौमिक सिद्धांत के आविष्कार को नियम की, सामाजिक नियम को व्यवस्था के स्तर पर व्यवहृत करते हुए न्याय की, न्याय को अंतर्राष्ट्रीय स्तर पर परस्पर समाधानित विचार पूर्ण नीति द्वारा व्यावहृत करते समय धर्म की, धर्म को ब्रह्मांड के स्तर पर व्यवहृत करते समय सत्य की, अनंत ब्रह्मांड के स्तर पर व्यवहृत करते समय उसे सह-अस्तित्व या ईश्वर की, सह-अस्तित्व में मानव के द्वारा अनुभव की दशा में आनंद की, तथा आनंद को व्यक्तिगत जीवन में आचरित करने की जागृत जीवन संज्ञा है; जो दया कृपा और करुणा है। यह background है आगे के अध्यायों का।

उस पर आने से पहले अध्याय 12 पर थोड़ी बात कर लेते जो लक्षण, लोक, आलोक, लक्ष्य है। प्रकृति के संदर्भ में, लोक के संदर्भ में लक्षण की बात है; आलोक का मतलब ज्ञान है। लक्ष्य को देखें, तो प्राप्त योग में अनुभव को लक्ष्य बनाना ही हर मानव का अंतिम लक्ष्य है। इसको अलग-अलग तरीके से ध्यान दिलाया गया है। इसी संदर्भ में यह कहा गया है कि मानव का जीना व्यक्तिगत स्तर पर है, पारिवारिक स्तर पर है, सामाजिक स्तर पर है, राष्ट्र के स्तर पर है, अंतरराष्ट्रीय स्तर पर है। इस सभी जगह पर हमारे व्यवस्थित होकर जीने का क्या स्वरूप बनता है या इसी को दूसरी भाषा में कहें तो इन सभी स्तरों पर हमारा लक्ष्य क्या बनता है- अंतरराष्ट्रीय स्तर पर क्या लक्ष्य है? राष्ट्रीय स्तर पर क्या लक्ष्य है? समाज स्तर पर क्या लक्ष्य है? परिवार स्तर पर क्या लक्ष्य है? व्यक्ति स्तर पर क्या लक्ष्य है? और इन सभी स्तरों पर हम को कैसे जीना है- इसका विवरण अध्याय 12 में दिया गया है।

अध्याय-13 मानवीयता

अध्याय-14 मानव व्यवहार सहज नियम

अध्याय-15 मानव सहज न्याय

अध्याय-16 पोषण और शोषण (मानव धर्म नीति, मानव राज्य नीति)

इसके साथ अध्याय 13 से 16 में एक सत्य में अनुभूत मानव के विचार का क्या स्वरूप होता है; व्यवहार का क्या स्वरूप होता है; व्यवस्था में भागीदारी का क्या स्वरूप होता है; उस अर्थ में वह नीतियों को कैसे देखते हैं- इन सबों का विवरण है। तो अध्याय 13 से 16 एक अनुभवमूलक विधि से जीते हुए मानव का स्वरूप है, जैसा वह सहज रूप में अभिव्यक्त होता है। अध्ययन क्रम में हम प्रयास पूर्वक एक-एक कदम चलते हुए उसका अनुसरण, अनुकरण, आज्ञापालन, अनुशासन के क्रम से गुजरते हुए स्व-अनुशासन तक पहुँच सकते हैं। जैसा जीना एक जागृतिपूर्ण मानव की सहजता है, उसको अनुकरण, अनुसरण पूर्वक जीना, प्रयासपूर्वक जीना, आज्ञापालन, अनुशासन पूर्वक जीना- यही एक अध्ययन करने वाले व्यक्ति का कार्यक्रम है। उसी को दूसरी भाषा में कहें, तो सत्य में अनुभूत मानव के लिए जैसा जीना सहजता है, अध्ययन करने वाले मानव के लिए अनुमान पूर्वक भास-आभास पूर्वक वैसा जीने के लिए प्रयास करना, यही उसकी सार्थकता है।

अध्याय 13 (मानवीयता) में मुख्य रूप से मानवीय भाव और विचार का स्वरूप कैसा हो, उसका विवरण है- जिसे बौद्धिक नियम के रूप में पहचाना गया है। बौद्धिक नियम- असंग्रह, स्नेह, विद्या, सरलता, अभय और इसके विपरीत में संग्रह, द्वेष, अविद्या, अभिमान और भय- इनका एक comparison इस अध्याय में प्रस्तुत किया गया है। एक जागृतिपूर्ण मानव का जीवन जिन नियमों के आधार पर व्यवस्थित रहता है, वही बौद्धिक नियम हैं। अध्ययन क्रम में हम उन्हीं नियमों को समझ कर, उन्हीं नियमों के भास, आभास, प्रतीति पूर्वक अपनी जीवन-क्रियाओं को व्यवस्थित करने की कोशिश करते हैं जो प्रयास पूर्वक संयमित करना है। जब हम अनुभवमूलक विधि से जीते हैं, तो हमारे विचार संयमित होते ही हैं; जबकि अनुभवगामी विधि में चलते हुए हम प्रयास पूर्वक अपने विचारों को संयमित करते हैं। यह अध्याय 13 है।

इसके साथ जब अध्याय 14 से 18 को देखते हैं तो जो बात हम लोगों ने अध्याय 11 में पढ़ी कि “सामाजिक स्तर पर सार्वभौमिक सिद्धांत के आविष्कार को नियम की”- यह अध्याय 14 (मानव व्यवहार सहज नियम) है। “नियम को व्यवस्था के स्तर पर व्यवस्था पूर्वक व्यवहृत करते हुए न्याय की”- यह अध्याय 15 (मानव सहज न्याय) है। “न्याय को अंतरराष्ट्रीय स्तर पर परस्पर समाधानित विचारपूर्ण नीति द्वारा व्यवहृत करते समय धर्म की”- यह अध्याय 16 (पोषण और शोषण- धर्म नीति और राज्यनीति) है। “धर्म को ब्रह्मांड के स्तर पर व्यवहृत करते समय सत्य की, अनंत ब्रह्मांड के स्तर पर व्यवहृत करते समय ईश्वर और सह अस्तित्व की”- इसका विवरण अध्याय 17 (रहस्य-मुक्ति) है। “इसी ईश्वरीय सत्ता को मनुष्य द्वारा अनुभव की दशा में आनंद की तथा आनंद को व्यक्तिगत जीवन में आचरित करने की जागृत जीवन संज्ञा है।”- यह अध्याय 18 का आधार है। आगे जो अध्याय 14 से 18 का विवरण है, उसको यहां एक सूत्र में इंगित कर दिया गया है।

इसमें अध्याय 14 मानव व्यवहार सहज नियम के अंतर्गत सामाजिक नियम एवं उसके संदर्भ में कुछ हद तक प्राकृतिक नियम की चर्चा है। उसी को दूसरी भाषा में कहें, तो चरित्र पूर्वक जीने का क्या स्वरूप होगा- इसका विवरण है; जिसमें प्रधान रूप से समाज में हमारे जीने का क्या स्वरूप हो, उसकी बात की गई है। सामाजिक नियम को स्वधन, स्वनारी/ स्वपुरुष, एवं दयापूर्ण व्यवहार-कार्य के रूप में पहचाना गया है। परस्परता में ऐसा जीने के लिए प्राण का, शरीर का संतुलित, व्यवस्थित होना आवश्यक है। इसलिए इस अध्याय में प्राण का भी, शरीर का भी और शरीर के साथ हृदय का भी विवरण है। शरीर को स्वस्थ रखने के लिए सुविधा की भी आवश्यकता है; अन्न की, आहार की, आवास की, अलंकार की और परस्परता में जीने के संदर्भ में दूरश्रवण की, दूरगमन की, दूरदर्शन की भी आवश्यकता है। इन चीजों का भी एक placement इस अध्याय में है।

अध्याय 14 से 15 में जब आगे बढे हैं, तो न्यायपूर्वक व्यवस्था की जगह पर जीने का स्वरूप क्या हो- इस पर विस्तार किया गया है। चरित्र पूर्वक जीने के साथ-साथ नैतिकता पूर्वक जीने का स्वरूप क्या हो? यानि कि हमारे रूप, पद, बल, धन, और बुद्धि- ये जो हर मानव के पाँच ऐश्वर्य हैं, इनके सदुपयोग का, सार्थकता का स्वरूप क्या हो- उसका विवरण है। फिर समाज में ऐसा जीना स्थापित हो सके, व्यवस्था में ऐसा जीना स्थापित हो सके, इसके लिए विधायक, व्यवस्थापक, विद्वान, विचारक एवं प्रचारक की भूमिका पर भी विस्तार किया गया है। नियम और न्याय, समाज और व्यवस्था एक दूसरे से अविभाज्य रूप में जुड़े हुए हैं, इसलिए कई सारी बातें अध्याय 14 की अध्याय 15 में वापस दुहराई गई हैं। व्यवस्थित जीने के स्वरूप को सत्यानुभूत आत्मा, उसके आधार पर बुद्धि, उसके आधार पर चित्त, उसके आधार पर वृत्ति, वृत्ति के आधार पर मन, उसके आधार पर प्राण, उसके आधार पर हृदय, उसके आधार पर शरीर, उसके आधार पर व्यवहार और कर्म- ऐसा पहचाना गया है। यह पूर्वानुक्रम है; सही जीने का स्वरूप है। अस्तित्व जो पहले से ही सह-अस्तित्व के रूप

में विद्यमान है- उस सहअस्तित्व के आधार पर हमारा पूरा जीना सज जाए उसको पूर्वानुक्रम के रूप में पहचाना है। contrast में कुछ जगहों पर परानुक्रम को भी बताया है; जहाँ शरीर, संवेदना, दूसरे से कुछ पाना, इन सब आधार पर हम अपने जीने को सजाते रहते हैं। परानुक्रम पूर्वक हम कितना भी परिश्रम कर लें, उपलब्धि कुछ खास नहीं होती है- यह चर्चा का निष्कर्ष है।

अध्याय 13 बौद्धिक नियम का विवरण है। अध्याय 14 सामाजिक नियम का विवरण है। उसी के साथ प्राकृतिक नियम का भी जिक्र है। उसको दूसरी तरह से देखें, तो अध्याय 14 में चरित्र की बात है; अध्याय 15 में प्रधान रूप से नैतिकता की बात है। अध्याय 14 में हम समाज और संबंध के स्तर पर जीने को प्रधानता में बात किए हैं। अध्याय 15 में इसी जागृति को व्यवस्था के स्तर पर सुनिश्चित करने जाएँ ताकि हर मानव की जागृति के लिए अनुकूल वातावरण बने- इस अर्थ में व्यवस्था का स्वरूप क्या हो; किन-किन जिम्मेदारियों का निर्वाह हो- यह अध्याय 15 है। इसमें मुख्य रूप से संस्कृति, सभ्यता की बात किये हैं।

अध्याय 16 व्यवस्था के संदर्भ में प्रधान रूप से विवरण है। अध्याय 15 संस्कृति सभ्यता प्रधान ढंग से अभिव्यक्ति है; अध्याय 16 विधि, व्यवस्था प्रधान ढंग से है। अध्याय 16 में मानव के पोषण और शोषण प्रधान ढंग से, व्यवस्था का स्वरूप क्या बनता है- उस पर चर्चा है। उसमें भी मुख्य रूप से पोषण के संदर्भ में अनुकूल मानवीय व्यवस्था कैसी हो; उसमें नीतियों का स्वरूप कैसा हो- उसका विवरण है। धर्मनीति और राज्यनीति के रूप में दो नीतियों को पहचाना गया है, जो क्रमशः सदुपयोग और सुरक्षा या संरक्षण पर आधारित हैं। सदुपयोग के लिए जो नीति है उसको धर्म नीति के रूप में पहचाने, सुरक्षा या संरक्षण के लिए जो नीति है उसको राज्य नीति के रूप में पहचाने। यहाँ अर्थ-नीति का विवरण अलग से नहीं किए हैं, क्योंकि इस पुस्तक में व्यवसाय पर चर्चा हमारी प्रधानता में नहीं है; और उसके संदर्भ में जो बातें कहनी हैं, उसको राज्य नीति के एक भाग के रूप में बात कर लिए हैं। इसमें वापस देखेंगे तो मूल तत्व के रूप में बौद्धिक नियम, सामाजिक नियम और प्राकृतिक नियम की ही चर्चा है। बौद्धिक नियम के आधार पर हमारा बौद्धिक क्षेत्र व्यवस्थित होता है; सामाजिक नियम के आधार पर हमारा सामाजिक या सांस्कृतिक क्षेत्र व्यवस्थित होता है और प्राकृतिक नियमों के आधार पर हमारा प्राकृतिक क्षेत्र व्यवस्थित होता है। इस संदर्भ में इस पर भी ध्यान दिलाये हैं कि सदुपयोग और सुरक्षा में सदुपयोग प्रधान बात है; इसलिए धर्मनीति और राज्यनीति में धर्मनीति की प्रधानता है। धर्मनीति के आधार पर ही, धर्मनीति के आश्रय में ही राज्यनीति सफल होती है। धर्म नीति के तहत व्यवस्था के अर्थ में जीते हुए जो सात मानव-मानव संबंध हैं, उन पर प्रमुखता से चर्चा है, क्योंकि मनुष्य का सुखी-दुखी होना प्रधानतः दूसरे मनुष्य के व्यवहार पर निर्भर करता है। इसलिए संबंध को, व्यवहार को प्रधानता में रखकर धर्म नीति की चर्चा है। यहाँ सुविधा के सदुपयोग की चर्चा अलग से यह मान कर नहीं किए हैं कि जब हम संबंध के अर्थ में जीते हैं, तो सुविधा का सदुपयोग होता ही है। संबंध में सदुपयोग पूर्वक जीने का मतलब है अपेक्षित मूल्यों का परस्परता में निर्वाह करना और इसी अर्थ में सुविधाओं का प्रयोग करना। ये जो सात संबंध हैं- माता-पिता, पुत्र-पुत्री का, भाई-बहन का, गुरु-शिष्य का, पति-पत्नी का, साथी-सहयोगी का, मित्र-मित्र का, व्यवस्था और समग्र व्यवस्था में भागीदारी का- इन सभी सात संबंध में हमारा क्या दायित्व और कर्तव्य बनता है, कौन-कौन से अपेक्षित मूल्य हैं जिनका हमको परस्परता में एक दूसरे के साथ निर्वाह करना बनता है- उनका विवरण है।

इसी चर्चा के दौरान धर्म और मत का भी जिक्र है, जिसमें इस बात पर ध्यानाकर्षण कराया गया है कि सत्यानुभूत मानव पहले भी हुए हैं। उन्होंने भी मानवीयता का उपदेश दिया है, जो उस समय की तात्कालिक पीड़ा के अनुरूप था। समझे बिना जब हम प्रचार-प्रसार का काम करते हैं तो कठिनाइयाँ पैदा होती हैं। दूसरी

बात यह ध्यान दिलाये कि समाज में मानवीयता की स्थापना सर्वप्रथम कार्य है। इसको बहुत सामान्य भाषा में कहें, तो हमारा व्यवस्था, हमारा वातावरण, मानवीयता के पोषण के अर्थ में सज जाए- इस अर्थ में हमारे संस्कार का वह भाग जो व्यवहार से जुड़ा हुआ है, व्यवसाय से जुड़ा हुआ है, व्यवस्था में भागीदारी से जुड़ा हुआ है- वह भाग व्यवस्थित हो जाए, ठीक हो जाए- यह करना सबसे प्रमुख कार्य है। इसके बाद ही अंतरंग पक्ष पर और गहराई से, और प्रमुखता से हम काम कर पाते हैं। इसे किये बिना सिर्फ अंतरंग पक्ष पर बात करते हैं, तो हमारी बहुत गति नहीं हो पाती है और समाज और सामाजिकता व्यवस्थित नहीं हो पाती है। इस बात पर भी ध्यान दिलाए हैं कि पूर्व के जो आचार्य हैं, उन्होंने जिन बातों को कहा है, उनमें से हम अभी ज्यादातर समय प्रचार करने में आखिरी सीढ़ी की बात कर रहे हैं, बीच की सीढ़ियों की बात नहीं कर रहे हैं। यही रिक्तता रहस्य का, मत-मतांतर का, कलह का, द्वेष का कारण है। यह भी कहा है कि ये ज्यादातर संप्रदाय या समुदाय अपने से जुड़े लोगों की जागृति के लिए काम करें, उनके उत्थान के लिए काम करें, उनके शुभ के लिए काम करें- यह आवश्यक है। जबकि अभी इसको करने के बदले दूसरे संप्रदायों को नेष्ट बतलाने में, कम बताने में, खराब बताने में, गलत सिद्ध करने में, अपना बहुत सारा समय और ऊर्जा खराब कर रहे हैं।

इसके बाद सभी सात संबंधों में हमारा दायित्व और कर्तव्य क्या है, उसको 12 सूत्रों में बताया है। उसके साथ-साथ सभी संपर्क में हमारे जीने का क्या स्वरूप बनता है, उसको भी 12 सूत्रों में बताया है। उन 12 और 12 कुल 24 सूत्रों के आधार पर सभी संबंध और संपर्क में हमारा जीना सफल हो सकता है। ये 24 सूत्र पूरे अध्याय 16 का सार है।

अध्याय 13 (मानवीयता) के प्रयास पूर्वक अभ्यास से हमारा विचार व्यवस्थित होता है। अध्याय 14 (मानव व्यवहार सहज नियम) और 15 (मानव सहज न्याय) के अभ्यास से हमारा व्यवहार और व्यवसाय व्यवस्थित होता है। अध्याय 16 को जब हम अपने में प्रयास पूर्वक सुनिश्चित करते हैं, तो हमारा व्यवस्था में भागीदारी व्यवस्थित होने लगता है। प्रयास पूर्वक किये गये इस अभ्यास से हमारा विचार पक्ष, व्यवहार पक्ष, व्यवसाय पक्ष, व्यवस्था में भागीदारी पक्ष- यह सब प्रयास पूर्वक, भास, आभास, प्रतीति पूर्वक, जितना व्यवस्थित हो सकता है, उतना सही के अर्थ में व्यवस्थित होता है।

अध्याय-17 रहस्य-मुक्ति

इसके साथ अगला मुद्दा बनता है कि वास्तविकताओं को संपूर्णता में हम अपने अधिकार पर देख सकें, इस अर्थ में हमारी रहस्य मुक्ति हो सके। उसके लिए दो विधियों का इस अध्याय में विवरण है- अध्ययन विधि और समाधि-संयम विधि, जिसको अनुसंधान विधि भी कहा है। रहस्य मुक्ति होने के बाद हमारे जीवन में आत्मा, बुद्धि, चित्त, वृत्ति, मन की क्रियाएँ किस तरह चलती हैं; और रहस्य मुक्ति होने के अनंतर हमको अस्तित्व में क्या मूलभूत बातें दिखाई देती हैं- उसका भी इस अध्याय में विवरण है। इनके contrast में एक भ्रमित मानव जीवन में क्या-क्या क्रियाएँ होती हैं- इसकी भी चर्चा है। यह सारा इस अर्थ में है कि सही वाले भाग को समझ कर हम अपने में सुनिश्चित कर सकें और गलत वाले भाग से बचे रहने का प्रयास करें। गलती की समीक्षा अपनी जागृति के लिए प्रधान रूप से है ना कि दूसरे की आलोचना, प्रत्यालोचना करने के लिए।

रहस्य मुक्ति को ही निर्भ्रमता भी कहा गया है। अध्याय 13 से 16 में बतायी गयी बातों को प्रयास पूर्वक करते हुए मानव सहज प्रयोजन को निर्भ्रमता के रूप में, विश्राम के रूप में जो हमने अध्याय 4 और 5 में पहचाना था- वह प्राप्त होता है; निर्भ्रमता की उपलब्धि होती है।

अध्याय-18 सुख, शांति, संतोष और आनंद

इस निर्भ्रमता के साथ हमारे जीवन की क्या स्थिति होती है तो सुख, शांति, संतोष, आनंद, परम आनंद हमारे जीवन में प्रकट होता है। इस स्थिति के साथ गति में क्या होता है, तो विचार में मध्यस्थता, व्यवहार में मध्यस्थता, व्यवसाय में मध्यस्थता, व्यवस्था में भागीदारी में मध्यस्थता सुनिश्चित होती है। इसको बहुत सामान्य भाषा में कहें, तो सह-अस्तित्व के अर्थ में हमारा पूरा जीना व्यवस्थित होता है। बाहर परस्परता में हम जितना भी अभिव्यक्त होते हैं, इन सभी का निर्णय हमारे जीवन में ही होता है। इस अर्थ में अखंड समाज, सार्वभौम व्यवस्था, मानवीय परंपरा के अर्थ में जीते हुए सह-अस्तित्व में अनुभूत मानव/ जागृतिपूर्ण जीवन में क्या क्या क्रियाएं होती हैं, उसके विवरण को 122 क्रिया, 122 विभूति या 122 आचरण के रूप में पहचाना गया है। इनमें 61 क्रियाएँ स्थिति में होने के रूप में हैं, और 61 क्रियाएं परस्परता में, गति में अभिव्यक्त होने के संदर्भ में हैं। निश्चित रूप से इन क्रियाओं में ऐसे मनुष्य के व्यवहार का, व्यवसाय का, व्यवस्था में भागीदारी का बीज होता है, क्योंकि बाहर हम जितना भी व्यक्त होते हैं उन सब का बीज तो हमारे विचार में ही है, हमारे जीवन में ही है, हमारी अपनी अंतरंग क्रियाओं में ही है। बहिरंग में हम जितना भी व्यक्त होते हैं उन सब के मूल में हमारी अंतरंग क्रियाएं ही हैं।

हम लोगों ने अध्याय 4 में पहचाना था कि विश्राम हमारा प्रयोजन है; सुख, शांति, संतोष, आनंद, परम आनंद हमारा प्रयोजन है। यह प्रयोजन निर्भ्रमता पूर्वक पूरा होता है। अध्याय 17 रहस्य-मुक्ति की सफलता निर्भ्रमता के सुनिश्चित होने से है। इस निर्भ्रमता के साथ जो विश्राम की स्थिति है और विश्राम पूर्वक जीना है, उसका विवरण अध्याय 18 है। यहाँ विश्राम का मतलब क्रियाओं का अभाव नहीं है, बल्कि सही के अर्थ में सतत उपकार पूर्वक जीने की प्रवृत्ति का निरंतर क्रियाशील होना है, जहाँ क्षोभ का सर्वथा अभाव है। यही सुख, शांति संतोष, आनंद, परम आनंद की स्थिति है।

सारांश

ऐसा 1 से 18 तक के अध्यायों का पूरा flow देखेंगे, तो पहले 6 अध्याय में अस्तित्व में प्रकृति, प्रकृति में मानव, मानव का कर्म- इनका जिक्र है। अध्याय 7 से लेकर अध्याय 12 तक में हम अपने लक्ष्य को कैसे बनाएं? सही के अर्थ में क्या लक्ष्य बनता है? हम क्या कर्म/ व्यवहार करें? सही के अर्थ में कैसा जीना बनता है और गलत के अर्थ में कैसा बनता है- इनको अलग अलग तरीके से ध्यान दिलाने की कोशिश की गई है। इसका लक्ष्य यह है कि सही के अर्थ में लक्ष्य हमारे में स्थिर हो जाये, स्थापित हो जाये। एक बार लक्ष्य सही के अर्थ में स्थापित हो जाता है, तो फिर प्रयास की दिशा ठीक हो जाती है। अध्याय 13 से 16 में प्रयास का विवरण है, जिसके आधार पर हम अपने विचार को, व्यवहार को, व्यवसाय को, व्यवस्था में भागीदारी को सही के अर्थ में सुनिश्चित कर पाते हैं। इतने प्रयास के बाद हमारी पात्रता बनती है और गहरे स्तर पर प्रयास करने की, जहाँ रहस्य मुक्ति की संभावना है। उसके लिए अध्ययन विधि या अनुसंधान विधि का वर्णन है। उस विधि से गुजर कर वास्तविकताओं के प्रति हम निर्भ्रम हो जायें, यह आवश्यक है। निर्भ्रमता रूपी फल को पाने के लिए यही अपेक्षित कर्म है। निर्भ्रमता की स्थिति एवं उसके लिए अध्ययन/ अनुसंधान

विधि- इनका विवरण अध्याय 17 है। ऐसी निर्भ्रमता रूपी फल को पाये हुए जीवन में सुख, शांति, संतोष, आनंद, परम आनंद की स्थिति होती है। यही पूर्ण विश्राम है, जो सर्व मानव की चाहना है। मानव किसी भी स्थिति में जी रहा हो, निरंतर सुख पूर्वक जीना उसकी चाहना है ही। पूर्ण विश्राम की इस स्थिति में हम क्रियाविहीन नहीं होते, बल्कि प्रसन्नता पूर्वक सतत उपकार के अर्थ में अधिकाधिक क्रियाशील रहते हैं और निरपेक्ष भाव से उस क्रियाशीलता को बनाए रखते हैं। ऐसे उपकार की स्थिति में 122 आचरणों को अपने में सुनिश्चित किए हुए, उसी अर्थ में संबंध, व्यवस्था, सह-अस्तित्व का निर्वाह एक धरती पर कर सकें, अनेक धरतियों पर कर सकें, एक ब्रह्मांड में कर सकें, अनंत ब्रह्मांड में कर सकें- जितनी सीमा तक भी उसको फैल कर करें- यही मानव के जीने का संपूर्ण फैलाव है, चरम स्थिति है। यह सभी 18 अध्यायों का सार है।